



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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Series B: Early Activities. 1945-1972

Box 10, Folder 8, Yom Kippur, 1949-1959.



(RH-YK LOTS OF PRAYER) "I KEEP PRAYED UP"

I- MAN'S NATURE

- a) SPECIES BEHAVIOR (food, shelter, functions)
- b) EMOTIONAL - love, affection, security
- c) PSYCH. - hopes, aspirations, fears, GOALS

- WE HAVE PROPER MEANS PROVIDING FOR a) SPECIES,
b) EMOTIONAL (HOME, MARRIAGE)
c) PSYCH (RELIGION - instrument of prayer & ritual)

II - LET'S UNDERSTAND PRAYER

- 1) Normally, prayer is words (silent: meditation)
- 2) Since primitive times, word: POWER | *Logos = helly*
a) YEHI OIR- all creation stories | *ghost*
b) Eve Indians (Africa) WORD MADE FATHER
c) Hindu Vedas, Persian (word conquers evil)
- d) RIGHT WORDS GIVE STRENGTH (Eskimos; man consists of body, soul, name)
-primitive: master name of God or Gods
-Today: name of child affects personality
2) misspell names hurts us
3) speech - Carnegie courses (success)
4) secret jargons: doc, dentists, lawyers, newsmen (4th estate)
- e) WORDS MAKE COMMUNITY POSSIBLE (from mythic to spiritual sense)

III - IN THIS LIGHT WE PRAY TODAY

- 1) Coming together using words helps maintain unity of highest level
- 2) unity is strengthened by linking w. past & people
- 3) unity lifts morale (we confront fears together, share hopes)
- 4) sense of purpose (goals) in our prayers this evening we voiced aspirations found in UN, constitution, Bill of Rights - by making us aware of these divine aspects in our lives, brings us into contact with God, source.

PRAYER IS LANGUAGE OF INTENSIFICATION OF FEELINGS OF LIFE REALITIES VS. LOGIC

-METAPHOR: APPREHEND REALITY NOT TRANSLATED IN

Nidre tells us that "Averah ben adom la'mokom YK mechaper; averah ben adam l'chavero ain YK mechaper ad sheyirtzek et chavero..." A sin which man commits agaonst God, prayer and fasting on YK atones for, forgives; but a sin which is committed against one's neighbors is not forgiven by YK until on begs ~~xxx~~ forgiveness and is so forgiven by his fellowman

It is a message on the meaning of words that YK and KN brings us as individuals and to the world at large. If KN were a kind of tangible spirit it might this evening point out its long finger and say --look at your recent history and see the results of your abusing your words, see that from this has resulted all the catstrophes of history; see those who abused the words more than other, Adolf Hitler ^{and} Joseph Stalin, ^{Japanese ambassador before Pearl Harbor,} Ernest Bevin, those to whom pledges and treaties and words were great balloons to be pricked and deflated whenever conveneinet. How they have violated the ~~wxxx~~ sacredness of the word, and how terrible the results.

Yes, this is an era where the sacredness of the word has no meaning and less value. International relations today are practical lessons in falsehood, chicanery, decit, and double-dealing. But we call this diplomacy and the diplomat is he who can tell a lie gracefully. What is on the lips is not in the heart. And nations ignore completely the message of KN--the word must be sacred!

In the diary of the late and unlamented ~~xxx~~ Nazi leader, Joseph Goebbels, an interesting story is related. Goebbels wrote that when Frederick the Great, the Emperor of Prussia, was a young man, heplayed the flute and wrote poetry. The officers in the Prussian army were disturbed by this. How could a young man who wrote poetry and played the flute succeed his father as the ruler of ^{militaristic} imperialistic Prussia? The officers secretly hoped that young Frederick might die. But when Fred's

father passed away and the young man became ruler of Prussia, Goebbels proudly relates that Fred broke his flute, tore up his poetry and took his father's sword in hand to become one of Prussia's greatest militaristic rulers.

Now contrast this story with ~~the~~ another story - a Jewish story that is very similar. As a young man, King David too played an instrument -- the harp/ And he too wrote poetry. But when David was king, the Talmud tells us that at night he would suspend his harp from the ceiling of his bedroom. And then, before the break of dawn, the wind would blow thru the palace windows and play upon the strings of the harp and then the king would be awakened. David would arise, stand listening to the music from his harp and he would compose the psalms, which are today considered among the most beautiful creations in world literature.

What a difference between K. Fred and K. David! One threw words aside and replaced them with a sword. The other used words to fashion beautiful poetry, expressing man's loftiest spiritual aspirations. And here we see the difference between the history of many of the nations of the world and the history of the Jewish people. Nations of the world - so many of them - have gloried in their might. The Jewish people gloried in its contribution to mankind --- great words, great and sacred words. *— II There is a midrash Jewish parents -*

~~On this YK night, when we pause and reflect on the sacred qualities of the word, we recall that in the closing phrases of our K'Nidre prayer, Moses asks the Lord to forgive his people for their sins, and the Lord answered, Salecti kidvorecha, I have forgiven you according to the words which you have asked for forgiveness. And on this the Midrash comments: V'acharei salachti kidvoreicha, ya-asu li mikdash v'shachanti b'socham... And after I have forgiven you acc to~~
This is the point we make

your words, let them, the Jewish people, build at once a sanctuary and I shall come to rest among them. In other words, it is not enuf to recognize the sacredness of the word, the Midrash tells us, we must build an institution in which the word is cared for, in which it grows and is perpetuated. ~~Then can we expect that the spirit of sanctity, the sheehinah, will come to settle among all men~~ *itself would be dissipated.*

