



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

Series E: Sermons, Speeches, and Writings, 1933-1959.

Box
13

Folder
2

"Guilt and Sin." 1948, 1953.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

Installation
Banquet Talk

9 March 52

for Sunday night
Walter H. Friedman

MRS. HERBERT FRIEDMAN
340 PONTIAC STREET
DENVER, COLORADO

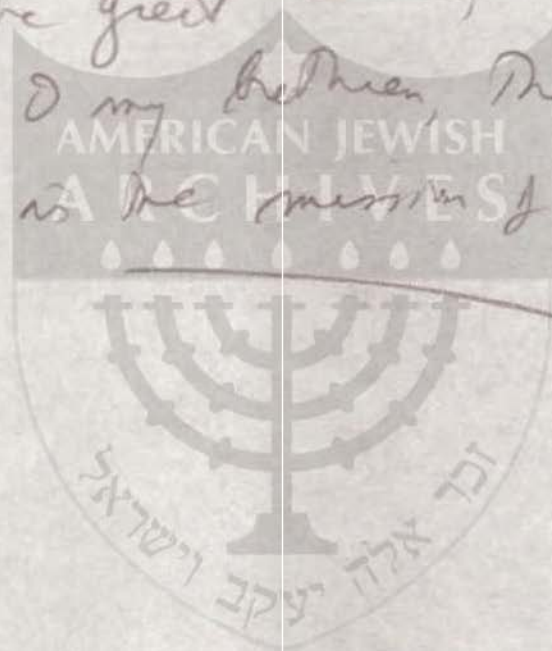
By Blue Ontario's Shores

O America, because you build
for mankind I build for you,
O well-beloved stone-cutters, I lead
Them who plan with decision & science,
Lead the present with friendly hand
Toward the future.

For the great idea the idea of
perfect & free individual
For that the bard walks in advance,
Leader of leaders,
The attitude of him cheers up slaves
& hounifies foreign despot

MRS. HERBERT FRIEDMAN
740 PONTIAC STREET
DENVER, COLORADO

In the great Idea,
that, O my brethren, that
is the mission of Jewry,



MRS. HERBERT FRIEDMAN
740 PONTIAC STREET
DENVER, COLORADO

Sunday night

America has special ideals of
democracy & liberty which
can unlock the door to the
future happiness of the whole
human race.

The war in the world today
will be won by the strength
of such ideas, not by arms.

Barbara Ward, editor of London Economist,

MRS. HERBERT FRIEDMAN
740 PONTIAC STREET
DENVER, COLORADO

believes that west has given
up the initiative to the east.
The Russians have become the
dreams and we have suddenly
become the "practical people". This
robs us of our special strength.

~~The ideals of America are
OT. If the Bible finds its
implementation in American republic;
Then we as Jews + Americans, are
doubly satisfied.~~

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Ideals of America came from
many sources — French encyclopedists,
Voltaire, Rousseau, industrial revolution,
rise of modern capitalism out of ashes of
feudalism; ~~the~~ Protestant Reformation; ^{social} ~~encyclopedists~~ ^{of churches}

But not least of all, the basic
ideals came out of the OT orientation
of the Pilgrims & Puritans.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

From to modern times, no
State had a constitution in which
The interests of the people are so
largely taken into account, (in which
The duties, so much more so than
The privileges of rulers are insisted upon)
as that drawn up for Israel in
Deuteronomy & Leviticus.

T. H. Herley

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL D'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Bernstein

On The American Liberty Bell
is an utterance not of Washington but
of Moses. "Proclaim liberty throughout the
land to all the inhabitants thereof."
It may be safely said that after this
first liberation men were never content
again to be in chains.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL D'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

Friedman
Est Sholon

DATE _____

TO:

glowing tribute to
during years of B.F.

late hour getting started

I was told that this was
a well congregation -

tonight everybody is sick

How many doctors are there?

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

magn - come in the front door
That's better than coming in the
back door



RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

and storm, will then be explained.
Justice Meyer Sulzberger

DATE _____

TO:

The Jewish people at large had as
keen an outlook and as wide a vision
in political as in religious affairs; and
while the modern monotheistic conception of the
universe is largely the product of their genius,
so the modern conception of a national, democratic
representative government owes its origin to the
same ancestry. The remarkable phenomenon
that the English people and their American
descendants, the only nations that have
really comprehended and utilized the
principles of parliamentary government took the
Jewish Bible as their text-book in times & places

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

It is not without significance that the great struggle for political freedom in this country was led by men who drew much of their inspiration from the Old Testament, the sacred fountain of the spirit of nationality & national religion. This free religious spirit is one of the main causes why England outstripped all other European countries in its political development, and becomes their teacher in the methods of free government.

Edward Caird
Master of Balliol Oxford

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

They set the slave free, striking off
his chains...

Then he was as much of a slave
as ever...

His slavery was not in his chains
But in himself...

They can only set free men free
And there is no need of that...
Free men set themselves free.

James Oppenheimer

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Jewish Institutions of Democracy

Limited Power of King

~~Prerogative~~

Supremacy of Justice in the State

Dignity of Labor

Property Rights Carefully Protected,
but Subordinated to Human Rights

Prophets
Sanhedrin

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Our reliance is in the love
of liberty which God has planted
in us. Our defense is in the
spirit which prized liberty as the
heritage of all men in all lands,
everywhere.

Lincoln.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL D'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

great liberal tradition
of Wisconsin
in building a better
America

AMERICAN JEWISH
ARCHIVES



Installation

Sermon

7 March 52

AMERICAN JEWISH
ARCHIVES



(1)

SOLOMON DEDICATING THE TEMPLE

Thus all the work that King Slomoon wrought in the house of the Lord was finished. And Sloomon brought all the things which David his father had dedicated, the silver and the gold, and the vessels, and put them in the treasuries of the house of the Lord.

Then S. assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses, to bring up the ark of the covenant. And the glory of the Lord filled the house of the Lord.

And S. stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven, and he prayed:

"O Lord, the God of Israel, there is no God like Thee in heaven above or on earth beneath. Behold heaven and the heaven of heavens cannot contain Thee; how much less this house that I

(2)

have builded. Yet let Thine eyes be open toward this house night and day. And hearken to the prayers of Thy people Israel, when they shall pray toward this place, and when Thou hearest, forgive. For they are Thy people and Thine inheritance. For Thou didst set them apart from among all the peoples of the earth to be Thine inheritance."

And it was so, that when S. had made an end of praying this prayer, that he arose from before the altar of the Lord, from kneeling with his hands toward heaven. And he stood and blessed all the congregation of Israel with a loud voice:

"The Lord be with us, as He was
with our fathers."

(3)

In building and dedicating that house, S. was trying to give God a focus for the people, to strengthen the covenant between the two.

Today we dedicate this Temple, this house, anew, strengthening a compact between a people and its servant-leader. We are not building a new house, but rededicating an old one, honored by the men who have served it in the past. (Hirshberg, Baron).

We also pray, with S., that God look down upon those who come here with their supplications and hear their prayers. And I pray, for myself, that God give me strength to continue to serve in this house which has a century of service behind it. May I be wise - may I be humble - may I be devoted. May the marriage between us be a good one.

(4)

The rabbi is both servant and leader. He serves his people in their needs. He is touched by the spirit of religion, of the Divine Image, as William Blake put it, of "mercy, pity, peace and love".

I bring you these attributes - my mercy - my love - my desire to help. I serve you, as the prophet Isaiah says (61):

"The spirit of the Lord God is upon me;
Because the Lord hath anointed me
To bring good tidings unto the humble;
He hath sent me to bind up the broken-hearted,
To proclaim liberty unto the captives,
The opening of the eyes to them that are bound,
And to comfort all that mourn."

This service I do with all the tenderness I possess.

TO:

DATE

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHAARUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(5)

But more important than being the servant of man, is the rabbi's role as servant of God. SSW once said to me - *אלוהים שלי* Be a servant in the service of your master, the Lord. When I serve God, according to the dictates of my conscience then I am the leader of men.

For I shall seek to distill for you the essence of truth, as I see it, the

I shall define for you justice, and insist that you pursue it.

I shall hold before you the hard and shining ideals of a magnificent faith, and demand that you live by them.

Let it be known now between us, what we are, as we make this marriage between rabbi and congregation.

1. I shall speak the truth as I see it.

- (6)
2. I shall not compromise to please anyone.
 3. Evil shall evoke my wrath and condemnation.

I am no respecter of the person of rich or poor.

All men are the same to me. I judge them not by who they are or what they have, but how they act.

4. Justice shall be applauded and extolled.
5. I am a passionate searcher for truth and justice, which knows no lines. I cross color, creed, railroad tracks, There is no higher loyalty for me.
6. I am a passionate lover of Israel at its best. Let no one speak disparagingly in my hearing of any section of the household of Israel. Individuals to be criticized - yes! But this or that section - never! Every Jew - the most remote - the humblest - is my brother.

(* over)

It will be a combination -

The voice of the prophet will
thunder -

and the voice of the turtle
dove shall also be heard
in the land.

TO:

DATE

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESSEHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(7)

If all of this is I, then what of you?

The cardinal number in life is two, ~~etc~~ not one, said Prof. Slonimsky.

There is no me without a you; no father, husband, lover without the counterpart of child, wife, beloved. There is no God, without a world which confronts Him.

If I am to be anything, you must be present, alert, listening eloquently. If you are passive, I can at best be passive. Walt Whitman said there cannot be great poets unless there are great audiences.

Come, be active, be interested, be enthused, give of yourselves - and I shall try to give back to you. You and I, congregation and Rabbi, can work for the greater glory and honor and majesty

of God, Israel, and Torah.

We work to keep alive our belief in a sense of destiny and purpose, without which life is meaningless.

We work to keep alive the special destiny of the people Israel.

We work to preserve the learning and the whole attitude toward life implied in the word Torah, because we believe this to be a unique approach to civilized living.

PERORATION

Yes, you and I work together to keep the light burning eternally. By the most beautiful coincidence this weeks portion of the Torah contains the injunction of the Eternal Light.

"And thou shalt command the children of Israel that they bring unto thee pure olive oil, beaten for the light, to cause a lamp to burn continually."

(9)

I will be the best I can.

You promise to be the best you can.

Between us, we shall be happy and shall guard
the eternal verities, so that they may be passed
into the future, as we now receive them from the past



Story of Chasidic Rabbi Urie, called the
Burning One

Magid once asked U. - are you afraid of dying?
No.

Do you think you would go to heaven?

There is a possibility.

What will you do, if before the heavenly court, the Judge says to you - Rabbi Urie, why did you not live your life as Moshe Rabbenu, leading the children of Israel to their furthestmost destiny?

I would not be frightened. It would be perfectly clear to the heavenly judge that I could not live with the genius of Moses. I simply do not have the gifts, the talent, the ability. I would explain to our Heavenly Father that He should not expect me to be like Moses.

Well, then Rabbi, what will you do if the heavenly judge asks - why did you not spend your life in study, like Maimonides?

That too, I am not afraid of. Does it not say that from Moses to Moses, there is no one like Moses? Nobody can expect to be like the great Rambam.

But, I will tell you the question I am afraid of.

If the heavenly judge says to me, Rabbi Uriel,
why did you not live your life as well as Rabbi
Uriel could have lived it? Then I will be afraid -
because for that question I will have no answer.

AMERICAN JEWISH
ARCHIVES



זכר אלה יעקב וישראל

BENEDICTION

Ye-vorecho-cho Adonoy v-yishme-re-cho
Yo-ar Adonoy ponov aylecho vi-chu-neko
Yiso Adonoy ponov alecho, v-yosaym lcho sholom.

O God,

Bless this Congregation, those who minister to its affairs and support it with their strength. Bless the families who give it their loyalty and the children unborn who shall maintain it into the limitless future. Bless those who have honored us with the holiness of their presence this Sabbath night, the rabbi and guardians of Israel. Bless all mankind with love and happiness and peace.

Amen.

Friday eve
Purim

AMERICAN JEWISH
ARCHIVES

14 March 52
PURIM

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(1)

DATE _____

TO:

Vashti story is separate
novelette - sort of like ~~the~~
Boccaccio - showing how beautiful
women outwit men - and how men
have to make fools of themselves to
regain control.

King had to issue order that
women should obey their husbands,
noblemen were worried. Really very
cute.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(2)
DATE _____

TO:

Es Her story is the same,
in a way ~~how~~ a
beautiful woman outwitted a
villain.

But to this ~~has been~~
original Persian fairy tale, has
been added a Jewish moral, since
the Jewish people took over the
story.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL S'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(3)

DATE _____

TO:

Moral is That Jewish
people cannot be destroyed, no
matter how vicious its persecutor.

Who saves the people?

Not God. Esther is the only
book in the Bible wherein the
name of God is not mentioned once.

Who then? People themselves
through their solidarity & mutual responsibility

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(4)

DATE _____

TO: Prof. Gaster

An essential element of the
Purim story is not only opposition
to tyranny from without but equally to
complacency from within. Esther's courageous
appeal to the King was inspired by
Mordecai's express assurance that those in
high station could not seek escape for
themselves by concealing their identity with
their people or by holding aloof from the
common cause.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(5)

DATE _____

TO: Mordecai's and to Esther

"Who knows whether Thou art
not come to royal position
for just such a time as this?"

MUTUAL RESPONSIBILITY
NO SEEKING TO ESCAPE
ALL MUST APPLY STRENGTH, LOVE,
MONEY, WHATEVER ASSETS, TO
RESCUE GROUP.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

6
DATE _____

TO:

WE Have done this so
beautifully in Jewish life in
last ~~20~~ 10 years. All
have helped create Israel
and strengthen American Judaism.

Council of Jewish women,
whom we honor tonight, are
doing something new in this regard.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

~~Commitment to
campaign for freedom
educational program~~

DATE

TO:

"freedom is in danger
because Americans are
not noisy at"

Don't be afraid to be
different - don't be afraid to
speak your mind - don't be
brown beaten - speak you mind.

McCarthyism
has people in
government
represent

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(8)

DATE _____

TO:

Begin with Vashti
story, whose moral is
That men have right to
command obedience from wives.

Finish with freedom campaign
whose moral is that women sometimes
take the lead in freedom & free speech.

Congregation Emanu-el B'ne Geshurun

Milwaukee, Wisconsin

Council Sabbath

Dedicated to the
Milwaukee Section of the National Council of Jewish Women

Friday Evening, March 14, 1952, at 8 o'clock

Organ Prelude F. Winston Luck
Sabbath Candles Mrs. A. J. Levine
Borchu, Shema *M.P. Council* Choir
Reading, Prayer Book p. 30f Rabbi Friedman and Congregation
Yismechu Choir
~~Torah Service, Prayer Book p. 91f~~
Purim Prayer, Prayer Book p. 83 Mrs. Fred Berman
Scroll of Esther Mrs. Isadore Weiss
Kiddush **ANNOUNCE** Mr. Cota
Sermon Rabbi Herbert Friedman
Shoshanath Yaacov (Jos. Feuer) Choir
Adoration, Kaddish, Prayer Book p. 71f
Benediction
Hymn No. 123, "If Our God"

If our God had not befriended,
Now may grateful Israel say,
If the Lord had not defended
When with foes we stood at bay,
Madly raging, madly raging,
Deeming our sad lives their prey.

Then the tide of vengeful slaughters
O'er us had been seen to roll,
And their pride, like angry waters,
Had engulf'd our struggling soul,
Those loud waters, those loud waters,
Proud and spurning all control.

Praise to God, whose mercy token
Beam'd to still that raging sea;
Lo, the snare is rent and broken,
And our captive souls are free.
Lord of glory, Lord of glory,
Help can come alone from Thee.

Organ Postlude F. Winston Luck

Reception Will Follow the Service - *Vestry Room*

Hostesses - - Evening Group

Ushers - - Councilettes

SOME INTERESTING FACTS ON PURIM

Just when in Jewish history the Purim episode happened no one knows. The Book of Esther mentions no dates and nowhere else is the story retold. Scholars believe that the event took place soon after the completion of the Second Temple. Equally puzzling are some of the facts in the story. The Jews of Persia were only a handful among countless millions. How could they have defended themselves so successfully? The explanation seems to be that the story of Purim occurred in only one part of the country, where the Jews were numerous and strong. By the time the narrative was written down, several generations later, it became magnified, as often happens to stories when they are passed on orally for many years.

Purim Literature

Only a few scholars have concerned themselves with the date and accuracy of the story. Among the people it was not questioned. In fact, as centuries passed, numerous tales and legends in connection with Purim were created, found today in a special Midrash, popularly known as Targum Sheni. One of the tales would have it that Haman had been Mordecai's slave and barber at one time, which explains his actions against Mordecai and the Jews when the slave rose to power. Another legend describes how the trees refused their lumber for the gallows Haman planned for Mordecai. It remained for the thorn bush to come to Haman's aid, for the bush said, "As I am the thorn so likewise is Haman a thorn that would scratch and tear Thy harmless people."

So lively a holiday would naturally give rise also to poems, plays, and humorous stories. Gifted poets like Eliezer Kalir, Abraham ibn Ezra, Solomon ibn Gabirol, and Judah Halevi composed special poems and songs for the occasion. In modern times famous writers like Shalom Aleichem, Peretz, and Mendele Mocher Sefarim have written charming Purim stories. Also plays for presentation on Purim are regularly composed. Today we have a large number of Purim plays, stories, poems, songs, legends and anecdotes.

Other Purims

Several Jewish communities are known to have celebrated more than one Purim each year in memory of days when they were saved from other Hamans.

The Jews of Egypt observed Cairo Purim for many years to celebrate the day of miraculous delivery on Adar 27, 1524. The leader and protector of Egyptian Jewry was then Abraham de Castro, who held the high office of Master of the Mint for the government. One day the governor of the country suggested that all new coins be struck with his name on them instead of that of Selim I, the Turkish sultan who also ruled over Egypt. This would have meant treason and de Castro refused. But when a written order arrived from the governor, de Castro fled to Constantinople where the sultan lived. The Jews of Cairo were left to the mercy of the governor, who proceeded to threaten them with plunder, imprisonment, and death if they did not raise a large sum of money by a certain date. Fortunately, his treachery was discovered in time and he was beheaded.

Another Purim, known as Vincenz Purim, occurred a century later in Germany. Then the Jews were blamed for the hard times in the country. Vincenz Fettmilch, a baker, declared himself a "new Haman" and organized an attack on the Jews. The ghetto of Worms was first to suffer. Frankfurt was next. Fortunately, the elector or governor Frederic considered these pogroms acts of civil disobedience. He gathered a strong force of cavalry, infantry, and artillery and quickly put down the riots. The "new Haman" was hanged and the other rioters were compelled to pay damages to the Jews. The Jews of Frankfurt instituted a special Purim on Elul 27, 1614.

Purim in the Synagogue

When a person says that he is going to the synagogue on Purim, he means one thing—to hear the Megillah—for that is the distinctive Purim custom observed in the house of worship. The Megillah, a scroll which contains the story of Esther as told in the Bible, is read in the evening and the following morning, by a Hazan or by a learned person whom the congregation wishes to honor. Oriental Jews usually accord this honor to a bridegroom.

Mordecai's injunction to give gifts to the poor on Purim is carried out in the synagogue in a traditional manner. Each person, even the poorest, drops a coin, usually a half dollar, into the plate as he enters. The half-dollar is in remembrance of the half-shekel which Jews contributed in Adar toward

Temple repairs and sacrifices. In some communities, this money was given to individuals who planned to settle in the Holy Land . . .

Reading of the Megillah on Purim has been for many centuries a most enjoyable custom. During the first two chapters, the synagogue is comparatively quiet. The noise begins with the opening sentence in the third chapter where the full name of Haman appears. Thereafter, every time Haman is mentioned the noise-makers start anew. Strictly speaking, only the full name, giving his ancestry and his origin, should receive such treatment, but the boys refuse to be concerned about such details.

Haman receives particularly rough treatment in oriental synagogues. Boys come armed with pop-guns and toy pistols. The men and women depend on their feet for stamping and their fists for hammering at the arch-enemy. But not all. Some write the hated word on a stone and strike on it zealously. The more nimble scribble it on the soles of their shoes and then proceed to stamp Haman out of existence. Among Ashkenazim or western Jews, the Grager or rattle is the favorite noise-maker.

Celebration in the Home

If for some good reason members of a pious family are unable to go to synagogue on Purim, the Megillah is brought home and read there. The home, however, has two Purim customs of its own, which are as old as the festival itself: The Seudah and Shalach Manot.

Shalach Manot is one of the reasons why young and old in every generation have looked forward to Purim . . . Parents give gifts to children. Relatives and friends exchange presents . . . The poor and needy, of course, are not forgotten . . .

Cakes, candy and fruit have been the popular Shalach Manot items, although books, wearing apparel, and other useful articles are sometimes sent. Sephardic children like best cakes baked in various shapes—Megillahs, Queen Esther, Mordecai riding on a horse, Elijah blowing the Shofar, Messiah mounted on a donkey, etc. The Jewish confectioners in Jerusalem and other oriental communities vie with one another in baking the most interesting Purim figurines.

Shalach Manot to the poor has been donated in various ways . . . In America contributions are made to various Jewish funds.

CLEVELAND 6, OHIO
Ansel Rd. at East 105th St.

The Temple

The Temple Bulletin

Entered as Second Class Matter at the Post Office,
Cleveland, Ohio

In many homes the Purim gifts are given out to members of the family at the Seudah or feast on Purim night . . . Food and drink are of the best. In addition to bread, Hamantaschen are eaten. In the soup, Kreplach are universally preferred. For the main dish, turkey is popular, since Ahasuerus reigned from India unto Ethiopia, and the Hebrew name for turkey is cock of India . . .

Hamantaschen, known as far back as Abraham ibn Ezra's time in Spain, eight hundred years ago, are the favorite Purim delicacy . . . The mixture of crushed poppy seed and honey captured the palate of Jews to such an extent that they compared it to the Biblical manna.

But food and drink without Purim entertainment, do not make the feast a Purim Seudah. In former generations this was provided by Purim Spielers or actors who made the rounds from house to house . . . Though Purim Spielers are rare today, the Seudah custom is widely observed. Everywhere Purim night is celebrated around the family table with good food and drink, with song and story and general merriment. Clubs and organizations also arrange banquets and parties.

Purim in the Community

. . . For the carnival idea on Purim we evidently must thank the Jews of France who introduced it many centuries ago. From France the idea spread to other countries. In America

the indoor carnival has become popular in recent years . . .

Tel Aviv, the all-Jewish city, is "a gathering of exiles" from every country of the world. On Purim one may see in Tel Aviv every kind of Purim festivity. But being a modern city, it has fashioned out of the old customs a new festival and has given it a Hebrew name—"Adloyada", (meaning "until one does not know". The Talmud says that on Purim one should be merry to the point where he does not know whether Mordecai is to be blessed and Haman cursed, or the other way around.).

Purim in America

In America, too, Purim is widely celebrated . . .

In the home, Schalach Manot and the Seudah are the two chief customs . . . Many homes make special contributions to charitable causes . . .

As a community festival, Purim is celebrated in America with plays, entertainments, and masquerades. Purim carnivals, held indoors, have become popular in recent years . . . These carnivals usually consist of humorous Purim games . . . , booths for selling refreshments and Palestinian products . . . , a procession of costumes and masks, and similar features . . .

The custom of reading the Megillah brings together large numbers of men, women and children in American synagogues . . .

Purim each year bids the Jew have courage and hope. There have been Hamans before; the Jews have suffered terribly, but they have survived them all. We shall survive the Hamans of this generation as well. We must not, however, depend on miracles, but must fight the evil on many fronts—by working for peace and democracy in the world; by rebuilding Palestine; by helping the victims of persecution to find new homes; by improving and strengthening Jewish life in every home and in every community; and by performing our duties as citizens loyally and intelligently.

(Excerpts from "Jewish Holidays and Festivals" by Ben M. Edidin, Hebrew Publishing Co., 1940.)

FRIDAY, MARCH 7

Temple Men's Club: Gries Memorial Chapel, 8:15 p.m. Comparative Religions Course. Mr. C. H. Hamilton will discuss Hinduism and Buddhism.

Mr. and Mrs. Club: Mahler Hall, 8:15 p.m., Special Interests Group. Mr. Sidney Vincent, Assistant Director of the Jewish Community Federation, will address the discussion group.

Alumni Association: 2452 Belvoir Blvd., 8:30 p.m., at the home of Marshall Nurenberg, Study Group. Mr. Nathan Brilliant will discuss "Religion in the Public Schools".

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE

TO:

Sat. AM
15 March 52
Feb '52
Which do you choose?

GOLD

AMERICAN JEWISH
ARCHIVES

GOD

spelled almost same.
one is false. - other is true.
de Manfussant story of pearls.

stick with the true.



The TEMPLE BULLETIN

OF

Congregation Emanu-El B'ne Jeshurun

Milwaukee 11, Wisconsin

Vol. 19, No. 13

MARCH 21, 1952

Adar 24, 5712

MESSAGE TO THE CONGREGATION

Dear Friends:

I had the honor and pleasure of meeting many of you at the festivities held recently in connection with my Installation as your Rabbi. These festivities were quite stirring and exciting and we all shared in the sense of something greater than ourselves.

There were many of you, however, whom I did not come to meet, and certainly there were multitudes whom I met only briefly. May I, therefore, through the columns of the Bulletin extend to every member of this congregation my heartfelt greetings and most cordial word of thanks for the magnificent reception you have tendered my family and myself.

You have welcomed us with friendship and with warmth, and we reciprocate these feelings most sincerely. I hope that as time goes on we shall come to know each other as individuals and members of one large family.

I shall do my best to be a pastor and minister, but will need your friendly help and cooperation in this regard. In a congregation as large as ours, it is almost impossible to make the number of personal pastoral calls I would like to make. If there are occasions of serious illness, I would appreciate being informed so that I might help.

Primarily, a Rabbi is a teacher, and it is my hope that I shall be able to bring to our congregation some of the lore of our people, couched in attractive form, so that it may be understandable and palatable to the generations ahead. No teacher can transmit the body of his doctrine unless the student is willing and eager to learn.

Nothing you can do will gladden the heart of the Rabbi more than for you to attend the services religiously Sabbath after Sabbath, partaking in the age old ceremonies and sharing in the wisdom of the centuries.

Besides being your pastor and teacher, I should like to be your friend. This I hope to be able to accomplish at least with the youngsters of our congregation. It is my wish to expose myself to them in the various grades of our religious school, and to develop an abiding friendship which will carry us into the years ahead.

There is much more I would like to say, but there will be time in the future. Believe me, that I come to you in the spirit of humility and with a most sincere desire to serve the members of this great and historic congregation. The causes in which I labor, the goals toward which I strive, the ideals which I seek to preserve and transmit, will all be more realizable if you understand them and if we work together for them.

Thank you for all you have done to make our coming blessed. Thank you for all I know you will do to make this congregation ever more noble in the decades ahead.

Sincerely yours,
Herbert A. Friedman

RESERVATIONS OPEN FOR PASSOVER SEDER AT ELKS APRIL 9

For the fourth successive year the Sisterhood and the Men's Club will co-sponsor a Congregational Seder at the Milwaukee Elks Club, April 9th, the first night of the Passover. Mrs. Milton Margoles and Mr. David Meltzer have been appointed by their respective groups to head the committees in charge of the affair.

Rabbi Herbert A. Friedman will conduct this traditional ceremonial observance of the first night Seder. Music, community singing and games will be a part of the festive evening. Reservations will be limited to the capacity of the Marine Dining room, and tables will be assigned in the order in which reservations are received. A delectable meal will be served.

(Continued on page 2)

WANTED!!

Over one hundred men, women and children of the Congregation to take part in the Men's Club Revue-Minstrel to be held on Saturday and Sunday, May 10th and 11th. Anyone who can sing, either solo or in a large chorus, dance or play a musical instrument, is urged to contact any of the following members of the Casting Committee: Joe E. Smith, Lawrence S. Katz, Edward Sadek, Herman Scholl, Ben G. Slater, Charles Kahn, Emanuel T. Kroog, Milton Aaron, William Goldberger or Mrs. Ronald Padway.

THE TEMPLE BULLETIN

Published by

Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960
Affiliated with the Union of
American Hebrew Congregations
Rabbi — Herbert A. Friedman

OFFICERS

B. F. Saltzstein — President
Edward R. Prince — Vice-President
Charles L. Goldberg — Treasurer
Lillian Friedman — Executive Sec.
Samuel Hirshberg — Honorary Rabbi
Joseph L. Baron — Rabbi Emeritus

STAFF

Editor — Lawrence S. Katz
Assoc. Editor — Carol Mandel
Assoc. Editor — Lillian Friedman

CALENDAR OF EVENTS

Friday, March 21

8:00 p.m. Temple Service and
Social Hour

Saturday, March 22

9:45 a.m. Confirmation Class
10:30 a.m. Primary Division of
Religious School

Sunday, March 23

10:00 a.m. Elementary Division
of Religious School
12:00 Noon. Sanhedrin Luncheon
and Meeting
7:30 p.m. Junior Congregation

Tuesday, March 25

4:00 p.m. Confirmation Class
7:00 p.m. Boy Scouts

Wednesday, March 26

7:30 p.m. Religious School Com-
mittee

Friday, March 28

8:00 p.m. Men's Club Sabbath
Service and Social Hour.

Saturday, March 29

9:45 a.m. Confirmation Class
10:30 a.m. Primary Division of
Religious School

Sunday, March 30

10:00 a.m. Elementary Division
of Religious School
12:00 Noon. Orchestra Luncheon
and Rehearsal
7:30 p.m. Junior Congregation

Tuesday, April 1

4:00 p.m. Confirmation Class
7:00 p.m. Boy Scouts

RABBI'S SERMON TOPICS

Friday Evening, March 21, 8 P.M.

"What I Believe About God"

A belief in God is central to any religious system. Judaism's belief in God was the first monotheistic system on earth. Our people, at the very beginning of its history, discovered the concept that there is one God who created the Universe, controls its programs, and is responsible for its direction. This discovery came at a time when the human mind was almost unable to conceive the magnitude of this notion.

Since that early moment of insight, the Jewish people has spent four millenia refining and defining its God-concept. Belief in God is difficult for modern intellectuals to accept. Somewhere in our modern education the notion has crept in that God is outdated and irrelevant.

I shall attempt to explain the basic Jewish concept of God, and its relationship with our concept of Man and the Universe. Wherein are God and Man partners? Wherein are they antagonists? Is there a valid God-idea which modern people can find meaningful?

Friday Evening, March 28, 8 P.M.

"What I Believe About the Jewish People"

We Jews are a difficult phenomenon to understand. Outsiders often fail to understand us, but we must not be impatient with them, because we often fail to understand ourselves. We seek to define ourselves — to determine exactly what we are — to delineate our form. These procedures are filled with difficulty and often frustration. Sometimes we seem to catch an inkling of what we really are, and other times the notion eludes us completely.

In this sermon, I should like to present my ideas about the entity we call the Jewish people. I believe this people has a specific role to play in human history and that there are sufficiently clear guide posts so that we can draw some sort of a figure of our own outline. Who are we? Where do we come from? What are we doing on the stage of history? Why are we so perduring that nothing can cause us to disappear?

GIFTS OF LOVE

The Congregation acknowledges with thanks the receipt of:

A sterling silver Kiddush Cup, beautifully chased in design, a ceremonial object produced by the Union of American Hebrew Congregations, from Mrs. Samuel L. Scheffrin in loving tribute to the memory of her dear husband. This cup was formally dedicated at the Sabbath Service, Friday evening, March 7.

A sterling silver taper for the lighting of the Sabbath candles, presented by Mr. and Mrs. Richard H. Teweles in loving tribute to the memory of Mrs. Hugo Teweles, former President of the Sisterhood.

PASSOVER SEDER

(Continued from page 1)

able dinner will be served at \$4.00 per plate for adults, and \$3.25 per plate for children (under twelve), including gratuities.

Reservations, accompanied by checks payable to Temple Seder, should be mailed promptly to Mrs. Marvin L. Kohner, 4759 N. Cumberland Blvd.

A SILVER ANNIVERSARY

We wish to note that Congregation B'ne Jeshurun voted to amalgamate with Congregation Emanu-El at a meeting twenty-five years ago, on Thursday, March 24th.

SLATE OF OFFICERS FOR '52-54 PRESENTED TO SISTERHOOD

The Nominating Committee of the Temple Sisterhood presents the following slate of officers and Directors for the term 1952-1954:

President—Mrs. George J. Laikin
1st Vice-Pres.—Mrs. B. P. Selig
2nd V.P.—Mrs. S. L. Bornstein
3rd V.P.—Mrs. Fred Goodman
Recording Secretary—Mrs. George Lowe
Corresponding Secy.—Mrs. Robert Grossman
Local Secretary—Dr. Ruth Stern
Financial Secretary—Mrs. Marvin M. Kohner
Treasurer—Mrs. Irwin Waldman
Auditors:
Mrs. Mervin Marks
Mrs. Emil Hersh
Directors 1952-56
Mrs. James Buchbinder
Mrs. Maurice Rosenzweig
Mrs. Clarence Veit
Mrs. Claire Krom
Mrs. Muriel Fredman
Mrs. Kenneth Flagg

Respectively submitted,
Mrs. Norman S. Abrahams,
Chairman Nominating Committee
Mrs. Herman A. Mosher
Mrs. James Buchbinder
Mrs. Ronald A. Padway
Mrs. Samuel L. Bornstein
Mrs. LeRoy Gordon
Mrs. A. J. Levin

IN MEMORIAM

We mourn the loss of:
SOLOMON J. EISEN
SAM FREDMAN
ROSE FRIEND
EVA KIMMEL
ARTHUR M. SHUTKIN
and extend heartfelt sympathy
to their bereaved families.

MAKE MINSTREL PLANS

MEN'S CLUB SABBATH

On Friday evening March 28th at 8:00 o'clock the Annual Men's Club Sabbath will be held. Messrs. Bernard Hankin and Henry Taxman of the Synagogue Activities Committee of the Men's Club are in charge.

Rabbi Friedman will speak on "What I Believe About the Jewish People." Members of the Men's Club will participate in the ritual. A Social hour will follow the Service when the Congregation will be guests of the Men's Club.

A BIT OF SISTERHOOD HOSPITALITY

Members of the Sisterhood, acting as the homemakers for the Temple family, had an unusually busy month preparing for the arrival of Rabbi Friedman and his charming family.

A group of women helped re-decorate and furnish Rabbi Friedman's study and many hours were spent in the selection of carpeting, draperies, chairs, lamps, tables and ash trays, so that everything would be in readiness upon his arrival. Other members helped prepare his home for occupancy. Arrangements were made for cleaning and painting, and household help was engaged, so that Mrs. Friedman would find her transition to Milwaukee an easy one. A committee met our Rabbi and his family at the depot and sent flowers to their hotel as a special token of welcome.

Sisterhood members served as hostesses at all of the installation ceremonies and entertained women guests from out-of-the-city at a luncheon on Saturday noon.

It was a great pleasure for members of the Sisterhood to be able to extend this hospitality to our new Rabbi and his family, while at the same time all of the usual Sisterhood activities were carried on by various assigned committees.

COMMITTEES BUSY SETTING STAGE FOR MEN'S CLUB REVUE

Nearly one-hundred members of the Temple Men's Club have accepted committee appointments, and are now busily engaged in planning the First Annual Revue-Minstrel Show to be held at the Shorewood High School Auditorium on May 10-11. Mrs. Ronald A. Padway and Mrs. Muriel Fredman have been appointed by the Sisterhood to form committees and to extend cooperation to help assure the success of the affair.

According to Dr. Samuel Granof, General Chairman, a huge chorus of mixed voices will be needed for the minstrel portion of the show, and it is hoped that at least one hundred of the Temple family will participate. Robert Mann has been appointed Vice-Chairman. Other committee heads include Nathan Berkowitz and Herman Mosher, Patrons; Bernard Hankin, Sherburn Adashek and Frank K. Levin, General Ticket Sales; Lawrence Katz and Joe E. Smith, Casting; Harold Pentler, Ushers and Concessions; Jerry Berman and Charles Rubinstein, Program Book Compilation; Erwin Abramson, Stage, Lighting and Properties; Joe Smith, Music; George J. Laikin, Budget; Arthur Krass, Rehearsals and Chaperones; Burton Zucker, Costumes and Make-up.

Talent is now being sought to participate in the Show; and all members of the Congregation, its affiliates and their families are urged to volunteer. Please call any member of the Casting Committee, whose names will be found elsewhere in this issue.

DR. HERMAN WEIL
Director of Religious Education

Religious School

MRS. ARTHUR KOVACS
Administrative Assistant

PLAN MODEL SEDER ON APRIL 5 AND 6

Plans are being made for Model Seders to be observed in the Religious School on April 5th and 6th.

Mrs. James Buchbinder, who is in charge of Religious School activities for the Sisterhood has invited many mothers to assist her in serving the symbols of the seder to the children of the school.

Children enrolled in the school will participate in the service. Certain parts are assigned to grades and groups, including the Saturday Hebrew classes.

SPRING RECESS

The entire Religious School, — Saturday Division, Sunday Division and Junior Congregation, will have a two-week vacation April 12-13, April 19-20. Classes will resume sessions the weekend of April 26-27.

KENOSHA STUDENTS TO VISIT JR. CON.

On Sunday evening, March 30th, the High School students of Kenosha's Temple, Beth Hillel, will be the guests of our Junior Congregation. They will attend classes and the social hour following.

THE UNION INSTITUTE AT OCONOMOWOC, WIS.

Plans for a summer camp at Oconomowoc for the young people of our congregation are being announced. All people of confirmation age and over are invited to attend. There will be two sessions of thirteen days each, beginning June 30th and July 14th. The cost is \$75.00 for the two weeks. We urge our Junior Congregation members and confirmands to go to the camp in order to have fun, meet young people from all over the country and learn about Judaism at this camp during the summer of 1952.

THE SISTERHOOD

MEMBERS OF THE CONGREGATION

THE MEN'S CLUB

AND THEIR FAMILIES
ARE CORDIALLY INVITED TO ATTEND

the FOURTH ANNUAL CONGREGATIONAL SEDER

to be conducted by

RABBI HERBERT A. FRIEDMAN
at the Milwaukee Elks Club

Wednesday evening, April 9, 1952 promptly at 6:30 o'clock

ADULTS — \$4.00 per plate

CHILDREN (under 12) \$3.25 per plate

Send reservations and checks, payable to the TEMPLE SEDER, to Mrs. Marvin L. Kohner, 4759 N. Cumberland Blvd., Milwaukee 11

THE TEMPLE BULLETIN
2419 E. Kenwood Boulevard
Milwaukee 11, Wis.

Sec. 34.66, P. L. & R.

U.S. POSTAGE

PAID

Milwaukee, Wis.

Permit No. 3037

Rabbi Herbert A. Friedman

4530 N. Murray Ave.

Milwaukee 11, Wis.

①

I. WHY HAS THE JEWISH PEOPLE SURVIVED?

- a) because it was forced to, or
- b) because it wanted to.

I believe the latter. Internal pressure is always stronger than external.

II. WHY DID IT WANT TO SURVIVE?

Because consciously and unconsciously it had a sense of its destiny; of its chosen-ness.

The memory of what happened at Sinai was burned into its psyche. We always recall it.

Torah blessings each week - *עשרה ברכות*
Kiddush each week - *קידוש*

God appropriated this people - a call to suffering and service - a thing of terror and bliss.

"We are a God-chosen people because we are a God-choosing people."

S.S.W.

I know this is mystical, but at the same time very real. We are as much a psychological as a biological structure.

III
GREAT GLORY AND ROLE OF JEWISH PEOPLE

The Supreme Chosen One

Isaiah 42: 1, 3b, 4, 6, 7.

Behold My servant, whom I uphold;
Mine elect, in whom My soul delighteth;
I have put My spirit upon him,
He shall make the right to go forth to the
nations.

He shall make the right to go forth according
to the truth.

He shall not fail nor be crushed,
Till he have set the right in the earth;
And the isles shall wait for his teachings.

I the Lord have called Thee in righteousness,
And have taken hold of thy hand,
And kept thee, and set thee for a covenant
of the people,
For a light of the nations;
To open the blind eyes,
To bring out the prisoners from the dungeon,
And them that sit in darkness out of the
prison-house.

IV. WHAT DOES THE MISSION CONSIST OF?

- 1) educating the human race toward a higher life.
- 2) offering the Torah as a civilizing influence for the world's moral and religious progress.
- 3) disseminating God's law of righteousness
- 4) acting as a constant reminder that nations are to live by the moral law. Israel herself was always destroyed when she became immoral.
- 5) emphasizing the values of peace, international cooperation, social justice, personal morality.
- 6) **SUM UP:** service to mankind
responsibility to God

V. DOES THIS SENSE OF CHOSEN-NESS MAKE FOR ARROGANCE?

Certainly should not.

"The doctrine of election made not for arrogance but for a sense of noblesse oblige."

Zangwill.

God rebukes Israel more often than he praises her.

100.

(4)

VI. DOES IT MAKE FOR SUPERIORITY?

NO.

The medieval rabbis even saw a partial fulfillment of their mission in Christianity itself. The J-X tradition is, after all, a continuous religious tradition, and in spite of their deviations, J and X share a common body of convictions concerning the nature of man and the ideals of the good life

Maimonides said:

"The teachings of the Nazarene and the Ishmaelite serve the divine purpose of preparing the way for the Messiah by worshipping God with one spirit; for they have spread the words of the Scriptures and the law of truth over the wide globe."

Rav Kook said:

"Judaism's mission of enlightenment is not to absorb or displace the other religions, but to stimulate them to a higher development that they may discard all baser elements. This applies to pagan religions as well as, needless to add, toward those religions which are rooted in Israel's Torah."

(5)

VII. NO EXCLUSIVE RIGHTS OR CLAIMS

The Jewish doctrine of chosen-ness does not exclude anyone else from making the same claim. All great nations or groups have felt themselves chosen.

Milton regarded the British as God's chosen people. He maintained that they had served their mission in part by giving to the world the institutions of parliamentary government.

The only criterion is whether the sense of chosen-ness serves to glorify a nation's ambitions for power and conquest, or serves to elevate mankind.

VIII. PERORATION

Judaism's doctrine of its election to play a certain role in world history does not involve vulgar arrogance or exclusive superiority. Rather, it is a people's definition of itself.

This definition has created a people with a terrific soul - tremendous vitality - powerful will to live.

A teaching people.

A group living close to the fire of inspiration.

An entity intoxicated with love for justice and for God.

A priest-people with a sense of destiny.

-----Through its civilizing influence, its incredible persistence, its offshoots - it will help bring mankind to the great Messianic goals of peace and truth.

-----The moment it loses its sense of destiny, it will do none of this, but will quickly wither and die.

DOCTRINE OF THE CHOSEN PEOPLE



Reprinted from
CONTEMPORARY JEWISH RECORD
JUNE, 1941



DOCTRINE OF THE CHOSEN PEOPLE

By BEN ZION BOKSER

Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine; and ye shall be unto me a kingdom of priests, and a holy nation" (Exodus 19:5-6). This and similar sentences in the Bible form the basis for one of the fundamental concepts of Judaism, the doctrine that Jews are God's chosen people. What does this concept mean? Is it only another assertion of tribalism, a claim to group superiority?

People who are not familiar with the development of Jewish theology—and they include Jews and Christians alike—have frequently thought so and have generalized that Judaism teaches its adherents to look upon themselves as a superior people. Even H. G. Wells, a man of apparent goodwill, has charged in *Liberty* magazine that Jews display "national egotism" and that "they are haunted by a persuasion that they are a chosen people with distinctive privileges over their Gentile fellow creatures." In a variety of versions concocted through malice as well as ignorance, this accusation has been thrust repeatedly at the Jewish people. To dissociate themselves from such alleged tribalism, some Jews have sought to repudiate this doctrine as obsolete and no longer a valid element of their faith. Its clarification, therefore, is essential.

The claim to being God's chosen is not unique with Jews, for the same doctrine appears in other religious cultures. In its original primitive formulation the conception of the chosen people was an expression of religious tribalism. Through identification with the tribal community, man found his life enriched with new meaning and strength. All his knowledge of the world about him he acquired through group tradition; in fellowship with other tribesmen he found a sense of security; and various tribal institutions helped him to live in an otherwise hostile environment.

In these resources of community life primitive people saw the manifestation of a larger power, a Divine Providence transcending

the community and operative in the universe itself. To religious tribalists, however, this Divine Providence concerned itself with their community exclusively. Every Greek city-state had its own patron deity; the Egyptians had their god Ra; the Ammonites, Kemosh, the Babylonians, Marduk. Nor did the transition to monotheism necessarily mean a complete repudiation of tribalism. There were groups, such as the solar monotheists of Egypt, who believed that even a universal God could single out certain peoples as his favorites because they were endowed with unique qualities and excellences.

In the course of their development as a people, the Israelites may at one time also have thought of themselves in similar tribal terms. The Bible, however, transcended tribalism and carried all religious ideas, including the conception of the chosen people, to a higher level of development, the level of universalism. Israel's appointment was personified in the selection of the patriarch Abraham, the father and prototype of the Jewish people: "I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing . . . and in thee shall all the families of the earth be blessed" (Genesis 12:2-3).

In Abraham, God chose a teacher who was to do the patient and urgent work of educating the human race toward a higher life, so that "all the nations of the earth shall be blessed in him" (Genesis 18:18). Since his task of moral leadership could not be fulfilled within his lifetime, it was passed on as a legacy to his posterity. "For I have known him," God says, "to the end that he may command his children and his household after him, that he may keep the way of the Lord, to do righteousness and justice; to the end that the Lord may bring upon Abraham that which He hath spoken of him" (Genesis 18:19).

ISRAEL, therefore, was chosen for a mission of service to the rest of the world. The teachers of Israel felt that their people had raised religion to a new power and significance, and that in the Torah they possessed a body of truth which would prove invaluable for the world's moral and religious progress. They never arrogated to themselves, however, the credit for being the creators of the Torah. Rather they regarded it as a gift vouchsafed to them by divine revelation. Since a universal God would not limit His revelation

to one people, the gift of the Torah could not have been intended for them alone; it was a trust to be shared with others.

Moreover, Israel's selection was not absolute. The promise of becoming God's "own treasure" was hedged in by such exacting conditions as "if ye will hearken unto my voice indeed and keep My covenant"; and, "ye shall be unto Me a kingdom of priests, and a holy nation" (Exodus 19:5-6). And again in Deuteronomy 7:7-11, Israel was warned: "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people . . . but . . . because He would keep the oath which He swore unto your fathers. . . . Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them."

Nor did this selection raise Israel to a privileged position with God, for, as Amos wrote: "Ye are like the children of the Ethiopians unto me, O Israel, saith the Lord." In the sight of God all men—Ethiopians as well as Israelites—are alike. God made Himself manifest to the people of Israel by sustaining them through trouble, above all in redeeming them from Egyptian bondage. But at the same time God functions as the power that sustains and liberates all the nations of the world, for He also freed "the Philistines from Caphtor and the Syrians from Kir" (Amos 9:7).

God's mission for the people of Israel imposed added responsibilities upon them, and they were therefore to be judged by more rigorous standards than those applied to other peoples. "Ye only have I known of all the families of the earth; therefore I will punish you for all your iniquities" (Amos 3:2). Amos, moreover, denounced the popular interpretation of "the Day of the Lord," which encouraged the hope that God would finally remake the world to establish His own people in endless glory. God was to him no tribal deity, and His will could not be the triumph of any one particular people. He was a universal God, whose will was universal justice, mercy and peace. "The Day of the Lord," as Amos interpreted it, was to be the day of triumph not for Israel but for all men, regardless of racial or national affiliation, who had ordered their lives in accordance with the ideals of righteousness. Israel was chosen only as an instrument for the ever wider dissemination of God's law of righteousness.

Nor was Israel the only medium through which God enacted his

purposes in history. Other nations, too, were used by Him. Assyria, for instance, was described as "the rod of His indignation" (Isaiah 10:5), God's instrument for visiting judgment upon a sinful Israel. Jeremiah entertained a similar belief about the mission of the Babylonians, whose king he designated as the servant of the Lord (Jeremiah 25:9, 43:10). Another example is Cyrus, the king of Persia who was acclaimed as God's "anointed" (Isaiah 45:1), the agent through whom God dissolved the might of the Babylonian Empire and achieved a new liberation for Israel. Thus in the biblical conception of history, nations are the mediums through which God builds His kingdom of universal righteousness; and each nation has a part to play in that process. The role assigned to Israel is the diffusion of its great spiritual discoveries in the fields of religion and morality.

The doctrine of the chosen people reaches its fullest maturity in the majestic metaphors of Isaiah, who personifies Israel as the "Servant of the Lord":

Behold My servant, whom I upheld; Mine elect, in whom My soul delighteth. I have put My spirit upon him. He shall make the right to go forth to the nations. . . . I, the Lord have called thee in righteousness and have taken hold of thy hand, and kept thee, and set thee for a covenant of the people, for a light of the nations to open the blind eyes, to bring out the prisoners from the dungeon and them that sit in darkness from the prison house (Isaiah 42:8).

THE teachers of the Talmud gave new emphasis to the biblical doctrine of the chosen people. They were undeterred by the social and political subservience to which the Jewish people had been reduced by the legions of Rome. Nor did they falter when the early Christian Church declared that Israel had been superseded and that Christians were the new chosen people, the "Israel of the Spirit." "Beloved of God are the Israelites," taught R. Akiba, "in that they are called the sons of God. . . . The Israelites are beloved because they were made the recipients of a precious instrument, the Torah" (*Abot* 3:14).

In the propagation of the truths of the Torah lay their function as a people. According to the Midrash (*Mekilta* on Exodus 19:2), the Torah was originally revealed in the desert, a no-man's land, and not in the land of Israel, in order to suggest that its teachings

were meant for all mankind and not for a particular people exclusively. One teacher justified Israel's survival as a distinct nation by the fact of her service to mankind in the dissemination of the Torah. That was to remain the mission of Israel—to act as a constant reminder to the nations of the earth that they are to mend their ways and live by the law of God.

Implementing the ideal of its mission, the Judaism of the early talmudic period proselytized extensively throughout the pagan world. Judaism became, in the words of Professor George Foote Moore, "the first great missionary religion of the Mediterranean world."¹ Because it conceded salvation even to those who were outside its fellowship, Jewish missionaries did not seek only formal conversions; with equal diligence they sought to make what were known to the Romans as *metuentes*, or "God-fearing men," sympathizers of Judaism who, while not conforming to Jewish ceremonial discipline, would yet order their lives by Jewish ideals of personal and social morality. Indeed, the success of Jewish proselytizing was a familiar subject for Roman writers, who decried its effects upon traditional Roman customs.

Jews were never afraid that the continual absorption of pagans would produce an ethnic deterioration in the Jewish community. As one teacher explained it, mankind was created by descent from a single person, thus dramatizing the basic equality of all human beings. Proselytes were free to intermarry with Jews, although like Christianity and Islam, Judaism objected to a marriage which resulted in a Jew becoming a convert to another faith.

The Talmudists, moreover, declared that formal affiliation with Israel was not indispensable for salvation. Rabbi Joshua (first century) assured the righteous pagan a share in the bliss of life in the world to come. Rabbi Meir (second century) regarded a pagan conforming to the precepts of the moral law as being the equal of a High Priest in Israel. This moral law, known as the seven Noahitic commandments, stressed the promotion of justice and prohibited idolatry, immorality, cruelty to animals, theft, murder, and blasphemy. A third rabbi generalized: "Heaven and earth, I call to witness, be he Israelite or pagan, according to the work of every human being doth the holy spirit rest upon him" (*Yalkut* on Judges

¹ *Judaism in the First Centuries of the Christian Era* (Cambridge, 1927), I, 324.

4:1). Talmudists were even ready to concede that Israel was not alone in having experienced God's revelation, listing at least seven pagan "prophets" who had taught God's work among pagan peoples (*Baba Batra* 15b), and noting that the Torah had first been offered to other nations. It was presented to Israel only after they had refused it.

THE medieval rabbis saw a partial fulfillment of their mission in Christianity itself. The Judaeo-Christian tradition is after all a continuous religious tradition, and, in spite of their deviations, Judaism and Christianity share a common body of convictions concerning the nature of man and the ideals of the good life. Christianity, they felt, was a door through which men might come closer to salvation, and they gave it due credit for bringing a large part of the pagan world to a truer knowledge of God. As Maimonides declared in his famous code: "The teachings of the Nazarene and the Ishmaelite [Mohammed] serve the divine purpose of preparing the way for the Messiah, who is sent to make the whole world perfect, by worshipping God with one spirit; for they have spread the words of the Scriptures and the law of truth over the wide globe."² Other great rabbinical authorities of the Middle Ages, R. Gershom of Mayence, Solomon b. Isaac (Rashi), Solomon b. Adret of Barcelona, Isaac b. Sheshet, and Joseph Caro, all regarded true Christians as conformists to the seven Noahitic commandments and as such destined to share in the world to come.

But the rabbis reiterated the conviction that the fullest formulation of religious truth was available only in Judaism. They were particularly critical of the Christian doctrine of the Trinity as a compromise of the pure monotheism that had been developed in Judaism. They also rejected, as incompatible with the best understanding of Scripture, such articles of Christian faith as the doctrine of original sin, the incarnation, and the virgin birth. Above all they were convinced of the superiority of their own faith after witnessing the fierce religious persecutions not only of Jews but religious dissenters generally for which they held the contemporary church responsible.

² "Kings 11:4," *Yad Hahazakah* (ed. Amsterdam, 1702-03).

Medieval Judaism in fulfillment of its mission also sought to make converts to the synagogue. In Christian countries during the Middle Ages, "Judaizing" was a capital crime, and many proselytes paid with their lives for joining the synagogue. A community of twenty-two proselyte families was exterminated in London in 1189. An Oxford deacon who embraced Judaism was punished by burning in 1222. A Krakow woman, the wife of a city alderman, despite her fourscore years of age, was burned in an auto-da-fé for becoming a Jewess; a chronicler records with admiration that "she went toward death as courageously as to a wedding."

CONTEMPORARY Judaism continues to find in the doctrine of the chosen people a call to service for mankind. Jewish teachers seek to indicate the unique religious values which their faith can contribute to the world. They point out that it alone shows a singular tolerance toward other religions as well as toward ideological dissenters within its own ranks. Indeed, Judaism has never promulgated an official creed as a criterion of conformity to the religious life. Even the famous tenets of faith of Maimonides were rejected by other rabbis who did not follow his philosophical system. Behavior rather than belief enjoys the primary position in Jewish life. Jewish tradition places special emphasis upon the value of peace, international co-operation, social reconstruction and personal morality. In its legal system, moreover, Judaism asserts to the world the much-needed truth that religious ideals must not be left as abstract affirmations but must be implemented and institutionalized.

At the same time, modern Judaism tends to stress the sanctity of all life, not only of men, races and nations but of every culture and religious tradition as well. Indeed, recognizing the potential adequacy of each religious tradition to afford salvation to its own adherents, modern teachers have minimized proselytism as a Jewish ideal. Religious differences are to endure, constituting what Dr. Louis Finkelstein has described as "a pluralistic universe of thought . . . a universe in which the principle of federalism is applied to the realm of the spirit as it has been in the realm of political life."³ The synagogue, of course, continues to accept proselytes—perhaps the one

³ *The Pharisees* (Philadelphia, 1940), p. xxxiv.

best known in modern times is Aimé Pallière, a candidate for priesthood in the Catholic Church, who subsequently served as assistant rabbi in Paris—but it sees the future of man's spiritual life in the continuous self-development of each religious tradition rather than in their displacement by one universal faith. In the words of Rabbi Abraham Kook, the late chief rabbi of Palestine, "Judaism's mission of enlightenment is not to absorb or displace the other religions but to stimulate them to a higher development, that they may discard all baser elements. This applies toward pagan religions as well as, needless to add, toward those religions which are rooted in Israel's Torah."⁴

This Jewish doctrine of equality is well rationalized in the philosophy of religious pluralism. In this philosophy all religions represent the complex of values which a group distills out of its experience. Group experience only discovers these values but does not create them. Their ultimate source is God. The similarity in all religions results from the fact that these values are ultimately derived from one source and that the stuff of all group experience is the same universal quest of human beings for self-fulfillment. On the other hand, the distinctiveness of each religion is due to the singularity of the particular group history in which it develops. So conceived, religions like individual human beings, can no longer be grouped in a hierarchy as superiors and inferiors. In the words of Dr. Mordecai M. Kaplan: "Their differences are not merely quantitative variations in the degree of truth that each contains in its tradition, but each is a unique manifestation of the divine, just as every individual is such a unique manifestation."⁵

IN MANY ways, the doctrine of the chosen people has left its mark on the history of civilization. Christianity adopted it, gave it a more exclusive interpretation by declaring that there was no salvation outside the Church,⁶ and took from it the inspiration for world-wide missionary activity. One Christian scholar paid the following high tribute to Judaism as the source of Christianity's interest in missions: "To the Church she [Israel] gave a sense of mission, a world vision,

⁴ Quoted by A. Y. Shahrai, *Rabbi Kook's Conception of Israel* (Tel Aviv, 1937), p. 41.

⁵ *Judaism in Transition* (New York, 1936), pp. 281 ff.

⁶ "Extra Ecclesiam nulla salus."

and a conception of the great task. She also gave in the noble song of the suffering servant a realization of the method by which the task is to be achieved—not by dominance and the sweeping away in violence and contempt of all that hinders the consummation, but by patience and suffering, and humble persuasion.”⁷

From this doctrine, too, stems the general theory of nationalism which holds all national groups to be God’s chosen. In this theory, the material or moral good each nation achieves is attributed to the beneficence of Divine Providence; and the nation is conceived to be endowed with the mission of sharing its unique blessings of substance or spirit with the rest of the world. This conception of nationalism was entertained by John Milton, who regarded the British as God’s chosen people. He maintained that they had served their mission in part by giving to the world the institutions of parliamentary government and certain fundamental ideas of the Reformation.

Perhaps the fullest formulation of this theory was offered by the Italian patriot, Giuseppe Mazzini, who said: “Nations are the individuals of humanity. The internal national organization is the instrument with which the Nation accomplishes its mission in the world. Nationalities are sacred and providentially constituted to represent, within humanity, the division or distribution of labor for the advantage of the peoples. . . .”⁸

Probably, the most illustrious representative of the Judaeo-Christian conception of nationalism in America was Abraham Lincoln. Typical of his views was his message to the Evangelical Lutheran Church: “You may all recollect that in taking up the sword thus forced into our hands, this government . . . declared that it placed its whole dependence upon the favor of God. I now humbly and reverently . . . reiterate the acknowledgment of dependence, not doubting that, if it shall please the Divine Being who determines the destinies of nations, this shall remain a united people and that they will, humbly seeking Divine guidance, make their prolonged national existence a source of new benefits to themselves and their successors, and to all classes and conditions of mankind.”⁹

⁷ H. H. Rowley, *Israel's Mission to the World* (Student Christian Movement, London, 1939), p. 100.

⁸ Quoted by J. H. Randall, *The Making of the Modern Mind* (Boston, 1926), p. 444.

⁹ Quoted by W. H. Lambert, *The Faith of Abraham Lincoln* (Philadelphia, 1911), p. 21.

In sharp contrast with this theory of nationhood stands the Nazi-Fascist appraisal of their national status. The Nazi spokesman Alfred Rosenberg accurately characterized Germany's reversion to primitive tribalism when he declared: "The idea of honor—of national honor—to us [Nazis] is the beginning and the end of our thinking and actions. It does not tolerate beside it any center of force of whatever kind, neither Christian love, nor Free-Masonic humanitarianism, nor Roman [Catholic] philosophy."¹⁰

THE Jewish doctrine of the chosen people has nothing in common with such tribalism. The Jewish doctrine stresses responsibility to God and service to mankind. It acknowledges Him as the ultimate source of whatever good has been achieved by Jews throughout their history. It also accepts the responsibility of serving as God's chosen instrument for the dissemination throughout the world of the spiritual truths revealed to them. At the same time, it implies the identical appraisal for every other form of group life. All groups are equally God's chosen, the unique vehicles of His revelation and the instruments of His purposes in history.

A world order built on this conception of group identity would be a world purged of imperialism, of submerged nationalities and oppressed religions. It would be a world of free societies, each pursuing its particular destiny, sharing in the fruits of all peoples' achievements and dedicating the best in itself to the common service of all mankind. In such a world Judaism, like other religions, would serve by being true to its best self and by contributing to all peoples the fruits of its spiritual creativity through the normal processes of cultural interpenetration.

¹⁰ *Der Mythos des 20. Jahrhunderts*
("The Myth of the 20th Century"), 1935,
pp. 516, 608.

America Is Diversity

Nation's Strength Is Found in Our Differences, Our Disorder, Unconformity, Informality, Writer Says

Norman Cousins, in the Saturday Review of Literature.

The whole story of America—a story worth the telling and worth the understanding—begins with an idea. This idea is actually the political expression of a basic law of nature—that there is strength in diversity.

According to this idea, America is a place where people can be themselves. It is a human experience rather than a purely national or cultural experience. It is built upon fabulous differences—religion, race, culture, customs, political thinking. These differences, or pluralism, as the sociologists call it, are actually the mortar that holds the nation together.

According to this idea, too, there is a constant and wonderful process of shuffling, so beautifully described in Edward Bellamy's "Looking Backward." People are climbing up and down social and economic ladders, reaching for the stars most of the time and actually getting close some of the time. An immigrant shoemaker dies happy because his son is a world famous surgeon. A wealthy industrialist dies unhappy because his son has dissipated the family fortune and disgraced the family name. A man whose grandparents fled from Europe to America becomes a presidential candidate.

* * *

Sometimes things, like people, get all mixed up and the nation has a collective headache, as during an election year. But this disorder somehow works, certainly much better than the orderly and immaculate elections in which all the X's are fitted into one row of neatly arranged squares and where there are no arguments over the counting of the ballots. Sometimes persons in advantageous positions stick their hands into the nation's pockets and keep them there too long. But at least the rascals can be hunted down in public. The government cannot insulate

itself from the consequences of its own errors.

Shocking as the corruption is, it is not nearly so shocking as having the corruption carried on by a government without watchdogs, without an opposition party hungry to return to power—hungry, too, to seize upon anything to embarrass the incumbents.

* * *

As another barrier to continuity in corruption are the reformers, who, it develops, have far more tenacity than the crooks. Indeed, American democracy sprouts reformers in the way Italy sprouts opera singers. In many respects, as Lincoln Steffens once pointed out, the reformer is perhaps the most interesting and unique product of all.

But for all this diversity, complexity, unconformity and informality, there is a single pulse beat to America. It's something that doesn't make the headlines, is seldom talked about, very rarely even defined. It's the individual's determination to keep the American combination alive. The reason for it is that the individual is convinced he has a better chance of finding his answers inside democracy than outside it. He knows that basically this is his show, and he would like to keep it that way—even though he spends most of his time complaining that he is politically helpless.

Accident

From Aftonbladet, Stockholm, Sweden.

