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Friday night sermons. 1954.

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The Temple Bulletin

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

Vol. 21, No. 11

February 3, 1954

Shevat 30, 5714

Sabbath Services

Friday Evening, February 5, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"ARE WE JEWS FOSSILS?"

Friday Evening, February 12, at 8 o'clock

SERVICE OF PATRIOTISM

RABBI HERBERT FRIEDMAN

will speak on:

"THE HOME OF THE BRAVE (S)
AND LAND OF THE FREE"

The Boy Scouts Will Participate

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

Herbert A. Friedman _____ Rabbi
Samuel Hirshberg _____ Honorary Rabbi
Joseph L. Baron _____ Rabbi Emeritus
Sol Altschuller _____ Cantor
Herman Weil _____ Director Religious Ed.

OFFICERS

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Kaddish

(Taken from Memorial Plates)

FEBRUARY 5

Irma Rosenberg Glassner
Charney Chier _____ Sidney Pollak
Hendrienna Litt _____ Jacob Rindskopf

FEBRUARY 12

Pauline Goetz Baum _____ Julia Polacheck
Mervyn Braun _____ Jennie Sadek
Emma Froehlich _____ Gussie Zarne

In Memoriam

ERWIN GOLDBREICH

LEO J. KOHN

SERMON NOTES

ARE WE JEWS FOSSILS?

FEBRUARY 5

Professor Arnold Toynbee, a famous English scholar, wrote a monumental work in 6 volumes called "A Study of History." His range extended through the entire recorded experience of the human race. He attempted to describe and evaluate the rise and fall of every civilization known to man.

His conclusions about the Jews are remarkable and controversial. He said, very bluntly, that "The Jews survive as a mere diaspora and their petrified religion has lost its message to mankind. They have hardened into fossils of the extinct Syriac Civilization."

So, we are relegated by this historian to the position of fossil, which is an antiquated, dead object. Is Toynbee right?

H. A. F.

"THE HOME OF THE BRAVE(S) AND THE LAND OF THE FREE"

FEBRUARY 12

This week we observe the birthday of Abraham Lincoln and our thoughts turn to the grand themes of American freedom and democracy. A special service of patriotism has been prepared to mark the occasion and it will be read in addition to the regular service in the prayer-book.

Several boys of the Religious School have been devoting themselves for more than a year to the project of earning the Ner Tamid Award of the Boy Scouts, and these boys will be honored at this service.

It is always good to review the progress of city and country, measuring the degree to which freedom flourishes in relation to the standards set by the Lincolns and Jeffersons.

H.A.F.

BOY SCOUT AWARDS

During the Service of Patriotism, the Colors will be mounted by members of the Temple Troop 104. The boys of our school who will receive the highly coveted Ner Tamid Awards are: Norman Armour, Allen Libowitz, David Papermaster, Martin Portnoff and Allan Stern.

DR. HERMAN WEIL HONORED



It is certainly a source of gratification to our Congregation that Dr. Weil has been selected by the United States Office of Education, under a grant of the Department of State, to go to Germany on a mission of importance.

He has been invited to apply his wisdom and experience to the training of teachers for the opening of a new consolidated school system near Frankfurt, which includes many democratic features hitherto unknown in German education.

The Temple has granted him a leave of absence to undertake this work, and we wish him well. He will return by the middle of May and resume his duties in our school. Mrs. Weil is accompanying him on this trip, and we look forward to hearing a report on their experiences.

NEW BOOKS IN THE LIBRARY

These books have recently been added:
TRAVELS IN JEWRY *Cohen*
THE LANDSMEN *Martin*
ANNE FRANK THE DIARY OF A
YOUNG GIRL
THE ZIONIST IDEA *Heller*
AMONG THE NATIONS .. *Lewisohn*
THE FINAL SOLUTION *Reitlinger*
STATE IN THE MAKING .. *Horowitz*

JEWISH MUSIC MONTH

The week of January 14th ushered in Jewish Music Month. The purpose of this particular period is to stimulate and promote performances of Jewish religious and liturgical works and to encourage Jewish composers to write specifically for the Jewish people. In this latter direction we will present the works of Dr. Isadore Freed.

On February 5th we will offer Freed's Chassidic Service. It combines old and mournful paths of our Jews of the 17th and 18th century, who lived in the corners of Poland and Russia where the courts of "Baal Shem Tov" were located. Despite the mournful quality, a bright light constantly pushes its way and gropes through the music's somber effect. As the chazan chants, he personally and eternally reaches for God. The music for the service was essentially from several composers but was adapted and re-arranged by Isadore Freed.

On February 19th we will present his most recent service which received its premiere at the Park Avenue Synagogue, New York, last May.

The purpose of the two programs is to enhance our Jewish worship, to give greater diffusion and utilization of Jewish music resources and to encourage those who dedicate their lives and genius to its enrichment.

S. A.

RACE RELATIONS MESSAGE

Enclosed with this issue of the Bulletin, you will find a message prepared by the Central Conference of American Rabbis. It has been written in harmony with the Jewish ideals of racial equity and the American ideals of freedom for all men.

The social liberalism of Judaism conforms to the highest aspirations of democracy. It is thus fitting to issue this statement on Lincoln's birthday. We urge that you read it carefully.

THE ANNUAL JOINT MEETING

OF

Sisterhoods of Temple Beth El Ner Tamid
Beth Israel, Shalom, United Synagogue, the Council of Jewish Women
and our own Sisterhood
will take place

TUESDAY, FEBRUARY 9, 1954 at EMANU-EL B'NE JESHURUN

COFFEE HOUR — 12:30 until 1:30 p.m.

PROGRAM

MR. WILLIAM EVJUE

Editor, Capitol Times, Madison, Wisconsin
will speak on:

"THE FREEDOM OF THE PRESS"

★ ★ ★

Cantor Sol Altschuller

will present a program of songs

THE TEMPLE BEAUTIFUL FUND

The SISTERHOOD acknowledges with thanks the receipt of the following recent contributions.

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| | | Mr. and Mrs. Nathan Berkowitz | |
| FROM | | IN HONOR OF | |
| Mrs. Joseph Huber | } | 25th wedding anniversary | |
| Dr. and Mrs. Maurice Ostrow | | of Mr. and Mrs. B. P. Selig | |
| Mr. and Mrs. Walter Kohn | } | 25th wedding anniversary of | |
| Dr. and Mrs. Herman Huber | | Mr. and Mrs. Joseph E. Rapkin | |
| Mr. and Mrs. Philip Schiff | } | 25th wedding anniversary of | |
| | | Mr. and Mrs. Philip Rubinstein | |
| Mr. and Mrs. Allan Polacheck | } | 25th wedding anniversary of | |
| | | Mr. and Mrs. William Bernfeld | |
| Mr. and Mrs. B. P. Selig | } | 25th wedding anniversary of | |
| | | Dr. and Mrs. Joseph Weiss | |
| Mr. and Mrs. Allan Polacheck | } | 75th birthday of Joseph Saffro | |
| Mr. and Mrs. Harry Rubinstein | | Birthday of Mrs. Sophie Dornblatt | |
| Mr. and Mrs. William Ausman | } | Recovery of Mrs. Harvey Horwitz | |
| Mrs. Edith Mann | | Birthday of Edwin Eckstein | |

I. TOYNBEE, Arnold J.

Professor at Oxford
Director of Studies at Royal Institute
of International Affairs
During war, was director of Research
Department of Foreign Office
wrote six-volume "Study of History" -
Rise & Fall of Civilizations.
Panoramic work

II. Toynbee's Argument

1. There have been 21 civilized societies,
of which 5 are operative today.
Others are dead, being predecessors of
present ones, which are:
 - a.) Western Christendom
 - b.) Orthodox Christian - S.E. Europe + Russia
 - c.) Islamic - north Africa - middle East -
across to China wall
 - d.) Hindu - India
 - e.) Far-Eastern - China, Japan, to Pacific

Since he lists them religiously -
where does he place Hebrews or Jews?

(2)

2. He calls the Jewish a fossilized remnant of ancient Syrian Society (itself one of the dead ones).

This is rather shocking - because a fossil is defined as "any remains, trace or impression of an animal or plant of past geologic ages, preserved in a stratified deposit or in a cave."

We hardly belong to the autumn past. We seem to be very much alive. We are certainly the object of a great deal of attention, for a fossil - both by ourselves and by outsiders.

3. Why does he conclude we are fossils?

a.) We once had a chance to be the dominant religion. When Babylonian ruled the known world "it looked as though Judaism + Zoroastrianism would (compete)"

(3)

compete for the privilege of establishing a universal church within this Babylonian political framework - such as Christianity & Hinduism later competed for the same privilege within the framework of the Roman Empire (p. 287-8)

- b.) However, Babylon was overthrown by Persia and then Persia was invaded by the Hellenic Society (Greco-Roman). Judaism was the champion of the Syriac (Babylonian) Society - fought the Greek invaders - had some measure of success under the Maccabees - finally lost to Rome - and thus passed out of the picture together with the Syriac Society she tried to defend.

c.) Same thing happened to Zoroastrian religion - which was also broken by Rome several centuries later. Thus present day Parsees, like Jews, survive as mere fossils.

4. Biggest indictment -

"These petrified religions which still so potently hold the scattered members of the two communities together, have lost their message to mankind." (389)

III. Rebuttal

1. Will not argue about his political analysis of the defeat of ancient Judea. Perhaps if he were writing today he might not be so quick to call Jews fossils in the face of their return to political & linguistic independence - for he considers revival of Palestine & Hebrew remarkable.

⑤

2. Would answer him on the spiritual rather than physical side. Has a religion or society lost its meaning for mankind when it has produced the following:

- a) A Spiritual Idea of God
(hidesto non-existent)
- b) A ^{spiritual} View of MAN, as the dignified child of God
(contrary to the slave)
- c) The Prophet - a unique type of highest man
- * d) A Concept of the Future -
(messianism)
- e.) Two Daughter Religions
(Christianity & Islam)

* (See quotation from Achad Ha'am on this point) - Card 8

3. Do These look-like The works
of a dead or dying fossil?

Of the five societies which he
lists as operative in the world
today, Three (leaving out Hindu &
Far Eastern) are the direct spiritual
descendants of Judaism's creative capacity

4. The only thing I will admit to
Toynbee is that a "message for
mankind" might have to be carried
by a dominant majority group in
order to become universally accepted
& implemented. It is obvious that the
Jews will not become a dominant
majority group.

But The message is not dead,
regardless who bears it. It makes little
difference to me, from the point of view
of achieving the ultimate messianic goal,

whether Christianity or Judaism
does it. The mother does
not begrudge the daughter's success,
so long as the daughter carries the
mother's ideals.

Christianity, stripped of myth,
magic and superstition, contains the
pure kernel of Judaism. The religion
of Jesus was the religion of Hillel
and Akiba.

In Toynbee's eyes the Jews
might be fossils, but Judaism is
very much alive and will live
eternally through the creations of its
spirits and ~~through~~ the hopes which it
has unlocked in the hearts of men.
So long as these hopes are unfilled -
Judaism will not die but live.

Israel has never lived in the present. The present, with its evil and its wickedness, has always filled us with anguish, indignation and bitterness.

But just as constantly have we been inspired with brilliant hopes for the future, and an ineradicable faith in the coming triumph of the good and the right; and for these hopes and that faith we have always sought and found support in the history of our past, weaving all manner of fair dreams, so as to make the past a kind of mirror of the future. Our very Hebrew language has no present tense, but only a past and a future.

The Jew is both optimist and pessimist; his pessimism has reference to the present, his optimism to the future.



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Milwaukee 11, Wisconsin

Vol. 21, No. 1

January 20, 1954

Shevat 16, 5714

Sabbath Services

Friday Evening, January 22, at 8 o'clock

AMERICAN JEWISH
RABBI HERBERT A. FRIEDMAN
ARCHIVES

will speak on:

"TWO CAN LIVE AS HAPPILY AS ONE"

Friday Evening, January 29, at 8 o'clock

RABBI FRIEDMAN

will speak on:

"DISRAELI---JEW OR NOT?"

Saturday Morning Services

11:15 o'clock

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Lillian Friedman _____ Executive Secretary

Kaddish

(Taken from Memorial Plates)

January 22

Gusta Aarons _____ Rabbi Charles Levi
Bertha Gottschalk _____ Samuel Sisserman
Mollie Hirschberg _____ Nat Stone
Nathan Schwartzberg

January 29

Adelheid Hauser _____ Nathan Pereles
Hannah Housman _____ Joseph Polacheck
Isaac L. Kripke _____ Solomon Sandels
Edward Mahler _____ Isaac M. Strauss

AMERICAN JEWISH ARCHIVES

SERMON NOTES

TWO CAN LIVE AS HAPPILY AS ONE

JANUARY 22

There may soon be as many divorces as there are marriages. The rate of divorce is climbing so rapidly that one wonders whether the very institution of marriage will survive. Perhaps we are working toward another form of male-female relationship altogether.

There is either something wrong with marriage or there is something wrong with people. Why are there so many divorces? What can be told young people to help prepare them for stable marriage?

While it is certainly difficult to generalize, still there are some basic guideposts which all couples can keep in mind as they seek marital happiness.

H. A. F.

DISRAELI—JEW OR NOT?

JANUARY 29

Benjamin Disraeli, Lord of Beaconsfield, was one of the most fascinating figures of the glittering Victorian age. He was famous as statesman, author and wit.

Born a Jew, he became the Prime Minister of England. Baptised before the age of thirteen, he lived as a professing Christian.

He had a fantastic theory of "The Jewish Race", a really mystical love for Palestine, the Jewish land; and almost no knowledge of the Jewish religion.

In the last few years two new biographies of Disraeli have appeared. What light do they throw on this unusual man? His story is always worth retelling.

H. A. F.

RECEPTION FOR NEW MEMBERS

TEMPLE VESTRY

January 22, after Temple Services

(Members who joined the Temple since May 1, 1953,
will be guests of the Congregation)

MEN'S CLUB Service To Shut-Ins

The Temple Men's Club has inaugurated a service whereby members of the congregation who are unable to come to Temple because of illness may have the pleasure of hearing an occasional sermon in their own homes.

Anyone wishing to hear a particular sermon, may call the Temple office in advance, and we will have a tape recording made. Mr. Bernard Hankin, of the Men's Club, will then make an appointment for a Saturday afternoon, when he will replay the sermon on our tape recorder in the home of the shut-in.

YOU ARE URGED TO BORROW

NEW BOOKS FROM THE LIBRARY

These books have recently been added:

IN THE HEART OF THE SEAS *Agnon*
THE SECOND SCROLL *Klein*
THE MAGIC CARPET *Barer*
TONGUE OF THE PROPHETS *St. John*
YIDDISH PROVERBS *Ayalt, ed.*
UNDERGROUND *Tenenbaum*
ISRAEL AND PALESTINE *Buber*
HISTORY OF THE JEWS IN THE U.S.
..... *Levinger*

FLOWERS FOR OUR ALTAR

The Temple Sisterhood gratefully acknowledges the following contributions to its Floral Fund:

IN HONOR OF:

Mr. and Mrs. Emil Fried, New York, on their Golden wedding anniversary.

IN MEMORY OF:

George Braunfeld, Susie Goodsitt Shutkin, Emmanuel Scheinfeld, Fred C. Hirsch and Dorothy Saxe Cohn.

MUSEUM DISPLAY OF UNIQUE BOOKS

A most interesting exhibit of old Bibles constitutes the current display in our new museum cases. These Bibles show the tremendous progress made from the hand-printed books of the 14th and 15th centuries to modern examples of lithographers' art.

A page of the Vulgate Bible printed about 1300, and a page of the Cologne Bible printed by Heinrich Quantell in 1478 are displayed. These two are illustrative of their epoch-making influence on contemporary Bibles. On display is a page showing David playing the harp. Also exhibited are a Yemenite Cabalistic Work (1621), a book on Civil and Ecclesiastical Rites used by Ancient Hebrew (1641), a Babylonian Talmud, and a Samaritan Torah.

A number of these items were donated for this purpose by Dr. Alfred Bader, J. Verne Resek and Robert Krauskopf.

The Museum and Library Committee is most anxious to have members of the congregation volunteer to put on display any rare and unusual articles of interest. If you have such items and wish to display them, please call the Temple office.

* * *

BOY SCOUT TROOP No. 104 NEEDS RECRUITS

The Temple Boy Scout Troop No. 104 is in need of boys from the ages of 11 through 14. If you have a son, grandson, nephew or friend who is interested in scouting, please have him come to the Temple on Tuesday evening at 7:30 o'clock, or call Mr. Karl Krasney, WO. 2-6745.

* * *

HAVE YOU MOVED?

Please notify the Temple office of any change in your address so that Temple publications may not be delayed in reaching you.

Temple Emanu-El B'ne Jeshurun

presents

"ELIJAH"

An oratorio by Felix Mendelssohn

Directed by

CANTOR SOIL ALTSCHULLER

WISCONSIN STATE COLLEGE ORCHESTRA AND CHOIR

augmented by

MILWAUKEE CIVIC ORCHESTRA

conducted by

MILTON H. RUSCH

Director of Music Division, Wisconsin State College
and Conductor of Civic Orchestra of Milwaukee

SUNDAY EVENING, JANUARY 24, at 8:15 o'clock

MAIN TEMPLE

★ ★ ★
OPEN TO THE PUBLIC

THE TEMPLE BULLETIN

2419 E. Kenwood Boulevard

Milwaukee 11, Wis.

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PAID

Milwaukee, Wis.

Permit No. 3037

Portion tonight on 10 Commandments
Ethical conduct designed to create
happiness in an organized society.

World is different and happiness
hard to find. We work too
hard and suddenly we are dead

Is there really happiness in
marriage?

Divorce rate would seem to belie
this.

Marriages filed in MKE
county in 1953 - 7066

Divorces granted in MKE
county in 1953 - 1659

Another 1000 divorce suits filed

Ratio of 1 : 4.

(2)

TWO CAN LIVE AS HAPPILY AS ONE
(or as cheaply)

Remember: TWO DO NOT BECOME
ONE - THEY ARE STILL TWO

That is The main factor
which is overlooked.

In the relationship between two
people The ethics of the Ten
Commandments is required.

VI. DO NOT MURDER (love) -
by being selfish, thoughtless,
cruel, destructive of early ideals
& promises. Practice SELF-SACRIFICE,
WISDOM, KINDNESS.

VII. DO NOT COMMIT ADULTERY

Benj. Franklin - "Where There is
marriage without love, There will be
love without marriage." ADEQUATE
SEX LIFE BASED ON ADEQUATE SEX KNOWLEDGE

VIII. DO NOT STEAL (self-respect)

Treat other as an equal
partnership in all things.
Open discussion. Argue out all
differences - in laws, money, etc.

IX. DO NOT BEAR FALSE WITNESS

Oscar Wilde is wrong:

"The one charm of marriage
is that it makes a life of
deception absolutely necessary
for both parties."

Be truthful with one another.

X. DO NOT CAVET (be envious)

The grass is not greener
elsewhere - don't compare your
marriage to another - don't destroy
yours by seeking a Bluebird.

Foadick said:

④

"It is not marriage that fails - it is people that fail. All that marriage does is to show people up."

What guide-posts to offer?

1. BE MATURE
2. BE ETHICAL
3. BE WISE + CHARITABLE

Zhen says:

God creates new worlds constantly. In what way?

By causing marriages to take place.

Let each marriage be like finding a new world.

DISRAELI

(all page references
to Rith's book)

I. ORIGINS (p. 12 + 13)

not Marano, as he liked to think
romantically & exotically, but Italian.

II. BREAK WITH SYNAGOGUE (p. 17 + 18)

Father refused to accept office of Parnas,
Senior Warden, in Spanish-Port. synagogue.
Fined £40. Refused to pay. When his father
died, he resigned (March 1817)

III. BAPTISM (p. 22 + 23)

Father drifted away. Friend suggested
baptism for children.

July 11, 1817 for 2 brothers - done by
Rev. William Hunt Ussidge (nephew of poet)

July 31, 1817 - for D.D. - aged 12½ before bar
Aug. 28, 1817 - for sister

IV. LIFE

- 1) early newspaper venture, to compete with
LONDON TIMES - tried to interest Sir Walter
Scott - lost £7000 by age 20.
- 2) wrote novels - political satires of the great -
paid back some debts
- 3) travelled on continent

- 4) age 24 made long trip to Palestine, Egypt. ①
lived in Jerusalem he called "the most
delightful of all our travels."
- 5) long political haul to get into Commons -
elected on 5th try at age 33. Masterly
speech was horrible, from man who was
later to become master of the language.
Boos, catcalls, groans. He finished, saying
"I sit down now - but the time will come
when you will hear me."
- 6) married at 34 - woman 12 years his senior -
widow of a friend, with sufficient income to
keep him from worrying about his debts.
- 7) became leader of conservative party.

I. Jewish matters

- 1) lived as professing Christian - of this there is
no doubt - attended church, communion, etc.
- 2) knew little about Judaism (made mistakes
describing Jewish rituals in several of his books)
- 3) identified himself with the Jewish people,
although no longer professing the Jewish religion.

Two young daughters of Sir Anthony de Rothchild had written book "History & Literature of the Israelites". Disraeli wrote them a friendly note of criticism, saying:
 "You describe, in a style animated & picturesque, the great story of our ancestors, and have treated with force & feeling their immortal annals."