*W. Grant
this
living
symbol
the effect
of all our
prayers, of
forgiveness*

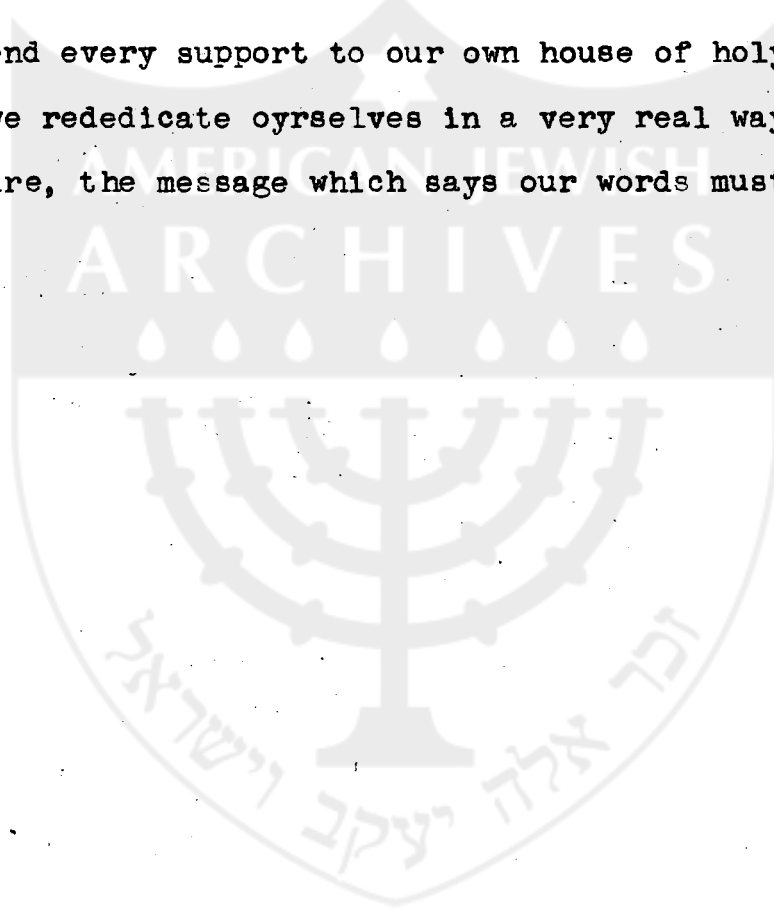
This is the message of Kol Nidre to us tonight. We have seen in our unfortunate world what can happen when the word is violated, when its sacred value is replaced by the sword. What we need now, what we desperately need, is an institution where the sacred words of David take preemience over the sacreligious acts of Frederick. We need in the words of the Medrash, a sanctuary, a midrash, a place where the word is guarded, an institution where its santcity grows, a sanctuary where the flame of truthful words is kept alive and where like little torches it is handed on from generation to generation.

We the people of the word are fighting a battle of time against the people of the sword. And that is why our every efforts must be bent toward strenghtening and farmly establishing our own sanctuaries, sanctuaries such as that Beth Am has built with a new Hebrew school, a sanctuary where the words of David are inscribed in the hearts of our youth. We are called upon tonight to make this choice: are we to support this sanctuary, this house of the words of David, or are we to allow ourselves to be overwhelmed by the pattern of that other king which holds sway today, the pattern of Frederick which our world so disastrously has followed in our lifetime.

We know the power of words, we have seen how words have changed the entire course of world history. Let us not undreestimate what is in our power to do this night; if we built a sanctuaRY

here at Beth Am; if Beth Ams all over the country, all over the world build sanctuaries such as ours where sacred words are taught and perpetuated, can it not be that we shall have played a small but yet vital part in ushering in a new era, perhaps the era of the sacred word.

Tonight let us rededicate ourselves to our own sanctuary, let us build a home where children can come to for the words of David; let us lend every support to our own house of holy words for in so doing we rededicate ourselves in a very real way to the message of Kol Nidre, the message which says our words must be sacred.



ASSIMILATIONIST

- 1) never really accepted by Gentile world
- 2) de-Judaizes self, does not assimilate (drinks drops of Jew. identity)
- 3) yielding to blind prejudice, degenerates ^{not wine} morality
- 4) thinks diversity coz often stumbling block, always obstacle

JUDAISM

- 1) abandoning is out of wanton waste, spiritual vandalism
disposses of problem as suicide, getting rid of values as well
- 2) variety is natural & desirable, stimulation as diff. culture

SURVIVALIST POSITION

- 1) Jewish heritage: world outlook (God-centered, man dignity, cosmic meaning, hope; humane morality; daily ritual poetry)
- character of Judaism - religious duty of study & understanding
strive to realize same ideal objectives; organic ethical code
unfound in secular Amer. civilization
- Jew. literature, sense of belonging; texts anchored in tradition
 - anti-Semitism hargraves less, unfortunate incident in world which enters
in causal defeat Jewish heritage sustains
 - no self-Guilt, assoc. w. joyful & composed people
- Ghettoization? no - do not withdraw from any phase of Am. life

Am - polit. alleg

language

history

Lincoln, Jeff

songs

freedom on 4th

Jew - religion

Hebrew lang.