The young girl had landed in a hospital after a car accident. A girl friend visited her there.

"It's odd," the friend said, "that automobile crashes are so much more frequent than train accidents."

"Of course," the patient replied, "that's because the conductor does not often try to kiss the fireman when he is rounding a bend."

Sat. Apr - March 22

service of the heart
people brought things to
Tabernacle because they
wanted to
Brought too much

We come to Synagogue but we
know God is everywhere
Story of R. Gamaliel & Emperor
(mingan, quat, sun)

Shabbath.
"Sabbath
green"

Religion is worship of God together
with service of heart.

Story of R. Gamaliel & three friends
Chinese legend of a "little silver"

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

Saturday

29 March 52

Vayikra

DATE

TO:

Honesty, like ADAM.

True sacrifice - domestic

animal, not wild

True sacrifice is honest

Branch Pitkey

Brown vs Michigan

"Seven Nuggets in Stories"

p. 82

Compare this to basketball scandals
1951.

Friday -

4 April 52 ✓

AMERICAN JEWISH
ARCHIVES



pre-

"What I Believe
about Freedom"

Shabbos

Ha gadol

one of two times
for preaching -

Theme of freedom
is so tremendous

MRS. HERBERT FRIEDMAN
240 PONTIAC STREET
DENVER, COLORADO

(1)

I.
PASSOVER - The First Emancipation
The world ever saw.

It foreshadowed every subsequent one.

The emancipation of the serfs in
the middle ages and the
slaves in the middle 1800's

The emancipation of the French
and the American & the
Russian Revolutions

And all the emancipations yet
to come.

Once the maiden liberty is let loose
she can never be recalled.

MRS. HERBERT FRIEDMAN
740 PONTIAC STREET
DENVER, COLORADO

(2)

II
We know something about this lady, for we have courted her, flirted with her, ^{lost sight of} her from time to time, but never gave up our pursuit of her. She is in our blood.

In our ⁵⁴ long jockeying with her, we have learned some of her characteristics & attributes.

She is a tricky lady, This
DAME FREEDOM whom we adore.

MRS. HERBERT FRIEDMAN
740 PONTIAC STREET
DENVER, COLORADO

(3)

III FREEDOM IS INDIVISIBLE

Its authenticity can be checked
by the sound of the coin. If
it doesn't ring true in Indo China,
it doesn't ring true in France.

NEGRO DOCTOR IN MT SINAI,
MIAMI BEACH - FIRST IN HISTORY OF SOVT

Roi Ottley - Negro observer -
writes about his impressions
of way color problem is being
handled in Israel today.
SPLENDID.

MRS. HERBERT FRIEDMAN
740 PONTIAC STREET
DENVER, COLORADO

(4)

DI 4-6100

Re: Atkey

Tel Aviv has a decidedly cosmopolitan character. Actually there are few places in the world where a dark-skinned person, especially a foreigner, feels so completely free and at ease.

~~The bulk of Jews in Palestine are cosmopolitan - a fact which enables them neatly to handle the problem. These people, born immigrants, have no awkwardness in meeting various races & nationalities. The carpet is always rolled out in welcome, whatever your color.~~

(5)

MRS. HERBERT FRIEDMAN
740 PONTIAC STREET
DENVER, COLORADO

What is happening in Israel may assume vast significance racially. For the country has created a liberal atmosphere in which motley races of people can thrive and aspire. The social climate is such that prejudiced people are stifled. This attitude has become an unrelenting social pressure, which isolates the bigot and eventually forces his retreat. In a small way, perhaps, the State of Israel is leading the way to a solution of color problems in the world.

MRS. HERBERT FRIEDMAN
740 PONTIAC STREET
DENVER, COLORADO

(6)

Every Jew has to be a
fighter for the universal nature
of freedom or he repudiates the
heart of Judaism which says that
One God created one common mankind.

I have heard Jews say
that espousing the Negro cause
brings on anti-Semitism. This is a
base and cowardly excuse for evading
responsibility.

YOUR NECK IS NO SAFER
JO'BURG. THAN THE POOREST DEVIL'S IN

1. Freedom is indivisible
2. Freedom requires escape.

MRS. HERBERT FRIEDMAN
740 PONTIAC STREET
DENVER, COLORADO

3. FREEDOM MEANS MORE THAN BROKEN CHAINS

A. Men can be enslaved to themselves

They are slaves

1. when laziness or cowardice keeps them from doing what they know to be right
2. when ignorance blinds them so that, like Samson, they can only turn round & round in meaningless turgidity
3. when envy, bitterness & jealousy sour their joys & darken the brightness of their contentment

B. Men can be enslaved by poverty & inequality
They are slaves when they are in want

C. Men can be enslaved by intolerance.

They are slaves when they have to deny what they are, or give up a Jewish way of life, in order to accustom to hatred & prejudice.

MRS. HERBERT FRIEDMAN
740 PONTIAC STREET
DENVER, COLORADO

(8)

So we tell the Passover
story each year - our best
known and most highly beloved
folk tale - to remind ourselves
of that which we really do
understand pretty well. I think -

That Freedom is man's
most precious heritage - glorious
freedom must be protected, for others
if for self - and that we must

MRS. HERBERT FRIEDMAN
745 PONTIAC STREET
DENVER, COLORADO

(9)

constantly break the
chains of self enslavement
which creep over us almost
without our knowing it

- laziness
- cowardice
- ignorance
- envy
- bitterness
- jealousy

GO HOME - TELL STORY OF FIRST EMAN.
GLORY IN THE LAST WHICH SHALL ALSO COME

NEGRO DOCTOR NAMED BY FLORIDA HOSPITAL

MIAMI BEACH, Fla., March 29 (UP)—A Southern white hospital announced today the appointment of a Negro physician to its medical staff. It was believed to be one of the first such appointments in the South.

Mount Sinai Hospital, a private institution supported by voluntary contributions, extended staff privileges to 32-year-old Dr. Aubrey W. Henry and assigned him to the care of Negro patients. Dr. Henry recently became the first Negro member of the Dade County Medical Association.

Walter White, executive secretary of the National Association for the Advancement of Colored People, hailed Dr. Henry's appointment as a "demonstration of vision and courage" by the hospital.

"This rise above the color line is particularly heartening in view of the recent violence against mi-

norities in Florida," Mr. White said.

Max Orovitz, president of the hospital's trustees, felt that "in taking this unprecedented step, Mount Sinai * * * is marking a milestone in medical history in the South."

Dr. Henry, a native of Aucilla, Fla., was graduated in medicine from Meharry College in Nashville, Tenn. He served for a time as resident instructor in obstetrics and gynecology at Hubbard Hospital in Nashville and performed post-graduate work at Cook County Hospital in Chicago.

Jail Break Faces Sutton

Special to THE NEW YORK TIMES

OSSINING, N. Y., March 29—Warden Wilfred Denno of Sing Sing said today he had filed a warrant against William Francis Sutton, now on trial in Queens County for bank robbery, charging him with breaking jail at Sing Sing on Dec. 12, 1932, while serving a thirty year term for robbery.

Pabst Proves Negro Hiring Efficiency Is Cited

Negro workers have proved to be efficient in both the production and sales departments of the brewing business, the Pabst Brewing Co. has reported in summing up results of a 14 year old policy of nondiscrimination in employment.

About 100 Negroes are working for the Pabst company.

About 30 of this number, the firm said, are beer salesmen; the rest are production and maintenance workers, truck drivers and distributors.

In Milwaukee, according to Glen Cram, brewing superintendent, about 25 Negroes are employed during the summer months, many of them university students. Seven Negroes are employed here all year around in the production, shipping, research, laboratory and maintenance departments, he said.

Limited by Union Pact

Officials of the firm pointed out that the employment of Negroes in production operations is limited by seniority agreements with labor unions. Since the average Negro worker has been on the pay roll a shorter time than many of his fellow workers, he is among the first to get laid off during slack seasons.

Cram said the company has found Negro workers "capable and industrious."

"More important," he added, "we have never run into the racial feeling between Negro and white workers on the job which some believed might occur as the result of a nondiscriminatory hiring policy."

The firm's Negro salesmen, most of whom operate in the Chicago area, get much of their training at the Milwaukee plant. This includes lectures from Pabst chemists on how the firm's beer is made and tours of the plant to learn production steps.

No Special Treatment

"All of this helps them in selling the product," one company head explained Saturday.

According to the company, its Negro salesmen receive no special treatment.

"They know they must produce to stay on the pay roll," a company official said. "Their rights



—Our World

Employment of Negro workers helped both brewery production and sales, according to a report by the Pabst Brewing Co. Col. Frederick Pabst (seated), board chairman, went over sales figures with Chicago salesmen (from left), Herb Douglas, George Russell and Felix Kirkpatrick. James H. Jasper (bottom), 2726 N. 12th st., was said by the company to be typical of Negro production workers.

and privileges are no better or worse than the hundreds of other salesmen we employ."

Up to 1938 there was little

they work. In Harlem, where Pabst sold only 15,000 cases of beer in the entire year of 1940, they sold 12,003 cases in one month, May, 1951. In 1950 the firm's sales in Harlem showed a 195.3% increase over 1948; in 1951 they showed a 205.3% increase.

Virginia Huebner, administrative assistant to the fair employment division of the state industrial commission, said that the Pabst company is only one of a number of breweries and other industries here which have been opening their doors to Negro workers.

Opposition Broken Down

Many of these companies, she said, did not change their hiring policies until after World War II. She credited Wisconsin's fair employment practices law as a factor

in breaking down opposition to Negro hiring.

Among the industries, she said, which are now for the first time hiring Negroes in the Milwaukee area are a major food processing firm, two large retail stores, a large clothing manufacturer, a manufacturer of heat regulators, the home office of a large insurance firm, four manufacturers of control equipment, a utility, a can manufacturer, a lock manufacturer, a plastics material manufacturer, two cab companies and many other small plants and offices.

"Interestingly enough," Miss Huebner said, "in most of these organizations there was considerable skepticism as to whether the implementing of fair employment practices would work out. In all cases, that which was feared did not materialize."

hiring of Negroes by drink or food purveying firms because of a mistaken notion that it would react adversely against sales.

In 1938, five years after prohibition, the Pabst firm, looking for more beer markets, took a chance on a bright, young Chicago Negro salesman, William Graham.

Adopted as Official

Graham did one of his best jobs in St. Louis, Mo., the home town of the company's big rival, Anheuser-Busch. At a convention there he not only sold thirsty delegates 6,000 cases of Pabst, but also prevailed on the organization to adopt Pabst as the official beer.

The brewery carefully selects its Negro salesmen today. Many are college men, some are former athletes. All receive "above the average" salaries.

Their value, the company said, is shown by the jumps in Pabst beer sales in territories where

First day - Passover
10 April 52



RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

reason for 4 cups

; Daniel AMERICAN JEWISH ARCHIVES 11/3/51

I will bring
I will deliver
I will redeem
I will take

4 words
used in
Exodus

Yerushalmi Talmud

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Midrash

Triple Punishment - p. 54

King - servant - stale fish

① eat it ② pay for it ③ 100 stripes

servant did all three ultimately

Pharaoh

plagues - indemnity - finally let them
go anywhere

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Israelites were redeemed because of
4 reasons:

They did not change their names,
nor their speech.

They did not speak slander, nor
were they immoral.

The death Song of Song

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Morals

- ① They were ^{free} true to themselves
as Jews
- ② They were free from evil
Thoughts

freedom is internal as well
as external.

you can be a slave to your
own bad habits as well
as to someone else.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Children - Saturday - 5 April

SHABBAT HAGODOL

Does Freedom mean you can do
anything you want?

Ex - fellow boring hole under his seat.

Freedom means having certain liberties
with certain restraints

What liberties do you want?

What restraints?

1. Life
2. Happiness
3. Job, Education
4. Peace

law + order
obedience to parents
learn right +
wrong

Friday eve

11 April 52

AMERICAN JEWISH
ARCHIVES

When I Believe
About Reform
Judaism

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

What I Believe About The
Reform Movement

AMERICAN JEWISH
ARCHIVES

- ① Early reformers cut out too much
- ② Present trend is good
- ③ Reform is ^{the} future. We don't
want to make it the lowest
common denominator.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

I. Early Reform movement went too far - in two directions

- a) anti-ritualism
- b) anti-Zionism

I understand both things

- a) They were trying to adjust to America
- b) They were trying to adjust to the universal outlook of the Victorian era.

BUT

They were wrong on both counts.

- a) America doesn't require submergence of all differences. And people need

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

The poetry, symbolism, mysticism and
beauty of paganism & ceremonialism.

Isaac M. Wise himself said:

"I had little trouble with the
orthodox side of the house. My particular
trouble was with the reformers who made a
peculiar idol of reform - and were continually
negative. To abolish this is what was their
religion, and to scold the orthodox they
called preaching."

He said further: (1854)

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

"All forms to which no meaning is attached any longer are an impediment to our religion and must be done away with.

But - whatever tends to the elevation of the divine service, to inspire the heart of the worshipper and attract him, should be done without any unnecessary delay."

b) as far as anti-Zionism, The Victorian world changed into world wars & Hitler. Zionism became the necessary vehicle to save lives.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

II. Present trend is to
re-introduce.

Joint Committee in Ceremonies
was established in 1937. I have
had honor to be on that committee
for 5 years.

Committee established at Biennial
of Union in New Orleans in Jan 1937.

(Read resolution)

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

WHEREAS - Reform Jewish worship has allowed many symbols, customs, etc. of traditional Jewish worship to fall into disuse, and

WHEREAS - It is the sense of this Convention that many of these forms should be reintroduced.

THEREFORE - BE IT RESOLVED - That This Convention recommend to all Reform Jewish congregations that into its Sabbath services be put traditional symbols, ceremonies and customs, such as the use of only Jewish music, the use of a Cantor with the

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO: choir, The singing or recitation of the
Kiddush, participation in every service by
laymen, and such traditional observances
as are wise, practicable and expedient
in each congregation.

Rabbinical Conference in Columbus
in May 1937 ratified this
resolution — and the nature
of Reform Judaism was changed,
its official policy since 1885 was
altered.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Present practices

- 9/10 have B'nai Mitzvah
- 4/5 permit Huppah
- 4/5 will wear a hat
- 1/10 will permit wedding party to wear hats
- 1/5 " " breaking glass
- 2/5 rabbis wear Hall's
- 1/5 wear hats
- 3/10 have cantor
- 1/2 Torah reading Friday night
- 7 cong. have Sunday service, but
5 of these also have Fri. + Sat.
- 7/10 light candles
- 4/5 recite Kiddush
- 1/2 celebrate Drachas
birthday

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Rabbi Berman's conclusion at
last Annual in Cleveland in
1950 :

"It is clear from the data at
hand that there is wide-spread
and increasing acceptance in the Reform
Movement of ritual & ceremonial practice.

As previously indicated it takes the
character of old practices that have been
retained, of old ones that have been
given new form & meaning, and of new
practices that have been created to serve

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

The contemporary needs & outlook
of our people. Many congregations
are making use of these practices in
varying numbers, and only a very small
number of congregations still resist
change.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

III. Why are we so concerned that Reform should be more Jewish, more ceremonial, pro-Israel'?

A. The future of Judaism in America belongs to Reform. More people join our movement every year. More temples are founded.

350	in '43
440	today

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

If we keep our standards
low, nothing will be
preserved.

We can't let people come to
us, and then by our default
permit them to lose Jewish
consciousness & content.

NO BLESSE OBLIGE

We must create a

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

combination of warm,
vibrant emotional Judaism
within the framework of the
liberal approach. This is
the future for America.

This is what Isaac Wise
and Stephen Wise both wanted.
It should be clear to us now.

Dec. 3, 1948

Friday night services 48-49

75 Years of Reform
Judaism — What Now?

Future of Reform

1. Reform organized to cut away the dead hand of the past, but not the entire past.

(Give Wise's definition.)

Wise proposed restrictions, or change - since:

"such so-called Reform, if unchecked, may become disastrous to our cause"

(quote Eisenstein's report page 24.)

Wise's philosophy of Reform

"He did not strive for finality in any form, realizing that the capacity for growth is the best guarantee of the truth.

"Reform meant for Wise not that he had found a perfect Judaism which was henceforth to become a new orthodoxy.....

~~but it was~~

His definition of American Judaism was "a religion without mysteries or miracles, rational & self-evident, eminently human, universal liberal & progressive, in perfect harmony with modern

science criticism & philosophy,
and in full sympathy with
universal liberty, equality, justice
& charity. There are today no
better American citizens than the
Jews, and no religion better
befitting a free people than
Judaism.

George Zepin in
Universal Jew. Ency.

2. Reform never intended
to become a new
orthodoxy, unchangeable.
Very principle of reform
meant constant change
to adapt to new situations.

Wise:

"I had little trouble with the
Orthodox side of the house. My
particular trouble was with the
Reformers who made a peculiar idol
of Reform - and were continually
negative. To abolish this & that was
their religion, and to scold the
Orthodox they called preaching."

3. Reform swung too far, in
its elimination of forms and
ceremonies.

Swinging back, to re-include
these, does not mean a
return to Orthodoxy
(quote)

Isaac M. Wise - 1854
"American Israelite"

"All forms to which no meaning is attached any longer are an impediment to our religion and must be done away with. (But)

"Whatever tends to the elevation of the divine service, to inspire the heart of the worshipper and attract him, should be done without any unnecessary delay."

THUS - TODAY, RE-INTRO-
DUCTION OF CEREMONIES.

4. Future of Reform -
as "Liberal"

a. more content

b. more contact with masses -

Wise invited all Israelites
and any Hebrew congregation
to join.

5. In this spirit, two
suggestions made at Boston:

4. Suggestion at Boston
to merge with conservative.
5. Suggestion to change name.
6. I am in favor of changing
from "Reform" to "Liberal".
7. Think merger with conservative
should be attempted. We have
yet to hear overture from
them liberals.

Isaac M. Wise on Hebrew:

"The Hebrew language in our public worship is the medium of our synagogal union. Dispersed as the house of Israel is in all lands, we must have a vehicle to understand each other in the house of God, so that no brother ~~be~~ be a stranger therein; and this vehicle is the Hebrew language - - - -

Those who are not at all conversant with the Hebrew... can resort to translated prayer-books which will always enable them to follow the rabbi in the public worship.

In The house of the
Lord, let us always remain
a unit, as our sires have
been.



In the to prayer-book
Minhag America

Chon's note:

"Where the Hebrew has been
practically eliminated from the
service there has been a decided
impoverishment of the historical
character of Jewish devotion."

Kaufman Kohler -

"No Reform rabbi ever
told his audience to break
The Sabbath, to violate the
Dietary laws, or to eat on
Yom Kippur."

Temple Emanuel

DENVER



Rabbi Herbert A. Friedman

Rabbi Joel Y. Zion

Vol. XIII

November 8, 1950

No. 5

Sabbath Services

Friday Evening, November 10, 8:15 P.M.

RABBI JOEL Y. ZION

will speak on

"SHALL WE JOIN THE DINOSAUR?"

Friday Evening, November 17, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on

"WHAT HAPPENED AT CLEVELAND"

Saturday morning, November 11, 11:30 A.M.

Bar Mitzvah of Jordan Ginsburg
son of Dr. and Mrs. William Ginsburg

Saturday morning, November 18, 11:30 A.M.

Bar Mitzvah of Richard Luby
son of Mr. and Mrs. Henry Luby

Published Bi-Weekly from September to June
by

Congregation Emanuel

16th Ave. and Pearl St.
Denver, Colorado

TEMPLE EMANUEL BULLETIN

Rabbi Herbert A. Friedman—Study
AComa 2830

Rabbi Joel Y. Zion—Study, AComa 2830

Mr. A. B. Cowen, Honorary President

Mr. Phillip Milstein, President

Mr. Samuel Rose, Executive Secretary

Temple Office—AComa 2839

SISTERHOOD

Mrs. Milton Lorber, President

MEN'S CLUB

Dr. Morris Kaplan, President

P.T.A.

Mrs. A. E. Bowers, President

Mrs. Samuel Schaefer, Honorary President

TEMPLE SUPPER CLUB

Mr. Gerald Kay, President

EMANUEL CEMETERY

Telephone AComa 2839

**Gala Chanukah
Celebrations**

**SUNDAY NIGHT, DECEMBER 3rd,
7:15 P.M.**

**FRIDAY NIGHT, DECEMBER 8th,
7:45 P.M.**

Sunday Night, Chanukah service for
pupils in grades 1-6 and their parents.

Friday Night, Chanukah Oratorio
Service for pupils in grades 7-10, their
parents and the congregation.

The two Holiday services are being
held at an earlier hour to enable children
to attend the Service, Chanukah enter-
tainment and reception which follows.

**AMERICAN JEWISH
ARCHIVES**
Sermon Notes

**"Shall We Join the
Dinosaur?"**

There are some in our midst whose frustration and despair drive them to advocate a policy of group euthanasia. They are not always very vocal in advancing this merciful and painless solution, but their poison is distilled into our system through the mood of defeatism which they counsel. Even the historian, Toynbee, in his account of the rise and fall of civilizations, dismisses the Jewish people as "one of the fossil remnants of the Syriac Society." Are we destined to join the other dinosaurs of culture? What are the elements that make for Jewish survival or decline? Let us consider this problem together. J.Y.Z.

**"What Happened at
Cleveland"**

The sermon this week will deal with the major events and decisions of the Biennial Assembly of the Union in Cleveland. Among the important matters on the agenda of this conference are (1) The question of changing the name of the Union. (2) The proposal for an over-all plan for the placement of rabbis in pulpits. (3) The creation of a voluntary draft system to provide a steady flow of rabbis for service as chaplains in the armed forces. (4) Progress reports of the National Sisterhoods and Brotherhoods.

Members of the Congregation are urged to familiarize themselves with the current happenings within the Reform movement. H.A.F.

Resolve To Attend Services Regularly

Biennial Assembly of the Union To Be Held in Cleveland

This Sunday, November 12, the 41st Biennial Assembly of the Union of American Hebrew Congregations will open in Cleveland.

One of the principal speakers at the convention will be the Hon. Aubrey Eban, Ambassador of Israel to the United States. The President's message, reviewing the accomplishments of the Union for the past two years, will be delivered by Rabbi Maurice N. Eisendrath. Other outstanding national leaders will address the Assembly during the four days of the meeting.

The delegation appointed by the Board of Trustees to represent Temple Emanuel will consist of: Rabbi Friedman, Rabbi Zion, Mr. Philip Milstein, President, Mr. Henry G. Frankel, Vice President, Mr. Samuel Rose, Executive Secretary, Mr. Mr. Louis C. Isaacson, member of the National Executive Board of the Union of American Hebrew Congregations; Mrs. Milton Lorber, President of the Sisterhood; and Mr. Edward Miller, member of the Board of the National Federation of Temple Brotherhoods.

In conjunction with the Assembly of the Union, there will be an extraordinary session of the Central Conference of American Rabbis to set up a voluntary draft plan to provide chaplains for service in the armed forces.

Dr. Walter Orr Roberts, Atomic Scientist, To Speak at Men's Club Dinner

The second Men's Club Dinner of the season will be held on Thursday evening, November 16, with Dr. Walter Orr Roberts, as guest speaker.

Dr. Roberts is the director of the High-Altitude Observatory at Climax, which is operated jointly by Harvard and Colorado Universities. His work has taken him into the field of atomic energy and he is considered to be one of the top young scientists of the country. He will speak on the subject: "The Hydrogen Bomb and You."

Much interest has been aroused at the announcement of his appearance, and reservations for the dinner will be accepted on a first-come first-serve basis. The cost of the dinner, which will be prepared by a leading Denver caterer, is \$2.00 per person. Reservations should be made with Sam Rose at the Temple office.

Kaddish List

(Taken from Memorial Tablet)

November 10th

Albert Lewin	Rebecca G. Levy
Lee Simmons	Frances B. Beigel
May Berger Ettenson	Maurice Selene
Adolph Z. Salmon	Amalie Porges

Sisterhood News . . .

QUOTA

Are you aware that Sisterhood, assisted by the P.T.A. pays the salaries of the Sunday School teachers? Please help the Sisterhood to accomplish this task 100%. Send your Quota contributions at once to Mrs. Edward Miller, 371 Birch Street.

QUOTA PARTY

A catered luncheon will be served at the Quota Party on MONDAY, NOVEMBER 13. Entertainment is being planned, and the Quota Party this year will be more fun than ever before. Res-

ervations for the lunch can be made with Mrs. Allan Kayser, EAst 5810, or with Mrs. J. M. Simmons, FRemont 7672.

Don't delay! Reservations will be closed Friday, November 10, because a large crowd is expected.

PROJECTS

Are you a vital Sisterhood member? Are you contributing your time and effort to our projects? Please call Mrs. Milton Lorber, DEster 8278, and tell her which of our many activities interest you the most, and which you would like to work for.

By the Board

Have you ever wondered where your child's Keren Ami money goes? As you know, Karen Ami means "Fund of My People," and is a collection taken every week in the Saturday and Sunday Schools. Your children bring their nickels and dimes as an offering to this Fund, and in the course of the year, quite a sizable amount accumulates.

The Student Council, consisting of the elected representatives of each class, administers this Fund. For this year, the Student Council has set a quota of \$1,000. It is most interesting to watch the democratic method employed by the children as they decide how to allocate the Fund. There is an actual education in philanthropy as they study and weigh the merits of the various charitable causes and institutions they want to support.

The two biggest beneficiaries each year are the Community Chest and the Allied Jewish Campaign. In addition to these, there are at least 20 other causes, both Jewish and non-Jewish to which the children contribute various amounts.

Just the other day, they discussed the question of how much they should give to the Community Chest. I wish each of you could have listened to the earnest debate. And incidentally, I hope each of you will be as generous with the Chest as the children were. It is the bulwark of our organized community strength and merits the maximum support of all.

BY THE WAY . . . when your children ask you for those coins each Saturday and Sunday morning, give them willingly, for through this Keren Ami our next generation is learning the meaning of philanthropy.

Congregation Emanuel

East 16th Ave. and Pearl St.
Denver 5, Colo.

Sec. 34.66, P. L. & R.
U. S. POSTAGE
PAID
PERMIT NO. 188
Denver, Colo.

Elan - Janet
wise
(train story)

Chaplaincy

AMERICAN JEWISH
ARCHIVES

Placement Plan

Ceremonies Report

Change Name of Union
Support of Union (15)

THE STATE OF OUR UNION

Rabbi Maurice N. Eisendrath

Report of the President
of the
Union of American Hebrew Congregations

Cleveland, Ohio
November 12, 1950

To the Delegates of the Forty-First General Assembly of
The Union of American Hebrew Congregations.

Mr. President and Delegates to this significant Assembly of the
Union of American Hebrew Congregations:

In no other Jewish community in America -- except perhaps in that mother city
of Reform Judaism, Cincinnati -- could this General Assembly be more appropriately
held than here in Cleveland.

It was here that, just about at this same mid-century milestone, in 1855,
Isaac Mayer Wise first sought -- abortively though it proved to be -- to create
this Union of American Hebrew Congregations. It was about two decades later, in
July of 1874, that again here in Cleveland, the first Annual Session of the Coun-
cil of the Union was assembled. At that session, Mr. Sigmund Mann, acting as
Temporary Chairman of that Council, welcomed, on behalf of both the Tifereth Israel
and the Anshe Chesed congregations of Cleveland, the handful of delegates that
gathered representing less than two-score congregations. Few though their numbers,
their faith was great, for it was at this convention that a resolution was unani-
mously adopted calling for the establishment of a Hebrew Theological Institute --
a name which, in the light of the recent merger of our college - institute, seems
to have been prophetic and might perhaps suggest a happy abbreviation of our
present impossibly prolix Hebrew Union College-Jewish Institute of Religion.

Thus, the Foundation was laid in this very city for the establishment of that
first Jewish seminary in America -- the Hebrew Union College -- the seventy-fifth
anniversary of which we signalize at this General Assembly, offering to its dis-
tinguished President, Faculty, Board and students our genuine felicitations and our
profound prayers for the future achievements of the Hebrew Union College - Jewish
Institute of Religion.

But this Reform Jewish community believed in works as well as words. It is
beyond dispute that from no other Jewish community in America have more students
for the rabbinate entered the halls of the College than from Cleveland. This has
been due to the vitality of the Reform spirit in this community and to the inspira-
tion of its rabbinic leadership which, particularly today, in the persons of
Rabbis Abba Hillel Silver and Barnett R. Brickner have manifested themselves not
alone in continuing this general tradition of sending so many of its splendid sons
to the Hebrew Union College, but finds their own two sons preparing for the rabbina-
te to follow, we are confident, in their fathers' illustrious footsteps.

Promise and Unfulfillment

The teacher of so many of those rabbinical students, in his broad-flowing volume, "As A Mighty Stream," Dr. Julian Morgenstern, quotes a statement uttered by Isaac Wise at his eightieth birthday, a statement which is peculiarly significant as we stand today at this mid-century mark - 1950. It was in 1899, at the dawn of this century of unprecedented promise, that Wise declared: "Within twenty-five years all the world will have accepted Judaism."

That was in 1899. It is now 1950 -- a half century later and, the world, far from having accepted Judaism, appears to be farther than ever from the acceptance of our Jewish faith.

Unthinkable though it seems, we stand again not merely in the shadow but in the midst of war; whereas certainly one of the paramount teachings of Judaism itself and certainly of prophetic Reform Judaism is our message and mission of peace.

But it is not enough to berate the totalitarians for this failure to achieve the aspirations of our faith. The failure is likewise our own -- of Reform Judaism itself. What have we, as Reform Jews, as a movement actually and actively done for peace or for righteousness, the work of which, our seers foretold, can alone bring peace and quietness and confidence forever? Aside from some annually repeated resolutions adopted by our rabbinical conferences and usually "dis-adopted" by our lay gatherings, what have we concretely done for justice and brotherhood? Perhaps a most recent episode may crystallize how too frequently some of our professed leaders have done the very opposite. One of the most affluent leaders of one of our most influential congregations, in a position to make possible a house of God, of the God we call the Father of all men, for one of our newly established congregations, refused to lift a finger in its behalf because a member of our Union staff had followed the prophetic dictum to oppose discrimination against any and all of God's children. This is but a single salient instance of what Stephen Wise boldly called the "farces of respectability supplanting the forces of righteousness;" of all the panic that has seized too many of our brethren, particularly of the social and economic strata which comprises our Reform group and which is degrading us from our purported role as "servants of God" into slaves of contemporary reaction.

Small wonder that our Union-Conference Commission on Social Action, strongly recommended in my message two years ago, alone of all the denominations in America has been virtually still-born and ineffective. This Commission, if our professions and our prayers in our synagogues mean anything other than mere blasphemous verbiage, must be revitalized and adequate funds must be provided for its program that the voice of prophetic Judaism be not the sole religious word absent from today's struggle for a just society.

And as for our alleged pursuit of peace, if we protest the Soviet Union's hypocritical appeal for peace from Stockholm, then who is ardently, vigorously, sacrificially laboring for its attainment? The Quakers perhaps. A number of peace societies, no doubt. But what about us who boast that Israel's mission is peace?

I hope that this Assembly will have the courage to recognize our own shortcomings and to repeat, at least in substance, the following candid resolution adopted by the Thirty-Eighth Council of this Union which likewise was convened in the midst of battle:

"We believe this war has come upon the world because of man's rejection of God. The nations gave the obeisance of their lips, but our hearts and the hearts of all men are far from His altars. We summon our brother Jews to contrition and all our fellow men to repentance. No enduring civilization can be builded whose foundations do not rest on those disciplines of law and honor of righteousness and compassion which derive from God."

Penitential though our mood thus must be, we must not be blinded, however, to the moral struggle which is now before us and to the contrasting ideologies which are in conflict throughout the world. Armed aggression and totalitarianism we must and shall resist, and I am confident that this Assembly will pledge itself to our own nation in its present valorous resistance to ruthless aggression but likewise to the United Nations in its effort to establish One World, which alone is the final and effective antidote to Communism and war.

Chaplains Wanted

This tragic hour constrains me to recommend to this Assembly another resolution which I pray will be unanimously adopted and, without exception, implemented throughout our congregations.

It will become imperative for us within the next six months to provide almost fifty Reform Jewish chaplains for our armed forces.

To meet this immediate demand, Rabbi Philip S. Bernstein, President of the Central Conference of American Rabbis, is convening during these days, a special emergency session of the Conference which will consider -- and I both believe and hope will adopt -- the unanimous recommendation of its Executive Board calling for a selective system of rabbinic service in the chaplaincy.

This does not, however, absolve us within the Union of any further responsibility. As congregations, we, too, must recognize and discharge our obligations.

We are honored at this session, to have with us Admiral Stanton W. Salisbury, Chairman of the Armed Forces Chaplains' Board, who will bring home to us the urgency of this problem. I am confident that when we will seek to implement the request which comes to us through Admiral Salisbury, we shall respond, as we did in the last war, "even beyond the call of duty."

I recommend to this Assembly that we urge our congregations to establish the same procedures concerning those who enter the chaplaincy as prevailed in World War II, including:

1. The extension of leaves of absence to those rabbis who enter the chaplaincy.
2. The provision of full salary differential.
3. The assurance that their positions will be secured until their return.
4. The freezing of pulpits so that if vacancies occur, the men in the chaplaincy will not be penalized during their absence but will instead be afforded, on their return from active service, full opportunity to be considered for such vacancies.

Most of our congregations, in World War II willingly accepted these recommendations. To be sure, there were some -- even then -- who, in the name of absolute congregational autonomy, thumbed their noses at this Union-Conference voluntary plan, sullied our flag and faith and called to their pulpits those who spurned the call of duty. Let us pray that this will not happen again.

The siphoning off of so large a number of our Reform Rabbis will place added burdens upon ourselves. This General Assembly must make certain that our civilian religious life shall not be diminished. We shall have to marshall our rabbis emeriti once again into active service. We shall have to call upon our rabbis, even in the largest of our congregations, to sacrifice their assistants for ministration to some of the smaller congregations which have relinquished their spiritual leaders to the chaplaincy. We shall have to ask many of our rabbis to assume responsibility for more than their single congregations. We shall have to consider a program similar to that which has maintained in other places, particularly in England, for a long time past, of lay ministers who will prepare themselves for a learned religious leadership which is indispensable if our religious life in America is not to deteriorate at this moment of its greatest promise.

This program, however, must not be limited merely to the occupants of our pulpits. It must apply with equal fairness to those in the pew. Already many of our youth have been called into service. Membership dues ought to be waived for all such persons in the service. Our Commission on Information about Judaism should be sufficiently subsidized to reinstitute the universally commended "Voice of Religion" pamphlets series which brought such morale-lifting messages to the men and women in World War II. These are but a few details of a far-reaching program which tragically enough becomes incumbent upon us once again.

I therefore recommend that this General Assembly authorize the Chairman of the Executive Board of the Union to appoint a Special Committee on Military Services with power to act.

Each for Each Or Each For All

I am certain that there is not a single layman who will object to what I have already indicated our rabbis propose to do at their special session with regard to instituting a just and orderly -- even a coercive -- system of selection of rabbis for the chaplaincy, even if this means selection for what may well be, as was the case in a number of tragic instances in World War II, incapacitation or death.

And yet, when someone suggests an orderly plan whereby these same rabbis who may thus be "selected" for the chaplaincy, or whereby their colleagues who may be unable to serve, shall be assured of fair and orderly selection for pulpit advancement within civilian life, smear words, such as, "hierarchy," "would be popes," and "violators of congregational autonomy" are hurled at those who would demand some decent consistency between our procedure with regard to the chaplaincy and our procedure with regard to ordinary pulpit placement.

Coercion is quite all right for rabbis -- or for anyone else for that matter -- to be sent to the danger zones of Korea, but touch thou not the sacrosanct autonomy of our congregations which are divinely dowered with the inviolate right to do what seems good in their own sight alone.

Autonomy is an inviolate principle when it applies to congregations, but it magically disappears when it concerns the autonomy of the individual whose sacred rights of personality we are perfectly willing to invade as we kidnap them by the

millions, dress them up in uniforms, and send them to the slaughter. Even sanctions have been approved by the leaders of the opposition to be imposed upon recalcitrant rabbis that our fair name may be protected by an adequate number of chaplains. But they inconsistently insist: touch thou not our sacred congregations. Come now, surely it is no longer a debatable issue that anyone, that any group, that any nation has any absolute rights when they impede the well being of all.

All this apotheosis of the so-called divine and absolute rights of congregations may have had some semblance of cogency in the pre-Korean era. Thank God we have moved, even within the past weeks, into what we all should pray may become enduringly a new epoch. The overwhelming vote in the UN General Assembly but a comparatively few days ago not to stalemate itself by minority opposition, no matter how powerful; the UN's determination not to slip into world anarchy because of the dissent of the few no matter how mighty or threatening, ought to persuade us not to be intimidated by the altogether irreligious ultimata that have been insinuated as the possible penalty of our adoption of similar orderly rather than disorderly procedure. As Jews particularly, at a time when the United Nations in another truly epochal decision condemns the treatment of minorities in Hungary, Roumania, and Bulgaria in defiance of that once sacrosanct shibboleth of the absolute inviolability of a nation's internal affairs, we ought not to posit similar antiquated notions. As religious leaders, observing the secular state, subordinating at long last, the selfish egoism of the separate nations to the welfare of the whole, we should be overcome with chagrin that we who ought to lead in this idealistic direction still mouth the selfish theme-song of absolute autonomy which has led to the massacre of millions of our fellow beings, of our own brethren; and yet, in the microcosm of the synagogue will yield not a single scintilla of its proud congregational autonomy in order to correct a moral degeneration in our congregational-rabbinic relationships which, though they who have eyes will to see not, has been widely condemned as the "Hillul Ha Shem" it is throughout the general Anglo-Jewish press. To take only one example, the National Jewish Post comments editorially in words that cannot be willed away by wishful thinking: "It has long been no secret that the present system...or lack of system...in which rabbis are placed for the most trifling reasons, ranging from their relationship to some member of the congregation to the length of their noses is demoralizing to the rabbinate and the movement as a whole."

Besides, who's taking what from whom? The depths of misrepresentation to which some of the lay members of the opposition seem prepared to go is illustrated by their altogether specious contention that the operation of this plan would actually be illegal in certain states such as New York, since the law there -- and no doubt elsewhere -- provides that the congregation alone may elect a rabbi. That may well be true. But it is completely irrelevant. I'm not a lawyer or a judge but I do know that lawyers or judges ought not to distort this plan which makes no pretense at "dictating" as is alleged, the mode of "electing" a rabbi, but provides solely for an orderly, more dignified and decent method of recommendation. For certain lawyers - and judges - to drag out this libel on your Commission is unworthy of these religious councils.

Besides, they are grossly in error who, inured perhaps to too many blood and thunder radio and video cops and robbers thrillers, have sought to brand a simple plan for orderly pulpit placement as a Machiavellian plot to put all our helpless congregations into the strait-jacket of hierarchical control and rob them of their virginal autonomy, by the introduction of a plan for pulpit placement similar to those which, without the devastation they lugubriously predict, have long been operating in most Christian denominations and in the Conservative movement in American Israel.

Despite allegations of "ramming" some sinister scheme "down the throats" of unsuspecting congregants, your Commission has respected the sacred principle of "open covenants openly arrived at." Opposition leaders were invited to its meetings. Its findings were fully reported to our congregations. This then is the deep dark conspiracy alleged by the opposition.

This Assembly will have ample opportunity to debate the plan which has been considered these intervening two years by a reputable Commission of laymen and rabbis and which has sincerely striven to be sensitive and responsive to the constructive suggestions that have been made by our constituent congregations. I plead with this Assembly, however, in the name not alone of those who, at our urging, will be entering the chaplaincy, but likewise in the name of all those who are seeking to raise the status of rabbinic-congregational relationships, that no effort be made to postpone any longer the adoption of a definitive and comprehensive plan of pulpit placement.

Not For Rabbis Only

May I plead likewise with the delegates here assembled that under no circumstances shall this matter be relegated to the rabbis as has been suggested in some quarters. I am a rabbi and of no possession am I prouder than of this noble title. Yet, I can think of nothing more catastrophic, more certain to breed lay-rabbinic conflict than abjectly to scuttle all congregational responsibility in this most sacred task of rabbinical placement in which both rabbis and laymen should share.

What we do now have and have had for too long a time is virtual complete rabbinic control of placement. This is the very first comprehensive attempt to invite full and equal lay participation. Yet those who have prated longest and loudest of lay leadership, lay leadership, lay leadership -- and I might add parenthetically that it's about time that we heard less about lay or-rabbinic leadership- and more about lay learning, lay service, lay worship, lay-rabbinic partnership in dedication to Torah -- yet those who clamor most for such lay leadership are among the first to suggest, let the rabbis, like the lawyers and doctors, adopt their own procedures. That they will do, I assure you, if you repudiate a mutually satisfactory placement plan and the rift -- the most artificial in all of Jewish history -- between rabbi and layman will deepen instead of being healed by this common venture.

Therefore, I urge with this Assembly, under no circumstances to repudiate this plan nor so to emasculate this plan as will constrain the rabbinate to impose its own placement system. Let us together adopt the joint congregational and rabbinical placement plan which your Commission has so arduously and devotedly formulated.

In the name likewise of those honored laymen and rabbis who gave so unstintingly of their time and means for the sole purpose of enhancing the welfare of our movement, whose motives, however, have been impugned and whose integrity has been so challenged; in their name I commend for your favorable consideration and adoption the resolution formally presented to this Assembly by the Board of Directors of Congregation Emanu-El of San Francisco which in part demands that "at the forthcoming General Assembly there shall be a full discussion of the most serious of the charges made, particularly those involving alleged political maneuvering and alleged attempt of certain individuals or groups to seize control of member congregations, and that (a) if it develops that these charges be unsubstantiated that they be withdrawn; or (b) that if it appears that they have been seriously made and are backed by any substantial evidence, arrangements be made for their complete and thorough investigation and determination."

Liberalism or License

Another area in which unfortunately far too much unwarranted emotional heat has been engendered is in the consideration of a possible guide for Reform Jewish practice. Here, too, those who are seeking to present some contemporary guide for the perplexed -- the bothered and bewildered of our present generation -- are accused of treason to the very principles of Reform and of betraying our heritage of religious liberty.

Nothing could be further from the truth. All that we are seeking is, once again, as in the case of placement, some order in place of the chaos which, for example, regards as "a reversion to Orthodoxy" the introduction of a Sabbath morning service in some of our synagogues, the creation of a school for cantors, and similar practices that have long been the accepted norms in some of our leading Reform congregations and which have been abandoned in others.

Abraham Duker in a most revealing article in the June 1950 issue of the Publication of the American Jewish Historical Society unmasks the rapidly degenerating chaos of a completely undisciplined Jewish life in America. In alluding to the general anarchy which maintains in American Jewry, pertaining especially to customs of marriage, funerals, bar mitzvos, and the like, he writes: "Innovations in ritual are assumed by the less informed to be genuine and required by Jewish custom -- even though many of these, far from having any religious or Jewish sanction, are borrowed almost exclusively from non-Jewish practices and Hollywood sources -- including songs from stage and screen -- while others have evolved in the commercial wedding halls and resort hotels." Perhaps some regard such banal practices as the crowning glory of religious liberty. To me it is a reductio ad absurdum of our paradoxical obedience to traffic laws on the street and our unrestrained license in the synagogue.

In this same connection, Rabbi Jacob J. Weinstein, in his illuminating Alumni lectures at the Hebrew Union College so strikingly put it with regard to just one phase of this license which some call liberty, with regard to wedding customs alone: "The department stores, the hotel men, the photographers, are establishing their codes. They have convinced most parents that their commercial devices have the sanction of tradition. Unless we have a countervailing code, we shall find ourselves the ignoble servants of a hymeneal carnival of vulgar display and conspicuous waste."

Our people, particularly the large numbers we are winning from among the unaffiliated, are hungry for some guiding hand as to what actually does constitute a minimum of Reform Jewish practice, and it appears to me that it is the responsibility of this Union to provide the answers to their groping queries.

Hebrews or Jews

For many years we have sought a new name for this Union to supplant its far too anachronistic and lengthy tongue twisting mouthful -- so lengthy, in fact, that it exceeds the space allotted for any half-way decent sized inscription on our new House of Living Judaism. As for its anachronistic use of the word "Hebrew" mistakenly to identify us as a religious group rather than a language which the word Hebrew now exclusively connotes, I am reminded of the well-warranted attack which Meyer Levin in his "In Search" levels at all those various American fronts for the terrorists in Palestine. "These Liberation Committees and Resistance Committees," he writes, "were always characterized by the word Hebrew because they were addressing themselves to

Jews who, even when they were helping their people, didn't want to think of themselves as Jews."

Is that what impels some of us to cling to this altogether outmoded "Hebrew Congregations"? We are not Hebrews but Jews, and our "Hebrew Congregations" are Synagogues. Let's call them such and no longer separate ourselves -- even in name -- from our brother Jews.

A Constitutional amendment suggesting a new name in harmony with these ideas has already been distributed to our member congregations and a report of our Committee on New Name will be submitted to you.

It is no exaggeration to say that insofar as any possibility to alter our name in the foreseeable future is concerned, it is quite literally a matter of "speak now or forever hold thy peace." I shall have more to say subsequently regarding our new home which is even now rising on its magnificent site in New York City. The architect has for several weeks past been pressing us for the precise lettering which shall be imperishably inscribed on that imposing edifice designating the name of this great organization.

The change must therefore be made now or never. Let us have the courage and the foresight to make it now by giving favorable consideration to the report of our Committee.

The Tithe's the Thing

In turning to a consideration of the state of our Union's finances, I hope you will pardon a personal note which, I assure you, I would not think of mentioning were it not for the fact that I pray that it will serve an impersonal and wholly objective end.

This report was dictated from a hospital bed in New York City, from which I was discharged but day before yesterday, in order to be with you, my friends and co-workers. This was the second time, within the course of the past year, that grudgingly I relinquished for a time my highly relished tasks. But I would make no mention of this seemingly purely subjective episode were it not that your President is not the only one on our Union staff who has thus been incapacitated during the past year. Per contra, the list includes almost a majority of our senior executives. Our indefatigable Director of the Commission on Jewish Education, Dr. Emanuel Gamoran, was unfortunately hospitalized for many weeks during the past year. Our incomparably able and ever faithful Production Manager, Mr. M. Myer Singer, is for the first time in twenty-nine years forced by illness to be absent from this convention. The Executive Director of our National Federation of Temple Sisterhoods, Miss Jane Evans, for many months was unable to carry on her always diligent and unflagging endeavors. Even now, the Director of our Southern California Council, Rabbi Phineas Smoller, is convalescing from a most serious illness.

Now, none of these invaluable members of our staff is decrepit or senile. They are all -- including myself, I hope -- in the very prime of life. Consequently I cannot believe that this accumulation of incapacitation is a mere coincidence. I am convinced that I am in no wise stretching the truth nor indulging in melodramatics when I insist that ours is the most understaffed national organization in American Jewish life. A comparative examination of the staffs and budgets of similar enterprises will reveal that we have become today one of the largest institutions in American Jewish life with one of the smallest budgetary appropriations and least numerous administrative officers in American Jewry.

But it is not merely the overcharge on our Union man and woman power; it is also the enervating, sapping sense of frustration that confronts everyone of us: the frustration which arises out of the gaping hiatus between all our promise and our failure to fulfill our limitless potentialities -- potentialities squandered solely for lack of funds.

It is almost inconceivable that the many-faceted program of this Union, to which I shall subsequently allude in detail, should be administered for less than a half million dollars -- a sum suggested by your Survey Committee a decade ago in pre-inflation 1941. And yet, this has necessarily been the case, due to our complete failure to support the Union in terms of present-day inflated costs. To take but a single one, out of many possible illustrations, the Council of Jewish Women, with its 90,000 members, has a considerably larger budget than last year's expenditures of -- no, not our own women's organization, the National Federation of Temple Sisterhoods, but of all our affiliates, commissions, and regional offices; a larger budget than this entire Union of more than one hundred thousand families!

Much progress has admittedly been made since 1943 when our total income was less than \$200,000. And yet, not enough to spare your Union, a Union representing a constituency undoubtedly wealthier than any in the whole history of Israel and responding to your mandate for an expanded program, from being in hock to the banks for some two hundred thousand dollars.

It is amazing how some of the very smallest and even some of the newest congregations in the Union have risen to the larger vision of our present requirement. The fact is that, like Abou ben Adam, the Leo Baeck Temple of Los Angeles, established one year ago and with but 87 members "leads all the rest" with a per capita contribution of \$31.49. The only other congregation exceeding the \$30.00 per capita mark is Sinai Temple of Champaign, Illinois, with its 58 members.

Why can't great historic congregations with their large rosters of unprecedented wealth, even with congregational coffers swelling with surpluses, match these contributions? Is it conceivable that only 13 of all our 422 congregations have reached their quota of a bare \$20.00 per capita; that hardly one fourth give from \$10.00 to \$20.00; that there are 79 congregations which are still not discharging their \$3.00 per capita constitutional obligation?

You should know which congregations these are and you should also concede that if the Leo Baeck Temple of Los Angeles and the Sinai Congregation of Champaign, Illinois, can contribute more than \$30.00 per capita, if Mishkan Israel Congregation of New Haven, Connecticut, can initiate a 20 per cent per capita tax there is no excuse whatever for a single congregation failing to fulfill its \$20.00 per capita objective.

It is indispensable that this Assembly should increase the basic dues to this Union, so that, while it will still be imperative to supplement whatever dues may be fixed by this Assembly by appeals to the more affluent individuals, we will nevertheless not be quite so dependent upon any such sporadic appeals and their ofttimes capricious response, but instead, it will be possible for the Union and the College-Institute to be assured of a far more substantial basic recurring annual income from our affiliated congregations.

It is my firm belief that the Ten Per Cent Assessment Plan is in consonance both with the traditional practice of the tithe and with the whole contemporary idea of the sliding scale of payment in accordance with one's means to which all of us have become

accustomed through national and state income tax. It is the most equitable system of assessment, and I urge this Assembly overwhelmingly to approve the amendment that will be submitted to it tomorrow.

So Much By So Few

Why are such large sums needed, some will still inquire, because they are yet afflicted with that unfortunate "know-nothingism" concerning the far-reaching program of our Reform Jewish institutions.

There are yet those who maintain that they hear nothing about, nor see any benefits from the Union except when someone seeks to solicit funds. This is grossly untrue. I challenge any Jewish organization in America to produce a comparable number of contacts between the national institution and its constituent membership, unrelated to fund-raising, that in any wise compares with the continuous program of the Union.

It is absurd to hear this tedious complaint from congregations which have had personal and even repeated visitations from our Cavalcade, which have been blessed -- in some instances on more than one occasion -- by the inspiring "Preaching Mission" of Rabbi Samuel H. Goldenson, initiated and sponsored by the Union, that have participated during the single year just past in the dozen Regional Conferences, at which 184 congregations were represented; which we held in every region but one from the Atlantic to the Pacific, from the Canadian Border to the Gulf of Mexico, that have been assisted through the Union or the National Federation of Temple Sisterhoods in holding Institutes for Christian ministers or for Christian women respectively.

I am becoming more and more suspicious of the monotonous alibi "what does the Union do" coming from congregational leaders observing their centennial celebrations; their seventy-fifth, their fiftieth -- even their two-hundredth or one hundred and twenty-fifth or one hundred and fiftieth anniversaries during most of which years they have been admirably served by the sons of the Hebrew Union College, of which their Union has been the ever solicitous (not ever soliciting) patron -- and yet, pretend to be in total ignorance of the Union's benefactions.

I am growing increasingly impatient with those parents who seemingly have been so indifferent regarding the religious education of their children that, though undoubtedly they are aware of the labels on their offspring's clothing, have failed to observe that virtually every book which they have brought home from their religious schools, for more than a quarter of a century now, has borne the imprimatur of the Union of American Hebrew Congregations.

It is true that we are not yet keeping pace with an era of soap operas and idolatrous worshippers of Hopalong Cassidy, whose content we can afford to disparage but whose techniques we dare not, in our too Olympian remoteness from reality, ignore. It is true that not yet have we lived up to our long projected program of visual aids in Jewish education. I am happy to inform you, however, that due to the munificent bequest of the late Rabbi David Philipson, it is going to be possible, in the almost immediate future, to initiate this much too long postponed beginning in the field of motion pictures, film strips, and other audio-visual aids, for religious schools.

Much of the work of our Commission on Synagogue Activities remains likewise "the best kept secret" of American Jewry. Perhaps some of my colleagues in the rabbinate will dub me a tattle-tale and dislike my revelation of the fact that, notwithstanding their own and their lay leaders' deprecation of our Union's alleged lack of concrete

assistance to their congregational programs -- again to take but one out of many possible examples -- during the past year, 376 congregations, out of a then barely 400 of our congregational membership, utilized the Town Hall Discussions which were the creation of our Commission on Synagogue Activities. Virtually 50 per cent, or almost 200 congregations within our Union, have been tangibly assisted by this same Commission in the actual formulation of their plans for building new synagogues or religious school structures. Likewise, an increasing number of congregations have had the benefit of detailed fiscal administrative counsel through the National Association of Temple Secretaries, an adjunct of the Commission on Synagogue Activities.

Since the last General Assembly, the National Federation of Temple Youth has held twenty-eight regional conventions, twelve regional camp conclaves, four national camp leadership institutes, at which the youth from 176 congregations were represented. Maybe you, their parents, were unaware of their whereabouts. But the youth from 176 of your congregations were at the camps and conclaves of this Union which -- so the dreary phonograph record runs -- does nothing for you or your congregation.

While this represents a modest improvement in our Youth program, it is admittedly far from adequate. But it will have to remain thus tragically inadequate unless and until this affluent segment of American Jewry takes seriously its responsibility to the spiritual well being of its youth. It is one thing to protest the appeal and even the positive lure of exclusively secular youth activities, of nationalist or leftist camps, or Hachsara for Israel. It is quite another thing to face the inescapable indictment that our appropriation for youth activity is an infinitesimal fraction of what those other organizations more wisely provide. Resolutions calling for Youth Directors in Chicago, in New York, on the West Coast, will not absolve us of our responsibility unless the means are provided to implement our long overdue expanded youth program.

During the twelve months ending July 1, 1950, thirty five new applicants have been enrolled in the Rabbinical Pension Plan bringing the total enrollment to 303.

The many communications received by the Pension Office indicate the great satisfaction that the pension plan is affording both to congregations and to rabbis. It is also most heartening to note that from the many letters received we feel sure that the Pension Plan has created a feeling of security which has endeared both the Central Conference of American Rabbis and the Union of American Hebrew Congregations to the whole rabbinate.

The National Federation of Temple Sisterhoods, under the vital Presidency of Mrs. Rosett and the unflagging direction of Miss Evans, has grown to some 75,000 members in 454 units, of which 38 have affiliated since the last Biennial, continues to serve in seven countries -- the United States, Canada, Cuba, Panama, the United Kingdom, the Union of South Africa, and Australia.

The last two years have been important ones also for the National Federation of Temple Brotherhoods -- years in which the Brotherhood, under the devout and devoted Presidency of Mr. S. Herbert Kaufman, has gained immeasurably in stature and in prestige and especially as a cooperative agency with the Union of American Hebrew Congregations.

During the past year the Jewish Chautaugua Society, under the dynamic drive of its new President, Mr. Harold W. Dubinsky, has added to its unique contribution of creating greater understanding for Jews and Judaism. Rabbis, under JCS auspices, told the story of our history and religion to more than 400,000 young people of many non-Jewish faiths.

I doubt whether many of our congregations are aware of the far-reaching ramifications of our Commission on Information about Judaism which, during the past two years, has greatly expanded the scope of its contribution by rendering new service to various other departments of the Union: Through our Institutes for Christian Clergy; through the Institutes for Church Women, under the auspices of the National Federation of Temple Sisterhoods; through the Jewish Chautauqua Society of our National Federation of Temple Brotherhoods; through the National Federation of Temple Youth at its conclaves and other meetings; at the request of the "Message of Israel." Through all these channels, this Commission has distributed hundreds of thousands of constructive pamphlets which, from the response we have received, has gone further than many another far more fabulously expensive civic defense agency in building bridges to better understanding.

Our magazine, "Liberal Judaism," now goes into the homes of more than 100,000 of our members. Surely there must be some cognizance of our existence and our program on the part of at least some thousands of those who thus regularly receive our periodical.

Unfortunately budgetary restrictions have compelled us recently to reduce this erstwhile monthly to a mere quarterly, without benefit, incidentally, of a regular editor. May I add parenthetically my profound gratitude, and your own, to Rabbi Louis I. Egelson, who, despite his myriad of arduous duties, has virtually single-handedly assumed the responsibility for the issuing of this publication.

But we are not a constituency so impoverished as to be reduced to the voluntary extra-curricular generosity of another overburdened staff member. How many of you have seen the far more expensive publication of our Orthodox brethren, or of the Labor Zionists, to say nothing of that sleek monthly issued by one of the secular agencies at a cost, primarily to you through your Welfare Funds, of well over a hundred thousand dollars -- its pornography notwithstanding. Only the voice of Liberal Judaism is reduced to starvation rations.

This is a situation which must be speedily remedied. In addition, to more ample means I have also tirelessly -- perhaps tiresomely too -- time and again advocated the merger of the diverse publications of our Union family. We have dilly-dallied over this recommendation far too long, and it is my urgent request that this Assembly shall express itself vigorously and unequivocally on the urgency, in the immediate future, of accomplishing this long desired objective.

After years of unceasing effort to obtain a national broadcasting hour, through the cooperation of Rabbi Jonah B. Wise and the American Broadcasting Company, we have now become a co-sponsor with the United Jewish Layman's Committee of the "Message of Israel" broadcast. Our name and, I hope, likewise much of our message of Liberal Judaism are now entering each Sunday morning, into thousands of the homes of our constituent membership and their neighbors, over a coast-to-coast network which today comprises 175 stations, one of the largest number of stations broadcasting any single national religious program in America.

These are but a few briefly highlighted vignettes of as comprehensive and many-faceted a program as any Jewish organization in America can present. Its full detail I beg of you to read in the reports of our various affiliates, departments, commissions, and regions. Each reveals a fascinating story of unbelievable progress on incomprehensibly paltry budgetary appropriations. All of them together should silence forever the far too tedious and long outmoded "What does the Union do for us" and should compel the long overdue admission that "never was so much done with so little for so many by so few!"

None of this would have been possible, however, were it not for the Herculean efforts of our truly unflagging and uniquely faithful professional staff, particularly of my Assistant, Rabbi Jay Kaufman, who, due to my too prolonged incapacitation has discharged so admirably such a large measure of responsibility thrust upon him during his first year's incumbency, of Rabbi Louis I. Egelson, whose tasks were also similarly increased as were those of virtually every other member of our extraordinarily indefatigable and loyal staff. So also have we been blessed with the unbelievably generous contribution of time and effort and means of those of our volunteer, lay and rabbinic, leaders, such as our ever wise and judicious Chairman of the Board, Mr. Jacob Aronson. His patience, his persistence, his profound understanding and sensitive handling of exceedingly delicate situations; his confidence-inspiring personality, the eminence he has attained in his own profession, his genuine religious character, have for a long time past been of inestimable value to all our Union undertakings. His generous, untiring and inordinate labor in our behalf was the primary factor in bringing to so satisfactory a conclusion the wondrous gift from the late Dr. Albert A. Berg. For all of this Reform Judaism will remain eternally indebted to our truly great though humble Chairman, Mr. Jacob Aronson. To him and to his fellow-officers, the leaders of our affiliates, regions and commissions, as well as to our untiring and devoted National Chairman of the Combined Campaign, Dr. Samuel S. Hollender, his Co-Chairmen, and staff, and to every worker in the ranks, I express my deepfelt and lasting gratitude.

Our New Home

Just two years ago we debated the issue concerning the future headquarters of the Union. There were those of us who conscientiously believed that by making our future home in the throbbing center of Jewish life in New York City we would make the greatest contribution to American Jewish religious life. We believe that this premise has already begun to be fulfilled even beyond our fondest expectations.

In the first place, there has been of course the most generous contribution from the late lamented Dr. Albert A. Berg which, together with the handsome gift from the National Federation of Temple Sisterhoods, most sincerely, though still too inadequately, memorialized tonight, has enabled us to construct our new House of Living Judaism. This imposing edifice, symbol of our new strength and dignity, which is even now rising on its impressive site at the very cross-roads of the world -- the cornerstone of which we shall solemnly yet joyously set a week from today -- will open an altogether new chapter in the history of our Union.

This will be no mere structure of steel and stone, no mere museum of antiquities, but a house of living Judaism, the very dynamic center of Reform Jewish life in America. It will be not alone the new home of the Union of American Hebrew Congregations. We hope to make it even more the home of an altogether new Union.

We are now laying plans for increased direct services of every kind and description to our member congregations: new services for the educational program in the religious school; new services to assist in the programming of our congregational youth activity; new services for the growing demand for adult education; new services for the boards of trustees in their conscientious efforts to grapple with the new problems of a new era in religious life; new services and aid for alleviating the paramount problem that confronts our lay leaders and rabbis relative to the apathy toward congregational worship.

We hope that every congregational need will be met through services which we would have our new Union House of Living Judaism provide.

As one means to this end we shall initiate a Synagogue Order Service -- a new S.O.S. -- to meet every requirement of our constituent congregations. Whatever you as a congregation wish to know or acquire, send an S.O.S. to our Synagogue Order Service. This is our hope and our dream. With your cooperation and the provision of far more adequate means, we can, in truth, make our new Union House the home and throbbing heart of Liberal Jewish life on this continent.

Our progress in the Metropolitan area in New York, however, will by no means be limited to the physical edifice which we are now building. We have every reason to believe that there is a strong possibility -- even a likelihood -- of our capturing this thriving center of religious Jewish life for the American Judaism which we proclaim. There is abundant evidence to substantiate this hope.

But a comparatively few years ago, the already then existing New York Federation numbered barely thirty congregations. Since the present national administration launched what has become a truly missionary movement in this erstwhile citadel of Orthodoxy and Conservatism to which we Reformers had been far too apathetic, the number of constituent congregations now belonging to our New York Federation has risen, due especially to the ingenious organizational ability of our Director of New Congregations, Rabbi Albert G. Baum, and our Director of the New York Federation, Rabbi Daniel L. Davis, to just under sixty.

In addition, we have, in cooperation with the Hebrew Union College-Jewish Institute of Religion, enrolled more than 300 students in our New York School of Religious Education and approximately fifty students in the School for Cantors which none can contest would be possible in New York only.

To Seek Our Brethren

In order to achieve the full potentiality that is before us, may I add the precautionary word that we must be, not only in this pulsating center of Jewish life but we must likewise be of it. Let me make perfectly clear what I have in mind. Notwithstanding the fact that, at our General Assembly in Cincinnati in 1946, we overwhelmingly repudiated any erstwhile temptation on the part of an earlier Reform Jewish leadership to isolate itself from the mainstream of Jewish life and with virtual unanimity proclaimed our future resolve to plunge into the very midst thereof, unfortunately I do not believe that we have as yet liberated ourselves entirely from the vestigial remains of this isolationist, sectarian past.