4.) his Jewish ideas were expressed in many novels:

- a.) "The Wondrous Tale of Alroy" - a scion of the House of David conceived the idea of restoring the independence of the Jewish people, reconquering the Holy Land; grand, adventurous, military exploits. B.D. identified himself with this noble ambition.
- b.) "Tancred or the New Crusade" - hero, son of aristocratic family, refuses to go into Parliament, but goes to Palestine to seek faith. "Who can believe that a country once sanctified by the Divine Presence can ever be as other lands?"

1.) Believed in theory of race. This was basis of his pro-Semitism.

(By giving respectability to the preposterous racial principle, B.D. was among spiritual ancestors of Nazi race-theories. It was his forte.)

"All is race - There is no other truth."

The Jews were the greatest race.

"God revealed Himself to one race only, the Jews - the greatest of legislators (Moses):
The greatest of administrators (Solomon):
and the greatest of reformers (Jesus) -
what race, extinct or living, can produce
three such men as these?"

Spain's decline was due to the expulsion of
the Semitic race.

Even America was brought into the picture:

"The great Transatlantic Republic is intensely Semitic, and has prospered accordingly."

Racial idea became obsession with him.
When Baron Lionel de Rothschild had son
legitimized, B.D. wrote to the father:

"I hope he will prove worthy of his
pure and sacred race." (5)

Someone met Lionel in Piccadilly one afternoon
after he had entertained the great man the
evening before - and asked what they had
talked about. "The Race, as usual," was
the gloomy reply.

5.) Loved Jewish customs - at one of
Rothschild weddings, after the dinner, Lionel
leaned over and said "I say Ben!
Shall we have our Chazan here read the
grace or chant it?" "Chant it, by all
means - said Bil. - I love those old
customs."

6.) ^{Felt.} Believed that Christianity was a fulfillment
of Judaism. Deplored fact "that several
millions of Jews should persist in believing
only part of their religion."
"Christianity is completed Judaism, or it is
nothing."
"Christianity is incomprehensible without Judaism."
"The authenticity of the second Testament
depends upon its congruity with the first."

(6)

7.) In the debate over 'seating' Jews in Parliament, he made famous speech. Only one other conservative voted with him. His party was against him. Eventually the point was won.

Who are these persons professing the Jewish religion? They are the same persons who acknowledge the same God as the Christian people of this realm... They are, humanly speaking, the authors of your religion... If religion is a security for righteous conduct, you have that security in the instance of the Jews, who profess a true religion. It may not be in your more comprehensive form. I do not say that it is the true religion; but although they do not profess all that we profess, all that they do profess is true... As far as religion can be a security for their conduct,... you have in the religion of the Jews the best sanction in the world except that of our own Christianity... In exact proportion to your faith ought to be your wish to do this great act of national justice. If you had not forgotten what you owe to this people, if you are grateful for that literature which for thousands of years has brought so much instruction and so much consolation to the sons of men, you as Christians would be only too ready to seize the first opportunity of meeting the claims of those who profess this religion... It is entirely on religious grounds and principles that I venture to recommend the subject to your notice... Yes! It is as a Christian that I will not take upon myself the awful responsibility of excluding from the Legislature those who are of the religion from the bosom of which my Lord and Saviour was born.

VI. Prime MINISTER (1874-1880)

relations with Queen Victoria of the closest - she who had not previously been inclined to be sympathetic to Jews.

She adored B.D. (entertained him at Windsor 2 times - after they had both lost their mates); picked flowers for him; sent him venison; gave him souvenirs; inquired after his health; allowed him to sit during an audience (a privilege bestowed on no one else).

He, in turn, actually flirted with her.

VII. SUEZ CANAL - 1875

Two versions - Sunday night dinner at Baron Lionel's - opportunity to buy shares at £4 million. Settled during dinner. (East European Jews called Sabbath embroidery to show pity of R.)

Second - Cabinet heard of offer, had no money because Parliament was in recess; B.D. offered to get money from R. Baron Lionel etc. gave money. D. wrote to Queen that R. had gotten Suez for the Empire.

III. BISMARCK, at Congress of Berlin, where B.D. dominated, said "Der alte Jude, das ist der Mann." B.D. was not shaken or upset.

IA. DIED April 19, 1881 (age 76)
one month before pogroms started in
Russia.

He was good for England.

He was good for English people -
made Conservative party capable
of understanding the welfare of human
beings - housing, wages, working conditions,
all among his legislation.

He was good for Christian-Jewish relations

Although he was a Christian, he
was a credit to the "race" (to use
his term) which gave him birth.



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Milwaukee 11, Wisconsin

Vol. 21, No. 10

January 6, 1954

Shevat 2, 5714

Sabbath Services

Friday Evening, January 8, at 8 o'clock

AMERICAN JEWISH
RABBI HERBERT A. FRIEDMAN
ARCHIVES

will speak on:

"THE REAL MEANING OF THE KADDISH"

Friday Evening, January 15, at 8 o'clock

RABBI FRIEDMAN

will speak on:

"DID THE SEA SPLIT?"

Saturday Morning Services

11:15 a.m.

THE TEMPLE BULLETIN

Published by

Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960

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Samuel Hirshberg _____ Honorary Rabbi
Joseph L. Baron _____ Rabbi Emeritus
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Kaddish

(Taken from Memorial Tablets)

January 8

David Karger _____ Israel S. Klein
Morris Manasse _____ Max Pereles

January 15

Bertha Birnbaum _____ Moritz Bloch
Rosa Heller _____

In Memoriam

Fred C. Hirsch
Fannie Mosher
Sara Nickoll

SERMON NOTES

The Real Meaning of The Kaddish?

January 8

As with many things in life, so does the original meaning of great prayers often become transmuted by custom and usage into something other than was intended. Particularly is this true of the Kaddish prayer.

In its origin it was not designed at all to be a prayer for the dead. Nor a word is said, in the Hebrew text, about those who have passed on.

Yet somehow the Kaddish has come to be respected and venerated as the proper prayer to be recited by mourners. How has this come about? What really is the meaning of the Kaddish? What thoughts or moods are supposed to find expression in its majestic sentences?

H.A.F.

Did the Sea Split?

January 15

In this week's portion of the Torah there is told the great story of the dividing of the Red Sea, so that escape from Egypt could become possible. Such an event is called a miracle, an upsetting of the natural order.

The fact that many of the Bible stories are based on miracles or involve supernatural episodes, has caused men in every age to doubt the truths of religion. Especially is this so in our highly scientific age, which applies the tests of proof and reason as the only criteria for belief.

What can be said about miracles? Are they true? Do such things really occur? Does Judaism believe in miracles?

H.A.F.

MEN'S CLUB MONTHLY LUNCHEON

TUESDAY NOON, JANUARY 19, 12:00 O'CLOCK

Jewish Community Center — 1444 N. Prospect Ave.,

RELIGIOUS SCHOOL

RESUMES SESSIONS

SATURDAY and SUNDAY
JANUARY 9 - 10, 1954

New Museum Display

There is a display of rare books and manuscripts in the Museum case in the Temple Foyer. It is most educational and interesting, and will remain for just a few weeks.

New Books In Library

The following new books have been added to the Temple Library:

Rome and Jerusalem _____ *Hess*
The Jews, Their History, Culture
and Religion _____ *Finkelstein*
Festivals of the Jewish Year _____ *Gatter*
The Redeemers _____ *Schwarz*
The Boy Prophet _____ *Fleg*
The Sabbath _____ *Heschel*
At The Turning _____ *Buber*
Gentile Reactions to
Jewish Ideals _____ *Raisin*
Benya Krik, the Gangster _____ *Babel*

TEMPLE EMANU-EL B'NE JESHURUN

presents

"ELIJAH"

An Oratorio by
Felix Mendelssohn

Wisconsin State College
Choir and Orchestra

augmented by

Milwaukee Civic
Orchestra

under the direction of
Cantor Sol Altschuler

Sunday, January 24,
at 8:15 o'clock

OPEN TO THE PUBLIC

WHICH WIFE WILL BE CHOSEN QUEEN?

at the
Temple Men's Club

"Queen For A Nite" Party

Wednesday, January 13,
at 6 o'clock

SUPREME COURT JUSTICE ROLAND J. STEINLE

will speak on
"MARRIAGE AND DIVORCE"

Men's Club members will cook
and serve a complete dinner

Reservations limited to **paid-up**
members and wives.

\$1.99 per person.

Send your check to Mr. Ben L.
Chernov, 161 West
Wisconsin Ave.

Surprises by the ton and lots of
fun for everyone!

THE TEMPLE SISTERHOOD

cordially invites you to attend

A LUNCHEON MEETING

MONDAY, JANUARY 18,
at 12:00 NOON

PROGRAM

Rabbi Herbert A. Friedman
will present

A travel-talk and color slides
of his recent trip to
North Africa, Germany & Israel

(The Sisterhood has arranged this
repeat showing for those who have
not yet seen the slides. For those
who have, there will be additional
slides included)

Blintzes and Coffee
50¢ per person

For reservations, please call
Mrs. Henry Taxman,
ED. 2-7122 today!

The Temple Bond Dinner

IS SUNDAY EVENING

January 10, 1954 at 6:30 o'clock

DR. NELSON GLUECK

President, Hebrew Union College —
Jewish Institute of Religion
Cincinnati — New York
is speaking at the

Venetian Room of the Astor Hotel

in the interest of

ISRAEL GOVERNMENT BONDS

AMERICAN JEWISH
ARCHIVES

Reservations — \$4.00 per plate — should be sent
to Mr. H. T. Grossman, 2419 East Kenwood Boulevard.

THE TEMPLE BULLETIN
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Milwaukee 11, Wis.

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

Scopes trial

DATE _____

TO: Statute passed (1925) Tennessee which prohibited teaching in public schools of theories (Darwin) contrary to belief in divine creation of man as related in the Bible. John Scopes a biology teacher was tried for teaching Darwinian Theory in Dayton, Tenn. school.

Clarence Darrow appeared in defense of Scopes - William Jennings Bryan was representative of the state. Scopes was - convicted. Trial was dramatic. Later released by state supreme court on technicality. But the law remained in statute books.

The outcry over the case tended to discourage similar legislation in other states.

Do we Believe in Miracles

(1)

SCIENCE has fought a bloody battle
with RELIGION over the Bible miracles.

IS MAN DESCENDED from APE? - Darwin says
DID GOD CREATE MAN OUT OF NOTHING? - Bible says

MIRACLES PLAY A MINOR ROLE in JUDAISM

I. EARLY RABBINIC LITERATURE

says that Biblical miracles were
not supernatural occurrences, contrary
to laws of nature, but were already
provided for at time of creation.

R. Johanan taught - "God made a
contract with the Red Sea that it
should be divided for the Israelites."

R. Jeremiah went further - "Not with
the sea alone did God make a stipulation
but with the sun & moon to halt in
Joshua's path; with the ravens to feed
Elijah; with the lions not to harm
Daniel; with the heavens to open up
for Elisha; and with the whales to
vomit forth Jonah."

Beresheet Rabbah
I. 5

II. Other supernatural things were created at end of first week of creation - and then preserved to be revealed at appropriate times in future.

earth - which opened to swallow Korah
 well - which provided water in desert
 ass - of Balaam, which talked
 rainbow
 manna

Moses' rod - etc. etc.

AMERICAN JEWISH
 ARCHIVES (Abotn I, 9)

III. Miracles were allegorized

^{in this world passage}
 Bible says: "When Moses held up his hand Israel prevailed and when he let down his hand Amalek prevailed."

Talmud (R.H. 29a) says: "Could, then, the hands of Moses make or break the battle?" This miracle was allegory, symbol.

"For as long as the Israelites looked upward to their Father in Heaven they prevailed - otherwise, they were defeated."

IV. Miracles were actually disparaged
(Shabbat 53 b)

It once happened that a woman died and left a poverty-stricken husband with an infant. He could not afford to hire a wet nurse. And then a miracle happened: his breasts opened so that he could nurse the child.

A Rabbi Joseph commented: "Behold, how great this man was that such a miracle was performed for him."

But Abaye objected: "On the contrary, how bad this man was that the cosmic order had to be disturbed on his account."

V. Miracles cannot be invoked to prove a point. (Baba Metzia 59 b)

R. Eliezer was arguing in the Sanhedrin, couldn't convince his colleagues of a point in Torah.

- a) caused a tree to move 100 yards
- b) caused water to flow backwards
- c) caused the walls to incline
- d) even got a Bas K'l to proclaim he was ^{right}

Sages refused to budge.

"The Torah was given to us on Sinai, and so we pay no heed to a heavenly voice."

II. Bible warns against miracles, which
can be used by false prophets
(Deut. 13: 2-4)

"If there arise in the midst of
Thee a prophet, or a dreamer of dreams -
and he give Thee a sign or a wonder
(miracle) and it come to pass, whereof
he spoke unto Thee - saying: 'let us
go after other gods & let us serve them';
Thou shalt not hearken unto the
words of that prophet."

VII. Miracles are never ^{to be} adduced ^{even} in
support of the faith.

Moses Mendelssohn, in a controversy with
someone who referred to the miracles of the
N.T. as proof of the truth of Christianity,
refused to offer miracles in the OT as
counter-proof - declaring in the name of
Judaism that miracles may be appealed
to in support of every religion and that
therefore they cannot serve as proof of any.

Saadia Gaon said that when Biblical passages come into conflict with reason or experience, it is a religious duty to find the allegorical interpretation of the Biblical passages, for it is a pious act to bring the religious source into harmony with accepted truth.

Maimonides said:

"Israel's belief in Moses and his law did not rest on miracles, for miracles rather create doubt in the mind of the believer. Faith must rest on its intrinsic truth and this can never be subverted by miracles, which may be of a deceitful nature."

IX. Judaism doesn't believe in miracles which supersede the natural order of events. But Judaism does believe in the daily miracles of a divine Providence helping man and inspiring him.

(Psa. 118 a)

"The wonder of the support of a family in the midst of great distress is as great as the wonder of the parting of the Red Sea for Israel."

1. A miracle occurs when a man's hand is opened in charity - + remains open.
2. A miracle occurs when a man's heart is opened in love - + remains open.
3. A miracle occurs when a man's mind is opened to knowledge - + remains open.
4. A miracle occurs when a man's soul is opened to a yearning for the highest things - and remains open.

Judaism believes that these miracles of human transformation can & do occur - and it is such miracles which shall lead to the greatest miracle of all - The living of human life in God's way.

The Kaddish: Its Origin

The origin of the Kaddish is veiled in the mists of antiquity. Legend has it that "angels brought it down from heaven and taught it to men." The mere fact that such a celestial derivation can be envisaged is a sign of the significance it has attained in the literature of Israel.

Originally, as Prof. Israel Abrahams and others have told us, the Kaddish had no relationship to the prayers and still less to the dead. "It was a doxology recited by the teacher or preacher at the close of his discourse when he was expected to dismiss the assembly with an allusion to the Messianic hope derived especially from the Prophets and the Psalms," wrote Dr. Kaufmann Kohler.

The Kaddish was composed in the Aramaic, inasmuch as that was the language spoken by the Jews after the Babylonian Exile, and it was deemed desirable that the doxology should be understood by those present at the discourses who might be but little acquainted with Hebrew. The keynotes of the Kaddish were originally the glorification of God and the speedy expectation of His Kingdom.

—Dr. Louis I. Newman, Rabbi,
Congregation Rodeph Shalom,
New York City
in *Living with Ourselves:*
A Sermon Amnibook.

"Not a word in the Kaddish^① refers to the dead, or justifies the popular conception of it as a prayer for the dead."

De Sola Pool

What is it?

- 1.) Root of word - "holy" - Kaddish, Kaddush, Kodosh
- 2.) Liturgically, it is a concluding prayer recited at the close of important divisions of the synagogue service. (over)
- 3.) Then it evolved into various forms over long centuries.

I. Doxology - praising God's name and praying for speedy coming of Messianic Kingdom of God.

This was source of Lord's Prayer in Christianity.

Shacharis service

ל'צפ' שח - before Barchu, after
Besantai D'simro

ל'צפ' שח - before reading Torah on
Mon. + Minch, after Shmoneh
Esreh + piyutim

ל'צפ' שח
(שח) - before the Aleinu

ל'צפ' שח - after Aleinu

ל'צפ' שח - after reading Psalm for the Day.

Kaddish

magnified and hallowed
be the name of God
in the world which
he has created
according to His will.
May His Kingdom come
speedily in your days
and in your lifetime
and in the life of all
of the House of Israel,
and say ye, Amen.

Shmonah Esrah # 9

Shmonah Esrah # 5

and of Amen

For Thine is the Kingdom
and forever and ever
shalt Thou reign in
glory. Amen.

I
Chronicles 29:11

Thine, O Lord, is the
greatness and the power and
the glory and the victory and the
majesty; for all that is in the heaven
+ the earth is Thine; Thine is the
Kingdom. O Lord, and Thou art exalted as head above all.

① Lord's Prayer ^{Matthew 6:9}

Our Father who art in
Heaven

Hallowed be Thy name.

Thy Kingdom come.

Thy will be done, on
earth as it is in heaven.

Give us this day our
daily bread

and forgive us our debts,

As we also have

forgiven our debtors

and lead us not into
temptation,

But deliver us from evil.

For Thine is the Kingdom
and the power and
the glory forever.

Amen.

II. Response

Praised be His glorious name
unto all eternity."

III. Next paragraph contains word לַחַיִּים,

comfort, but this does not
refer to mourning. Rather does it
refer to the comfort of Zion by
a God who is high above all
praises, no matter how extravagant.

This paragraph piles up the synonyms
of blessing God's name:

Blessed, praised, glorified, exalted,
extolled, honored, magnified and lauded
be the name of the Holy One.

IV. Closing two paragraphs are duplicating prayers for peace.

V.

④

4) If That is what it consists of, how did it come to be a prayer for the dead? Two streams of Thought converged.

- a) The response (התשובה) was considered to have great value. This is an old tradition. The Kaddish came after the sermon or after the service (closing prayer in both cases). To respond to this was to participate in either praying or learning. Both important.
- b) There is a second old tradition which says That children who carry out The religious teachings given them by Their parents keep the memory of parents alive.
- c) Thus, in middle ages, there developed the custom of the orphan saying Kaddish after death of parent. First hear of this around 1400.

(5)

Thus, The Kaddish should not be regarded as a magical prayer of intercession for the dead, but instead as a living testimony by the orphan to the vitality of the religious tradition which the dead parent implanted in him.

Unfortunately, This is not the case. The problem has become even worse in modern times where the saying of Kaddish has become a cult. In Reform congregations the Kaddish has become only a mourner's prayer, not recited at any other time in the service.

An extra paragraph has even been added to the Aramaic and English texts to convey the idea of mourning. The wording of the Aramaic is from the HachKebah prayer (originally used at cemetery burials).

(6)
The Kaddish could have a
spiritual, not a magical value,
if we took it as did R. Meir.
Story of Bernsieh & two sons (jewels)

"The Lord hath given, The Lord hath taken,
praised be the name of the Lord."

AMERICAN JEWISH ARCHIVES
This is high faith.

"Precisely at the moment when
it is hardest so to do, we lift
up our voice to assert the essential
holiness and goodness of God."

Chief Rabbi Hertz.

—
In this way, the Kaddish can serve
as a prayer to bind the generations
each to each in piety - son loving
father, both loving God.



The Temple Bulletin

OF
Congregation Emanu-El B'ne
Jeshurun

Milwaukee 11, Wisconsin

Vol. 21, No. 12

February 17, 1954

Adar I, 14, 5714

Sabbath Services

MEN'S CLUB SABBATH

Friday Evening, February 19, at 8 o'clock

DR. CLARK G. KUEBLER

President, Ripon College, Ripon, Wisconsin

will speak on:

"THE OPEN MIND"

Friday Evening, February 26, at 8 o'clock

RABBI HERBERT FRIEDMAN

will speak on:

"CONFORM ----- OR BE QUEER"

Saturday Morning Services

11:15 o'clock

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Herman Weil _____ Director Religious Ed.

OFFICERS

Edward R. Prince _____ President
Charles L. Goldberg _____ Vice-President
Herman A. Mosher _____ Treasurer
Lillian Friedman _____ Executive Secretary

Kaddish

(Taken from Memorial Tablets)

FEBRUARY 19

Solomon Benesch _____ Lew Max Levenson
Celia Friedlander _____ Flora Levy
Leo Goldman _____ Robert Marx
Caroline Leser _____ Hymen Meyer
Charles B. Zitron

FEBRUARY 26

Rosa C. Boruszak _____ Hannah Goldman
Samuel Frank _____ Nina Steindler

In Memoriam
JULIA FROELICH
LOVINA WEINSTOCK

SERMON NOTES

"THE OPEN MIND"

FEBRUARY 19

Dr. Clark G. Kuebler, president of Ripon College since 1943, classicist, educator and lecturer, will occupy our pulpit on Friday evening, February 19. He earned various degrees from Northwestern and the University of Chicago, and had honorary degrees conferred upon him from several colleges. He studied at Princeton, at the University of Munich, Germany and served many colleges in academic, administrative and advisory capacities.

Dr. Kuebler is known to our congregation. He has occupied our pulpit several times during the past ten years. Speakers for the Jewish Chautauqua Society have been invited to his campus over the years to bring the message of Judaism to the student body. He has a high regard for the value of the work performed by the Chautauqua Society.

It is a pleasure to anticipate his re-appearance in our midst.

H. A. F.

"CONFORM—OR BE QUEER"

FEBRUARY 26

We are becoming a nation of conformists. Americans were once highly individualistic in their thoughts and deeds. The frontiersman was a unique man. His virile figure is now being replaced by a sheep-like character who thinks and acts as part of a herd, not as an individual.