Moses, Hebrew, p. 200

Chametz

both democratic, right individual, freedom, social justice
state exists for fulfillment of individual
reciprocal understanding, cross-fertilization

- will prevent Jewish instruction for others, or limit to minimum
- seen in Zionism: Jewish identity, but Escapist wants 'Jews' forgotten
 - Flight from self & identity: conversion [more interested in ceasing to be Jews than becoming Christians]

rejection of ethnic
 2. foreign name
 Yoke - 30% burden
 25% assimilation
 1/2 maintain ident.

rich - Episcopal; intellectuals - Unitarian, Congregational
 bourgeois - Yeshiva Secular; scared by A.S. - Catholic
 strong, organized communities
 weary, tired of intellect looking for authority, dogma to trust
 a modern Jew except too Jewish

- doesn't work, always recognized

SOLUTION - 1) assimilation, cast off distinctive identity
 - neutralizes poison by administering cure of same

2) out-do gentile by establishing Super-world :: justifying Existence

This corrupts normal personality expressions, ulterior motive
 (friend, Marx - self contempt as Jews)

3) must establish worth as Jew (only answer to charge of dishonesty is proof of honesty) imbued w. persuasion of meaningfulness of Jewish life by preserving esteem thru love of history, tradition, self-acceptance
 Needs not less, but more Judaism.

4) Jewish Survival doesn't mean Ghetto, withdrawal from Am Society
 (minority can't separate self from milieu) adaptationist

4- exposure to hostile propaganda

- Jews convinced they deserve bad repute on hearing drivel
- books, papers, lectures, conversation say Jews is socially obnoxious, unclean, morally ^{aggressive}
- figures where ^{some} ~~but~~ there is ^{fine} ~~substance~~
- or refers to other Jews, considering self & hoping Gentiles see him as different, or claim he is exception, hold aloof from other Jews; converted to anti-Semitic cause

AMERICAN JEWISH ARCHIVES

5- absence of inner life to regenerate self. ~~impact~~

- has effect for something disapproved from Jews' make-up
- Modern Jew under anti-Semitism wasn't affected psychically
- Protected by tradition, stimulated by culture w. which identified self
- Despite anti-Semites knew Judaism was honorable reality
- Knowledge aroused sense of worth
- preservative forces don't operate for modern Jews, abandoned Judaism have nothing to sustain self-esteem, psychic wholeness

REACTIONS - like that to physical disease

- great resistance - mentally balanced
- bed-ridden; permanently invalid (corrupted), die (spirit destroyed)
- 1) slight psychic damage - social stratification (subconscious separation)
 ~~erase self-consciousness~~
- 2) playdown Jewishness - name change, ghetto denunciation
- 3) gravest consequence: group life, a) reluctance to associate w. things Jewish stand aloof, resist religion-culture, Jewish Education (chase arithmetic)
- b) Everything Judaism touches suffers: anti-relig'ism of Jewish Synagogue, prayer pattern conforms to Islam; Jewish ceremonial

1- sense of being unwanted

- Jewish model (Goethe)
- sense of inferiority, Jewish anti-Semitism ("invented Marranos" west. Comm.)
- not general, but malaise, self-rejection time of other disadvantaged minorities due to strain (1) different identity, popular disapproval
- Jew, universal minority, dissenting religion, distinct cultural heritage
constant public criticism (sledge-hammer)
- peaceful prejudice more dangerous than violent anti-Semitism
(pre-1938 ignored; state is consciously taken care of
became festering wound)

feeling of insecurity

- despite theoretical legal rights, well-treated step-child
- maladjustment due to child psychology notion of being unwanted

3- Special penalties (Distr. taxation certain)

- never confident of stable position
- worry due to dependence on others
- constant insecurity which vanishes if fears don't materialize (volcano)
- employment, med school, prof promotion, finishing school, golf club (as Jew, no obstacles)
- but often identity irrelevant, fail as individuals reluctant to pass adverse judgement on selves .. hold Jewishness at fault
- blames other Jews as well for their existence is like extra boards at table where privileges are national and

ROSH HASHANAH SERMON ON THE SEMINARY

By-RABBI ELI A. BOHNEN

We are all familiar with the fact that the story of the Akedah is one of the most important themes in the service for Rosh Hashanah. The test to which Abraham was put in being asked to sacrifice his son to the God he had chosen to worship, is one which has not seemed easier as the centuries passed by.

According to Jewish tradition Abraham had no easy time of it in breaking with religion of his day. One of the early tests he had to face was the giving up of the security and acceptance which are always the reward of the conformist. He had to reckon with the hostility of an environment which could not take kindly to his rejection of the deities popular in his day. Abraham knew that the way of the iconoclast is not an easy one, and yet he proceeded to the worship of his God in spite of all.