There have been not a few occasions since 1946 when we have remained timid and hesitant to join our brother Jews in their common endeavors. Most recently, for example -- and most lamentably -- out of some forty Jewish organizations in America, representing every facet in American Jewish life including those of our sister-religious groups that participated fully and officially in the recent National Planning Conference for Israel, most regrettably your Union was again the only national agency of any stature which was unofficially represented.

I feel that the time has come when this great Assembly must enunciate clearly and unequivocally its determination to play its full role in the main current of Jewish life. We should by now have learned, through the tragedies of the past two decades, that Judaism and Jewish life are indivisible and that there should no longer be any hesitation whatsoever on our part to taking our place, differing though we may, beside our Jewish brethren.

In this connection, I call upon this Assembly to endorse and aid in implementing the objectives unanimously adopted by the National Planning Conference for Israel, and that we too not alone support wholeheartedly the United Jewish Appeal and the Bond Drive for Israel, but that in addition we petition our Government for grants-in-aid for Israel. It is high time that the ironic contradiction cease between our Government's generous assistance even to Fascist Spain and to other effete and reactionary governments the wide world over and its patent and inexcusable failure to allocate, out of the billions that we have thus expended, such comparatively paltry sums as are so desperately needed by that lone bastion of democracy in the Middle East which is Israel.

But the wholehearted support which I enjoin for Israel must not be at the price of the neglect of our own cultural and spiritual institutions: both local and national. We have a right to resent and resist the oft-repeated cry for a moratorium on such activity here at home. If it were a choice of either our own or Israel's spiritual survival, perhaps -- I say, perhaps -- because I am not one who believes that Israel alone spells redemption for the Jew and especially for Judaism; if it were a choice, however, perhaps, I repeat, I would endorse the sacrifice of our needs for theirs. But there is no excuse under heaven -- and especially under American affluence -- to be confronted with any such false alternatives. There are resources a-plenty to over-subscribe Israel's bond drive, the United Jewish Appeal, and still build our necessary synagogues, maintain our Union and College-Institute program, and yet have millions left over in bank reserves for all the luxuries which we American Reform Jews have come to regard as necessities. But certainly, we need not relinquish our own claim upon the American Jewish purse for the spiritual nourishment of the children and youth at our own doorstep while millions more are expended for similar purposes elsewhere.

Likewise, while advocating full support of the program of aid to Israel, we dare not be unmindful, however, of the failure even yet to give adequate reassurance to our Liberal Jewish cause in that land. Our approach to this problem of religious liberty for Liberal Judaism in Israel has been marked by the most flagrant timidity. For the sake of Israel itself, far more even than for the sake of our own Liberal Jewish aspirations, we must increase our pressure for a far more satisfactory solution to the problem of complete religious freedom than thus far has been offered.

To be sure, some of the fault for the reduction of our movement in Israel to the degraded status of a second-class religion is our own, because of our failure, as the wealthiest segment of American Jewish life, to provide those funds which might make our movement stronger and more respected in that land. It is a paradox and a most tragic commentary on our lack of vision that those few congregations which at least have sought to ignite the spark of Liberal Judaism in Israel should be relegated to basement synagogues and their rabbis constrained to sell insurance on the side. Ours is a world-wide movement and this Union and its constituent congregations must rise to the full measure of our responsibilities. Noblesse oblige demands that we, through the World Union for Progressive Judaism, should inaugurate a program similar to our country's Marshall Plan, not merely for relief, but for the invigoration of Liberal Jewish life in Israel, in Europe, and throughout the world.

Advances on the Home Front

These plans, which I have outlined for greater emphasis on our work in New York City and on fulfilling our larger purpose on a world-wide front, must not blind us, however, to our primary responsibilities to America as a whole. Let there be no apprehension that we shall become merely "another New York organization." The increased tempo of our regional program, the wide geographic representation on our Executive

Board, constitutionally guaranteed by direct democratic elections at regional conferences, our vigorous regional offices in Chicago, on the Pacific Coast, soon in Cincinnati, as well as in New York, and now most recently in Philadelphia, our far-flung congregational base, as well as many other aspects of our program should dissipate any such fears.

As a result of this, American, rather than any mere New York-centered intent, our progress in the rest of the country has likewise been most remarkable. Perhaps this can be most saliently illustrated by the striking figures which reveal that during all the seventy odd years between the convening of the First Council of this Union here in Cleveland in 1874 and the beginning of the present administration of the Union we had grown to but 300 congregations. But since 1943, we have increased our constituent congregations by more than one-third, adding 122 congregations in the bare seven years since you called me to the leadership of this great Union. During this same period we have virtually doubled our number of members: from barely 60,000 then to well over 110,000 today.

This growth in affiliated congregations, most of which we have either ourselves brought into being or persuaded to join our ranks, comprises one of the most fascinating and dramatic episodes in the history of American -- even of world -- Jewry. Despite the insistence that there is emotional appeal exclusively in the program of European relief and Israel rehabilitation, I wish that I could televise for you the exciting story of the majority of these new congregations that we have but recently added to our roster.

Insofar as my knowledge of American Jewish history is concerned, for the first time in the experience of American Jewry, young men and women, with the work of their own hands and the sweat of their brows, have themselves actually constructed their own synagogues and schools. They have worshipped in every manner of habitation, be it a hospital, a store, a garage, a fire hall, a church, a barn, a tent and, most recently a bowling alley. But the drama of these new congregations inheres not in their bizarre meeting-places; but in their spirit; in the fever and fervor of their worship and devotion, in a kind of new Chassidism not so much of dancing as of doing that is virtually unprecedented.

And yet, we have still far to go. Though we are pushing farther and farther into the lower East Side of New York, establishing liberal Jewish congregations in Greenwich Village, Peter Cooper Village and Stuyvesant Town, even in the lower cost housing development of Knickerbocker Village, we are still largely -- and to the completely complacent delight of some -- an upper middle class movement. Yet, the prophets we profess to follow were of the people and for the people, the underprivileged masses of men. This too must be our resolve.

To See Ourselves As Others See Us

Our older congregations might learn much from these younger ones. It is my intention that a thorough-going study be made of these new congregations for the purpose of giving us some new answers to the old problems of lack of enthusiasm and interest in too many of our long established congregations -- the very antithesis of all the enthusiasm and zeal characteristic of most of our newly formed congregations.

I should like this Assembly to authorize a far-reaching survey, together with regional conferences, on the ills of too many of our long existing congregations. As one who has "wandered to and fro" across this continent -- not too much like Satan, I hope -- as one who has sat quite frequently in the pew rather than on the pulpit and who has listened to the most candid comments and criticisms of contemporary congregational life, I know that such full and frank evaluation is long overdue. I trust that those rabbis

and laymen who are never too reluctant to challenge the Union for its alleged shortcomings, will hear and heed the injunction, "Physician, Heal Thyself," and will welcome the x-ray of objective analysis of their own synagogal programs with which there appears to be much wide-spread dissatisfaction and indifference. We must evaluate in the light not merely of rabbinic desire, but of lay response and need: our ritual, our modes of worship, and our very *raison d'être*.

I know that our Commission on Synagogue Activities is eager to undertake this project, and I hope that it will not alone be authorized to do so but that funds will be mandated therefor.

For unless somehow we can recapture the spirit which will once again compel us, as it did our Fathers, to "bow the head and bend the knee before the King of Kings, the Holy One, Blessed be He," we will prove recreant to the historic role we have claimed for ourselves as "avde adonoy," as "servants of the Most High," we will fail to fulfill our responsibilities to a world that thirsts desperately for spiritual healing and moral redemption. Tactics and techniques, machinery, and even money -- direly needed though it is -- do not suffice. As a contemporary writer has put it, "though I have the gift of organization, and understand all mysteries of the group process... and have not spirit, I have nothing. And now abideth business-like methods, social processes, spirit. These three, but the greatest of these is spirit."

May this great Assembly generate that spirit which will enable us to march forward to altogether new frontiers in the winning of American Jewry for American Judaism. As Rabbi Samuel Schulman once phrased it: "The Reform lightning has struck and, having struck, it will kindle a consuming fire in the world."

I have herein given abundant evidence of the fact that, as never before, the Reform lightning has indeed struck. But the blaze that it might engender could easily be extinguished if we fail to keep it alive by devoted and dedicated service. At a time when all other panaceas and pathways have brought us to frustration and even to the teetering abyss of imminent world destruction, it is today more literally true than it was when it was first predicted centuries ago that "salvation is of the Jews."

Salvation is indeed of the Jew, of the Jew, however, not merely as a nation or a people -- though a people we indubitably are and a nation some of our brethren have proudly and heroically reared. But it must be the Jew as a people with a goal and a God, of a living God who has given us His Torah, His moral law to teach to all the children of men. This is the essence of our Judaism, our Reform Judaism, our Liberal Judaism, our Living Judaism, our American Judaism.

On the frontispiece of that fascinating volume written by one of our own Honorary Board Members, Mr. Lee M. Friedman, there are a few lines from the late Woodrow Wilson which, with the modification of but a single word offers to us the real charge and challenge of this decisive hour:

"America," wrote Wilson -- for which we shall substitute "This Union" -- is nothing if it consists of each of us. It is something only if it consists of all of us; and it can consist of all of us only as our spirits are banded together in a common enterprise."

This Union and the works of the Lord which it would pursue is our common enterprise. Let us band together in devotion and dedication to this, our holy task, and may God grant us the strength to carry out His will.

Respectfully submitted,

Maurice N. Eisendrath
President

Saturday morning

12 April 52

Passover

This Year in Jerusalem—A Passover Tale

By SYLVIA SATTEN BANIN

JERUSALEM.—Every holiday has its eve, thought Zachariah Ben-Shalom, a shoe patcher from Yemen, to give you time to prepare yourself inwardly as well as practically for the festival. But Pesach cast its shadows weeks ahead, especially in Jerusalem, the Holy City.

For one thing, the smell of baking matzot was always in the air. For another, the windows of every house were curtainless, all the housewives having been caught up in a panic of Pesach cleaning, although it was still two days before the beginning of the month of Nissan. In the houses, the whole family was pushed into one room to make way for Pesach and no one dared to complain. Through the naked windows, you could see the women balancing themselves dangerously on broken stools while they scrubbed their shelves and turned their rooms inside out, when they were not rushing frantically, and vainly, from shop to shop in search of new dishes and pots.

Pesach had invaded the grocery shops, too. Everything komets had been thrust back into a corner, to be out of the way and out of contact with the long-necked bottles of *Kasher-le-Pesach* Rishon wine and the mounting pyramids of matza packages.

The Outlook

Only in Zachariah's own home, on the outskirts of the Boukharian Quarter, there was no commotion. His wife, Naomi, was not concerned with new dishes. It was all very well for her husband to say that in Jerusalem one is nearer to the throne of God than anywhere else in the world and that the approaching month of Nissan was a holy month in which many miracles happened and could happen again. But she lay, frail and exhausted, in the dim room which she shared with her husband and seven children and wondered where their matzot for Pesach were to come from.

If only she were well, she could have gone out to work. Cleaning women were in great demand at any time but especially now before Pesach. And if only it were permitted, she would send her older children out to work. But no, the government insisted the children must go to school. Not an enemy government, as in the Galut, but a Jewish government! Perhaps they were right about the boys. But of what use was learning for girls? Such nonsense! She herself had never learned to read and was she any the worse for it? On Sabbaths and holidays she stood outside the synagogue near a window with the other women and responded "Amen" to the prayers of the men. Her husband, Zachariah, said that was enough for a wife.

Her daughter, Masal, was already 12, old enough, thought Naomi, to be married. But here again the government interfered. They said her daughter must wait until she was 17, a real old maid! She could not understand it.

As for her husband, in Yemen he had been a real shoemaker. There it was very simple. His customer was a shepherd or a farmer who brought Zachariah a dry goatskin or sheepskin and placed his foot upon it while Zachariah cut a few pieces of skin around it. Then he would sew the pieces together and produce a fine pair of shoes. In return, he received some grain or eggs or sometimes even money. Somehow he managed to earn enough for his family's needs.

But here things were different. The people were too fussy. They would not wear the shoes he made. Other shoemakers worked

with machines but Zachariah would not have known how to use a machine even if he had one. He became a shoe patcher and only very few customers, from among the poorest in the neighborhood, came to his workshop.

Naomi sighed. She was alone in the room with her two youngest children. Now they were becoming restless and begging to be allowed out. At last she rose and dragged a stool out in the sunlit yard where she could watch them at play.

From here, at the edge of the city, the rocky countryside stretched before her, rising towards Mitzpeh Shmuel and Mount Scopus. The children ran delightedly towards the piercing red anemones that sprang up between the stones. The sun warmed her aching bones. She tried to forget that it was already the eve of Pesach. Only 14 more days!

At noon her husband suddenly appeared. Her heart beat fast with foreboding. What could this unusual occurrence mean but another disaster? On the other hand, today was Rosh Hodesh Nissan, which her husband's uncle, Mara Yechye, always called a lucky month.

Zachariah approached her. Without speaking, he handed her a half pound note and dropped in her lap two warm, freshly baked loaves of bread, whose sour fragrance at once lured the children from their play.

"Zachariah," stammered Naomi, overwhelmed, "where did you get this?"

"From heaven, of course, from where all blessings come."

"Yes, yes, I know. But how did it reach you?" she asked.

"Well," said Zachariah, "you know today is Rosh Hodesh Nissan. Early this morning, as I was coming out of the synagogue, a Jew from the Persian community stopped me. I had never seen him before in my life. He said to me, 'How would you like to work in a matza bakery? We pay a pound a half a day.' And he added: 'You will also get some of the dough which has turned sour and is unfit for matzot.' Then I told him, 'But I am not a baker. I am a shoe patcher.' 'Never mind,' he said, 'we need, above all, good Jews, for matza baking is a holy task and we want real *lachma anya*, as it is written in the Haggadah. We don't want those fancy matzot made by machines. We want matza as our parents ate it, all made by hand, baked in a simple oven and blessed with prayers.' Well, he took me with him. And now I must go back to the bakery."

Naomi dressed quickly and went out, taking the children with her. For the first time, she bought her entire ration. She did not sell her eggs or her margarine or sugar for bread. And she decided that she would give every member of her family an egg that evening.

At supper, however, Zachariah

was preoccupied. Naomi did not dare to question him. She knew what was becoming for a good wife. He finished his meal quickly and went to the synagogue.

The problem which troubled his mind was a delicate one. The night of the Seder was approaching and the Haggadah distinctly stated: "This year we are here; next year we shall be in the land of Israel. This year we are slaves; next year we shall be free men." Now common sense said that these words should either be omitted or changed. For was he not already free and in the land of Israel? He had been here nine months and in all that time, no one had beat him or kicked him or spit in his face. Back in his village in Yemen, insults and injuries were almost his daily bread.

Proof of Freedom

He still remembered the time, shortly after his arrival in Jerusalem, when he and his wife had been walking with a friend, a Yemenite like themselves, but one who had lived here many years. And to his horror, his friend had suddenly accosted a policeman and spoken to him familiarly, in Hebrew. "Shalom, friend policeman," he had said, "can you tell me where is Amos Street?" He and his wife had trembled with fear. But the policeman had not even raised his club. He had simply told his friend very amiably which direction to take.

Did that not prove he was free? Nor was that all. Here in Jerusalem, you could walk all night in the streets and no one would touch you. Over there, in Yemen, they had had to lock themselves in every evening, lest their children be snatched away for forcible conversion.

On the other hand, thought Zachariah, who would dare to make the slightest change in the holy Haggadah? The problem continued to disturb him.

Meanwhile Naomi's health and spirits improved day by day as she busied herself with preparations for Pesach like her neighbors. There was only one flaw in her happiness. All her children were dressed in cast-offs. Not one of them wore clothing of the right size and measure. Were they to have nothing new, like other children, for Pesach? All day she pondered how to persuade Zachariah.

That evening, Zachariah brought home ten pounds. In all her life, Naomi had not seen so much money at once.

"The Lord has been gracious to us," she said to him after the evening meal. "Don't you think we should share our blessings with others who have less than we?"

"What do you mean, Naomi?" asked Zachariah, looking at her in surprise.

"I am thinking of your Uncle Mara Yechye in the *maabara*. Should we not invite him and his wife to our Seder? They are old

people and all alone. And he is such a holy man."

"I think the Lord Himself has made you his spokesman," exclaimed Zachariah to Naomi's amazement. For suddenly it occurred to him that his learned uncle would settle for him the knotty point of the Haggadah. His spirits soared.

Naomi pressed her advantage. As she sat down to write out his invitation she said timidly: "Shall our children sit at the Seder in rags?"

"You are right," said Zachariah, reaching into his pocket for the ten pounds. "The arm of the Lord is not short to help us after Pesach also." And he added, "Buy something also for yourself."

Now Naomi became part of the happy, harassed crowds that thronged the shops, seeking something new to buy. She took her eldest son, Nissim, with her, leaving her eldest daughter to watch the younger children. She studied all the windows but did not dare to enter the fancy shops in her shabby clothes. At last she found a modest shop in Mahne Yehuda, owned by a Yemenite. Here she found all that her heart desired, dresses for the girls, shirts and shorts for the boys and overalls for her youngest, the three year old Ezra. Now they would look as well dressed as the Shiknazi children.

As she was about to leave, the old Yemenite spread before her a length of white silk splashed with red flowers. It was so beautiful that her eyes filled with tears of futile desire. Already she could see herself sweeping by in a long, straight dress, with white trousers embroidered in brilliant colors peeping beneath the hem. But the ten pounds were already gone and she turned sadly away, her hand still caressing the gleaming silk.

"Imma," her son was pulling at her hand. "Ask the man if he will let me work for him after school hours. That will pay for your dress."

The old Yemenite nodded and measured off the material. Naomi left the shop on a tidal wave of happiness.

In the last few days before Pesach, Naomi forgot her weakness. She too became infected with the Pesach fever. All day she stood on a rickety stool painting her ceiling white and her walls blue, scrubbing the stone tiles of her floor and rubbing her single door and window until they sparkled. In the evenings, while she sewed and embroidered her dress, Zachariah went to his workshop and patched together shoes for his children. Out of three pair he made two new ones and out of two more he made one. He finished on the evening before Pesach.

Early on the morning before the Seder, he went out to the gates of the city to meet Mara Yechye, for that venerable man would not enter the city except

on foot, in accordance with the Biblical edict. He found him and his wife already waiting at the entrance to the city, where the road forks off to Beth Hakerem. They were dressed in their finest clothes and they carried their rations in a bundle.

The streets were so crowded that they had to hold hands to keep from losing one another. When they arrived home, they found the children already washed and dressed. Naomi was standing over the primus stove, making the final preparations. Together the women set the table, while Zachariah and Mara Yechye studied *Hilhot Pesach*. And when the trumpet sounded in the streets to declare the end of the working day, they went to the synagogue.

As the hour for the Seder came nearer, Zachariah became more and more nervous. But he decided to leave the entire responsibility to Mara Yechye, whose face radiated happiness and confidence. In the synagogue, he became completely absorbed in the festival prayers. He had never before prayed with such passionate devotion and it seemed to him that the sky was open now and his prayers ascended directly to the holy throne.

When they returned to the house, they found it ablaze with light from the candles and oil lamps. Naomi was radiant in her white dress with the red flowers and the peeping trousers. Zachariah was shocked and if it were not Pesach, he would have rebuked her for wearing so bright a dress to allure the eye. But to his astonishment, Mara Yechye approached her and placed his hands on her head, according to custom, and blessed her: "Be as Rachel and Leah." Then he smiled and said to her: "You have chosen the right dress, daughter, for this occasion."

"In Yemen," he added, turning to Zachariah, "in the Galut, they forced us to dress in black like mourners. But here, God be praised, we are free people and it is *mitzva* not only to be happy within but to show our happiness without, by our attire."

They all sat down to the festive table, the men at the head, the children crowded along the sides, the women huddled at the foot. Yechye, as the guest, recited *kiddush* and then the Seder began.

The Crisis

Very soon they approached the dangerous verses. Zachariah let his reading slow down so as to leave Mara Yechye in the lead. But Mara Yechye paid no heed. His voice rolled confidently, singingly, on. One more sentence and he would be there. Zachariah stopped reading altogether and waited, his heart beating more quickly. But Mara Yechye did not hesitate. Very simply he changed the words.

"This year," he read, "we are in the land of Israel. This year we are free men."

"Mara Yechye . . ." faltered Zachariah.

"Yes, yes, Zachariah," said Mara Yechye, "that is how you should read it now. This year we are free men."

"Father," piped Ezra, the three year old youngest child who had been waiting many weeks for this moment, "Ma nishtana—why is this night different from all other nights?"

But Zachariah did not let him go on.

"Nishtana, my son," he said. "It is different because this year we are free men."

Everybody looked at Zachariah. Was he already drunk?

Yes, he was drunk, but not with wine. He was drunk with the idea that already this year he was in the land of Israel and already free.



TOWARDS FREEDOM FROM WANT

Friday eve

AMERICAN JEWISH
ARCHIVES

18 April 52 ✓

"GREAT & NOBLE
GIFT"

MRS. HERBERT FRIEDMAN
740 PONTIAC STREET
DENVER, COLORADO

- ① Biblical passage on penny land.
- ② Broadest concept of 5733 in Jewish life
- ③ Welfare Funds in America organized to do this job. Overseas needs have been major in past several years. DP - Israel - Ingathering - Consolidation
Hadassah big job in this process
- ④ This matter pressing - history can't wait.
Recent purges in Bucharest
Trouble in Iran
Story of Rastus Jones

MRS. HERBERT FRIEDMAN
740 PONTIAC STREET
DENVER, COLORADO

⑤ Who is There to do the job?
U.S.

⑥ Community pride
High morale
Commend people who work selflessly
for campaign
Have good spirit about it

⑦ Finish with Chinese legend

PERORATION

Let's put campaign over top
Help our brothers
Help our own pride + morale
Feel good.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

1

DATE _____

TO: Dat. 15:7

If There be with Thee a poor man, one of My brethren, within any of My gates, Thou shalt not harden My heart, nor shut Thine hand from My poor brother: but Thou shalt surely open My hand unto him, and shalt surely lend him sufficient for his need. ²⁷⁹

Therefore I command Thee, saying: Thou shalt ^{*}surely open My hand unto My brother, to My needy, and to My poor, in My land. ^{*}(again and again, Beshi)

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL D'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(2)
A

DATE _____

TO:

Charity spells love, but better
even than charity is ¹⁷²⁸ -
an act of righteousness & justice.

The Torah begins & ends with
deeds of loving kindness.

In the beginning God clothes a naked
man, Adam - in the end God buries
the dead, Moses.

As the Jew understands the
limits of loving kindness, we might say that
charity begins at the cradle and goes
beyond the grave.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(2) B

DATE _____

TO:

Enumerating the deeds of
loving kindness, the Rabbis mention:

- ① hospitality to wayfarers
- ② visiting the sick
- ③ dowering the bride
- ④ attending the dead
- ⑤ clothing the naked
- ⑥ feeding the poor
- ⑦ ransoming the captive
- ⑧ care of the orphan
- ⑨ education of the needy

This gives the Rabbinic conception
of charity as social justice.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(4)

DATE _____

TO:

The collectors were pressing down
on Rastus Jones during a drive for
church funds.

"I can't give nothing" pleaded
the old negro. "I owes nearly everybody
in dis here town already."

"But" said one of the collectors,
"don't you think you owe the Lord
something too?"

"I does indeed" said the old man,
"but He ain't pressing me like my other
creditors is."

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(5)

DATE _____

TO:

God sent Joseph to Egypt
to assume food for Jews
in other lands

God sent us to U.S. to
assume cash for Jews in
other lands

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL S'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

GA

DATE _____

TO:

DO CHARITY FOR SAKE
OF MORALE OF COMMUNITY

People should be proud of their
community.

Milwaukee should want to develop
reputation of being most
charitable community.

PRIDE IN GIVING

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL S'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

6B

DATE _____

TO:

Perek -

"Be not like servants who
serve Their master for the sake of
receiving a reward; be rather like
servants who serve Their master without
Thinking of reward; let the fear of
Heaven be upon you."

DON'T DO CHARITY FOR
SAKE OF { SOSTENTATION
PUBLCITY

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

finish with this

Chinese legend of
window & mirror
silver on back
separates you from
people.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Giving less food to horse
each day to save money.

Just as horse stopped
eating altogether - The damon
my died

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Real Proclamation of Independence

We know her physical accomplishments
but she has done many things in
face of hardships.

money
UJA

security
homes
jobs
health
education

- 1) raised dignity of Jews world-over, Idaho
- 2) offered an alternative of hope to the oppressed
- 3) given courage to the believers in democracy
(all the conditions could have led
to extremism of left or right)

PERORATION

- Congratulate &
don't forget!

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL S'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO: ISRAEL - 4 years old

High excitement preceding birth
counted votes in U.S. - Nov 29, 1947

High excitement during war - 1948
raised money - sent arms vs. embargo

High excitement as immigrants began to come
captured DP camps during 1949

HAVE WE FORGOTTEN ALL THIS ?

Birthday parties should cause us to
thrill to the lovely child and
make us want to help her grow.

PROCLAMATION OF INDEPENDENCE

The Land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and national identity was formed. Here they achieved independence and created a culture of national and universal significance. Here they wrote and gave the Bible to the world.

Exiled from Palestine, the Jewish people remained faithful to it in all the countries of their dispersion, never ceasing to pray and hope for their return and the restoration of their national freedom.

Impelled by this historic association, Jews strove throughout the centuries to go back to the land of their fathers and regain their statehood. In recent decades they returned in masses. They reclaimed the wilderness, revived their language, built cities and villages and established a vigorous and ever-growing community, with its own economic and cultural life. They sought peace yet were ever prepared to defend themselves. They brought the blessings of progress to all inhabitants of the country.

In the year 1897 the First Zionist Congress, inspired by Theodor Herzl's vision of the Jewish State, proclaimed the right of the Jewish people to national revival in their own country.

This right was acknowledged by the Balfour Declaration of November 2, 1917, and re-affirmed by the Mandate of the League of Nations, which gave explicit international recognition to the historic connection of the Jewish people with Palestine and their right to reconstitute their National Home.

The Nazi holocaust, which engulfed millions of Jews in Europe, proved anew the urgency of the re-establishment of the Jewish State,

which would solve the problem of Jewish homelessness by opening the gates to all Jews and lifting the Jewish people to equality in the family of nations.

The survivors of the European catastrophe, as well as Jews from other lands, proclaiming their right to a life of dignity, freedom and labor, and undeterred by hazards, hardships and obstacles, have tried unceasingly to enter Palestine.

In the Second World War the Jewish people in Palestine made a full contribution in the struggle of the freedom-loving nations against the Nazi evil. The sacrifices of their soldiers and the efforts of their workers gained them title to rank with the peoples who founded the United Nations.

On November 29, 1947, the General Assembly of the United Nations adopted a Resolution for the establishment of an independent Jewish State in Palestine, and called upon the inhabitants of the country to take such steps as may be necessary on their part to put the plan into effect.

This recognition by the United Nations of the right of the Jewish people to establish their independent State may not be revoked. It is, moreover, the self-evident right of the Jewish people to be a nation, as all other nations, in its own sovereign State.

ACCORDINGLY, WE, the members of the National Council, representing the Jewish people in Palestine and the Zionist movement of the world, met together in solemn assembly today, the day of termination of the British Mandate for Palestine, by virtue of the natural and historic right of the Jewish people and of the Resolution of the General Assembly of the United Nations,

May 2

AMERICAN JEWISH
ARCHIVE

1952



Congregation Emanuel

Founded 1874



16TH AVE. AND PEARL ST.
DENVER 5, COLORADO
Rabbi Herbert A. Friedman
Rabbi Joel Y. Zion

Sanctify the Sabbath in Your
Home and in Your Temple

Religion
OUR MOST
CONSTRUCTIVE
DEFENSE



Rabbi Herbert A. Friedman,
740 Pontiac,
Denver, Colorado.

SEC. 34.66, P. L. & R.

U. S. POSTAGE

PAID

Denver, Colo.

Permit No. 188

SABBATH SERVICES

Friday Evening, June 1, 8:15 P.M. 1951

RABBI HERBERT A. FRIEDMAN
will speak on

"THE THREE PILLARS OF THE WORLD"

In the Pirke Aboth there are two sayings, similar in content. One declares that the world is based on Torah, worship and charity. Another says that the world is preserved by truth, justice and peace. In these two epigrams we find the heart and core of the Jewish religion. If the world really were established firmly on either of these sets of three pillars it would be a wonderful place in which to live.

KADDISH LIST

(Taken from Memorial Tablet)

Rachel Rosenthal	Miriam S. Erdman
Harry Schlesinger	May Wolff
Arthur Lichtenstein	Morris K. Rodman
Maurice B. Shwayder	Amy Londoner
Sarah White	Jack H. Bauer

Shabuoth Confirmation Services

Sunday Afternoon, June 10th, 2:30 P.M.

Reception Sunday Evening from 8 to 10 P.M.

Men's Club Stag Outing
Green Gables, June 14th

Make your reservations early

The Three Pillars of the World

1. Explain Pirke Aboth
2. I:2 : תורה צדקה וחסד

כל העולם כולו עומד על שלשה דברים - תורה צדקה וחסד
כל העולם כולו עומד על שלשה דברים - תורה צדקה וחסד.

Upon Three Things The world is
based : upon the Torah, upon Divine Service,
and upon the practice of charity.

I:18 : אמת צדקה ושלום

כל העולם כולו עומד על שלשה דברים - אמת צדקה ושלום
כל העולם כולו עומד על שלשה דברים - אמת צדקה ושלום.

By Three Things The world is
preserved : by truth, by judgment,
and by peace.

World based on:

Torah
Religion
Charity

World preserved by:

Truth
Justice
Peace

3. Torah - God's word to man

Worship - Prayer - man's response to God
out-pouring of heart.

Charity - man to his fellow-man

p'yon N'fot - more than charity -

means "bestowal of loving kindness" - more

than merely money. means וְיָחַד

① Sympathetic consideration for the
feelings of the needy;

② patience with their shortcomings;

③ forbearance with their faults;

④ tactful provision for the sensitive

"Anyone devoid of וְיָחַד and
human fellow-feeling with sufferers,
is not a descendant of Abraham."

Talmud

Edmond Fleg;

"The Jew has suffered so much hurt, he has endured so many injustices, experienced so completely the misery of life, that pity for the poor and the humiliated has become second nature to him. Thus was formed a race which may have the same vices and the same virtues as other races, but which is without doubt the most human of all races."

4. The world may be based
on three pillars of Torah,
worship, charity - but it is
preserved by three standards:
truth, judgment & peace.

① Truth was called by Rabbi
"The seal of God."

Legend says that the first question
to be asked on Judgment Day is:

"Have my dealings with my
fellowman been in truthfulness?"

② "Justice is the awe-inspired
respect for the personality of others,
and their inalienable rights"
Hertz

Plato's Republic stresses inequalities
in human pyramid
Judaism stresses equalities of
rich & poor alike.

Justice is truth in action.

The tragedy of the Jew throughout history is that he has so often been denied justice. Let no Jew, therefore, deny justice to anyone else.

③ Peace

not merely absence of war
a freedom from disaster. It
means health, welfare, security,
tranquility. Peace is no negative
conception. Peace is the harmonious
co-operation of all human forces
toward the ethical and spiritual
ends which men call the
Kingdom of God.

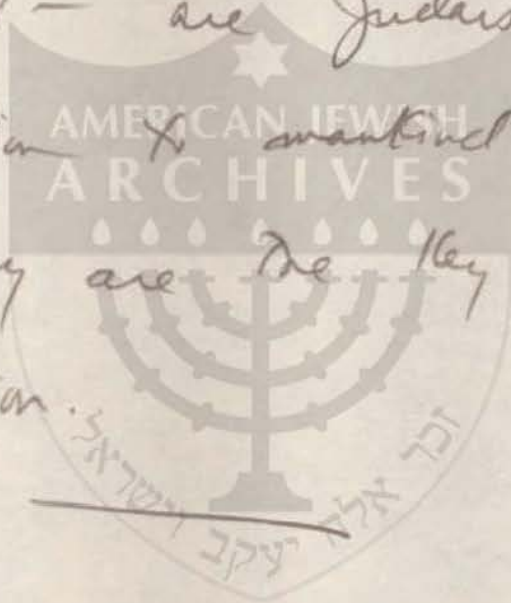
THREE ARE ONE:

Talmud say:

"The Three are really one.
If judgment is executed, truth is
vindicated, and peace results."

These Three pillars on
which the world is based
and The Three more by
which the world will be
preserved — are Judaism's
contribution ~~to~~ mankind.

They are the key to
civilization.





The TEMPLE BULLETIN

OF

Congregation Emanu-El B'ne Jeshurun

Milwaukee 11, Wisconsin

Vol. 19 No. 16

MAY 2, 1952

Iyar 7, 5712

Sabbath Services

AMERICAN JEWISH

FRIDAY EVENING, MAY 2, 1952 at 8 O'CLOCK

RABBI HERBERT A. FRIEDMAN

will speak on:

"The Three Pillars of the World"

FRIDAY EVENING, MAY 9, AT 8 O'CLOCK

RABBI FRIEDMAN

will speak on:

"Who Was Christopher Columbus?"

SABBATH MORNING WORSHIP SERVICES

are conducted by Rabbi Friedman on

SATURDAY MORNINGS AT 11 O'CLOCK

THE TEMPLE BULLETIN

Published by

Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960
Affiliated with the Union of
American Hebrew Congregations

RABBI — HERBERT A. FRIEDMAN
Samuel Hirshberg — Honorary Rabbi
Joseph L. Baron — Rabbi Emeritus

OFFICERS

B. F. Saltzstein — President
Edward R. Prince — Vice-President
Charles L. Goldberg — Treasurer
Lillian Friedman — Executive Sec.

STAFF

Editor — Lawrence S. Katz
Assoc. Editor — Carol Mandel
Assoc. Editor — Lillian Friedman

ON MAY 2, RABBI FRIEDMAN SPEAKS ON "THE THREE PILLARS OF THE WORLD"

It is customary in Jewish tradition to read, in the springtime of the year, after Passover, a small treatise called Pirke Aboth, "Sayings of the Fathers". This is a collection of wise maxims, epigrams, proverbs and advice.

In the Pirke Aboth there are two sayings which are very similar in content. One declares that the world is based on Torah, worship and charity. The other says that the world is preserved by truth, justice and peace.

In these two epigrams we see the heart and core of the Jewish religion. If the world *really* were established firmly on either of these sets of three pillars, it would be a wonderful place in which to live.

AND . . . ON MAY 9 "WHO WAS CHRISTOPHER COLUMBUS?"

Recently a week was designated as national Jewish History Week, to be devoted to the study of interesting questions in American Jewish History.

One of the most fascinating of the many unsolved problems of history is the identity of Christopher Columbus. His origins are veiled

WISCONSIN FEDERATION OF TEMPLE SISTERHOODS

The ninth annual convention of the Wisconsin Federation of Temple Sisterhoods will be held at our Temple on Wednesday, May 14th. Mrs. Fred Marshall of Appleton, Wisconsin State Sisterhood President, will preside. Delegates are expected from Kenosha, Appleton, Madison and Oshkosh.

The theme of the convention will be "Sisterhood in Progress through Unity". Four workshop sessions will be held during the day to which everyone who is interested is cordially invited. Subjects to be discussed at these work shop meetings will be: Ways and Means, Religious School, Programming and Meeting Attendance.

Rabbi Herbert A. Friedman will speak on "Women's Place in the Temple". All the reform rabbis of Wisconsin will participate in the program of the day.

A delicious lunch, prepared and served in our Sisterhood's inimitable fashion, will be served at a nominal charge. It is the earnest desire of our Sisterhood to make this day truly warm and inspiring and it is hoped that our Sisterhood members will come out in large numbers to act as hostesses to our out of town guests.

Mrs. James Buchbinder is chairman of the convention and further information may be obtained directly from her by calling Wo. 2-1581.

in mystery. Certain cryptic passages have been left, written by both his son and himself, which lead to the intriguing possibility that Columbus came from a Marano Jewish family.

Could this really be so? What are the facts which have been gathered to throw light on this amazing personality?

Sisterhood News

MRS. GEORGE LAIKIN ELECTED SISTERHOOD PRESIDENT

The Temple Sisterhood at its last meeting elected Mrs. George Laikin as its president for a two-year term. In addition the following were elected:

1st Vice-Pres. — Mrs. B. P. Selig
2nd Vice-Pres. — Mrs. S. L. Bornstein
3rd Vice-Pres. — Mrs. Fred Goodman
Recording Secretary — Mrs. George Lowe
Corresponding — Mrs. Robert Grossman
Local Secretary — Dr. Ruth Stern
Financial Secy. — Mrs. Marvin M. Kohner
Treasurer — Mrs. Irwin Waldman
Auditors:

Mrs. Mervin Marks
Mrs. Emil Hersh

Directors 1952-56

Mrs. James Buchbinder
Mrs. Maurice Rosenzweig
Mrs. Clarence Veit
Mrs. Claire Krom
Mrs. Muriel Fredman
Mrs. Kenneth Flagg

FLOWERS FOR OUR PULPIT

The Sisterhood is in receipt of the following contributions to the Floral Fund:

In honor of Mr. Joseph Goldman on his 75th birthday

In memory of Ralph D. Zimmer and Ruth Ullman Breslauer

The flowers on the altar for the Yizkor Memorial service on April 16 were in loving tribute to the memory of Celia Amdur Isaacs.

The flowers on the altar on Friday evening, April 25th were from the Sisterhood in honor of the twentieth wedding anniversary of Rabbi and Mrs. Joseph L. Baron.

IN MEMORIAM

We mourn the loss of these devoted members and extend our heartfelt sympathy to the bereaved families:

SARA GLASSNER
JAMES I. SCHULHOF
RALPH D. ZIMMER

CALENDAR OF EVENTS

Friday, May 2
8:00 p.m. Temple Services

Saturday, May 3
9:45 a.m. Confirmation Class
10:30 a.m. primary department of Religious School
11:00 a.m. Temple Services

Sunday, May 4
10:00 a.m. Religious School
7:30 p.m. Junior Congregation

Tuesday, May 6
4:00 p.m. Confirmation Class
7:00 p.m. Boy Scouts

Wednesday, May 7
8:00 p.m. Temple Board Meeting

Friday, May 9
8:00 p.m. Temple Services

Saturday, May 10
9:45 a.m. Confirmation Class
10:30 a.m. Primary department of Religious School
11:00 a.m. Temple Services
8:00 p.m. Men's Club Revue

Sunday, May 11
10:00 a.m. Religious School
7:30 p.m. Junior Congregation
8:00 p.m. Men's Club Revue

Tuesday, May 13
7:30 p.m. Boy Scouts

WELCOME TO NEW MEMBERS

We most cordially welcome into our Temple family the following people who have recently joined our midst and we trust sincerely that they will derive a great deal of spiritual satisfaction from their affiliation:

Mr. & Mrs. Gerald Glasspiegel
Mr. Saul Eichenbaum
Dr. and Mrs. J. B. Franklin
Judge & Mrs. Myron Gordon
Mrs. Michael Levin
Mr. & Mrs. Charles Levinson
Mr. & Mrs. Robert Weil

THANKS . . .

to Mr. and Mrs. Irving Werthamer for their gift of a collection of books from the library of the late Arthur M. Shutkin.

CLEARANCE SALE AT GIFT SHOP

The Gift Shop, a Sisterhood project, is now conducting a clearance sale on some of its merchandise. A number of lovely Jewish ceremonial objects have been drastically reduced.

TEMPLE ENDOWMENT FUND

We wish to acknowledge with thanks the receipt of the following contributions to the Temple Endowment Fund which have been received during the past few months.

DONOR

Mr. and Mrs. Joseph Babush

Mrs. Joel Marks
Mr. and Mrs. Louis Kesselman
Dr. and Mrs. A. Melamed
Employees of Rosenbergs
Mrs. Joseph Weiss
Mrs. Harry Hankin
Mrs. Joseph Lieberman
Mrs. Joel Marks
Estate of Louis Isaacson
Mr. and Mrs. Nathan Berkowitz
Mrs. Joseph Huber
Mrs. Mollie Sapiro
Mrs. Sol J. Weil
Mrs. Sig Winter
Estate of Lillian Weiss
Mr. and Mrs. Phil Eastman
Mr. and Mrs. Herman Mosher
Mr. Ed Stillman
Mrs. E. S. Meyerson
Alberta Loebel
Mr. & Mrs. T. C. Kelley
Mr. & Mrs. Norman Mago

IN HONOR OF

Mr. and Mrs. Irving Luntz
IN MEMORY OF

Joel Marks
David V. Kesselman

Helen Stahl

Mandel & Hannah Chudacoff

Louis Isaacson
Leo Zucker
Joseph Huber
Jerome Sapiro
Sol J. Weil
Lillian & Joseph Weiss
Sig Winter

Sam Fredman

Hazel Gronauer
Tessie Loebel

Ethel Weisfeldt

MEN'S CLUB SHOW GOES INTO REHEARSAL

With the show only a week away, the cast of the Men's Club Minstrel — Variety Revue is hard at work.

The first half of the show consists of a series of production numbers and specialties with a holiday theme, and the second half a white-face minstrel revue featuring a combined chorus of 80 voices, together with six chorus lines of 30 girls. The entire cast numbers over 125.

Tickets are now on sale at the Temple office and at Laber's Pharmacy, North Oakland Avenue and Capitol Drive.

MEN'S CLUB ELECT OFFICERS

At its last meeting, the Temple Men's Club elected the following officers and directors:

President — Marvin Kohner
1st Vice-Pres. — Henry Taxman
2nd Vice-Pres. — Nathan Cerf
Secretary — Robert Grossman
Treasurer — Robert Mann

Directors:

Herman Mosher
Charles L. Rubinstein
Edward Sadek
Norman Abrahams
Burton Zucker
Sherburn Adashek
George Lowe

Harold Dubinsky, president of the National Federation of Temple Brotherhoods, will be the principal speaker at the Installation Banquet to be held on May 24.

ANNUAL MEETING OF THE CONGREGATION

MEMBERS OF THE CONGREGATION RESERVE THIS DATE!
SUNDAY EVENING, MAY 18, AT 7:30 O'CLOCK

IN THE COMMUNITY HALL OF THE TEMPLE

ANNUAL REPORTS

ELECTION OF TRUSTEES

PLAN TO ATTEND !

DR. HERMAN WEIL
Director of Religious Education

Religious School

MRS. ARTHUR KOVACS
Administrative Assistant

JR. CON. GRADUATION ON MAY 16

Forty boys and girls will receive certificates on their graduation from the high school department of our Religious School at an impressive ceremony that will be combined with our regular Sabbath evening service on Friday, May 16, at 8 o'clock.

Rabbi Herbert Friedman will conduct the service with boys and

girls of the class participating. Messrs. B. F. Saltzstein and Edward R. Prince, president and vice-president of the Congregation respectively, will award the certificates of graduation. John Saltzstein, president of the class, will respond. The service will follow this order:

Lighting of the Candles —

Opening Prayer —

"God and Father" —

Responsive Reading —

"O Lord How" —

"Praised Be Thou" —

"O Lord, Though We Are Prone" —

Torah Service —

Sermonettes: "Salute to Israel"

Closing Prayer —

Completing the list of graduates are: Harold Biller, Hugh Biller, Richard Cole, Robert Eisenberg, Stanley Englander, Ted Glaessner, Lea Goldman, Charles Horwitz, Joel Kimmel, Shelby Lozoff, Ruth

Carol Rosen and Ruth Mandel

Joy Kohner

David Wallace

Allan Selig

Donna Chaimson

Mitzi Silbar

Joan Lieberman

Myron Bornstein and Maurice Weisfeldt

Beatrice Rubinstein, Jaclyn Goldberg, Naomi Bernhard, Audrey Babush, Lois Mishelow, Marjorie Rapkin.

Diane Rellin

Mallin, Alan Mandel, James Pessin, Larry Polacheck, Elaine Plotkin, Joanne Puckert, Janet Ribner, Renee Rohter, Peter Shutkin, Nancy Stern, Benjamin Weiss and Corrine Wick.

SANHEDRIN TO MEET MAY 4

The Religious School Sanhedrin will have its closing meeting on Sunday, May 4, at 12 o'clock. The sports program, the Welfare Fund and general questions pertaining to the School are on the agenda for consideration following the regular luncheon of the members of the school governing body.

TWO MEMORABLE EVENTS

For The Entire Congregation

JR. CONGREGATION GRADUATION SERVICE

Friday Evening, May 16

AND

Confirmation Service

Sunday Morning June 1

THE TEMPLE BULLETIN
2419 E. Kenwood Boulevard
Milwaukee 11, Wis.

Sec. 34.66, P. L. & R.

U.S. POSTAGE

PAID

Milwaukee, Wis.

Permit No. 3037

TENTATIVE PREACHING SCHEDULE FOR THE
BALANCE OF THE YEAR.

MARCH 21st

WHAT I BELIEVE ABOUT GOD.

(Discuss Man, Universe, and partnership between God & Man)

MARCH 28th

WHAT I BELIEVE ABOUT THE JEWISH PEOPLE.

(Discuss difficult concept of Chosen People, sense of destiny, etc.)

APRIL 4th

WHAT I BELIEVE ABOUT FREEDOM
(It is indivisible.)

LOOK UP NOTES IN KAPLAN HAGGADAH - A pre-PASSOVER Sermon

APRIL 11th

WHAT I BELIEVE ABOUT ~~CEREMONIES AND~~
~~RITUALS~~ *THE REFORM*
MOVEMENT

APRIL 18th

talk or
weep for
Frank

THE MEANING OF YIZKOR AND KADDISH

(A sermon with reference to the last day of Passover)

APRIL 25th

ISRAEL'S FOURTH BIRTHDAY

MAY 2nd

CAN YOU LOVE YOUR NEIGHBOR?

(Based on the portion of the week - Buber's Analysis
of Doing Lovingly to your neighbor- Justice.)

MAY 9th

AN EYE FOR AN EYE

(Title both sermons for May 2nd and May 9th as
coordinated theme on Justice.)(Announce on front
page of same bulletin both sermons.)

MAY 16th

GRADUATION OF JUNIOR CONGREGATION

(Select appropriate sermon title)

MAY 23rd

FRIENDSHIP

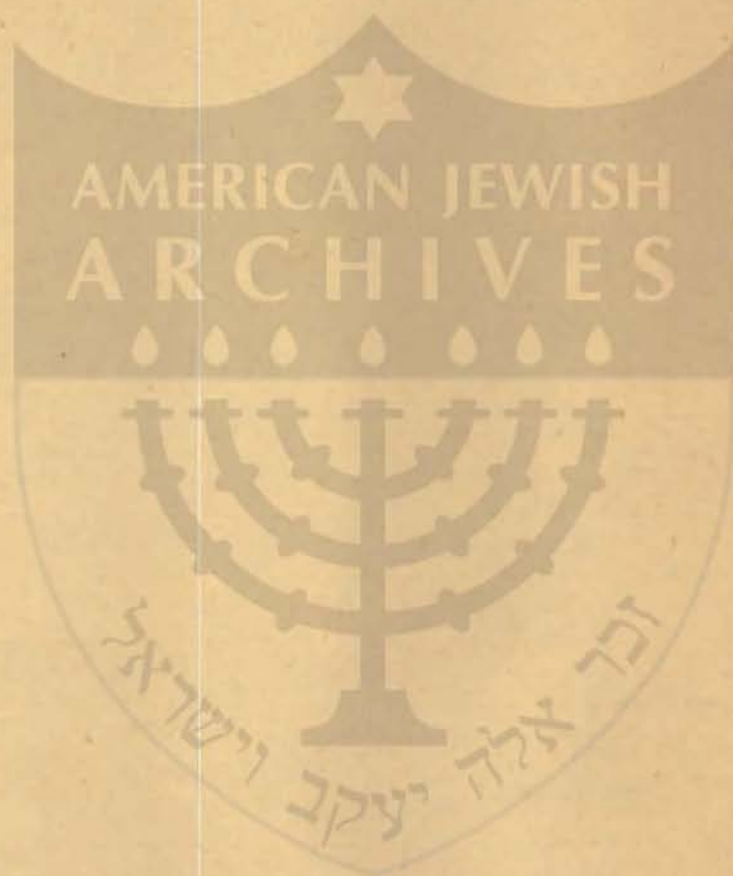
(Based on the story of David & Johnathan in the
HAF TORAH) Stress fact that friendship must be
sacrificial, selfless, genuine, etc.

PREACHING SCHEDULE

-2-

MAY 30th

PRECONFIRMATION MESSAGE
(Story of Shavuot sub title - A Charge to the Parents)



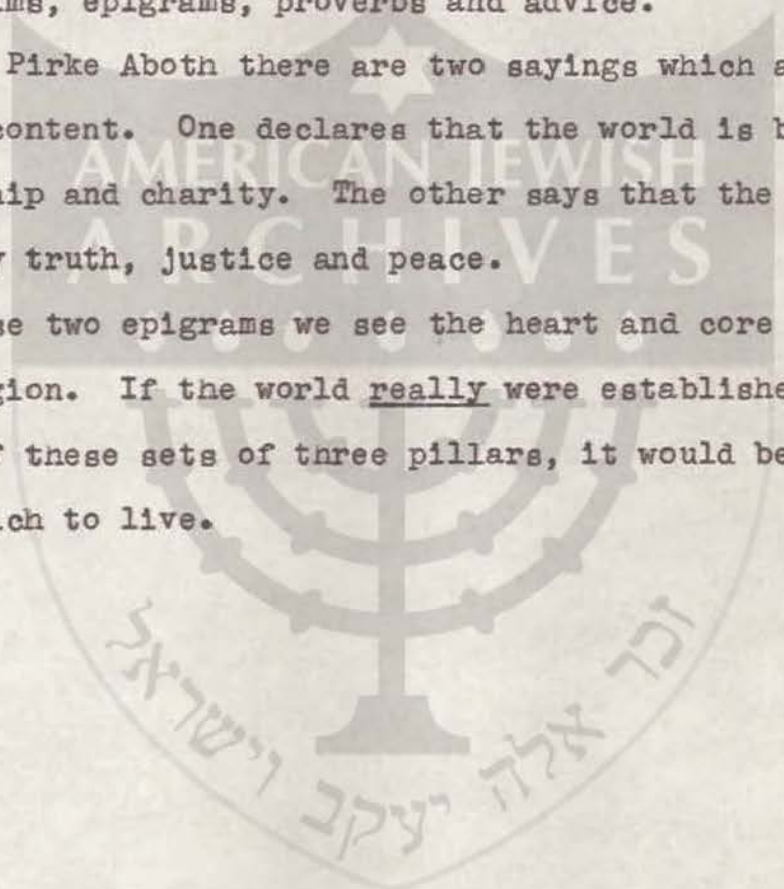
May 2, 1952

"THE THREE PILLARS OF THE WORLD"

It is customary in Jewish tradition to read, in the springtime of the year, after Passover, a small treatise called Pirke Aboth, "Sayings of the Fathers". This is a collection of wise maxims, epigrams, proverbs and advice.

In the Pirke Aboth there are two sayings which are very similar in content. One declares that the world is based on Torah, worship and charity. The other says that the world is preserved by truth, justice and peace.

In these two epigrams we see the heart and core of the Jewish religion. If the world really were established firmly on either of these sets of three pillars, it would be a wonderful place in which to live.



GILBERT CONN

234-2017-18

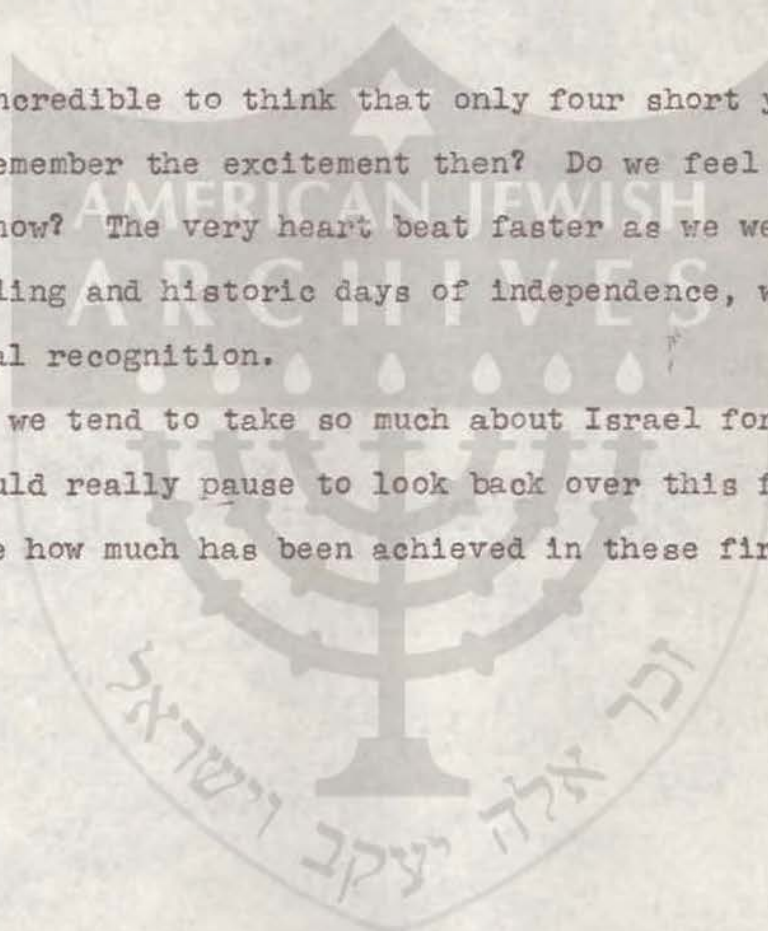
APRIL 25

ISRAEL'S FOURTH BIRTHDAY

Next Wednesday will be the fourth anniversary of the founding of the State of Israel, as calculated by the Hebrew calendar.

How incredible to think that only four short years have gone by. Remember the excitement then? Do we feel any excitement now? The very heart beat faster as we went through those thrilling and historic days of independence, war, international recognition.

Today we tend to take so much about Israel for granted that we should really pause to look back over this flicker of time and see how much has been achieved in these first 48 months.



APRIL 18, 1952

THE GREAT AND NOBLE GIFT

Next Tuesday evening, the Jewish community of Milwaukee will launch its 1952 Welfare Fund campaign. Selfless men and women will give their time and energy, seeking to make this campaign a success. Its outcome is of crucial importance.

Some people view the campaign with pride and pleasure. They are happy to be part of it and to give generously to it. Others view it as a nuisance and a necessary evil.

Whose campaign is it? What is the money for? Why is it such a holy task? Who makes the greatest and noblest gift?



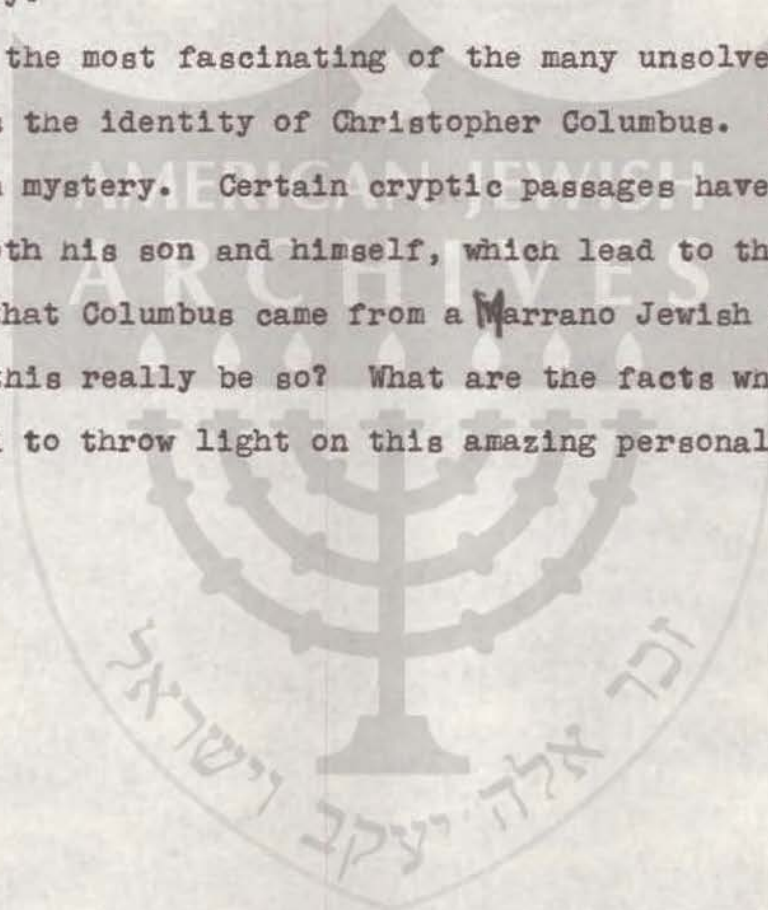
May 9, 1952

"WHO WAS CHRISTOPHER COLUMBUS?"

Recently a week was designated as national Jewish History Week, ^{to be} devoted to the study of interesting questions in American Jewish History.

One of the most fascinating of the many unsolved problems of history is the identity of Christopher Columbus. His origins are veiled in mystery. Certain cryptic passages have been left, written by both his son and himself, which lead to the intriguing possibility that Columbus came from a Marrano Jewish family.

Could this really be so? What are the facts which have been gathered to throw light on this amazing personality?



Five
services

May 9, 52

Columbus



I. Silence as to Origin

(1)

1. Columbus deliberately veiled his birthplace and his origin. His son Fernando wrote:

"So it is that some say he was of Nervi, others of Lugnano, and others of Bugnasco. Others say he was a native of Savona, others of Genoa, others make him of Piacenza."

His son could have said where he was from. Why didn't he?

2. He himself wrote:

(2)

"I am not the first
admiral of my family,
let them give me what
name they please, for when
all is done, David, that
most prudent King, was first
shepherd and afterwards chosen
King of Jerusalem, and I am
servant to that same lord
who raised him to such
dignity."

- (3)
3. Henry Vignaud, the authoritative biographer, writes on the subject of C's origin, and the failure of all contemporaries to discuss it:

"Their silence leads to the belief that they were intentionally mute, and that, for some reason or other which we cannot fathom, they did not wish to convey to us what they knew, what, indeed, they could not help knowing on the subject."

II. Why was everyone so mysterious? Because he was probably a Jew, and they didn't want anyone to know it.

Spanish Historian
Don Celso Garcia de la Riega
discovered documents in 1898 in
Pontevedra, Spain showing that
there lived there a Domingo Colon,
Bartolome Colon and Blanca Colon,
or Colombo. Documents show
for same period (early 15th) a
Fonterossa family, associated in
business with the Colombos.
(His mother's name was Suzanna Fonterossa.

Fontenossas were Jews, and Colons,
intermarrying with them, must also
have been Jews - for one of the
Colons was burned by the Inquisition
in 1489. Thus the great
secret is out!



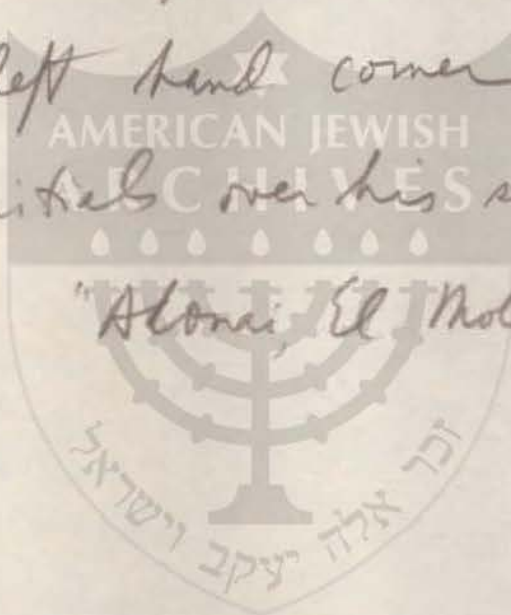
UNIVERSITY OF CALIFORNIA
LIBRARY
JAN 19 1964

III. C. knew no Italian. How could he have come from Genoa? He wrote in Latin and Spanish. His Spanish is of the dialect of the northern coast, where Pontevedra is located.

IV. Names he gave to lands he discovered are reminiscent of Spain & Pontevedra. - i.e. San Salvador, Porto Santo, etc. His flagship Santa Maria, was name of place near mouth of Pontevedra river.

(7)
V. Salvador de Madariaga ⁱⁿ 1940
goes further and says
that possibly the way to
reconcile the two versions
(Jewish & Italian) of origin
is to state that Columbus'
family, Jews, fled to Genoa
after the pogrom of 1391.
Very clever!

VI. Maurice David in 1933
 gave explanation of cryptical
 marks on letters C. sent
 to his son, 56"2 in
 upper left hand corner —
 and initials over his signature
 meaning "Alonai, El Mole Ched"



(9)

VI. Whatever the true story about his origins, matters of indisputable record are his association with Jews, his leaning on scientific works of Jewish authorship, and the indispensable financial & political aid of influential Jews & bankers.

1.) Abraham Zucchi - greatest astronomer of day - gave C. his Almanach & Tables. It was an important triumph when

Zacuto supported Columbus
and declared "That the
distant Indies, separated from
us by great seas and vast
tracts of land, can be reached,
though the enterprise is
hazardous."

- 2.) Diego de Ceza - bishop &
professor of Theology, Manana-
sponsored C.'s introduction
to Ferdinand & Isabella.
- 3.) Abraham Senior & Isaac Abravanel
helped at court.

4. Luis de Santangel, The
comptroller-general, confidant
of the king. spoke for C.
before the Queen. He painted
a glowing picture of the land,
wealth, fame that would be
hers. Moreover, he placed his
personal fortune at her
disposal, and advanced 17 th
#68,000 florins toward cost of fleet.

C. sent first announcement
of his discovery in a long letter
to Santangel.

5. Anonymous Jews of Spain.

His second voyage in 1493
was directly financed from
the confiscated wealth of
the Jews who had been
expelled in the previous year.
The inventory of the confiscated
articles which were converted
into cash for the ~~1493~~ 1493
expedition included silk and
velvet coverings of Torah scrolls
as well as gold & silver
articles of religious usage and
personal ornaments of Jews.

"Not jewels, but Jews" said
for Columbus expedition is epigram
coined by Prof. Herbert Adams

VIII. Time sequence of his
trip & expulsion of Jews
is striking coincidence: (13)

On April 30, 1492 The
edict of expulsion was
publicly proclaimed.

On same day C. received
The royal contract & commission
to equip a fleet for the voyage to
India.

On Aug 2, 1492 Jews
left Spain.

On Aug 3, C. set sail.

He speaks in his diary of
seeing the refugee ships in the
harbor as he pulled out.