Our psychology is mob-like. Our opinions are formed by the prevailing sentiments of the pack. Colorful individuality is being replaced by monotonous conformity. This can be seen in the rigid mores of adolescents and in the intellectual submission of adults. Anyone who does not act or think as the group demands is considered queer, dangerous, a radical and un-American.

Such a condition is very serious. It creates the political climate in which demagogues can find a toe-hold. It creates the emotional climate in which prejudice can flourish. The right to dissent and be different must never disappear.

H. A. F.

NOMINATING COMMITTEE ELECTED

In accordance with the by-laws of the Congregation, a Nominating Committee was elected at a recent meeting of the Board of Trustees composed of four members of the Congregation's general membership: Messrs: Norman Abrahams, Marvin L. Kohner, Herbert Morse and Mrs. Clarence Jung and three members of the Board, Dr. Maurice J. Ansfield and Messrs. Bert C. Broude and Allan Polachek. Mr. Bert C. Broude was appointed temporary chairman.

This committee will meet shortly to select a slate of nominees for six positions on the Board which will expire in May. Election of Trustees by the members of the Congregation will take place at the annual meeting on Sunday, May 23, 1954.

NEW MUSEUM EXHIBIT

A patriotic exhibit has just been mounted in the south case of the Rabbi Baron museum.

On loan from the Milwaukee Public Museum are two Revolutionary War flags, a regimental Civil War flag, a musket, two cross powder horns and several interesting photographs. A collection of pictures from a set of "George Washington and his Times" by Arthur Szyk was loaned by Robert Krauskopf for this display.

Dr. Alfred Bader, Robert Krauskopf and Erwin J. Youngerman are responsible for this most interesting exhibit. The Temple thanks them for their devoted efforts.

FLOWERS FOR OUR ALTAR

The Sisterhood acknowledges with thanks the receipt of contributions to its floral Fund:

In honor of the 25th wedding anniversary of Mr. and Mrs. B. P. Selig.

In memory of Fannie V. Gassman, Eugene Josef Seelig and Joseph Goldman.

JUVENILES IN THE LIBRARY

These new children's books have recently been added:

Let's Talk About God.....Kripke
Abraham Who Sought God....Rothberg
Tell Me About God and Prayer...Epstein
The Chosen Boy.....Long
Faith and Fun.....Levin
Stories of King David.....Freehof

CANTOR'S CORNER

On Friday evening, February 19th, in conjunction with Jewish Music Month, we shall hear the New Service composed by Isadore Freed. The composer has included in this work the basic traditional Ashkenazic chants. In this effort he has been notably successful in combining Eastern modal forms with Western harmonization.

This service is a continuation of our effort to bring to our congregation the major liturgical works of our Jewish composers. S. A.

MEN'S CLUB SABBATH

The Annual Men's Club Sabbath will be held Friday evening, February 19th at 8 o'clock. Dr. Clark Kuebler, president of Ripon College will be the principal speaker. Messrs. Marvin L. Kohner, and Robert L. Mann will take part in the service and George Lowe and Norman Abrahams will recite the Torah blessings. Mrs. George Lowe will bless the Sabbath lights.

A reception, in the vestry, will follow the service.

THE MEN'S CLUB

has pledged its
FULL QUOTA SUPPORT
to its own NFTB project

The Jewish CHAUTAQUA

Society

This constructive program
needs your help NOW!



FOR FACTS AND DETAILS SEE

Chairman
Robert L. Mann
Committee

Nathan L. Berkowitz, Henry Carlsruh, Lawrence Katz, Marvin L. Kohner, George Lowe, David Meltzer, James Saltzstein, Joe Smith, Henry Taxman and Burton Zucker.

VISIT OF MR. IRVING KATZ OF DETROIT

Mr. Irving Katz, executive secretary of Temple Beth El in Detroit, visited our Congregation during the weekend of January 28-31, to make a study of our operations and program. Mr. Katz conducted a most intensive kind of investigation, including an analysis of our books, our structure of dues, composition of membership, office procedures, and all other details of fiscal and administrative policy.

The Board met with him on Sunday, January 31. Dozens of questions were asked of him and he offered many recommendations. His report will be submitted to the Board in written form within the next few weeks. At that time, a committee of the Board will enter into a study of his specific recommendations, one by one, and extract those which will benefit our congregation.

ENLARGEMENT OF ALTAR

At its most recent meeting, the Board of Trustees authorized the construction of some changes on the Altar in the main sanctuary. The detailed plan involves removing the marble lectern from the center of the Altar, extending the floor area of the Altar in permanent fashion, setting up two lecterns for the Rabbi and Cantor on opposite sides of the Altar. This will open the entire center so that the view of the Ark is unobstructed and the eye is focused upon the most important central feature of the Temple.

As construction continues, additional details of the changes will become obvious. It is expected that this work will be in progress shortly.

MEN'S CLUB MONTHLY LUNCHEON

Tuesday Noon, February 23, 1954
Jewish Community Center

For Reservations
Call: ED. 2-9850

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CONFORM or BE QUEER
(CONDENSED)

I. Read from Bulletin squib

"CONFORM—OR BE QUEER"

FEBRUARY 26

We are becoming a nation of conformists. Americans were once highly individualistic in their thoughts and deeds. The frontiersman was a unique man. His virile figure is now being replaced by a sheep-like character who thinks and acts as part of a herd, not as an individual.

Our psychology is mob-like. Our opinions are formed by the prevailing sentiments of the pack. Colorful individuality is being replaced by monotonous conformity. This can be seen in the rigid mores of adolescents and in the intellectual submission of adults. Anyone who does not act or think as the group demands is considered queer, dangerous, a radical and un-American.

Such a condition is very serious. It creates the political climate in which demagogues can find a toe-hold. It creates the emotional climate in which prejudice can flourish. The right to dissent and be different must never disappear.

H. A. F.

(2)

II. People are concerned about this.

- a. Man sent me an editorial
- b.) woman sent me a stamp



AMERICAN JEWISH
ARCHIVES
Columbia U.
Bicentennial

MAN'S RIGHT TO KNOWLEDGE and
THE FREE USE THEREOF

- c.) Man brought book to my desk
Elmer Davis - "But we were Born Free"
- d.) Experiences in Delaware, Wauvotona, Waukesha
This week.

III. ~~But today~~

Editorial tells another sad
familiar story, of a man who
woke up - and tries to warn
others.

Legionnaire Tells His Buddies The Score

The Advertising Men's Post of the American Legion acted in the best tradition of the veterans' organization when it invited David L. Shillinglaw to be its Washington's Birthday speaker.

Shillinglaw is a respected lawyer, investment broker and tax expert who has a long history of activity in Republican and Legion affairs. He has served as state commander of the American Legion.

Despite this background of high reputation and proven patriotism, Shillinglaw last year failed to get State Department clearance for a United Nations post to which he greatly aspired because of his interest in world affairs. The reason: He belongs to the Institute of Pacific Relations. So do Gerard Swope, former president of General Electric, J. M. Murphy, vice president of the Bankers Trust Co. of New York, and other solid citizens. But the IPR has been accused of having harbored—many years ago—some pro-Communists on its staff.

No one dares accuse Shillinglaw of being pro-Communist, but denial to him of clearance casts ugly implications.

The Legion speech gave Shillinglaw a chance to warn his buddies that America is straying from its fundamental principles when what happened to him happens here. He reminded the Legion that it was founded to "safeguard and transmit to posterity the principles of justice, freedom and democracy." Those principles are in jeopardy when one man's rights are trampled.

"There are people in America," he said, "who have been exerting pressures which would lead one to believe that to be an American one must conform to their ideas. They would leave no place for free inquiry. Our government was established to do away with conformity. Conformity has no place in a democracy. A challenge to ideas is necessary to progress."

Some Legionnaires who think anyone who proposes social reforms is un-American should chew that over. Those who believe that certain books with viewpoints different from their own should be taken off library

shelves might think over these words:

"We will not permit any man in Washington, any governmental committee, to tell us what we shall read or what we shall say. If that happened, then some of them would want to tell us what we should think. We are not afraid of ideas and people who will not conform."

To those who fear even the clergy has been infiltrated with Reds:

"If some minister gets communistic we can be pretty sure that his congregation will take care of the situation."

Shillinglaw warned that in fighting communism America can go to the excess of adopting communism's methods: "You cannot preserve liberty by suppressing it. A nation never gained anything through fear."

Shillinglaw called on the Legion to have the "guts" to fight those who are spreading fear and suspicion of their fellow Americans. That's a battle the Legion should be fighting, instead of helping suppress freedom of speech as it tried to do in Indianapolis. Truly American Legionnaires will rally to Shillinglaw's concept of Americanism.

IV. The degree of conformity in (4)
America today is horrible.

We are figures on an
advertising man's chart. He can push
buttons and predict how many of us
will do what, when we are exposed
to so much + so much of press, radio, TV.
Once we were individuals - today
we are a mass. This is not
so bad when it is simply
teen-ager clothing habits - but in re
adult responses it is dangerous.

Kids can throw tantrums.
When adults do, nations are wrecked.

(5)

I. Two Kinds of Conformity
I would warn against

A. When we begin to agree with ~~the~~ McCarthyism, we are conforming to the concept that the end justifies the means - i.e. root out communists even if you hurt innocent people.

(f. VFW in Norwalk, Conn.)

Rebuttal - Judge Learned Hand ^{his} infamous speech before Board of Regents, N.Y.:

"Pick for risk, for myself, I had rather take my chance that some traitors will escape detection, than spread abroad a spirit of general suspicion and distrust, which accepts rumor & gossip."

(6)

B. When we disagree with
McCarthyism, but are afraid to
do anything about it, we are
conforming to the miasma of
fear which spreads like a
thick fog to choke out freedom.

(f. Story of Harry Blah, Fortune magazine,
opportunity to speak - refused -
friends supported him "Why stick your
neck out?" Let George do it.

Recently a friend of mine was describing an experience of his during World War II. He was aboard an army transport plane over Africa and as the trip wore on, the ride got rougher and rougher. Finally, at the suggestion of a general aboard, he went to the cockpit to see what was causing the bumpy passage. Upon reaching it, he found that both the pilot and co-pilot were asleep, and that the automatic pilot, commonly called "George," was handling the ship. From then on, he said, "I decided I would never let George do anything for me again." The moral of that incident, of course, is that if you let someone assume responsibility for things you should do yourself without maintaining a check-rein, there is likely to be trouble ahead. And, in that respect, I assure you that right now, because "George" is at the controls, the business world, of which you are a part and in whose fortunes your future is completely interwoven, is heading for trouble.

(7)

IV. Danger in America today
is serious.

This goes beyond one man.

This is a struggle of the primitives
against the intellectuals. Senator

Tulbright spoke of the "sinister blight
of anti-intellectualism" which marks this
Thought-conformity. One man will unleash
forces - others will follow

In America it takes the form of
clean-muscle athletes against the eggheads -
~~handing~~ clean-eyed cheer leaders against the
long hairs. Keep an empty head in a
healthy body might well become the
ideal here.

Play golf - make money - support the
community chest - and don't have any
dangerous ideas. Don't read or think
too much.

(F.)

Native dictatorship, American style, will be the greatest thing the world has ever seen.

Hitler - ~~castor oil~~ rubber truncheons
Mussolini - motor oil
Stalin - slave camp in Siberia
U.S. - "slippery elm club"

The schools are under attack.
The churches " " "

The press + radio are not even trying to fight back, with notable exceptions.

The government is rapidly becoming demoralized. - State department, foreign information service, chief justice, now the army.

What Soviet saboteurs could do more to wreck our security?

In October I said that the first signs of the crumbling of democracy were apparent. Today it is worse.

What can we do about it? (9)

II. The Moral Duty of the
Free Man is ~~Free~~ Two-Fold

1. Do not be frightened -

neither as Americans nor Jews
have we ever won great
victories without great heroism.
There is a sufficient quantity
of ~~this~~ heroic conduct in both
traditions to warm our bones
against the chill of fear.

2. Define liberty in your mind

3. Fight Back when it is infringed

"It takes faith, unselfishness
and courage to stand up to a bully;
or to stand up for a whole community
when it has been frightened into
subjection. But this has to be done
if we are to remain free."

Harry S. Truman
Four Freedoms Dinner
1952

(10.)

"This republic was not
established by cowards - and
cowards will not preserve it."

Elmer Davis

Not grasshoppers, but as courageous
men must we be:

"Be strong & put yourselves like
men; and fight."

I Sam 4:9

Text for this sermon

Numbers 13: 25-33



The Temple Bulletin

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

Vol. 21, No. 13

March 3, 1954

Adar I, 28, 5714

Sabbath Services

Friday Evening, March 5, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"WHAT IS THE STORY BEHIND THE CONDEMNATION
OF THE AMERICAN COUNCIL FOR JUDAISM?"

Friday Evening, March 12, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

and the Congregation

will read the Purim Cantata

"ESTHER, QUEEN OF PERSIA"

CANTOR SOL ALTSCHULLER and the CHOIR

will sing the musical portions

Saturday Morning Services

11:15 o'clock

GALA PURIM SERVICE

for

PARENTS AND CHILDREN

THURSDAY EVENING, MARCH 18, at 7:00 o'clock

THE TEMPLE BULLETIN

Published by

Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
Telephone — EDgewood 2-6960

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

(Taken from Memorial Tablets)

March 5

Minnie Bernstein ——— Hannah Goldman
Tillie Patek Ettenheim ——— Max Kann
Samuel Frank ——— Nina Steindler
Arthur N. Suran

March-12

Percy Fredman ——— Sophia E. Goodsitt
Samuel Fredman ——— Louisa Pentler
Jacob Goldberg ——— Julius Strnad
Sigmund Winter

SERMON NOTES

WHAT IS THE STORY BEHIND THE CONDEMNATION OF THE AMERICAN COUNCIL FOR JUDAISM?

March 5

As all of you have read or heard, the Milwaukee Jewish Council issued a statement last week condemning the activities of the American Council for Judaism. There has naturally been much discussion and comment about this action. I have heard distortions, misrepresentations and gossip.

On a communal issue such as this, the public should have as much accurate background material as possible. What provoked the Milwaukee Jewish Council? What events took place? Why did calm and judicious community leaders reach this conclusion?

After giving the necessary background explanations, I will also state my personal opinions on this whole matter.

H.A.F.

ESTHER, QUEEN OF PERSIA

March 12

In anticipation of the festival of Purim, we shall, this Friday evening, read and sing a cantata entitled "Esther, Queen of Persia", which was written by Professor A. W. Binder, one of the well-known composers of synagogue music.

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 a light and gay holiday mood.

There will be a copy of the text for each person in the congregation, so that all may join in the narration. I think it will be a very enjoyable experience.

H.A.F.

THE ANNUAL CONGREGATIONAL FAMILY PASSOVER SEDER

will be held on the
First Night of Passover
Saturday Evening, April 17, 1954
at the Temple
RESERVE THIS DATE!

READERS FOR SISTERHOOD SABBATH

Plans for Sisterhood Sabbath, Friday evening, April 9, include choral reading of the service by a verse choir composed of Sisterhood members.

Miss Dorie Hersh, dramatic instructor at Milwaukee Downer College, is serving as Director and will train the choir. She will be assisted by Mrs. Erwin Hansher and Mrs. Arthur Kovacs. Sisterhood members desiring to participate please call Mrs. Erwin Hansher, ED. 2-1377 before March 12th.

Mrs. Sidney Grinker is general chairman of the event.

A NEW KITCHEN

In answer to a dire need in our Temple and upon approval of the Board of Trustees, our Building and House Committee has been diligently working on plans for the installation of a new modern kitchen.

Mr. J. Verne Resek, a member of the House Committee, has completed an exhaustive study of our particular needs, and after consultation with many experts, specific plans have been completed. Construction is now under way.

The new kitchen equipment will provide the most functional means of serving every type of Temple event.

Of special interest is the installation of an electric dumb waiter from the Vestry to the first floor which will enable us to serve dinners in the Community Hall.

This is a definite step forward in Temple life and we look forward to the completion of the kitchen. It will enable us to offer greater facilities to our Temple family.

FLOWERS FOR OUR ALTAR

The Temple Sisterhood acknowledges with thanks the receipt of contributions for flowers. Those which have decorated the altar in recent weeks were in memory of: Lovina Weinstock, Herman Krause, Sigmund Winter and the birthday anniversary of Lena Hammel.

MEN'S CLUB

CHILDREN'S PURIM PARTY

For BOYS and GIRLS of our

RELIGIOUS SCHOOL

(Saturday and Sunday Sessions)

Sunday, March 14, 1954

Luncheon—12:00 Noon

Program will follow

All children must be accompanied by Adults
(Preferably fathers)

\$1.00 per person for Adults

No charge for boys and girls

Send reservations to Mr. Norman Abrahams,
3433 West National Avenue, (indicate number of children)

A BOY SCOUT EVENT

The Boy Scouts of our Temple Troop No. 104 will hold a Court of Honor and Charter presentation in the Community Hall of the Temple on Tuesday evening, March 9, at 7:30 o'clock.

All members of the Congregation and their sons of scout age are cordially invited to attend this impressive event.

POST BAR MITZVAH CLUB

A group of boys who recently were Bar Mitzvah have decided to pursue their studies with Cantor Altschuller and have organized under the name "B'ne Emanuel". The officers of the group are: Norman Schiff, President; Allan Libowitz, Vice-President; Peter Melvoin, Treasurer and Martin Portnoff, Secretary.

THE SISTERHOOD and MEN'S CLUB

cordially invite you to attend their

ANNUAL PURIM PARTY

in the Community Hall

Sunday Evening, March 21, 1954 at 8 o'clock

featuring

ROSLYN ZIMMETT

in the delightful, hilarious Broadway hit

"HAVING A WONDERFUL TIME"

Orchestra for Dancing until Midnight

Capacity limited to 250 — Reservations close March 17th.

Reservations, at \$1.25 per person, must be accompanied by check made payable to Mrs. Henry Taxman, reservation chairman, 4716 North Wilshire Drive.

THE TEMPLE BULLETIN

2419 E. Kenwood Boulevard
Milwaukee 11, Wis.

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Milwaukee, Wis.
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American Council Sermon

(1)

1. Text - Jacob meeting Esau - naively not knowing what to expect - brothers fighting - Then they relax and weep on each other's shoulders.
2. Let us stop this spectacle of brothers fighting each other in public. If we have differences or misunderstandings, let us discuss these within our own peoplehood. No one ever gains the upper hand, in this kind of fight, waged before the world.

3. ~~What~~ What is the real nub of the quarrel? It lies in the very word I used - peoplehood.

Let me be historical & factual.

4. There are two opposing points of view as to the definition of the name Jew and the concept Judaism. Universalistic vs. particularistic. Vessel vs. contents / essence vs. form.

I would like to discuss the Council on its highest level - ^{give it credit for noblest motives.}

5. The Council for Judaism stresses the former - believes the Jews are only a religion. By this is meant, most altruistically speaking, that Judaism's destiny is to be spelled out in the broad and liberal ideals of preaching the themes of one God, one mankind as the children of that God, one social ethic by which ~~these~~ children should live, one prophetic zeal by which justice shall be achieved. These are the highest qualities of a religion whose destiny was established long ago at Sinai and whose suffering can be understood only in terms of a devotion to these ^{timeless} ~~qualities~~ ideals which lead to the messianic future. The present does not exist - there is only the past and the future. This view of Judaism is the universal - many a Christian could call himself a Jew in these terms.

6. The other view is the particularistic - or the nationalist - which looks upon Judaism as representing folk, nation, people. It ~~se~~ holds that ideas & ideals do not exist in the abstract but are embodied in a particular group whose physical survival is indispensable and is to be guaranteed only by those attributes which set off and distinguish any particular group - a common language, a common land, a common social organization, a common body of tradition and ritual. All members of the group, whether they live together or are scattered, must feel bound together in a common identity called folk, nation or people.

7. ~~If the truth be told~~, the clue to understanding the Jew is to realize that he is both things, ^{we} has both faces, and that both definitions are true. Anyone who fails to appreciate this and insists ~~on~~ defining the Jew in only one of his two dimensions is in historic error.

8. For the American Council to truncate and cut off one whole aspect of peoplehood, nationhood, brotherhood is a mistake so serious as to bring it in conflict with the rest of Jewry.

9. On the other hand, for the nationalist Jew to reduce Judaism to mere ritualism or chauvinism is also grievous error. Judaism can never be straitjacketed by a state or a flag or an army which ~~it~~ may from time to time be established by Jews. Theoretically, ~~this~~ in viewing Jewish history, we might be ~~we~~ entitled to say that the independent commonwealths it establishes, of which ^{modern} Israel is the third, are passing phenomena which come and go while the universal ideals of Judaism are timeless and indestructible.

10. All through the centuries, there has been this philosophical see-sawing. Never did it take on the intensity and virulence with which the American Council has garbed it. If the American Council had ever maintained an attitude of defender of a philosophical truth, guardian of a pure ideal, protector of universal Judaism, it would have had much high-minded support.