The rabbis in discussing this testing of Abraham through the Akedah recalled that the Torah mentions other tests to which his descendants were put. We read in the Midrash: בא וראה מה בין הראשונים לאחרונים שהראשונים היו סתמים על ידי הקב"ה (שנאמר והאלהים נסח את אברהם) אבל האחרונים נתנסו על ידי האומות (שנאמר, ואלה הנוגים אשר הניח ה' לנוסח בה את ישראל)

(סופטים ג' א) (תהודא וירא, ס"ג) ^{General one}
"Consider the difference between the early ones and those who came later. The former were tested by the Holy One, blessed be He, as it is said, "And the Lord tested Abraham".....while the latter ones were tested by the nations, as it is said, "And these are the peoples whom the Lord permitted to remain (in Canaan) so that the Israelites might be tested through them." Simply put, the rabbis were saying that to Abraham's descendants, in later years, their environment constituted a test, but to Abraham himself, only something which might cause him to question his idea of God could possibly be a test.

To the rabbis the attitude of his environment presented no test to Abraham because of his complete acceptance of his God, and of the way of life desired by his God. He could rise above his environment because he had something which gave meaning to his differing with his neighbours. To Abraham, only something which might cause him to revise his conception of God, such as the Akedah, could constitute a test.

The Israelites in Canaan, on the other hand,

KOL NIDRE - Makopac - Sept. '53

I- WORD IS SACRED

II MIDRASH WHICH POINTS OUT מילים used twice in Bible

a) Potiphar's wife - $\text{אֵתֵּן אֶת־בְּתוּלָתִי לְפָדְיָהוּ אֲדֹנָי$

b) Abraham - $\text{וַיִּשְׁתַּחֲוֶה אֲבְרָהָם אֶל־אֱלֹהֵי אֲדָמָה$

- a) Potiphar didn't mean what she said (Joseph)

b) Abraham meant

- Midrash goes step further than Kol Nidre - not only must word be sacred, but to have any meaning, word must be expressed in concrete act, in achievement which can be seen.

III In closing phrases of Kol Nidre, Moses asks God to forgive his people for sins, and God answers $\text{קִרְבָּנֵי אֲדָמָה}$ - I have forgiven acc. to words which you have asked for forgiveness.

midrash: $\text{וַיִּשְׁתַּחֲוֶה אֲבְרָהָם אֶל־אֱלֹהֵי אֲדָמָה וַיִּשְׁתַּחֲוֶה אֶל־אֱלֹהֵי אֲדָמָה$

And after I have forgiven you, build at once a sanctuary & I shall come to rest among you.

- not enough to recognize sacredness of word, must build an institution in which word is lived for in which it grows & is perpetuated

IV - On YK - Jew's building JLN

V Purpose of

Healing for body-soul

שמעו קול ה' אלהיכם

Soul (School Center)
body (social physical)

VI Vet - Korea - buddy - hand lost, leg blast, face scarred, eye-brow burnt off

- danger we shall become like mother
- sons & daughters spiritual cripples, call up home & have no home to come to
- is this because we want to enjoy selves? We want easy forgiveness, but no שמעו? not concerned w. sacred word.

(Dent) שמעו קול ה' אלהיכם
שמעו קול ה' אלהיכם
Are you prepared - lips & heart speak

VII - Israeli vet - I didn't lose it - I gave it

Missionaries Take 3,000 Israeli Jewish Children from Poor Parents

TEL AVIV—The sinister activities of foreign missionary bodies in Israel were reported by S. C. Kahn, Israeli correspondent of the London Jewish Chronicle.

When the State of Israel was established in 1948, freedom of religious practice and belief was among the avowed principles of the new State, but surely this does not give missionary societies the right to take young children and babies from unsuspecting parents and to educate them to religious beliefs alien to those of their parents and their nation, the Chronicle writer stated.

Over 400 missionaries in permanent residence in Israel move freely in the ma'abarot and in the settlements of new immigrants. They reside in churches, monasteries and other "holy places" in cities and villages and receive ample funds from abroad for their maintenance and their activities.

MAIN ACTIVITY

In a Jewish State, with only a small Christian Arab population in Galilee, their main activity is the proselytism of the ignorant elements of the Jewish population, those which have never known missionary activity in their countries of origin, such as Morocco, Tunisia and Yemen, Kahn wrote.

In spite of the Government of

Israel's declarations that it will liquidate the ma'abarot, there are still thousands and thousands of poor people, many of them physically or spiritually sick, living in extremely primitive conditions and subsisting on the verge of starvation, and it is no wonder that many cannot resist the temptation of placing their children in more favorable circumstances and ensuring food, clothing, decent shelter and some form of education for some of their offspring, the Chronicle reporter revealed. Not only do the missionaries take charge of the children, the parents of whom are not even allowed to see them from time to time, but these poor people are often offered Church funds in order to entice them to deliver their children into the hands of the missionaries.

About 3,000 children are in missionary homes, hostels and schools. Some children who have been in missionary homes for a certain time have been taken first borders of Israel, most probably to Nazareth and later across the never to return to their country, their faith and their race.

From time to time this tragic state of affairs has been brought up for discussion in the Knesset, but the Government of Israel has so far refused to take any official action.

SOLUTION TO PROBLEM

What can be done and what is being done with considerable success, is the transfer of children from missionary to Jewish hostels, the establishment of schools and youth centers in places of missionary activities, the provision of food, clothing and free education in kindergartens for children under school age and also financial support or suitable employment for destitute parents.