(14)

IX. Of the 120 men on
the first voyage, 5
were Jews:

Luis de Torres - interpreter

Alonso de la Calle

Rodrigo Sanchez - representative of
Queen

Bernal - doctor

Marco - surgeon

X. Malariaga suggests that
there was a definite
connection between the Expulsion
& the Expedition in C's mind.
He quotes from the first
letter of C. to the King
and Queen:

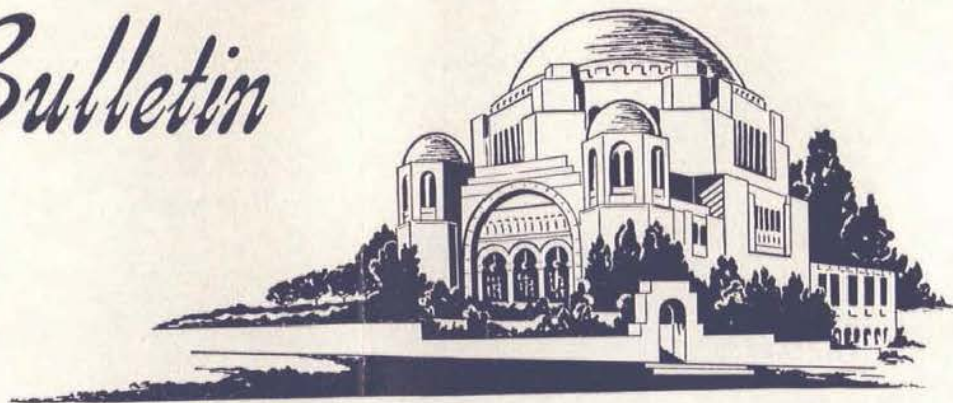
"And Thus having expelled
all The Jews from all your
Kingdoms and dominions, in The
same month of January Your
Highnesses commanded me that
I should go to the said parts
of India

Madariaga says: How could
Colon be so inaccurate writing
but a few months after the events?
The Jews were to be expelled in
August by a decree signed in March.
January had nothing to do with it.
Yet these words in their very
inaccuracy are one of the most
revealing utterances of Colon.

Does not This unwarranted
recall of the expulsion of the
Jews suggest a subconscious obsession
in his mind with the fate of his
brethren? The obsession was
indeed so strong that it led him
to recall as simultaneous two events
which took place at different
dates; but these two events -
The Jewish defeat & his own victory -
were so closely intertwined in the
soul of his being, that he gave
them both as occurring in January -
in the month in which he
won his victory."

The Temple Bulletin

Published Weekly by
The Temple
Cleveland, Ohio



Vol. XXXVII

OCTOBER 15, 1950

No. 3

Sunday Morning Service

**AMERICAN JEWISH
ARCHIVES**

10:30 o'clock

RABBI SILVER

will deliver the second of a series of four lectures:

"In An Hour Of Crisis"

speaking on:

The Struggle Between Democracy and Dictatorship
How Real Is It?

On Sunday, October 22, Rabbi Silver will speak on:

"The Cold War—Can We Go Beyond It?"

Friday Evening Service
5:30 to 6:10

Saturday Morning Service
11:15 to 12:00

The Temple Bulletin

The Temple

Congregation Tifereth Israel
(Founded 1850)

Rabbis:

Abba Hillel Silver, D.D., Litt. D., D.H.L.

Earl Stanley Stone, M.H.L.

Assistant Rabbi
Director of Religious Education

Ass't. Director of Religious Education

SARAH G. BAKER

Executive Secretary

LEO S. BAMBERGER

Librarian

MIRIAM LEIKIND

Organist and Choir Director

A. R. WILLARD

A. M. Luntz.....President
L. W. Neumark.....Vice-President
S. M. Friedman.....Treasurer

Published weekly, except during the summer vacation.
Entered as second-class matter November 12, 1931, at the
Post Office, Cleveland, Ohio, under the Act of March 3,
1879. Subscription: Fifty Cents per Annum. Member,
Union of American Hebrew Congregations.

Ansel Road and East 105th Street
SWEETBRIAR 1-7755

OCTOBER 15TH—SECOND SUNDAY MORNING SERVICE

On October 15, at 10:30 o'clock, Rabbi Silver will deliver the second of an important series of lectures, "In an Hour of Crisis". He will speak on the theme, "The Struggle Between Democracy and Dictatorship—How Real Is It?"

The first lecture in this series was delivered at The Temple last Sunday, October 8th. A large congregation heard Rabbi Silver analyze the problems facing us with the growing tide of Communism in the Far East, and the lessons which we should learn from the Korean War.

Members are requested to be in their seats before the service begins at 10:30 o'clock. There is a program of organ music from 10:15 to 10:30 o'clock.

The Temple Gratefully Acknowledges The Following Contributions

TO THE FLORAL FUND:

In memory of mother, Matilda Justh, by Mrs. Myron Weitz; in memory of mother, Matilda Spira, by Mrs. A. B. Efrogmson.

TO THE SOPHIE AUERBACH SCHOLARSHIP FUND:

In memory of Benjamin Bauer by A. Bauer; in memory of mother, Matilda Spira, by Mrs. A. B. Efrogmson.

THE TEMPLE WOMEN'S ASSOCIATION

presents

CHARLES LAUGHTON

"The Greatest One Man Show on Earth"—New York Times
in a program of dramatic readings from the Bible
and other great literary masterpieces.

Sunday, October 29, 1950—8:30 P.M.

in The Temple

T. W. A. members will be admitted upon presentation of their 1950-51 membership card. Members who forget to bring their membership cards will be required to purchase a ticket of admission at the door. Guest cards at \$1.00 should be obtained in advance at The Temple office.

TEMPLE ALUMNI NEWS

The Temple Alumni Association will begin its Fall season's activities with an informal "Evening with Rabbi Silver," this Sunday October 15. An enlightening question and answer period promises to highlight the Rabbi's off the record remarks.

For those who arrive early, a visit to the Temple Museum has been planned, where may now be seen a prominent collection of Miniatures from the New York collection symbolizing many of the Jewish holidays and festivals. Other features of the evening's entertainment include a showing of the movie version of the opera "Carmen", and ample and delicious refreshments to climax a perfect evening of good fellowship.

This is but the first of a series of entertaining and instructive programs to be sponsored this year by a completely reorganized Alumni Association. In an effort to enable more people to enjoy the activities of the Alumni Association this year, committees have been set up to provide for more personal contact in planning and announcing affairs. New memberships are being received daily and interest in the Alumni's new plans has been very satisfying.

The Evening with Rabbi Silver is being planned under the direction of Dorothy Sperling, assisted by Naomi Liebow, Fern and Lois Kaplan, Isabel Terr, Marshall Nuremberg and Morley Melden. It is not a date affair. If you need transportation to The Temple contact the car pool committee: Dorothy Sperling at FA 1-6023 or Morley Melden at FA 1-8715.

STARTING TIME FOR THE AFFAIR
WILL BE BETWEEN 8 and 8:30 P.M.
Alumni members and their guests as well as all interested non-members are welcome.

TUESDAY SEWING BEGINS OCTOBER 17TH

The Tuesday Sewing Groups of The Temple Women's Association will resume their work on Tuesday morning, October 17, from 10 o'clock to 2 o'clock. These groups are open to women who are interested in sewing.

RABBI SILVER SPEAKS AT COMMUNITY FUND RALLY

Rabbi Silver will be the guest speaker at the opening Community Fund rally to be held at Severance Hall on Sunday, October 15. The program will begin at 3 P.M.

MR. AND MRS. CLUB NOTES

All present members of The Temple who wish to participate in the activities of the Mr. and Mrs. Club may do so by calling the Membership Chairmen, Mr. and Mrs. Eugene L. Klein, FA 1-5338, or the Vice-Chairmen, Mr. and Mrs. Byron Frankel, at WY 1-0785.

An Informal Evening
With Your Rabbi

THE TEMPLE ALUMNI ASSOCIATION

presents

"AN EVENING WITH" RABBI SILVER

Sunday evening, October 15
8:30 p.m.

Mahler Hall

Refreshments

Movie of the opera "Carmen"

Visit the Temple Museum

"CHRISTOPHER COLUMBUS"

Excerpts from a Recent Book by Salvador De Madariago

Note: Here is an excerpt from a well-written biography of Christopher Columbus in whose honor we celebrate Columbus Day this month. It should be of interest to all.

Christoforo Colombo was a Genoese of Spanish-Jewish origin. This conclusion has been reached as the only possible explanation for a group of facts which, so far, have been found too awkward for explanation. Confronted with such facts, the host of students of Colon's life has split into two irreconcilable sets—those who say he was a Genoese and those who say he was a Spaniard; but though they hold opposite views, their methods are identical; for both maintain their case by throwing over half the facts, either openly condemning them as untrue, or quietly and unobtrusively dropping them out of sight. It is difficult to see how **all** the facts can be reconciled and given their adequate weight otherwise than by adopting the view put forward in these pages. Born in Genoa, Colombo was of Spanish-Jewish origin, bilingual from the first, speaking a popular and uneducated sort of Genoese dialect and brought up by his family in a Spanish atmosphere; therefore, a Spanish Jew.

Two tests remain to be met by this view of the discoverer:

- (1) How does it fit the facts we already know about him?
- (2) How does it fit the remaining facts of his life?

As for the first, not only does it fit the facts, but the facts will not fit without its help; as for the second, we shall often have occasion to show that, if the Jewish hypothesis had not forced itself upon us on grounds of language, Colon's ways, character and writings would have brought home to any impartial observer the fact that he was a Jew.

When discussing his birthplace, we pointed out that the modesty of his family circumstances and occupation might explain—at least in part—his curious reticence on this important point. But we took care to say "at least in part". For, as a matter of fact, Colon never hid that he was of humble extraction. This is a point which is often overlooked, and on which serious mistakes have been made by those who would make him a Spaniard. Capital is made of the fact that on his passport the King and Queen describe him as a nobleman, "nobilem virum", while in

the royal letter of May 24th, 1493, his arms were "increased" which, of course, implies that he already had some blazon. Much ink might have been saved by reading what the Admiral himself has to say. In his letter to the Aya of Prince Don Juan, speaking of the King and Queen, he writes: "who from nothing have raised me to so much honour". Moreover, on the very first page of his first report on the discovery, Colon writes with his usual candour: "So that . . . in the same month of January, Your Highnesses ordered me to go to the said parts of India with a sufficient navy; and to that end, they bestowed great favours on me and ennobled me, allowing me thenceforward to style myself Don," a fact which is documentarily proved by the royal letter appointing him Admiral, Viceroy and Governor, for in it the discoverer is mentioned as plain "Cristobal Colon" and is later explicitly authorized to call himself "Don Cristobal Colon".

It follows that if the humble origin of his family may explain in part Colon's reticence as to Genoa (for men's actions are many-rooted like trees, and like trees many-branched), it cannot be accepted as the only cause of it, since he was not so reticent on his having risen "from nothing" as he was on his having come from Genoa.

But if his family were not only poor and humble but Jewish as well, at a time when the Jewish race was passing in Spain through a crisis never equalled in history till the days of Nazi Germany, his reticence as to the actual spot where they lived and on the actual people they were, becomes immediately explicable.

And so does his curious un-Genoese behavior. We have seen him somewhat indifferent to the ties of patriotism—in a passive way right through his whole life, in an active way on two occasions: when he fought for King Rene' at a time when this prince was considered as an enemy by Genoa; and when in the battle of St. Vincent he attacked a Genoese fleet while serving under the banner of Casenove-Coullon. Here, again, the "Genoites" wriggle out of the facts by pronouncing Colon a liar and declaring he served the Genoese; while the "Hispanites" triumph over the Genoites by declaring that the Genoa case is thereby proved wrong. But we know that Colombo-Colon was born in Genoa, and we know that at St. Vincent he attacked the Genoese,

rather dastardly, as a matter of fact. Is it not obvious, then, that Colon was indifferent to Genoa, that he was an unassimilated Genoese, not a genuine Genoese citizen rooted in the soil, but a bird of passage, ready to make his nest anywhere, even in those undiscovered continents which he felt beyond the seas of his dreams?

A Jewish Colon solves the problem. Note his extreme mobility, and that of his brother Bartolome. This in itself is no more than a hint of Jewishness. Spain and Portugal were then overrun with Genoese; but who remained Genoese. Colon was Portuguese in Portugal and Castilian in Castille. "Colon had become a natural vassal of that land (Portugal) by his marriage," says Oviedo; and Fernando Colon: "Holding himself to be a subject of these realms, which were the fatherland of his sons . . ." Bartolome will show a similar adaptability. Note their special indifference to Genoa, their readiness to change the soil on which they were to serve, even against Genoa; and then the Jewish explanation is forced upon the mind.

A similar conclusion will be reached when we come to examine the problem of his name. Not in vain does his son Fernando write: "To conform it with the fatherland where he went to live and to take a new state, he filed down the word to make it conform with the old, and thus called himself Colon; this leads me to believe that just as most of his things were worked out by some kind of mystery, so in what pertains to the variation in his name and surname there is sure to be some mystery." This is a fairly transparent mystery! Colon, says his own son, came to the fatherland, when he came to Spain, and took again the name of Colon to conform his name to the old name of his family.

What would a plain Genoese "Colombo" do with his name on coming to serve in Spain? Nothing whatever. "Colombo" is a perfectly good Spanish form, and there are to this day thousands of Spaniards with names not unlike it, such as "Pombo". There are nowadays in South America thousands of "Colombos" who have not thought it necessary to tamper with their name, since its sonority fits into the Castilian language as to the manner born; and even in Spain the name "Colombo" has been known to exist, at any rate since the 17th century. Even if Colombo had been an un-Spanish, Italian name, Spain was at the time full of Italians, including many Genoese, who continued to call themselves by their Italian names, even those who, like Juanoto Berardi, had frequent transactions with the Crown.

Why then should Colombo have to change his name to Colon? The Hispanites answer, "Because he never was 'Colombo'." We cannot take this view, amongst other reasons, because documentary proof can be provided for all the phases of the evolution Colombo—Colomo—Colom—Colon. Now this evolution is neither necessary nor linguistically inevitable; "Colon" is by no means the phonetic or somatic translation of "Colombo" from Italian into Spanish. Just as "Palumbus" gives "Palomo", a well-known Spanish patronymic, so "Columbus" should have given "Colomo". Therefore, the evolution "Colombo—Colon" must have been guided by some preconceived notion. A psychological force must have existed somewhere strong enough to produce these two results: (a) a change of name which in itself was not in the least necessary; (b) the attraction of another idea, foreign to the original meaning, which determined in reality not an adaptation but actually a change into something quite different. May we point out how Jewish this all is? The men of the wandering race are so often bound to shift the conditions of their existence that, with them, change of name has become a habit, practically unknown though it is to the rest of mankind. We are all familiar with the "Friedmann" who becomes "Freeman", and the "Levy" who becomes "Lewis" by a kind of conscious play of words which gives an intelligent meaning to what otherwise would be a mere adaptation. The number of name-transformations amongst Spanish Jews in the 15th century is too great for quotation. The mere fact that, of all the Genoese we hear of in Spain at the time, Colon is the only one who makes his name undergo four swift transformations, from Colombo to Colon, should have sufficed to put students on

the track of his real race.

Moreover, when we are led by an examination of facts such as the changes in his name to confirm his own statements and to accept as certain that he served at sea in the Mediterranean, we find that this solution, so natural in many ways, makes him spend his eager and ardent youth in the very centre of sea-expedition, at the very spring of the enquiring spirit which sent forth navigators anxious to "penetrate the secrets of the world".

But let us now look more closely into this environment of Majorcan and Catalan sea-life. The leader of this scientific centre of geographers, whose knowledge was then sought by sailors and cosmographers all over the world, had been "Master Jaime", i. e., Jehuda Cresques, a prominent member of a Jewish family which had given a doctor to the King of Aragon. The pogrom of 1391 transformed him into "Jaime Ribes"; he steeled in Barcelona till 1438 when, being already sixty years old, he was invited by Henry the Navigator to preside over the famous Academy of Sagres, a Portuguese house of cosmographical learning. This Master James incarnates for us the cultural centre of Majorca—typically Jewish—the Mediterranean-Catalan nautical activity and the connection with Lisbon, traditions which, despite the pogroms of 1391 and of 1425, so far as the Jewish centre of Majorca is concerned, had remained alive down to the time of Colon. When Cristobal settled in Lisbon, and when his younger brother Bartolome went to settle there before him, they found, therefore, a connection ready-made both by their profession and by their race. Both were skilful in the art of drawing maps; both found in Lisbon the tradition of the Majorcan-Jewish first Director of the Academy of

Sagres, "Mestre Jacome, a man very skilled in the art of navigation, who made charts and instruments".

This was, then, the environment in which young Colombo began to open out his soul to the secrets of the world. And in this environment of Catalan-Jewish cosmographers a map, a famous map, had been drawn towards 1374 in which, on the Indian Sea, are shown to exist no less than 7548 islands "rich in precious stones and valuable metals".

In later years, his son Don Fernando, at the summit of wealth and fame, was to write, as a conclusion of a chapter on Colon's mystery and on what he calls the "occult case" of the family name, the following significant words: "Let us end this chapter with the words (the Admiral) writes in a letter to the Aya of Prince Don Juan, 'I am not the first Admiral of my family—let them give me the name they will, for, after all, David, a very wise King, kept ewes and later was made a King of Jerusalem, and I am the servant of that same Lord who raised David to that state.'"

MUSEUM HOLDS "MINIATURE" EXHIBIT

Members of The Temple are advised to be sure to see the fascinating display of miniature holiday tables which is now on exhibit in The Temple Museum. The table settings for all the Jewish holidays are most beautifully and artistically done. They have come to us from the Carnegie Museum in Pittsburgh, and are the work of Mrs. Benjamin Lencher.

The Museum will be open Saturday morning from 10:00 to 12:00 and on Sunday at the conclusion of the Services in The Temple.

HEREBY PROCLAIM the establishment of the Jewish State in Palestine, to be called ISRAEL.

WE HEREBY DECLARE that as from the termination of the Mandate at midnight, this night of the 14th to 15th May, 1948, and until the setting up of the duly elected bodies of the State in accordance with a Constitution, [to be drawn up by a Constituent Assembly not later than the first day of October, 1948,] the present National Council shall [act as the provisional administration, shall] constitute the Provisional Government of the State of Israel.

THE STATE OF ISRAEL will be open to the immigration of Jews from all countries of their dispersion; will promote the development of the country for the benefit of all its inhabitants; will be based on the precepts of liberty, justice and peace taught by the Hebrew prophets; will uphold the full social and political equality of all its citizens, without distinction of race, creed or sex; will guarantee full freedom of conscience, worship, education and culture; will safeguard the sanctity and inviolability of the shrines and Holy Places of all religions; and will dedicate itself to the principles of the Charter of the United Nations.

THE STATE OF ISRAEL will be ready to cooperate with the organs and representatives of the United Nations [in the implementation of the Resolution of the Assembly of November 29, 1947, and will take steps to bring about the Economic Union over the whole of Palestine.]

We appeal to the United Nations to assist the Jewish people in the building of its State and to admit Israel into the family of nations.

In the midst of wanton aggression, we yet call upon the Arab

inhabitants of the State of Israel to return to the ways of peace and play their part in the development of the State, with full and equal citizenship and due representation in all its bodies and institutions - provisional or permanent.

We offer peace and unity to all the neighboring states and their peoples, and invite them to cooperate with the independent Jewish nation for the common good of all.

Our call goes out to the Jewish people all over the world to rally to our side in the task of immigration and development and to stand by us in the great struggle for the fulfillment of the dream of generations - the redemption of Israel.

With trust in Almighty God, we set our hand to this Declaration, at this Session of the Provisional State Council, in the city of Tel Aviv, on this Sabbath eve, the fifth of Iyar, 5708, the fourteenth day of May, 1948.

SABBATH SERVICES

Friday Evening, May 16, 1952, 8:00 p.m.

Junior Congregation
GRADUATION EXERCISES
of the
Senior Class

Diplomas will be Presented
Rabbi Friedman will address the graduates

Friday evening, May 23, 1952, 8:00 p.m.

RABBI HERBERT A FRIEDMAN
will speak on

"THE BOOK WE PLACE IN OUR
CHILDRENS' HANDS"

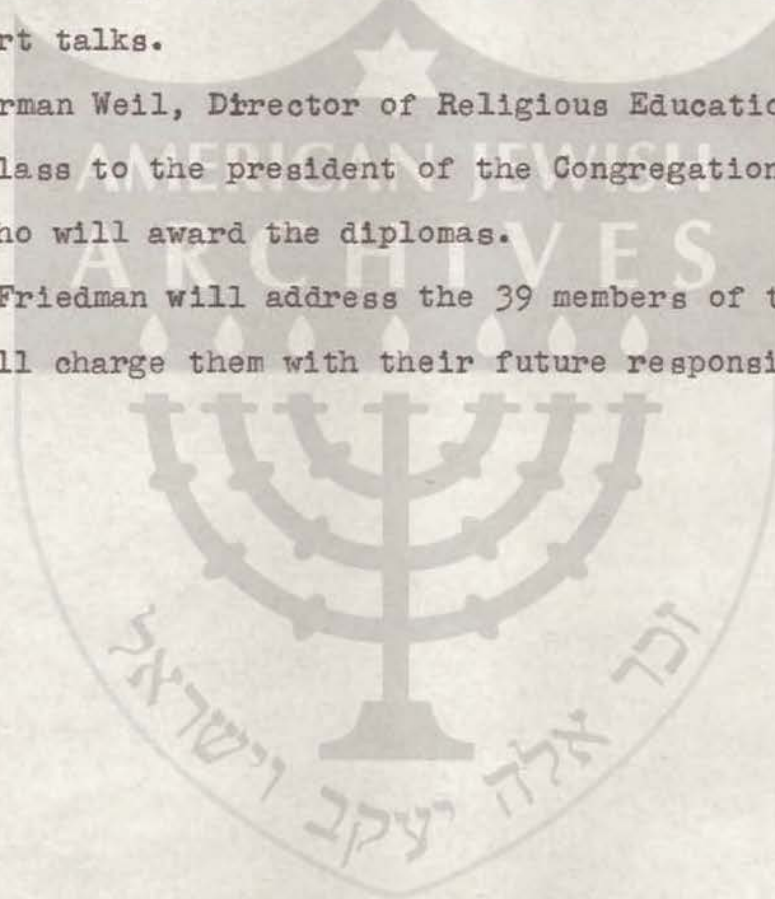
In a special ceremony during the
service, the confirmands of 1952 will
receive their Bibles, as gifts
of the Sisterhood and Brotherhood.

GRADUATION EXERCISES - MAY 16

An impressive service has been arranged for the graduation of the Senior Class of the Congregation this Friday evening. Several members of the class will participate in the ritual and will give short talks.

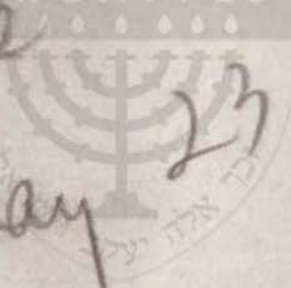
Dr. Herman Weil, Director of Religious Education, will present the class to the president of the Congregation, Mr. B. F. Saltzstein, who will award the diplomas.

Rabbi Friedman will address the 39 members of the graduating class, and will charge them with their future responsibilities.



Fm Jay
mto
May 23 '52

AMERICAN JEWISH
ARCHIVES



Pick ~~up~~ out &
offer some special
passages for examples.
This will make
sermon come alive.

-
- 1) Democracy - 1 S 8
 - 2) Value of mother - Prov. 31
 - 3) Love - Song of Songs, 2

Quote (Heine) -
about what Bible has
always meant to us. *

Contrast with today -

1. No college graduate can discuss the Bible intelligently.
 2. No business man even knows the names of its contents.
 3. Old Jewish houses treasure it sentimentally & kiss it with tears, but can't read it.
-

Ignorance is appalling. But I don't think that is due to lack of desire on part of people to be familiar with it. Rather are there 2 other reasons.

The Bible, what a book! Large and wise as the world based on the abysses of creation, and towering aloft into the blue secrets of heaven. Sunrise and sunset, promise and fulfilment, birth and death--the whole drama of humanity--are contained in this one book. It is the Book of Books. The Jews may readily be consoled at the loss of Jerusalem, and the Temple, and Ark of the Covenant, and all the crown jewels of King Solomon. Such forfeiture is as naught when weighed against the Bible, the imperishable treasure that they have saved. If I do not err, it was Mahomet who named the Jews the "People of the Book," a name which in Eastern countries has remained theirs to the present day, and is deeply significant. That one book is to the Jews their country. Within the well-fenced boundaries of that book they live and have their being; they enjoy their inalienable citizenship, are strong to admiration; thence none can dislodge them. Absorbed in the perusal of their sacred book, they little heeded the changes that were wrought in the real world around them. Nations rose and vanished, states flourished and decayed, revolutions raged throughout the earth--but they, the Jews, sat poring over this book, unconscious of the wild chase of time that rushed on above their heads.

---Heinrich Heine

1. With loss of authority came
some loss of interest (no longer
literal word of God)

2. Very hard to read

- a. arrangement not chronological
- b. language archaic
- c. prose & poetry confused
- d. repetitions to point of boredom
- e. some material (legal codes,
building of Tabernacles) completely
without interest.

And I can understand
how people would be discouraged.

1.) But today we have all sorts of aids:

1. Bible Designed to be Read as Living Literature.
2. Modern Reader's Bible
3. Pathways Through the Bible
4. A Companion to the Bible.

2.) Listen to the explanations given in the weekly readings from the pulpit.

3.) Organize study groups at home or in Temple to read it with a teacher. Once you learn it you can enjoy it for the rest of your life.

Art & literary treasures
have always outlived buildings
& governments & people.

The Theater of Dionysus is
in ruins, but the plays produced
there survive. The Rosetta Stone
will outlast the Pyramids. We
don't even know who Shakespeare
was, but his words are eternal.

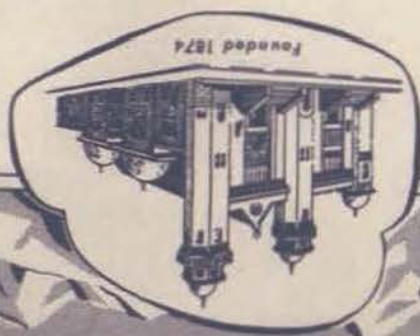
So with the Bible. ~~It~~
~~This text~~ It is the most
valuable literary treasure of the
human race. It happens to be
temporarily neglected in this era.
But let's remember the words of
Hume, and of Goethe

"The greater the intellectual progress of
the ages, the more fully will it be possible to
employ the Bible not only as the Foundation, but as
one instrument of education." (see)

Some must always learn the
Book, to keep its message
fresh, until another era picks
it up again for edification +
inspiration.



Temple Emanuel
SISTERHOOD CANTEEN
★
DENVER, COLORADO





Temple Emanuel

DENVER

RABBI HERBERT A. FRIEDMAN

RABBI JOEL ZION

Volume XII

Friday, October 21, 1949

Number 5

Sabbath Services

Friday Evening, October 21, 8:15 P.M.

RABBI JOEL ZION

will speak on:

**"WHO IS TO BLAME FOR THE RECENT
RIOT OF ADOLESCENTS—
COMMUNITY, PARENTS OR CHILDREN?"**

☆ ☆ ☆ ☆ ☆ ☆

Friday Evening, October 28, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on:

"IS READING THE BIBLE SO DIFFICULT?"

I will lift up mine eyes unto the mountains:

From whence shall my help come?

My help cometh from God. Ps. 121

Published Bi-Weekly from September to June
by

Congregation Emanuel

16th Ave. and Pearl St.
Denver 5, Colorado

TEMPLE EMANUEL BULLETIN

Rabbi Herbert A. Friedman—Study,
AComa 2830
Rabbi Joel Zion—Study, AComa 2830
Mr. A. B. Cowen, Honorary President
Mr. Louis C. Isaacson, President
Mr. Samuel Rose, Executive Secretary
Temple Office—AComa 2839

SISTERHOOD

Mrs. Isadore Striker, President

MEN'S CLUB

Mr. William Schenkein, President

P. T. A.

Mrs. Benj. Kortz, President

TEMPLE SUPPER CLUB

Mr. Norman Z. Fried, President

EMANUEL CEMETERY

Telephone AComa 2839

Kaddish List

October 21st

Max Kohn
Solomon Spitz
Gus Rechnitz
Herbert A. Patterson
Sally G. Stern
Norton Nelson
Oscar M. Shere
Cecilia R. Pelton
Louis Stern

October 28th

Marcus L. Robbins
Anna Baur
Leonard H. Wolff
Jeanette L. Cohen
Gustave J. Ornauer
Fred Levy
Joseph Sigmund

Sermon Notes

WHO IS TO BLAME FOR THE RECENT RIOT OF ADOLESCENTS—COMMUNITY, PARENTS OR CHILDREN?

Several weeks ago, we were alarmed by articles in the Denver press that reported a riot of 500 young people in the downtown district. From time to time, other items have come to our attention that indicate a lack of restraint and a lessening of self discipline on the part of adolescent youth. Are these events in our community alarming enough to cause us serious concern, or are they to be explained away by the term, "changing standards?"

Undoubtedly the use of high powered automobiles and opportunities for lavish entertainment are influencing the standards of young people. The questions that must be faced squarely are as follows: Are we failing with your youth? Are we investing all our hopes, time and conscientious effort and witnessing results in the community at large that dishearten us? We will not deal with this topic in a moralizing, "goody goody" manner, but will seek to interpret the forces in our community that influence young people's standards and values

J.Z.

"IS READING THE BIBLE SO DIFFICULT?"

The Bible is the perennial best-seller. Printed in hundreds of different languages, it is the most popular book in the world, and more copies of it are sold than any other book ever printed.

Presumably this means that more people are familiar with it than with any other book. Yet ask the average person, Christian or Jewish, to discuss the contents of the Bible, and he is at a loss. He has a copy in his house, yet he doesn't usually read it. Why, therefore, has he bought it? Superstition?

Or if he does try to read it, he is usually baffled by it, doesn't understand the language, and soon gives up in dismay. Is there any way in which we can read the Bible and grasp its contents, so that we will derive from it the same joy and inspiration our ancestors did?

Last Friday evening, in synagogues the world over, we started anew the annual cycle of reading the Torah from the beginning. It is therefore appropriate to discuss at this time the questions raised above.

H.A.F.

1874 - Diamond

FIRST MEN'S CLUB DOWNTOWN LUNCHEON

This coming Tuesday noon, October 25, at the Albany Hotel, the Men's Club will begin its downtown monthly luncheon group. Members of the Men's Club are invited to bring their friends.

Rabbi Friedman will deliver a short talk on contemporary Jewish affairs the world over. The luncheon will definitely terminate by 1:30. Price, including meal, tax and tip is \$1.40.

INSTITUTE TO OPEN NEXT WEDNESDAY NIGHT

The Institute of Jewish Studies of Temple Emanuel, designed to provide Jewish education on an adult level, will conduct its registration next Wednesday evening, October 26 at 7:30 P.M. in the Temple lounge.

On the basis of comments and advance reactions, it appears that the Institute will be highly successful and well-attended. This is your opportunity to put into practice the oft-heard request "I wish the Rabbis would give some courses so that we could learn more about our religion and history.

Come and take advantage of the following courses which will be offered during 1949-50 at the Institute:

1. Beginners Hebrew I—Peter Brunswick.
2. Bible I—Rabbi Zion
3. Theology and Practices of Liberal Judaism—Rabbi Friedman
4. Early Jewish History I—Rabbi Zion
5. Bible III—Rabbi Friedman

Reserve the weekend of
November 18-20
75th Anniversary Events
1874 - - - - 1949

THANKS

Now that the High Holy Days are over we say—

Thanks to the congregation for the manner in which it conducted itself. You were a wonderful membership. Your spirit of enthusiasm, and your cooperation were responsible more than anything else for the great success of the services. You came on time, worshipped with devotion, and maintained a high level of religious spirit. Thanks!

Thanks to the ushers for their skillful handling of the large crowds, and their tact and diplomacy. Under the chairmanship of Mr. Philip Milstein, the entire corps of ushers contributed to the decorum and dignity of the services. Thanks!

Thanks to the organist and choir, for providing us with the most splendid music in years. The comments were legion about the beauty of the music and the purity of the Shofar notes. Thanks!

Thanks to all of you—more than 2,300 congregants who crowded into our Temple on each Holiday evening—the largest number in our history. With the inauguration of the dual service plan, which gratified us, not so much for the number who could be accommodated, but primarily because we could see that most precious of all sights—parents and children worshipping together—with the inauguration of this plan, Temple Emanuel completes 75 years of service and enters its next phase dedicated ever more faithfully to the ideals of Judaism and their propagation among a receptive membership. Thanks!

CANDLE-LIGHTING FOR SABBATH

October 7—Mrs. Herbert Friedman
October 14—Mrs. A. M. Hyman

nniversary-1949

SISTERHOOD REGIONAL CONVENTION — A BIG SUCCESS

Sisterhood leaders from District Number 20, comprising the States of Iowa, Kansas, Missouri, Nebraska, Minnesota, New Mexico and Colorado and members of the National Executive Board of the National Federation of Temple Sisterhoods convened in Denver this week for their bi-annual regional convention.

Mrs. Julius Mark, of New York City, author and educator, addressed the convention Wednesday evening and Thursday noon. We were greatly impressed with her message stressing the necessity for more parent training and adult Jewish education.

Mrs. Harry Jacobson of Des Moines, Mrs. Abram V. Goodman of Davenport, and our own Mrs. Melvin Strauss, Mrs. William Schenkein and Mrs. Isadore Striker addressed the convention on matters vital to Sisterhood work.

The chuckwagon dinner, as well as the banquet and luncheons were outstanding affairs reflecting the splendid efforts of those in charge. Everyone agreed this was one of the finest conventions ever. Too much praise cannot be given the Committee on Arrangements.

Come again soon, District Number 20, to Denver.

SIMCHAS TORAH PARTY IN THE SCHOOL

A wonderful, wonderful party was held in the Religious School last Sunday morning when hundreds of children participated in a most joyous celebration of Simchas Torah, the concluding holiday of the Sukkos week.

The highlight of the party was a grand march around the auditorium, called Hakofos. At the head of the procession, the Scrolls of the Torah, beautifully decorated with all the silver ornaments, were carried by the Rabbis and other officers of the congregation. The bells on the Torah tinkled, songs were sung, and the children all carried American flags and apples which are symbolic of this holiday. Three times around the auditorium did the great procession march, passing under the Sukkah each time. When the parade was finished, all the fruit hanging from the Sukkah had disappeared and the Lulav and Ersog were frayed by much handling.

Everyone agreed that the many hundred children had enjoyed themselves immensely. We wish more parents could have been present.

Congregation Emanuel

16th Ave. and Pearl Street

DENVER 5, COLORADO

Sec. 562, P. L. & R.

U. S. POSTAGE
PAID

Denver 5, Colorado
Permit No. 188



The **TEMPLE BULLETIN**

OF

Congregation Emanu-El B'ne Jeshurun

Milwaukee 11, Wisconsin

Vol. 19 No. 17

MAY 16, 1952

Iyar 21, 5712

Sabbath Services

★
AMERICAN JEWISH

FRIDAY EVENING, MAY 16, 1952 at 8 O'CLOCK

Junior Congregation GRADUATION EXERCISES

OF THE
SENIOR CLASS

Diplomas will be Presented — Rabbi Friedman will address the graduates

★
FRIDAY EVENING, MAY 23, AT 8 O'CLOCK

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE BOOK WE PLACE IN OUR CHILDRENS' HANDS"

In a special ceremony during the service, the confirmands of 1952 will receive their Bibles, as gifts of the Sisterhood and Men's Club

★
SABBATH MORNING WORSHIP SERVICES

are conducted by Rabbi Friedman on

SATURDAY MORNINGS AT 11 O'CLOCK

THE TEMPLE BULLETIN

Published by

Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960
Affiliated with the Union of
American Hebrew Congregations

RABBI — HERBERT A. FRIEDMAN
Samuel Hirshberg — Honorary Rabbi
Joseph L. Baron — Rabbi Emeritus

OFFICERS

B. F. Saltzstein — President
Edward R. Prince — Vice-President
Charles L. Goldberg — Treasurer
Lillian Friedman — Executive Sec.

STAFF

Editor — Lawrence S. Katz
Assoc. Editor — Carol Mandel
Assoc. Editor — Lillian Friedman

ON MAY 16, RABBI FRIEDMAN SHARES PULPIT WITH JR. CON. GRADS

An impressive service has been arranged for the graduation of the Senior Class of the Junior Congregation this Friday evening. Several members of the class will participate in the ritual and will give short talks.

Dr. Herman Weil, Director of Religious Education, will present the class to the president of the Congregation, Mr. B. F. Saltzstein, who will award the diplomas.

Rabbi Friedman will address the 39 members of the graduating class, and will charge them with their future responsibilities.

AND . . .

ON MAY 23, HE SPEAKS ON "THE BOOK WE PLACE IN OUR CHILDREN'S HANDS"

In a special pre-confirmation service, the 66 members of the Confirmation Class will receive gifts of Bibles, presented to them by the Sisterhood and Brotherhood of the Congregation. The girls will be given white Bibles and the boys standard black Bibles. On Confirmation morning, the boys will bring their Bibles as offerings to

(Continued on page 3, Col. 1)

ORDER OF SERVICE

GRADUATION

OF

THE SENIOR CLASS OF JUNIOR CONGREGATION

PROCESSIONAL ————— Junior Congregation

LIGHTING OF THE SABBATH CANDLES ————— Carol Rosen

Ruth Mallin

OPENING PRAYER ————— Joy Kohner

SABBATH EVENING RITUAL ————— Union Prayer Book

David Wallace

Allan Selig

Donna Chaimson

Ellin Saffro

Mitzi Silbar

Joan Lieberman

KIDDUSH ————— Mr. Herman Scholl

TORAH SERVICE ————— Myron Bornstein

Maurice Weisfeldt

Audrey Babush

"SALUTE TO ISRAEL — FOUR YEARS OLD"

Achieving Independence: America and Israel ————— Naomi Bernhard

Four Years of Accomplishment ————— Beatrice Rubinstein

Israel: Center of Democracy in the Middle East ————— Marjorie Rapkin

The Promised Land ————— Lois Mishelow

The Cultural Heritage of Israel ————— Jaclyn Goldberg

GREETINGS ————— John Saltzstein

President, Junior Congregation

CLOSING PRAYER ————— Diane Rellin

ANTHEM ————— Choir

PRESENTATION OF CLASS ————— Dr. Herman Weil

Director of Religious Education

AWARDING OF DIPLOMAS ————— Mr. B. F. Saltzstein

President of Congregation

GRADUATION ADDRESS ————— Rabbi Herbert A. Friedman

ADORATION AND KADDISH

BENEDICTION

RECESSIONAL ————— Junior Congregation

GRADUATES:

Audrey Babush

Naomi Bernhard

Harold Biller

Hugh Biller

Myron Bornstein

Donna Chaimson

Richard Cole

Robert Eisenberg

Stanley Englander

Ted Claessner

Jaclyn Goldberg

Charles Horwitz

Joel Kimmel

Joy Kohner

Joan Lieberman

Shelby Lozoff

Ruth Mallin

Alan Mandel

Lois Mishelow

James Pessin

Larry Polacheck

Elaine Plotkin

Joanne Puckert

Marjorie Rapkin

Dianne Rellin

Janet Ribner

Renee Rohter

Carol Rosen

Beatrice Rubinstein

Ellin Saffro

John Saltzstein

Allan Selig

Peter Shutkin

Matilda Silbar

Nancy Stern

David Wallace

Maurice Weisfeldt

Benjamin Weiss

Corinne Wick

ANNUAL MEETING OF THE CONGREGATION

SUNDAY EVENING, MAY 18, AT 7:30 O'CLOCK

IN THE COMMUNITY HALL OF THE TEMPLE

ANNUAL REPORTS

ELECTION OF TRUSTEES

PLAN TO ATTEND !

TEMPLE BEAUTIFUL FUND

The Temple Beautiful Fund is in receipt of the following contributions:

In Honor of:

The twentieth wedding anniversary of Rabbi and Mrs. Joseph L. Baron

from Mr. & Mrs. Harold Strouse
from Mrs. Herman Jung

In Memory of:

James Schulhof

from Mr. & Mrs. Joseph Forman
from Mr. & Mrs. Norman Abrahams
from Mr. & Mrs. Louis Baer
from Mr. & Mrs. A. Berg
from Mr. & Mrs. Herbert Herzberg
from Mr. & Mrs. Allan Polacheck

Celia Amdur Isaacs

from Dr. & Mrs. Maurice Ostrow

Ruth Breslauer

from Mr. & Mrs. Jerome Selig

Millie Israel

from Mr. & Mrs. Norman Abrahams

Ethel Weisfeldt

from Dr. & Mrs. Maurice Ostrow

Albert Neuman

from Mr. & Mrs. Joseph Forman

from Dr. & Mrs. Maurice Ostrow

William Gottlieb

from Mr. & Mrs. Joseph Forman

the altar, while the girls will deposit flowers.

Rabbi Friedman will deliver a sermon on the Bible — "The Book We Place in our Children's Hands". We ask them to respect this book, to study its contents, to emulate its ideals. What do we, as parents, do to set an example for our children? *Can we expect any more from them than we do from ourselves?*

THANKS . . .

We wish to thank Mr. Leo Werner for his work of art in refurbishing all the silver ornaments that decorate our Torahs in honor of the blessed memory of his parents, Adolph and Sophie Werner.

IN MEMORIAM

The Congregation extends its heartfelt sympathy to the bereaved family of

SARAH DIAMOND

CONFIRMATION CLASS 1952

Sixty-six boys and girls will be confirmed at an impressive ceremony on Shabuoth morning, Sunday, June 1 at 10:00 o'clock.

The following is a list of the Confirmands, and their parents:

NAME	PARENT	ADDRESS
Alshuler, Patsy	Charles	7026 N. Lake Drive, 11
Andrews, Carol Ann	Mrs. Sarah	2736B N. Palmer St., 12
Arne, Annette	Phillip	3922 N. Oakland Ave., 11
Baron, John Herschel	Dr. Joseph L.	2807 E. Edgewood Ave., 11
Bassman, Roberta	Dr. Abe	7031 N. Barnett Lane
Bazelon, Joan Suzanne	Solly J.	7110 N. Barnett Lane, 11
Blankstein, Fredlyn	Dr. Samuel	6311 N. Berkeley Blvd., 11
Bornstein, Judith	Dr. Samuel	3356 N. Murray Ave., 11
Chase, Paul	Albert R.	3974 N. 38th St., 16
Cohen, Rona Beth	Sam	4442 N. Oakland Ave., 11
Cohen, Vicki Gay	Maurice	609 E. Lexington Blvd., 11
Diamond, Daryll Mark	Dr. Carl	7740 N. Club Circle
Dorf, Jerome M.	Sol	3824 N. Bartlett Ave., 11
Ellison, Peter Irwin	Milton	5671 N. Bay Ridge Ave., 11
Ettenhein, Elizabeth C.	George P.	2623 N. Lake Drive, 11
Frank, Laela Ann	Joe	919 E. Henry Clay, 9
Friedman, Joan M.	Dr. Harry	4410 N. Marlborough Dr., 11
Frindell, Eunice Faythe	J. Leland	3920 N. Prospect Ave., 11
Futowsky, Marcia	Joseph	3315 N. 51st Blvd., 16
Galin, Sandra	Charles	4913 N. Elkhart Ave., 11
Geline, Merle	Max	4385 N. Wildwood Ave., 11
Goldberg, Gerald	Alfred G.	2635 E. Capitol Dr., 11
Goldwyn, Donna Carol	Donald	7004 N. Barnett Lane, 11
Gould Sarette	Mrs. Mildred	2506 N. 51st St., 10
Habush, Robert Lee	Jessie	1100 E. Circle Dr., 11
Heilbronner, John Louis	Ralph	3468 N. Summitt Ave., 11
Hirsch, Barbara Claire	Fred C.	1540 E. Fairmount Ave., 11
Hirsch, Suzanne Bette	Bernard	4442 N. Woodburn St., 11
Jung, Susan	Clarence	6383 N. Pt. Washington Rd., 9
Kahn, Charles Herbert	Herbert	1074 E. Circle Dr., 11
Kahn, Sandra	Sol	4310 N. Stowell Ave.
Kaimann, Karen	Benno	8323 N. Richards St., 11
Kaiser, Harry	Oscar	4820 N. Oakland Ave., 11
Kaminsky, Terry Hersh	Edward	511 E. Monrovia, 11
Kaufman, Jay Michael	Henry N.	3575 N. Morris Blvd., 11
Klein, Marcia	Ben T.	3119 N. 50th St., 16
Kohn, James Allen	Dr. S. E.	6161 N. Berkeley Blvd., 11
Kohner, Susan B.	Marvin	4759 N. Cumberland Blvd., 11
Kovenock, Paul	Harry	400 E. Belle Ave., 11
Krauskopf, Robert Samuel	Robert	413 E. Apple Tree Rd., 11
Kretchmar, Sallie Ann	Dr. Morris	8040 N. Lake Drive, 11
Kritzik, Judith	Reuben	2503 E. Jarvis St., 11
Laskin, Sandra	Maurie	3413 N. Summitt Ave., 11
Levitt, Richard Howard	Morton	4146 N. Bartlett Ave.
Margoles, Jane Alice	Mrs. Pearl	4400 N. Wildwood Ave., 11
Margoles, Joan Ellen	Mrs. Pearl	4400 N. Wildwood Ave., 11
Marx, Barbara Jean	Gustav	San Jose Drive, Elm Grove
Packman, Phyllis Marlene	James	4129 N. Bartlett Ave., 11
Papermaster, Barbara	Henry	4450 N. Wildwood Ave., 11
Pollard, Babette	Milton	6921 N. Barnett Lane, 11
Posner, Judith Margo	Herman	2731 N. 47th St., 10
Putterman, Nancy	Louis	6151 N. Lake Dr., 11
Resek, Roger Verne	J. Verne	507 E. Lexington Blvd., 11
Rosenberg, Carl	Henry	8090 N. Beach Drive, 11
Sadof, Armin	Dr. Harry	4634 N. Wilshire Rd., 11
Sanderson, Robert	Irving	4451 N. Wildwood Ave., 11
Scholl, Margery Lynn	Herman	5155 N. Palisades Rd., 11
Sherman, Lois	Ben	3400 N. 44th St., 11
Swerdloff, Betty Jane	Joseph	1100 E. Courtland Pl., 11
Teweles, Jane Charlotte	Richard	402 E. Daphne Rd., 11
Teweles, Maxine Joyce	Mrs. Ruth	4610 W. Olive St., 16
Ticko, Jocelyn Dawn	Dr. Ralph	3047 N. Farwell Ave., 11
Vogel, Ellen Eva	Richard	3141 N. Sherman Blvd., 16
Winter, Jack	Jack	727 E. Daisy Lane, 11
Wolpert, Roberta Jane	Robert	4921 N. Ardmore Ave., 11
Zembrosky, Susan	Abe	4759 N. Larkin St., 11

RELIGIOUS SCHOOL CLOSES MAY 24, 25

The Religious School will have its closing exercises on Saturday, May 24 and Sunday, May 25. The Saturday Division will attend services in the Main Temple and the prayers, singing and sermon will be geared to the understanding of that age group. All parents who would like to attend the service with their children are cordially invited.

On Sunday, May 25, there will be a Worship Service arranged by the Ninth Grade under the direction of Mr. Rice. The students will conduct the service, and Rabbi Friedman will deliver a sermon. It promises to be a truly inspirational experience and all parents who wish to attend are invited to be present.

WELFARE FUND DRIVE STARTS

The Welfare Fund, that city-wide project, has the Religious School of our Temple as a participating force. There is a great deal of publicity being given to this important drive in every class room in the Religious School on Saturday and Sunday.

Every member of the Sanhedrin is a room chairman. The following are serving in this capacity with the school president, Benjamin Zitron

and the school treasurer, Gretchen Laden:

5A—Michael Forman
5B—David Felger
5C—Janet Krasno
6A—Tom Ansfield
6B—Richard Levine
6C—Myron Weisfeldt
7A—Barbara Kay
7B—Lois Kodner
7C—Michelle Zitron
Brenda Kaufman
8A—Lotta Waldman
8B—Sharon Zelonky
8C—Mike Gutman
9A—Carolyn Rapkin
9B—David Adashek
9C—William Wiener

A quota of \$500.00 has been set for the school and at the end of the 3rd week \$262.48 has been collected.

Two films, "Ten City" and "My Brother and I", are being shown which relate the story of the needs of Israel and thus depict to the children of the Religious School the recipients of their contributions.

HERMAN MOSHER, PRINCIPAL SPEAKER AT REGIONAL MEETING OF UAHC

Our own Herman Mosher was the principal speaker at the banquet of the Mid-West Rocky Mountain Regional Conclave of the Union of American Hebrew Congregations held at Lincoln, Nebraska on May 3 and 4.

UNIONGRAMS TIME IS NOW . . .

Confirmation is drawing near. Send your lists of those Confirmants you wish to congratulate along with your check to Mrs. Edwin Eckstein (Wo. 2-8827) or Mrs. Alfred Goldberg (Ed. 2-2256) soon. The cost — just 25c per Uniongram.

FLOWERS FOR OUR PULPIT

The Sisterhood is in receipt of the following contributions to the Floral Fund:

In honor of Judith Dale Hersh on her first birthday

In loving tribute to the memory of Hannah Feld.

PROFESSOR LEO BAECK

The foremost Jewish spiritual figure to emerge from the ruins of Central Europe is Leo Baeck of the Berlin Lehranstalt, former head of Germany's Rabbinical Conference and Past Grand Master of its B'nai B'rith, the man who refused to bend the knee before the Nazi tyrant and whose soul remained uncrushed and free thru four long years at Dachau, the rabbi who is now recognized universally as one of the few veritable saints of our generation.

To permit this seventy-nine-year old sage to continue his distinguished literary and scholarly work, to lecture at the Hebrew Union College Jewish Institute of Religion, and to head the World Union for Progressive Judaism, a fund of \$10,000 is provided for him annually. The Milwaukee contribution to this award of honor and love is given regularly thru Rabbi Baron's Torah Fund.

THE TEMPLE BULLETIN
2419 E. Kenwood Boulevard
Milwaukee 11, Wis.

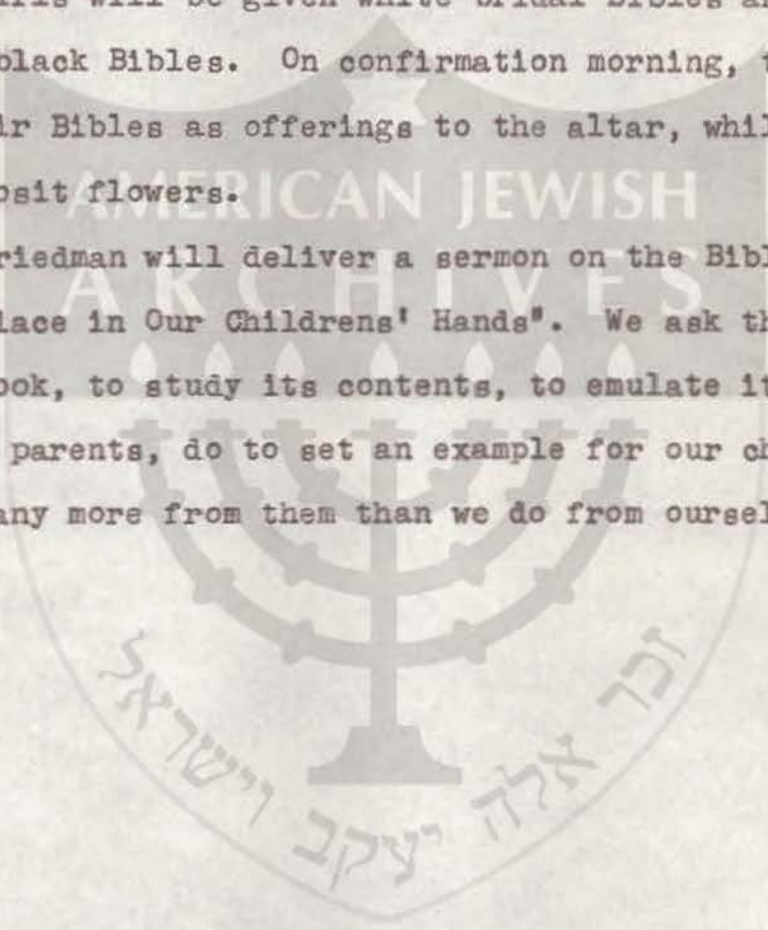
Sec. 34.66, P. L. & R.
U.S. POSTAGE
PAID
Milwaukee, Wis.
Permit No. 3037

Rabbi Herbert A. Friedman
4530 N. Murray Ave.
Milwaukee 11, Wis.

BIBLE PRESENTATION - MAY 23

In a special pre-confirmation service, the 66 members of the Confirmation Class will receive gifts of Bibles, presented to them by the Sisterhood and Brotherhood of the Congregation. The girls will be given white bridal Bibles and the boys standard black Bibles. On confirmation morning, the boys will bring their Bibles as offerings to the altar, while the girls will deposit flowers.

Rabbi Friedman will deliver a sermon on the Bible - "The Book We Place in Our Childrens' Hands". We ask them to respect this book, to study its contents, to emulate its ideals. What do we, as parents, do to set an example for our children? Can we expect any more from them than we do from ourselves?





The **TEMPLE BULLETIN**

OF

Congregation Emanu-El B'ne Jeshurun

Milwaukee 11, Wisconsin

Vol. 19 No. 18

MAY 30, 1952

Sivan 6, 5712

Sabbath Services

★
AMERICAN JEWISH

FRIDAY EVENING, MAY 30, 1952, 8:00 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on:

"SHOULD GERMANY PAY?"

Can Germany ever pay for the crimes she has committed against humanity and the Jewish people? Is it possible to set any monetary compensation for human life? Should the State of Israel negotiate with the State of Germany for indemnification?

These and many other vexing questions have been confronting Jews the world-over during the past few weeks. Diplomatic conversations were held recently in a secluded castle in Holland on this subject. What is the truth behind the whole business?

★
SUNDAY MORNING, JUNE 1, 1952, 10:00 A.M.

CONFIRMATION EXERCISES

★
NO SABBATH MORNING SERVICE

THIS SATURDAY, MAY 31st

Due to Dress Rehearsal For Confirmation Exercises

THE TEMPLE BULLETIN

Published by

Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960
Affiliated with the Union of
American Hebrew Congregations

RABBI — HERBERT A. FRIEDMAN

Samuel Hirshberg ———— Honorary Rabbi
Joseph L. Baron ———— Rabbi Emeritus

OFFICERS

B. F. Saltzstein ———— President
Edward R. Prince ———— Vice-President
Charles L. Goldberg ———— Treasurer
Lillian Friedman ———— Executive Sec.

STAFF

Editor ———— Lawrence S. Katz
Assoc. Editor ———— Carol Mandel
Assoc. Editor ———— Lillian Friedman

DR. GOODSITT AND WM. GLASSNER END SERVICE ON BOARD

Under terms of the Constitution of the Congregation, no Trustees can be elected for more than two three year terms.

Dr. Alfred H. Goodsitt and Mr. William Glassner, retiring Trustees, have served two such terms.

During these past six years their effort on the Board has left a lasting impression on all of its members. The Congregation is deeply indebted to them for their loyal, conscientious dedication to Temple service. They have justly earned a Congregational "Well-Done".

KADDISH WORSHIPPING DISCUSSED AT ANNUAL MEETING

The question of having the entire congregation rise for Kaddish at Sabbath Services was presented at the Annual Meeting, May 18th.

The matter has been under discussion for some time. At present only those in mourning rise for the prayer.

After considerable discussion, it was decided to permit any worshipper, who so desires, to rise for the prayer.

Sisterhood News

SISTERHOOD TO ORGANIZE COMMUNITY SERVICE COMMITTEE

Besides offering its members wide opportunity for congregational participation, Sisterhood has always had a program of community relationship. This program will be expanded in the coming year with the setting up of a newly created committee which will be called Community Service.

Many of the functions of the committee will not be new but are realignments of services that have been carried on by Sisterhood for years. An innovation, however, will be the work on Braille. Undertaking of this project which is already a part of the state and national Sisterhood programs was voted by our Sisterhood board on May 17th.

THANKS . . .

The Temple Beautiful Book which will be on display soon in our Temple is the work of Mr. Edwin Eckstein who graciously gave of his time and talent to hand letter the pages.

Our sincere thanks and appreciation to him.

TRUSTEES ELECTED UNANIMOUSLY AT ANNUAL MEETING

The Congregation at its Annual meeting, May 18th, unanimously elected the following members to a three year term on the Board of Directors:

Mrs. Norman S. Abrahams
Dr. Maurice Ostrow
J. Verne Resek
Dr. Sidney S. Rice
Ben P. Selig
Richard L. Weil
for a one year term:
Dr. Maurice J. Ansfield

SUMMER SERVICE TO BE HELD IN COMMUNITY HALL

Commencing on June 6th, Sabbath Services will be held in the

SISTERHOOD FLORAL FUND

The Fund has been in receipt of contributions: —

In honor of
Miss Myrtle W. Baer on her birthday

In memory of

Eugene J. Seelig
Sophia E. Goodsitt
Julia Blum
Rose R. Friend
Yetta Finkelstein

TEMPLE BEAUTIFUL FUND

The following have graciously remembered the Temple Beautiful Fund:

In Memory of Mrs. Wolf, mother of Mr. S. J. Wolf
from Mrs. Philip Schiff

In Memory of Harry Le Vine
from Mr. & Mrs. George Laikin
from Mr. & Mrs. Milton J. Jacobson
from Mr. & Mrs. Alex Wald
from Mr. & Mrs. Sam Schulhof

Best wishes for the speedy recovery of Max Polacheck
from Mr. & Mrs. Kenneth Flagg

Community Hall. Rabbi Friedman will conduct most of the services during the next two months and it is hoped that the attendance will be comparable to that of the last ten weeks.

The Temple organ will undergo major repairs during the summer.

MICHAEL LAIKIN BAR MITZVAH JUNE 20th

The Bar Mitzvah of Michael Laikin, son of Mr. and Mrs. George J. Laikin, will take place at the Sabbath Eve services on Friday, June 20th, at 8 P.M. Mr. and Mrs. Laikin invite the members of the Congregation to a reception in honor of Michael, in the Temple Vestry following the services.

HAROLD DUBINSKY, NFTB PRESIDENT, INSTALLS MEN'S CLUB OFFICERS

At a dinner meeting held on May 24th, Harold Dubinsky, president of the National Federation of Temple Brotherhoods, was both the principal speaker and installing officer.

In his address he attacked the indifference evidenced by all peoples of all faiths in regard to worship habits and religious observance. He reported that all men's clubs are enlisting in the campaign now being waged nationally to combat this indifference.

The following officers were installed:

President — Marvin Kohner
1st Vice-Pres. — Henry Taxman
2nd Vice-President — Nathan Cerf
Secretary — Robert Grossman
Treasurer — Robert Mann
Directors:

Herman Mosher
Norman Abrahams
Charles L. Rubinstein
Edward Sadek
Burton Zucker
Sherburn Adashek
George Lowe

MEN'S CLUB THANK SHOW CAST AT PARTY

The entire cast of "Belles a Hop-pin" were entertained at a party last Wednesday evening as guests of the men's Club. A feature of the evening was a play-back of the show, as it was recorded on the evening of the performance. Over a hundred people had been enlisted in the successful show effort. Although a complete financial statement was not available, word has it that a profit around the \$2,000 mark can be expected. The comments at the party from the members who had done the work were that the results were worth the many hours of work that went into the production.

IN MEMORIAM

The Congregation extends its deepest sympathy to the bereaved families of

MORRIS MILGRIM
HARRY LE VINE

CONFIRMATION CLASS-5712

(Note: Symbols for Receptions)

NAME	PARENT	ADDRESS
Alshuler, Patsy	Charles	7026 N. Lake Drive, 11
¶Andrews, Carol Ann	Mrs. Sarah	2736B N. Palmer St., 12
Arne, Annette	Phillip	3922 N. Oakland Ave., 11
Baron, John Herschel	Dr. Joseph L.	2807 E. Edgewood Ave., 11
§Bassman, Roberta	Dr. Abe	7031 N. Barnett Lane
§Bazelon, Joan Suzanne	Solly J.	7110 N. Barnett Lane, 11
*Blankstein, Fredlyn	Dr. Samuel	6311 N. Berkeley Blvd., 11
*Bornstein, Judith	Dr. Samuel	3356 N. Murray Ave., 11
*Chase, Paul	Albert R.	3974 N. 38th St., 16
*Cohen, Rona Beth	Sam	4442 N. Oakland Ave., 11
*Cohen, Vicki Gay	Maurice	609 E. Lexington Blvd., 11
*Diamond, Darryl Mark	Dr. Carl	7740 N. Club Circle
*Dorf, Jerome M.	Sol	3824 N. Bartlett Ave., 11
*Ellison, Peter Irwin	Milton	5671 N. Bay Ridge Ave., 11
¶Ettenheim, Elizabeth C.	George P.	2623 N. Lake Drive, 11
*Frank, Laela Ann	Joe	919 E. Henry Clay, 9
Friedman, Joan M.	Dr. Harry	4410 N. Marlborough Dr., 11
*Frindell, Eunice Faythe	J. Leland	3920 N. Prospect Ave., 11
*Futowsky, Marcia	Joseph	3315 N. 51st Blvd., 16
*Galín, Sandra	Charles	4913 N. Elkhart Ave., 11
*Geline, Merle	Max	4385 N. Wildwood Ave., 11
*Goldberg, Gerald	Alfred G.	2635 E. Capitol Dr., 11
*Goldwyn, Donna Carol	Donald	7004 N. Barnett Lane, 11
*Gould, Sarette	Mrs. Mildred	2506 N. 51st St., 10
*Habush, Robert Lee	Jessie	1100 E. Circle Dr., 11
Heilbronner, John Louis	Ralph	3468 N. Summitt Ave., 11
¶Hirsch, Barbara Claire	Fred C.	1540 E. Fairmount Ave., 11
*Hirsch, Suzanne Bette	Bernard	4442 N. Woodburn St., 11
Jung, Susan	Clarence	6383 N. Pt. Washington Rd., 9
§Kahn, Charles Herbert	Herbert	1074 E. Circle Dr., 11
†Kahn, Sandra	Sol	4310 N. Stowell Ave.
*Kaimann, Karen	Benno	8323 N. Richards St., 11
Kaiser, Harry	Oscar	4820 N. Oakland Ave., 11
Kaminsky, Terry Hersh	Edward	511 E. Monrovia, 11
¶Kaufman, Jay Michael	Henry N.	3575 N. Morris Blvd., 11
*Klein, Marcia	Ben T.	3119 N. 50th St., 16
¶Kohn, James Allen	Dr. S. E.	6161 N. Berkeley Blvd., 11
*Kohner, Susan B.	Marvin	4759 N. Cumberland Blvd., 11
†Kovenock, Paul	Harry	400 E. Belle Ave., 11
§Krauskopf, Robert Samuel	Robert	413 E. Apple Tree Rd., 11
*Kretchmar, Sallie Ann	Dr. Morris	8040 N. Lake Drive, 11
*Kritzik, Judith	Reuben	2503 E. Jarvis St., 11
¶Laskin, Sandra	Maurie	3413 N. Summit Ave., 11
*Levitt, Richard Howard	Morton	4146 N. Bartlett Ave.
*Margoies, Jane Alice	Mrs. Pearl	4400 N. Wildwood Ave., 11
*Margoies, Joan Ellen	Mrs. Pearl	4400 N. Wildwood Ave., 11
*Marx, Barbara Jean	Gustav	San Jose Drive, Elm Grove
*Packman, Phyllis Marlene	James	4129 N. Bartlett Ave., 11
*Papermaster, Barbara	Henry	4450 N. Wildwood Ave., 11
†Polland, Babette	Milton	6921 N. Barnett Lane, 11
*Posner, Judith Margo	Herman	2731 N. 47th St., 10
Putterman, Nancy	Louis	6151 N. Lake Dr., 11
§Resek, Roger Verne	J. Verne	507 E. Lexington Blvd., 11
Rosenberg, Carl Keith	Henry	8090 N. Beach Drive, 11
*Sadoff, Armin	Dr. Harry	4634 N. Wilshire Rd., 11
Sanderson, Robert	Irving	4451 N. Wildwood Ave., 11
*Scholl, Margery Lynn	Herman	5155 N. Palisades Rd., 11
*Sherman, Lois	Ben	3400 N. 44th St., 11
*Swerdlhoff, Betty Jane	Joseph	1100 E. Courtland Pl., 11
¶Teweles, Jane Charlotte	Richard	402 E. Daphne Rd., 11
*Teweles, Maxine Joyce	Mrs. Ruth	4610 W. Olive St., 16
*Ticko, Jocelyn Dawn	Dr. Ralph	3047 N. Farwell Ave., 11
*Vogel, Ellen Eva	Richard	3141 N. Sherman Blvd., 16
Winter, Jack	Jack	727 E. Daisy Lane, 11
¶Wolpert, Roberta Jane	Robert	4921 N. Ardmore Ave., 11
*Zembrosky, Susan Dee	Abe	4759 N. Larkin St., 11

*Community Reception at the Temple from 2:30 until 5 o'clock.