11. Instead ^{the American Council} it turned into an organization with a vicious negative program of attacking nationalism on the lowest level of invective. ~~It had~~ ^{with} nothing positive. ~~It had~~ ^{with} a ~~psychotic~~ ^{psychotic} fear of being. It lost almost all of its rational support. It descended to the depths of propaganda. It traded with the enemy. It tried to block Israel's birth and growth. And finally it lost all reason, compared Zionists with Nazis, called ^{Zionists} ~~Zionists~~ traitors & conspirators ~~who support Israel~~. At this juncture it was condemned ~~and~~ by the Anti-J. Council. But more important it stands condemned by its own conduct.

a) Relative size of group - ACT - 50
MJC - does or does not represent 3000

} These are trivial.
The ACT stands condemned by its own words.

12. Now what? Where do we go from here?

a. Let there be peace - no more name-calling

b. Let the American Council assume the highest role for which it professes to stand. Let it not be simply against the peoplehood, against the Jewishness, against the state, against the nationalist interpretation - But let it be for the religion, for the universal ideals, for and also for the ~~peoplehood~~ ^{peoplehood} which is the only ~~vessel~~ vessel in which these ideals can survive - the vessel we call the Jewish people united the world over. Let the members of the American Council come to ~~the~~ Temple to worship God as part of the religion they so zealously defend. Let them ~~members~~ practice those rituals and ceremonies which will insure the survival of the vessel. Let them cease being minimalists, ecophiles and assimilationists in their deeds. Let their

Jewish conduct match their Jewish Theorizing.

c.) And lastly, let those who accept the nationalist ~~approach~~ definition remember that to save Jewish bodies without any Jewish spirit is not enough. The slaughter of Jews in the 20th century would have been greater if ^{the state} Israel had not rescued ^{over} a million. This was God's providence working. But if the state becomes a little Balkan principality then we may well have sold our birthright for a mess of pottage. I am convinced this will never happen. I am convinced that Torah for all mankind will once again flow from Jerusalem. ^{I am convinced that} Broad spiritual inspiration will emanate from little Israel to illumine the world. But ~~in addition~~ as an insurance behind this conviction I every Jew who loves Judaism must work to prevent the state from aborting or being directed into a political entity without spiritual content & flame. Every Jew must guarantee Israel's ^{material} independence so that she may be free to develop her spiritual resources into a new flowering of universal inspiration.

Here ^{then} is the synthesis. Let the merger be made between the forces in Jewish life which guard our two faces. ~~Let the~~ Any cleavage is false and is doomed to failure. Let us all agree to work for the saving of Jewish lives. Let us all agree to work for the saving of the Jewish spirit. Our destiny must be worked out.

The greatest universalists the world has ever seen - The magnificent prophets of Israel - lived and worked and created within the framework of a narrow tribal group in a tiny desert land. Native genius, born always within the confines of a particular people which places its distinctive mark upon the creation, also always bursts the boundaries of its origins and becomes a universal blessing to mankind. Even God needed a home - The Tabernacle.

(5)

But when the Tabernacle was finished, the concrete
+ particular completed, then the cloud, the spirit had to enter it.

Let the talk cease that only one or the other
approach is correct. Both ~~have~~ possess truth - because both are
interturned. ~~You cannot have prophets~~ Israel without
prophets - jeopardized; but prophets without Israel - unthinkable.
There ~~are~~ ^{have} never ^{been} prophets born in the Babylonias. There may
be poets and ~~poets~~ scholars but never prophets.

The shrill student voice of ^{intemperance} ~~intemperance~~ of the Council
should cease. Let it be gathered back into the fold.

Together we can ^{all} watch carefully that the ~~the~~ ethos + ideals
be not tarnished by a ~~selfish~~ nationalism, which is good + necessary, ^{so long as it is not rampant}.

Let Esau + Jack ~~turn~~ ^{turn} not against
each other in suspicion, but with linked arms join in
common destiny. We will work together for the saving of Jewish
lives, so that there may always be a fresh generation
to ~~provide~~ ^{provide} the Jewish spirit to the world.



The Temple Bulletin

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

Vol. 21, No. 14

March 17, 1954

Adar II, 12, 5714

Sabbath Services

Friday Evening, March 19, at 8 o'clock



THE REV. DR. JAMES W. PARKES

Eminent Churchman of
Barley, England

will speak on:

"ISRAEL, AMERICA
AND THE JEWS"

Friday Evening, March 26, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE TWENTY-THIRD PSALM"

Saturday Morning Services

11:15 o'clock

GALA PURIM SERVICE

for

PARENTS AND CHILDREN

Thursday Evening, March 18, at 7:00 o'clock

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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

(Taken from Memorial Tablets)

March 19

Leo Baum Regina Kann
Caroline Zarne

March 26

Robert Braunfeld Rickchen Meissner
Abraham Carlsruh Morris Miller
Herbert E. Hartstein Emil Strauss
Abraham D. Usow

AMERICAN JEWISH ARCHIVES

SERMON NOTES

REV. DR. JAMES PARKES

THE TWENTY-THIRD PSALM

"ISRAEL, AMERICA and THE JEWS"

March 19

March 26

Dr. James Parkes is one of the world's foremost authorities on the relations between church and synagogue.

Author of more than a dozen volumes on Christian-Jewish relationships, he is currently engaged in a transcontinental tour under the auspices of the Union of American Hebrew Congregations.

An ordained minister of the Church of England, he is a former professor at Oxford University, served in England's armed forces in World War I and worked in Geneva in World War II attempting to rescue refugees from Hitler.

While in Milwaukee, Dr. Parkes will speak to our Congregation and will also meet with some of the leading Protestant clergymen.

H.A.F.

This psalm is one of the loveliest poems ever written by man. Cherished by millions, it is known in almost every tongue and lies in the memory of almost every person. It is only six verses long—fifty-five words in the original Hebrew—yet it is a classic.

There is such beauty and truth contained in its lines that one never tires of looking beneath the surface for new meanings. Perhaps you feel you are familiar with it. Each re-reading, however, yields sweeter fruit. Love and kindness, faith and strength shine forth to kindle the heart with fresh enthusiasm and fresh zest for living.

H.A.F.

MEN'S CLUB MONTHLY LUNCHEON

Tuesday, March 23, 1954

Jewish Community Center

12:00 O'clock Noon

Call ED. 2-9850

PLAN TO ATTEND THE

**Temple Family
Purim Service**

Thursday Evening, March 18,
at 7:00 o'clock
in the Main Temple

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

CRADLE ROLL PURIM PARTY

The Sisterhood Cradle Roll Committee, under the charge of Mrs. Erwin Hansher, is planning a Purim Party for three and four year-olds at the Temple on Tuesday afternoon, March 23, at 4 o'clock.

If you want to enroll your child in the Sisterhood Cradle Roll or obtain information regarding the Purim Party call Mrs. Hansher, ED. 2-1377.

**MEN'S CLUB MEMBERS
AND THEIR WIVES**

are cordially invited
to attend the

**CITY-WIDE
TEMPLE MEN'S CLUB
MEETING**

Tuesday Evening, March 30,
at 8 o'clock

Rabbi Philip Bernstein
of

Rochester, New York

will speak on:

**"The Future of
The American Jew"**

Cantor Altschuller
will sing

The Men's clubs of Temples Shalom, Beth El Ner Tamid, Beth Israel and Anshe Lebowich will be our guests.

REFRESHMENTS

FORTHCOMING EVENTS OF IMPORTANCE

| | |
|--------------------------------------|--------------------|
| Congregation Passover Seder | Saturday, April 17 |
| Sisterhood Annual Meeting | Monday, May 3 |
| Men's Club Annual Meeting | Wednesday, May 12 |
| High School Graduation | Friday, May 21 |
| Annual Meeting of Congregation | Sunday, May 23 |
| Confirmation Service | Sunday, June 6 |

YOU ARE CORDIALLY INVITED TO ATTEND
THE SISTERHOOD AND MEN'S CLUB

ANNUAL PURIM PARTY

in the Community Hall

Sunday Evening, March 21, 1954 at 8 o'clock

Roslyn Zimmert

will present:

"Having A Wonderful Time"

the delightful, hilarious Broadway hit

Orchestra for Dancing until Midnight

Capacity limited to 250 — Reservations close March 18th

Send your check for reservations, \$1.25 per person, to
Mrs. Henry Taxman, 4716 North Wilshire Drive.

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23rd Psalm

A PSALM OF DAVID

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 through the valley of
the shadow of death,

I will fear no evil,

For thou art with me;

Thy rod and Thy staff, they comfort me.

Thou preparest a table before me in the
presence of mine enemies;

Thou hast 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
for ever.

God The Shepherd

THEME

GOD'S CONSTANT PROTECTION
+ KINDLY PROVIDENCE

1. Complete dependence on God. Sense of security.
2. Green pastures - not cemetery - but sense of well-being, food + drink, relaxation.
3. Leadeth me - God does not drive, but leads. Volition.
3. God guides in paths of righteousness, for the sake of maintaining this ^{own} reputation.
Morgenstern - His name's sake means "faithful fulfillment of his duty or obligation to those who rest in his care."
4. mountainous lands of Judea abound in dark valleys where dangerous beasts lurked, but the shepherd with his rod + staff protects the flock. - "Shadow" = deep, thick darkness.

God The host

after walking on roads where enemy lies in ambush, shepherd comes to God's house where he is safe, protected against danger, and honored as a guest.

THE INDIAN'S TWENTY-THIRD PSALM

The Great Father above is a Shepherd Chief. I am his, and with him I want not.

He throws out to me a rope, and the name of the rope is Love. And he draws me, and he draws me to where the grass is green and the water is not dangerous and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but he lifts it up and draws me into a good road. His name is Wonderful.

Sometime - it may be very soon, it may be longer, or it may be a long time - he will draw me into a place between the mountains. It is dark there, but I will not draw back. I will be afraid not, for it is there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart through this life will be satisfied.

Sometimes he makes the Love rope into a whip, but afterwards he gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts his hands on my head, and all the "fired" is gone. My cup he fills till it runs over.

What I tell you is true. I lie not. These roads that are away ahead will stay with me through life, and afterwards I will go to live in the "Big Teepee" with the Shepherd Chief forever.



—Roberts photo

The Shepherd Psalm

Suggested by PRESIDENT JAMES F. CRAFTS

OUT ON THE NEVADA desert Fernando D'Alfonso, the Basque, roams with his sheep. He is a herder employed by one of the big sheep outfits of the West, which has over 30 bands of 1,000 ewes on the open range in charge of competent shepherds. D'Alfonso, now over 60 years of age, withered by years of exposure to the sun and wind, came to this country from the mountains of northern Spain over 30 years ago . . .

D'Alfonso is more than a shepherd, however, for he is a patriarch

of his guild, traditions and secrets of which have been handed down from generation to generation . . .

As I sat with him one night under the clear, starry skies, his sheep bedded down beside a pool of sparkling water and we preparing to curl up in our blankets and go to sleep, he suddenly began a dissertation in a jargon of Greek and Basque. When he had finished I asked him what it was he had just repeated. After much dreamy meditation he began to quote in English the Twenty-third Psalm.

No biblical writing, other than the Lord's Prayer, has been so widely memorized as has this beautiful poem, and out on the Nevada desert I received the shepherd's literal understanding of the inspirational word picture.

"David and his ancestors," said D'Alfonso, knew sheep and their ways, and he had translated a sheep's musing into simple words. The daily repetition of the Psalm fills the shepherd with reverence for his calling . . .

*The Lord is my Shepherd;
I shall not want.*

"Sheep instinctively know," said D'Alfonso, "that ere they have been folded for the night the shepherd has planned out their grazing trip for the morrow. It may be he will take them back over the same range; it may be he will go to a new grazing ground. They do not worry, as his guidance has been good in the past and they have faith in the future, knowing he has their well-being in view."

*He maketh me to lie down in
green pastures.*

"Sheep graze from around 3:30 o'clock in the morning until about 10 o'clock. Then they want to lie down for three or four hours and rest," said D'Alfonso. "When they are contentedly chewing their cuds the shepherd knows they are putting on fat. Consequently the good shepherd starts his flock out in the early hours on the rougher herbage, moving through the morning onto the richer, sweeter grasses, and finally coming with the band to a shady place for its forenoon rest into the best grazing of the day . . ."

*He leadeth me beside the
still waters.*

"Every sheepman knows," said the Basque, "that sheep will not drink gurgling water. There are many small springs high in the hills of the Holy Land whose waters run down to the valleys only to evaporate in the desert sun. Although the sheep greatly need the water, they will not drink from the tiny fast-flowing streams until the shepherd has found a place where rocks or erosion has made a little pool, or else has fashioned out with his own hands a pocket sufficient to hold at least a bucketful."

*He restoreth my soul;
He leadeth me in the
paths of righteousness for
His name's sake.*

"Holy Land sheep are led rather than driven in their wanderings in search of browse. They exceed in herding instinct the Spanish Merino or the French Rambouillet," according to D'Alfonso. "Each one takes its place in the grazing line in the morning and keeps the same position throughout the day. Once, however, during the day, each sheep leaves its place and goes to the shepherd. The sheep approaches with expectant eye and mild little 'Baa,' whereupon the shepherd stretches out his hand and the sheep runs to him. He rubs its nose and ears, scratches its chin, whispers love words into its ears and fondles it affectionately. The sheep, in the meantime, rubs against his leg, or, if he is sitting down, nibbles at the shepherd's ear and rubs its cheek against his face.

"After a few minutes of this communion with the master, the sheep returns to its place in the feeding line refreshed and made content by his personal contact."

*Yea, though I walk through the
valley of the shadow of death,
I will fear no evil,
for Thou art with me.*

"There is an actual Valley of the Shadow of Death in Palestine and every shepherd from Spain to Dalmatia knows of it. It is south of the Jericho road leading from Jerusalem to the Dead Sea and is a very narrow defile through a mountain range. It is necessary to go through this valley to get from the old-time feeding grounds of David and his tribesmen to those of Abraham and his descendants. Its side walls are over 1,500 feet high in places and it is about four and one-half miles long, yet is only 10 to 12 feet wide at the bottom . . . The valley is made dangerous due to its floor being badly eroded by waters from cloudbursts, so that actual footing on solid rock is so narrow that in

many places a sheep cannot turn around . . ."

*Thy rod and Thy staff they
comfort me.*

"About halfway through the valley the walk crosses from one side to the other at a place where the two and one-half foot wide path is cut in two by an eight-foot-deep gully. One section of the walk is about 18 inches higher than the other, so in their journeying down the valley, the sheep have to jump upwards and across, while on the opposite trip they jump downwards. The shepherd stands at this break and urges, coaxes, pets, encourages and sometimes forces the sheep to make the leap. As a result of slippery walkways, poor footing or tiredness, sheep occasionally miss the jump and land in the gully. The shepherd's rod is immediately brought into play. The old-style crook is encircled around a large sheep's neck or a small sheep's chest and it is lifted to safety. If the more modern narrow crook is used, the sheep is caught just above the hoofs and lifted up to the walk . . ."

*Thou preparest a table before me
in the presence of
mine enemies.*

"David's meaning is a simple one," said D'Alfonso, "when conditions on the Holy Land sheep ranges are known. Poisonous plants abound which are fatal to grazing animals. The most noxious is a species of whorled milkweed . . . Each spring the shepherd must be constantly on guard as the plant is on some of the best feeding ground. When found the shepherd takes his awkward old mattock and goes on ahead of the flock, grubbing out every stock and root he



can see . . . They (the sheep) eat in peace."

*Thou anointest my head with oil;
my cup runneth over.*

"This phrase has been interpreted many times as symbolic of fullness of reward for well-doing. Literally, however, it is the statement of a daily task of a professional shepherd in the most time-honored calling. At every sheepfold there is found a big earthen bowl of olive oil and a large stone jar of water . . . As each sheep passes the shepherd in single file he quickly examines it for briars in the ears, snags in the cheek or weeping of the eyes from dust or scratches. When such conditions are found, he drops the rod across the sheep's back, and it steps out of line and waits until all the sheep have been examined . . . Each sheep's laceration is carefully cleaned. Then the shepherd dips his hand into the bowl of olive oil and

anoints the injury gently but thoroughly . . . Then the cup is dipped into the large jar of water . . . and is brought out . . . The sheep will sink its nose down into the water clear to the eyes if fevered, and drink until refreshed . . .

"When all the sheep are at rest, the shepherd . . . wraps himself in his heavy woolen robe and lies down across the gateway facing the sheep, for his night's repose.

"So," said D'Alfonso, "after all this care and protection can a sheep be blamed for soliloquizing in the twilight — as translated into words by David?"

*Surely goodness and mercy shall
follow me all the days of my
life, and I will dwell in the
house of the Lord forever.*

—JAMES K. WALLACE
(From *National Wool Grower and Reader's Digest*. Reprinted by permission.)

SOUND LOGIC

ON A HOLIDAY visit to Los Angeles, my wife and I stood in the lobby of a famed Wilshire Boulevard hotel watching a team of professional Christmas tree decorators at work. The boss of the specialists, distinguished by smock and beret, stood high on a ladder, glamorizing a towering fir. With an air of utmost satisfaction, the impresario reached upward to affix his last colorful glass bauble.

Suddenly a hush fell over his helpers. One of them gasped. That last prized ornament had slipped from the master's fingers and now splintered to bits at our feet. He seemed on the verge of tears when he spotted us looking; then slowly a grin came.

"Now you know," he called down to us, "why my wife won't let me touch our Christmas tree at home."

—SCHARETG

THE CAROL



WHAT WOULD CHRISTMAS be without the singing of Christmas carols? We mingle our voices in song, but how many of us know the source of these familiar melodies that are such an essential and moving part of the Yuletide?

The very first Christmas carol goes back to the first Christmas, when the Angel of the Lord sought shepherds with their flocks and with a multitude of the heavenly army said:

"Fear not, for behold, I bring you tidings of great joy which shall be for all the people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord. And, this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. Glory to God in the highest, and on earth, peace, good will to men."

Here was the source and inspiration for all music pertaining to Christmas.

In the Fifth Century, Christmas was fully established as one of the great yearly feasts. At this time Latin hymns in honor of the Nativity were composed, and most of these are now sung by church choirs at liturgical services. Although the early Latin hymns are theological in text, many have been translated into various languages and continue growing in popularity.



—Lambert photo

Numerous Christmas carols originated in Italy in the 13th Century and were composed by St. Francis of Assisi. He and his brethren, the Franciscan friars, wrote a large number of beautiful songs to praise the birth and childhood of Christ. From Italy the appealing songs spread quickly through Europe.

St. Francis and his followers were the first to interpret their devotion to the Christ child into simple but magnificent Christmas carols. Few of their 13th Century carols are familiar today, but one of the melodies has achieved possibly the greatest height of immortality as the theme on which Handel created his Pastoral Symphony in the Messiah.

We all have our favorites, familiar carols such as "Silent Night," "The

A PSALM OF DAVID

By ELY E. PILCHIK

One of my ancestors wrote a little poem some time ago which has become a universal classic. It is all of six verses, fifty-five words, so that almost everyone in western civilization, each in his own language, knows it by memory.

I say "some time ago" because we of the family are quite uncertain as to the date of its composition. About the best we can honestly do is to fix it somewhere between 1000 - 300 B.C.E.

We are just as uncertain as to which of the ancestors wrote it. The older folks, with characteristic literalness and great delight in genealogical prestige insist that it was King David. "Steht geschrieben" — the superscription says so in so many words — "Mizmar l'David — a psalm of David", they argue. And, indeed, they marshal a formidable array of endorsements from tradition — Talmud, Midrash, Commentaries, which repeatedly identify David as the poetic genius and author of the entire Psalter.

The young rebels in the family are not persuaded. Perhaps they have been too exposed to the flood of studies on who wrote what when in Holy Scriptures. They refuse to budge from the Darwinian perspective — the Bible grew and developed over a thousand years. The pen of our anonymous editor is superimposed upon the works of another. The authority of a law or an ethical maxim or even a hymn is in direct ratio to the antiquity and prominence of its alleged author — therefore Moses and David are credited with a multiplicity of works beyond the farthest stretches of their revered imaginations.

No, the avant-gardes have had their peek at Spinoza and Goethe and the whole later school of Biblical critics. David might have begun his meteoric career as a shepherd and did encounter and overcome powerful enemies; he was a "bon vivant" and may have dreamed of building a magnificent Temple, but the calm, the deep-inwardness of this little poem could hardly have radiated from the spirit of this restless lusty warrior-chieftain.

The argument is likely to go on as long as there are older and younger, fundamentalists and liberals, traditionalists and progressives; those who rely on experience and those who dare venture. But does it really matter whether our author was David or Solomon or some starry-eyed Levite strumming his lyre on the Temple steps, or the Job-dramatist? Some human being, a Hebrew of the Biblical era composed a poem — and the sons of earth have been singing it ever since.

Henry Ward Beecher who knew something about poetry and what it does inside people, called it "The nightingale of the Psalms": "It is of small homely feather, singing shyly out of obscurity; but oh! it has filled the air of the whole world with melodious joy, greater than the heart can conceive . . . It has charmed more griefs to rest than all the philosophy of the world . . . nor is its work done. It will go singing to your children and my children, and to their children, through all the generations of time."

But enough of gilding the lily with Beecher's or any other master's brush. Come close, let us examine it with our own faculties and perceive it with our own emotions:

1. Adonoy roi, lo ech-sar sings the Hebrew; The Lord is my shepherd, I shall not want echoes the King James English.

The echo is a problem — it is but the ghost of the voice itself. We catch something of the skeletal idea, but the flesh and the blood and the spirit evaporate. Only musical notes and mathematical scientific formulae are fully transmissible mind to mind. Poetry, the spiritual — these elude total transfer.