President Eisenhower receives a 2,000-year-old "lamp of freedom" at a White House ceremony from United Jewish Appeal General Chairman William Rosenwald, as a delegation of UJA leaders looks on. The UJA conferred on the President a citation for "distinguished humanitarian service to victims of Nazi tyranny." The lamp was inscribed "To Dwight D. Eisenhower, President of the United States of America, who has kept the Lamp of Freedom burning." Presented in deepest gratitude by the United Jewish Appeal for his distinguished humanitarian service to victims of Nazi tyranny. This antique lamp from the land of the Bible, dating from approximately 50 C. E., symbolizes 20 centuries of Jewish history in which each generation "renewed its devotion to freedom's ideals." The President told the assembled leaders "It was a tremendous privilege and a great change from the killing of war to turn your armies to saving human lives and human dignity. I sincerely trust that all those people are now living in health and happiness or at least under conditions that are those of self-respect and decency."

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Boy-Meets-Girl Is Motif Of Jewish Summer Resort

The Jewish summer resorts, which abound in the storied Catskills, is dominated by the boy-meets-girl motif, writes David Boroff, Brooklyn College instructor, in the American Jewish Congress Weekly. Boroff's article, in part, continues:

Even if there is little homogeneity among the guests, there is a common language: sex. The atmosphere crackles with sexual energy. Sex dominates the conversation.

If one were to take these manifestations—the talk, the posturing, the indefatigable coquetry—at face value, the estimate he would make of young Jewish adults would be dismal indeed. However, the talk and the sexual exhibitionism often serve as substitutes for genuine sexual expression.

WHY DIRTY STORIES?

One bewildered young man asked: "Why is it that all the nice girls are crazy about dirty stories?" And it is more than lascivious stories that are involved. For if one development seems to characterize the last 20 years it is the increasing freedom in language between the sexes; not the denatured academic jargon about sex, but a

free trafficking in plain language. The indications are that, despite the loose talk, there have been no significant changes in the sexual morality of Jewish girls.

Very often sex is a counter in an elaborate game. Despite the canard that girls run wild in resorts, all that most girls want is company—with possibilities for dates in the city and, ultimately, marriage.

THE MALE GOAL

For the male, sexual conquest is the desideratum. Thence proceed the bargaining and maneuvering: the girl holds off as much as she can but has to bait her hook with sex—real or promised. The man will bestow his company, but it usually has a price tag on it.

The final rite in this ceremonial of advance and retreat is going to the man's bunk with him—alone. But as one cynical

girl put it, "Many a girl goes into a guy's bunk but doesn't come across."

The old clichés about Jewish girls seem to hold up. She is strenuously marriage-minded, and she is cautious about sex.

PING PONG LOOKING

But it is nonsense to see the summer resort simply as an arena for husband hunting. For many people, both men and women, its attraction is the opportunity it provides for socially approved promiscuity, either actual or on a level of fantasy. Here is nurtured the beguiling illusion of sexual omnipotence. All the women are here for you. For the girls there is the opportunity of unlimited meetings.

One young man summed it up: "When you dance with a girl, she's casing the joint over your shoulder, while you're sizing up other girls over her head." A girl remarked: "Being here is like watching a ping-pong match." And she made the motion of wagging her head from side to side.

JEWISH CONTENT

Is there anything identifiably Jewish about the Jewish resort? We have the curious paradox of a resort which is exclusively, if not officially, Jewish, yet it takes no recognition of that fact.

All one can say is that the atmosphere is Jewish. Yiddish phrases come tumbling into people's speech; there is occasional small talk about Jewish organizations; groups singing at the lake swing into spirited Israeli songs.

The dining room provides the common contradictions of modern Jewish living: bacon and shrimp cocktail are available, but no ham or pork.

On Friday evening challah and gefillte fish are served. And there have been occasions in the dining room, on Friday evenings when guests spontaneously have sung Shabat melodies.

CYCLE OF WEEK

The week runs its accustomed cycle: the furious athletics early in the week; the midweek aching muscles; the epidemic of cameras on Saturday; the assiduous address-taking and the farewells on Sunday morning and the pervasive end-of-vacation melancholy.

Then on Sunday afternoon new busloads of girls arrive; they dismount bravely clutching their tennis rackets. The men arrive, grinding to a stop in their two-tone cars—and a new week's cycle begins.

JEWISH IDENTIFICATION

If one may generalize about the Jewish identification of the guests it would run something like this: the ethnic and religious ties exist, but they have little definition or content.

Some guests, to be sure, may be committed Zionists, but dedicated people are not likely to feel comfortable in the easy-going, pleasure-conscious atmosphere. Observant orthodox Jews, of course, are precluded from being there by the absence of Kashrut.

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Grace is deceitful, and beauty is vain; But a woman that feareth the Lord, she shall be praised.—Proverbs

INTERMOUNTAIN JEWISH NEWS
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Rosh Hashonah, Bible and God

"God will be found in the Bible."

This monumental answer by Prof. Abraham Joshua Heschel to the everlasting search for the ineffable strikes to the core of our being at this awesome hour of the eve of Rosh Hashonah.

As we prepare to enter our synagogues and temples on this Jewish New Year and Sabbath, let us take to heart the divinely inspired words of the great Heschel at the B'nai B'rith Institute of Judaism at Estes Park:

"Man is created in the likeness of God. If I am the image of God, it is a serious matter. I am somebody. Each person therefore becomes infinitely great and precious. A human being created in the likeness of God is too great to be small, too great to be vulgar or do evil."

"The great question is: How should a man created in the likeness of God think, speak, act? Judaism teaches us to have God in our heart and perform the good deed, the mitzvah. The deed and the spirit are equally important. God asked for the heart. And we must perform. Judaism is body and soul."