¶At home address from 2 until 5 o'clock.

§At home address from 3 until 5 o'clock.

†At home address from 3 until 6 o'clock.

Families are not at home unless symbol appears before the name.

DR. HERMAN WEIL
Director of Religious Education

Religious School

MRS. ARTHUR KOVACS
Administrative Assistant

RELIGIOUS SCHOOL CLOSSES . . .

Our Religious School had its closing exercises on Saturday and Sunday, May 24 and 25. Religious Worship Services in the Temple were led by Rabbi Friedman. Dr. Weil, Director of Religious Education, spoke to the groups. Members of the Ninth Grade, under the direction of Mr. Gerald Rice, prepared sermonettes and read portions of the ritual. Members of the Sixth Grade under the direction of Mrs. Wolf and Miss Coplin presented a playlet preceding the Service.

Report cards for all students enrolled in the Religious School will be mailed to the parents.

Dr. Herman Weil, who will direct the Religious School next year, cordially invites any parents who have questions regarding the religious education of their children to confer with him during the summer. His telephone number is Wo. 2-4495.

CAMP LEADERSHIP INSTITUTE

The members of our Confirmation Class, Jr. Congregation as well

as adults are urged to attend the camp sessions at the Union of American Hebrew Congregations campsite at Lac La Belle, Oconomowoc, Wis. Various institutes are planned to meet the needs of people of all ages. The dates are:

For Young People:

June 30 to July 13

July 14 to July 27

Adult Session:

July 28 to August 3

Camp Leadership Institute I —

August 3 to 13

Camp Leadership Institute II —

August 17 to 27

For further information call the Temple office, Ed. 2-9850.

MRS. ARTHUR KOVACS

After almost 20 years of association with our Religious School, Mrs. Arthur Kovacs has resigned her present position as Administrative Assistant. Her impact upon the thousands of students who have gone through our School has been immeasurable. Her unbounded energy and devotion has helped to create the high standards which our School has enjoyed these many years. We know that her interest will continue, and we look forward to the many contributions she will make in the future.

JUNIOR CON. PRESENTS GIFT

Our Congregation is in receipt of a beautiful sterling silver Seder plate presented by the Junior Congregation Graduates in honor of Rabbi Herbert A. Friedman, Dr. Herman Weil and Mrs. Arthur Kovacs.

JR. CON. PICNIC

An all day outing is being planned for members of the Jr. Congregation. Dr. and Mrs. Samuel Bornstein have announced that their summer home on Lac La Belle will be open on Sunday, June 29 for all the young people who were enrolled this year.

PARKING FACILITIES FOR CONFIRMATION

Due to repairs on Kenwood Boulevard, the Wisconsin State College has kindly granted us the use of its parking facilities for Sunday, June 1st.

Maryland Ave. Area: Entrance on east side of street, just south of the Hartford Avenue School.

Downer Ave. Area: Entrance on west side of street south of Downer Seminary.

May we ask you please to park only on the gravel areas and *not on the lawn.*

THE TEMPLE BULLETIN
2419 E. Kenwood Boulevard
Milwaukee 11, Wis.

Sec. 34.66, P. L. & R.

U.S. POSTAGE

PAID

Milwaukee, Wis.

Permit No. 3037

History of the business

1. March 1951 - Israel sent notes to 4 Allied Powers asking their aid to secure 1 1/2 billion from Germany. Allies sympathized but said they couldn't negotiate for Israel.
2. Sept 27, 1951 - Adenauer offered to negotiate, as matter of honor.
3. Oct 24, 1951 - Conference of 23 world Jewish organizations met to represent non-Israeli Jews and to support Israel's claim.
4. Dec. 6, 1951 - Adenauer wrote to Nahum Goldmann asking for negotiations to start. Basis was to be Israel's claim for 1 billion against west Germany.
5. ^{February-}March 1952 - Knesset debated matter - hot opposition - rioting - vote to negotiate.
6. March 20 - April 9, 1952 - Israeli delegation met in Am Conference " " " Pm with German delegation, at The Hague.

II Results

1. Germans admitted obligation of 725 million (450,000 people, not 500,000; and 2500 per head not 3000) - but then said she didn't know how much she could pay, because of London Conference with other creditors.
2. Israel refused to accept this vague offer - and resumed the negotiations.
3. Prof. Franz Boehm { head of German delegation
Otto Kuuster } resigned, because of "lack of sincerity" of Germany's offer.
4. Herman Abs, head of German delegation at London, reportedly offered 28 million - an insult. Fritz Schaeffer, German Finance Minister, criticized Boehm & Kuuster for being the spokesmen for the Jewish claims, "forgetting their real task" of representing German interests.

III

PRESENT STATUS

1. German reportedly preparing a concrete offer.
2. Dr. George Josephthal, head of Israeli delegation, flew to Tel Aviv for one day last week, Monday, May 26, for instructions.
3. New offer will be made by June 19.

AMERICAN JEWISH
ARCHIVES

IV

WHY

~~IS~~ ^{IS}

GERMANY WILLING TO PAY?

To regain moral approval of western world.
US, Britain, France have indicated they would like Germany to pay.
i.e. Herald Tribune editorialized on Tuesday, May 27,

"It can be hoped that Germany which is struggling to reassert its integrity will find some way to pay off this moral indebtedness. The Bonn Government would win itself much goodwill throughout the world by demonstrating the sincerity of its intentions and honestly striving to reach an agreement."

I. CONCLUSIONS

1. It ~~is~~ ^{is} defensible to negotiate. } Some
"The murderer shall not inherit" } ex-
 } tremists
 } say
 } no
2. It is defensible to accept money. }
3. It is not defensible to ~~accept~~ ^{to} ~~Germany~~ accept reduced amount. You don't bargain or haggle over human life.
4. It must be made clear that moral guilt is not washed away by payment — That morally the crime still exists, and must forever again be prevented by any means.
5. If Germany does not pay an amount acceptable to Israel & ~~them~~ world Jewry (Claims Conference), nothing should be accepted.

TRUTH BEHIND WHOLE BUSINESS

1. Germany wants to buy purification, but cheaply.
2. Israel needs money desperately, which is only reason she is willing to ~~buy~~ negotiate in first place.
3. Both sides can retire ~~without~~ ^{saving face}, if Germany pays in full.
4. Israel ~~will not~~ & world Jewry will stand degraded if they settle.

Friday eve -

22 Aug 52

AMERICAN JEWISH
ARCHIVES

ROSH CHODESH ELUL

explanation of
practices of this
month

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

Scheun
+
Agmon

(1)

DATE _____

TO:

ELUL - beginning of days
of awe

day before Rosh Chodesh Elul -
many Jews fast, begins to
feel like Y.K.

day after Rosh Chodesh Elul -
shofar is blown at end
of morning service

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

②

DATE _____

TO:

Piety increases during Elul
"The very fish in the stream
shiver with foreboding during Elul."

Very solemn month —
women go to cemeteries
much weeping & wailing
"measure the field" with spool of
cotton, later made into wicks for
candles for synagogue

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(3)

DATE _____

TO:

S'luchos

Sat midweek before R.H.

~~Theme of Elul is Teshuvah - Month of Rep.~~

From Rosh Chodesh Elul to

Y.K. is 40 days, corresponding
to 40 days Moses stayed on
Mt. The second time

Israel did Teshuvah for sin
of Golden Calf.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(4)

DATE _____

TO:

All during Elul, a man is
supposed to seclude himself one
hour each day and meditate on
his transgressions.

Perable on Teshuvah - eggs.

Agnon 22

Rabbi Eliezer in the

Talmud has a saying (R.H. 33c)

"Let a man even first prepare his prayer,
and afterward worship." ELUL is PREPARATION

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

Aug 29, 52

DATE

KI THERE

TO:

I. Institution of Divorce taken
for granted in Judaism

- 1.) (Lev. 21:7) - priest may not marry a
divorced woman - one put away
from her husband. $\text{שֶׁ'לֹא יִשָּׂא הַכֹּהֵן אִשָּׁה שֶׁיָּדוּחַ$
- 2.) Num. 30:10 - talking about vows of widow or
"her that is divorced"

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

II. Question is - for what reason
may divorce be granted?

Deut. 24:1 says:

"because he hath found some
unseemly thing in her"

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

What is נדה נ/נ ?

unseemly נדה } adultery
scandalous נדה }
one commentary says:

לח ל/ב נדה ל/נ נדה

dictionary says

any defect found in a woman
ignominy, dishonor

Rashi says he must divorce her.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

School of Shammai translated
these words:

"a thing of indecency"
and held that it meant only adultery

Hillel rendered words:

"indecency in anything",

implying that a wife may be divorced
also for reasons other than adultery.

Official Judaism followed Hillel.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Judaism did not like divorce

AMERICAN JEWISH

ARCHIVES

- 1) Malachi said "I hate divorce"
- 2) Talmud says: "The very actor weeps for one who divorces the wife of his youth."
- 3) Shulchan Aruch places blame on husband, in order to discourage him:

"If there is a doubt as to the originator of the quarrel the husband is not believed when he asserts that the wife has commenced the dispute, since all women are presumed to be lovers of domestic peace."

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

But Judaism recognized it
as a sometimes tragic necessity.

CHARACTERISTICS OF JEWISH DIVORCE

1. Power to divorce is in hands of husband. But.
The uniform aim of the Rabbis.

Throughout the centuries was to develop.
The law in the direction of greater equality
between man & woman. In 1000 Rabbenu
Gershom decreed that wife, unless
unfaithful, could not be divorced
except of her own free will.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Maimonides went even
further:

"If a woman says, 'My husband
is repulsive to me and I cannot
live with him' (e.g. repulsive occupation), the
husband is compelled to divorce her, because
she is not like a captive woman. That
she should be forced to consort with a
man she hates."

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

2. Divorce can take place by mutual consent
3. Absolute prohibition against adulterers marrying adulterers.

Marriage is holy

8/3 p 7/2/3 p

"hallowing of two human lives
to life's holiest purposes:

- a) procreation - posterity - 721 152
- b) companionship - helpmate - 13653 254

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Marriage in Judaism was
always so sacred as to be
model for other cultures. Sociologists
marvelled at solidity of Jewish
family.

William Allen Bryant (quoted by Rabbi Baron)

"The Jews are universally admired for
the affections which adorn their domestic
life."

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Divorce was not forbidden,
yet it was not frequent —
Jewish family was almost immune
to it.

Now, general divorce rate is
beginning to affect our people also.
General divorce rate is awful:

mke

COUNTY

Marriages for 1951

8,045

Divorces for 1951

2,722

AMERICAN JEWISH
NATIONAL ARCHIVES

Marriages for 1950

1,669,934

Divorces for 1950

385,000

Almost 3 in

3 1/2 to 1

כבוד אלה יעקב וישראל
1925
4 1/2 to 1

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

We should do some
serious thinking on the
question.

In general American life, people should take
marriage more seriously.

In Jewish life, we should strive to recognize
the essential holiness of family life.

Rabbi's should do more intense marriage counselling.
Parents should impress children more.

Then divorce a necessary thing, will be used
only as a measure to relieve an intolerable
situation - not as an excuse for impotence & inactivity.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

ללא ס

①

DATE 5 Sept 52

TO:

This portion called

והיה לך
ט

The cursing became horrendous. ^{WARNING}

1. disastrous years
2. fevers
3. droughts
4. defeat in battle
5. incurable diseases
6. mental blindness
7. helpless prey to cruel invaders
8. ignominious exile
9. impoverishment
10. dependence on foreigners
11. invasion
12. siege
13. life hanging in the balance, both individual & collective

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(2)

DATE _____

TO: Haftarah is sort of compensation.

From 31 July Tisha B'ar until 19 Sept R.H. there
are seven Haftarahs called
"Haftarahs of Consolation."

All are from Second Isaiah
Tell background of this author.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(3)

DATE _____

TO:

1. Isaiah 40

Zion will be restored -

AMERICAN JEWISH
ARCHIVES

1/18/78 - 1/18/78

2. Isaiah 49-51

Israel will suffer, but as the
ideal servant of the Lord.

"I gave my back to the smiters
and my cheeks to them that plucked
off the hair. I hid not my face
from shame & spitting."

Forerunner of "Turn the other cheek"

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(4)

DATE _____

TO:

3. Isaiah 54-55

NO DESTRUCTION BY WAR OR SLANDER

"No weapon that is formed vs. thee
shall prosper, and every tongue
that shall rise vs. thee, thou
shalt condemn."

4. Isaiah 51-52

Israel shall be redeemed from
exile and be the means of
extending God's salvation to all
mankind.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

5

DATE _____

TO:

5. Isaiah 54

Israel shall enjoy the
Everlasting mercy of God.

"For the mountains shall
depart and the hills be
removed; but my kindness
shall not depart from thee."

(Recite this in Shefar service on P.H.)

6.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

⑥

DATE _____

TO:

6. Isaiah 60 (This week)

Israel shall be made "high
above all nations."

"The Lord shall arise upon
Thee and His glory shall be
seen upon Thee. And
nations shall come to the
light."

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(7)

DATE _____

TO:

7. Isaiah 51-52

GREAT CLIMAX

When the hour of redemption
comes, Israel will sprout,
renew her youth, increase
in number, dignity & greatness
beyond her former state. And
all the nations shall witness
& acknowledge this wonderful event.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

⑧

DATE _____

TO:

These seven Haftarahs are
prelude to R.H. - to express thought
that God's favor is with Israel,
that at this holy day season the
covenant can be more firmly cemented.

This is reward-psychology,
just as נִקְמָה is punishment-psychology.

Also this is morale-building -
keeps Jews going in time of trouble. They
re-assert that God is with them, in

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(7)

DATE _____

TO:

spite of all appearances to contrary.

I am not sure that
self-hypnotizing process of reassuring
oneself, at depth of despair, That all
will be well because God is with
me, is any substitute for whatever
action is necessary to pull oneself
out of the depth by one's own bootstraps.
ACTION is as necessary as PRAYER.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

Sept 12, 1952

DATE _____

TO:

Shofar - very ancient wind horn
used ① for signals of alarm, to warn

- ② in war, to attack or retreat, etc.
- ③ to proclaim important event, i.e. crowning of king
- ④ at commencement of Jubilee year
- ⑤ in addition to other musical instruments at Temple in Jerusalem

Used on R.H., says Talmud (R.H. 16a) to remind the people of the sacrifice of Isaac and of the substitution of a ram in place of Isaac.

(We read this story on R.H. morning.)

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO: Yaad's Beem gives 10 reasons for blowing:

1. To proclaim sovereignty of God on anniversary of creation of world.
 2. To stir people to repentance.
 3. To remind people of revelation on Mt. Sinai.
 4. To renew us of message of Prophets.
 5. To remind us of destruction of Temple.
 6. To remind us of Isaac's sacrifice.
 7. The sound of the Shofar causes the human heart to tremble.
 8. To remind us of the day of Judgment.
 9. To remind us of the Shofar of redemption which the Messiah will sound.
 10. To remind us of the resurrection.
- (Maimonides emphasizes only 2, 7, 8)

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

GOD IN NATURE

DATE _____

I.

TO:

God is King of the world

God is creator of the world

(אין ארץ אין מלכות)

R.H. is birthday of the world.

World is born again every R.H.

God is nature. There is order in nature. There is a moral law for man.

There is a higher law than the state.

God is King. Man accepts God as King.

(Read Silverman's holiday prayerbook pg. 158 - Three verses)

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

GOD IN HISTORY

DATE _____

TO:

II

1/1/55

AMERICAN JEWISH
ARCHIVES

God remembers even the forgotten things. He is Judge of men & nations. He is God of history, remembering the past. There is a purpose & plan in history. Every violation of the divine code of justice brings disastrous consequences for individuals & nations.

There is reward & punishment for men and peoples. (Read Silverman - p. 162, 163 - two verses)

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

GOD IN REVELATION

DATE _____

TO:

III

11/10/2

God revealed Himself on Mt. Sinai
amid sounds of the Shofar.

The great Shofar will herald
God's redemption of Israel & all
mankind.

In every noble endeavor God
reveals Himself to us as He did to
our forefathers.

(Read Silberman - p. 167, 168 - (Three verses))

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO: Sifre m'Numbers esp:

First make God King over you ;
and then pray that He may remember you ;
and send for you the Shofar of freedom."



The Temple Bulletin

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

Vol. 20, No. 3

October 15, 1952

Tishri 26, 5713

Sabbath Services

Friday Evening, October 17, at 8 o'clock

AMERICAN JEWISH
ARCHIVES
Rabbi Herbert Friedman

will speak on:

"HOW LONG MUST WE PAY FOR ISRAEL?"

Friday Evening, October 24, at 8 o'clock

Rabbi Friedman

will speak on:

"THE NEW PROTESTANT BIBLE"

Saturday Morning Services

11:30 o'clock

THE TEMPLE BULLETIN

Published by
Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960

Affiliated with Union of
American Hebrew Congregations

Herbert A. Friedman Rabbi
Samuel Hirshberg Honorary Rabbi
Joseph L. Baron Rabbi Emeritus
Sol Altschuler Cantor
Herman Weil Director Religious Ed.

OFFICERS

B. F. Saltzstein President
Edward R. Prince Vice-President
Charles L. Goldberg Treasurer
Lillian Friedman Executive Sec.

Kaddish

(Taken from Memorial Tablets)

October 17
Ruth Baruch Baum
Isaac Gottschalk
George Mesberg
Gottlieb Parek
Gusta Sondel

October 24
Louis Feld
Henry Heller
Ellen Weisskopf

IN MEMORIAM

We mourn the loss of Max Teweles and Benjamin Weil, and extend heartfelt sympathy to their bereaved families.

SERMON NOTES

"How Long Must We Pay for Israel?"

The Congregation, by official vote of the Board of the Temple, Men's Club and Sisterhood, is sponsoring a dinner on October 30, for the sale of Bonds of Israel. All who are interested in this cause are welcome to attend. As is well understood, Israel employs the dollars she receives from the sale of these Independence Bonds to build her economic structure. She would like to become financially independent as soon as possible.

Some people raise the question whether it will ever be possible for her to achieve such independence. Many ask despairingly how long American Jews will have to continue supporting Israel. Others indicate that perhaps we should taper off because U.S. Government aid or German reparations payments will pump the necessary capital into the Israel economy.

I should like to answer these and many allied questions as we approach the date of our congregational Bond Dinner.

H. A. F.

"The New Protestant Bible"

Fifteen years ago, a group of scholars started to work on a new translation of the Bible. They were authorized to embark on this project by the National Council of Churches, representing 40 Protestant denominations in the United States and Canada. The chairman of the group was Dr. Luther Weigle, Dean of the Yale Divinity School.

These scholars labored long and hard, and on Sept. 30 the fruit of their labor was made public. The new Revised Standard Version was published on that day and in 3400 cities and towns across the nation celebrations were held in Protestant churches. There was a first press run of 1,000,000 copies which went on sale throughout the English-speaking world on that day.

What is the story behind this new Bible? What changes have been made? What is the Jewish reaction to it?

H. A. F.

CONGREGATION EMANU-EL B'NE JESHURUN

announces with pride an

ADULT INSTITUTE OF JEWISH STUDIES

consisting of courses to be offered in

HISTORY
BIBLE

HEBREW
HOLIDAYS

MUSIC
ETHICS

Second and Fourth Tuesday Nights
of each month
beginning

TUESDAY, NOVEMBER 11, 1952, at 7:30 P.M.

Registration Fee \$1.00

Open to all members of the Congregation and their friends

Welcome To New Members!

Mrs. Mattie Abraham
Mrs. Sarah Alberts
Dr. Irving Ansfield
Morton Armour
H. Bachmann
Sydney Barnett
Milton Bass
Lee Beznor
Clifford I. Bitker
Louis J. Block
Robert S. Brill
Eugene Brindis
Oscar Buxbaum
Harold Chaimson
Dr. Ben Chapman
Ben Chernov
Henry Cohen
Irwin Diwald
Stanley Dizon
Edward B. Elkon
Edward Fine
Ernest Florsheim
A. Fogelson
Irving R. Glick

D. W. Gluck
Stuart B. Goldman
Dr. Norvan Gordon
Sam Grant
Erwin Greenblatt
Miss L. Hirschberg
Mrs. Harry Kadwit
Jack H. Kamins
Richard Kaufman
Eugene B. Kerns
Henry Kirsch
Aaron Kotler
Harry Krakoff
Theodore Kramer
Richard Kupper
Sam Levy
Louis Levings
John Lewin
Joseph Mandel
Martin Marcus
Dr. M. G. Marks
Arthur P. Meissner
Seymour Meltzer
Harry E. Miller
Dr. Irving Muskat

Bernard J. Nager
Jack Nickoll
J. M. Palakow
Nathan Podell
Ralph Podell
Robert Post
Mrs. Myer Rosenthal
John Rupp
Mrs. A. B. Quinn
Dr. Joseph Sagi
Mrs. Albert Salomon
Mrs. Paula Schultz
Dr. Jacob Shanberge
Hubert Silberberg, Jr.
Louis D. Silver
Marvin Singer
Nathan Singer
Marvin Spira
Victor Strelitz
James Stern
Dr. Louis Stern
Dr. John Usow
Nathan Victor
Alfred Zarne

Congregation Emanu-El B'ne Jeshurun

cordially invites you

to attend

A DINNER

on

THURSDAY, OCTOBER 30, 7:00 p.m.

at the

Crystal Ballroom of the Schroeder Hotel

in the interest of

ISRAEL GOVERNMENT BONDS

ARCHIVES

Reservations are accepted at the Temple Office

THE TEMPLE BULLETIN

2419 E. Kenwood Boulevard

Milwaukee 11, Wis.

Sec. 34.65(e) P.L.&R.

U. S. POSTAGE

PAID

Milwaukee, Wis.

Permit No. 3037

We are running a bond dinner a week
from Thurs.

MRS. HERBERT FRIEDMAN

749 PONTIAC STREET
DENVER, COLORADO

How long will we have to pay for Israel?

Question reflects various moods

2. Mood of annoyance

- Would we rather she didn't exist?
- Aren't we satisfied with her progress?
- Do we feel she should be self-sufficient by now?
"There were no chromium-plated bathrooms
at Valley Forge". Eban.

f. Mood of blasé acceptance

- She's here - she's on her own - why
~~should we have to~~ should we get
excited any longer? Sharet's story
29 June

3. Mood of doubt about her ability

- The middle east is in turmoil. ^{Israel} She has, however,
had no revolutions, wars, assassinations

MRS. HERBERT FRIEDMAN
740 PONTIAC STREET
DENVER, COLORADO

4. Mood of lack of faith in her ability to repay

This is like ^{a farmer} complaining that he
can't afford to put fertilizer on a
piece of ground because that particular
ground doesn't yield enough to warrant it.
But the very reason it doesn't yield is
because it has no fertilizer.

We must buy these bonds because they are

- 1) The fertilizer for Israel
- 2) The guarantee of stability which will make for
peace with the Arab world (in diplomacy, ^{as in} bridge,
you also lead from strength)

- * 3) The means of implementing American foreign policy.
(which is to have a stable Israel)

COMMENTARY - Expand on Theme of soundness of American-Israeli
article relations, "which are good because they are normal"

Hal Cehman
in Commentary

MRS. HERBERT FRIEDMAN
740 PONTIAC STREET
DENVER, COLORADO

The American government is helping Israel because such help is considered to be in the American national interest. To be sure, humanitarian sympathy plays a part in the shaping of this policy. So does the fact that a large number of this country's 5 million Jews desire support of Israel and contribute independently to it. But the major cause of support of Israel is that official Washington genuinely desires it for reasons of state.

The National Security Council has said "It is in the interest of the U.S. that Israel remain free & independent, as well as friendly to the U.S. Curtailment of U.S. technical & economic assistance would affect adversely U.S. security interests."

Sum up

MRS. HERBERT FRIEDMAN
748 PONTIAC STREET
DENVER, COLORADO

We buy bonds because:

- 1) we want to show devotion to & faith in Israel
- 2) we want to invest in her economic future, ^{self-}sufficiency as well as give charity to the refugees.
- 3) we want to strengthen her, so that peace with the Arabs becomes more possible.
- 4) we want to support American policy, which needs and wants a strong Israel in the middle east.

Israel dared nobly - brought liberty with blood.
The whole world benefits when any nation in it
acts with high idealism & courage.

THE HIGH PRIVILEGE OF THIS GENERATION

is to enjoy a historic opportunity
for replacing death with life!

WITH GOD'S HELP we will rise to the ~~the~~ hour.

We are running a bond dinner a week
from Thurs.

MRS. HERBERT FRIEDMAN

749 PONTIAC STREET
DENVER, COLORADO

How long will we have to pay for Israel?

Question reflects various moods

2. Mood of annoyance

- Would we rather she didn't exist?
- Aren't we satisfied with her progress?
- Do we feel she should be self-sufficient by now?
"There were no chromium-plated bathrooms
at Valley Forge". Eban.

f. Mood of blasé acceptance

- She's here - she's on her own - why
~~should we have to~~ should we get
excited any longer? Sharet's story
29 June

3. Mood of doubt about her ability

- The middle east is in turmoil. ^{Israel} She has, however,
had no revolutions, wars, assassinations

MRS. HERBERT FRIEDMAN
740 PONTIAC STREET
DENVER, COLORADO

4. Mood of lack of faith in her ability to repay

This is like ^{a farmer} complaining that he
can't afford to put fertilizer on a
piece of ground because that particular
ground doesn't yield enough to warrant it.
But the very reason it doesn't yield is
because it has no fertilizer.

We must buy these bonds because they are

- 1) The fertilizer for Israel
- 2) The guarantee of stability which will make for
peace with the Arab world (in diplomacy, ^{as in} bridge,
you also lead from strength)

- * 3) The means of implementing American foreign policy.
(which is to have a stable Israel)

COMMENTARY - Expand on Theme of soundness of American-Israeli
article relations, "which are good because they are normal"

Hal Cehman
in Commentary

MRS. HERBERT FRIEDMAN
740 PONTIAC STREET
DENVER, COLORADO

The American government is helping Israel because such help is considered to be in the American national interest. To be sure, humanitarian sympathy plays a part in the shaping of this policy. So does the fact that a large number of this country's 5 million Jews desire support of Israel and contribute independently to it. But the major cause of support of Israel is that official Washington genuinely desires it for reasons of state.

The National Security Council has said "It is in the interest of the U.S. that Israel remain free & independent, as well as friendly to the U.S. Curtailment of U.S. technical & economic assistance would affect adversely U.S. security interests."

Sum up

MRS. HERBERT FRIEDMAN
748 PONTIAC STREET
DENVER, COLORADO

We buy bonds because:

- 1) we want to show devotion to & faith in Israel
- 2) we want to invest in her economic future, ^{self-}sufficiency as well as give charity to the refugees.
- 3) we want to strengthen her, so that peace with the Arabs becomes more possible.
- 4) we want to support American policy, which needs and wants a strong Israel in the middle east.

Israel dared nobly - brought liberty with blood.
The whole world benefits when any nation in it
acts with high idealism & courage.

THE HIGH PRIVILEGE OF THIS GENERATION
is to enjoy a historic opportunity
for replacing death with life!

WITH GOD'S HELP we will rise to the ~~the~~ hour.

1) KING JAMES BIBLE
was translated in 1611

(1)

2) In 1929, an international church council asked for study to be made to see whether new revision was necessary. Study took 2 years - and pointed out 6000 errors in Greek ~~to~~ NT from which translation had originally been made.

3) In 1937 a 32-man committee was appointed and started to work. They have completed the job 15 years later.

4) ~~Not only were errors~~
What is value of new revision?

a) Errors in original text were corrected

b) new information gleaned from archeological findings was taken into account. Dead scroll

~~c) meanings of words had altered from Elizabethan days~~

c) better translation of Hebrew - we know more today

e.g. Num. 12:8 - talking about God speaking to Moses
King James - "with him will I speak mouth
to mouth, even apparently, and not in
dark speeches."

J.P.S. - "with him so I speak mouth to mouth,
even manifestly."

R.S.V. - "with him I speak mouth to mouth,
clearly, and not in dark speech."

e.g. Matthew 6:34

"take no thought of the morrow"

R.S.V. - "do not be anxious about ~~tomorrow~~"

400 examples of this type of thing

2) "Jehovah" not used, but LORD

"so and so begot so and so" changed to
"became father of"

d.) R.S.V. gives OT sources of many (3)
N.T. sayings, e.g.

Sermon on the Mount or Beatitudes
Matthew 5

5:4 - Is. 61:2
5:5 - Ps 37:11
5:6 - Is. 55:1-2
5:8 - Ps 24:4

e.) major change made in
translation of Isaiah 7:14
"virgin shall conceive"

f.) fundamentalist churches
have not approved of this
Bible and have refused to
endorse it - matter of fact,
have attacked it.

Time 735 BCE

(39)

Syria & Ephraim (in Israel)
(King Rezin) (King Pekah)

Wanted Judah to join them
in war vs. Assyria

Ahaz hesitated - Thought of calling
in Assyria as his ally

Isaiah warned him not to
get involved in this.

Just stay home & defend his city.
The two kings would be destroyed anyhow by Assyria.
Ahaz wouldn't have to subject himself to get Assyrian help.
It would come anyhow.

Isaiah offered a sign to Ahaz
But this was the correct
policy. What is the sign?

A young woman will bear a
child & before that child is 2-3
years old, the enemies will be defeated
(over)

(Isaiah)

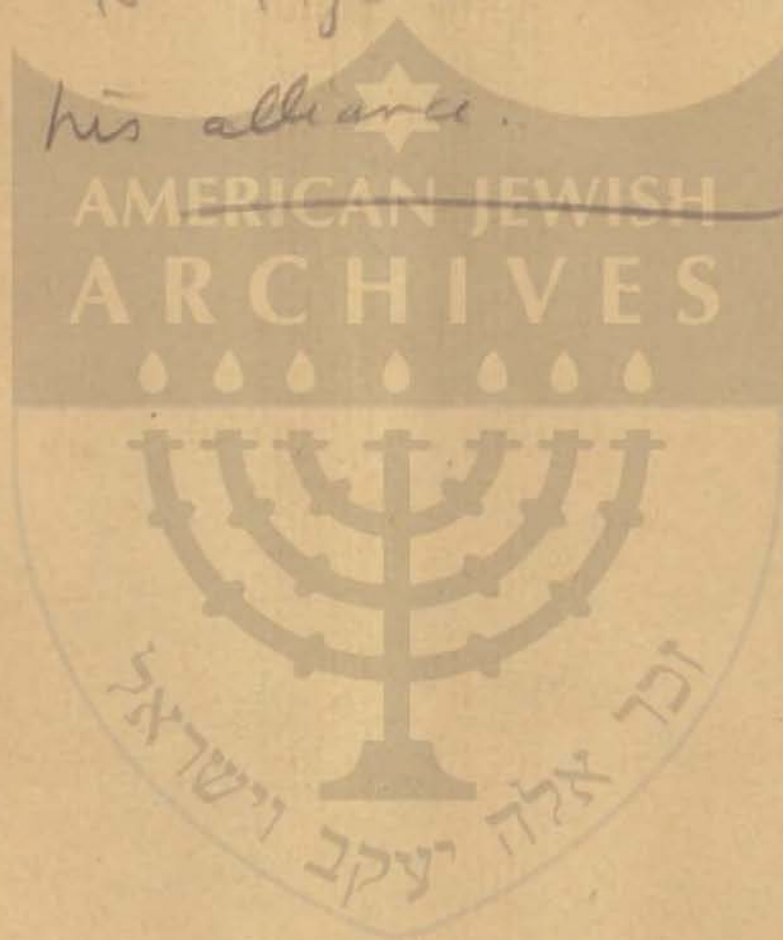
Isaiah

says the
young woman
is Isaiah's
own wife,
or Ahaz's wife, or one of women in royal court.

As it turned out they did
not take Jeremiah's advice -

2 K 16:7-9 - but sent

tribute to Tiglath-Pileser of Assyria,
solidifying his alliance.



1) virgin, secluded from men

5 D 2 (30)

Gen 24:16 - Rebekah was a virgin
and no man had known her

2 S 13:2 - Tamar, David's daughter, was a virgin

Deut 22:23 - If there be a betrothed virgin
who lies with another man before
her marriage.

2) a woman newly married

Joel 1:8

lament like a virgin girded with
sackcloth, for the bridegroom of her youth
(probably Gilead in war)

a girl of marriageable age

5 N 8

Gen 24:13 - also referring to Rebekah

Ex 2:8 - referring to Miriam, young sister of Moses

Prov. 30:19 - "The way of a man with a maid"

a youthful spouse recently married

Isaiah 7:14

11

Gesenius' Lexikon

Dean Weigle, sums it up:

"We haven't been changing the Bible.

With the aid of the oldest MSS yet known, and with new

knowledge of Greek & Hebrew vocabularies, we have really been recovering it.

In that sense, this new Bible is actually the oldest."

There are 15 denominations which make up the American Council of Christian Churches, which is competitive with the National Council of Churches.

The 9 largest are:

1. - Independent Fundamental Churches of America.
2. - National Fellowship of Brethren Churches.
3. - The General Association of Regular Baptists
Split of the National Baptist Association.
4. - Bible Protestants
5. - Bible Presbyterians
6. - Associated Gospel Churches
7. - Conference of Fundamental Churches
8. - Fundamental Conference of America
9. - Methodist Protestant

Garfield Avenue Baptist Church is the only one in Milwaukee which is a member of the Council. Lincoln Park Bible Church may be a member, Miss Ohm wasn't sure.

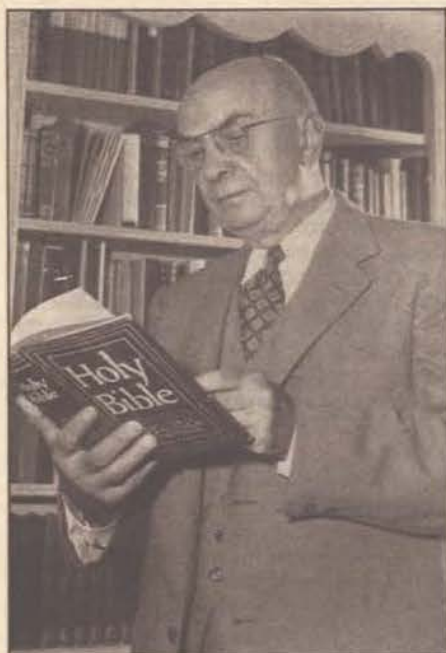
Headquarters for the group is in New York City, but she didn't know the address.

New Bibles

On a June day last year, a group of scholars stood up from their work in a book-cluttered room of the Yale Divinity School to say a short prayer together. It was an important moment for learning and for Protestantism. After 14 years of patient work, their 32-man committee had completed the Revised Standard Version of the Bible, the most important English translation of the Scriptures since a slightly larger group of English scholars handed their three-year work to King James I in 1611.

This week the Revised Standard Version was published in the U.S. (Nelson; \$6) in a first printing of 1,000,000 copies. A conservative-looking maroon buckram volume on the outside, the new Bible has some surprises for the conservative reader inside. Such familiar Biblical words as "Jehovah" and "Calvary," for example, are nowhere to be found; the editors held them to be medieval usages, without particular justification, and replaced them with "Lord," and "the place which is called The Skull." Such familiar circumlocutions as "And it came to pass . . ." have also disappeared.

Since many Protestants object to changing a jot or a tittle of the King James wording, Chairman Luther Weigle, dean emeritus of Yale Divinity School, and his fellow translators prepared a full



Donald Fitch

TRANSLATOR WEIGLE
"Jehovah" is gone.

statement of their guiding principles. Its substance: not only is the text of the King James version weighed down with old words and phrases, not used in modern English, but the Greek and Hebrew texts on which it is based were often faulty and sometimes misleading. "The Greek New Testament they used," says Dean Weigle, "had five to six thousand errors."*

The translators of the Revised Standard Version have benefited by a whole modern cycle in Biblical scholarship. In the last 70 years, scholars and archaeologists have dug out of the sands of Egypt and the Holy Land a score of manuscripts, most of them far earlier than anything the 17th century translators of the Bible knew about.

Although the committee had the backing of the National Council of Churches—and themselves represented most major Protestant denominations—they approached their translations not as theologians, but as scholars seeking the most authoritative text. Some of their changes are sure to rouse controversy. In *Isaiah 7:14*—"Behold, a virgin shall conceive, and bear a son"—they have substituted "young woman" for virgin, on the basis of a 2nd century text. In *Luke 2:14* the angels no longer say "... on earth peace, good will toward men." The Revised Standard Version: "... and on earth peace among men with whom he is pleased."†

Some changes were obvious. To make sense in 20th century English, "Libertines" became "Freedmen," "feeble minded" was changed to "faint-hearted," and "mortify" to "put to death." All the poetic passages

* From misplaced punctuation marks to missing verses.

† Closer, as it happens, to the Roman Catholic Bible's "... on earth peace to men of good will."

Old Bibles, New Words


It was formerly the custom of Bible translators to insert glosses explaining certain obscure or disputed passages, a practice continued by some modern editors. At the same time, few translators have escaped the reproach of having been guided by theological prejudice as much as by philological scholarship in their actual construction of certain texts. Thus the Calvinistically inclined Tyndale was denounced by both Catholics and Anglicans for rendering the Greek word *presbyteros* as "elder" instead of "priest." Now of course "elder" is the strict etymological construction; but it is also true that even in pre-Christian times the Greeks used both *presbyteros* and *hierous* to designate the sacrificial office. The controversy lost some of its point for the extreme Puritans when Milton, more than a century later, discovered that "new presbyter is old priest writ large."

It is not surprising, then, to learn that the charge of modernism has already been brought against the translators of the new Revised Standard Version in their effort to produce a Bible equally acceptable to Friends, Unitarians, Calvinists, Lutherans, Evangelicals and High Church Episcopalians. No doubt both St. Augustine and Calvin would have been outraged by what they would certainly consider the Pelagian rendering of Genesis vi, 8, which substitutes the word "favor" for "grace." Another example is the controversy over the substitution of "young woman" for "virgin" in Isaiah vii, 14, which was the occasion of letters from the Rev. Dr. Carl McIntyre and Rabbi Balfour Brickner, recently published on this page. What complicates the problem is that, although *almah* rather than *bsula* may appear in the Massoretic (Hebrew) text, this could hardly have been the Hebrew text from which the translators of the Septuagint worked, so that there is really no certain way of knowing exactly what the prophet did say. All in all, this strikes us as being exactly the right sort of argument to stay out of.

A New BIBLE for the 20th Century

After 15 years of labor, scholars have given the English-speaking world a more accurate King James Bible. The text is easy-to-read, the language up to date, but the revision keeps the quality which made the translation a literary classic

By HERBERT YAHRAES

 ONE day last March, a clergyman pressed a button in a New York printing plant and started the presses rolling on one of the most tremendous publishing jobs in history. The usual order for the first printing of a book is 5,000 or 10,000 copies, but this was to be for 300,000. Furthermore, two other big printing concerns—in Teterboro, New Jersey, and Cambridge, Massachusetts—had similar orders, and a set of plates was in Edinburgh, Scotland, for a simultaneous printing overseas.

The combined output of these four plants, approximately 1,000,000 copies, goes on sale throughout the English-speaking world this week, starting September 30th.

There is probably only one book on which a publisher would dare risk such a huge initial printing, and the book that the plants here and in Scotland have been turning out is that book—a new authorized version of the Bible, intended to replace the King James Version, which has been serving Protestants for three centuries.

Into the production of the new Bible—called the Revised Standard Version—have gone 10 tons of type metal, 2,000 gallons of ink, 1,000 tons of paper, 71 miles of 40-inch cloth, and enough 23-karat gold leaf, for stamping the name, to pave a road 24 feet wide and a mile long. The finished books, stacked in one pile, would reach higher than 100 Empire State Buildings.

The paper had to be made to order. The type face was chosen after consultation with 300 typographers, publishers and churchmen. The promotion campaign—based on the theory that people ought to be told about the Bible as well as about the products of industry—is being directed by a top advertising agency at a cost of \$500,000.

Clearly, the publication of a new Bible is a big business: the real value of this first printing alone will be about \$6,000,000. But there is no measure for the really important part of the job. A committee of 32 scholars worked 15 years to make sure that the new version would take advantage of recent archaeological

discoveries, and that it would be more accurate and easier to understand than any in the past. The National Council of the Churches of Christ in the U.S.A., which holds the copyright to the new version, thinks the scholars have succeeded, and the publisher asserts that “now we have the Word of Life in living language for our time.”

Certain improvements are noticed quickly. The type is fairly large. The text is broken up, not into verses of a few lines each, but into paragraphs, though the old verse numbers are kept. (The verse idea goes back to a sixteenth-century printer who wanted to key the text to a reference book he planned to publish.) What was poetry in the original Bible—and 40 per cent of the Old Testament was—is printed as poetry here. The archaic *thou*, *thee*, *thine* and *thy* are rarely used except when God is addressed, and the old verb endings *-est* and *-eth* are dropped. The “begats” are gone, too, replaced by “was the father of.”

These and other changes give the Bible a fresh look. The Greatest Book now really seems to have been written for today, not just for a distant past.

The Revised Standard Version is the fifth authorized Bible to appear in 400 years—that is, the fifth English-language Bible approved by most Protestant church bodies. The first was printed in England in 1540, during the reign of King Henry VIII, and carried the words, “appointed to be read in Churches.” (It also had a title page picturing Jesus, two of Henry’s associates, Henry himself, twice, and a crowd shouting both “God Save the King” and its Latin equivalent, “Vivat Rex.”)

Actually, this so-called Great Bible (its pages were 15 inches by nine) was based on two earlier efforts. In 1525, the first English-language New Testament was printed in Germany and smuggled into England, where it was widely read despite the opposition of church officials (they were at odds with its translator, William Tyndale). Then, 10 years later, Miles Coverdale brought forth the first complete English Bible. Coverdale made use of Tyndale’s translation of the New Testament and part of

"We haven't been changing the Bible... With the aid of the oldest manuscripts and new

the Old; and when the Great Bible was ordered, it was Coverdale who did the new revision.

The second authorized version came during the reign of Queen Elizabeth in 1568. But although this "Bishops' Bible" (it was the work of a committee composed largely of Anglican bishops) was placed in the churches, it never became popular. The one to be found in the homes was a small volume first published in 1560 by English religious exiles in Geneva, Switzerland, and known both as the Geneva Bible and as the Breeches Bible because of the translation of *Genesis iii.7*: "... and they sewed figge tree leaves together and made them breeches..."; most other editions say "aprons."

Englishmen in exile prepared still another version—the Reims and Douai, translated from Latin (instead of the original Hebrew and Greek) by Roman Catholic scholars who had fled from Elizabeth. The English Bible which Catholics use today is essentially this version, but American Catholic scholars now are making a new translation from the original languages; the first eight books of the Old Testament are being placed on sale this week, which is Bible Week for Catholics and Christian Education Week for Protestants.

Origin of the King James Version

The famous King James Version of the Bible, the third authorized version, came about almost accidentally. In 1604, England's new king, James I, called a conference to consider the dispute between the Puritans and the Church of England. At one point during the long, fruitless debates, the Puritan leader suggested a new translation of the Bible. James seized on the idea and named 47 scholars to carry it out. This committee worked four years; then a sub-committee spent nine months reviewing the results. The printing, on hand presses that could take only one page at a time, required another two years. Two editions came out in 1611, but it was mid-century before the King James Bible really took hold.

Then, for more than 200 years, it was the only Bible most English-speaking people knew. Although English scholars produced a fourth, or English Revised, version in the late 1800s to correct numerous errors in the King James, and a slightly different American edition came out in 1901, neither version became popular. The reason, according to critics, was that the revisers had produced literal translations that spoke well for their knowledge of Hebrew and Greek, but poorly for their knowledge of English. Most people continued to read the King James for its beauty and force.

No revisions were attempted after that until the present one. In 1929, the International Council of Religious Education appointed a committee of scholars, headed by Dean Luther A. Weigle of the Yale University Divinity School, to explore two questions: Is there need for another revision? If so, what kind should it be? After two years of study, the committee reported that the time had come to revise, but that the King James Version should be followed except where it was wrong. They noted that modern scholarship had uncovered nearly 6,000 errors in the New Testament alone.

It was 1936 before the International Council of Religious Education—which represents 40 denominations in the United States and Canada, and is now the Division of Christian Education of the National Council of Churches—could raise money for the project. Appeals to philanthropic foundations and denominational publishing houses, hit by the depression, had failed. Finally, Thomas Nelson & Sons, which has been publishing Bibles in the United States since 1896, agreed to publish the new work and co-operate in the financing. The revisers—grouped in two sections, Old and New Testament—began work on December 3, 1937, at Union Theological Seminary, New York. Each man was assigned certain chapters, which were distributed, as finished, to the rest of the section.

The sections also held a number of conferences at the Yale Divinity School, at which the revisers checked one another's work, verse by verse, in the light of the ancient texts. When, after full discussion, a point remained in dispute, a majority vote



REVISED STANDARD Bible, showing Lord's Prayer correctly translated

settled it. Corrected copies went to every member of the committee, and Dean Weigle collected the comments for discussion at subsequent meetings. In the end, rulings were by a two-thirds vote of all the revisers.

Various outside groups offered suggestions while the work was in progress. People interested in the temperance movement, for example, wanted the translators to point out that the wine in the New Testament was "unfermented grape juice." The committee decided against this change. A women's group complained that the King James revisers had produced a "masculine" version of the Bible by translating as "man" a Greek word that should have been translated as "one." For example, argued the women, *Matthew xxi.3* ought to have read: "And if anyone (not any man) say aught unto you..." And *Revelation iii.20* ought to have said: "If anyone (not any man) hear my voice..." This time the committee agreed.

But those were minor problems. A more difficult task was to ferret out words that in 300 years have changed in meaning. For instance, "anon," "presently," and "by and by" all meant "immediately" in Elizabethan times. The King James Version has it that when Peter's mother-in-law was sick, Jesus was told "anon." Actually, the Greek shows that he was told at once. And when Salome danced before Herod and was asked what she wanted, the King James Bible says that she wanted the head of John the Baptist "by and by." The Greek shows that she wanted it right away.

The seventeenth-century translators had God "apparently" appearing to Moses; reference to the Hebrew showed that He appeared "clearly"—which is what "apparently" used to mean.

To many readers, one of the strangest counsels of the New Testament is the admonition, "Take no thought for the morrow." The new translation clears up the difficulty. "Do not," it says, "be anxious about tomorrow." Actually there has been no change in meaning, just in the English usage.

The Epistle to the Hebrews urges them "to do good and to communicate"—a puzzling passage to anyone who does not know the seventeenth-century meaning of "communicate." The new version tells the readers "to do good and to share what you have."

There are 400 other examples. Esau is now a

skillful hunter, not a cunning one. The Israelites weren't harnessed when they went out of Egypt; they were armed for battle. It wasn't outlandish women who caused Solomon to sin, but foreign ones. The persons hired by Abimelech were worthless, not vain.

The old version also had some definite mistranslations. Many a reader must have been puzzled by the statement in *Ezekiel* that "the ships of Tarshish did sing of thee in thy market." Today's better knowledge of the ancient Hebrew makes it: "The ships of Tarshish traveled for you with your merchandise." Again, *Josiah* is reported to have "brought out the grove from the house of the Lord... and burned it." Actually what he brought out was the sacred tree or pole of the goddess Asherah.

When Bibles Were Copied by Hand

Up till the fifteenth century, copies of Biblical texts had to be made by hand, and once in a while, careful as the copyist might be, a few words were omitted. In *Genesis*, the King James Version says: "And Cain talked with Abel his brother; and it came to pass, when they were in the field, Cain rose up against Abel his brother, and slew him." Ancient translations into Syriac, Greek, Latin and Samaritan all had what Cain said, and so has the new version, "And Cain said to Abel his brother, 'Let us go out to the field.' And when they were in the field," and so forth.

Sometimes, too, in the old version, something was added. The Lord's Prayer, as reported in *Matthew*, ends: "For thine is the kingdom, and the power, and the glory, for ever." The new version, like the version used by Catholics, omits these words; a footnote explains that they did not appear in the original Greek.

New discoveries are behind other changes in the latest revision. One of the most recent finds occurred in 1947, when a Bedouin shepherd stumbled upon a cave near the Dead Sea, in Palestine, and found several big clay jars. Instead of the gold he and a companion expected, the jars contained ancient scrolls. These Bedouins eventually peddled them in Jerusalem, and religious authorities identified them as copies of parts of the Old Testament, notably the book of *Isaiah*.

Archaeologists examined the jars and the script,

Collier's for October 4, 1952

knowledge we have really been recovering it . . . this new Bible is actually the oldest

had the linen in which the scrolls were wrapped analyzed for its radiocarbon, and announced that here at last were Biblical texts dating back to about 100 B.C. In the case of Isaiah, this means that the text is 10 centuries older than any other Hebrew text known to have survived.

Thorough study of the Dead Sea scrolls led to a dozen minor changes. In *Isaiah* iii.24, for example, the King James Version has the phrase, "... there shall be burning instead of beauty . . ." The new version makes it read, "... instead of beauty, shame." *Isaiah* xiv.4 in the King James Version cites this "proverb" against the king of Babylon: "How hath the oppressor ceased! the golden city ceased!" In the new Bible, the "proverb" has become a "taunt" and it goes: "How the oppressor has ceased, the insolent fury ceased!"

Few Corrections Were Necessary

The most noteworthy point about this find, however, is that it has led to so few corrections. Here, in the case of one of the Bible's most important books, is a text that brings us 1,000 years closer to the original, yet is almost precisely the same as the texts with which scholars have been working since medieval times.

A host of other discoveries since the time of the last authorized version some 50 years ago have thrown new light on the Bible. Example: the word *hammân* occurs eight times in the Old Testament. Scholars knew it was the name of something used in the worship of idols, but didn't know just what. The King James Version translates it as "image" or "idol"; the 1901 American Standard Version as "sun-image." Then, a few years ago, in Palmyra, Syria, the word *hammân* was found inscribed on an altar used in ancient times for burning incense. So the word in the new version is translated, "incense altar."

Excavations, particularly since World War I, have increased our knowledge of the geography of ancient Palestine and thereby led to other interesting changes in the new Bible. For instance, in *Ezekiel* the Lord promises to lay waste to Egypt "from the tower of Syene even unto the border of Ethiopia." But Syene, which is modern Aswan, was itself on the border of Ethiopia, so apparently the Lord wasn't going to lay waste very much. The Hebrew word for "tower," however, is *midgol* and Migdol, we now know, was a city in northern Egypt. The new version has the area to be laid waste running "from Migdol to Syene"—in other words, the whole land. Again, in *II Kings*, Jehu met the 42 brethren of Ahaziah at "the shearing house" and killed them. Actually, he killed them at a place known as Beth-eked, the modern Beit Qad. The literal translation of Beth-eked is "house of tying"—and tying evidently was associated with shearing by the King James translators.

The Hebrew texts mention a desolate area known as the Negeb. The King James Version translates this as "the south" but modern scholars think the word means "dry" or "parched." In any event, the

section, now in Israel, is still called the Negeb, so the new Bible picks up the Hebrew word.

Many other changes in the new version make it easier to understand the geography of Biblical times and to use maps in connection with Bible study. The city the King James Version calls Noph was better known as Memphis, and Chittim as Cyprus. The new version uses the more familiar names. Because of today's better knowledge of Biblical lands, it also says "the Nile" or "the Euphrates" instead of just "the river" or "the flood."

The most important archaeological discoveries of the last 75 years have been neither ancient texts nor objects mentioned in the Bible, but ordinary Greek writings, on papyrus. At one site in Egypt, workmen found a mummified crocodile and, splitting open the outer covering, disclosed papyri among the inner wrappings. Papyri have also been found among the wrappings of mummified human beings. An especially rich find was made in a sand-covered rubbish heap; somebody had started to burn a pile of legal records there 20 centuries ago, but the fire had gone out.

These papyri—letters, wills, contracts—have shown scholars that the everyday Greek language of New Testament times differed considerably from the classical Greek we know, which was in use several hundred years earlier. The difference was roughly like that between the language of today's newspaper and Shakespearean English. By the first century after Christ, Greek had become simpler, many words had picked up new meanings, and some old rules of grammar had been discarded.

The New Testament had been written in this common Greek, so a number of changes were needed. For instance, the King James Version has Peter referring to "sincere" milk. But the papyri show that the word meaning "sincere" when applied to persons meant "pure" if applied to food.

Again, the apostle Paul in his letter to the Romans says, "He that giveth, let him do it with simplicity." By New Testament times, however, the Greek word for "simplicity" had acquired a new meaning—"liberality." Paul was not telling the giver to give simply, but to give generously.

The parable of the sower lists "the deceitfulness of riches" as one of the things that choke out the word of God. This is a fine phrase, but the evidence of the papyri is that it should be "the delight in riches."

After nine years of evaluating both old and new research material, the members of the New Testament section of Dean Weigle's committee finished their work, and that part of the Bible was published in 1946. It received little publicity, but 1,000,000 copies were sold the first year and another 1,000,000 have been sold since.

In June, 1951, the scholars working on the Old Testament, which is more than three times as long as the New, held their final session. By that time, Dean Weigle's list of points to be discussed had grown to 909 mimeographed pages, but most of these had already been disposed of. On the twelfth day of this last session only one major point re-

mained—how to translate the Hebrew word *chesed*, which appears many times in the Old Testament as an attribute of God. The King James Version speaks of God's mercy, and the American Standard Version of His loving-kindness. But recent research shows that *chesed* expresses something more than mercy—for which there are other Hebrew words—and more even than kindness.

Members of the committee, after many discussions, agreed that *chesed* meant "fidelity to the requirements of a particular personal relationship, a loyal devotion grounded in love which goes beyond legal obligation and can be depended upon to the utmost." The problem now was to select the English word or words that most nearly expressed this meaning. Almost unanimously, the scholars voted for "steadfast love." *Psalms* 136, for example, declares that it is the Lord's steadfast love that endures forever.

For most members of the committee, the decision on *chesed* on June 24th brought to an end 14 years of work. The publisher, having received the first four books of the Bible in April, 1951, had the complete manuscript by the following September. All last fall and winter, various people—the typesetters, the publishers, Dean Weigle, his assistant, members of the committee—looked for typographical errors in the proofs, the rough copies of the printed pages.

Amusing Scriptural Errors Recalled

The precautions taken against errors make it unlikely that the new version will contain any howling typographical boners like those which marked a few early editions of the Bible.

In a 1717 printing, for example, a headline over the parable of the vineyard read, "The Parable of the Vinegar." The 1653 edition says, in *Psalms* 119:161, "Printers have persecuted me without cause" (the word should have been "princes"). The so-called Wicked Bible of 1631 makes the Seventh Commandment read: "Thou shalt commit adultery," a mistake that cost the printers a fine of 300 pounds.

When the first copies of the new Bible came off the press last month, the committee did find typographical errors—a few misplaced accent marks which only scholars are likely to spot. Also, the publisher found that one verse number had been dropped. These errors are being corrected in later press runs.

Already there have been a few complaints that the committee has tampered with the Bible. To these, Dean Weigle responds that the revisers were language scientists whose job was to determine the real meaning of the words in the old texts and then to express that meaning in English as exactly as possible. "We haven't been changing the Bible," he says. "With the aid of the oldest manuscripts yet known and with new knowledge of Greek and Hebrew vocabularies, we have really been recovering it. In that sense, this new Bible is actually the oldest."

AND it fortuned that he was in a place, and prayed. And when he had ceased, one of his disciples sayde unto him: LORDE, teach vs to praye, as Iohn also taughte his disciples. He sayde unto the: When ye praye, saye: O our father which art in heauen, halowed be thy name. Thy Kingdome come. Thy wil be fulfilled vpon earth, as it is in heauen. Geue vs this daye our daylie bread. And forgue vs our synnes, for we also forgue all them that are betters vnto vs. And lede vs not in to temptation, but deliuer vs from euill.

AND so it was, that as he was praying in a certain place, when he ceased, one of his disciples sayde vnto hym: Lorde, teache vs to pray, as Iohn also taught his disciples.

2 And he said vnto them, when ye pray, say: O our father which art in heauen, halowed be thy name, thy kyngdome come, thy wyll be fulfilled, euen in earth also, as it is in heauen.

3 Our dayly bread geue vs this day.

4 And forgue vs our synnes: For euen we forgue euery man that trespasseth vs. And leade vs not into temptation, but deliuer vs from euill.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

COVERDALE Bible, issued in 1535, was used as guide for the first authorized version Collier's for October 4, 1952

BISHOPS' Bible appeared during reign of Queen Elizabeth, but never was popular

KING JAMES Bible is three centuries old but is still a favorite. Note the changes in wording

20 Jan 53 More Support for New Bible

Lutherans of Missouri Synod Are Friendly Toward It

By WILLIAM R. BECHTEL
Of The Journal Staff
Picture on Picture Page

The revised standard version of the Bible scored an important victory in Milwaukee Monday night.

Almost 900 Missouri synod Lutherans, members of a conservative religious body which did not take part in the revision of the Bible, seemed won over to the new version after it had been discussed for two and one-half hours at the Capitol Drive Lutheran church, 5305 W. Capitol dr.

Dr. John C. Trever, New York, executive director of the department of the English Bible for the National Council of Churches, gave an impassioned, 90 minute address on the new Bible, revised through 15 years of work by a team of scholars representing 40 Protestant denominations. Dr. Trever worked with this team for five years.

Benefits Are Seen

"You can't tell me that God has not been at work in this process," Dr. Trever said. "We believe this Bible will help to accomplish God's purpose by making His message speak forcibly into the hearts of men."

Like the King James version, this new version has been greeted by some sharp criticism, but its reception has actually been "wonderful and far beyond the wildest expectations of any of us," he said.

Dr. Trever submitted to an hour of questioning by a panel of Lutheran Bible experts at the end of his address. The questioners were Dr. Leroy C. Rincker, president of the Missouri synod Concordia college here; Prof. J. Henry Gienapp, professor of English, religion and Hebrew at Concordia college, and the Rev. Paul Schuessler, assistant pastor of Layton Park Lutheran church.

The scholars had quizzed Dr. Trever earlier Monday on the new Bible, and their discussion after his address showed, they were warmly sympathetic.

Little Criticism Heard

Hardly a word of serious criticism of the revised Bible was spoken, although Dr. Trever was asked to explain the points which have caused a controversy by arousing Fundamentalist spokesmen who claim that this Bible is filled with modernist theology and weakens the doctrine of Christ's virgin birth.

"The scriptural grounds for the doctrine of the virgin birth are clearly found in the revised standard version," Dr. Trever said.

The controversial passage in Isaiah 7:14, in which the revision committee changed the word "virgin" to "young woman," was revised simply because it was mistranslated in the King James version, he said.

"Our committee was charged with translating the Bible from the original Hebrew. The committee could do nothing but translate what the Hebrew text said, and the text said 'young woman.' The committee can't change it for if they did they would be dishonest."

Not a Prophecy, He Says

Actually, this Old Testament passage is not a prophecy of the coming birth of Jesus Christ, as is commonly believed, Dr. Trever said. It is really more of a parable in which the prophet Isaiah tells the people to have faith in God and before many years God will be with them and ease their troubles, he added.

Its revision "does not in any way affect the doctrine of the virgin birth of Christ," he stated.

Charges that this revision has changed the theology of the Bible are groundless, he said.

"You cannot change the Bible, for it is a fact of history. You can merely change an English translation where it was previously incor-

Turn to BIBLE, page 9, col. 1

Bible

From page 1, column 1

rect," he said. The team of scholars, men who had demonstrated their ability as writers, teachers and preachers, did the work with "absolute honesty, without being influenced by theological presuppositions."

Pressure Is Told

Some groups did bring pressure on the committee to make changes — to strike out "antisocial passages," for instance—but the committee refused such demands. The beliefs of men or even of churches have not been written into this Bible, he said.

Dr. Trever noted that the King James version, prepared at the insistence of the Puritans who wanted a readable Bible, had been so bitterly attacked that one of its authors, the bishop of Gloucester, wrote in the preface: "It is sure of being misconstrued and in danger of being condemned." The public greeted that Bible with "jealousy instead of thanks, suspicion instead of love," said the bishop, and the committee was "gloated upon by every evil eye."

Objectives of the committee for the revised standard version were to recover the original text and make it understandable to the average reader; to preserve the beauty and power of the King James version, and to "restore the Bible to its central place in the lives of all people," according to Dr. Trever.

Meaning of Words Changes

The revision was needed because the King James English was far different from the "American" language of today; some 400

words had changed their meanings since the Bible was revised; scholars now know far more about Greek and Hebrew than they did in King James' day, and thousands of ancient Bible manuscripts have been discovered since that time.