The very first word, "Adonoy" epitomizes the translation problem. "Adonoy" is an euphemism for the Ineffable Name — literally it denotes "my master" or "my lord". The

connotation of the word involves a profound theological difference — between the fifty divines directed by King James to revise the Bishops' Bible of 1568 and the Jewish conception of deity. The initial word of the Twenty-third Psalm is "Yahwe" — a noun derived from the causative form of the verb "to be" — Causer of "Being". This is not to be identified with the Aristotelian "First Cause" or "Immovable Mover". "Yahwe" is neither mechanical nor static — its full connotation is "The dynamic, daily-operative-in-human-experience, causer of all being". Thus "Lord" is "my shepherd".

Now the verse is clear — since the causer of all being in all times is my care-taker, how can I conceivably feel any sense of want? My physical, my emotional, and my spiritual (wants or needs) are, of a certainty, gratified by my awareness of and submission to the Supreme Shepherd.

2. B'n'oth deshe yah-bi-tze-ni — He maketh me to lie down in green pastures; Al me m'nu-choth y'na-ha-le-ni — He leadeth me beside still waters.

The poet, having stated his basic thesis, proceeds to elaborate in vivid bucolic colors. It is this illustrative verse which has been almost universally misinterpreted. Because the psalm is frequently rendered at funerals, many people have associated this verse with cemetery lawns. These are not the "Green Pastures" of the Broadway play. Death is the farthest thing from the poet's mind. The verse pictures life at its happiest. Green pastures or grassy meadows symbolize hunger sated. Still waters — thirst slaked. The conscientious shepherd brings his flock to a field of tender herbs where the munching is easy and the breezes are cool, conducive to relaxation.

The simple phrase "He leadeth me" implies a profound religious concept. We of the West are accustomed to seeing the shepherd driving his flock — they precede, and he follows with his crook and his dogs. In the Middle-East the shepherd, to this day, literally leads the flock. Applying the thought to the relationship between God and man we come upon the concept of volition. God, according to Judaism, cannot drive, he can guide; man must of his own free will choose whether to follow God or not. "Everything is in the hands of Heaven except fear of Heaven" (Berachot 33b). The full sense of the verse is now clear; if I willingly follow the Causer of all being, He will provide for me in "green pastures" and He leadeth me by still waters, thereby:

Nafshi y'sho-vev — He restoreth my soul. The invisible soul, that distinctly human quality which makes man conscious of himself and all about him, which arouses his will to understand and to create is of delicate essence. Like a fine watch it tends to run down and requires a periodic winding-up. The satisfaction of bodily demands are a necessary precedent to the winding-up; the complete restoration requires my following when:

3. "Yan-che-ni b'ma'agle tzedek — He leadeth me in the paths of righteousness. The element of my own conduct is now injected into the restoration of my soul. The preservation of my being is not enough — this will not give me that inner-contentment which mind must have. To gain it I must do what God prescribes — the just and the right. Acceptance of creed, passive belief is alien to Judaism. Deed — active co-working with God to complete his this-worldly edifice, is essential to the restoration of my soul.

A rather difficult phrase now confronts us: "L'ma'an sh'mo", "for His name's sake". The author anthropomorphizes God, attributing personal motive to Him in His leading man along paths of righteousness. The very reputation of God seems at stake. Characterized by righteousness in every manifestation of creation, God must exemplify that quality particularly in man, the apex of His creative endeavors.

The whole concept of "for His name's sake" has been fully developed in the recent works of Dr. Julian Morgenstern, the foremost living Jewish scientific Biblical scholar.

Study and Assembly

| | |
|------------------------------|--|
| ADULT EDUCATION PROGRAM..... | Monday evenings, November 23 and November 30, 8:30 P. M. in South Orange, under the auspices of the P.T.A. |
| ALUMNI ASSOCIATION..... | Sunday afternoon, November 29. |
| COLLEGIATE CLUB..... | Winter Vacation Home-Coming Dance. |
| FATHER'S BREAKFAST CLUB..... | Sunday mornings, November 15, December 6. |
| SEWING UNIT..... | Every Thursday. |
| SIX O'CLOCK CLUB..... | Every Tuesday and Thursday evening; Sunday evening, November 15. |
| WOMEN'S ASSOCIATION..... | Sisterhood Sabbath — Saturday, November 28. |

ACKNOWLEDGMENTS

The Congregation acknowledges with thanks contributions made by members and friends for occasions of happiness and in memory of dear departed:

Donor

Jacob and Laura Lowe

Mr. and Mrs. Stephen J. Denzer
Mrs. Joseph Rochlin
Mr. and Mrs. I. Ralph Fox
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Doreen and Marvin Marx

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Mr. and Mrs. Gerald Eisnitz
Mr. and Mrs. Sturm

In Memory of

Hanna and Michael Lowe and Carolyn and Elias Keller, parents of Jacob and Laura Lowe.

Adolphe Wasserman and Louis Steinberg
Joseph Rochlin
Herman Levy
Rosalie and Myrtle Jacoby
Julia Mastbaum
Eleanore Lassner
John J. Morrissey
Hannah G. Stilling
Lillian Kaufman
Esther Beron
Rebecca Galowitz
Herman Elias
Carrie Herzfeld Michel
A Dear One

In Honor of

Birth of Granddaughter, Cheryl Sue Miller.
Bar Mitzvah of Son, Julian.
Naming of Daughter, Lisa, in Sanctuary.
Recovery of Grandson, Barry.

CONGRATULATIONS

The Congregation extends good wishes to the following on their marriage:

RICHARD H. DAVIMOS and CAROL JANE ECKER.

Congratulations to the happy parents and families on the birth of:

A son, ROBERT J., JR., to Dr. and Mrs. Robert J. Gross.

A daughter, NANCY JANE, to Mr. and Mrs. Julian F. Reichman.

A son, ROGER ELIOT, to Mr. and Mrs. F. William Schaeffer.

SIX O'CLOCK CLUB

DAVID A. GOLDBERG, *President*

The next topic to be discussed at the Thursday evening Discussion and Study Circle will be a presentation by Miss Simone Picard who recently attended the Conference of the United States Assembly of Youth at Ann Arbor, Michigan. The prospect of cooperating with such a group on a local basis will be considered. The presentation will be made on November 19, at 8:30. On December 3, Rabbi Gilbert will present the first of a series of discussions on the Religions of the World. Hinduism will be the topic of the evening.

The music group continues under the direction of Heinz Jaffe. A program of Symphonic Music was heard on November 12, and on December 10 he will present excerpts from Puccini Operas.

The Six O'clock Club's Annual Square Dance will be held on November 15, with Fred Riecke and his Country Dance Band supplying the music. As always, a good time will be had by all. Preparations are under way for the December Sunday Forum which will consist of a panel of International Students discussing an important topic of the day.

Members of the Congregation are urgently requested to bring to the attention of the young adults in their families or to their friends the facilities and activities of the Six O'clock Club. We cordially welcome the young adults of the Congregation to join with us in our programs.

The Temple Acknowledges
With Profound Gratitude
the Bequest Left in the Will of

PETER STEIGER
of Blessed Memory, to Temple B'nai Jeshurun.

TEMPLE TIDINGS

Published Monthly by
CONGREGATION B'NAI JESHURUN

Member Union of American Hebrew Congregations

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Assistant Rabbi ARTHUR GILBERT
Rabbi Emeritus SOLOMON FOSTER
Cantor MANFRED HECHT
President MILTON M. MANSHEL
Executive Secretary MISS SHIRLEY STRAVER
Rabbi's Secretary MRS. FRANCES CONVISSOR
Sexton and Funeral Director JONAS A. MEYER
263 Clinton Avenue, Newark

Writing on "Psalm 23" (Journal of Biblical Literature, Vol. LXV, Part I, 1946) he interprets "for His name's sake" here as "faithful fulfillment of His duty or obligation to those who rest in His care". Suffice it to observe that the relationship between God and man as described in this Psalm is highly personal and mutual. The original covenant idea linking Israel to God eternally is applied to each member of the household of Israel. Herein, perhaps, is the key to the ageless and universal popularity of my ancestor's little poem — the simple colorful elucidation of man's deepest craving, dependence upon a reliable personal more-than-human helpmate.

4. "Gam ki e-lech b'gay tzal-moveth" — "Yea, though I walk through the valley of the shadow of death", "lo iy-ro ro" — "I will fear no evil". The reliance is unquestioned — it is present in the greatest of emergencies.

The term "tzal-moveth" has been subject to variant vocalizations and consequent translations by scholars. The King James school have perpetuated the most vivid of these — "Valley of the shadow of death". The medieval Jewish commentators Rashi and ibn Labrat, now seconded by modern critics including Morgenstern, took the word as "tzal-muth", "deep, thick darkness". The underlying meaning of the verse is not affected; when man finds himself in extreme helplessness, he despairs not — Ko ato imodi" — "for Thou art with me".

"Shiv-t'cha u'mish-an-t'cha he'ma y'na-cha-mu-ni", "Thy rod and Thy staff, they comfort me." The Hebrew commentators interpret the rod as a symbol of chastisement. Man arrives at a mature appreciation of God after many difficult experiences, after numerous encounters with evil. Then he begins to understand reverses as aspects of God's teachings and the higher comfort. "Thy staff", according to the commentators is the Torah. The shepherd's crook is the disciplinary medium of the Divine law. Here too, comfort does not come easily — diligent application to Torah builds a man and prepares him for whatever life may bring.

5. "Ta-aroeh l'fonai shulchau neged tzar'ray" — "Thou preparest a table before me in the presence of mine enemies" — Having sustained every blow and survived, though adversaries remain, the triumph of faith is now fittingly celebrated — in conspicuous Oriental manner.

"Dishan-ta ba-shemen ro-shi", "Thou hast anointed my head with oil". I am King; master over all within me and about me. Having declared my independence of man by affirming my dependence on God, no mortal can subdue me, my sovereignty is gloriously enacted.

"Kosi r'va-ya" — "my cup runneth over", over-abundance is mine, in wine, in food, in inner strength; and those suffering scarcity may drink from my cup, if they but draw near.

6. "Ach tov v'chesed yird-fu-ni" — "Surely goodness and mercy shall follow me", "kol y'me cha-yay", "all the days of my life". The verb literally means "will pursue me". I will be free of the evils and the cruelties that beset less pious men; the good and the kind will haunt me — my inner drives will emanate from the Divine urge of loving kindness.

"V'shavti b'beth adonoy l'orech yamin" — "And I shall dwell in the house of the Lord forever". Whether "house of the Lord" means the Sanctuary in Jerusalem or the assurance of God's sheltering protection is not clear. The "forever" of our translators is an exaggeration. The Hebrew simply states "length-of-days", longevity. I shall live a long time as a very happy secure human being on this earth which is a very comfortable abode built and personally managed by God for those who grow up to understand and to follow His Shepherd's staff.

My ancestor who wrote this little poem more than two-thousand years ago caught the timelessness in man's strivings and the core of man's need — a simple, personal, total faith in His Creator.

JUNIOR CONGREGATION ELECTS OFFICERS

The newly organized Junior Congregation for children in the 7th, 8th and 9th grades has recently elected its own officers. In the three week campaign that took place, the candidates were asked to present themselves and their qualifications. The following are selections from the statements made by these candidates during their campaign:

ELLEN FARBER

"As candidate for vice-president, I promise with utmost sincerity to fulfill the duties of that office. It is important for the success of the Junior Congregation to get worthy people into office, so I'm asking you to vote for the person you know in your heart will do the best job. Whether elected vice-president or not, you can count on me to put forth all my efforts for the Junior Congregation and its members."

MATTHEW MILLER

"I have had seven years of Sunday School and one and one-half years of Hebrew School at B'nai Jeshurun. I am in the eighth grade and can be objective in my views about seventh or ninth grades. I always try to do my best in all that I undertake and will not treat lightly the office of Vice President."

PATTY MARKS

"If I am elected to the office of treasurer, I will do my best to serve the Junior Congregation. I think it is a great honor to have been nominated."

FRANCES GREENEBAUM

"I attended B'nai Jeshurun Religious School for two years. I am proud to be a member of so wonderful a Congregation. If elected, I'll do my very best to be worthy of your trust in me."

EDDIE STERN

"I guarantee, if I am elected secretary that I will be at every meeting of the Junior Congregation. The reason I guarantee this is because my mother guarantees this. During the course of the past summer, I was a reporter and an editor for our camp newspaper. After seeing the handwriting of others, I think a person like myself who can use a typewriter is better off being secretary than one who cannot type. I think a seventh grader is more capable for this job, because eighth graders are busy with school work, and ninth graders are busy preparing for confirmation and are too busy answering thank you notes to give it the time."

CAROL EISEN

"This is my fourth year at B'nai Jeshurun Religious School and my second year at Hebrew School. I was on the Honor Roll in fourth and sixth grades, picked as the outstanding student in the fifth grade, and I was in the Children's Choir in the fourth and fifth grades."

RUTH FUERTH

"I have been attending B'nai Jeshurun Religious School since the age of five, and have been secretary and treasurer of my classes in Junior High for the past two years. I fully realize the importance of this position and I will endeavor to fulfill the office to the utmost of my ability. I feel as we are the organizers of this new enterprise it is necessary for us to strive and exert extra effort to build a firm foundation."

OUR SIXTH GRADERS

By BORIS SCHWARTZ

We pride ourselves in the strides our general curriculum has made. The overall picture of our curriculum is geared toward giving a well-rounded presentation of Judaism and its history to our youngsters. This is shown very clearly in our sixth grade course of study.

Post-Biblical Jewish History from the time of the Expulsion of Jews from Spain, 1492 to the present day is the substance of this year's work. It clearly focuses the child's attention to the fact that we have a continuous history locked in with the problems of the world in general and the part we played in its general development up to our modern world of today.

The second part of this course consists of the Bible, becoming acquainted with the Bible, not only as History, but as literature as religious inspiration. We begin the first of a three-year study of "Pathways Through the Bible."

Recognition of functional Hebrew words and phrases is continued in this class.

Texts are: Lurie: The Great March, Vol. II.

Pathways Through the Bible.

The South Orange and Newark classes are as follows:

IN NEWARK

| | | |
|-------------------|---------------------|-------------------|
| Lynne Abrams | Susan Feuer | Joan Lichtenberg |
| Sherrie Amada | Barbara Finkelstein | David Lipton |
| Dorothy Auslander | Lisa Forman | Ann Maltenfort |
| Jeffrey Band | Lawrence Galanter | Richard Marcus |
| Margaret Bauman | Joan Garfinkle | Marilyn Matten |
| Gail Bergoffen | Linda Gietter | Ssan Michelstein |
| Carolyn Beron | Trudy Globus | Roslyn Morris |
| Barry Biener | Michael Goldman | Beverly Neiss |
| Ruth Ann Bloch | Madeline Goldstein | Abby Linn Newman |
| Arthur Brodsky | Robert Harmelin | Rodney Nichter |
| Ronnie Brody | Paul Heller | Brian Olesky |
| Ruth Cecere | Harriet Hirsch | David Ontell |
| Barbara Chordock | Judith Kalmanson | Ellen Palent |
| Peter Cohen | Gail Kaplan | Barbara Papick |
| Judy Cowan | Stephen Kardos | Lynn Poliner |
| Bruce Crystal | Franklin Katz | Jeffrey Raschal |
| Marvin Davidson | Nancy Klein | Howard Rauchberg |
| Frank Dennis | Peter Knobel | Allan Reider |
| Jane Dreskin | Steven Koenigsberg | Sheila Ross |
| Jerome Dreskin | Elliott Koretz | Marlene Roston |
| Judy Einhorn | Phyllis Lazar | Stephen Schacter |
| Alan Eisenberg | Jonathan Lazarus | Richard Silverman |
| Marilyn Eisenberg | Joyce Levin | William Slapin |
| | Resa Levy | |

IN SUBURBS

| | | |
|------------------|------------------|--------------------|
| Steven Becker | Stephen Graber | Steven Rachlin |
| Lucy Bermont | Ellen Greenman | Helen Rich |
| Nona Jane Bersch | Toni Grotta | Judy Roff |
| Robert Blau | Robert Harmelin | Kathy Rose |
| James Boskey | Stephen Hecht | Michael Schapiro |
| Nancy Bristol | Stuart Hollander | Barbara Schwerin |
| Michael Citron | Joan Kaplan | Howard Seid |
| Neal Demby | Louise Kashman | John Shaw |
| Andrew Fiddler | Lauren Katz | Judy Slavin |
| Carolyn Fink | Glen Kneller | Barbara Steiner |
| Frances Freeman | Neil Lilien | Leslie Jane Tobias |
| James Geisman | Aileen Lowe | Ronnie Weinberger |
| Jan Gennet | Douglas Maurer | Michael Westreich |
| Lynn Gilbert | William Morris | Barry Yeskel |
| Judith Gold | Suzanne Pitcoff | Susan Zeller |
| Cecily Goldberg | Susan Protzel | |

MEMORIAL LIST

In the Perpetual Kaddish Book

"In our hearts our loved ones never die. Their love and memory live as a lasting inspiration."

November 20-21

Frances Altscheeler
Philip G. Hood
Julia Leichtman
Sarah May Levi
Bernhard Mendel
Harry F. Sommer

Jacob Lehman
Johannah Lewis
Rosa Holzner Marx
Gustave Mayer
Dr. Israel Jay Rachlin
Lt. Sidney B. Sichel
Rose Harris Slifkin
Lillian Klein Wittek

November 27-28

Joseph Altman
Adline Cohen
Rachel Lauber Davis
Pauline Halpern Goldberg
Frances Lowy Goldsmith
Phoebe Gross
Edward Q. Holder
Esther Benisch Kaiser
Abraham Klein
Marcy Michaels
Abraham Rauchberg

December 11-12

Frieda K. Berger
Saul Cowen
Marcus A. Fox
Hugo Freund
Fanny Froehlich
Herman L. Karpeles
Elsie Leichtman
Bessie Makowsky
Lena Schloss Michaels
Fannie Bass Negbaur
Sarah Walter Newman
Jacob I. Seidenman
Ida Straus
Joseph Straus

December 4-5

Helena Cohn
Morris H. Cohn
Minnie Melanie Fleischman
Bluma Harris

TEMPLE MEMORIAL BOOK

MRS. THOMAS C. RUBIN, *Chairman*

In the pressure of daily living, we often forget and stifle the noble impulses of our nature. When you feel the need of soul-uplifting, inscribe the name of your beloved departed in the Temple Memorial Book.

For information, contact the Temple office, or phone your chairman at ESsex 3-6530.

The name of Dr. Max Kummel has been inscribed in the Temple Memorial Book by his beloved wife and children.

The name of Esther Singer Kleinman has been inscribed in the Temple Memorial Book by Florence and I. Ernest Kleinman.

The name of Isaac May has been inscribed in the Temple Memorial Book by his beloved daughter, Mrs. Leo Schwed.

IN MEMORIAM

The sympathy of the Congregation is extended to the families of:

RUDOLPH KOHN
WILLIAM D. LESER
ARNOLD LEUCHT
RUTH METZGER MARCUS
ISAAC MAY
CELIA NESSELROTH
WILLIAM OFNER
BELLE FISCH SILVERMAN
TILLIE TANNENBAUM



The Temple Bulletin

OF

Congregation Emanu-El B'ne
Jeshurun

Milwaukee 11, Wisconsin

Vol. 21 No. 15

March 31, 1954

Adar II 26, 5714

Sabbath Services

FRIDAY EVENING, APRIL 2, at 8 O'CLOCK

RABBI HERBERT A. FRIEDMAN

will speak on:

"MASSIVE RETALIATION -
A POLICY FOR THE ARAB SITUATION"

FRIDAY EVENING, APRIL 9, at 8 O'CLOCK

RABBI HERBERT A. FRIEDMAN

will speak on:

"WHO IS A GOOD JEW?"

Saturday Morning Services

11:15 o'clock

THE TEMPLE BULLETIN

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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

(Taken from Memorial Tablets)

APRIL 2

| | |
|-----------------|--------------------|
| Laura Bloch | Eugene Hartstein |
| Joseph A. Cohen | Isaac Kratzenstein |
| Anna Eckstein | Dora S. Levin |
| Meyer Fein | Adelina Lipman |
| Karl Feld | Fannie Oplatka |
| Bertha Glass | Louis Roos |
| Jacob Sadek | |

APRIL 9

| | |
|------------------|-------------------|
| Arnold S. Malver | Paul Sondel |
| Julius Michels | Herman S. Wetzler |
| Johanna Nachmann | Abraham Wirth |

AMERICAN JEWISH ARCHIVES

"MASSIVE RETALIATION—A POLICY FOR THE ARAB SITUATION"

APRIL 2

John Foster Dulles has described the new foreign policy of the United States as being based upon the principle of massive retaliation. It is the hope of our government that this policy will serve as a deterrent to any wild or thoughtless action by the Soviet Union.

Perhaps a similar policy should be adopted by Israel in relation to the cold and often hot war being waged against her by the Arab world. The present state of tension is most difficult. The Arab world is threatening more seriously than at any time in the past 6 years.

What should Israel do? What can Jews outside of Israel do to help her? A new policy is clearly needed.

H.A.F.

WHO IS A GOOD JEW?

APRIL 9

I have been asked many times for an answer to this question. Usually the request occurs in the middle of an after-dinner conversation, when it becomes necessary to set up definitions if the discussion is to continue.

One person will insist upon calling himself a good Jew, even though he may be against a certain position. His opponent is not willing to permit the use of the honorable phrase, feeling that the man is not entitled to it. After they have argued fruitlessly, they turn to the mediator for a judgment.