"You can perform all the laws and still remain a scoundrel! That doesn't mean throw out the laws. Life is an endless opportunity to do the mitzvah. This is the key to the understanding of Judaism."

"WHERE IS GOD?"

"God is found where a good deed is done. A mitzvah is where God and man meet. It is a source of insight."

"God is absent at times and He is present at other times. Our task is to bring God back to earth."

Bringing the Institute down to earth, Heschel urged the BB Institute attendance at the Stanley Hotel to read Jewish books and join study groups. "Enrich your spirit," he said.

Observing that Jews read books, he commented, "But they read the wrong books. Why not read a few books of the Bible a year? Why are there tens of thousands of Jewish homes without a Bible? The Bible is the greatest book in the world. One cannot live without talking about the Bible."

Whither Are We Running?

By DR. ALFRED M. NEUMANN

DIRECTOR OF JEWISH FAMILY & CHILDREN'S SERVICE

The world is in a crisis because people are in a crisis. Our concern around material things made us assign a second priority to spiritual values. The world cannot be at peace until the individuals making up peoples, races and nations are at peace with themselves. We have to understand that a nation is only as strong as its members are strong. Every parental conflict, every marital break-down, every faulty planning around life and living is a serious drain on a nation regardless of whether the count is a million or a hundred million citizens.

One cannot help but be struck by the knowledge and the strength which people invest and lose in futile battles within the family fold. Too often do we see two sets of standards operate in a family unit: one for the parents and one for the children and vice versa.

Our culture also sets a premium on extrovert living. Too many parents feel it a chore to remain at home and become their children's guardians, guiders and teachers. Too many clubs, too much outside stimulation offer an easy escape from parental responsibility. What can such parents expect to teach their children in facing responsibility if they themselves run away from it?

There is much too emphasis on physical beauty as exemplified in TV extravaganzas, Hollywood show places and Las Vegas splendor which catch our imagination, and the fact that our nation is right now in an era of economic well being, strengthens our desire to live faster, take in more in a short period of life, etc.

The price we have to pay for this kind of living must be computed not only in terms of dollars spent, but also in terms of what it does to people in their happiness.

Being a sensitive people, our casualty rate begins to mount. It is a trend which we noticed all over the country. Social agencies sponsor family education programs, whose purpose is not only to educate but also to re-educate. We have to help people remember what their family obligations should be and could be.

B'nai B'rith Institutes of Judaism have met with wide response because before Las Vegas and Hollywood comes spiritual hunger and a desire for peace of mind without which there is no real happiness.

Those who flock to these sessions are all imbued by the same strong desire: finding happiness through mental hygiene principles or through study of our scriptures. Though the approach is different, the goal is the same.

Talmudic Guide for Atomic Age

The bottomless wisdom of the Talmud will be sought to bear on the problems of the atomic age in the newly-established Jewish Theological Seminary Institute for Ethical Studies in the Atomic age. This Institute, says Admiral Lewis L. Strauss, chairman of the Atomic Energy commission and Chairman of the Seminary Library committee, "is a blessing for America and for the world. . . The Atomic Age demands an ethical renaissance. There is a fork in the road ahead of us. One turning leads to self-destruction, the other to self-fulfillment. Ethics provides the sign post to guide us at the turn."

"The foremost source of inspiration and instruction available to modern man in this search for moral insights is certainly Scripture. To study the Bible, and the Commentaries based upon it, under the guidance of the great authorities at The Jewish Theological Seminary of America, is not only an historic contribution to the Jewish faith, but also to the broader area of ethical and religious instruction generally."

The Seminary deserves support for this and its manifold contributions to Judaism and to mankind.

"Happiness is a perfume you cannot pour on others without getting a few drops on yourself."—M.J.K.



By ROBERT S. GAMZEY

AS A NEW JEWISH YEAR, 5716, begins tonight, we take note of another milestone in the development of our community. It is the announcement of a survey committee to decide on the question of a new Jewish Community Center building.

The survey committee, headed by Chairman Hyman Friedman, a past president of the Allied Jewish Council, and embracing every element and point-of-view in our community, was appointed by Edward Hirschfeld, Allied president. The Allied will conduct the survey at the request of the Centers, headed by President Saul Pinchick. Its purpose will be to determine the adequacy of present recreational facilities, and whether a new Center is needed, according to Chairman Friedman.

"The outcome will be of great significance to the Jewish community for many years to come," said Friedman. "We approach this survey objectively without pre-conceived opinions that a new Center is or is not needed. We await the facts."

A REPRESENTATIVE survey committee, meeting at the home of Henry and Ruth Luby near Green Gables, heard some enlightening statistics about the growth of our community and its centers.

A study of 4,000 Denver Jewish families revealed that they are spread out as follows: 25% live in West Denver; 25% each of Colorado Blvd. between Colfax and Alameda; 25% in other parts of East Denver; 25% in suburbs from Lakewood to Hoffman Heights and from Thornton to Cherry Hills.

This is a new look for Denver Jewry's residential status. It means that never before has our community been so dispersed. With Jews spreading out with the ever-increasing development of new subdivisions, this local Diaspora creates all sorts of problems of meeting their Jewish educational, recreational and cultural needs.