"A new dynamic message has emerged," Dr. Trever said. "The wish of the National Council of Churches is that this Bible shall be used over all the world."

"The revised standard version was designed for use in the pulpit, that it might become a part of the worship of people and bring them into the heart of God. Oh that we may get the Bible back into the center of the lives of people. The word of God can lead us to the things that make for peace."

Thomas Nelson & Sons took on the publishing job when all other firms — church publishing houses included — turned it down. The firm paid \$150,000 in committee expenses (the scholars received no pay) and invested four million dollars before a book was sold.

Although more than 1,600,000 copies have been sold already and the Bible now leads best seller lists, the firm still has not recovered its investment, he said.

A new \$3 children's copy of the Bible will be published next year, Dr. Trever said. Present copies sell for \$6 and \$10.

[Unofficial reports are that the National Council of Churches receives 2% of the gross sales as its royalty on the new Bible.]

The book was copyrighted to preserve the purity of the text, Dr. Trever said. The council has a liberal policy permitting extensive quoting and use in teaching aids and nonprofit publications, he said.

BOOKS

The New English Bible

by Theodor H. Gaster

IT IS AN UNFORTUNATE FACT that most of the English translations of the Bible now current among American readers are very largely obsolete and no longer convey the meaning of the sacred text as it is understood today by the best authorities. The King James Version, produced some three centuries ago, represents a stage of scholarship long since superseded, and the same is true—though, of course, in lesser degree—of the Revised Version of 1885, the American Standard Version of 1901, and even of the so-called “Chicago Bible” of Smith and Goodspeed. Nor do more modern renderings do much to amend the situation. The Moffatt translation—which, to this writer, is still the best—is treacherous for the layman because of the liberties which it takes with the conventional order of chapters and verses and because it does not indicate where (as often) the rendering depends on conjectural emendation of the traditional text; while the recent version by Father Ronald Knox, fluent and suggestive as it is, is distinctly a *Catholic* version, and cannot be regarded as scientifically objective. Of the specifically Jewish translations, that of Isaac Leeser—a notable achievement in its day—is marred by its author’s remarkable insensitivity to the genius and music of the English language; while of the Jewish Publication Society’s Bible it is perhaps not unfair to say that it is tied too closely to medieval rabbinic exegesis and that (with rare exceptions) those of its translators who knew Hebrew did not know English, and those who knew English did not know Hebrew. A new rendering, abreast of modern scholarship, therefore needs no apology.

Most of our new knowledge has come from the remarkable archaeological discoveries of the past fifty years, as the result of which many of the forgotten civilizations of the Ancient Near East have at last been brought to light, and such languages as those of the Canaanites and Hittites—previously unknown—deciphered and translated. All of this has helped us materially to put the Bible in its true cultural context, to explain historical and geographical allusions previously obscure, to elucidate difficult Hebrew words and expressions, to detect echoes

of contemporary folklore and belief, and generally to correct many time-honored but false interpretations.

To incorporate this progress in a rendering free of traditional archaisms and readily intelligible to the modern reader is the purpose of the new Standard Revised Version which has been executed by a group of leading scholars under the auspices of the National Council of Churches.* It may be said at once that this purpose has been triumphantly achieved. Anyone who uses this Bible—and everyone should—will find on almost every page new insights into the sacred text. Verses and passages which have long proved perplexing and troublesome here appear in fresh and convincing renderings which at once remove the obscurity. The poetry of the original is brought out with new force and vigor, and that staid uniformity of diction which used to make the idyl of Ruth sound like the laws of leprosy has now given way to a welcome and proper variety. The complicated argument of the Book of Job, which formerly vanished in a string of disjointed complaints and reproofs, at last becomes clear, while many a verse in Proverbs receives new point and pith.

To be sure, the reader will be in for many surprises, perhaps even for a few disappointments. Several familiar pictures and associations have disappeared in the interests of greater precision. Joseph no longer wears a coat of many colors, but rather “a long robe with sleeves.” The guests of Ahasuerus are no longer seated on gold and silver couches mounted “upon a pavement of red and white and yellow and black marble,” but “on a mosaic pavement of porphyry, marble, mother of pearl and precious stones.” Mordecai is not paraded around Shushan wearing the king’s crown; instead, it is *the horse* on which he rides that is so adorned—an interpretation likewise adopted by the medie-

* The Holy Bible: Revised Standard Version. Containing the Old and New Testaments, translated from the original tongues; being the version set forth A.D. 1611, revised A.D. 1881-1885 and 1901, compared with the most ancient authorities and revised A.D. 1952. New York: Thomas Nelson and Sons, 1952. Pp. xii, 997 + 294. Price: \$6.00.

val Jewish commentators. It is not the "sons of the mighty," but "the heavenly beings" who are invoked, in the familiar Psalm (29:1), to ascribe glory to God, while a careful footnote advises us that what the ships of Tarshish brought to Solomon every three years were not necessary peacocks, but may have been baboons (I Kings 10:22). Further, in Proverbs 30:31, the second of the three things which are "state-ly in their stride" is neither the greyhound nor the racehorse, as was previously supposed, but rather the strutting cock; while *esbeth hayil* (that despair of translators) is not a "virtuous woman" nor a "woman of worth," but simply "a good wife." Conversely, her less reputable sister is no longer a "strange woman" but a "loose woman"—a rendering which itself seems a trifle loose.

THERE ARE ALSO MANY new felicities which depend not so much on improved exegesis as on a fine ear for the possibilities of modern English. Thus, the spirit which previously "passed before" the face of Job (Job 4:18), now "glides past" it; while when Job speaks of his former prosperity (29:4), he refers not to "the ripeness of my days," but to "my autumn days"—a perfect rendering of the Hebrew. Again, the psalmist no longer complains (102:23) that God has "weakened my strength in the way," but that He "has broken my strength in mid-course"; while the desolate city is not just "the waste city," but "the city of chaos" (Isaiah 24:10)—a rendering which reproduces to a nicety the nuance of the Hebrew "city of *tobu*."

Sometimes, too, extremely suggestive new interpretations are proposed. To cite but one example, the familiar verse in Isaiah (26:19) which used to declare that "Thy dew is a dew of lights (*or*, herbs), and the earth shall cast forth the shades," now states more convincingly that "on the land of the shades thou wilt let it fall"—an interpretation anticipated, incidentally, by Solomon ibn Gabirol in one of his superb poems for the Dew Service on Passover.

Judicious emendation of the traditional text (often with the support of the ancient versions) has likewise resulted, in not a few instances, in producing clarity out of obscurity. A typical case is Proverbs 13:11. This was formerly translated: "Wealth gotten by vanity (Hebrew: *m-b-b-l*) shall be diminished, but he that gathereth by labor (*lit.* with the hand) shall have increase." For this the new version offers: "Wealth hastily gotten (Hebrew: *m-b-b-l*) will dwindle, but he who gathers little by little will increase it."

Another fascinating feature of the new ren-

dering is the disappearance, through improved readings, of several fictitious place-names, and the recovery of several real ones. Thus, in II Samuel 24:6, Joab's officers no longer come to take the census at the non-existent city of *Tab-tim-bodshi*; instead, they come to *Kadesh in the land of the Hittites*; on the other hand, in I Kings 10:28, Solomon is said to import horses not *in droves*, but *from Kue*, a region of Asia Minor; while the last two chapters of the Book of Proverbs are presented not as the "oracles" (Hebrew: *massa*) of Agur and Lemuel respectively, but as the words of Agur of Massa and of Lemuel of Massa.

THE COMMITTEE responsible for the translation had the good sense to invite into its company Professor H. M. Orlinsky, of the Jewish Institute of Religion, thus ensuring the co-operation of a Jewish scholar thoroughly at home both in traditional exegesis and in modern biblical criticism. For Jewish readers, this fact will lend further interest to the treatment of passages on which Jewish religious observances are based. In Leviticus 23:15, the counting of the Omer is prescribed "from the morrow after the sabbath," as the Hebrew text says literally, not "from the morrow after the festival (of Passover)," as the Jewish traditional interpretation insists; while in Lev. 23:36, the day of *azereth* which follows the Feast of Booths is simply a day of "solemn assembly," rather than a "closing festival" or "day of restraint," as other exegetes maintain. Further, in Exodus 12:42, the Passover night is described (correctly) as "a night of watching by the Lord," not—as the older version rendered it—as "the night of Jehovah, to be much observed."

Interesting also is the translation of the diet-

NOW
READY!

Barricini
KOSHER CANDIES AND
DELICACIES FOR PASSOVER

בשר לפסח

All Barricini candies are made under the strict personal supervision of Rabbi Hersch Kohn and Rabbi Isaac I. Schwartz, and are certified by them as Kosher for Passover.

Phone or Write for Passover catalog

Barricini Candy Kitchens

22-19 41st Ave., Long Island City 1, N. Y.

Telephone: STillwell 6-2200

ary laws in the fourteenth chapter of Deuteronomy. Those of us who have been troubled about the identity of the *pygarg*—one of the permitted animals—will be relieved to learn that it is simply the *ibex*; while the *chamois* has been transformed into the mountain-goat and the *coney* to the rock-badger. On the other hand, something has gone wrong with the rendering of the unclean birds in verse 13 of that chapter, for while the Hebrew text mentions *three* types (previously rendered "the glede, the falcon and the kite after its kind"), the present version has only *two* ("the buzzard, the kite after their kinds").

NOR IS IT ONLY the passages affecting Jewish practice which will attract especial attention. Equally significant is the handling of those in which traditional Christian doctrine has recognized prognostications of Jesus. These are now interpreted without such doctrinal bias—a fine tribute to the objectivity of the translators, particularly when we bear in mind that this work was produced by a coalition of several denominations. In Psalm 2:12, for example, the famous "Kiss the Son" (in any case an impossible translation) is eliminated by the adoption of Bertholet's convincing emendation which yields the sense: "With trembling kiss his feet."

There are also, of course, a number of innovations which are less felicitous. David, for example, is no longer "the sweet singer of Israel," but "the sweet Psalmist"—through a mistaken notion that the Hebrew *zammer* always retains its etymological sense of *plucking chords* and therefore refers exclusively to instrumental music. Man no longer "walks in a vain show" (Psalm 39:6), but "goes about as a shadow"—a rendering which is in fact incorrect, seeing that the Hebrew word is *zelem*, "semblance," not *zel*, "shadow." All men are *not* liars (Ps. 116:11), and the Psalmist does not say so "in haste"; instead, he speaks in consternation and declares, more philosophically than temperamentally, that "men are all a vain hope." The maiden in the Song is not "a lily among thorns," but—more botanically—"a lily among *brambles*" (2:2); nor is she "black," but merely "very dark" (1:5).

Sometimes, too, the translators have been unnecessarily squeamish, robbing the text of its vigor. Thus, in Zechariah 9:6, the *mamzer* who will dwell in Ashdod is no longer a bastard who will install himself as king, but "a mongrel people" who will reside there; while in Ecclesiastes 10:1 the dead flies have grown too refined to "cause the ointment of the apothecary to stink"; they now make it "give forth an evil odor."

THE OCEAN SURF HOTEL

Directly on the Ocean at 75th Street
MIAMI BEACH, FLORIDA

- New, Modern, Superb Location
- Luxuriously Furnished
- Every Room with Private Bath and Shower
- Telephone in every Room
- Spacious Lobby
- Elevator
- Card Room
- Penthouse Apartment
- Roof Solarium
- Surf Bathing
- Free Beach Chairs and Umbrellas
- Coffee Shop
- Free Parking
- Near Synagogues

LEIBISCH HAGEN, Owner-Mgt.

FOR AN IDEAL VACATION

you will find no better place than

WALDORF TOWERS HOTEL

On Ocean Drive at 9th Street
MIAMI BEACH, FLORIDA

Phone 5-7684

Open Year Round

Every Room with Private Bath, Shower,
Telephone - Solarium - Elevator - Coffee
Shop - Ownership Management

EUROPEAN OR AMERICAN STYLE

Under the management of your good friends
JACK FISHMAN and
SAM BLISS
of MAMAKATING PARK INN
Wurtsboro, N. Y.

Lastly, the translators were evidently swayed more by pedantry than by passion when they preposterously converted the "daughter of delights" of the Song of Songs (7:6) into "a delectable maiden"!

Inevitably, also, there are several passages in which the new translations are open to challenge. We may doubt, for instance, whether, in the dawn of the world, "the spirit of God was moving" over the face of the waters; one may prefer to believe that His *breath* was *fluttering* upon them. Again, one may question whether the old translation of Job 5:7, which asserts that man is born to trouble "as the sparks fly upward," is really tenable, or whether the sense of Psalm 84:5 has been properly grasped in the rendering: "Blessed are the men whose strength is in Thee, in whose heart are the highways to Zion." After all, the words "to Zion" are not in the Hebrew, and the meaning may well be: "in their hearts are cleared highways"—a sentiment taken up in the very next verse: "When they pass through an arid valley (Heb. valley of *baca'*), they turn it into a place of springs."

This, however, is not the place to indulge in detailed philological criticism. It will be sufficient to say that, despite occasional defects, this is undoubtedly the best English translation of the Bible that has yet appeared.

But it poses a problem, namely, that of the distance which still exists between the scientific study of the Scriptures and their popular presentation in Sunday-School curricula. It is perhaps too much to hope that teachers of children will be willing, in the interests of philological accuracy, to sacrifice the picture of Joseph's rainbow coat, just as artists were for centuries unwilling to forsake the Michelangelo tradition and leave the horns off Moses' brow. We shall probably have to endure for a long time to come the same situation as has hitherto always obtained, namely, that the Bible of popular lore will be something vastly different from the Bible as it really is. It is therefore devoutly to be wished that the Revised Standard Version will find a large circle of readers and that it will be integrated into formal religious education.

THE WORKSHOP IN ISRAEL

A Year of Experimental Living . . .

To visit Israel

To live in a kibbutz

To study Hebrew and related subjects

To EXPERIENCE Israel . . .

The Youth Workshop in Israel

FOR THOSE IN THE AGES OF 17-21

- Half a day of work and half a day of studies while living in a kibbutz.
- A three week seminar devoted to the current problems of Israel.
- Tours and hikes to all parts of the country, under the leadership of expert guides.
- A few weeks in a Moshav.
- Cost of the program: \$850.

The Young Adults' Workshop

FOR THOSE IN THE AGES OF 22-35

- A five month period at an Ulpan Institute in a Kibbutz; half a day of study and half a day of work.
- A seminar on the current problems of Israel.
- Seven months of Kibbutz life.
- Special arrangements for those with professional skills to work in their fields.
- Tours to all parts of Israel.
- Cost of the program: \$800.

Under the sponsorship of the HISTADRUTH, JEWISH AGENCY in ISRAEL, HABONIM and HASHAVIM.

For further information, write to WORKSHOPS, Suite 1301, 45 East 17th Street, New York 3, N. Y., and specify which program interests you.

WEDNESDAY, OCTOBER 1,

NEW BIBLE ISSUED; CHURCHES HAIL IT

3,400 Services Throughout the
Nation Mark Publication of
Revised Standard Version

The Revised Standard Version of the Holy Bible, a new and authorized revision by American Protestant scholars, was published yesterday by Thomas Nelson & Sons with an advance sale of 1,000,000 copies.

In 3,400 cities and towns throughout the United States, celebrations were held in churches last night under the sponsorship of the National Council of the Churches of Christ in the U. S. A. More than 300 Protestant congregations joined in forty-five services in the New York metropolitan area to commemorate the event.

In the afternoon, 150 pastors met at the Broadway Tabernacle, at Fifty-sixth Street, under the auspices of the Manhattan Division of the Protestant Council of New York, to hail the new work. There, Dr. James Mullenburg, Professor of Hebrew at Yale Divinity School and one of the editors, described the fifteen years' of work by thirty-two scholars in behalf of forty denominations.

Third Revision Since 1611

The new work, the third complete revision in English since the King James Version was published in 1611, is the "greatest development of the century for Christianity," Dr. Mullenburg declared. Changes were made, he said, "only when necessary . . . to make the language accurate and understandable," but the "immortal lines have been preserved."

Dr. Millar Burrows, Professor of Biblical Literature at Yale Divinity School, told of recent archaeological discoveries that clarified the meaning of the ancient Greek and Hebrew texts. Dr. Lynn Harold Hough, former dean of Drew Theological Seminary, hailed the new Bible as speaking to men in "living speech."

Dr. Clifford W. Pettit, executive director of the Protestant Council, took occasion to lament that more than half the school children of this city were not taking advantage of released time for religious education. Four times as many Roman Catholic as Protestant children were taking religious training, he added.

The largest service in this area last night was at St. Bartholomew's Protestant Episcopal Church, Park Avenue and Fifty-first Street, where 1,500 persons filled the building. Floodlights illuminated the facade and played upon an overflow crowd that heard the services over loud-speakers in the street.

The Rev. Dr. George Arthur Buttrick, minister of the Madison Avenue Presbyterian Church, spoke on the historic significance of the new revision of the Bible. Engraved copies of the new Book were presented to Dr. Trygve Lie, Secretary General of the United Nations; Charles Tuttle, lawyer who drew the released time law for religious education of school children; Miss Maryal Knox, a Sunday school teacher for fifty years; Chester Dale, Sunday school superintendent of the Methodist Church for forty years, and Dr. Robert Beals, director of the New York Public Library.

Mrs. Roosevelt Speaks

Mrs. Franklin D. Roosevelt, United States delegate to the United Nations Commission on Human Rights, spoke at another large service in Trinity Methodist Church, 1076 Washington Avenue, the Bronx.

Mrs. Roosevelt and Dr. William Jansen, Superintendent of Schools in New York, were among guests who received presentation copies of the new Bible. William Marshall, film actor, gave a reading from the new text. Dr. David J. Fant, general secretary of the New York Bible Society, hailed the publication as the foremost event in 1952.

Dr. Frederick C. Grant, one of the authors of the new version, told a meeting at St. Mark's Methodist Church, 49 Edgecombe Avenue, that the Bible must be revised occasionally because of changes in the meaning of words. This re-

vision was the most scholarly of all, he declared.

The Greek Orthodox Church in America has accepted this new version. The American Council of Christian Churches, a group of fourteen Fundamentalist denominations opposing the National Council, has not accepted it, however.

Dr. W. W. Breckbill, president of this group, "deplored" the new work as the product of "modernistic scholarship" that "dares to tamper with the word of God." He hoped that "God-fearing Christians will refuse to have anything to do with this modernist Bible, or services to popularize it," adding: "Such promotion is capitalizing on the 500th anniversary of the publication of the Gutenberg Bible. Alert and straight-thinking Christians will reject this new Bible of modernism."

immediately for the tubercle bacillus for best results.

Rabbi H. A. Friedman to Discuss New Bible

"The New Protestant Bible" will be discussed by Rabbi Herbert A. Friedman at Congregation Emanu-El B'ne Jeshurun, 2419 E. Kenwood blvd., at 8 p.m. Friday. Rabbi Friedman will present the history of the new translation since the group of scholars representing 40 Protestant denominations in the United States and Canada started work on the project 15 years ago under the auspices of the National Council of Churches.



The Temple Bulletin

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

Vol. 20, No. 4

October 29, 1952

Heshvan 10, 5713

Sabbath Services

Friday Evening, October 31, at 8 o'clock

Rabbi Herbert Friedman

will speak on:

"WHICH WAY, NEXT TUESDAY?"

A Pre-Election Sermon

Friday Evening, November 7, at 8 o'clock

Rabbi Friedman

will speak on:

"THE MAGIC PEOPLE"

An Irishman Looks at the Jews

Saturday Morning Services

11:30 o'clock

THE TEMPLE BULLETIN

Published by
Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960

Affiliated with Union of
American Hebrew Congregations

Herbert A. Friedman Rabbi
Samuel Hirshberg Honorary Rabbi
Joseph L. Baron Rabbi Emeritus
Sol Altschuller Cantor
Herman Weil Director Religious Ed.

OFFICERS

B. F. Saltzstein President
Edward R. Prince Vice-President
Charles L. Goldberg Treasurer
Lillian Friedman Executive Sec.

Kaddish List

(Taken from Memorial Tablets)

October 31

Alvin Goetz Baum
A. Edward Housman
Benjamin Painter
Gabriel Pauntz
Max Spero

November 7

Victor Elconin
Leopold Heller
Rae Manasse
Jacob H. Simonson
Benedict Strnad
Arthur Zitron

Listen to

The "MESSAGE OF ISRAEL"

Station WLS — CHICAGO

Sunday mornings at 11 o'clock
The Voice of Reform Judaism

SERMON NOTES

"Which Way, Next Tuesday?"

It seems to me there are certain moral issues involved in any free election. When the opportunity is given for each man (with some obvious and regrettable exceptions) to exercise free choice in determining the lines along which this nation shall proceed, it is most incumbent that the electorate shall act with the maturity and wisdom that freedom requires.

While it may be argued that no one election in itself is of world-shattering consequence, still each election as it occurs is *the* method by which we can establish the broad principles of economic and political direction for the next given period of years. And not only is this important for us, but our policies also influence world affairs, because of the pre-eminent position America now occupies in world leadership.

Thus, there is much at stake in this election.

I should like to analyze some of the issues which I feel are critical.

H.A.F.

"The Magic People"

A most unusual little book has been written by an Irish philosopher and scholar named Arland Ussher. He attempts to appraise the Jews, both as to their weaknesses and their strengths. His writing is brilliant, flaming with impish humor, and bursting with fresh ideas.

If one likes Jews, says Mr. Ussher, one might list some of their virtues. Jews are *intelligent, venturesome, speculative, epicurean, cultured*. If one does not like Jews, one lists the same virtues, but in words which turn them into defects: *over-smart, pushing, grasping, immoral, superficial*. "Astonishing, is it not, how differently the same things can be made to look, according to the labels you choose to offer," observes the author.

The *London Times* reviewed the book in these terms, "*The Magic People* is a gallant attempt to sum up the essential Jew and explain both his glories and his sufferings . . . It is all very entertaining and often uncommonly shrewd."

H.A.F.

Sisterhood **WELCOMES NEW MEMBERS**

The Temple Sisterhood extends a hearty welcome to the following women who have recently joined its ranks and extends a cordial invitation to each of them to actively participate in all of its functions:

Mmes.

Lester Arnow
Ed. Bardwell
Jennie Braun
Eugene Brindis
Pauline S. Broad
Ben Chernov
Theodore Dicker
B. I. Feldman
Isidore Freedman
Bernard Freudenfeld
Flora Gottschalk
Sam Grant
Jessie Grossman
Jack Kamins

Oscar Kaye
Herman Langer
Sidney Leibsohn
Irving Lozoff
Charles Mandel
Seymour Meltzer
Harry Miller
Ralph Podell
Ben Rhodes
Joseph Sagi
Ida Schneider
James Stern
Ralph Ticko
Harry Weil

Miss Marie Gottschalk

A Word From Cantor Altschuller

"And David spoke to the chief of Levites to appoint their brethren, the singers, with instruments of music, psalteries, and harps and cymbals sounding aloud and lifting up the voices with joy."
First Chronicles 15:16

And so it was before, with and after David that song played such a vital role in our great and beautiful history. When we were joyous our songs were light and reflected our Thanksgiving to God. And when we were in great travail, our music was equally sad and always nostalgic. A Jew without song on his lips was like a bird without wings or a lovely rose without its fragrance. Our festivals, Sabbath, and special days all have their distinctive music that somehow make the Jew feel his unity with his God.

With these thoughts in mind, I would like to encourage the formation of a Volunteer Choir, to carry on our great and noble tradition of song. Through this group we can bring musical inspiration to our congregation. I would appreciate hearing from any member of the Temple who would like to join such a choir.

Congratulations To Dr. Herman Weil

The Temple is pleased to note that Dr. Herman Weil, Director of Religious Education, has been elected co-chairman of the Wisconsin region of the National Conference of Christian and Jews. Dr. Weil succeeds the late Judge Charles Aarons in this position.

THE TEMPLE
Cordially invites all
members and friends

to a
reception

After services on Friday Evening,
November 7,

in honor of
Cantor Sol Altschuller

PLEASE NOTE CHANGE IN PRICE!
U N I O N G R A M S
35¢
(includes cost of handling)

Call
Mrs. Edwin Eckstein — WO. 2-8827
Mrs. Alfred Goldberg — ED. 2-2256

REMINDER

Do You Want to go Back
to School?

THE ADULT INSTITUTE

of Jewish Studies
will commence on
TUESDAY EVENING, NOV. 11, at
7:30 o'clock

Registration and Selection
of courses will take place

History	Hebrew	Music
Bible	Holidays	Ethics

DON'T FORGET

The Temple Bond Dinner

IS THURSDAY EVENING,
October 30, at 6:30 o'clock

•

SENATOR WAYNE MORSE

of Oregon

is speaking at the

Crystal Ballroom of the Schroeder Hotel

in the interest of

ISRAEL GOVERNMENT BONDS

THE TEMPLE BULLETIN

2419 E. Kenwood Boulevard
Milwaukee 11, Wis.

Sec. 34.65(e) P.L.&R.
U. S. POSTAGE

PAID

Milwaukee, Wis.
Permit No. 3037

* These are to be read
from book



7 Mr 52

EDgewood 2-6960

(1)

Congregation Emanu-El B'ne Jeshurun

2419 East Kenwood Boulevard

Milwaukee 11, Wisconsin

OFFICE OF THE RABBI

"THE MAGIC PEOPLE" - Arland Ussher

1. Europe must overcome her anti-Semitism
or she will die - p. 177 *
 2. He analyzes the Jews - is very fair - knows faults
& weaknesses as well as strengths. I am always
suspicious of someone who thinks we are wonderful,
without pointing out our errors.
 - a. He says we are intellectual snobs - 170, 171
 - b. - - - concentrate too much on
earthly matters 8, 12
- "Yet it is a fault of Jews
which I shall have to note -
and a dangerous one - to think
that all things can be made new
and better. The Flood is a case in
point; Jehovah might really have opened
himself the trouble, for everything went on
afterwards in exactly the same way as
before."



(2)

Congregation Emanu-El B'nai Jeshurun

2419 East Kenwood Boulevard

Milwaukee 11, Wisconsin

OFFICE OF THE RABBI

c. He is really friendly - story of "my best friends are Jews" - p. 117

3. He disabuses the reader of the common charges about Jews:

a. "The Jew is not generally a Communist... If he is young and enthusiastic, he is more commonly a Zionist patriot..." p. 133

b. "The Jew is not often the typical capitalist... He is little represented in the world of finance... The Jewish international banker is a legend out of the Rothschild Age of the last century." p. 132

What Men? -

"The Jewish Question is a religious question, and a metaphysical one." - p. 131

I AGREE



3

Congregation Emanu-El B'nai Jeshurun

2419 East Kenwood Boulevard

Milwaukee 11, Wisconsin

OFFICE OF THE RABBI

It revolves around the twin questions of acceptance and rejection of Christ.

Jews have rejected Jesus and practice his ethic
Christians have accepted Jesus and reject his ethic - p. 156

Conditions of Peace - p. 36 *

In an effort, I think, to persuade both sides, he analyzes question of Jesus:

1. He Thinks Jesus was the greatest Jew - 34
2. He Thinks Jesus showed Jewish characteristics - 39-40
3. He Thinks Jesus can be understood only as a Jew - 43
4. He Thinks Jesus believed in Judaism only - 51 *
5. Jews still have something to teach - 54



(4)

Congregation Emanu-El B'nai Jeshurun

2419 East Kenwood Boulevard

Milwaukee 11, Wisconsin

OFFICE OF THE RABBI

I will accept his condition for peace - That we accept Jesus - if Christians will also accept him as the author does - "The perfect man - The flower of humanity - even in the philosophic sense 'Idee', because perfected humanity is the ^{ultimate} creation of Idee -"

But until Christians accept him in that full sense, there is no need for us to do so. It would be a betrayal for us, and no gain for the world.

If Christians were to cease being pagans at heart, as the author suggests, and anti-Semites - The reconciliation would be easier.



The Temple Bulletin

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

Vol. 20, No. 5

November 12, 1952

Heshvan 24, 5713

Sabbath Services

Friday Evening, November 14, at 8 o'clock

AMERICAN JEWISH
ARCHIVES
Rabbi Herbert A. Friedman

will speak on:

"PICKING A WIFE"

Friday Evening, November 21, at 8 o'clock

SABBATH EVENING OF MUSIC

Presented by

Heinrich Schalit

RABBI FRIEDMAN WILL READ THE SERVICE AND TORAH

A reception will follow the program

Saturday Morning Services

11:30 o'clock

THE TEMPLE BULLETIN

Published by
Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960

Affiliated with Union of
American Hebrew Congregations

Herbert A. Friedman Rabbi
Samuel Hirschberg Honorary Rabbi
Joseph L. Baron Rabbi Emeritus
Sol Altschuller Cantor
Herman Weil Director Religious Ed.

OFFICERS

B. F. Saltzstein President
Edward R. Prince Vice-President
Charles L. Goldberg Treasurer
Lillian Friedman Executive Sec.

Kaddish List

(Taken from Memorial Tablets)
November 14

Rose Ashley
Morris Friedlander
Joseph E. Heller
Arthur Polacheck
Julia Strauss
Daniel Whitehead

November 21

Henrietta Ettenheim
Ida Mandel
Morris Resnick
Theresa Schwartz
Rosalie Steindler

CARE TO SING?

PLAN TO ATTEND
THE FIRST MEETING OF
THE ADULT VOLUNTEER CHOIR
Tuesday Nov. 18, 8:00 P.M.

SERMON NOTES

"PICKING A WIFE"

November 14

In this week's portion of the Torah, the story is told of how Abraham sent a faithful servant to select a wife for his son Isaac. It is a lovely story, fraught with delicate touches of humor, psychology and pathos.

How does one go about choosing a wife? Samuel Johnson, the English man of letters, offered this advice: "Some cunning men choose fools for their wives, thinking to manage them, but they always fail." George Bernard Shaw said this: "The more a man knows, and the farther he travels, the more likely he is to marry a country girl." The Talmud offered this sage warning: "Go down the ladder when thou chooseth a wife; up when thou chooseth a friend."

There are as many opinions as there are tongues with which to express them. The sermon will deal with some of the aspects of domestic happiness.

H.A.F.

HEINRICH SCHALIT

November 21

Heinrich Schalit, one of the greatest Jewish composers living today, will be the guest of our Men's Club and Sisterhood on Friday evening, November 21, in a premiere performance of his own compositions.

Mr. Schalit was born in Vienna. He studied composition with Robert Fuchs, piano with Leschetitzky, and graduated from the State Academy of Music in Vienna with high honors. He was organist of the Synagogue in Munich and music director of the Synagogue in Rome and has occupied similar positions in large Reform congregations in this country since 1940.

He will personally present a collection: "Seven Sacred Songs" and a composition "Kedusha" (Sanctification) which he has written and dedicated to our Sisterhood and Men's Club, and an organ fantasy "The Eternal Light" which he has dedicated to the Congregation.

Sisterhood Temple Beautiful Fund

The Sisterhood gratefully acknowledges contributions to its TEMPLE BEAUTIFUL FUND which have been received since May 1952:

IN HONOR OF

Graduation of:

Matilda Silber from Mr. and Mrs. J. Verne Resek
Jaclyn Goldberg from Mr. and Mrs. J. Verne Resek
Larry Polachek from Mr. and Mrs. J. Verne Resek
Dr. Richard Baum from Mr. and Mrs. Robert Kahn
Dr. Richard Baum from Mrs. G. J. Laikin

Confirmation of:

Elizabeth Ettenheim from Mr. and Mrs. J. Verne Resek
Gerald Goldberg from Mr. and Mrs. J. Verne Resek
Jane Teweles from Mr. and Mrs. J. Verne Resek
Suzanne Kohner from Mr. and Mrs. J. Verne Resek

Wedding Anniversary of:

Mr. and Mrs. Philip Kurman from Esther and Herman Mosher
Mr. and Mrs. Harold Duckler from Mrs. Rosellyn Pollack
Mr. and Mrs. Nathan Ruppia from Mitzi and Donald Goldwyn
Mr. and Mrs. Alvin Pereles from Elsie and Harry Rubinstein
Mr. and Mrs. Nathan Ruppia from Dr. and Mrs. Herman Huber
Mr. and Mrs. Leopold Stern from Mr. and Mrs. Louis Liebman

Father's Day:

Mr. Sol May from The Rubinstains

Bar Mitzvah of:

Michael Laikin from Florence and Hy Parks and from Mary and Emil Hersh

Birthday of:

Joseph Montwid from Gert and Herb Herzberg

Birth of:

Louise Rae Pentler from Abe and Lucille Levin
Louise Rae Pentler from Mrs. M. Zarne
Louise Rae Pentler from Claire and Gertrude Krom
Stephanie Fay Selig from Mr. and Mrs. Hy Chaimson
Stephanie Fay Selig from Mr. and Mrs. B. P. Selig

FOR SPEEDY RECOVERY OF

Max Polachek from Mr. and Mrs. Kenneth Flagg
Norman Abrahams from Esther and Herman Mosher
Mrs. Ray Fein from Esther and Herman Mosher
Mrs. Leo Werner from Esther and Herman Mosher
Gertrude Eckstein from Louise and Norman Abrahams
Marvin Kohner from Hy and Rosemary Taxman
Marvin Kohner from Claire and Gertrude Krom
Sylvia Laikin from Claire and Gertrude Krom
Mrs. Ben Morse from Esther and Herman Mosher

IN MEMORY OF

Mrs. Wolf from Mrs. Philip Schiff

Harry LeVine from

Mr. and Mrs. George Laikin
Mr. and Mrs. Milton P. Jacobson
Mr. and Mrs. Alex Wald
Mr. and Mrs. Sam Schulhof
Esther and Herman Mosher

Morris Milgrim from

Lucille and Morey Ostrow
Elsie and Harry Rubinstein
Gert and Herb Herzberg
Rita and Sam Kahn
Louise and Norman Abrahams

Mrs. Max Holzman from Maury and Esther Ansfeld

Mr. Benj. Pass from Mollie and Ed Prince

David Zarne from Hermine and Alex Wald

Mrs. J. Blumberg from Lucille and Morey Ostrow

Mrs. Benson from Lucille and Morey Ostrow

Charles Laden from Mrs. Rosellyn Pollack and Family

Morris Bernstein from Esther and Herman Mosher

Peter Arnawitz from Louise and Norman Abrahams

and Sylvia and George Laikin

Albert Brenner from Mrs. Rosellyn Pollack & Family

Judge Charles Aarons from

Mr. and Mrs. Harry Bragornick

Louise and Norman Abrahams

Buddy and Joe Ogens

Gert and Herb Herzberg

Sol Shumow from Mr. and Mrs. J. M. Ogens

Harry Meissner from Mrs. Theodore Cohen

Pearl Ogens from Mr. and Mrs. Erwin Youngerman

and Eleanor and Philip Schiff

Jack Sapkin from Mrs. Rosellyn Pollack and Family

Sol D. Forman from Mr. and Mrs. Daniel Komle

Charles Polachek from Mr. and Mrs. Jack Winter

Benjamin Weil from Abe and Sylvia Levine and

Mr. and Mrs. Bert Berkwich

Mrs. Fannie Padway from

Dr. and Mrs. Samuel Bornstein

Dr. and Mrs. J. B. Ozanoff

Mr. and Mrs. George Laikin

Henry Solomon from Dr. and Mrs. Samuel Bornstein

and Dr. and Mrs. J. B. Franklin

Mrs. Bertha Barnett from Mr. and Mrs. Richard Teweles

ANNUAL EAST SIDE UNION THANKSGIVING SERVICE

THURSDAY, NOVEMBER 27, at 10:30 a.m.

First Baptist Church
911 East Ogden Avenue

Rabbi Friedman
will deliver the sermon

The entire community is invited to worship together on Thanksgiving morning



The Sisterhood & Men's Club

are proud to announce a
PREMIERE PERFORMANCE

of the music of
the world-famous Jewish composer

HEINRICH SCHALIT

at Sabbath Service

FRIDAY EVENING, NOVEMBER 21, AT 8 O'CLOCK

Mr. Schalit himself will be present at services to
play his own music on the organ

A Reception will be tendered in his honor following
the performance

THE TEMPLE BULLETIN

2419 E. Kenwood Boulevard
Milwaukee 11, Wis.

Sec. 34.65(e) P.L.&R.
U. S. POSTAGE

PAID

Milwaukee, Wis.
Permit No. 3037

"And Isaac took Rebekah,
and she became his wife,
and he loved her."

First he took her - then he loved her.

One commentator says - it is far more important
That love should continue after marriage,
Then that it should precede marriage.

Romantic love vs. Evolving love

What kind of marriage is better?

Romantic or Arranged?

① (Tell story "A Shiduch for Love" - Ryeik Pomerantzen - p. 9)

Older Jewish life (and many other societies) preferred the
arranged marriage.

SHADCHAN was important - umbrella, little book (social
gossip)

Tell many stories about his skill

② (arrange a match with the Tsar's son)

"how to get the cat over the water"

Variables in arranging a match were
learning, yichus, money

(2)

Assumption was that they could learn to love each other after the marriage was consummated. Understanding and whole-hearted acceptance would follow from familiarity.

(Same theory applied to rote-learning of Chodes - it would be appreciated in adulthood.)

Strange partners at first were strained & awkward with each other

③ (story of Pilisuffe - Royte Pomeranzen - p. 14)

But this changed to familiarity.

I don't know which is better way to pick a wife - to do it yourself, or let society arrange it for you on basis of accepted standards.

All I know is that with "romantic love" we apparently make many mistakes.

I want to point out pitfalls of marriage (pre-marital counselling)

- ① - in-law trouble
- ② - money trouble
- ③ - psychological trouble
- ④ - sex trouble



The Sisterhood

and

Men's Club

of

Congregation Emanu-El B'ne Jeshurun

AMERICAN JEWISH

ARCHIVES
are proud to present

A SABBATH EVENING OF INSPIRATIONAL MUSIC

and a

Premiere Performance

of some of the work of

HEINRICH SCHALIT



Friday, November 21, 1952

8:00 p.m.

Congregation Emanu-El B'ne Jeshurun

Milwaukee, Wisconsin

SABBATH EVE LITURGY _____ RABBI HERBERT A. FRIEDMAN

PSALM 97 (dedicated to Rabbi Friedman)

BORCHU

SHEMA

MEE CHOMOCHO

V'SHOMRU

MAY THE WORDS

TORAH MUSIC

II.

"THE ETERNAL LIGHT" - ORGAN FANTASY _____

COMPOSER AT THE ORGAN

Dedicated to Congregation Emanu-El B'ne Jeshurun

Far back in the times of EASTERN-EUROPEAN CHASSIDISM in the humble dwelling of a pious Jew, Friday night is ushered in with the kindling of the Sabbath lights, and the chanting of a Yiddish folktune "Zine on Lichtelech". (Kindle the lights)

In this night the devout man has an extraordinary dream: falling asleep, he still sees the flickering of the candle lights, and hears the solemn melody of the Sabbath song. But suddenly, all this fades away, and he dreams that he finds himself standing on a place amidst ruins, destruction and desolation. And as he looks around, in the darkness of night, he realizes that he is standing on the ancient Holy place in Jerusalem, on the place where once our Sanctuary stood, the Beth Hamikdash. And there he stands, absorbed in meditation and prayer of mourning, remembering the past glory and splendor of THE HOLY TEMPLE OF ISRAEL, and he murmurs: "If I forget thee, Jerusalem, let my hand forget her cunning." And as he wanders through the ruins of the Holy place, he lifts up his eyes to Mount Zion. Suddenly he beholds a light which becomes brighter and brighter. What he sees is the "NER TAMID", the ETERNAL LIGHT, hanging over the altar of the Sanctuary. And again he hears the solemn tune of the Sabbath song, and he sees the flickering lights of his candles. But this time, the little candle lights and the chant are mingling together with the flames of the Eternal Light, becoming brighter and brighter, and growing to an ever-increasing sea of flame and sound. The man looks up, but he must turn away from this divine vision, for his eyes are blinded by the majesty and glory of the ETERNAL LIGHT of GOD.

"The Eternal Light" that has sustained ISRAEL, and brought our people to these days of its glorious history.

Program Note Copyright 1952 by H. Schalit

SEVEN SACRED SONGS

COMPOSER AT THE ORGAN

Dedicated to Sisterhood and Men's Club

1. PRAISE UNTO HIM (Words by Leon Schalit)

Loud throughout the world
resoundeth
His name and glory.
He is worshipped by the mortal
and the angel at the throne.
Ere the mountains were hoven,
ere the heavens were vaulted,
was God.
Render praise unto Him, rejoice,
rejoice, render praise, praise
unto Him.

JACK STRAWBRIDGE, Baritone

2. BEYOND THE STARS (Poem by Dr. John Slater)

Bright stars, when I see you,
then my soul climbs high;
One look at the distance troubles
pass me by.
O abundant splendor, ev'ry star a
sun, and one Father guiding all
those worlds in One.
If He should forget me on His
shining way, yet He must remember.
I need him more than they.

LUCILLE KAILER, Soprano

3. THE LORD'S SERVANT (Poem by Yehuda Halevi)

Servants of time; the slaves
of slaves are they;
The Lord's servant, the Lord's
servant,
He alone is free, is free.
Therefore when each man seeketh
his portion,
"My portion is the Lord,"
Saith my heart, saith my heart,
saith my heart.

JACK STRAWBRIDGE, Baritone

4. THE LORD IS MY STRENGTH (From Psalm 118)

The Lord is my strength and my
song, my song
And He is become my salvation.
I shall not die but live and
declare the works of the Lord.
The Lord, the Lord is my strength,
my strength and my song, my song,
The Lord is my strength and my song.
The Lord is my strength and my song,
my song and
He is become my salvation.
I shall not die but live and
declare the works of the Lord,
of the Lord.

LUCILLE KAILER, Soprano

5. THE LORD IS MY SHEPHERD (Psalm 23)

The Lord is my shepherd,
I shall not want.
He maketh me to lie down in
green pastures;
He leadeth me beside the still waters
He restoreth my soul;
He guideth me in straight paths
for his name's sake.
Yea, though I walk thru the
valley of death,
I fear no evil, for Thou are with me;
Thy rod and thy staff, they comfort me;
Thou preparest a table before me
in the presence of mine enemies.
Thou has anointed my head with oil;
My cup runneth over:
Surely goodness and mercy shall
follow me all the days of my life,
And I shall dwell in the house of
the Lord forever.

JACK STRAWBRIDGE, Baritone

6. O LORD, RETURN (From Psalm 6)

O Lord, return, redeem my soul,
O save me, O save me for Thy
mercies' sake.
For in death there is no
remembrance of Thee,
In the grave who shall give Thee
thanks?
Be gracious unto me, O Lord,
Be gracious unto me, O Lord,
O heal my soul,
O heal my soul,
For my soul is grieved.
Mine eye is dimmed because of
sorrow,
It waxeth old because of all
mine oppressors,
O Lord, O Lord, return,
O Lord, return, O Lord, return,
return.

CANTOR ALTSCHULLER

7. SONG OF THE REDEEMED (Psalm 107: 1-3)

O give thanks unto the Lord, for He
is good, forever lasting is His
grace, His grace.
So the redeemed of the Lord shall say,
whom He hath redeemed from the
hands of the oppressor and gathered
them out from the lands, from the
east and from the west, from the
north and from the south.
O give thanks, O give thanks.
O give thanks unto the Lord, for He
is good, forever lasting is His
grace, His grace, His grace.

CANTOR ALTSCHULLER

IV.

KEDUSHA (SANCTIFICATION) _____ **CANTOR, CHOIR and COMPOSER**

ISAIAH 6:3

ADORATION

KADDISH

BENEDICTION

PATRONS

Mr. and Mrs. N. S. Abrahams	Mr. and Mrs. H. T. Grossman	Dr. and Mrs. M. Ostrow
Mr. and Mrs. Benj. Adelman	Mr. and Mrs. R. Grossman	Mr. and Mrs. Ronald Padway
Dr. and Mrs. D. J. Ansfield	Mr. and Mrs. Harry Hankin	Mr. and Mrs. M. Polland
Dr. and Mrs. M. J. Ansfield	Mr. and Mrs. Emil Hersh	Mr. and Mrs. E. R. Prince
Dr. and Mrs. A. H. Bassman	Mr. Robert A. Hess	Mr. and Mrs. J. E. Rapkin
Mr. and Mrs. N.L. Berkowitz	Mr. and Mrs. M. Holzman	Dr. and Mrs. Ray Rice
Dr. and Mrs. L. Bernhard	Mr. and Mrs. Sol J. Kahn	Mr. and Mrs. C. Rubinstein
Mr. and Mrs. S. J. Cohen	Mr. and Mrs. M. L. Kohner	Mr. and Mrs. B.F. Saltzstein
Mr. and Mrs. G.P. Eitenheim	Dr. and Mrs. L.A. Kretchmar	Dr. and Mrs. A.B. Schwartz
Mr. and Mrs. Kenneth Flagg	Mr. and Mrs. G. J. Laikin	Mr. and Mrs. H. J. Scholl
Mr. and Mrs. J. B. Forman	Mr. and Mrs. George Lowe	Mr. and Mrs. B. P. Selig
Rabbi and Mrs. H.A. Friedman	Mr. and Mrs. Martin Marcus	Mr. and Mrs. Elmer Stein
Mr. and Mrs. A. G. Goldberg	Mr. and Mrs. Ludwig Mayer	Mr. Sam Stahl
Mr. and Mrs. C. L. Goldberg	Dr. and Mrs. A. Melamed	Mr. and Mrs. Leopold Stern
Mr. and Mrs. Fred Goodman	Mr. and Mrs. S. Melvoin	Mr. and Mrs. Henry Taxman
Mr. Robert Gordon	Mr. and Mrs. J. I. Montwid	Mr. and Mrs. E.J. Youngerman
Mrs. Sarah Greenberg	Mr. and Mrs. Herman Mosher	Mr. and Mrs. Paul Zitron
	Mr. and Mrs. B. E. Nickoll	

Musical Director, CANTOR SOL M. ALTSCHULLER

CHOIR

Lucille Kailer, Soprano	Ferole Lane, Contralto
Joyce Degenhart, Soprano	Clyde Russell, Tenor
Jack Strawbridge, Baritone	Howard Lane, Tenor
Organist, Earl P. Morgan	

A Reception

*in honor of Heinrich Schalit
will follow the service*



The Temple Bulletin

OF

Congregation Emanu-El B'ne
Jeshurun

Milwaukee 11, Wisconsin

Vol. 20, No. 6

November 26, 1952

Kislev 8, 5713

Sabbath Services

Friday Evening, November 28, at 8 o'clock

Rabbi Herbert A. Friedman

will speak on:

"THANKSGIVING SHOULD BE ABOLISHED"

Friday Evening, December 5, at 8 o'clock

Rabbi Friedman

will speak on:

"HE BROUGHT COURAGE TO DECISION"

First Maccabees 2:24

ANNUAL EAST SIDE

UNION THANKSGIVING SERVICE

Thursday morning, November 27, at 10:30 o'clock

**First Baptist Church
911 East Ogden Avenue**

Rabbi Friedman will preach the sermon

Saturday Morning Services

11:30 o'clock

THE TEMPLE BULLETIN

Published by
Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960

Affiliated with Union of
American Hebrew Congregations

Herbert A. Friedman Rabbi
Samuel Hirshberg Honorary Rabbi
Joseph L. Baron Rabbi Emeritus
Sol Altschuller Cantor
Herman Weil Director Religious Ed.

OFFICERS

B. F. Saltzstein President
Edward R. Prince Vice-President
Charles L. Goldberg Treasurer
Lillian Friedman Executive Sec.

Kaddish List

(Taken from Memorial tablets)
November 28

Adele Buxbaum Heller
Marie Kohn
Rachel Kratzenstein
Ida Mandel
Isaak Nachmann
Rosa Schmidt
David S. Schneider
December 5

Phillip Ackerman
Emanuel Arnstein
Bertha Brachman
Henry Freudenfeld
Lena Hammel
Nathan Kaufer
Jessie Polacheck
Mathilda Marx nee Sandels
Lillie Weiss
Rosa Whitehead

In Memoriam

CHARLES T. COHEN
DR. SIMPSON M. MARKSON

SERMON NOTES

"Thanksgiving Should Be Abolished" November 28

The teeth of many people are set on edge today, as if by the taste of sour grapes. There is bitterness and unrest, and one hears on many sides the comment: "What's the sense of celebrating Thanksgiving? There is nothing for which to be thankful. The world is a mess — so why be hypocritical and make a fuss over Thanksgiving?"

One friend sardonically offered the suggestion that we should celebrate instead Atomsplitting Day and pay our dark homage to the force that will destroy us.

I think there are some answers to this mood of cynical pessimism. I think there are many things for which we can be thankful. I think there are many sources to which we can turn for relief from the gloom. I do not think we should say "NO, THANKS" when invited to express gratitude for the blessings available.

H. A. F.

"He Brought Courage To Decision" December 5

The Maccabee family "brought courage to decision" and took up arms against the tyrant Antiochus who was attempting to uproot the Jewish religion. The courage of the father and his five sons in fighting this war has become legendary, and we celebrate the glorious victory each year in the festival of Chanukah.

But is a military victory ever enough to assure the ultimate survival of that for which men are willing to die? Isn't another kind of courage necessary — the courage to preserve in peace what we seek to protect by war?

The Maccabean victory guaranteed the physical survival of the Jewish people.

But while wars might be necessary to defend physical existence — the lamp of learning is equally necessary to defend spiritual existence. Judaism must always preserve in peace her culture, traditions, learning and spirit — for these are her basic treasures.

H. A. F.

FIRST NIGHT OF CHANUKAH

Friday, December 12, 1952

THE SISTERHOOD GIFT SHOP

is ready to serve you

GIFTS

CHANUKAH MENORAHS

CANDLES

JEWELRY

BOOKS

ART OBJECTS

PATRONIZE THE GIFT SHOP • HELP THE SISTERHOOD
- CELEBRATE CHANUKAH AT HOME -

* * *

Light the first candle on Friday Evening, Dec. 12, and continue to light one additional candle each night until the Menorah is full 8 nights later

* * *

VISIT THE GIFT SHOP IN THE TEMPLE LOBBY

Friday evenings, Saturday and Sunday mornings
and

from 1:30 until 4:00 P.M. daily, Dec. 8 thru Dec. 12

JUNIOR CONGREGATION

Members of our Junior Congregation will be hosts to the youth groups of Temples Shalom and Beth El Ner Tamid and the Alumni of our Junior Congregation at a "Turkey Trot" on Thursday evening, November 27, at 8 o'clock at the Temple. Music will be furnished by the Rhythmairs and refreshments will be served.

CONFIRMATION CLASS

An exciting social program has been arranged for the boys and girls in the Confirmation Class in addition to their studies. Committees of parents and Confirmands have been busy planning parties and entertainment. The first party will be held at the Joy Farms on Saturday evening, November 29, at 8 o'clock.

Officers of the parents committee are: Mrs. Louis Weisfeldt, president; Mrs. Maurice Ansfield, vice-president; Mrs. Michael Klein, secretary and Mrs. Sarah Zitron, treasurer. Confirmation Class officers are: Michael Melvoin, pres.; Richard Geline, vice-pres.; Benjamin Zitron, sec'y and treas.; and Jeanne Warschauer, Social Chairman.

PEOPLE ALWAYS SAY

We would like to observe
Chanukah at home
BUT, we don't know
what to do

THE SISTERHOOD AND MEN'S CLUB

are sponsoring a
CHANUKAH DEMONSTRATION
on Sunday Morning, Dec. 7, 10 a.m.
in the Vestry

A Panel of Experts
will demonstrate
Songs, Decorations, Candle Blessings
Stories and Games

Rabbi Friedman, Cantor Altschuller,
Dr. Weil will all be present to give
advice and answer questions

The Temple Celebrates Chanukah

Friday Evening, December 12, 8 o'clock
with an impressive

CANDLE-LIGHTING CEREMONY
and a rendition of

"JUDAS MACCABEUS"
an oratorio by Handel

* * *

CANTOR SOL M. ALTSCHULLER
will lead a 100-voice choir
of Wisconsin State College in the oratorio

AMERICAN * * * JEWISH
RABBI HERBERT A. FRIEDMAN
will read a Chanukah narration
of his own composition

THE TEMPLE BULLETIN
2419 E. Kenwood Boulevard
Milwaukee 11, Wis.

Sec. 34.65(e) P.L.&R.

U. S. POSTAGE

PAID

Milwaukee, Wis.

Permit No. 3037

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE

28 NW. '52

TO:

THANKSGIVING SHOULD BE ABOLISHED

**"Thanksgiving Should Be
Abolished"**

November 28

The teeth of many people are set on edge today, as if by the taste of sour grapes. There is bitterness and unrest, and one hears on many sides the comment: "What's the sense of celebrating Thanksgiving? There is nothing for which to be thankful. The world is a mess — so why be hypocritical and make a fuss over Thanksgiving?"

One friend sardonically offered the suggestion that we should celebrate instead Atomsplitting Day and pay our dark homage to the force that will destroy us.

I think there are some answers to this mood of cynical pessimism. I think there are many things for which we can be thankful. I think there are many sources to which we can turn for relief from the gloom. I do not think we should say "NO, THANKS" when invited to express gratitude for the blessings available.

H. A. F.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2412 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

①

TO: I have nothing for which to
give thanks:

1. There is a war in Korea
2. My Thriftiness hasn't yielded security.
(inflation)
3. World-restlessness depresses me.
4. Everything is cheap & brassy - no real
values anymore.

What's the use about making a big fuss
over thanksgiving? About all one can be
thankful for is that he is alive.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(2)

DATE _____

TO: What do you say to a fellow
like this? What is there
really, for which we can be thankful?

1. Greater protection of health of man
2. Better human relations between people,
if we apply lessons of psychology
(e.g. - parents gaining love & respect of children,
by giving love & respect)
3. Knowledge & culture more readily accessible
(books, records, paintings - The beautiful
Things to Thrill The soul -
e.g. - Dance festival at Dalia, Israel)
- music festival at Tanglewood)

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(3)

DATE _____

TO:

What have I counter-balanced?

In opposition to the unsettled world
conditions of politics, economics, etc. - I am
offering the peaceful world within one family
or one person.

Am not suggesting that we retreat from
the world because its problems seem to be over-
whelming - but rather that these stresses be
compensated for by seeking happiness where it can
be found - i.e. in the narrower confines of
emotional & inter-personal small group relationships.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2412 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(4)

DATE _____

TO:

And exactly in these realms
there is much for which to be
thankful - for we have learned much
about making the personal life, and
the internal spiritual life, more fruitful.

For the Jew, particularly, this
turning-in on oneself, this seeking out
the special sweetness of internal peace, should
not be difficult - because this he has
always practiced when the outside world became
too difficult.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2418 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

5

(Earth is the Lords', p. 96)

DATE _____

TO: Heichel says:

"Harassed and oppressed, the Jews carried deep within their hearts a contempt for the 'world', with its power and pomp, with its bustling and boasting. People who at night lamented the glory of God that is in exile and then spent their days peeling onions, were not insulted by the scorn of their enemies nor impressed by their praises. Their life was oriented to the spiritual and they could therefore ignore its external aspects.

Outwardly, a Jew might have been a pauper, but inwardly he felt like a prince, a kin to the King of Kings. "

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

⑥

DATE _____

TO:

The Jew lived in Time, not
space. He dealt with Thoughts,
not Things. He was able to get
inside himself, to develop the best
of an inner life.

Heschel continues: (Selketh, prologue)

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

7

DATE _____

TO:

" The higher goal of spiritual living is not to amass things, but to face sacred moments. A moment of insight is a fortune, transporting us beyond the confines of measured time. Spiritual life begins to decay when we fail to sense the grandeur of what is eternal in time.

The Bible is more concerned with time than with space.

Judaism is a religion of time, aiming at the sanctification of time. There are no two hours alike. Every hour is unique and the only one given at the moment, exclusive & endlessly precious.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

8

DATE _____

TO:

The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time. On the Sabbath we especially care for the seed of eternity planted in the soul. Six days a week we seek to dominate the world, on the seventh day we try to dominate the self. "

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

9

DATE _____

TO:

The story used to be told
in Jewish schools about the boy who
would be in great distress every morning,
having forgotten where he put away his
clothes & books before he went to bed.
One evening he arrived at an answer
to his problem. He wrote on a slip of
paper: "The suit is on the chair,
The hat is in the closet,
The books are on the desk,
The shoes are under the table,
And I am in bed."

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(10)

DATE _____

TO:

Next morning he began to collect his things together. Everything was in place. When he came to the last item on the list, he went to look for himself in the bed - but his search was in vain. He reported to the teacher that he had found everything but himself.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL S'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

(11)

DATE _____

TO:

The Things to be thankful for
are the things within ourselves.
We have to find ourselves to
appreciate these things.

Abandon Thanksgiving? - just because the
world is greedy and oppressive?

NOT UNTIL THE HUMAN HEART TURNS COLD.

Broaden Thanksgiving? - to include the
insights, the times of understanding, the precious
internals -

THIS IS THE WAY. (Read ^{100th} Psalm.)



*Friday
Evening
Services*

SERVICE OF THANKSGIVING

The Fifth of Iyar
AMERICAN JEWISH
CELEBRATING THE ESTABLISHMENT OF
ARCHIVES
THE STATE OF ISRAEL

Prepared by
RABBI MILTON STEINBERG

Published by
SYNAGOGUE COUNCIL OF AMERICA

ORDER OF SERVICE

Rabbi or Cantor: Deut. 4:32-35

כי שאל נא לימים ראשונים אשר היו לפניך למן היום אשר ברא אלהים אדם על הארץ ולמקצה השמים ועד קצה השמים תנחיה כדבר הגדול הזה או הנשמע כמחו:

השמע עם קול אלהים מדבר מתוך האש כאשר שמעת אתה ויהי: או הנסה אלהים לבוא לקחת לו גוי מקרבנו גוי במסת באתת ובמופתים ובמלחמה וביד חזקה ובזרוע נטויה ובמוראים גדולים ככל אשר עשה לכם יי אלהיכם במצרים לעיניך:

אתה הראת לדעת כי יי הוא האלהים אין עוד מלבדו:

Rabbi and Congregation in unison:

For ask now of the days past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever a people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take Him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that the Lord your God did for you in Egypt before thine eyes? Unto thee it was shown, that thou mightest know that the Lord, He is God; there is none else beside Him.

THE MIRACLE

Rabbi: And not in Egypt alone nor in the sight of our fathers only has the Lord our God worked great deliverances, but in our time also and in all the lands of our dispersion. For has there been, since the days Israel went forth from Egypt, so wondrous a redemption as our own eyes have beheld?

Has it ever been known in all the time since God created man upon the earth that a people should be torn from its land, plunged into exile and yet continue to live?

Congregation: And not for one year merely, nor for one generation, but for nineteen long centuries.

Rabbi: And not under circumstances of ease, security and the world's esteem;

Congregation: But in despite of humiliation and homelessness, of ghettos, inquisitions, pogroms, Jew badges, gas chambers and crematoria.

Rabbi: Has there been such a thing as this from one end of the heaven to another, that a people shall so long be mindful of its lost land? How long may be expected that anything shall be remembered of men? A generation? A century? A thousand years? Yet two and a half millenia ago the fathers of this people swore never to forget Zion and Jerusalem.

Rabbi, Cantor or Choir: Psalm 137: 1-3.

על נהרות בבל שם ישבנו גם בכינו בזכרנו את ציון :
על ערבים בתוכה תלינו כנורותינו :
כי שם שאלונו שובינו דברי שיר ותולדו לנו שמחה שירן לנו משיר ציון :

Congregation in unison:

"By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps.
For there they that led us captive
Asked of us words of song,
And our tormentors asked of us mirth:
'Sing us one of the songs of Zion.'

"How shall we sing the Lord's song
In a foreign land?
If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I set not Jerusalem
Above my chiefest joy."

Rabbi: Having sworn so, they did not forget.

Congregation: They did not permit themselves to forget.

Rabbi: They reminded themselves in prayer, morning, afternoon and evening.

Congregation: In the grace they recited each time they had partaken of food.

Rabbi: They arose at midnight to mourn over Zion's desolation.

Congregation: They afflicted their souls in its behalf each ninth day of Ab.

Rabbi: For remembrance's sake they left unfinished one square cubit of one wall of their dwelling places.

Congregation: And when they died grains of dust from the land of Israel served as their pillow and were strewn upon their faces.

Rabbi: They remembered not only through darkness, storm and trial when the places of their sojourning were bleak and inhospitable.

Congregation: But equally in hours of sunlight and tranquility when nothing would have been easier than to forget.

Rabbi: To their remembrance many gave voice, but none more eloquently and fervently than he who sang:

Rabbi, Cantor or Choir:

יפה נוף משוש כל הארץ הר ציון ורכתי צפון קרית מלך רב :

Congregation in unison:

"O city of the world, with sacred splendor blest,

My spirit yearns to thee from out the far-off West.
 A stream of love wells forth when I recall thy day,
 How is thy temple waste, thy glory passed away!
 Had I an eagle's wings, straight would I fly to thee,
 Moisten thy holy dust with wet cheeks streaming free.
 Oh, how I long for thee! Albeit thy King has gone,
 Albeit where balm once flowed, the serpent dwells alone.
 Could I but kiss thy dust, so would I fain expire,
 As sweet as honey then, my passion, my desire."

Rabbi: And even as Judah Halevi remembered, thus did others both before and after him, no less acquainted than he with ease, elegance and security in the lands of their sojourning. Not only those who were men of fame, but others of all times and lands, nameless and unsung, performed this twofold wonder of living on though death seemed inexorable and remembered when it would have been comfortable to forget.

THE PROMISE

Rabbi, Cantor or Choir: Psalm 115:1.

לא לנו יי לא לנו כי לשמך תן כבוד על חסדך על אמתך :

Congregation:

Not unto us, O Lord, not unto us,
 But unto Thy name give glory
 For Thy mercy, and for Thy truth's sake.

Rabbi: Save that Thy presence, our God, had gone with us, save that our fathers of old had heard Thy voice at Sinai, speaking from the midst of the fire but continuing in the ears of the generations, a "voice that did not cease," save that all through our exile we possessed Thy Torah for strength and light. . . .

Congregation: Surely, the proud waves had engulfed us, we had been utterly lost, we had long since been cut off from hope, dry bones, unable to rise again.

Rabbi, Cantor or Choir:

ברוך שנתן תורה לעמו ישראל בקדושתו :

Congregation: Blessed be He who in His holiness gave the Torah to us, His people Israel, and so implanted eternal life within us. Amen and Amen.

Rabbi: And blessed be He who by the mouth of His prophets uttered promises of deliverance whereby we were stayed and strengthened through all the weary centuries.

Congregation: Blessed be He who having spoken has now fulfilled, all of His words being truth and righteousness, not one of them turning back empty.

Rabbi: For thus did the Lord God declare unto us by the mouth of Isaiah, His servant.

Cantor: Isaiah 40:1-5.