What *really* constitutes Jewish conduct, Jewish thinking? What do you have to do or believe to be a good Jew? Who is a good Jew?

H.A.F.

YIZKOR SERVICE LAST DAY OF PASSOVER

SATURDAY MORNING, APRIL 24, 1954

11 o'clock

The Yizkor list includes the names of all who have passed away during the year since last Passover. If you wish to have any names added to this list, please call the Temple office by Thursday, April 23.

SISTERHOOD TEMPLE BEAUTIFUL FUND

The Sisterhood acknowledges with thanks the receipt of the following contributions to the Temple Beautiful Fund:

IN HONOR OF:

The Birthday of Mrs. David Berkwich
from Elsie and Harry Rubinstein
The 25th Wedding Anniversary of Dr. and
Mrs. Joseph Weiss from Ben and Marie Selig
The 25th Wedding Anniversary of Mr. and
Mrs. B. P. Selig

from: Emily and Abe Burstein
Bell and Nat Conney
Tillie and Bill Chudacoff
Eva Daneiko
Dr. and Mrs. Maurice Rosenzweig
Dr. and Mrs. David Ansfield
Babette and Arthur Kovacs
Mr. and Mrs. Jack Gronik
Edna and Allan Polacheck

The 20th Anniversary of Mr. and Mrs. Monroe
Marks from Eva and Sol Dorf

The Speedy Recovery of Maurice Chier
from Lucile and Morey Ostrow

The Speedy Recovery of Sam Zarne
from Mrs. Morris Zarne

The Speedy Recovery of Dr. Maurice Ansfield
from Louise and Norman Abrahams
Eleanor and Phil Schiff

IN MEMORY OF:

Anna Rothman
from Mr. and Mrs. Philip Weinberg
Max Stone
from Lucile and Morey Ostrow
Sylvia and Abe Levine

Leo Kohn
from: Gerald and Della Nickoll
Ida and Jack Ozonoff
Sarah and Sam Bornstein
Dr. and Mrs. I. Z. Davidoff
Sadie Braun
Edythe and Eugene Ackerman

Emma Auerhaim Sobel
from Dr. and Mrs. Herman Huber

Louis Liebmman
from Babette and Arthur Kovacs

Mervyn Braun
from Sadie Braun

Hazel Mishelow
from: Lucile and Morey Ostrow
Mr. and Mrs. Sam Parelskin
Gertrude and Claire Krom
Edythe and Eugene Ackerman

Alvin Weiss
from Louise and Norman Abrahams

David Lazarus
from Mrs. Harold Ottenstein

Mother of Grayce Slovet
from Louise and Norman Abrahams

Lil Fields
from Louise and Norman Abrahams

Sophia E. Goodsitt
from Anne and Augusta Goodsitt

UNION INSTITUTE Oconomowoc, Wisconsin

Enclosed with this Temple Bulletin is a brochure issued by the Union of American Hebrew Congregations describing in detail the Union Institute Camp at Lac La Belle and presenting the summer schedule for 1954.

Union Camp is open the year 'round and offers a new and inspiring experience in American Judaism to youngsters and grown-ups alike. The object of the Union Institute is to bring our people together under the guidance of Rabbis and trained group workers to help develop a blend of religious fellowship and recreation—to work, to pray, to study and to play—a unique experience in living Judaism.

If you are interested in sending your children to the Union Camp or in personally attending a particular session, you may obtain further information and application blanks at the Temple Office or from Rabbi Daniel Kerman, Camp Director, at 72 East Eleventh Street, Chicago 5, Illinois.

TEMPLE BOARD GOES TO CAMP For Week-end of April 3-4

Members of the Board of the Congregation will join in a retreat at Union Camp, Oconomowoc, during the week-end of April 3-4.

Rabbi Herbert Friedman will lead discussions on the subject "What is Reform Judaism?" delving into its history, its origin, its evolution, its organization, its forms and methods, its ideals and its future.

Services will be conducted out-of-doors if the weather permits, on Saturday and Sunday morning. A Havdalah Service will be held on Saturday evening. The schedule provides time for study as well as for recreation.

SISTERHOOD GIFT SHOP

Visit the Gift Shop for
Passover Needs

Imported Israeli Seder Plates
Children's Passover Books
Hagadas

Kiddush Cups

Paper Tablecloths and Napkins

The Sisterhood and Men's Club

of

CONGREGATION EMANU-EL B'NE JESHURUN

announce the

Annual Passover Seder

conducted by

RABBI HERBERT A. FRIEDMAN

AND

CANTOR SOL ALTSCHULLER

FOR MEMBERS OF THE CONGREGATION AND THEIR FAMILIES

PASSOVER EVE, SATURDAY EVENING, APRIL 17th at 6 O'CLOCK
in the Community Hall

ADULTS \$4.75

CHILDREN (under 12) \$3.75

Reservations **must** be accompanied by check made out to TEMPLE SEDER FUND and will close April 12, 1954. We can accept only a limited number of reservations. Avoid disappointment—Make your reservations early.

Chairman—Mrs. H. J. Lewensohn

Kindly fill out and send your remittance to TEMPLE SEDER FUND, 2419 East Kenwood Boulevard, Milwaukee. Make up your family party!

Please make Seder reservations for

_____ Children (under 12) @ \$3.75

_____ Adults @ \$4.75

for which I am enclosing check for \$ _____

Name _____

Address _____

ARAB SITUATION

1. Review present situation
 - A. Jordan - border raids
 - B. Egypt - blockade Suez
 - C. Saudi Arabia - 10 million sacrifice
 - D. Iraq - air passengers
 - E. Syria - hydroelectric project
2. What is Arab League aiming at?
Destruction of Israel
3. What can Israel do? Should she use Dulles' policy of massive retaliation?

THE NATION

The New Focus

Local defense will always be important. But there is no local defense which alone will contain the mighty land power of the Communist world. Local defense must be reinforced by the further deterrent of massive retaliatory power. [The Administration had made a basic decision] to depend primarily upon a great capacity to retaliate instantly by means and at places of our choosing.

— John Foster Dulles, before the Council on Foreign Relations in New York City, Jan. 12, 1954

(2)

a) Some say yes - teach the
Arabs a lesson

b) Others say no -

1. Jews have morality
2. Turn the other cheek
3. Try again Through the UN
4. Try to get to Arab people
over the heads of their
governments (Monnett Davis' idea)

4. We can't decide for Israel

5. But we can decide for ourselves what
we should do.

6. Massive retaliation on our part means
massive amounts of money at Israel's
disposal

7. Debtors run now. Our money must
create the economic base for resistance

8. Arab delegate wanted tax-exempt status
of USA removed. This is done.

9. Israel will have to decide
about the fighting.

We will have to decide about the
support, if she should have to fight.

10. Welfare Fund - WFA is starting in
a month. Nothing more crucial.
Money is our only retaliation.



A JEW AT HEART

By RABBI AHRON OPHER

I am a Jew and proud to let men
 know it . . .
 How do I show it?
 I can tell you at the start—
 I am a Jew at heart . . .
 Why, no! I do not go to synagogue
 service—
 The sermons make me nervous.
 Besides, my home is just as good a
 place to pray,
 So why should I pay?
 I don't believe in commercialized
 salvation,
 So I don't belong to any congrega-
 tion.
 O no! We do not kindle Chanuko
 or Sabbath light.
 Our children's pals don't enjoy the
 sight.
 We don't observe the holy days or
 dietary laws
 Nor post m-zuzos on our doors be-
 cause
 The children say that is antiquated
 stuff.
 It is enough
 We have a Christmas tree . . .
 You see—
 We like the presents and the carols
 and the mirth
 And the "Peace on earth."
 Such like no Jewish festivals pro-
 vide.

But, believe me, we are Jews with
 pride.
 Why, no! What for religious educa-
 tion?
 The kids could learn to repeat the
 Kaddish recitation
 Without the study of Hebrew or
 Jewish history
 Or the superstitions of religious
 mystery.
 Why teach them to feel different
 and set apart?
 Let them just grow up as Jews at
 heart.
 I don't belong to any Jewish club or
 organization
 I haven't got the time or the inclina-
 tion.
 I don't subscribe to Jewish periodi-
 cals or books.
 The less I read that stuff, the
 brighter the world looks.
 I rarely make a contribution
 To a philanthropic institution.
 Charity begins at home, I feel—
 I pay no heed to any lachrymose
 appeal
 For Palestine or Europe's Jews or
 of the earth's far corners.
 I am an American. Why bother
 about foreigners?
 As I told you from the start—
 I am a Jew at heart.

—*Liberal Judaism.*

5 POINT PROGRAM FOR A GOOD JEW

1. educated Jewishly
2. politically active - for rights of all men -
along prophetic lines of social justice
3. charitable - devoted to welfare
of his brethren
4. religious - with some observance of
our faith, maximal or minimal
5. survivalist orientation - loyal,
proud, aware of purpose, opposed to
assimilation.

I. Beginnings

*American Friends -
Dr. Mander*

1897 - University

discussed at very first Zionist
Congress.

1902 - Weizman, Buber wrote pamphlet for
a Judische Hochschule

1913 - "University Committee" appointed by
Zionist Movement.

1916 - Bought Sir John Grey Hill House
35 acre estate Mt. Scopus. Palestine
still in hands of Turks. Funds
given by Chovevi Zion of Odessa
50,000 francs and Mr. I. L. Gold-
berg of Vilna 7500 pounds.

"Lady Grey Hill told us that this
purchase of ours was such an act
of faith that it had done more
than anything else to convince
her that England was going to
win the war. I could not help
thinking of the ancient Romans,
coolly buying and selling suburban

parcels of land which the victorious armies of Hannibal, then besieging Rome, still occupied."

1918- Gen. Allenby taken aback at suggestion of laying foundation stone. "We may be rolled back. War is going poorly. Germans are at gate of Paris. Why start something you cannot finish?" Weizman said it would be an act of faith - "faith in the victory which is bound to come; faith in the future of Palestine."

24 July 1918 - Foundation Stones laid

"The physical setting of the ceremony was of unforgettable and sublime beauty. The declining afternoon sun flooded the hills of Judea and Moab with golden light, and it seemed to me, too, that the transfigured heights were watching, wondering, dimly aware perhaps that this was the beginning of the return of their own people

after many days. Below us lay Jerusalem, gleaming like a jewel."

Gen. Allenby present - heads of churches - all Jews who could get to Jerusalem.

12 Stones laid on the grounds, by representatives of various groups, including Christian and Moslem communities.

Weizman made the only speech, proclaiming that learning was the Jewish Battleship - two telegrams were read, one from Balfour; one from French Government. Official banquet with British that evening.

1 April 1925 - Official opening ceremony.

Lord Balfour main speech (77 - journey from England hard on him, but he accepted instantly)

Memoir of Weizman - No hall - only natural
amphitheater facing a deep wadi. To
face the audience, the platform had
to be on a bridge over the wadi it-
self. The gorge was deep, sheer and
rocky. The bridge was an improvised
wooden affair which inspired no con-
fidence. (story of 200 chalutzim
dancing energetic hora, as test).
Nothing happened - except a great deal
of noise - and I felt a little easier.

7000 people in that open-air amphi-
theater.

academic procession in robes)
Military and civil officers in uniforms) etc

Balfour's Speech was historic

"What is it that has brought together this vast concourse drawn from every quarter of the world?

"It is not the magnificent view that is stretched before you; it is the consciousness that this occasion marks a great epoch in the history of the people who have made this little land of Palestine the seed ground of great religions, and whose intellectual and moral destiny is again from a national point of view reviving, and who will look back to this day which we are celebrating as one of the great milestones in their future career."

"A few moments ago I was reminded by one friend that from where you are sitting you can see the very spot where the children of Israel first entered the Promised Land. I mentioned this to another friend, and he pointed out to me in his turn that it was from this Mount Scopus, it was from this hill, that the Roman destroyer of Jerusalem

conducted the siege, which brought to an end that great chapter of the Jewish people. Could there be a more historic spot? From it you can see the beginning, from it you can see the end, or what appeared to be the end, of the Jewish Community, of the connections of the Jewish Community with the land which they have made illustrious."

AMERICAN JEWISH
ARCHIVES

II. Development

A. Start with 3 Research Institutes

1. Institute of Chemistry
2. Institute of Jewish Studies
(Felix Warburg \$500,000)
3. National Library

B. First Board of Governors

Weizman } went to U.S.
Einstein } on tour in 1921

Ahad Ha'am

Bialik

C. Magnes came in 1922

1. grad of H.U.C.
2. rabbi of Temple Emanuel, N. Y.

1906-1910

3. founder of American Jewish Committee
4. became first Chancellor of U. in

1925

III. Expansion into Additional Faculties

and Departments, which served Palestine and Yishuv in science, humanities, providing teachers, etc.

IV. War of 1948 - Scopus evacuation - library and laboratory equipment remain on hill.

V. Rented quarters - Terra Sancta - scattered in professors' homes - very badly crowded - and considerably larger. In 1948 - student body 850. Today 3200.

In these difficult years, new departments opened:

Medicine

Law

Adult Education

Social Science, & Public Administration

VI. A. Ahad Ha'am said in 1902:

"A great cultural institution in Palestine could become a source of new inspiration to the Jewish people as a whole and bring about a true revival of Judaism - Jewish culture."

B. Weizman said, in a congratulatory message a few years ago.

"Our early ideals were that a Hebrew University would provide a focus for the free development of the Jewish spirit. It would pave the way for a synthesis between the spiritual heritage of our people and the intellectual movements of our age. Some, but not all, of our ideals have been realized. A great future awaits the Hebrew University if the State of Israel and the Jewish people throughout the world remain loyal to the ideals, that inspired its founders."



The Temple Bulletin

OF
Congregation Emanu-El B'ne
Jeshurun

Milwaukee 11, Wisconsin

Vol. 21, No. 17

April 28, 1954

Nisan 25, 5714

Sabbath Services

SISTERHOOD SABBATH

Friday Evening, April 30, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"WOMAN'S ROLE IN THE SEARCH FOR HOLINESS"

CHORAL READING BY SISTERHOOD VERSE CHOIR

Reception

Friday Evening, May 7, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"ISRAEL AND THE DIASPORA"

Saturday Morning Services

at 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 the
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

(Taken from Memorial Tablets)

APRIL 30

Fred E. Abeles _____ Betty Carlsruh
David Ashley _____ David Newlander
Julia Pentler Peck

MAY-7

Hannah S. Feld _____ Dora Isaacson
Dora Goetz _____ Bertha W. Pereles

WOMAN'S ROLE IN THE SEARCH FOR HOLINESS

APRIL 30

The portion of the Torah this week is called Kedoshim. Its first words are "Ye shall be holy" and its message is one of the richest to be found in the entire Bible. The ethical standards of life are spelled out in detail. Charity, kindness, love, pity, mercy, justice are all commanded. The climax of this chapter is the verse "Thou shalt love thy neighbor as thyself."

It is most fitting that Sisterhood Sabbath should be celebrated on the occasion of the reading of this particular portion. For it should be clear to all that women have a very special role in the search for holiness. They have an area of influence which is often more important than the man's. They have sense of dedication which is often more enduring. This combination of Sisterhood Sabbath and Holiness Sabbath is a most happy one.

H. A. F.

ISRAEL AND THE DIASPORA

MAY 7

This week the world is taking note of the 6th Independence Day of the State of Israel. Just six years ago, the new nation was born in blood and travail. During these six years, events have moved with such speed as to be almost unbelievable. Perfectly magnificent accomplishments have been achieved against frightful odds.

Let us observe Israel's birthday by addressing ourselves to a series of thought-provoking and really important questions. What is the relation of Israel to the rest of the Jewish world? What is the relation of a Jew in the Diaspora to Israel? Are all Jews outside of Israel in Exile? Answers to these questions are not easily contrived — nor should they be. There is required a deep and soul-searching analysis as we attempt to grope our way toward a definition of relationship.

H. A. F.

1954 WELFARE FUND

PLEASE GIVE GENEROUSLY FOR ISRAEL, NATIONAL
AND LOCAL CAUSES.

CLASSES RESUME SESSIONS

Classes in the Primary, Elementary and High School Departments will resume sessions after the Spring recess during the week end of Saturday and Sunday, May, 1-2.

ENDOWMENT FUND GIFTS

Congregation Emanu-El B'ne Jeshurun acknowledges with thanks the receipt of the following contributions to the Endowment Fund during the past twelve month period:

FOR MEMORIAL PLATES

In Memory of: Samuel H. Eckstein, Anna Fink, Harry Le Vine, Benjamin Rosenberg, and Raymond Scribner.

GENERAL CONTRIBUTIONS

In Honor of: Bar Mitzvah of Norman Armour, Bar Mitzvah of Alan Libowitz, Marriage of daughter of Maurice Cohen, Marriage of daughter of Max Adler.

In Memory of: Rosalie Berkowitz from Dr. and Mrs. Abe Melamed, Morris Resnick from David Resnick; Herman Veit from Charles Gronauer; Sarah Loewi from J. Victor Loewi; Mrs. Sol May from Mr. and Mrs. Harry Rubinstein; Dr. Jack Granof from Temple Men's Club and Charles H. Mandel; Jack Weyenberg from Mr. and Mrs. Ted Friedlander and Temple Men's Club.

FLOWERS FOR THE ALTAR

The Sisterhood wishes to acknowledge with thanks the receipt of contributions to the Floral Fund in loving tribute to the memory of: Samuel A. Ginsburg

Ethel Weisfeldt

and the birthday anniversary of Joseph Goldman.

MEN'S CLUB SPORTS NITE

Wednesday Evening, May 5,
at 6 p.m.

Steak Dinner—Fazio's Restaurant
Chartered bus to Stadium
Milwaukee Braves Game
\$6.00 per person

Reservations limited to 50 men!
Make your reservations with Norman
Abrahams, WO. 2-4347. Don't delay!
Make your reservations today!

CONFIRMANDS GO TO CAMP

Members of the Confirmation Class will be excused from classes on Saturday morning, May 8, to attend an all day outing at Union Institute Camp, Lake LaBelle.

Chartered buses will leave the Temple Saturday morning, at 8:45 o'clock to transport the young people. Transportation has also been provided for the return trip. Luncheon and dinner will be served at the Camp.

Rabbi Daniel Kerman, Director of the Camp, and Rabbi Friedman have collaborated in setting up an interesting program for the day. There will be fun, too, for everyone.

Mmes. Rosabelle Berkoff, Sol Dorf and Irwin Unger are in charge of arrangements.

FORTHCOMING EVENTS OF IMPORTANCE

| | |
|--|---------------------------|
| MEN'S CLUB ANNUAL MEETING | Wednesday evening, May 12 |
| HIGH SCHOOL GRADUATION | Friday evening, May 21 |
| ANNUAL MEETING OF MEMBERS OF THE CONGREGATION | Sunday evening, May 23 |
| CONFIRMATION | Sunday evening, June 6 |

SISTERHOOD ANNUAL SPRING MEETING

Monday Afternoon, May 3, 1954, at One o'clock

ELECTION OF OFFICERS AND DIRECTORS
FORMAL INSTALLATION

by

MRS. PERRY SEGAL, CHICAGO
President, Illinois Federation of
Temple Sisterhoods

RABBI HERBERT A. FREIDMAN

will review Alan Paton's book:

"TOO LATE THE PHALAROPE"

ONE O'CLOCK DESSERT
25 cents per person

SEND UNIONGRAMS TODAY!

Call Mrs. Edwin H. Eckstein, WO. 2-8827 or Mrs. Alfred G.
Goldberg, ED. 2-2256.

THE TEMPLE BULLETIN

2419 E. Kenwood Boulevard
Milwaukee 11, Wis.

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Milwaukee, Wis.
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WOMAN'S ROLE IN THE SEARCH FOR HOLINESS

I. Two proverbs

A. God has endowed women
with a special sense of
wisdom which man lacks.

Middah

B. Israel is always redeemed
for the sake of the pious
women of the generation.

Yalkut Shimoni

Even if we cannot always
agree with the first, we can
believe the second proverb.

II. Charity of woman more direct
Man man's.

Story: grandson of Honi Ha-maged
prayed for rain; he & wife went
up to roof; clouds first appeared
on side where she was praying.
Disciples later asked - why?
He answered: "Because the woman
is usually in the house, and
the good she does is direct."
i.e. - The hungry find immediate
relief by her supply of food
∴ her prayers are the ones
answered.

Tan't

III. Faith of woman greater than man's

The daughters of Zelophehad said to Moses: "Give unto us a possession among the brethren of our father." (Numbers 27:4)

R. Nathan said: The strength of the faith of the women was, therefore, finer than that of the men.

For the men had said, "Let us make a captain and let us return unto Egypt." (Numbers 14:4)

Women believed in the ideal of achieving freedom, independence, and did not falter. Men did.

Henrietta Szold.

IV. Women more assured of future
Men men.

Our rabbis have taught: "Greater
is the assurance of salvation given
by the Holy One to women than to
men.

Rab asked R. Hyya: where with do
women acquire merit?

He said: By sending their children
to learn Torah in the synagogue,
and their husbands to study in the
schools of the rabbis, and by waiting for
their husbands until they return
from the schools.