THE CENTERS GREW from 325 members and a \$28,000 budget in 1948 to 4,200 and \$118,000, excluding the camp. Approximately 2,000 families are represented in the JCC membership. Denver Jewry's population is estimated at approximately 20,000, with the influx of newcomers hard to figure. The JCC survey will give us a better idea.

The role of the Center in Jewish life was reviewed before the survey committee by Eli Picheny, Jewish Welfare Board consultant and educator of 30 years experience.

"The Jewish Community Center," Picheny told the Luby meeting, "is an institution which contributes towards the development of the individual thru helping his personality growth, inculcating democratic values thru group experiences and enriching his skills. He learns at the Center to live with others, make decisions in a group and live up to them and to recognize leadership and develop his own inherent leadership abilities."

"**THE CENTER** is a unifying force in the Jewish community. It cuts across all segments of the community, helps develop the concept of unity, but not uniformity. It is a source of contact for the unaffiliated, and is one of the first attractions for the newcomers to the city."

"The Center also helps develop a sense of community responsibility, and provides a training ground for community participation. This is especially true for the youngsters who have their Jewish Youth Council."

"The Center plays a role in



Hy Friedman Eli Picheny

helping the individual to learn to accept himself as a Jew in the American community."

THE SURVEY will look into existing facilities, including the new Alliance, Beth Joseph and Temple, and the BMH; and how they fit into the overall recreational picture. The survey will be broken down into examination of child, youth, adult, and Golden Age programs, as well as other departments of Center work.

It will be climaxed with specific recommendations to the community on objectives of the Center, programs, and whether new facilities are needed, and if so, their location and estimated costs.

THE ALLIED CAMPAIGN would undertake the fund-raising over a period of years as part of its annual all-inclusive drive if its leadership accepted such a recommendation from the survey committee.

The community has given liberal support to the recently-accepted concept that the Allied Jewish Campaign is concerned with the health and welfare of the Jewish people in Denver—medical needs, family welfare needs, mental health needs, Jewish educational needs and healthy group living, commented Allied Director Nathan Rosenberg.

The survey committee follows: Hyman Friedman, Chairman; Edward Hirschfeld, President, Allied Jewish Community Council; Saul Pinchick, President; Jewish Community Centers; Nathan Rosenberg, Executive Director, Allied Jewish Community Council; Irwin Gold, Executive Director, Jewish Community Centers; Morris Adelstein, Mrs. Helen K. Amter, M. J. Baum, Jr., J. L. Berman, Jack Bernstone, Mrs. Michel Bograd, Charles Borwick, Samuel A. Boscoe, Herbert Cook, Norman Davis, Mrs. Louis Degen, Maurice J. Devins, Burton Eller, Max Frankel, Dave W. Garlett, Mrs. Joseph Graser, Ed Glick, Morris Goldberg, Max Grimes, Raymond Grimes, Irwin Hayutin, Louis G. Isaacson, Sidney S. Jacobs, M. M. Katz, Stuart Koff, Jack H. Levy, Mrs. Sam Levy,

Shrimp—Best Kept Secret Of Jewish Communal Life

By HARRY L. GOLDEN
(Editor of Carolina Israelite)

Charlotte, N. C.—If all the Jews decided to go back to the Orthodox dietary laws, I am sure that SHRIMP, and not ham, would be the problem. You will notice that in all discussions about the dietary laws, no one ever mentions—shrimp. They keep their fingers crossed. Maybe they'll even overlook it altogether. The thing that helps of course is that when the Gentiles think of the Jewish dietary laws, it is also in terms of "ham." Often the chairman at a public function will come up and say, "We are having ham, but we have arranged for your committee to have special dishes of chicken." The committee acknowledges this with great solemnity. Each member looks as angelic as possible as out of the corner of the eye he sees that shrimp cocktail coming down the aisle. Does anybody tell the chairman? Can I please have tomato juice instead of the shrimp cocktail? Are you kidding? SHRIMP is the best kept secret of Jewish communal life in America. Once a week the middle-class Jews of America empty out the ocean.



GOLDEN

New Hebrew Textbook Uses Word Cards

TEACH ME TO PRAY. By David I. Cedarbaum and Libbie L. Braverman. Published by the Board of Jewish Education, Chicago, Ill. 136 pp. at \$1.75.

Considerable hope and encouragement now loom for parents and teachers perplexed by the difficulties children experience in learning the rudiments of Hebrew language. The solution comes, in part, with the publication of a new book, "Teach Me to Pray," off the press in time for the 1955-56 school year.

Taking cognizance of the controversy wagging around "Why Johnny Can't Read," the authors of "Teach Me to Pray" have combined the best features of the new, progressive, whole-word recognition with those of the earlier phonic and inductive process. They have produced a work full of interest for the child.

"A primary requisite for all learning is comprehension," explained Rabbi David I. Cedarbaum, Educational Consultant for the Board of Jewish Education of Chicago. "A child must first understand what he is reading and be fully familiar with the content of the material he is reading. He must appreciate the significance of the language, the role it plays in his life. As the words and phrases become vehicles for thought and experience, he learns to recognize words and phrases as complete units. Phonic drill is certainly helpful as a supplement, but not to supplant the word recognition method."

In "Teach Me to Pray," children are provided with word-cards with which they build sentences, verses and complete prayers. Not being required to learn a new alphabet, especially the writing of it, they are free and unhampered in these constructive activities. They feel their strength and skill develop from the very first lesson.