נחמו נחמו עמי יאמר אלהיכם :

דברו על לב ירושלים וקראו אליה כי מלאה צבאה כי נרצה עונה כי לקחה
מיד יי כפלים ככל חטאתיה :

קול קורא במדבר פנו דרך יי ישרו בערבה מסלה לאלהינו :
כל גיא ינשא וכל הר וגבעה ישפלו והיה העקב למישור והרכסים לבקעה :
ונגלה כבוד יהוה וראו כל בשר יחדו כני פי יי דבר :

Rabbi:

Comfort ye, comfort ye My people,
Saith your God.

Congregation:

Bid Jerusalem take heart,
And proclaim unto her,
That her time of service is accomplished,
That her guilt is paid off;
That she hath received of the Lord's hand
Double for all her sins.

Rabbi:

Hark! one calleth:
'Clear ye in the wilderness the way of the Lord,
Make plain in the desert
A highway for our God.'

Congregation:

Every valley shall be lifted up,
And every mountain and hill shall be made low;
And the rugged shall be made level,
And the rough places a plain;
And the glory of the Lord shall be revealed,
And all flesh shall see it together;
For the mouth of the Lord hath spoken it.

Rabbi: And thus did He foretell further by the mouth of Jeremiah, man of
sorrow, but of solace also.

Rabbi:

Thus saith the Lord:
A voice is heard in Ramah,
Lamentation, and bitter weeping,
Rachel weeping for her children;
She refuseth to be comforted for her children,
Because they are not.

Congregation:

Thus saith the Lord:
Refrain thy voice from weeping,
And thine eyes from tears;
For thy work shall be rewarded, saith the Lord;
And they shall come back from the land of the enemy.

Rabbi:

Is not Ephraim a darling son unto Me?
Is he a child that is dandled?

Congregation:

For as often as I speak of him,
I do earnestly remember him still;
Therefore My heart yearneth for him,
I will surely have compassion upon him, saith the Lord.

THE FULFILLMENT

Rabbi, Cantor or Choir: Deut. 4:35.

אתה הראת לדעת כי יי הוא האלהים אין עוד מלבדו :

Rabbi: Unto thee it hath been shown that thou mightest know that the Lord He is God; there is none else besides Him.

Congregation: Aye, unto us it has been shown, our eyes have seen it

Rabbi: The fulfilling of the word of His messengers, the prophets.

Congregation: The opening of graves, a doomed people arising to life, to light, to youth.

Rabbi: The blossoming of a desolate land.

Congregation: The victory of the few against the many, of the unarmed against the might.

Rabbi: The gathering in of the exiles.

Congregation: Their being borne aloft as on eagles' wings.

Rabbi: We, even we are witnesses, even as were our forefathers in their going forth from Egypt, to a mighty deliverance wrought with trials and signs and wonders, with wars and a mighty hand and an outstretched arm and great terrors.

Congregation: Unto us it has been shown; we have seen it with our own eyes.

THE THANKSGIVING

Rabbi: Then let us praise Him who wrought these things for us, but for our fathers and children also.

Congregation in unison:

It behooves us to give thanks and praise, to laud, glorify, extol, revere, bless, exalt and praise Him who wrought all these wonders for our forefathers and for us. He has brought our people forth from slavery to freedom, from sorrow to joy, from mourning to festivity, from darkness to great light, from bondage to liberation. Therefore let us sing forth before Him a new song: Hallelujah!

Cantor and Choir: Psalm 118: 1-4.

הודו ליי כי טוב כי לעולם חסדו :

יאמר נא ישראל כי לעולם חסדו :

יאמרו נא בית אהרן כי לעולם חסדו :

יאמרו נא יראי יי כי לעולם חסדו :

Rabbi and Congregation responsively:

מן המצר קראתי יה ענני במרחב יה : יי לי לא אירא מה יעשה לי אדם :
יי לי בעזרי ואני אראה בשנאי :

טוב לחסות ביי מכטח באדם : טוב לחסות ביי מכטח בנדיבים :
כל גוים סבכוני בשם יי כי אמילם : סכוני גם סכוני בשם יי כי אמילם :
סכוני כדברים דעכו כאש קוצים בשם יי כי אמילם : דחה דחיתני לנפל ויי
עזרני : עזי וזמרת יה ויהי לי לישועה : קול רנה וישועה באהלי צדיקים ימין
יי עשה חיל : ימין יי רוממה ימין יי עשה חיל : לא מות כי אחיה ואספר
מעשה יה : יסר יסרני יה ולמות לא נתנני : פסחו לי שערי צדק אבא במ
אודה יה :

זה השער ליי צדיקים יבאו בו :
אודך כי עניתני ותחי לי לישועה :
אכן מאסו חבונים היתה לראש פנה :
מאת יי היתה זאת נפלאות בעינינו : זה היום עשה יי נגילה ונשמחה בו :
אנא יי הושעה נא אנא יי הצליחה נא :

Out of my straits I called upon the Lord;

He answered me with great enlargement.

The Lord is for me; I will not fear;

What can man do unto me?

The Lord is for me as my helper;

And I shall gaze upon them that hate me.

It is better to take refuge in the Lord

Than to trust in man.

It is better to take refuge in the Lord

Than to trust in princes.

All nations compass me about;

Verily, in the name of the Lord I will cut them off.

They compass me about, yea, they compass me about;

Verily, in the name of the Lord I will cut them off.

They compass me about like bees;

They are quenched as the fire of thorns;

Verily, in the name of the Lord I will cut them off.

Thou didst thrust sore at me that I might fall;

But the Lord helped me.

The Lord is my strength and song;

And He is become my salvation.

The voice of rejoicing and salvation is in the tents of the righteous;

The right hand of the Lord doeth valiantly.

The right hand of the Lord is exalted;

The right hand of the Lord doeth valiantly.

I shall not die, but live,

And declare the works of the Lord.

The Lord hath chastened me sore;

But He hath not given me over unto death.

Open to me the gates of righteousness;
I will enter into them, I will give thanks unto the Lord.
This is the gate of the Lord;
The righteous shall enter into it.
I will give thanks unto Thee for Thou hast answered me,
And art become my salvation.
The stone which the builders rejected
Is become the chief corner-stone.
This is the Lord's doing;
It is marvellous in our eyes.
This is the day which the Lord hath made;
We will rejoice and be glad in it.
We beseech Thee, O Lord, save now!
We beseech Thee, O Lord, make us now to prosper!
Blessed be he that cometh in the name of the Lord;
We bless you out of the house of the Lord.

Congregation rises.

Rabbi, Cantor and Congregation in unison:

Rabbi, Cantor and Congregation in unison: ברוך אתה יי גאל ישראל

Blessed be Thou O Lord our God King of the universe who redeemed our forefathers from Egypt and has redeemed Israel in our own day from dispersion and exile. Blessed art Thou O Lord the redeemer of Israel.

Rabbi: So, O Lord our God and God of our fathers, may it be our privilege to achieve and witness yet other deliverances, of the spirit and of the body, of Israel and of the peoples of the world.

Congregation: Such deliverances as the returning of Thy presence unto Zion, the emancipation of all the sons of man from all their servitudes and the establishment of Thy Kingdom of universal freedom, justice and peace on earth.

Rabbi, Cantor and Congregation in unison:

Blessed art Thou O Lord our God King of the Universe who hast preserved us in life and kept us and enabled us to reach this season.

SERMON

CONCLUSION

ALENU (Adoration)

KADDISH

CLOSING HYMNS (Hatikvah, Star Spangled Banner or other)

BENEDICTION

Additional copies may be secured at 10¢ each from

SYNAGOGUE COUNCIL OF AMERICA

110 West 42nd Street • New York 18, N. Y.

BRyant 9-2647

5 Dec 52

1.) Difficulty of making a Decision to Rebel

- a.) Land under conquest
- b.) Not easy to rebel vs.
superior force
- c.) You think of the consequences -
i.e. women + children held
as hostages in villages
- d.) You rationalize - perhaps
Things will get better -
perhaps the enemy will fall
of his own weight -
perhaps you can practice your
religion in secret, Thus
preserving your principles, etc.

BUT THEN YOU "BRING
COURAGE TO DECISION", + REBEL
Read 1 Mac. 2: 19-28

2. It Takes Courage to make a Decision - and it takes Courage to fight it Through, once you are committed to war.

3. But it also takes Courage to preserve in peace what you win in war.
a.)

3. What Do You Win by War?
Only an opportunity - to be free. You have to exploit that opportunity in peace. CHANUKAH - REDEDICATION

4. It takes a different Kind of Courage in peace:
a.) Courage of perseverance

b.) Courage to ~~the~~ teach
and not become cynical

c.) Courage to be dedicated

Though undramatic ^{war is} over, each
battle must still

d.) All This adds up to be sustained.

courage of the spirit as
well as of the sword-arm.

5. Courage of the Spirit
enables people to preserve the
spiritual values.

a.) Quakers

b.) What Walter Rattana's
mother did, required
courage of the spirit

a. Rabbi Baron's ~~Foster~~ Torah Fund
preserves spiritual values -
by aiding the spirit of culture
& learning. This is a Maccabee
fight on a peaceful front.

7.) A minister asked me why we Jews, who extol peace, celebrate with such fervor a holiday of war. "After all, Chanukah is a military victory."

But we must transcend this concept, and spiritualize it, to draw out of it its ethical + moral meaning.

The Maccabean victory was important only because it gave us the freedom to continue our religious living.

So, if we neglect the things of the spirit, the learning, the culture, the high morality, we are betraying the very cause for which the fight was fought.

Zechariah 4:6 - Not by might, nor by power, but by my spirit, says the Lord of hosts.

Do a sermon on Walter Rathenau: Contradictory Genius

By ALFRED WERNER

THIRTY years is a long time—yet I remember distinctly a certain day in the summer of 1922 when my father came home early from his law office, looking pale as death. He laid an *Extra-Ausgabe* (special newspaper edition) on the table, remarking gloomily: "They've killed him." Mother, glancing at the headlines, shrieked: "Rathenau!" and sank back in the chair.

An Assassination That Foreboded the Totalitarian Era

People in Central Europe, who were politically astute realized that the shots fired in Berlin's Koenigsallee had not only killed Germany's Foreign Minister, but had also caused a break in the artificial dam supposed to check what is now called totalitarianism. The shots that riddled Doctor Walther Rathenau announced to the world that the hard-won peace was a farce, and that the vanquished of yesterday—the German chauvinists who had plotted to kill Rathenau—were ready to take over Germany and "tomorrow the world." Nervous and upset, Europe's statesmen committed one blunder after another. The Ruhr District was occupied by the French, and this action offered a splendid opportunity to German chauvinists to rally all patriots under their flag in protest against this deed. In Italy, the king believed he could pacify Mussolini by requesting him to form a government. In Germany, many people asserted that the Weimar Republic was doomed—and were surprised to find its agony lasting a full decade.

There are good reasons for remembering Rathenau at this moment. Once again a war seems to have been fought in vain; once again Germany—even a Germany that is split into two parts—is ready and willing to dictate its concepts to the world. But there is no Rathenau to lead it—

and to be assassinated because of his success in leading the country out of her moral and economic isolation. Neither are there enough Jews left in the Reich to enable Jew-haters to use anti-Semitism as an excuse for ridding the country of "undesirable" statesmen of Rathenau's type. Yet the thesis that he propounded, that Germany could be saved through "unpolitical politics" alone, and that economic considerations should always be favored above the political, has remained unchallenged to this day.

On June 24, 1922 Rathenau left his villa in the suburb of Gruenwald, southwest of Berlin, for the Foreign Office. Having been verbally attacked for months in the vilest way by the rightist opposition, he had resolved that very day to tender his resignation. His car was followed by another, from which several young men fired pistol shots at the Foreign Minister, and threw hand grenades into his car. The murderers were young men between sixteen and twenty-five. Four of them were captured and imprisoned, two committed suicide when they found themselves surrounded by police. They were not, it seems, Hitler or Goering types. They were not cynics, but the confused and misled products of a brutal era which bore in itself the germs of total moral destruction. Ernest von Salomon, who was connected with the plot, though he did not sit in the assassins' car, became famous as a writer after his release from jail. In his autobiography, *The Outlaws*, he candidly admitted that Rathenau was killed for the very reason that his foreign policy had benefited Germany, and thus threatened to ruin the nationalists' and militarists' chance of return to power. In a more recent book, *The Questionnaire* (shortly to be published in English by Doubleday) he grudgingly pays tribute to Rathenau's

With step assured;
Awake the sleepers . . .

Stubborn

Strong

Stiffnecked

Halutzim . . . come forth, where not a blade of
grass has touched a thousand years . . .

Sons of generations of bowed Jews . . .

Fearing any uniform and ruffian, starting at the barking of a neighbor's dog:

Jews who wiped the spittle from their faces

Arising!

With the valor of your blood

Fire a generation . . .

Brook the sun's full splendor with an upward look;

Pause and be glad.

Come Jew . . . gather in monstrous conspiracy and lance the earth . . .

Gather the bowels of Hell;

Provide the human fertilizer . . .

The human marrow for seed . . .

The human hand for plow;

The human soul to irrigate . . .

A parched land

But more so, a people . . .

Shreds of reddened earth laden with blood and fire . . .

Give glory to the extractions of sustenance from soil . . .

For you

For the generations

so that

the blade of grass may grow

no more,

no less;

The blade of grass

Bearing away the desert, the Negev,

To a leafy canopy,

Unlocking its ageless mysteries

to the hoary-headed men of Judaea . . .

The brightness of Zion's skies . . .

The dew of youth still lodged in their looks.

flickering, trembling and expiring,

To reach a millennium

Mating

Earth without man

and man without earth!

BERTRAM ROSENBERG was formerly program director of the American Zionist Youth Commission.

genius, and even begs the reader to believe that the Minister was killed for important political reasons, not on account of racial bias.

The Story of a Repentant Assassin

More important for us, however, in our attempts to understand Rathenau as well as those who destroyed him, is a report that was published in the *Atlantic Monthly* several years ago. During the last war the commanding officer of a French Foreign Legion unit stationed in North Africa, a certain Ernest Tessier, happened to learn that the name of one of the Legionnaires was Rathenau. He asked him whether he was related to Walther Rathenau. It turned out that the soldier, a German refugee, was indeed a nephew of the statesman. Furthermore, the officer who had asked the question was none other than Ernst Werner Techow, one of the men who had assassinated Rathenau. A mere youngster in 1922, Techow, who stemmed from a respectable family and had been misled by older men to participate in the atrocious deed, was sentenced to a very long prison term, but was released in 1927. Thereupon he joined the Foreign Legion and served in it all over the French Empire.

The astonishing part of the story was this: Techow, or Tessier, as he later called himself, had changed from a Jew-hater into a Jew-lover. He who had been led to believe that Rathenau needed to be killed because he was a Jew and because the Jews were Germany's misfortune, eagerly studied Jewish literature and history, read and spoke Hebrew, and counted many Jews among his friends. In Marseilles' refugee circles he was known as the "one-man relief committee," for he did everything in his power to assist refugees from Nazi oppression. On the Tunisian front he captured twenty-four Nazis by shouting orders in German to them.

What caused his extraordinary change of mind was a letter which Frau Mathilde

Rathenau, the victim's eighty-year-old mother, had written to Frau Techow, his mother:

"In grief unspeakable, I give you my hand, of all women the most pitiable. Say to your son that in the name and spirit of him he has murdered, I forgive him even as God may forgive, if before an earthly judge he make a full and frank confession of his guilt, and before a heavenly one repent. Had he known my son, the noblest man earth bore, he had rather turned the weapon on himself. May these words give peace to your soul.

Mathilde Rathenau."

Rathenau an Unhappy Genius

Though this praise of a man came from his mother, it was hardly exaggerated. Rathenau was an unusually gifted man who was able to make wise use of the fortune he inherited. His father was the founder of the powerful *Allgemeine Elektrizitätsgesellschaft*, and had introduced Edison's incandescent lamps to the whole of Germany. The younger Rathenau held a leading position in the direction of eighty-six German and twenty-one foreign enterprises; he was so immensely wealthy that "neither he nor his advisers knew the exact size of his fortune." But these advantages of birth did not mean much to one who did not care for luxury; he probably would have attained a high rank in letters and society by the power of his tremendous intellect even if he had been born the son of a proletarian.

He had studied at several universities and was equally successful as an industrial organizer, a technological inventor, and a man of letters. One of his numerous books, the long and difficult philosophical treatise, *Von Kommenden Dingen*, was a best-seller in Germany, and was translated into twenty foreign languages, including English (*In Days to Come*). Rathenau was an excellent orator, and before he had been appointed Minister, the lead-

ing figure at all international conferences, where he represented German industry, speaking English like an Oxford graduate, French like a Parisian, Spanish like a Castilian. Last, but not least, he had an imposing presence.

I should like to quote from one of his most ardent panegyrists, the late Stefan Zweig:

"Although every minute of his day was allocated, he was ready to turn from one subject to another without the least effort, for his mind was always on the alert, an instrument of such precision and rapidity as I have never seen in anyone else. He spoke fluently, as if he were reading from an invisible page, and yet each individual sentence was so plastically and clearly formed that, had it been taken down in shorthand, his conversation would have been a perfect exposition, ready for the press. . . . His memory never failed him, and he required no special preparations for any subject. . . . In the presence of his calm, deliberate, and clear-thinking objectivity, one felt stupid, faultily educated, uncertain and confused."

Yet this unusual man was rarely, if ever, happy. He had no close friends and remained a bachelor until his death at the age of fifty-five. All his love was devoted to Germany—yet he was hated by the Right, mistrusted by the Left, and more respected than really loved by the democratic Center. His enemies in all camps mocked at the "Jesus in evening dress," the "parlor Socialist," but it is a fact that he was the only leading industrialist in Germany who was opposed to war (though, incidentally, he was compelled to play a most important role in World War I as an organizer of the war economy). He had seen the war coming, had warned of "the insane way we flaunt our wealth . . . the empty, sabre-rattling speeches . . .," and had proposed international disarmament and economic cooperation within a sort of United Nations of Europe—in vain. The war broke out

and while Germans screamed in delirious excitement, Rathenau wrung his hands in despair.

What came afterwards hardly satisfied this ethical thinker. While he was no Marxist, Rathenau, the millionaire, envisaged a socialism that would thoroughly change man. "It was no revolution," he wrote bitterly of 1918, "it was simply a collapse." The so-called revolution produced "bourgeois measures, an old-fashioned republican constitution, and so forth; ideas and deeds it did not produce." He found not even a trace of revolutionary zeal among the Social Democratic leaders of the German Republic. Foreseeing a dictator like Hitler, he prophesied: "Another year of this miserable state, an energetic leader of the counter-revolution—and the emasculated nation obeys him."

His tenures of office—as Minister of Reconstruction in 1921, and as Foreign Minister in 1922—were too short for him to put his ideas into practice. Besides, seventy to eighty per cent of the nation were against him, partly because of his affiliation with the small *Deutsche Staatspartei* (a genuinely democratic party which he had founded together with the editor, Theodor Wolff, and—of all people—Hjalmar Schacht), partly for anti-Semitic reasons, and partly because they were duped by the unceasing flood of rightist propaganda. It is a miracle that he had even a modicum of success under these circumstances. At Wiesbaden he negotiated a pact with the French Minister, Loucheur, which, if the French industrialists had been less greedy, would have paved the way for an economic agreement between Germany and France, and a peaceful settlement of the war reparations question. But this was the last thing the German nationalists wanted; they preferred to use German resources for rearmament, for a "second round," rather than for the fulfilment of a contract. At Rapallo, Rathenau signed a treaty with Soviet Russia with the sole

aim of establishing a real state of peace between the two nations. Yet this pact was attacked by the Rightists as an attempt to "bolshelize" Germany.

Rathenau's Attitude to the Jewish Problem

By a strange irony, this very man who was first politically strangled, then physically annihilated by self-styled nationalists, was in truth more patriotic, more pro-German in the very core of his being than any Teutonic German could ever be. But his was a thwarted love from the moment he learned, as a high school boy, that the gymnastics club of his *Königliches Wilhelms-Gymnasium* did not admit Jewish boys. During his year's service in the cavalry he was not promoted, although he was an efficient soldier. "In the youth of every German Jew there is a moment," he wrote many years later, reviewing the past, "which he remembers with pain as long as he lives—when he becomes, for the first time, fully conscious of the fact that he has entered the world as a citizen of the second class, that no amount of ability or merit can rid him of his status. . . ."

His earliest reaction to the anti-Semitism he encountered was self-hatred. There was a time when he would gladly have changed places with any blue-eyed, fair-haired Prussian lieutenant, the type he trusted so completely, and to which, ironically, his youthful murderers belonged. It was this feeling that caused him to write his first essay, "Hear, O Israel," that appeared in Maximilian Harden's magazine, *Die Zukunft*. In this regrettable piece—which was to disgust him sorely in later years, for it was frequently used by anti-Semites for their own purposes—Rathenau, anticipating Goebbels, declared that the marvelous blond Aryan race of the North was menaced by the dark people of the South, among which, unquestionably, he counted the Jews. He believed, however, that races could be merged. Peaceful relations between Ger-

mans and Jews were possible, he held, but only if the latter completely discarded racial qualities that had proved repugnant to their fellow-countrymen: "The goal of this process should not be imitation Germans, but Jews bred and educated as Germans."

It is not widely known that in a number of letters that were exchanged between Theodor Herzl, then editor of the *Neue Freie Presse*, and Rathenau, in 1901 and 1902, "Hear O Israel" was discussed by the two men who assumed diametrically opposed positions. Herzl admitted that he was "greatly annoyed" by the essay: "Your premises are also mine, but you have arrived at a really shattering conclusion." Herzl meant that he, too, was anxious to see a regeneration of the Jewish people, but he did not share Rathenau's and Harden's enthusiasm for a full-fledged assimilation as the best solution. In one letter of 1901 addressed to Rathenau, he tries to explain Zionism as a humanist movement: "You may be surprised, but it is completely indifferent to me whether you are a Jew or a Christian. Am I a maniac? I can imagine a Christian becoming a Jew to assist in the glorious project. I know a few such men." After describing a Swiss engineer who had embraced Judaism and gone to Palestine to assist in hydrotechnical research, Herzl addresses himself directly to Rathenau: "A man like you . . . ought to be drawn to our flag. It is perhaps a tattered flag, and there are more beautiful flags, of gold and silver. But whither can one march under them? We should transform technical progress into human values, and thereby convert the name of abuse, 'Gueux' ['beggar,' a reference to the Dutch rebels who fought against Philipp II, and now applied by Herzl to the Jews] into an honorable appellation."

More letters on the subject were to follow, but Rathenau remained cool. His last letter to Herzl stated: "From Eretz Israel, I must confess, I am still very remote. But I am not an enemy, and

nothing would delight me more than to learn your weighty and eloquent arguments *ad aures*. Is there no hope of your coming to Berlin?"

This letter was written in December 1902. The two outstanding men were not fated to see each other. Herzl might have succeeded in swaying Rathenau over to his views, but 1903 was a year of incessant work for Herzl, and in the following year he succumbed to the sickness from which he was not to recover.

Rathenau had two more decades to live, in which he could have changed his views. Yet, unwilling to recognize the Jews as a nation, he remained opposed to Zionism till his death, although in 1921 he took a statesman's interest in Palestine, and even planned to visit the country. While his admiration for the "blond beast" did not diminish, he became more critical of the Junker caste, as he grew older. At the same time, his opposition to the anti-Semites stiffened. He had the confidence of Emperor Wilhelm II, who entrusted many important missions to him, and he could have secured a Cabinet position had he renounced Judaism. But he refrained from conversion because, as his biographer, Harry Count Kessler explains, "it would have been a contemptible thing to purchase material advantage at the cost of conversion," and because he did not like so to "countenance the wrong done to the Jews." In the same spirit, he answered a nobleman, Count von Trutschler-Falkenstein who, in 1917, dedicated to him a pamphlet, suggesting that the "Jewish problem" might best be solved by a conversion of the Jews to Christianity. Rathenau, however, replying in another pamphlet, dissuaded the Jews from mass conversion. The Jews should include Jesus among their spiritual leaders—just as they included Spinoza—and they should pay homage to the New Testament which, after all, was a product of the Jewish spirit. But they should not join the Church, and the Germans, for their part, should be tolerant toward

a religion that is neither contrary to reason nor to morality, but actually the mother of Christianity.

Rathenau's Religious Attitude

Slowly but systematically he changed from a virtual anti-Semite to a panegyrist of Israel's mission among the nations. When, in 1919, a young Prussian lieutenant, Hanns Breisig, a product of the Junker militarism, bared to Rathenau his dislike of Jews and Judaism, the philosopher looked directly into his enemy's eyes and aimed:

"... We have not yet fulfilled our mission. Do you know why we Jews were born into this world? In order to call every human being to Sinai. You don't want to go there? Well, if I don't call you, Marx will. If Marx doesn't, then Spinoza. If not Spinoza, Christ will summon you."

Added is an admonition, addressed not only to the obscure Prussian officer, but to the entire German people:

"You wish to die for the sake of the old system? But you will live for the sake of a new world. And this world is very simple. ... *Kol Yisrael* is responsible for all human beings. But this Israel comprises everyone created after the image of God, including yourself, and your Colonel, and your orderly, and me—all of us."

It seems surprising for an engineer and industrialist to be so profoundly concerned with theological problems. But the same man who specialized in chemical engineering and enriched science by discovering a method for the production of chlorine and alkali by electrolysis; who headed a company that employed 70,000 workers; who was in charge of Germany's war time economy; this same man found solace in reading the Prophets and the Gospels, Spinoza, Fichte, and the Hasidic books by Martin Buber. It is odd to think that the following statements, which might have been penned by

Spinoza, or by Baal Shem Tov, were written by a man of the world who spent most of his life at conference tables and in railroad cars:

"The picture which each man has of the world is the measure of his soul. . . . Many are born with a soul; all can attain one. . . . The soul is the image of God. . . . The soul is disinterested, the intellect is the slave of purpose. . . . The soul derives its nourishment from the urge to live, the intellect from fear of death."

It was a deeply religious man whom Techow and his associates murdered thirty years ago. Among Germany's political leaders, there was none like Rathenau before him, and there have been none since. Whatever mistakes he may have made, he was filled with a burning desire to transform Germany into a truly democratic state, living in peace with the rest of the world. Yet he was not appreciated by those whom he considered to be his people—the Germans. Rathenau's body was borne through the assembled Reichstag to the measures of the funeral march from Wagner's *Twilight of the Gods*, with old Frau Rathenau sitting in the former Imperial Lodge, and behind her Professor Einstein. When we in Europe read of the elaborate funeral ceremony, we could not help feeling that all served merely to disguise the guilt of quite a number of Germans. In 1922, a memorial tablet was placed on the spot where Rathenau was assassinated; it was removed in 1933, and restored after World War II. It now bears the following inscription:

"The Liberal Democratic Party of Germany in memory of Walther Rathenau, Reichs Foreign Minister of the German Republic. He was felled on this spot by a murderous hand on June 24, 1922. The well-being of a people comes only from its inner life, from its soul and spirit. October 1946."

It remains to be seen how long this new tablet will remain to pay homage to that rare man who had once summed up his Credo by saying:

"The World is in need of a Kingdom of Man which shall be the image of the Kingdom of God; the Kingdom of Man is the Kingdom of Freedom and Justice."

* * *

An elderly gentleman, M. Weiner of Tel Aviv, recently recalled some meetings with Rathenau (*Mitteilungsblatt of Irgun Oley Merkaz Europa*, June 27, 1952). A Hebrew teacher by profession, Weiner, in November 1903, answered a *Berliner Tageblatt* ad — and thus met Dr. Rathenau, who wished to study Hebrew. At Victoria Street he was ushered into the waiting room—a veritable picture gallery—by a man servant in white livery, but the study, where he was received by Rathenau, was of the utmost simplicity.

Weiner remembers Rathenau as a tall, slender man with kindly eyes, who was deeply interested in the progress made by Rothschild's agricultural colonies in Palestine. Rathenau came from a Jewish home. While far from Orthodox, his parents were not indifferent to the Jewish plight, and the family contributed their share towards helping refugees who fled to Berlin from pogrom-ridden Tsarist Russia.

Rathenau had an excellent mind, and made quick progress in Hebrew. After a few lessons he cordially shook Weiner's hand, saying: "*Ani sameah lilmod Ivrit*" ("I am happy to learn Hebrew").

In 1915, with members of the high aristocracy and the Imperial Court present, he delivered the oration at the funeral of his father. He concluded his speech with the words: "Now I bless you in the name of our Fathers, with the blessing of Moses: *Yevarekekah*."

ALFRED WERNER is well known as a writer for many Anglo-Jewish publications.

Literature and the Arts

A Sculpture Exhibition of Biblical and Jewish Themes

IF painting and sculpture were the only two visual art mediums by which the Bible could be interpreted to large masses as in the earlier centuries, this sculpture exhibition at the Jewish Museum of the Jewish Theological Seminary would be regarded as an important event in our city. If the Bible were once again truly the main source of our daily inspiration, the artists working with Bible themes would be considered as highly essential to our civilization. There was a time when sculptors, or painters, unveiling their works based on some Bible theme, attracted an entire populace to their creations. Unfortunately for all concerned, these two older of the fine arts have been superseded by the newer mechanized art mediums which continue to dominate and influence the lives of the masses. The cinema, the radio, the printing press and video have revolutionized the tastes, the thinking and the feeling of the millions. There is no doubt that, through these newer art mediums, the Bible has been distributed over a tremendously wider area than ever before. This sculpture exhibition can hardly compete with the newer visual mediums in attracting the millions, although, in its modest presentation, it has its own significant value in a world of competitive clamor.

The Bible has been and still is a great unifying force in the world in spite of the conflicting camps differing in its interpretations. It has always generated a vital motivating power in human achievement. The great masters of the Renaissance may have studied their esthetics with the Greeks but many of these and other artists, before and after them, have been spiritu-

ally inspired by the Bible. In the art world of today, the Bible is indifferently conceded to be a great book—one among other great books, although something of a "Museum" piece. In its stead we see the phenomenon of painters and sculptors creating strange, new, noncommunicative art works in many new cults of the ego. The masses neither understand these works nor the highly personalized languages that these talented individuals have created to express their esoteric thoughts and emotions. And so, to a large extent, the masses have flocked to the newer visual art mediums where, at best, they can pamper their own egos. However, there are still a few artists, as this exhibition testifies, who are occasionally moved by a passage or a hero of the Bible.

In the exhibition at The Jewish Museum there are twenty artists exhibiting thirty-three pieces of sculpture. They are all members of the National Sculpture Society and come from different religious backgrounds. As a group they have all, at times, been inspired either by the Bible or some phase of Jewish life, since there are works in this show that are not based on the Bible. Evidently the curator was not able to obtain enough Bible theme pieces from modern sculptors to fill his single room and had to resort to extraneous pieces such as a portrait bust of the "Most Noble Marquis of Reading" by Malvina Hoffman, "Armenian Jew" by the same artist; a portrait bust of "Spinoza" by Adolph Block; three or four pieces of Jewish subjects by Moissaye Marans and, among others, "Two Polish Jews" by Walter A. Sinz.

Among the Bible theme pieces there are five pieces entitled "Prophet," but

"HE BROUGHT COURAGE TO DECISION"

December 5

1 Macc 2:34

I Think the Maccabean
victory was splendid.

It was certainly a legitimate war,
if war ever is.

If it weren't for Judaism might
have been lost.

We are fortunate that the times
produced the men - The challenge
was accepted by a family of strength.

But, was it only the war which
saved Judaism?

A Syrian minister asked me why
we celebrate this military victory.
Isn't that out of keeping for us.

as the people of peace?

One sword of peace
which keeps us alive as
much as the Moroccan sword
of war is our culture, learning,
scholarship, study.

Let them these even military
history & survival should be
inadequate & insufficient.

With these military operation
makes sense as the a previous
step necessary for freedom & independence,
under which we can flourish spiritually
& culturally.

Do we have the freedom to be
ignorant? ^{7 questions} No

To be neglectful of it? No

To be indifferent to it? No

Baron's Torah Fund is
a good thing in support of
learning

Attending adult institute is
good thing

Organizing home study groups
is good thing. I will help
any group of 10 that wants to
get started. I'll set them on the way,
etc.

Alman

Dec.

AMERICAN JEWISH
ARCHIVES

tie

Baron's

Torah Fund up
with Chanukah.

What about
spiritual &
cultural
survival?

AMERICAN JEWISH
ARCHIVES





The Temple Bulletin

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

Vol. 20, No. 7

December 10, 1952

Kislev 22, 5713

Sabbath Services

Friday Evening, December 12, 8 o'clock

FIRST NIGHT OF CHANUKAH

AMERICAN JEWISH
ARCHIVES

Rabbi Herbert A. Friedman

will read a Chanukah narration
of his own composition

Cantor Sol Altschuller

will lead a 100 voice Choir
of Wisconsin State College in the oratorio

"JUDAS MACCABEUS"

CANDLE-LIGHTING CEREMONY

Friday Evening, December 19, 8 o'clock

Rabbi Herbert Friedman

will speak on:

"THE CZECH TRIALS"

Saturday Morning Services

11:30 o'clock

THE TEMPLE BULLETIN

Published by
Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960

Affiliated with Union of
American Hebrew Congregations

Herbert A. Friedman Rabbi
Samuel Hirshberg Honorary Rabbi
Joseph L. Baron Rabbi Emeritus
Sol Altschuller Cantor
Herman Weil Director Religious Ed.

OFFICERS

B. F. Saltzstein President
Edward R. Prince Vice-President
Charles L. Goldberg Treasurer
Lillian Friedman Executive Sec.

Kaddish List

(Taken from Memorial tablets)

December 12

Anna Abeles
Hattie P. Eppstein
Ethel Davidson Feld
Judith Harriet Feld
Rosa Poss nee Fanta

December 19

Theodore Rice Cohen
Gretchen Frank
Bertha S. Polacheck
Rosalia Sandels
Caroline Strauss

In Memoriam

ERNST A. BRAUN
SAM FRIEDMAN
SARAH FRIEDMAN
LEO MANN

SERMON NOTES

"Judas Maccabeus"

Oratorio and Narration

December 12

The composer Handel wrote a great oratorio in the 18th century about the Maccabean war. Cantor Altschuller, with the help of Mr. Merion Johnson of Wisconsin State College, has prepared a chorus of 100 young students to sing parts of this oratorio. The music is quite stirring, and the rendition will be excellent.

I have prepared a narration of the Chanukah story, which will be interspersed with the music. At various points in the narration, we will have arias, duets, and choral numbers. The narration and music flow as a continuous whole, so that the story is told in words and music. It is the first time this is being done in our Temple.

Before this program is presented, the Temple will be darkened for the traditional candle-lighting ceremony. The great Menorah will be lighted with appropriate prayers and blessings. We will try to make the first night of Chanukah as meaningful as possible.

H.A.F.

"The Czech Trials"

December 19

The world has been shocked in the past few weeks by the purge trials in Czechoslovakia. And the Jewish world in particular has noticed with special apprehension the anti-semitic and anti-Zionist overtones. Eleven of the fourteen defendants are Jews, at least in name.

This has been a puzzling matter, because up to this time there has been no overt policy on the part of the Soviet Union to attack the Jews. The official policy, in theory, has been to consider the Jews as one of the scores of sub-nationalities with which Russia abounds. As a matter of fact, Russia boasts that she has outlawed anti-Semitism by rule in the 1936 Constitution.

What is the meaning of this change? Why have Jews been singled out? What is the relation to the State of Israel? Is this the beginning of another Hitler-like episode in Jewish history?

Although a great deal of the background is murky, the sermon will attempt to clarify the trials as much as possible.

H.A.F.

The Sisterhood and Men's Club

are planning **FESTIVE CHANUKAH PARTIES**

for
the boys and girls of our
Religious School and Junior Congregation

The Schedule for this week-end is as follows:

Saturday, Dec. 13

9:15 a.m. Elementary Department

(Grades 6-9)

Parties in Classrooms

Refreshments

Chanukah Play, in the Community Hall, presented by the 7th Grade.

Chanukah Candle-lighting service in the Main Temple at 11:30 a.m.

8:00 p.m. — 8th and 9th Grade

Chanukah Turn-About Dance in the Vestry.

Sunday, Dec. 14

9:30 a.m. Primary Department

(Kgn.-Grade 5)

Parties in Classrooms

Refreshments

Chanukah Play, in the Community Hall, presented by the 2nd and 4th Grades.

Boys and girls will exchange Chanukah gifts in their respective classrooms.

8:00 p.m. Junior Congregation

Chanukah Dance. Confirmants will be guests.

Tuesday, December 16

The Sisterhood will entertain 3 and 4 year-olds
at a Cradle Roll Party from 4 until 5 o'clock.

SISTERHOOD FLORAL FUND

The Sisterhood acknowledges with thanks the receipt of contributions to its Floral Fund, which have provided the lovely floral decorations for our altar.

IN HONOR OF:

Graduation of:
Elizabeth Ettenheim
Susan Jung
Karen Kaimann
Jane Teweles

Bar Mitzvah of:

Michael Laikin
Graduation from High School of:

John Saltzstein
Alan Selig
Richard Werthamer

Birthday of:

Max Blade
Mrs. Herman Freiburger
Joseph I. Montwid

Birth of:

Stephanie Faye Selig
Wedding Anniversary of:
Mr. and Mrs. Julius Baer
Mr. and Mrs. Leopold Stern

IN MEMORY OF:

Charles L. Aarons
Julia Blum
Josephine Braunfeld
Abe Cohen
Bertha Cohen
Etta Finkelstein
Sam Friedman
Sarah Friedman
Kittie Abrams Ginsburg
Phillip Ginsburg
Alfred Gold
Goldene Friedburg Gold
Adele Heller

Henry Heller
Jacob Krauskopf
Pauline Kretschmar
Harry LeVine
Leo Mann
Dr. Simpson Markson
Edward J. Miller
Max Munzer
Benjamin Pass
James I. Schulhof
Mrs. Moses Schwartz
Eugene Seelig
Morris Zarne
Morris Zimmerman

THE SISTERHOOD GIFT SHOP

is ready to serve you for
your Chanukah gifts and supplies

Jewelry Books Candles
Art Objects Gifts

Chanukah Menorahs

PATRONIZE THE GIFT SHOP

HELP THE SISTERHOOD

CELEBRATE CHANUKAH AT HOME

VISIT THE GIFT SHOP

Friday evenings,

Saturday and Sunday mornings

Special hours:

Dec. 10-12 from 1:30 until 4:00 p.m.

COLLEGE HOMECOMING SERVICE

Friday Evening, Dec. 26, 8 o'clock

College Youth Will Participate

Further details will be announced
in the next Temple Bulletin

The Men's Club

announces a
MONTHLY LUNCHEON GROUP

the 3rd Tuesday noon
of each month
starting December 16, 1952
at the

JEWISH COMMUNITY CENTER

1444 North Prospect Avenue

presenting

RABBI HERBERT A. FRIEDMAN

discussing current events
in national and international
Jewish life. Discussion to follow.

Attendance limited to paid up members only.

Luncheon, \$1.10
including gratuity

12:00
to
1:30

Reservations
ED. 2-9850

THE TEMPLE BULLETIN

2419 E. Kenwood Boulevard
Milwaukee 11, Wis.

Sec. 34.65(e) P.L.&R.
U. S. POSTAGE

PAID

Milwaukee, Wis.
Permit No. 3037

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Facts & Events

NW-20

1. Trial - 11 Jews out of 14 - Slansky

2. Charges -

Zionism

Titoism

Trotskyism

American Imperialism

conducting espionage activities
weakening national unity
separating Czech. from USSR
sabotaging national economy
destroying socialism

3. Auxiliary items

a.) JDL has developed espionage & sabotage activities

Slansky "confessed" that he was a
Jewish capitalist
agent of international Jewish conspiracies
protector of Zionist conspirators

b.) Eshel Avriel, formerly minister to Czech. & now director-general
of B.b.'s office, was described as "an American spy
covered by the immunity of Israel diplomatic passports."

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

c) Shimshon Orenstein, former employee in Israel legation in Prague, under arrest for months, gave "testimony" of a "conspiratorial meeting" in 1947 attended by Truman, Acheson, Morgan, B.B. & Sharet. Purpose of this meeting was to arrange terms of American aid to Israel. One of conditions of such aid was that the "Zionist organization" should be used for espionage activities and revolutionary acts in popular democracies to help the American imperialistic aim world domination.

Official reply to "plot"

1. Marshall not Acheson was Secy of State in 1947
2. B.B. did not visit the U.S. in 1947
3. B.B. first met Truman in 1951
4. Sharet first met Truman in 1952.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

First violent reaction on Nov. 23

1. Jewish War Veterans called on members to Boycott
TNDs produced in USSR or satellites. (1933 Boycott vs. Hitler)
2. American Jewish Committee said: "The trial of Rudolf
Slansky, renegade Jew & his colleagues who betrayed
Judaism in serving the communist cause, should awaken
everyone to the fact that anti-Semitism has become an
open instrument of Communist policy."
3. N.Y. Times editorialized that the Prague trials are a
"Stalinist version" of the notorious Protocols of the Elders of Zion.
The trials "may well mark the beginning of a major
tragedy as the Kremlin swings further & further toward
anti-Semitism masked as anti-Zionism. This latest
evidence that Stalin can emulate Hitler bodes ill indeed
for well over 2 million Jews living in Stalin's empire."

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Other reactions came along

1. American Zionist Council issued a stinging statement
2. MKE Journal ^{Nov 28} had editorial entitled "Soviets now Use Anti-Semitism"
"Like the Czarist secret police, and like Hitler, the Communists are now accusing the Jews in order to divert the peoples' attention from the Communist cause of their troubles. The Communists seem to be in need of new whipping boys. They have now come full cycle and adopted the anti-Semitic line that other totalitarian ideologies have used."
3. George Meany, new pres. AFL, said on Dec 1, that Soviet Russia is guilty of the "crime of genocide" vs. the Jews.
4. Sharetz made official statement in Knesset on Nov. 24 saying his trial & its allegations were "in the spirit of Nazism". Denied categorically any shred of truth.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

Also warned the Czech Govt that it is
the kind of race hatred ~~leads to~~
unleashing that was responsible for the
~~the~~ DATE destruction of the Czech town
of Lidice

TO:

5. World Jewish Congress said that Jews would fight any wide-spread anti-Semitism coming out of this trial.
6. ADL sent telegram to Acheson declaring that Prague trial was "a deliberate attempt to arouse popular resentment vs. Jews."
7. Hadassah passed a resolution of protest.
8. CIO, Dec 2, adopted resolution at its convention in Atlantic City, accusing the Czech government of "inventing a mythical international Jewish conspiracy in an attempt to divert the attention of the Czech people from the oppressive conditions in the satellite countries."
9. "Voice of America" broadcast a statement to Europe by Frank Goldman, saying that "anti-Semitism has openly emerged as an instrument of totalitarian state policy" and explaining (over) that the defendants were not really Jews, but destroyers of Jewish ideals.

10. Acheson described trial as being:

"anti-Israel, anti-Zionist, anti-Jewish

"an elaborate pretense with innumerable
false charges, forced testimony and
induced confessions."

11. Official Yugoslav Communist Party paper
carried front-page article on 15 Dec,
analyzing anti-semitic currents in
Soviet Union, and attributing an
a-s attitude directly to Stalin.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

From trial to execution
was 13 days.

DATE _____

TO: Trial concluded NOV. 27

11 defendants sentenced to death (9 Jews)
2 life imprisonment (2 Jews)

Executions - Dec 3

Same day Erich, Chm, secretary of Prague
Jewish community, + wife, committed suicide.

(Czech housekeeper of Israel Ministe, arrested,
questioned by ^{secret} police, took her life after leaving
police headquarters.

Same day, Israel Ministe, Dr. I. Kutow,
summoned home, to give report on trial.

Israel cabinet held two sessions on Dec 3
to hearing Kutow's report.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Dec 4 - Home made bomb thrown near
Czech Legation in Tel Aviv.

No damage (see item
on next page)

Czech. demanded recall of Kubovy on
charges that he interfered in Czech
internal affairs by intervening on behalf
of emigration of Czech Jews to Israel.

Israel refused to recall. (because this
is implicit to acknowledge the charge)

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANUEL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Dec 7 - news got out to
London That security
police have been checking on
all Jews in Czech civil service -
and about 200 have been
arrested in last 2 weeks.

Dec 9 - attempt made to burn
The car of Soviet Minister in
Tel Aviv.

(link with
item above on
previous page)

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

~~Dec 11 - Acheson described the~~
~~Trick~~ "as an elaborate pretense

1. Jews all over Soviet union are frightened
2. Sensitive Jews in free world are fearful for fate of imprisoned 2 million
3. Israel would take them all, if Stalin would release them. And we would pay for it.

hold

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

3. Six Soviet officials are
going on trial in Odessa
shortly - all Jews.

4. Anna Pauker in Rumania
awaiting trial

5. Hungarian Premier Rakosi said
to be next.

6. Ilya Ehrenburg said to be
singing "swan-songs"

This
reported in Yugoslav paper.

RABBI HERBERT A. FRIEDMAN
TEMPLE EMANU-EL B'NE JESHURUN
2419 EAST KENWOOD BOULEVARD
MILWAUKEE 11, WISCONSIN

DATE _____

TO:

Why? Everyone asks for meaning
behind this terrible thing.
After all:

- 1) Czech sold arms to Israel in '48
- 2) Czech permitted Jews to emigrate
- 3) Czech (at least Bohemia, if not Slovakia)
has been historically friendly to Jews.
Synagogue in Prague is one of oldest in
Europe.

This leads to conclusion that Czech
is doing this thing under Soviet orders.

Congregation Emanu-El B'ne Jeshurun

2419 East Kenwood Boulevard

Milwaukee 11, Wisconsin

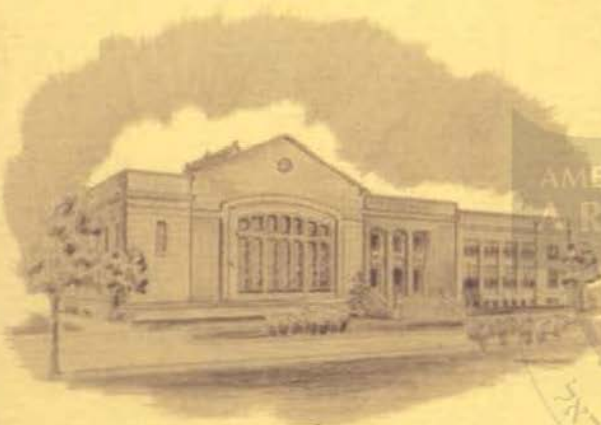
Sec. 34.65(e) P.L.&R.

U. S. POSTAGE

PAID

Milwaukee, Wis.

Permit No. 3037



Rabbi Herbert A. Friedman

*Make Friday Night
Temple Night*

SABBATH SERVICES
Friday Evening, Dec. 26, at 8 o'clock

COLLEGE HOMECOMING SERVICE

Students of the Congregation
will participate

Rachel Baron	Robert Hersh
Myron Bornstein	Robert Kohn
Arlene Elconin	Joy Kohner
David Schoenbaum	

RABBI HERBERT A. FRIEDMAN

will read the Torah and speak briefly

* * *

CALLING ALL COLLEGE STUDENTS

The Sisterhood
Cordially Invites You to Attend a

SUNDAY MORNING BRUNCH

at the Temple
December 28 at 11 a.m.

Come and meet Rabbi Friedman

* * * *

NO SCHOOL!

Religious School Classes Will Recess
Saturday and Sunday
December 27-28
for Mid-Winter Vacation

All Classes Will Resume Sessions on
Saturday and Sunday, January 3-4

Congregation Emanu-El B'ne Jeshurun

2419 East Kenwood Boulevard

Milwaukee 11, Wisconsin



Rabbi Herbert A. Friedman

*Make Friday Night
Temple Night*



Sec. 34.65(e) P.L.&R.

U. S. POSTAGE

PAID

Milwaukee, Wis.

Permit No. 3037

SABBATH SERVICES

Friday Evening, January 2
at 8 o'clock

RABBI HERBERT FRIEDMAN

will speak on

THE CZECH TRIALS:
A PROGRAM OF ACTION FOR
AMERICAN JEWS

RESUMPTION OF SCHOOL!

Religious School classes will
resume this week-end
Saturday January 3
and
Sunday, January 4

KADDISH

Norma Birnbaum
Harry Boruszak
Bernard Brachman
Abraham Erensky
Charles Housman

David Karger
Carrie A. Landau
Isaac J. Litt
Max Pereles
Samuel Sadek

* * * * *

SAVE WEDNESDAY, JAN. 14

BIG MEN'S CLUB FORUM

Details Later

* * * * *

SATURDAY MORNING SERVICES: 11:30 A.M.

Congregation Emanu-El B'ne Jeshurun

2419 East Kenwood Boulevard

Milwaukee 11, Wisconsin

Sec. 34.65(e) P.L.&R.

U. S. POSTAGE

PAID

Milwaukee, Wis.

Permit No. 3037



Rabbi Herbert A. Friedman

*Make Friday Night
Temple Night*



Returned for
Correction
Completion

SABBATH SERVICES

Friday Evening, January 9
at 8 o'clock

RABBI HERBERT FRIEDMAN

will speak on

"WHAT FREUD DID TO MOSES"

This week, in the Torah, we begin to read the story of Moses. Who was he? What was his character? Freud wrote a very controversial book about Moses in 1938, just before he died. His theory is revolutionary. What does Freud say?

CANTOR SOL ALTSCHULLER
will sing the musical
portion of the service.

KADDISH

Israel S. Klein
Morris Manasse

Plan to attend the Men's Club Forum
Wednesday, January 14, at 8:00 p.m.

SUBJECT: "Which Way America in
the Next Four Years"

SATURDAY MORNING SERVICES: 11:30



The Temple Bulletin

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

Vol. 20, No. 8

January 14, 1953

Tebet 27, 5703

Sabbath Services

Friday Evening, January 16, at 8 o'clock

REV. DR. EVERETT W. McNAIR

of the
ARCHIVES

PLYMOUTH CONGREGATIONAL CHURCH

will speak on:

"THE CONSECRATED MIND"

Friday Evening, January 23, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE CREDO OF ALBERT EINSTEIN"

Saturday Morning, January 24, at 11:30 o'clock

SISTERHOOD MOTHER-CHILDREN SERVICES

Saturday Morning Services

at 11:30 o'clock

THE TEMPLE BULLETIN

Published by
Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960

Affiliated with Union of
American Hebrew Congregations

Herbert A. Friedman	Rabbi
Samuel Hirschberg	Honorary Rabbi
Joseph L. Baron	Rabbi Emeritus
Sol Altschuller	Cantor
Herman Weil	Director Religious Ed.

OFFICERS

B. F. Saltzstein	President
Edward R. Prince	Vice-President
Charles L. Goldberg	Treasurer
Lillian Friedman	Executive Sec.

Kaddish List

(Taken from Memorial tablets)

January 16

Bertha Birnbaum
Moritz Bloch
Rosa Heller
Mollie S. Hirschberg
Rabbi Charles S. Levi

January 23

Gusta Aarons
Bertha Gottschalk
Adelheid Hauser
Isaac L. Kripke
Solomon Sandels
Nathan Schwartzberg
Samuel Sisserman
Isaac M. Strauss
Nat Stone

SERMON NOTES

The Consecrated Mind

January 16

When high-placed public citizens swindle their neighbors, God-fearing people ask, "Where did we fail? Are we diluting the faith, sparing the rod, weakening early discipline? Do children and youth find that their parents and teachers set no sure example of integrity and righteousness? Or are we over confident in a childlike faith?" One challenging answer is to give your head as well as your heart, to consecrate your intellect to the building of conscience, both personal and social. So complex a world as this requires also consecration of mind.

Rev. Everett W. McNair

The Credo of Albert Einstein

January 23

In an age of uncertainty such as this, when beliefs totter and values topple, it is necessary to find firm anchors. Most often, we search for such anchors in the past, feeling that those ideas which have survived the buffering of centuries can best give us comfort and support.

I would like to offer the credo of Albert Einstein, a contemporary, as proof that in our very era there is one whose clear eye and calm soul can heal many of the ailments of the present.

Einstein's major beliefs and attitudes, as found in his writings and speeches, are certain to yield a sure harbor and a great inspiration to anyone suffering from the doubts, torments, restlessness of this difficult century. An anchor prevents a boat from drifting aimlessly. Einstein replaces aimless drift with purposeful direction.

H.A.F.

MAKE YOUR RESERVATIONS NOW!

for the

MEN'S CLUB

Monthly Luncheon Group

Tuesday, January 20, 12:00 to 1:30

JEWISH COMMUNITY CENTER

\$1.10 per plate Call ED. 2-9850

A REPORT ON THE SCHOOL

I have the impression that our religious school represents a sound educational enterprise, both in terms of curricular activities and extra-curricular projects. New courses of study were introduced for a number of grades. Others were modified and adapted to the needs of our children, in harmony with modern pedagogical trends.

The interchange of Saturday and Sunday morning sessions brought on a number of fundamental changes in our educational program. The fact that all of our students from grade 6 through Confirmation Class attend Sabbath morning services is, in my opinion, a great step forward in the direction of implementing educational theory. Our enriched curriculum makes itself felt in a better attitude of the great majority of our students towards the Religious School. Although no educational enterprise of such magnitude, public or denominational will ever satisfy all students or parents, I am happy to report that, generally speaking, our students have a more positive relationship to their Temple than ever before.

A second area in which I judge the development of our program is the relationship between our school and the parents of our students. Our homes have shown a fine spirit of cooperation with the school and an ever-widening interest in Jewish education. The splendid attendance at the Friday evening Sukkoth Service and the great interest in our Chanukah Demonstration Workshop are just a few signposts to prove this point. The personal relationship between school and home has moved forward excitingly and significantly.

A final point in this brief evaluation refers to our faculty. We have a fine group of men and women teaching in our School. Absenteeism among the teachers is almost non-existent. Very few members of the Congregation know that each Saturday morning, while our children attend the assembly program and the Temple Service, our teachers study Hebrew for a full hour. A large group of our faculty has signed up for the in-service training sessions held under the auspices of the Bureau of Jewish Education twice a month. They study Bible, Jewish history, customs and ceremonies, and attend workshop sessions. They seek advice and grope for solutions in the course in "Modern Trends in Jewish Education" which I have been teaching. I believe we can be very proud of such teachers who give unstintingly of their time and energy to improve themselves.

These three aspects of our Religious School — a better attitude of most of our students toward their Jewishness; a closer program of home-school relationships; and a "learning" faculty — have led me to the belief that we are moving properly in the right direction, which is educationally sound and at the same time positively Jewish.

In subsequent letters I shall attempt to describe various facets of the curriculum of our school, our various extra-curricular activities, our fine Student Self-Government, and a host of other activities which represent an integral part of our Religious Education program.

Dr. Herman Weil

Director of Religious Education

RELIGIOUS SCHOOL ENROLLMENT

Primary and Elementary Division (Kindergarten — Grade 5 — Sunday morning from 9:30 to 12:00)	309
Intermediate Division — (Grades 6 through 9 — Saturday morning from 9:15 to 12:15)	256
Confirmation Class (Grade 10 — Saturday morning from 9:15 to 12:15 and Monday evening from 7:00 to 8:00)	64
High School Department (Junior Congregation) — Grades 11 and 12 Sunday evening from 7:30 to 9:30	92
Hebrew Department (Preparation for Bar Mitzvah and Bas Mitzvah — Monday and Wednesday afternoon from 4:00 to 5:00)	21
Cradle Roll at holidays	25
TOTAL	767

THE TEMPLE MEN'S CLUB

INVITES MEMBERS, WIVES AND FRIENDS TO

AN OUTSTANDING FORUM

Wednesday Evening, January 14, at 8 o'clock

at the Temple

* * *

SUBJECT: "Which Way America for the Next Four Years"

SPEAKERS: Dr. J. Martin Klotsche, President, Wisconsin State College
Mr. Charles Ashley, Chairman, Milwaukee County Republican Party
Mr. Gerald B. Athey, Manager, Merrill, Lynch, Pierce, Fenner & Beane

SPEAKER: Mr. David Previant, Prominent Labor Attorney

Refreshments in the Vestry

SISTERHOOD MEMBERS

RESERVE THIS DATE!

Saturday, January 24, 11:30 A.M. to 2:30 P.M.

ANNUAL MOTHER-CHILDREN SABBATH

* * *

Special Temple Service at 11:30 a.m.

Luncheon in Temple Vestry at 12:30 p.m.

Reservations, at 75¢ per plate, may be made with:

Mrs. E. T. Bardwell
WO. 2-7632

or

Mrs. Ronald Padway
WO. 2-2665

MURL DEUSING

Curator of the Milwaukee Public Museum

will present a color-film of his own adventures:

"EXPLORING THE EVERGLADES"

Mothers are urged to bring Sunday Division children

THE TEMPLE BULLETIN

2419 E. Kenwood Boulevard
Milwaukee 11, Wis.

Sec. 34.65(e) P.L.&R.

U. S. POSTAGE

PAID

Milwaukee, Wis.

Permit No. 3037



The Temple Bulletin

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

Vol. 20, No. 9

January 28, 1953

Shebat 12, 5713

Sabbath Services

Friday Evening, January 30, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"COULD YOU FORGIVE A NAZI?"

Friday Evening, February 6, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will begin a series of

Three Sermons

on

"THE FACES OF GOD"

(Further Announcement on Back Page)

Saturday Morning Services

11:30 A. M.

THE TEMPLE BULLETIN

Published by
Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960

Affiliated with Union of
American Hebrew Congregations

Herbert A. Friedman _____ Rabbi
Samuel Hirshberg _____ Honorary Rabbi
Joseph L. Baron _____ Rabbi Emeritus
Sol Altschuller _____ Cantor
Herman Weil _____ Director Religious Ed.

OFFICERS

B. F. Saltzstein _____ President
Edward R. Prince _____ Vice-President
Charles L. Goldberg _____ Treasurer
Lillian Friedman _____ Executive Sec.

Kaddish List

(Taken from Memorial Tablets)

January 30

Hannah Housman
Edward Mahler
Nathan Pereles
Joseph Polacheck
Sidney Pollack

February 6

Merwyn Braun
Charney Chier
Emma Froehlich
Irma Rosenberg Glassner
Henrietta Litt
Jacob Rindskopf

In Memoriam

JEAN POLACHECK
EDWIN ROSE
LAWRENCE YOLLES

SERMON NOTES

Could You Forgive a Nazi?

January 30

In this week's portion of the Torah, Miriam sings a song of great exultation over the drowning of the Egyptians in the Red Sea. It is filled with poetic fire, vivid imagery and enormous joy—describing graphically the way in which the enemy sank like a stone. It is probably the oldest poem in the Bible, and therefore presents authentically the mood of the escaped Israelites. They rejoiced at the death of the Egyptians.

But later Jewish literature apparently seeks to introduce a note of forgiveness. It is pointed out in a Rabbinic legend that the angels in heaven wished to offer a paean of praise to God at the Egyptian defeat, but he silenced them with the rebuke, "The work of my hands is drowning in the waters, and ye would sing?"

Is it really possible to love one's enemy? Or are we deluding ourselves with a trick phrase? The answer is important.

H.A.F.

First Sermon in Series

The Attainable God of Baal Shem Tov

February 6

Israel Baal Shem Tov (1700-1760) was the great ecstatic who rediscovered the joyous worship of a God close to all men. Nor only the learned and tutored could come to God with the study and sophistication of intellect, but the simple and the humble could also taste the exquisite joy of feeling His immanent presence. A movement grew which unlocked the secret of God for many an aching heart. He became accessible through love and piety—and the practice of the Chasidic way brought a warm friendly God to a thirsting people.

H.A.F.

CHANGE IN SCHOOL TIME!

Saturday Division of the
Religious School

Grades 6 through Confirmation Class

Classes begin at 9:30 o'clock
Service Concludes at 12 o'clock

CHANGE EFFECTIVE, Jan. 31, 1953

Temple Beautiful Fund

The Sisterhood acknowledges with thanks the following contributions:

IN HONOR OF:

the recovery of Marie Selig from
Betty and Fred Klitsner and
Mr. and Mrs. Marvin Kohner
the Grandchild of Dr. and Mrs. J. B. Ozonoff
from Mr. and Mrs. George Laikin

IN MEMORY OF:

Henry Traxler from
Erv and Lucille Youngerman
Charles Cohen from
Elsie and Harry Rubinstein
Becky and Jay Franklin
Ida and Jack Ozonoff
Leo Mann from
Leo and Frances Werner
Rita and Sam Kohn
Arthur and Babette Kovacs
Mr. and Mrs. William Weiskopf
Hy and Rosemary Taxman
Bob Adler, El Paso, Texas from
Mr. and Mrs. Leopold Stern
Judge Charles Aarons from
Arthur and Babette Kovacs
Mrs. Sam Stern from
Mr. and Mrs. Lou Libowitz
Dr. and Mrs. Harry Sadoff
Belle Rheinhardt from
Mrs. Sig Winter and the Leo Bassmans
Dr. Simpson Markson from
Dr. and Mrs. J. B. Ozonoff
Ida B. Schwartz from
Arthur and Babette Kovacs

IN MEMORY OF: (continued)

Sam Friedman from
David and Kay Ansfield
Sarah and Sam Friedman from
Charlotte and Lou Bernhard
Mr. and Mrs. J. I. Montwid
Mr. and Mrs. Marvin L. Kohner
Mr. and Mrs. Lou Libowitz
Dr. and Mrs. Harry Sadoff
Joseph and Jean Futowsky
Dr. and Mrs. Maurice Rosenzweig
Dr. and Mrs. J. B. Ozonoff
Charlotte and Peter Wick
Esther and Herman Mosher
Leane and Ben Rosenfeld
Hy and Rosemary Taxman
Mr. and Mrs. Emil Hersh
Dr. and Mrs. Samuel Bornstein
Mr. and Mrs. Alfred G. Goldberg
Mr. and Mrs. Ronald A. Padway
Mr. and Mrs. Sidney J. Cohen

SISTERHOOD MEMBERS!

Reserve the date, Tuesday, Feb. 10
Annual Joint Meeting
Temple Sisterhoods and
Council of Jewish Women
at
Temple Beth Israel
2432 North Teutonia Avenue

THE RABBI WOULD LIKE TO GREET THE CONGREGATION

I would like to meet the members of our Temple after service on Friday evening—shake each hand—and exchange the warm greeting of "Good Shabbos."

It has been impossible, however, for me to get out to the lobby to do this in any kind of orderly fashion.

I would like to suggest, therefore, that I will stand at the foot of the altar after services, and will be most happy to welcome all our members. I would be pleased if you would come down to the altar steps.

H.A.F.

BOY SCOUT SABBATH

Saturday Morning, February 14,
11:15 a.m.

Special Awards Will Be Presented
All scouts come in uniform

BOY SCOUT TROOP #104

The Boy Scout Troop of the Temple is 28 years old. We want to see the troop flourish in good health. This requires a constant stream of new recruits. All boys 10½ and older are eligible.