V. Women can push forward
The search for holiness by:
teaching

1. faith in God & future
2. Jewish survival through
learning
3. social righteousness
4. personal morality - right & wrong

Compliments to our Sisterhood



The Temple Bulletin

OF
Congregation Emanu-El B'ne
Jeshurun

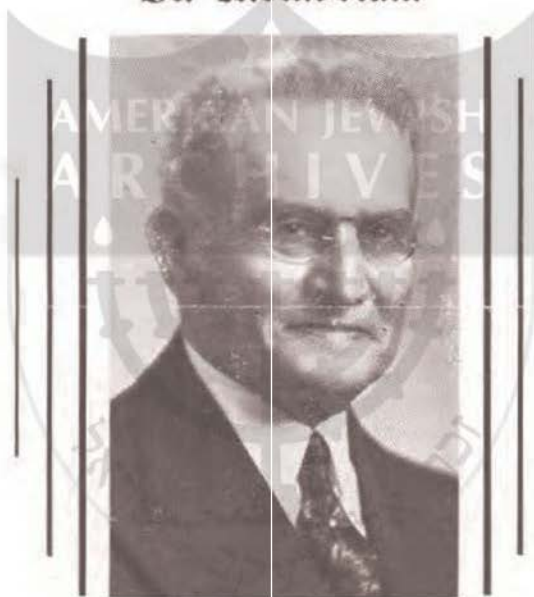
Milwaukee 11, Wisconsin

Vol. 21, No. 18

May 12, 1954

Iyar 9, 5714

In Memoriam



Rabbi Samuel Hirshberg
1870 - 1954

The Congregation of Temple Emanu-El B'ne Jeshurun deeply mourns the passing away of our beloved Rabbi Samuel Hirshberg on April 25, 1954.

His was a nature of singular gentleness, integrity and warmth. To his Flock he gave to the utmost the strength of his religious convictions as a spiritual leader and teacher, and the boon of his unflagging interest as a counsellor and a friend. To the community at large he represented his Congregation with a dignity and a geniality which gained the respect and affection of all those he encountered in the many areas of community life in which he was active.

As an expression of the sorrow we feel at his passing, and the love and respect we bear his memory, the members of this Temple he served so long, ably and faithfully pay to the memory of Rabbi Samuel Hirshberg this heartfelt tribute.

RABBI HIRSHBERG GRACED RABBINATE FOR 63 YEARS

Rabbinical interest shaped Samuel Hirshberg's life from its very beginning and he never departed from its influence throughout the long span of his eighty-four years.

He was born in Cincinnati, Ohio, on December 14, 1870, one of the six children of the librarian of Hebrew Union College. Young Samuel attended the University of Cincinnati, receiving his bachelor's degree, and then attended Hebrew Union College for three years. His first pulpit was in Akron, Ohio, in 1891. He served there for a period of four years and was then called to fill a pulpit in Boston where he remained for nine years. During this time he attended Harvard University, working for his doctor's degree.

Came to Milwaukee in 1904

Rabbi Hirshberg arrived in Milwaukee in 1904 to be spiritual leader of the hundred families which comprised Temple Emanu-El, then located at Broadway and State streets. As the city grew and Rabbi Hirshberg's influence spread, the congregation grew until in 1922 it built the present structure at 2419 East Kenwood Blvd. Rabbi Hirshberg was influential in encouraging the amalgamation of his temple with that of Temple B'ne Jeshurun a few years later creating one of the largest congregations in the middle west.

Along with his acknowledged talents as a leader, preacher and teacher, Rabbi Hirshberg had the great gift of making friends. He was always in great demand as a speaker in both Jewish and non-Jewish circles. He was also instrumental in organizing many local projects.

Honored on 50th Anniversary

On the occasion of Rabbi Hirshberg's fiftieth year in the rabbinate, he was honored with a testimonial dinner at the Schroeder Hotel attended by 600 people of all faiths. Tribute was paid to him by dignitaries of government and of churches of other faiths as well as by fellow rabbis, most of whom were close personal friends.

In 1947 at age 77, Rabbi Hirshberg asked to be relieved of his active duties and was made honorary rabbi by his congregation with a lifetime tenure.

His death on April 25 saddened the

thousands who had known and loved him. Funeral services, held at the Temple he had served so long and well, were conducted by Rabbi Herbert A. Friedman with Rabbi Emeritus Joseph Baron reading the prayers. Mr. George P. Ettenheim, a long-time personal friend and former president of the congregation, delivered the eulogy.

TEMPLE BOARD APPROVES HIRSHBERG MEMORIAL FUND

The Officers and Board of Trustees have announced the creation of a Rabbi Samuel Hirshberg Memorial Fund. All members of the Congregation who desire may contribute to the Fund which will be used for installation in the Temple of a Memorial of a permanent and useful nature bearing the name of our late Honorary Rabbi.

The resolution authorizing this Memorial which was adopted on April 28, 1954, is as follows:

Samuel Hirshberg, Rabbi of Temple Emanu-El, later called Temple Emanu-El B'ne Jeshurun, Milwaukee, answered the summons of the Almighty on April 25, 1954—he has passed into the great beyond.

He was our rabbi, our mentor, our friend. He was the guide who successfully, for forty-three years, led our synagogue to its prominent and important place in the Jewish life of our Community. His gentleness, loyalty, persistence and stamina overcame all obstacles. He was dauntless; his faith in his God and in his followers gave him courage.

Samuel Hirshberg's life was measured by the quality of his spirit, not by length of years. He so lived that the impress of his integrity left a lasting mark. He is not dead—such men never die. This spirit will live on and the work of his hands will remain with us.

Such are the heartfelt sentiments of the Officers and Trustees of the Temple he loved so deeply and served so valiantly, faithfully and truly over the years. He gave overflow of consecration, and for this and much more all who knew him will be forever grateful.

Resolved then, that these expressions of admiration and affection be spread upon the permanent records of this Congregation and a copy be lodged with his beloved family to whom we extend our deepest sympathy.

Resolved further, that a Rabbi Samuel Hirshberg Memorial be established and those who desire to do so may contribute to its founding.

April 28, 1954

The Officers and Trustees of
Congregation Emanu-El B'ne Jeshurun

Sabbath Services

Friday Evening, May 14, at 8 o'clock

CHAPLAIN DAVID GREENBERG

U.S. Naval Training Station, Great Lakes, Illinois

will speak on:

"THE CHAPLAINCY DURING THE COLD WAR"

Friday Evening, May 21, at 8 o'clock

GRADUATION EXERCISES

**of the
JUNIOR CONGREGATION**

"THREE HUNDRED YEARS OF JEWISH LIFE IN AMERICA"

Reception will follow the service

Saturday Morning Services

May 15, at 11:15 o'clock

**Bas Mitzvah of
Ann Frances Diwald
daughter of
Mr. and Mrs. Erwin Diwald**

May 22, at 11:15 o'clock

**Bas Mitzvah of Diana Sue Berland
daughter of
Mr. and Mrs. Jack A. Berland**

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

Herbert A. Friedman 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

(Taken from Memorial Plates)

May 14

Lehman Aarons

Sara Eigman

Norman G. Leser

Dennis Scholl

Sarah A. Auspitz

Harry L. Heller

Pearl Cohen Patek

May 21

Florence Bernhardt

Isidor Israel

Regina Michels

George W. Patek

Samuel Elias Eckstein

Harry Le Vine

Adolph Neuwald

Jeanette Polacheck

In Memoriam

Rabbi Samuel Hirshberg

SERMON NOTES

THE CHAPLAINCY DURING THE COLD WAR

May 14

In the foreseeable future every young man will be required to dedicate two to four years to the service of his country. The major rabbinical groups have pledged themselves to supply the quota of chaplains necessary to meet the religious needs of our men during the critical service years.

What are the problems and possibilities in the work of the chaplain? In what sense is the present situation unique as distinguished from that during the second World War or from the civilian situation? What are the implications of our observations for our congregations and for the American Jewish community?

Chaplain Greenberg will attempt to provide some of the answers on the basis of his experience.

D. G.

GRADUATION OF JUNIOR CONGREGATION

May 21

Thirty-eight members of the Senior Class of Junior Congregation 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 "Three Hundred Years of Jewish Life in America." 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.

Our Junior Congregation is a vital part of the Temple program, since it serves to strengthen loyalty to Judaism at the very important teen-age level.

H. A. F.

1954 WELFARE FUND

PLEASE GIVE GENEROUSLY FOR ISRAEL, NATIONAL
AND LOCAL CAUSES

Junior Congregation Class of 1954

Thirty-eight boys and girls have completed the prescribed course of study in the High School Department of our Religious School and will receive diplomas on Friday evening, May 21, at 8 o'clock. The following is a list of graduates:

| | | |
|--------------------|------------------|---------------------|
| John Baron | Barbara Hirsch | Sandra Laskin |
| Roberta Bassman | Suzanne Hirsch | Barbara Papermaster |
| Fredlyn Blankstein | Charles Kahn | Babette Polland |
| Judith Bornstein | Sandra Kahn | Judith Posner |
| Rona Cohen | Karen Kaimann | Roger Resek |
| Darryl Diamond | Harry Kaiser | Armin Sadoff |
| Jerome Dorf | Jay Kaufman | Robert Sanderson |
| Eunice Frindell | James Kohn | Lois Sherman |
| Merle Geline | Susan Kohner | Jane Teweles |
| Gerald Goldberg | Paul Kovenock | Jocelyn Ticko |
| Sarette Gould | Robert Krauskopf | Roberta Wolpert |
| John Heilbronner | Sallie Kretchmar | Susan Zembrosky |
| Betty Henriques | Judith Kritzik | |



CHAPLAIN DAVID GREENBERG

Chaplain David Greenberg, LTJG, USNR, currently on active duty at U. S. Naval Training Center, Great Lakes, Illinois, is a graduate of the University of Chicago. He was ordained at the New York school of the Hebrew Union College-Jewish Institute of Religion where he also received the degree of Master of Hebrew Letters. At the college he received the Holstein prize in philosophy and earned honors in the field of education. Rabbi Greenberg also studied for a number of years at the Isaac Elchanan Theological Seminary in New York.

Before entering the chaplaincy, Rabbi Greenberg served as Assistant Rabbi at Temple Ohabei Shalom of Brookline, Mass. Prior to that he served for four years as Rabbi of Temple Beth El of Spring Valley, New York, a congregation which he founded and where he was installed as Rabbi by his teacher, the late Rabbi Stephen S. Wise.

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1954 WELFARE FUND

PLEASE GIVE GENEROUSLY FOR ISRAEL, NATIONAL
AND LOCAL CAUSES

**MRS. NORMAN ABRAHAMS
ELECTED
SISTERHOOD PRESIDENT**

Other officers elected and installed at the Sisterhood Annual Spring Meeting on Monday, May 3, were:

VICE PRESIDENTS—

Program, Mrs. Robert Grossman
Religious School, Mrs. Abel Berkoff
Ways and Means, Mrs. Sidney Rogovin

SECRETARIES—

Recording, Mrs. Harry Stern
Corresponding, Mrs. Joe Smith
Local, Mrs. Roy Conen
Financial, Mrs. Marvin Kohner

TREASURER—

Mrs. Sol Dorf

AUDITORS—

Mrs. Emil Hersh
Mrs. Ralph Abrams

DIRECTORS—1954-58

Mrs. David Anshfeld
Mrs. Samuel Bornstein
Mrs. Fred Goodman
Mrs. Robert Krauskopf
Mrs. Milton Margolis
Mrs. B. P. Selig

TEMPLE BEAUTIFUL FUND

The Sisterhood acknowledges with thanks the following contributions:

In Honor of:

*Golden Wedding of Mr. and Mrs.
M. Sklousky*

from Else and Harry Rubinstein
Birth of Michael Robert Mann
from Mr. and Mrs. Donald Goldwyn

Birth of Nancy Jean Eiseman
from Mrs. David Berkwich
Birth of Nancy Freudenfeld
from Leo and Frances Werner
*Tenth Anniversary of Dr. and Mrs.
Maurice Rosenzweig*
from Marie and Ben Selig

In Memory of:

Rubin Levin
from Dr. and Mrs. A. J. Levin

Hazel Mishelow
from Marie and Ben Selig
Fred Weil

from Marie and Ben Selig
Dr. Louis Weisfeldt
from Lucille and Mory Ostrow
from Ethel and Izz Freedman
Father of Mr. and Mrs. Joe Lieberman
from Mitzie and Don Goldwyn
Joseph Wahlberg
from Ida and Jack Ozonoff
Harvey Kohn
from Mr. and Mrs. Leo Werner

**MEN'S CLUB ANNUAL MEETING
May 12
DR. HERMAN WEIL TO SPEAK**

At the annual meeting of the Men's Club on Wednesday evening, May 12, at 8 o'clock, officers and committee chairmen will present reports and there will be an election of officers and directors.

Dr. Herman Weil, Director of our Religious School, will present the first account of his trip to Germany for the United States Government, entitled "Germany Re-Visited".

The following is the slate of officers and directors:

OFFICERS (For One-Year Term)

PRESIDENT—George Lowe
1st VICE-PRESIDENT—Norman S. Abrahams
2nd VICE-PRESIDENT—Robert L. Mann
TREASURER—Joseph Mandel
SECRETARY—Jack A. Berland

DIRECTORS (Two-Year Term)

| | |
|---------------------|------------------|
| Nathan L. Berkowitz | Michael Klein |
| Ben L. Chernov | Herman A. Mosher |
| Robert Gordon | E. J. Youngerman |
| Burton C. Zucker | |

DIRECTORS (One-Year Term)

| | |
|------------------|--------------------|
| E. Ace Bernstein | Raymond R. Strauss |
|------------------|--------------------|

MANY THANKS!

The Congregation acknowledges with thanks . . . the gift of a beautiful carpet for the Men's Lounge from the Men's Club. This was a much needed item which has greatly enhanced the appearance of the room.

. . . the beautiful, blonde wood gift shop display cases from the Sisterhood. These cases were made possible by contributions to the Temple Beautiful Fund.

RABBI ON CHAUTAUQUA

Rabbi Friedman represented the Jewish Chautauqua Society at Grinnell College, Grinnell, Iowa, where he addressed the student body on May 5, on the subject "The Moral Duties of Free Men".

The Jewish Chautauqua Society sponsored by the National Federation of Temple Brotherhoods, sends rabbis to college as part of an educational program to disseminate authentic information concerning Judaism.

CONFIRMATION CLASS—5714

Sunday Evening, June 6, 1954, at 7:00 o'clock

| NAME | PARENT | ADDRESS |
|----------------------|------------------|----------------------------|
| Ansfield, Miriam | Dr. David J. | 3489 N. Frederick Avenue |
| Bartell, Michael | Lee K. | 4611 N. Elkhart Avenue |
| Berkoff, Marjorie | Mrs. Abel | 5260 N. Santa Monica Blvd. |
| Brenner, Karen | Robert R. | 4493 N. Prospect Avenue |
| Brest, Myra Louel | Max R. | 1111 N. Astor Street |
| Chaimson, Richard | Hyman | 4800 N. Cumberland Blvd. |
| Cohen, Theodore | Sol T. | 3251 N. Maryland Avenue |
| Coifman, Robert | Michael B. | 4520 N. Ardmore Avenue |
| Dorf, Sheldon | Sol | 3824 N. Bartlett Avenue |
| Elman, Marilyn Joan | Lou | 1920 E. Elmdale Court |
| Feld, Sharon | Fred | 7412 N. Long Acre Road |
| Fox, Harriet Louise | Dr. Meyer S. | 3259 N. Sherman Blvd. |
| Frankl, Liselotte | Walter | 1721 E. Newton Avenue |
| Gendlin, Donna | Dr. Nathan A. | 4641 N. Lake Drive |
| Goldberg, Marion | Charles L. | 4473 N. Lake Drive |
| Goodsitt, Alan | William B. | 2443 N. Cramer Street |
| Grinker, Rachel Mary | Sidney | 5055 N. Cumberland Blvd. |
| Gronauer, David | Charles | 5234 N. Diversey Blvd. |
| Gutman, Michael | Frank | 2129 N. 52nd Street |
| Heifetz, Sheila | Dr. Eugene C. | 4189 N. Bartlett Avenue |
| Heller, Jerome | Louis H. | 2648 N. Summit Avenue |
| Herman, Neil | Harry | 6320 N. Lake Drive |
| Hiller, Helen | Harry | 4908 N. Ardmore Avenue |
| Hindin, Nancy | Robert B. | 4421 N. Maryland Avenue |
| Horwitz, Judith Dee | Harvey | 4635 N. Wildwood Avenue |
| Kaimann, Richard | Benno G. | 8323 N. Santa Monica Blvd. |
| Kaiser, Michael | Oscar | 4820 N. Oakland Avenue |
| Kaye, Howard | Oscar | 2128 E. Menlo Blvd. |
| Kirsch, Carol | Henry | 3820 N. Oakland Avenue |
| Kodner, Jay | Maurice | 5555 N. Berkeley Blvd. |
| Kohlberg, Irving | Mrs. Sidney Ross | 2757 N. Grant Blvd. |
| Komie, Margo | Daniel | 4976 N. Wildwood Avenue |
| Kraft, Sue Barbara | Ben | 4756 N. Wilshire Blvd. |
| Krass, Sheila | Arthur | 4107 N. Bartlett Avenue |
| Kritzik, Ruth | Reuben | 5005 N. Palisades Road |
| Lapin, Harvey | L. L. | 2126 E. Menlo Blvd. |
| Lieberman, Fagl | Joseph B. | 4737 N. Woodburn Street |
| Lustok, Judith Ann | Dr. Mischa | 6201 N. Berkeley Blvd. |
| Malmon, Diane | David | 4862 N. Ardmore Avenue |
| Malver, Howard | Simon C. | 1704 E. Beverly Road |
| Marcus, Diane | Ben | 6726 N. Lake Drive |
| Meiroff, Harley | George | 5626 W. Vienna Street |
| Miller, Robert | Edward A. | 6017 N. Bay Ridge Avenue |
| Nelson, Joanne | Samuel | 3494 N. Oakland Avenue |
| Ostrow, Susan Jane | Dr. Maurice | 4620 N. Morris Blvd. |
| Padway, Patricia | Ronald | 3366 N. Hackett Avenue |
| Perlson, Boyd | Edward | 1631 E. Chateau Place |
| Phillips, Richard | Maurice G. | 3132 N. Shepard Avenue |
| Pollack, John | Dr. Saul K. | 4851 N. Woodburn Street |
| Porter, Stephen | Bernard | 1301 E. Lake Bluff Blvd. |
| Posner, Barbara | Gene | 4837 N. Ardmore Avenue |
| Post, Margaret Ellen | Judd | 6928 N. Barnett Lane |
| Reder, Sharon | Leslie | 4658 N. Wildwood Avenue |
| Rosenbaum, Robert | Ralph K. | 5041 N. Cumberland Blvd. |
| Rubin, Barbara | Harry C. | 5705 W. Nash Street |
| Sanders, Margo | Harry | 2415 E. Stratford Court |
| Sayles, Wilma | Sidney | 4515 N. Wildwood Avenue |
| Schulhof, Richard | Mrs. James | 8050 N. Gray Log Lane |
| Shostak, Sylvia | Theodore | 6008 N. Kent Avenue |
| Sobel, Sandra | Daniel D. | 1701 E. Marion Street |
| Stearns, Adrienne | Harry A. | 6906 N. Belmont Lane |
| Stern, Sherrie Lee | Dr. Charles | 3701 N. Lake Drive |
| Strauss, Phyllis | Herbert | 7801 N. Club Circle |
| Sweet, Richard | Dr. Samuel J. | 4800 N. Ardmore Avenue |
| Unger, William | Irwin W. | 5446 N. Berkeley Blvd. |
| Waldman, Lotta Bea | Dr. I. J. | 4444 N. Farwell Avenue |
| Weinberg, Barbara | Philip | 4525 N. Ardmore Avenue |
| Wendel, Harvey | Leo H. | 4241 N. Woodburn Street |
| Yampol, Donna | Harry N. | 4634 N. Wildwood Avenue |
| Zelonky, Sharon Lynn | Alvin | 6151 N. Berkeley Blvd. |

Attention Members!

**ANNUAL MEETING OF MEMBERS
OF THE CONGREGATION**

Sunday Evening, May 23, at 7:30 o'clock

* * *

ELECTION OF TRUSTEES

REPORT OF PRESIDENT

RABBI'S REPORT

PLAN TO ATTEND!

**AMERICAN JEWISH
ARCHIVES
UNIONGRAMS**

High School graduation and Confirmation are drawing near. Send your lists of those you wish to congratulate by Uniongrams, to Mrs. Edwin H. Eckstein, 4841 N. Oakland Avenue, or Mrs. Alfred G. Goldberg, 2635 E. Capitol Drive, accompanied by your check. The cost—just 35c per Uniongram.

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Milwaukee 11, Wis.

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Milwaukee, Wis.
Permit No. 3037



The Temple Bulletin

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

Vol. 21, No. 19

May 26, 1954

Iyar 23, 5714

Sabbath Services

Friday Evening, May 28, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"TWO LOAVES AND TWO TABLETS"

The Story of Shavuot

Friday Evening, June 4, at 8 o'clock

DEDICATION OF NEW ALTAR

and

GRANTING OF SACRED BOOKS TO CONFIRMANDS

May 29, at 11:15 o'clock

Bar Mitzvah of

ROBERT FREDERIC ACKERMAN

Son of

Dr. and Mrs. E. J. Ackerman

June 5, at 11:15 o'clock

Bar Mitzvah of

JAMES WARREN WIVIOTT

Son of

Mr. and Mrs. S. I. Wiviott

CONFIRMATION SERVICE

Sunday Evening, June 6, at 7 o'clock

SHAVUOS SERVICE

First Morning, Monday, June 7, at 10:30 o'clock

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Sol Altschuller _____ Cantor
Herman Weil _____ Director Religious Ed.