Meetings are held in the Temple Vestry every Tuesday night at 7:15 p.m.

**Congregation
Emanu-El B'ne Jeshurun**

announces a series of Three Sermons

given by

RABBI HERBERT A. FRIEDMAN

on the subject

"THE FACES OF GOD"

February 6: "THE ATTAINABLE GOD OF BAAL SHEM TOV"

February 13: "THE HIDDEN GOD OF MARTIN BUBER"

February 20: "THE GROWING GOD OF HENRY SLONIMSKY"

AMERICAN JEWISH
ARCHIVES

A descriptive brochure outlining these sermons in greater detail
will soon be mailed.

Members, their Families and Friends are Invited.

THE TEMPLE BULLETIN

2419 E. Kenwood Boulevard

Milwaukee 11, Wis.

Sec. 34.65(e) P.L.&R.
U. S. POSTAGE

PAID

Milwaukee, Wis.
Permit No. 3037



The Temple Bulletin

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

Vol. 20, No. 10

FEBRUARY 11, 1953

Shebat 25, 5703

Sabbath Services

FRIDAY EVENING, FEBRUARY 13 at 8 O'CLOCK

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE HIDDEN GOD OF MARTIN BUBER"

FRIDAY EVENING, FEBRUARY 20 at 8 O'CLOCK

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE GROWING GOD OF HENRY SLONIMSKY"

Saturday Morning Services

11:15 o'clock

THE TEMPLE BULLETIN

Published by
Congregation Emanu-El B'ne Jeshurun

2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960

Affiliated with Union of
American Hebrew Congregations

Herbert A. Friedman _____ Rabbi
Samuel Hirshberg _____ Honorary Rabbi
Joseph L. Baron _____ Rabbi Emeritus
Sol Altschuller _____ Cantor
Herman Weil _____ Director Religious Ed.

OFFICERS

B. F. Saltzstein _____ President
Edward R. Prince _____ Vice-President
Charles L. Goldberg _____ Treasurer
Lillian Friedman _____ Executive Sec.

Kaddish List

(Taken from Memorial Tablets)

February 13

Pauline Goetz Baum	Hymen Meyer
Solomon Benesch	Julia Polacheck
Leo Goldman	Jennie Sadek
Caroline Leser	Gussie Zarne
Charles B. Zitron	

February 20

Rosa C. Boruszak
Celia Friedlander
Lew Max Levenson
Flora Levy
Robert Marx

In Memoriam

JOSEPH GOLDMAN
FANNIE GASSMAN
OSCAR MICHELS
BERTHA WIRTH

SERMON NOTES

Second Sermon in Series

The Hidden God of Martin Buber

February 13

Martin Buber (1878-) conceives of all life as communication between man and God. In hallowing life, one meets the living God. He is the "wholly Other." He is also the "wholly Same." Everything that occurs at all times is a kind of language between God and man. God is speaking always. Sometimes there are ears to hear and at other times there are not. It is not God who breaks the dialogic relationship, but it is man who hides himself from God. God does not remain hidden from those who earnestly yearn for him. H.A.F.

Third Sermon in Series

The Growing God of Henry Slonimsky

February 20

Henry Slonimsky (1884-) is one of the great living Jewish philosophers and theologians. His is the genius of the spoken word, and a generation of American rabbis has passed under his spell. He has inspired and opened vistas to those twentieth-century minds truly seeking a credible God. His formulation of a God requiring the courageous aid of man to overcome evil finds a sympathetic response. All who are caught in the dilemma of wanting to believe, yet not being able to do so, can turn to Slonimsky for a fresh and vigorous faith. H.A.F.

BOY SCOUT SABBATH

Saturday Morning, February 14

11:15 o'clock

Special awards will be Presented

All Scouts come in uniform

FACULTY PARTY

The Faculty of our Religious School and the members of the Religious School Committee will join in a get-together dinner at the Temple on Saturday evening, February 21, at 8 o'clock. The dinner will be preceded by a cocktail party from 6:30 until 7:30 o'clock at the home of Dr. and Mrs. Milton Margoles.

The committee on arrangements is composed of Mmes: Nathan Berkowitz, Arthur Bohm, Milton Margoles, Phillip Schiff and Charles Stern.

SISTERHOOD FLORAL FUND

The Temple Sisterhood acknowledges with thanks the receipt of contributions to its Floral Fund:

IN MEMORY OF:

Samuel Eckstein on December 19
George S. Braunfeld on December 26
Susie Goodsitt Shutkin and
Dollie Shanberge on January 2
Emmanuel Scheinfeld on January 9

Other contributions have been received in memory of:

Mary Friedman
Sam and Sarah Friedman
Fannie Gassman
Mrs. M. Kipnis
Mr. and Mrs. Jonas Weil

CANTOR'S CORNER

"And the Chief of the Levites: Hashabiah, and Jeshua, the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandments of David the Man of God, ward over against ward." (Nehemiah, 12, 24)

On Friday night we have re-introduced congregational singing by including an English hymn-style song. This serves merely as a vehicle to the congregation. By stimulating singing at worship and by repetition, the congregation will be in a position to learn several Hebrew prayers and the musical service will assume a unity that will make every Friday night service more meaningful: and as our fathers did before us, we will again approach God as did David the King with our full and humble hearts; as one people we will sing to the glory of God with "Shma Yisroel Adonoy Elohenu, Adonoy Echod."

Cantor Sol Altschuller

Jr. Congregation Members
are invited to attend a

MID-WINTER SPORT PARTY

at

Brown Deer Park

Saturday, February 14, 4:00 until 11:30 o'clock

Skating

• • •

Tobaggoning

Supper

Dancing

• • •

Surprises

Call Dick Rubinstein for transportation — FL. 4-8763

MAKE YOUR RESERVATIONS NOW.

for the

MEN'S CLUB MONTHLY LUNCHEON MEETING

Tuesday Noon, February 17, 12:00 to 1:30

at the

JEWISH COMMUNITY CENTER

\$1.10 per plate

Call: ED. 2-9850

RESERVE THE DATE!

SATURDAY EVENING, MARCH 7, at 7:30 o'clock

★

PLAN TO ATTEND!

the

Temple Purim Supper Dance

Sponsored by the Sisterhood and Men's Club

featuring

MISS SULIE HARAND

in her latest arrangement of the new musicale

"A TREE GROWS IN BROOKLYN"

★

Home Cooked Food

Popular Dance Band

★

Reservations are open to members of the
Congregation, Men's Club and Sisterhood, at \$3.00 per person

Send your check to the Temple Office today!

Reservations, limited to 300 persons, will be taken until March 2, 1953

THE TEMPLE BULLETIN

2419 E. Kenwood Boulevard

Milwaukee 11, Wis.

Sec. 34.65(e) P.L.&R.
U. S. POSTAGE

PAID

Milwaukee, Wis.
Permit No. 3037



The Temple Bulletin

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

Vol. 20, No. 11

February 25, 1953

Adar 10, 5713

Sabbath Services

Friday Evening, February 27, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

AMERICAN JEWISH
ARCHIVES
And The Congregation

will read the Purim Cantata

"ESTHER, QUEEN OF PERSIA"

CANTOR SOL ALTSCHULLER and the CHOIR

will sing the musical portions

Friday Evening, March 6, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"IS THE DOOR OPEN?"

Judaism's Attitude Toward Conversion

Saturday Morning Services

11:15 o'clock

GALA PURIM SERVICE

for

PARENTS AND CHILDREN

SATURDAY EVENING, FEBRUARY 28, 7:30 o'clock

THE TEMPLE BULLETIN

Published by
Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960

Affiliated with Union of
American Hebrew Congregations

Herbert A. Friedman _____ Rabbi
Samuel Hirshberg _____ Honorary Rabbi
Joseph L. Baron _____ Rabbi Emeritus
Sol Altschuller _____ Cantor
Herman Weil _____ Director Religious Ed.

OFFICERS

B. F. Saltzstein _____ President
Edward R. Prince _____ Vice-President
Charles L. Goldberg _____ Treasurer
Lillian Friedman _____ Executive Sec.

Kaddish List

(Taken from Memorial Tablets)

February 27

Samuel Frank
Hannah Goldman
Nina Steindler

March 6

Minnie Bernstein
Tillie Patek Ettenheim
Max Kann
Louis Manasse
Arthur N. Suran

PLEASE NOTE!

The Kaddish List, which is published for each Sabbath, includes the names of people whose anniversary of death occurs at anytime in the week preceding. In other words you may expect that the name of your beloved one will be read on the Friday evening following the date of death.

SERMON NOTES

ESTHER, QUEEN OF PERSIA

February 27

This year, we shall celebrate the festival of Purim in an unusual and exciting fashion. Professor A. W. Binder, one of the well-known composers of synagogue music, has written a Purim cantata entitled "Esther, Queen of Persia."

It is arranged as a harmonious whole, involving the rabbi, congregation, cantor and choir. The Purim story is told through readings and music. Everyone participates and there is an excellent blending of song and recitation.

We have a copy of the text for each worshipper, and I feel it will be a refreshing experience for every congregant to take part in this novel form of story-sermon.

H.A.F.

IS THE DOOR OPEN?

March 6

People often ask me to define the attitude of Judaism toward accepting converts to our religion. Some feel we should adopt a strong missionary position and actually go forth in the world to proselytize. Others suggest that we be more reticent and not seek converts, but merely accept those who come seeking our fellowship. Still others say that the door should be kept closed to anyone not born into the Jewish faith.

At the present time, the problem is usually confined to individual persons who are interested in conversion for the sake of marriage to a Jewish mate. What should be our attitude toward such individuals?

H.A.F.

A Forthcoming Event
THE CONGREGATIONAL FAMILY

PASSOVER SEDER

will be held on the

First Night of Passover

Monday Evening, March 30

at the Schroeder Hotel

Reserve this Date

More Details in forthcoming Bulletins

**SISTERHOOD CANASTA
TOURNAMENT FINALS**

Monday, March 16, 12:45 p.m.

Community Hall

If You want to be a "Tournament
Angel" and be eligible for an award,
call Mrs. Geo. P. Ettenheim

ED. 2-0691

A Second Report On The School

A few weeks ago I submitted to you a brief outline describing three areas in which we have made progress in our Religious School—a better attitude of most of our students toward their Jewishness; a closer program of house-school relationship; and a “learning” faculty. In this letter, I should like to sketch for you some of the basic objectives which underline the Religious Education Program of our Temple.

OBJECTIVES

1. To help the Jewish child toward a wholesome acceptance of and adjustment to his Jewishness. To develop in him a sense of inner security and emotional stability through
 - a. A knowledge of Jewish heroes and great personalities and an awareness of Jewish contributions to civilization
 - b. Participation in wholesome Jewish experiences (worship, cultural, philanthropic, etc.)
 - c. An introduction to those phases of the Jewish heritage which will enrich his personality through identification with a great tradition
 - d. The establishment of personal relationships between pupil and teacher, pupil and rabbi, and pupil and administrator
2. To develop in the child those religious attitudes which will instill in him the desire to live a good life through
 - a. Relating his present learning to a better understanding of how to live today
 - b. Stressing the supremacy of God in Jewish history and life—a God who is the goal and purpose of our striving
 - c. An understanding of Jewish ethical concepts.
 - d. Stressing the practical and ceremonial obligations of Judaism, including regular attendance at worship.
3. To create in each child the attitude that in an American Jewish Religious School such as ours, he will recognize that being an American and being a Jew are mutually interdependent; that religious education is an important phase of his development in the American milieu. To this end we must
 - a. Emphasize the prophetic elements in Jewish tradition, the ideals of social justice, democracy and world peace
 - b. Relate his present learning to a better understanding of today's community problems, and foster better human relationships between Jew and Christian as part of the larger program of responsibility toward neighbor and community.
4. To develop in each child a feeling of Jewish kinship through
 - a. Familiarity with the contemporary Jewish world and current Jewish life.
 - b. A knowledge of an interest in the development of the State of Israel
5. To cultivate an appreciation for and loyalty to Reform Judaism and its institutions by
 - a. Nurturing the attitude of reverence toward our own Temple
 - b. Familiarizing the child with the history and content of Reform Judaism, and
 - c. Participation in congregational events, such as Festival services, congregational seder, etc.

These are the objectives. I shall try to outline for you in a subsequent letter the “HOW”.

Dr. Herman Weil

Director of Religious Education

DON'T DELAY!

MAKE YOUR RESERVATIONS TODAY!

for the

TEMPLE PURIM SUPPER DANCE

SATURDAY EVENING, MARCH 7, AT 7:30 O'CLOCK

Sponsored by the Sisterhood and Men's Club

featuring

SULIE HARAND

Home Cooked Food

Popular Dance Band

Reservations, at \$3.00 per person, close March 2, 1953

You and Your Family are Cordially Invited

to attend a

Gala Purim Service

on

SATURDAY EVENING, FEBRUARY 28, AT 7:30 O'CLOCK

in the Temple Auditorium

RABBI FRIEDMAN WILL READ THE MEGILLAH

CANTOR ALTSCHULLER WILL DIRECT THE TEMPLE CHOIR

and the CHILDREN'S CHOIR

IN PURIM MELODIES

Graggers For The Children

Community Singing

Refreshments

THE TEMPLE BULLETIN

2419 E. Kenwood Boulevard

Milwaukee 11, Wis.

Sec. 34.65(e) P.L.&R.
U. S. POSTAGE

PAID

Milwaukee, Wis.
Permit No. 3037



The Temple Bulletin

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

Vol. 20, No. 12

March 11, 1953

Adar 24, 5713

Sabbath Services

Friday Evening, March 13, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE BIRTHDAY OF MY MENTOR"

The life of Stephen S. Wise

Friday Evening, March 20, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"SOME EXPERIENCES IN SMALL COLLEGES"

Men's Club and Chautauqua Sabbath

Saturday Morning Services

March 21, 1953 at 11:15 o'clock

Bar Mitzvah of JOHN HALPER

son of Mr. and Mrs. Maurice Halper

THE TEMPLE BULLETIN

Published by
Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960

Affiliated with Union of
American Hebrew Congregations

Herbert A. Friedman Rabbi
Samuel Hirshberg Honorary Rabbi
Joseph L. Baron Rabbi Emeritus
Sol Altschuller Cantor
Herman Weil Director Religious Ed.

OFFICERS

B. F. Saltzstein President
Edward R. Prince Vice-President
Charles L. Goldberg Treasurer
Lillian Friedman Executive Sec.

Kaddish List

(Taken from Memorial Tablets)

March 13

Percy Fredman
Jacob Goldberg
Sophia E. Goodsitt
Lulu Erensky Ott
Louisa Pentler
Sigmund Winter
Julius Strnad

March 20

Leo Baum
Regina Kann
Caroline Zarne

SERMON NOTES

THE BIRTHDAY OF MY MENTOR

March 13

Stephen S. Wise was born on March 17, and always delighted in the fact that this was St. Patrick's day. The Irish police of New York, respecting him for his constant fight against big-city graft and corruption, considered this accident of date a good omen. All his life he used green ink in his fountain pen.

On the serious side, there is much to be learned from the public career of this great Jew and fiery democrat. He struck so many blows for freedom that his contributions to American and Jewish life are legion.

In personal terms, it is fair to say that Dr. Wise influenced my concepts as to the role of the rabbi, in general and Jewish life. In many ways, I have adopted his standards and criteria. He died four years ago and I wish to commemorate his death by describing the manner of his life.

H.A.F.

EXPERIENCES IN SMALL COLLEGES

March 20

On many a small college campus it is not uncommon to find a complete absence of Jewish students and faculty members. There are hundreds of such colleges across America to which the message of Judaism is brought by visiting rabbis under the auspices of the Jewish Chautauqua Society.

It is readily understandable how very much good is accomplished when a rabbi is made welcome in such a situation and is provided with the opportunity to speak at a chapel service or a convocation. Hundreds of thousands of students from the smaller towns, who might never have had intellectual contact with Judaism or social contact with Jews, are exposed to the Jewish religion.

I have the impression after many experiences as a Chautauqua lecturer, that this program is one of the most constructive devices we have in America to explain the Jew to the non-Jew.

H.A.F.

MEN'S CLUB SABBATH

Friday Evening, March 20, 8 o'clock

Members of the Men's Club will participate in the ritual

ATTENTION - PARENTS

Are you interested in the subject matter we teach in our Religious School?

Do you want to know how we teach it?

Do you wish to become acquainted with your child's teacher?

COME TO THE RELIGIOUS SCHOOL
OPEN HOUSE

Saturday, March 14
(Grades 6 - 10) 9:30—11:15

Sunday, March 15
(Kgn. - Grade 5) 9:30—12:00

SECOND ANNUAL INSTITUTE ON JUDAISM

An Institute on Judaism will again be held this year for the clergymen of our community on Monday, March 23, 1953, at the Temple. Professor Ralph Marcus, a member of the Theological and Oriental Departments of the University of Chicago, and a distinguished scholar and author, will lead the Institute. Invitations have been extended to all of the clergymen of the community.

This year's Institute, which comes at the beginning of the Passover and Easter seasons, will deal with Passover and its relationship to Christianity. Last year's Institute dealt with the boyhood of Jesus.

The Institute will convene Monday morning, March 23, 1953, at 10:15 for a lecture and discussion period. Then, at noon, our clergymen guests will adjourn to the vestry for a luncheon in the form of a typical Seder. The Haggadah will be read. Musical portions will be presented by Cantor Sol Altschuller. Typical Passover dishes will be prepared and served under the direction of Mrs. Roy Conen.

George J. Laiken, Chairman of the Institute Committee, has received the wholehearted cooperation of the Milwaukee Ministerial Association, of which the Reverend Willard W. Schulz, Bethel Evangelical Church, is the president, and of the Milwaukee County Council of Churches, of which the Reverend Herman Thomas is president. They reviewed, and have heartily endorsed, the proposed pro-

(Con't on back page)

THE MEN'S CLUB



has pledged its
FULL QUOTA SUPPORT
to its own NFTB project

**THE JEWISH
CHAUTAUQUA
SOCIETY**

This constructive program
needs your help NOW!

FOR FACTS AND DETAILS SEE
Norman S. Abrahams
Chairman
Herman A. Mosher
Co-chairman

KIDDUSH

"Ze'cher Litzias Mitzroyim' . . . Remember our departure from Egypt."

These glorious words from the Kiddush serve to highlight the Sabbath by indicating that we were once slaves and now have one day free from the travail of the week, and through introspective meditation and joy, we refresh ourselves for the week ahead.

The sanctification over the wine in the synagogue is an old institution. It was recited to accommodate wayfarers who used to lodge and eat on the Synagogue premises. It was originally intended for use in the home before the evening meal. This latter practice survived only in the Ashkenazic ritual, but, according to Natronai the Gaon (853-856) Kiddush was to be recited in the Synagogue even if there were no wayfarers present.

The Kiddush, in Ashkenazic tradition, is chanted in a Major Mode with a lowered "7th" to keep it in the Jewish Modal form, namely the "Adonoi Moloch" mode. It was chanted by the Chazzan or Precentor in a more or less "free style." Where insertions were made for the various Festivals, the music pattern changed in order to indicate that particular Holy day. There were literally hundreds of "Kiddushin" composed, and musical conformity was assiduously avoided in order not to make the Sabbath a "commonplace" celebration.

Cantor Sol Altschuller

INSTITUTE (Con't. from page 3)

gram which had been prepared by the committee after a number of meetings with Rabbi Friedman.

In order to enable Christian Sunday School teachers and other interested church men and women to hear Professor Marcus and witness a Passover Seder, a seminar will be conducted the day before on Sunday afternoon, March 22, 1953, at 2:30. It is expected that several hundred guests will be present.

Plan to Attend the
**SISTERHOOD CANASTA
TOURNAMENT FINALS**
**Monday, March 16, 12:30 o'clock
(noon)**

Homemade "Blintz" Luncheon
50¢ per plate

If you want to be a "Tournament
Angel" and be eligible for gifts
galore, call—
Mrs. George Ettenheim, ED. 2-0691

The Sisterhood and Men's Club
of
Congregation Emanu-El B'ne Jeshurun

cordially invite you to attend the annual
PASSOVER SEDER

Conducted by

RABBI HERBERT A. FRIEDMAN

and

CANTOR SOL ALTSCHULLER

for members of the Congregation and their families

MONDAY EVE, MARCH 30, 1953, at 6 P.M.

this year in our own Community Hall

ADULTS \$4.50

CHILDREN (under 12) \$3.75

Reservation must be accompanied by check made out to **TEMPLE SEDER
FUND**, and will close on March 20, 1953. Reservations limited to 350
persons.

Chairmen: Mrs. Maurice J. Ansfield and Mr. Burton Zucker

THE TEMPLE BULLETIN
2419 E. Kenwood Boulevard
Milwaukee 11, Wis.

Sec. 34.65(e) P.L.&R.
U. S. POSTAGE

PAID

Milwaukee, Wis.
Permit No. 3037



The Temple Bulletin

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

Vol. 20, No. 13

March 25, 1953

Nisan 9, 5713

Sabbath Services

FRIDAY EVENING, MARCH 27, at 8 O'CLOCK

AMERICAN JEWISH
RABBI HERBERT A. FRIEDMAN
ARCHIVES

will speak on:

"XENOPHOBIA - U.S. STYLE"

FRIDAY EVENING, APRIL 3, at 8 O'CLOCK

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE BATTLE OF THE WARSAW GHETTO"

Tenth Anniversary

Saturday Morning Services

11:15 o'clock

THE TEMPLE BULLETIN

Published by
Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960

Affiliated with Union of
American Hebrew Congregations

Herbert A. Friedman ————— Rabbi
Samuel Hirshberg ————— Honorary Rabbi
Joseph L. Baron ————— Rabbi Emeritus
Sol Altschuller ————— Cantor
Herman Weil ————— Director Religious Ed.

OFFICERS

B. F. Saltzstein ————— President
Edward R. Prince ————— Vice-President
Charles L. Goldberg ————— Treasurer
Lillian Friedman ————— Executive Sec.

Kaddish List

(Taken from Memorial Tablets)

March 27

Isaac Kratzenstein
Robert Braunfeld
Abraham Carlsruh
Karl Feld
Herbert Hartstein
Dora S. Levin
Rickchen Meissner
Morris Miller
Emil Strauss
Abraham Usow

April 3

Laura Bloch
Joseph Cohen
Anna Eckstein
Meyer Fein
Bertha Glass
Eugene Hartstein
Adelina Lipman
Julius Michels
Fannie Oplatka
Louis Roos
Jacob Sadek

In Memoriam

HANNAH BENYAS
MINNIE BRAUN
RAYMOND SCRIBNER
SARA STEINBERG

SERMON NOTES

XENOPHOBIA - U.S. STYLE

March 27

The Greeks had a word for it—and McCarran-Walter turned that word into law. It is not a nice word, and the law is not a nice law.

Probably no other piece of recent legislation has been opposed so bitterly, condemned so widely, attacked by such a cross-section of America. It was vetoed by Truman, and became an issue in the campaign, when both candidates agreed that it should be amended. Just what Eisenhower will do is uncertain, but if he is in any measure responsive to the will of organized Protestant and Catholic groups, as well as Jewish, he will certainly concentrate on this problem.

Exactly what is the McCarran-Walter bill? Why are we opposed to it? What changes should be made? I offer this sermon at a time when the liberal voice should make itself heard in the land.

H.A.F.

THE BATTLE OF THE WARSAW GHETTO

April 3

Ten years ago, on the night of the First Seder, the battle of the Warsaw Ghetto began. More than a half-million Jews had been herded behind the walls in 1941. By 1943 there were only forty thousand left alive. These, in a great act of heroism born out of desperation, determined, on the night of the Festival of Freedom, to fight back.

Almost everyone perished before the battle was over. Revolvers could not long stand against artillery, nor grenades against tanks. The Nazis overwhelmed them physically—but spiritually they won their freedom.

For here were men standing up to the tyrant, with heads unbowed. So long as the spirit of some men is unconquerable, even though the body be bloodied, all other men everywhere take courage.

Essentially, this is the message of Pesach—and it is fitting that we recall Warsaw as well as Egypt.

H.A.F.

SPRING RECESS

Classes in the Religious School will not be held on Saturday and Sunday,
APRIL 4-5, 1953

Classes will resume sessions the following Saturday and Sunday

Sisterhood Funds

THE FLORAL FUND

The Sisterhood acknowledges with thanks the receipt of contributions for flowers to decorate the altar:

January 30 in loving tribute to the memory of Joseph Goldman

March 6 in honor of Rabbi Herbert A. Friedman on his first anniversary as spiritual leader of our Congregation from the Men's Club.

March 13 in honor of the birth of Marsha Bea Waxman and the birthday of Judith Ann Gerson

Other contributions have been received:

In honor of Dr. and Mrs. Herman Huber on their 25th wedding anniversary.

In memory of Sol J. Weil

Lena Hammel

Fanny Gassman

Bertha Anerhaim Cohn

Joseph Goldman

Eugene Seelig

THE TEMPLE BEAUTIFUL FUND

The Sisterhood Temple Beautiful Fund acknowledges with thanks the receipt of the following contributions:

IN HONOR OF

The recovery of Fred Goodman from Ida and Jack Ozonoff

The birthday of Mrs. A. Moritz from Arthur and Babette Kovacs

The 20th anniversary of Mr. and Mrs. Clarence Veit from Arthur and Babette Kovacs

New son, Michael, the son of Mr. and Mrs. Leonard Heyman from Aunt Ethel and Uncle Izz Friedman

IN MEMORY OF

Joseph Goldman from Marvin and Gerry Fein
Elizabeth Anne Goldman

Mrs. Gettie Berolzheimer

Miss Beulah Berolzheimer

Bill and Marge Anton

Mary Friedman from Mellie Abraham

Bill and Marge Anton

Fannie V. Gassman from Mrs. Louis Pentler

Mrs. Morris Zarne

Sarah and Sam Friedman from Lucille and Maury Ostrow

Bill and Marge Anton

Anna Bornstein from Lucille and Maury Ostrow

Bill and Marge Anton

Ida and Jack Ozonoff

Sarah and Samuel Bornstein

Jay and Becky Franklin

Sarah Zubrensky from Ben and Gladys Sherman

Leo Lerner from Ben and Gladys Sherman

Jean Polachack from Mr. and Mrs. Richard

Teweles

Arthur Breslauer from Arthur and Babette Kovacs

FOR MEN ONLY!

MEN'S CLUB FATHER AND SON NITE

Tuesday, April 7, 1953 at 6 o'clock
in the Temple Vestry

Delicious Catered dinner at
\$1.35 per plate

Entertainment that will thrill all

Special favors for children

Party will end at 8 o'clock

Checks for Reservations, at \$1.35
per plate, may be sent to Mr. Art
Krass, 4107 N. Bartlett Avenue

Make your reservations today!
Limited capacity 300

HALLEL - Psalm 113 - 118

*"B'tzes Yisroel Mimitzrayim bes ya-
kov meam lo-oz hoyoso yehuda le kodsho
yisroel mamsblo"*

*"When Israel went forth out of Egypt,
the house of Jacob, from a people of
strange language, Judah became his sanc-
tuary, Israel his dominion." Psalm 114*

A dominant note of praise and thanks-
giving is characteristic of the Jewish lit-
urgy. In the Passover service this is made
clear in the Hallel, which distinguishes
the supreme occasions of Israel's rejoicing.

"Hallel is the Jewish song of jubilation
that has accompanied our wanderings of
thousands of years, keeping awake within
us the consciousness of our world-histori-
cal mission, strengthening us in times of
sorrow and suffering, and filling our
mouths with song of rejoicing in days of
deliverance and triumph. To this day it
revives, on each festival season, the mem-
ory of Divine redemption, and our con-
fidence in future greatness." (S. R. Hirsch)

Cantor Sol Altschuller

UNION OF AMERICAN HEBREW CONGREGATIONS

The 42nd General Assembly of the Union of American Hebrew Congregations, the National Federation of Temple Sisterhoods and the National Association

of Temple Secretaries will convene at the Commodore Hotel, New York City, April 19-23.

Any member of the Congregation or Sisterhood who plans to be in New York at that time and who would like to attend these sessions is urged to contact Miss Lillian Friedman at the Temple Office.

Passover Services - 5713-1953

CONGREGATIONAL SEDER

Monday evening, March 30, at 6 o'clock in the Community Hall

conducted by **RABBI HERBERT A. FRIEDMAN**

and **CANTOR SOL ALTSCHULLER**

AMERICAN JEWISH ARCHIVES FIRST DAY OF PASSOVER

Tuesday morning, March 31, at 10:30 o'clock

RABBI HERBERT A. FRIEDMAN will speak

LAST DAY OF PASSOVER - YIZKOR SERVICE

Monday morning, April 6, at 10:30 o'clock

(Please notify the Temple Office of names
to be mentioned during the Yizkor Service)

THE TEMPLE BULLETIN
2419 E. Kenwood Boulevard
Milwaukee 11, Wis.

Sec. 34.65(e) P.L.&R.
U. S. POSTAGE

PAID

Milwaukee, Wis.
Permit No. 3037



The Temple Bulletin

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

Vol. 20, No. 14

April 8, 1953

Nisan 23, 5713

Sabbath Services

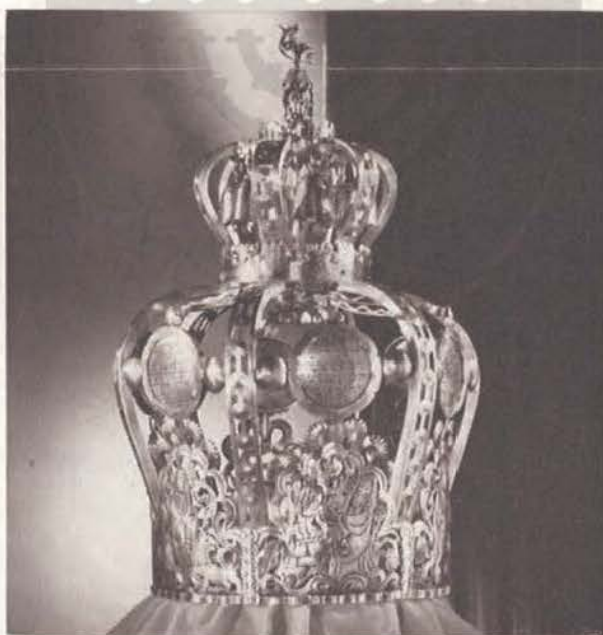
Friday Evening, April 10, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"WHAT ARE THE DIFFERENCES BETWEEN REFORM,
ORTHODOX, CONSERVATIVE JUDAISM?"

Friday Evening, April 17, at 8 o'clock



DEDICATION SERVICE OF TORAH ORNAMENTS

Saturday Morning Services

April 11, 1953 at 11:15 o'clock

Bar Mitzvah of NORMAN SCHIFF
son of Mr. and Mrs. Phillip Schiff

April 18, 1953 at 11:15 o'clock

Bar Mitzvah of HENRY ALBERT
son of Mrs. Sara Albert

THE TEMPLE BULLETIN

Published by
Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960

Affiliated with Union of
American Hebrew Congregations

Herbert A. Friedman _____ Rabbi
Samuel Hirshberg _____ Honorary Rabbi
Joseph L. Baron _____ Rabbi Emeritus
Sol Altschuller _____ Cantor
Herman Weil _____ Director Religious Ed.

OFFICERS

B. F. Saltzstein _____ President
Edward R. Prince _____ Vice-President
Charles L. Goldberg _____ Treasurer
Lillian Friedman _____ Executive Sec.

Kaddish List

(Taken from Memorial Tablets)

April 10

Arnold S. Malver
Johanna Nachmann
Paul Sondel
Herman S. Wetzler
Abraham Wirth

April 17

Joachim Freudenfeld
Jacob Katz
Charles Malver
James Irwin Schulhof

SCHOOL RESUMES SESSIONS

Saturday and Sunday,

April 11-12, 1953

SERMON NOTES

What are the differences between Reform, Orthodox, Conservative Judaism?

April 10

In a recent sermon on the Jewish Chautauqua Society, I mentioned the list of the ten questions most commonly asked of the rabbi-lecturers. After the sermon, many members of the congregation requested that I give the answers to some of these questions, not at some distant college, but here, from our own pulpit.

Many of the questions have already been discussed during this past year. But there is one which seems to arouse a continuous interest — namely, what are the differences, exactly, between Reform, Conservative and Orthodox Judaism?

There is a great deal of emotion involved in this question — but if it can be explained rationally and objectively to non-Jewish students, Jewish people should also be able to approach it in this same vein. I shall attempt to indicate the various differences implicit in these three wings of our common faith.

H.A.F.

Dedication of Torah Ornaments

April 17

On the front cover of the Bulletin is a photograph of the Crown of the Torah to be dedicated this Sabbath evening. The Crown is being presented to the Congregation by Mr. and Mrs. Benjamin Adelman in memory of their son Robert.

The artist was Ilya Schor of New York. He is a magnificent artist whose woodcuts and silver creations are among the most beautiful to be seen.

Mr. Schor has embellished the Crown with six scenes from the Bible: Elijah being fed by the ravens; Isaiah and the angel with the live coal; Jeremiah's vision of the seething pot; Zechariah's vision of the four horns; Daniel and the lions; and the vision of Amos.

The entire workmanship is absolutely exquisite. The Congregation and the Adelman family may take pride in the knowledge that this is a unique piece of synagogue art, unduplicated in the world.

H.A.F.

SPECIAL SERVICE OF DEDICATION *of TORAH ORNAMENTS*

Friday Evening, April 17, at 8 o'clock

Several beautiful sacred objects have been presented to the Temple recently. These will be formally accepted and dedicated to their use in adorning the Torahs in the Ark.

A SILVER CROWN will be presented
by Mr. and Mrs. Benjamin Adelman
in memory of their son, Robert

ANTIQUE VELVET TORAH MANTLES will be presented
by Mrs. Joseph Lieberman
in memory of her husband

SILVER TORAH BUCKLES will be presented
as the gift of the Junior Congregation, Class of 1952

FORTHCOMING EVENTS OF IMPORTANCE

Men's Club Monthly Luncheon	Tuesday, April 28
Men's Club Annual Meeting	Wednesday, April 29
Sisterhood Annual Meeting	Monday, May 4
Junior Congregation Graduation	Friday, May 8
Congregation Annual Meeting	Sunday, May 17
Confirmation Service	Tuesday, May 19

Congregation Emanu-El B'ne Jeshurun

ANNUAL MEETING . . . MAY 17

ELECTION NOTICE!

The annual meeting of members of Congregation Emanu-El B'ne Jeshurun will be held in the Community Hall of the Temple on Sunday evening, May 17, 1953 at 7:30 o'clock, at which time there will be an election of Officers and Trustees, and the transaction of such other business as may properly come before the meeting.

Pursuant to Section 4 of Article II of the by-laws, which prescribe the procedure for nominating Officers and Trustees, the Board of Trustees elected the following Nominating Committee consisting of three Trustees and four members of the Congregation: Dr. David J. Ansfield, Nathan L. Berkowitz, Bert C. Broude, Lawrence Katz, Dr. Sidney Rice, Charles Rubinstein and Mrs. Emmanuel Scheinfeld. Such Nominating Committee has filed its unanimous nominations for Officers and Trustees as follows:

OFFICERS	TRUSTEES
(Each for a term of 2 years)	(Each for a term of 3 years)
President, EDWARD R. PRINCE	DR. MAURICE J. ANSFIELD
Vice President CHARLES L. GOLDBERG	ALFRED G. GOLDBERG
Treasurer, HERMAN A. MOSHER	OSCAR A. ROZOFF
	MRS. EMMANUEL SCHEINFELD
	HERMAN J. SCHOLL
	JOE SMITH

JR. CONNERS AND CONFIRMANDS

will present

"When Melvin Comes Marching Home"

as a feature event at the

PARENT-TEEN AGE BOX SUPPER PARTY

Sunday evening, April 19, 6:30 o'clock

in the Temple Vestry

Parents please bring
"picnic" box supper

Dessert and beverage
will be served

Program directed by Cantor Sol Altschuller

Mrs. Ernest Lane and Mrs. Samuel Soref

THE TEMPLE BULLETIN

2419 E. Kenwood Boulevard
Milwaukee 11, Wis.

Sec. 34.65(e) P.L.&R.

U. S. POSTAGE

PAID

Milwaukee, Wis.

Permit No. 3037



The Temple Bulletin

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

Vol. 20, No. 15

April 22, 1953

Iyar 7, 5713

Sabbath Services

Friday Evening, April 24, at 8 o'clock

AMERICAN JEWISH
RABBI HERBERT A. FRIEDMAN
ARCHIVES

will speak on:

"THE SAYINGS OF THE FATHERS"

Friday Evening, May 1, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"WHO IS A TRUE FRIEND?"

Saturday Morning Services

April 25, at 11:15 o'clock

Bar Mitzvah of MYRON WEISFELDT
son of Dr. and Mrs. S. C. Weisfeldt

May 2, at 11:15 o'clock

Bar Mitzvah of ALLAN LIBOWITZ
son of Mr. and Mrs. Lou Libowitz

THE TEMPLE BULLETIN

Published by
Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960

Affiliated with Union of
American Hebrew Congregations

Herbert A. Friedman Rabbi
Samuel Hirshberg Honorary Rabbi
Joseph L. Baron Rabbi Emeritus
Sol Altschuller Cantor
Herman Weil Director Religious Ed.

OFFICERS

B. F. Saltstein President
Edward R. Prince Vice-President
Charles L. Goldberg Treasurer
Lillian Friedman Executive Sec.

Kaddish List

(Taken from Memorial Tablets)

April 24

Fred E. Abeles
Jenny Freudenfeld
Ignatz Lewin
Bertha Spero
Simon Steindler

May 1

David Ashley
Betty Carlsruh
David Newlander
Julia Pentler Peck
Bertha W. Pereles

In Memoriam

BENJAMIN EISENDRATH
MAX GOTTLIEB
STELLA SCHWADE

SERMON NOTES

THE SAYINGS of the FATHERS

April 24

The most widely known of all the sixty-three tractates of the Mishna is one called PIRKE ABOTH, variously translated as "Sayings of the Fathers" or "Ethics of the Fathers." It consists for the most part of the favorite maxims, epigrams and witticisms of some sixty rabbis extending over a period of 500 years.

It is a lovely little collection of pearls of wisdom, gems of ethical instruction and folk proverbs. The tractate has been incorporated in its entirety into the Prayer Book, and thus has come to permeate the consciousness of every Jew familiar with the Prayer Book.

The custom has developed of reading the PIRKE ABOTH in the spring, during the seven weeks between Pesach and Shavuoth.

I would like to offer a condensed version of some of its gems.

H.A.F.

WHO IS A TRUE FRIEND?

May 1

Every man needs friends. There are few human beings capable of living solely within themselves. Particularly today, with the tensions under which all of us live, it is natural to seek the affection and warmth which genuine friendship can provide.

Yet all too often we are disillusioned when someone we counted as a friend disappoints us, and we realize that we have misplaced our confidence.

Solomon ibn Gabirol, the medieval Spanish poet, offered this wisdom:

"There are three classes of friends; some are like food, with which thou canst not dispense; others like medicine which is needed occasionally; and others like an illness, which thou dost never want."

What are the criteria of true friendship? How can we measure friendship? How can we really know? The sermon will attempt to answer these questions.

H.A.F.

Give To The Milwaukee Jewish Welfare Fund

CONFIRMATION CLASS—5713

Tuesday Evening, May 19, 1953

NAME	PARENT	ADDRESS
Ackerman, John M.	Dr. Jack	7231 N. Barnett Lane
Adashek, David	Mrs. David	2544 N. Murray Ave.
Alberts, Eugene Alan	Ben B.	4201 N. Woodburn St.
Ansfield, Donald Joseph	Dr. Maurice J.	4711 N. Lake Drive
Bass, Roberta Diane	Nathan	4685 N. Woodburn St.
Bassman, Thomas Alan	Dr. Leo H.	4120 N. Stowell Ave.
Bensman, Alan Stanley	Dr. Louis	4106 N. Farwell Ave.
Berkoff, Marshall Richard	Louis S.	601 E. Carlisle Ave.
Buchbinder, Sally Ann	James	4634 N. Sheffield Ave.
Buchbinder, Suzy Ann	James	4634 N. Sheffield Ave.
Chapman, Arthur Hersh	David V.	171 E. Fairmount Ave.
Collat, Beverly Ruth	Edgar	4037 N. Stowell Ave.
Dicker, Violet Judith	Theodore	4010 N. Oakland Ave.
Dizon, Sue	Stanley	914 E. Hyde Way
Feldstein, Joyce	William	4930 N. Lake Drive
Forman, Donna	Harry N.	4797 N. Cumberland Blvd.
Geline, Richard	Max	4385 N. Wildwood Ave.
Glass, Carole	Herman	3955 N. Cramer St.
Goldenberg, Gary	Charles	2443 N. Cramer St.
Goldenberg, Norman	Samuel	4524 N. Ardmore Ave.
Goldman, Barbara Joan	Ben L.	6945 N. Barnett Lane
Goodman, Carol Elizabeth	Bertram B.	4860 N. Newhall St.
Green, Michael	Emanuel	3943 N. Maryland Ave.
Haas, Joanne Barbara	Anthony O.	W. Donges Bay Rd., Thiensville, Wis.
Herzberg, Joseph	Herbert	900 E. Wye Lane
Hiller, Marjorie Louise	Dr. Robert I.	3930 N. Ridgefield Circle
Horwitz, Stuart	Harvey	4635 N. Wildwood Ave.
Housfeld, Daniel Robert	Emil	3281 S. Swain Ct.
Kann, Daniel	Joseph	3014 N. Cramer St.
Kay, Eugene Michael, Jr.	Dr. Eugene Michael, Sr.	2733 E. Shorewood Blvd.
Kimmel, Roberta Ann	Maurice	1094 E. Circle Dr.
Klein, Myrna Judith	Michael	4529 W. Townsend Ave.
Laden, Michael	Mrs. Orpha	4647 N. Elkhart Ave.
Larkey, Florence Miriam	Samuel	4218 N. 21st St.
Levin, James Steckler	M. J.	4425 N. Maryland Ave.
Liebermann, Joyce M.	Mrs. Joseph	4830 N. Woodlawn St.
Lurie, Essie	Charles	6075 N. Santa Monica
Marden, Phillip Manuel	Dr. Morris	403 E. Carlisle Ave.
Marks, Nancy Jean	Monroe	2061 W. Atkinson Ave.
Marshall, Bruce	Maurice	4262 N. Ardmore Ave.
Melnik, Roberta Helen	Leo	4481 N. Prospect Ave.
Melvoin, Michael	Sidney	2709 N. Farwell Ave.
Plous, James	Harry	6020 N. Berkeley Blvd.
Rapkin, Carolyn Ruth	Joseph	1419 E. Bywater Lane
Rottman, Elaine	Sam	5016 N. Lake Drive
Saffro, Carol	Samuel	5858 N. Maitland Ct.
Sanderson, Beverly	Irving	4451 N. Wildwood Ave.
Scheinfeld, Sanna Bauer	Mrs. Emmanuel	1003 E. Sylvan Ave.
Shafrin, Sandee Eleene	Eugene M.	4718 N. Woodburn St.
Steiner, Betty Carol	Theodore	3340 N. 4th St.
Strnad, Jean Ellen	Alvin M.	2015 E. Marion St.
Tarnoff, Michael Irving	Sam	5666 N. Consaul Pl.
Warschauer, Jeanne	Dr. Bruno	5061 N. Cumberland Blvd.
Weil, Gunther	Dr. Herman	2027 E. Lake Bluff Blvd.
Weisfeldt, Maxine Marian	Dr. Louis	3952 N. Stowell Ave.
Weiss, David Charles	Isidor	2670 N. Lake Drive
Weiss, Naomi Gail	Dr. Joseph	4343 N. Alpine Ave.
Weyenberg, Sandra M.	Jack	2562 N. Prospect Ave.
Wiener, William Stuart	Ben J.	4633 N. Woodburn St.
Zitron, Benjamin Charles	Mrs. Arthur	1618 E. Newton Ave.
Zenoff, David	Mrs. Thomas Crook	1023 E. Colfax Pl.

TEMPLE MEN'S CLUB DAY

PLAN TO ATTEND

MEN'S CLUB MONTHLY LUNCHEON

Wednesday noon, April 29 at the Jewish Community Center

Reservations \$1.10 per plate

Call Ed. 2-9850 if you plan to attend

Rabbi Herbert A. Friedman will lead the discussion

You are cordially invited to attend

THE MEN'S CLUB ANNUAL MEETING

Wednesday evening, April 29 at 8:00 o'clock

in the Community Hall

Rabbi Friedman will speak

Election of Officers and Board Members

NOMINEES:

OFFICERS

PRESIDENT

George Lowe

1st VICE PRESIDENT

Norman Abrahams

2nd VICE PRESIDENT

Robert Mann

TREASURER

Joe Mandel

SECRETARY

Jack Berland

BOARD OF DIRECTORS

(Two Year Term)

Edward Elkon

Le Roy Gordon

Herbert Gronik

Bernard Hankin

Sidney Melvoin

David Meltzer

Eugene Schafrin

Smoker and hearty buffet lunch will follow

FORTHCOMING EVENTS OF IMPORTANCE

Congregation Annual Meeting Sunday evening, May 17

Confirmation Service Tuesday evening, May 19

Junior Congregation Graduation Friday evening, May 29

ATTENTION SISTERHOOD MEMBERS!

Plan to attend the

SISTERHOOD ANNUAL SPRING MEETING

Monday, May 4, at 1:00 o'clock
at the Temple

AUGUST DERLETH

well-known Wisconsin Poet-Biographer

and novelist

will speak on:

"AN AUTHOR'S RELATIONSHIP TO HIS CHARACTERS"

SALAD LUNCHEON — 50¢ per plate

For Reservations call: Mrs. Arthur Krass, ED. 2-7062 or
Mrs. Claire Krom, WO. 2-7573

SISTERHOOD FLORAL FUND

The Sisterhood gratefully acknowledges the following contributions for flowers which have enhanced the beauty of the Temple Altar in recent weeks:

IN HONOR OF THE BAR MITZVAH OF: **IN TRIBUTE TO THE MEMORY OF:**

Henry Albert
John Halper
Allan Libowitz
Norman Schiff
Myron Weisfeldt

Abel Berkoff
Priscilla Rosner
Samuel Rosner
Stella Schwade
Ethel Weisfeldt

THE TEMPLE BULLETIN

2419 E. Kenwood Boulevard
Milwaukee 11, Wis.

Sec. 34.65(e) P.L.&R.

U. S. POSTAGE

PAID

Milwaukee, Wis.

Permit No. 3037



The Temple Bulletin

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

Vol. 20, No. 16

May 6, 1953

Iyar 21, 5713

Sabbath Services

Friday Evening, May 8, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE GULF BETWEEN THE GENERATIONS"

If only parents and children understood each other

Friday Evening, May 15, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"WHY WE GIVE YOU A HOLY BOOK"

Pre-Confirmation Service

Presentation of Bibles and Prayer Books

by Sisterhood and Men's Club

CONFIRMATION SERVICE
Tuesday Evening, May 19,
7:30 o'clock

SHABUOTH MORNING SERVICE
Wednesday Morning, May 20,
10:30 o'clock

Saturday Morning Services

May 9, at 11:15 o'clock
Bar Mitzvah of HENRY ALBERT
son of Mrs. Sara Albert

THE TEMPLE BULLETIN

Published by
Congregation Emanu-El B'ne Jeshurun

2419 E. Kenwood Boulevard

Telephone — EDgewood 2-6960

Affiliated with Union of
American Hebrew Congregations

Herbert A. Friedman Rabbi
Samuel Hirshberg Honorary Rabbi
Joseph L. Baron Rabbi Emeritus
Sol Altschuller Cantor
Herman Weil Director Religious Ed.

OFFICERS

B. F. Saltzstein President
Edward R. Prince Vice-President
Charles L. Goldberg Treasurer
Lillian Friedman Executive Sec.

Kaddish List

(Taken from Memorial Tablets)

May 8

Hannah S. Feld
Dora Goetz
Dora S. Isaacson
Norman G. Leser

May 15

Lehman Aarons
Sarah A. Auspitz
Sarah Eigman
Harry L. Heller
Pearl Cohen Patek
Dennis Scholl

In Memoriam

DR. JOSEPH EISENBERG
SARAH BERKOWITZ
WENDY HOPE KRAUSE
SIDNEY POLLAK

SERMON NOTES

"The Gulf Between The Generations"

May 8

Each year, as we approach Confirmation, my thoughts turn toward the children of the congregation. One of the things which constantly amazes me is the chasm which appears to develop between teen-agers and their parents. Apparently there is an unusual stress placed upon the channels of communication between parents and children at this age. The older generation complains that the younger is getting out of hand—and the younger cannot understand why the elders should be so obtuse and difficult. There are elements of tragedy and humor in this battle of the generations. Why do parents and children find it so hard to understand each other? Can anything be done about it?

H.A.F.

"Why We Give You A Holy Book"

May 15

On the Sabbath evening before Confirmation, it is the custom to have a special service for the members of the Confirmation Class. At this service, the boys are presented with a Union Prayer-Book, and the girls are presented with white Bridal Bibles. These sacred books are the gifts of the Sisterhood and Men's Club.

The books are a tangible symbol of the ideals of Judaism toward which all the years of religious education have been directed. In presenting the books, the adults of the congregation seek to preserve the ideals—and in accepting the books, the children promise to live by the ideals.

This entire ceremony is a beautiful preliminary to Confirmation itself.

H.A.F.

Confirmation Reception

The Congregation is cordially invited by the parents of the Confirmation Class to attend a reception in the Community Hall and Vestry immediately following the service on **Tuesday evening, May 19th.**

CONFIRMATION CLASS—5713 **Tuesday Evening, May 19, 1953, at 7:30 o'clock**

NAME	PARENT	ADDRESS
Ackerman, John M.	Dr. Jack	7231 N. Barnett Lane
Adashek, David	Mrs. David	2544 N. Murray Ave.
Alberts, Eugene Alan	Ben B.	4201 N. Woodburn St.
Ansfield, Donald Joseph	Dr. Maurice J.	4711 N. Lake Drive
Bass, Roberta Diane	Nathan	4685 N. Woodburn St.
Bassman, Thomas Alan	Dr. Leo H.	4120 N. Stowell Ave.
Bensman, Alan Stanley	Dr. Louis	4106 N. Farwell Ave.
Berkoff, Marshall Richard	Louis S.	601 E. Carlisle Ave.
Buchbinder, Sally Ann	James	4634 N. Sheffield Ave.
Buchbinder, Suzy Ann	James	4634 N. Sheffield Ave.
Chapman, Arthur Hersh	David V.	171 E. Fairmount Ave.
Collat, Beverly Ruth	Edgar	4037 N. Stowell Ave.
Dicker, Violet Judith	Theodore	4010 N. Oakland Ave.
Dizon, Sue	Stanley	914 E. Hyde Way
Feldstein, Joyce	William	4930 N. Lake Drive
Forman, Donna	Harry N.	4797 N. Cumberland Blvd.
Geline, Richard Allen	Max	4385 N. Wildwood Ave.
Glass, Carole Charlotte	Herman H.	3955 N. Cramer St.
Goldenberg, Gary	Charles	2443 N. Cramer St.
Goldenberg, Norman Eliot	Samuel	4524 N. Ardmore Ave.
Goldman, Barbara Joan	Ben L.	6945 N. Barnett Lane
Goodman, Carol Elizabeth	Bertram B.	4860 N. Newhall St.
Green, Michael	Emanuel	3943 N. Maryland Ave.
Haas, Joanne Barbara	Anthony O.	W. Donges Bay Rd., Thiensville, Wis.
Herzberg, Joseph Herbert	Herbert R.	900 E. Wye Lane
Hiller, Marjorie Louise	Dr. Robert I.	3930 N. Ridgefield Circle
Horwitz, Stuart Samuel	Harvey H.	4635 N. Wildwood Ave.
Housfeld, Daniel Robert	Emil	3281 S. Swain Ct.
Kann, Daniel William	Joseph	3014 N. Cramer St.
Kay, Eugene Michael, Jr.	Dr. Eugene Michael, Sr.	2733 E. Shorewood Blvd.
Kimmel, Roberta Ann	Maurice	1094 E. Circle Dr.
Klein, Myrna Judith	Michael	4529 W. Townsend Ave.
Laden, Michael John	Mrs. Orpha	4647 N. Elkhart Ave.
Larkey, Florence Miriam	Samuel	4218 N. 21st St.
Levin, James Steckler	M. J.	4425 N. Maryland Ave.
Lieberman, Joyce M.	Mrs. Joseph	4830 N. Woodburn St.
Lurie, Essie	Charles	6075 N. Santa Monica Blvd.
Marden, Phillip Manuel	Dr. Morris	403 E. Carlisle Ave.
Marks, Nancy Jean	Monroe	2061 W. Atkinson Ave.
Marshall, Bruce Lowell	Maurice	4262 N. Ardmore Ave.
Melnik, Roberta Helen	Leo	4481 N. Prospect Ave.
Melvoin, Michael	Sidney	2709 N. Farwell Ave.
Plous, Harry James, Jr.	Harry J.	6020 N. Berkeley Blvd.
Rapkin, Carolyn Ruth	Joseph E.	1419 E. Bywater Lane
Rottman, Elaine Carol	Sam R.	5016 N. Lake Drive
Saffro, Carol Sue	Samuel D.	5858 N. Maitland Ct.
Sanderson, Beverly	Irving	4451 N. Wildwood Ave.
Scheinfeld, Sanna Bauer	Mrs. Emmanuel	1003 E. Sylvan Ave.
Shafirin, Sandee Eleene	Eugene M.	4718 N. Woodburn St.
Steiner, Betty Carol	Theodore	3340 N. 4th St.
Strnad, Jean Ellen	Alvin M.	2015 E. Marion St.
Tarnoff, Michael Irving	Sam	5666 N. Consaul Pl.
Warschauer, Jeanne Marie	Dr. Bruno	5061 N. Cumberland Blvd.
Weil, Gunther Martin	Dr. Herman	2027 E. Lake Bluff Blvd.
Weisfeldt, Maxine Marian	Dr. Louis	3952 N. Stowell Ave.
Weiss, David Charles	Isidor	2670 N. Lake Drive
Weiss, Naomi Gail	Dr. Joseph	4343 N. Alpine Ave.
Weyenberg, Sandra M.	Jack	2562 N. Prospect Ave.
Wiener, William Stuart	Ben J.	4633 N. Woodburn St.
Zitron, Benjamin Charles	Mrs. Arthur	1618 E. Newton Ave.
Zenoff, David Brossell	Mrs. Thomas Crook	1023 E. Colfax Pl.

ATTENTION MEMBERS!

**PLAN TO ATTEND THE
ANNUAL MEETING
of
CONGREGATION EMANU-EL
B'NE JESHURUN**

**Sunday Evening, May 17,
at 7:30 o'clock**

Election of Officers and Trustees

**RABBI FRIEDMAN
will deliver a report
on his first year of service
with the Congregation**

Business Meeting

**CLOSING SESSION OF
ADULT INSTITUTE**

**Tuesday Evening, May 12,
at 8 o'clock**

We would like all who have attended any of the class sessions during the year to be present at this final meeting.

IT'S UNIONGRAM TIME!

A UNIONGRAM will convey your congratulatory message to those whom you wish to remember for **CONFIRMATION and GRADUATION**

A telephone call to UNIONGRAM chairmen will receive personal attention today!

**Call: MRS. EDWIN H. ECKSTEIN
WO. 2-8827**

**MRS. ALFRED GOLDBERG
ED. 2-2256**

**AVOID LAST MINUTE RUSH
ORDER UNIONGRAMS TODAY!**

VISIT SISTERHOOD'S GIFT SHOP

See suggestions for confirmation and graduation gifts.

Jewelry — Books — Stationery

Jewish ceremonial objects

THE TEMPLE BULLETIN

**2419 E. Kenwood Boulevard
Milwaukee 11, Wis.**

Sec. 34.65(e) P.L.&R.
U. S. POSTAGE

PAID

Milwaukee, Wis.
Permit No. 3037



The Temple Bulletin

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

Vol. 20, No. 17

MAY 20, 1953

Sivan 6, 5713

Sabbath Services

Friday Evening, May 22, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"SHOULD THE CHURCH RETURN THE STOLEN CHILDREN?"

Friday Evening, May 29, at 8 o'clock

GRADUATION EXERCISES

of the

JUNIOR CONGREGATION

"THE FUTURE OF AMERICAN JUDAISM"

Reception will follow the service

Mothers of Junior Class will be hostesses.

Saturday Morning Services

11:15 o'clock

THE TEMPLE BULLETIN

Published by
Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960

Affiliated with Union of
American Hebrew Congregations

Herbert A. Friedman _____ Rabbi
Samuel Hirshberg _____ Honorary Rabbi
Joseph L. Baron _____ Rabbi Emeritus
Sol Altschuller _____ Cantor
Herman Weil _____ Director Religious Ed.

OFFICERS

Edward R. Prince _____ President
Charles L. Goldberg _____ Vice-President
Herman A. Mosher _____ Treasurer
Lillian Friedman _____ Executive Secretary

Kaddish List

(Taken from Memorial Tablets)

May 22

Samuel Elias Eckstein	Regina Michels
Isidor Israel	Adolph Neuwald
George W. Patek	Florence Bernhardt
Harry LeVine	Joseph Oplatka
Jeanette Polachek	Daniel V. Kesselman

May 29

Betty H. Goldberg
Theresa Freudenfeld
Henry L. Levy
Samuel H. Pentler

In Memoriam

Sanford Baum
Ben H. Bender
Irma Florsheim
Rose Magidson
Gladys Melvoin
Benjamin Rosenberg

SERMON NOTES

"Should The Church Return The Stolen Children?"

May 22

The case of Robert and Gerald Finaly has attracted international attention. The story is one of those amazing episodes in which truth often sounds stranger than fiction.

Two Jewish boys were placed in a municipal home in Southern France in 1944 by their parents, who were shortly thereafter murdered by the Nazis. The children were baptized into the Roman Catholic faith when they were 5 and 6 years old, respectively.

An aunt, living in Israel, petitioned for the return of the children to her and to Judaism. A French court agreed a few months ago that this was proper. The boys, now aged 10 and 11, were spirited out of France, with the aid of several priests and are presently reported to be in Spain. They have not been returned. Is the church to permit the kidnapping of Jewish children?

H.A.F.

Graduation of Junior Congregation

May 29

Forty-three members of the Senior Class of the Jr. Con. will be graduated from the Temple Religious School this Sabbath evening. These young people have completed two years of work after Confirmation and will be awarded High School Diplomas.

The class selected as its theme "The Future of American Judaism." Several short talks will be given, dealing with various aspects of this important subject. Other members of the class will participate in reading the service and assisting with the Torah.

I am very happy over the fact that so many of the Confirmands of our Temple remain in the Junior Congregation for the additional period of two years. This situation is a good omen for the future, since it provides us with an opportunity to strengthen loyalty to Judaism at the very important teen-age level.

H.A.F.

Junior Congregation Class of 1953

Forty-three boys and girls will receive diplomas at the High School Graduation Service on Friday evening, May 29, at 8 o'clock.

The following is a list of the graduates:

Ellen Louise Abramson	Suzanne Phyllis Lappin
Paul Joseph Ansfield	Nancy Jane Levy
Karen Lee Applebaum	Sandra Jean Malver
James Adam Baum	Peter Melnik
Gordon Mark Derzon	Stanley Jay Mendelsohn
Leo Dicker	James S. Metz
Audrey Feldstein	Richard Howard Morse
Jerry Allen Fine	John Frederick Nickoll
Harry Martin Flagg	Joan Ruth Polacheck
Frances Ann Freedman	Rosemary Pollack
Elizabeth Fried	Richard Alan Rubinstein
Barry Garrison	Marilyn Saltzstein
Leonie Goldberg	Marjorie Anne Scharf
Alan B. Goodman	Norma Schmickler
Margot Freda Gordon	Stanley Richard Selby
Nancy Green	Harlan Mark Smith
William Jacob Grinker	Joan Marsha Soref
Nancy Elizabeth Heller	Annette Gail Stern
Armin Ian Horwitz	Jacquelyn Sue Weil
Nancy Marlene Kawin	Arlyne Sandra Weinberg
Sandra Joy Klein	Barbara Gene Willis

Edith M. Winter

Summer Services

Sabbath services will continue without interruption in the Main Temple throughout the summer. The wonderful response of the Congregation during the past year indicates that our members appreciate the beauty and sanctity of the weekly period of worship.

Rabbi Friedman will conduct the services all summer and Cantor Altschuller will provide the music, except for a brief period of vacation. There will be a short sermonette each week, as well as the reading of the Torah. It is a pleasure to continue the services for an interested congregation.

Contributions To Sisterhood Funds

The Sisterhood acknowledges with thanks the receipt of the following contributions to its Temple Beautiful Fund:

IN MEMORY OF:

Anna Bornstein from Dr. and Mrs. Harry Sadoff
Dr. and Mrs. Morris Moel
Dr. and Mrs. I. Z. Davidoff
Emanuel Rosenblatt from Lucille and Marry Moel
Raymond Scribner from Dr. and Mrs. I. Z. Davidoff
Hannah Benyas from George and Sylvia Laikin
Dorothy and Marvin Kohner
Stella Schwade from Janet and David Landa

IN HONOR OF:

Baby daughter of Rabbi and Mrs. Herbert Friedman from Mr. and Mrs. Joseph Montwid
Dorothy and Marvin Kohner
Mr. and Mrs. Lou Libowitz
Baby son of Mr. and Mrs. George Lowe from Dorothy and Marvin Kohner
Mr. and Mrs. E. J. Youngerman
Gertrude and Lou Libowitz
Mr. and Mrs. Elkan Voorsanger becoming grandparents, from Ada and Ed Perlson
Bar Mitzvah of Norman Schiff from Dorothy and Marvin Kohner

The Sisterhood acknowledges with thanks the receipt of the following contributions to its Floral Fund:

IN MEMORY OF:

Dr. Joseph Eisenberg
A. B. Cohn

Uniongrams

High School graduation is drawing near. Send your lists of those graduates you wish to congratulate along with your check to: Mrs. Edwin Eckstein, 4841 N. Oakland Ave. or Mrs. Alfred Goldberg, 2635 E. Capitol Drive now. The cost — just 35c per Uniongram.

Closing Sessions of Religious School

Sat. Morning, May 23, 9:30 o'clock

Sun. Morning, May 24, 9:30 o'clock

Make Your Reservations Now!

Men's Club MONTHLY LUNCHEON MEETING Jewish Community Center

Tuesday, May 26, 12 o'clock (noon)

Rabbi Friedman will speak

\$1.10 per plate — Call ED. 2-9850

THE TEMPLE BULLETIN
2419 E. Kenwood Boulevard
Milwaukee 11, Wis.

Sec. 34.65(e) P.L.&R.
U. S. POSTAGE
PAID
Milwaukee, Wis.
Permit No. 3037