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Edward R. Prince _____ President
Charles L. Goldberg _____ Vice-President
Herman A. Mosher _____ Treasurer
Lillian Friedman _____ Executive Secretary

Kaddish

(Taken from Memorial Tablets)

May 28

Theresa Freudenfeld Henry L. Levy
Betty H. Goldberg Theodore Levy
Daniel V. Kesselman Joseph Oplatka
Samuel H. Pentler

June 4

Sol A. Eckstein Fannie Kurman
Beatrice Mamlock Hoffman Alvina Meyer
Mirnie P. Isaacson Alfred Newlander
Sarah H. Kripke Myron E. Schwartz

SERMON NOTES

TWO LOAVES AND TWO TABLETS

The Story of Shavuot

May 28

Soon we shall come to the holiday of Shavuot, which was selected by the early leaders of Reform Judaism as the day of confirmation. They chose this day as the occasion for the confirmation of children, because it was on this day that the whole Jewish people was originally confirmed in its faith by Moses. The giving of the Ten Commandments at Sinai took place on Shavuot.

Also on this festival, the Book of Ruth is read in the synagogue, for here is the tale of the "confirmation" of a non-Jew and her acceptance into the fold of Israel.

There is a covenant between God and His people which we renew each year when we sanctify our youth on the altar in the great act of confirmation.

H.A.F.

DEDICATION OF NEW ALTAR

and

GRANTING OF SACRED BOOKS TO CONFIRMANTS

June 4

The reconstruction of the altar is now completed. The new chairs, tables, lecterns, altar cloths and ark furnishings have all arrived and will be viewed by the congregation for the first time this Friday evening. It is auspicious that the dedication of the new altar should coincide with the annual ceremony of the granting of Bibles to the boys and girls of the Confirmation Class. For this means that the first people to step up to the new altar will be the youth of the congregation. This is a symbolism which augurs well for our future.

Various individuals who are bestowing gifts for the altar will take part in the service of dedication. Their names are listed elsewhere in this bulletin. The congregation is most thankful to them all.

H.A.F.

CONFIRMATION RECEPTION

The Congregation is cordially invited by the parents of the Confirmation Class to attend a reception in the Auditorium of Wisconsin State College immediately following the service on SUNDAY EVENING, JUNE 6.

DEDICATION OF ALTAR AND FURNISHINGS

HAND-CARVED WALNUT LECTERNS

A Gift from the Temple Sisterhood

in Memory of Joseph and Lillie Weiss

Presentation by: Mrs. Norman S. Abrahams, president of the Sisterhood

HAND-CARVED WALNUT PULPIT CHAIRS

A Gift from:

Mrs. Leopold Stern

Dotty and Howard Stern

June and Harold Stern

Tommy and Richie Stern

Candy and Kim Stern

in Memory of Leopold Stern

Presentation by: Howard Stern

RED ANTIQUE VELVET ALTAR CLOTHS

A Gift from Dr. and Mrs. Samuel Granof

in Memory of: Benjamin and Anna Granof

Max and Bertha Weinstein

Presentation by: Dr. Samuel Granof

WHITE SATIN DAMASK ALTAR CLOTHS

A Gift from Mr. and Mrs. Marvin L. Kohner

in Honor of their daughters, Joy and Susan

ANTIQUE VELVET DRAPERY LINING OF THE ARK

A Gift from the Confirmation Class

of 1954

Presentation by Howard Kaye, co-president of the Class

FLOWERS FOR OUR ALTAR

The Sisterhood acknowledges with thanks the receipt of the following contributions to its Floral Fund:

IN HONOR OF:

Ann Frances Diwald, Diana Sue Berland, Robert Frederic Ackerman and Junior Congregation Graduating Class.

IN MEMORY OF:

Benedict H. Bender, Julia Blum, Rabbi Samuel Hirshberg, Esther Klieger, Isaac Kohn and Ethel Kohn.

MANY THANKS

... to the members of the Junior Congregation graduating class of 1954 for the exquisite silver tray in honor of Rabbi Friedman and Dr. Weil, and for the re-silvering of the Sabbath Candlesticks.

CLOSING SESSIONS of RELIGIOUS SCHOOL

Sat. Morning, May 29, 9:30 a.m.

Sun. Morning, May 30, 9:30 a.m.

UNIONGRAMS

Congratulate Confirmands by Uniongram. Send your list together with your check (35¢ each) to Mrs. Edwin Eckstein, 4841 N. Oakland Avenue or Mrs. Alfred G. Goldberg, 2635 E. Capitol Drive. Closing date for Uniongrams—June 4, 1954, 6 p.m.

CONFIRMATION CLASS—5714
Sunday Evening, June 6, 1954, at 7:00 o'clock

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|----------------------|------------------|----------------------------|
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| Sayles, Wilma | Sidney | 4515 N. Wildwood Avenue |
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| Strauss, Phyllis | Herbert | 7801 N. Club Circle |
| Sweet, Richard | Dr. Samuel J. | 4800 N. Ardmore Avenue |
| Unger, William | Irwin W. | 5446 N. Berkeley Blvd. |
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| Weinberg, Barbara | Philip | 4525 N. Ardmore Avenue |
| Wendel, Harvey | Leo H. | 4241 N. Woodburn Street |
| Yampol, Donna | Harry N. | 4634 N. Wildwood Avenue |
| Zelonky, Sharon Lynn | Alvin | 6151 N. Berkeley Blvd. |

Shavuos

I. End of Barley Harvest

An offering is made to the Lord' consisting of

- 1.) whatever one feels prompted to give (Dt. 16:10)
- 2) two loaves made out of the new corn (Lev. 23:17)

Two primitive ideas behind making an offering:

- a) The land belongs to God who makes things grow on it.

Presentation of gift is payment to God.

- b) Anything new is unsafe. First-fruits given to God renders the rest safe.

Festival is to occur seven weeks after sickle has first been applied (Dt. 16:9)

II. Giving of Law on Mt. Sinai

Took place ^{seven weeks} after Exodus.

- A. In none of books of Bible is there any mention of Shavuos with the giving of the Torah.

It is deduced from Ex 19:1 that Israelites reached Sinai in 3rd month (i.e. 8th week) after Exodus. This is close enough to make tie-up.

Zman Matan Torohsenu

- B. Agricultural interpretation of holiday and historical interpretation blend together.

- 1) Seven weeks' collaboration between man and God in reaping material harvest.
- 1) Seven weeks' collaboration to reap the spiritual harvest of the Covenant.
- 2) Just as the ingathering of the crops is the necessary condition for life and prosperity, during the coming year -

- 2) So the event at Sinai is the necessary condition of Israel's continuing life and future.
- 3) In the agricultural rite, man offers to God two loaves of the new bread as a symbol of cooperation,
- 3) So in the historical counterpart God offers to man the two tablets of the Law.

God's covenant with Israel is continuous and is not confined to a single event at Sinai any more than the process of nature is confined to a single harvest.

Book of Ruth is read on this festival, as another example of its double-sided quality.

Background is the barley harvest and the farmers in the fields; and plot is how a non-Jewish woman accepted the covenant of the Law

III. Sefiroh

Counting of Omer Lev 23:15

No joyous feasts during period except on L'ag B'omer -
don't know why - except ancient legend that manna fell
on Lag Bomer

Whole period bad luck except that one good day

IV. Akdomus- Aramaic ode composed by Chazan of Worms in 11th century present a vivid picture of the day when the Messiah will have arrived.

V. Confirmation placed on that day by Reform movement in 19th century, because that was day of confirmation of whole Jewish people in their faith by Moses.

MAN BRINGS TWO LOAVES - GOD GIVES TWO TABLETS - mutual covenant



The Temple Bulletin

OF

Congregation Emanu-El B'ne
Jeshurun

Milwaukee 11, Wisconsin

Vol. 21, No. 19

May 26, 1954

Iyar 23, 5714

Sabbath Services

Friday Evening, May 28, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"TWO LOAVES AND TWO TABLETS"

The Story of Shavuot

Friday Evening, June 4, at 8 o'clock

DEDICATION OF NEW ALTAR

and

GRANTING OF SACRED BOOKS TO CONFIRMANDS

May 29, at 11:15 o'clock

Bar Mitzvah of

ROBERT FREDERIC ACKERMAN

Son of

Dr. and Mrs. E. J. Ackerman

June 5, at 11:15 o'clock

Bar Mitzvah of

JAMES WARREN WIVIOTT

Son of

Mr. and Mrs. S. I. Wiviott

CONFIRMATION SERVICE

Sunday Evening, June 6, at 7 o'clock

SHAVUOS SERVICE

First Morning, Monday, June 7, at 10:30 o'clock

THE TEMPLE BULLETIN

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Herbert A. Friedman _____ Rabbi
Joseph L. Baron _____ Rabbi Emeritus
Sol Altschuller _____ Cantor
Herman Weil _____ Director Religious Ed.

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Kaddish

(Taken from Memorial Tablets)

May 28

Theresa Freudenfeld Henry L. Levy
Betty H. Goldberg Theodore Levy
Daniel V. Kesselman Joseph Oplatka
Samuel H. Pentler

June 4

Sol A. Eckstein Fannie Kurman
Beatrice Mamlock Hoffman Alvina Meyer
Minnie P. Isaacson Alfred Newlander
Sarah H. Kripke Myron E. Schwartz

SERMON NOTES

TWO LOAVES AND TWO TABLETS

The Story of Shavuot

May 28

Soon we shall come to the holiday of Shavuot, which was selected by the early leaders of Reform Judaism as the day of confirmation. They chose this day as the occasion for the confirmation of children, because it was on this day that the whole Jewish people was originally confirmed in its faith by Moses. The giving of the Ten Commandments at Sinai took place on Shavuot.

Also on this festival, the Book of Ruth is read in the synagogue, for here is the tale of the "confirmation" of a non-Jew and her acceptance into the fold of Israel.

There is a covenant between God and His people which we renew each year when we sanctify our youth on the altar in the great act of confirmation.

H.A.F.

DEDICATION OF NEW ALTAR and GRANTING OF SACRED BOOKS TO CONFIRMANDS

June 4

The reconstruction of the altar is now completed. The new chairs, tables, lecterns, altar cloths and ark furnishings have all arrived and will be viewed by the congregation for the first time this Friday evening. It is auspicious that the dedication of the new altar should coincide with the annual ceremony of the granting of Bibles to the boys and girls of the Confirmation Class. For this means that the first people to step up to the new altar will be the youth of the congregation. This is a symbolism which augurs well for our future.

Various individuals who are bestowing gifts for the altar will take part in the service of dedication. Their names are listed elsewhere in this bulletin. The congregation is most thankful to them all.

H.A.F.

CONFIRMATION RECEPTION

The Congregation is cordially invited by the parents of the Confirmation Class to attend a reception in the Auditorium of Wisconsin State College immediately following the service on SUNDAY EVENING, JUNE 6.

DEDICATION OF ALTAR AND FURNISHINGS

HAND-CARVED WALNUT LECTERNS

A Gift from the Temple Sisterhood

in Memory of Joseph and Lillie Weiss

Presentation by: Mrs. Norman S. Abrahams, president of the Sisterhood

HAND-CARVED WALNUT PULPIT CHAIRS

A Gift from:

Mrs. Leopold Stern

Dotty and Howard Stern

June and Harold Stern

Tommy and Richie Stern

Candy and Kim Stern

in Memory of Leopold Stern

Presentation by: Howard Stern

RED ANTIQUE VELVET ALTAR CLOTHS

A Gift from Dr. and Mrs. Samuel Granof

in Memory of: Benjamin and Anna Granof

Max and Bertha Weinstein

Presentation by: Dr. Samuel Granof

WHITE SATIN DAMASK ALTAR CLOTHS

A Gift from Mr. and Mrs. Marvin L. Kohner

in Honor of their daughters, Joy and Susan

ANTIQUE VELVET DRAPERY LINING OF THE ARK

A Gift from the Confirmation Class
of 1954

Presentation by Howard Kaye, co-president of the Class

FLOWERS FOR OUR ALTAR

The Sisterhood acknowledges with thanks the receipt of the following contributions to its Floral Fund:

IN HONOR OF:

Ann Frances Diwald, Diana Sue Berland, Robert Frederic Ackerman and Junior Congregation Graduating Class.

IN MEMORY OF:

Benedict H. Bender, Julia Blum, Rabbi Samuel Hirshberg, Esther Klieger, Isaac Kohn and Ethel Kohn.

MANY THANKS

... to the members of the Junior Congregation graduating class of 1954 for the exquisite silver tray in honor of Rabbi Friedman and Dr. Weil, and for the silvering of the Sabbath Candlesticks.

CLOSING SESSIONS of RELIGIOUS SCHOOL

Sat. Morning, May 29, 9:30 a.m.

Sun. Morning, May 30, 9:30 a.m.

UNIONGRAMS

Congratulate Confirmands by Uniongram. Send your list together with your check (35¢ each) to Mrs. Edwin Eckstein, 4841 N. Oakland Avenue or Mrs. Alfred G. Goldberg, 2635 E. Capitol Drive. Closing date for Uniongrams—June 4, 1954, 6 p.m.

CONFIRMATION CLASS—5714
Sunday Evening, June 6, 1954, at 7:00 o'clock

| NAME | PARENT | ADDRESS |
|----------------------|------------------|----------------------------|
| Ansfield, Miriam | Dr. David J. | 3489 N. Frederick Avenue |
| Bartell, Michael | Lee K. | 4611 N. Elkhart Avenue |
| Berkoff, Marjorie | Mrs. Abel | 5260 N. Santa Monica Blvd. |
| Brenner, Karen | Robert R. | 4493 N. Prospect Avenue |
| Brest, Myra Louel | Max R. | 1111 N. Astor Street |
| Chaimson, Richard | Hyman | 4800 N. Cumberland Blvd. |
| Cohen, Theodore | Sol T. | 3251 N. Maryland Avenue |
| Coifman, Robert | Michael B. | 4520 N. Ardmore Avenue |
| Dorf, Sheldon | Sol | 3824 N. Bartlett Avenue |
| Elman, Marilyn Joan | Lou | 1920 E. Elmdale Court |
| Feld, Sharon | Fred | 7412 N. Long Acre Road |
| Fox, Harriet Louise | Dr. Meyer S. | 3259 N. Sherman Blvd. |
| Frankl, Liselotte | Walter | 1721 E. Newton Avenue |
| Gendlin, Donna | Dr. Nathan A. | 4641 N. Lake Drive |
| Goldberg, Marion | Charles L. | 4473 N. Lake Drive |
| Goodsitt, Alan | William B. | 2443 N. Cramer Street |
| Grinker, Rachel Mary | Sidney | 5055 N. Cumberland Blvd. |
| Gronauer, David | Charles | 5234 N. Diversey Blvd. |
| Gutman, Michael | Frank | 2129 N. 52nd Street |
| Heifetz, Sheila | Dr. Eugene C. | 4189 N. Bartlett Avenue |
| Heller, Jerome | Louis H. | 2648 N. Summit Avenue |
| Herman, Neil | Harry | 6320 N. Lake Drive |
| Hiller, Helen | Harry | 4908 N. Ardmore Avenue |
| Hindin, Nancy | Robert B. | 4421 N. Maryland Avenue |
| Horwitz, Judith Dee | Harvey | 4635 N. Wildwood Avenue |
| Kaimann, Richard | Benno G. | 8323 N. Santa Monica Blvd. |
| Kaiser, Michael | Oscar | 4820 N. Oakland Avenue |
| Kaye, Howard | Oscar | 2128 E. Menlo Blvd. |
| Kirsch, Carol | Henry | 3820 N. Oakland Avenue |
| Kodner, Jay | Maurice | 5555 N. Berkeley Blvd. |
| Kohlberg, Irving | Mrs. Sidney Ross | 4705 W. Burleigh Street |
| Komie, Margo | Daniel | 4976 N. Wildwood Avenue |
| Kraft, Sue Barbara | Ben | 4756 N. Wilshire Blvd. |
| Krass, Sheila | Arthur | 4107 N. Bartlett Avenue |
| Kritzik, Ruth | Reuben | 5005 N. Palisades Road |
| Lapin, Harvey | L. L. | 2126 E. Menlo Blvd. |
| Lieberman, Fagl | Joseph B. | 4737 N. Woodburn Street |
| Lustok, Judith Ann | Dr. Mischa | 6201 N. Berkeley Blvd. |
| Malmon, Diane | David | 4862 N. Ardmore Avenue |
| Malver, Howard | Simon C. | 1704 E. Beverly Road |
| Marcus, Diane | Ben | 6726 N. Lake Drive |
| Meiroff, Harley | George | 5626 W. Vienna Street |
| Miller, Robert | Edward A. | 6017 N. Bay Ridge Avenue |
| Nelson, Joanne | Samuel | 3494 N. Oakland Avenue |
| Ostrow, Susan Jane | Dr. Maurice | 4620 N. Morris Blvd. |
| Padway, Patricia | Ronald | 3366 N. Hackett Avenue |
| Perlson, Boyd | Edward | 1631 E. Chateau Place |
| Phillips, Richard | Maurice G. | 3132 N. Shepard Avenue |
| Pollack, John | Dr. Saul K. | 4851 N. Woodburn Street |
| Porter, Stephen | Bernard | 1301 E. Lake Bluff Blvd. |
| Posner, Barbara | Gene | 4837 N. Ardmore Avenue |
| Post, Margaret Ellen | Judd | 6928 N. Barnett Lane |
| Reder, Sharon | Leslie | 4658 N. Wildwood Avenue |
| Rosenbaum, Robert | Ralph K. | 5041 N. Cumberland Blvd. |
| Rubin, Barbara | Harry C. | 5705 W. Nash Street |
| Sanders, Margo | Harry | 2415 E. Stratford Court |
| Sayles, Wilma | Sidney | 4515 N. Wildwood Avenue |
| Schulhof, Richard | Mrs. James | 8050 N. Gray Log Lane |
| Shostak, Sylvia | Theodore | 6008 N. Kent Avenue |
| Sobel, Sandra | Daniel D. | 1701 E. Marion Street |
| Stearns, Adrienne | Harry A. | 6906 N. Belmont Lane |
| Stern, Sherrie Lee | Dr. Charles | 3701 N. Lake Drive |
| Strauss, Phyllis | Herbert | 7801 N. Club Circle |
| Sweet, Richard | Dr. Samuel J. | 4800 N. Ardmore Avenue |
| Unger, William | Irwin W. | 5446 N. Berkeley Blvd. |
| Waldman, Lotta Bea | Dr. I. J. | 4444 N. Farwell Avenue |
| Weinberg, Barbara | Philip | 4525 N. Ardmore Avenue |
| Wendel, Harvey | Leo H. | 4241 N. Woodburn Street |
| Yampol, Donna | Harry N. | 4634 N. Wildwood Avenue |
| Zelonky, Sharon Lynn | Alvin | 6151 N. Berkeley Blvd. |

Gifts to be presented Friday, June 4th.

Hand Carved Walnut Lecterns - a gift from the Temple Sisterhood in memory of Joseph and Lillie Weiss.

Hand Carved Walnut Pulpit Chairs (8) a gift from Mrs. Leopold Stern, Dotty and Howard Stern, June and Harold Stern, Tommy and Richie Stern and Candy and Kim Stern, in memory of Leopold Stern.

Red Antique Velvet Altar cloths a gift from Dr. and Mrs. Samuel Granof in memory of Benjamin and Anna Granof and Max and Bertha Weinstein.

White Satin Damask Altar Cloths - a gift from Mr. and Mrs. Mavin L. Kohnner in honor of their daughters, Joy and Susan.

Two Walnut Altar Tables - a gift from ~~Mrs. Lucille Nickoll Youngerman~~ in memory of ~~her mother~~ Clara Nickoll, *in her memory.*
The family of

Antique Velvet Drapery Lining of the Ark, a gift from the Confirmation Class of 1954.

I. ROUTINE FOR DEDICATION, 4 JUNE

1. Candle-lighting -- Mrs. Merrill Chase
2. Regular Service including Kiddush & Torah

Torah Blessings: Mr. Harold Stern
Mr. Sam Granof

(Flood Lights on at opening of ark)

3. HAF introduce Herman Weil

HW call class for presentation and explain these books are gift of Men's Club and Sisterhood.

Lowe and Abrahams hand out books

4. HAF explain background of new altar construction and indicate eagerness with which people showered us with gifts. *Lillian co-ord. note*

— HAF present Granof's gift — *red covers*

— HAF present Kohner's gift — *white covers*

— HAF call on Abrahams for lecterns

— HAF call on Howard Stern for chairs

— HAF call on Howard Kaye for ark lining — *co-president of Conf. Class*

— HAF call on Erv Youngerman for tables

5. Ed Prince steps forward to accept all gifts

6. HAF make few comments on beauty of altar. First people to walk on it are confirmands. Symbolic. Weddings - etc.

7. Adoration - Kaddish

II. Seated on Altar

South Side

Folding Chairs
① Rabbi Friedman
② Mr. Ed. Prince
③ Mrs. Abrahams
④ Mr. George Lowe
Mr. Granof
Howard Kaye
Dr. H. Weil

North Side

① Cantor Altschuller
② Mr. Marvin Kohner
③ Mrs. M. Chase
④ Mr. Harold Stern
Mr. Howard Stern
Mr. E. Youngerman
Folding