The content of "Teach Me to Pray" is the Jewish Prayer Book, ritual of the Synagog and the ceremonies of the home.

New Israel Ship

LUEBECK, Germany, (JTA)—A modern 3,128-ton Zion freighter, Kedmah, slid down the ways.

You can't reduce by talking about it. You have to keep your mouth shut.—M.J.K.

Lewis Lewin, Mrs. Henry Luby, Louis Luby, Mrs. Julius Meer, Mrs. Ben B. Miller, Joseph H. Morton, Joseph Mosko, Irving Pasternak, Mrs. Louis Pollock, Max Pomeranz, Ira L. Quiat, Jack Radinsky, Mrs. Max Rifkin, Harry Rosenbaum, Barbara Saliman, Jack Shapiro, Joseph D. Sheftel, David H. Stein, Herman Strauss, John E. Streltzer, Sam Tatárský, Richard Tucker, Irvin Weisbart, Eugene J. Weisberg, Charles Winocur, Sam Zeppelin.

STAYING POWER

- 1) Text: **מי יעלה בהר ד' ומי יקום במקום קדשו.**
Two questions are asked in this text. It is one thing to go up and another to stay. We know many people in several walks of life who know how to rise to high peaks of achievement and inspiration but who do not possess the stamina to stay there when the going gets tough. Staying power is the test of character.
- 2) The Jewish people were chosen precisely because they were **עם קשי צורך**. Moses had difficulty in leading them but all his efforts were worthwhile because he knew that whatever he achieved would endure. He was not writing on sand. The Israelites had staying power.
- 3) There are two kinds of people: granite-people and sand dune-people. Viewed from the distance, dunes look like rocks, but when the winds shift their contour changes.
- 4) American Jewish life is full of sand dune-people. In the field of education there is much to do about **גור מנוה'ס**, and other projects. In philanthropy generosity rises to high levels when blown by the winds of oratory. In culture you get people to fall all over themselves working for culture and in religion, we have the high peaks of **יום כפור** and **יזכור** on special occasions. But in all these cases as soon as the winds subside, the peaks are scattered, you have nothing left but sand.
- 5) We need more granite Jews such as our people have always been **הביטו אל צור הצבתם בו**. Our people throughout the ages were like a rock with the waves washing away all that was weak in it. A granite Jew is one whose observance does not depend upon the persistent blowing of publicity and the hectic mobilization of public support. It is granite Jews that we remember at **יזכור** time. Let us live in their spirit.
- 6) Apply to the idea of the pledge of the Sabbath observance as being the practice of year round Judaism not merely the sand dune variety.

Useable Illustrations

- 1) Heine - "The German loves freedom like a mistress, the Englishman as a wife."
- 2) Illustrations from Jewish history, how the "saving remnant" changed the course of history:

Moses and the Levites

The 85 that signed the covenant of Ezra **כתב האמנה**

The small group of Pharisees

Words - USA
2) Used

KOL NIDRE - ~~EXPIRES TEMPLE~~ - Oct 12, 1948

Twelve centuries ago, about the middle of the year 700, the ~~inspired~~ genius of a Hebrew ~~poet~~ composer gave birth to a melody which has been more durable and which has outlasted any national anthem or great symphonic work-- the simple melody of the Kol Nidre which we hear tonite.

But this plaintiff melody has not endured thruout the ages because of its musical quality, for certainly greater compositions have been written, but it has endured because of the idea it conveyed. In the early days of our fathers it was commonplace for one to make a vow unto God, oftimes a rash vow, a vow that could not be kept. And so a legal formula was devised, the Kol Nidre was conceived in order to annul such rash vows, thereby easing the conscience of he who made the ~~impetuous~~ ^{impulsive} promise.

Today man ~~no longer~~ ^{Seldom} makes vows to his God, and therefore ~~many~~ ^{some} ~~critics~~ ^{rabbin} have labeled the Kol Nidre a meaningless, outmoded form; ~~many~~ ^{some} of them have asked that the Kol Nidre prayer be excluded from our Yom Kippur services, and be repalced by a more modern prayer. But despite all criticism ^{even from rabbis} the meaningless outmoded legal formula has survived to this day, and has become the ~~holiest~~ ^{most revered} prayer ~~as~~ in the liturgy of the Jewish people. Superfifically, Kol Nidre is old and outdated--but actually, he prayer has a deep, more profound meaning that can never be outdated- a meaning which is at the very core of man's life this 20th century.

Kol Nidre tells us this; it tells us that the word that comes from the mouth of man is sacred. It tells us that the word is not a puff of smoke. It tells us that the word is holy, ^{not to be violated,} sacred, that it cannot be retracted by simply changing one's mind, but that it can be retracted only in the synagogue on the holiest day of the Jewish year and ~~only~~ ^{only} by asking God permission (in prayer) to retract the word. The sacredness of the word--that is the message of Kol Nidre that is universally and eternally true.

Today, words seem inexhaustible. Millions upon millions pour forth daily, out of the radio, in the newspapers, in magazines, books, pamphlets. Words seem endless and we therefore tend to minimize their importance. But our whole civilization is based on words. Words are weapons, perhaps more powerful than the atom bomb. Words are instruments, vast and farflung like the words in the "Voice of America". Words are the hub around which the world revolves.

See how words have changed the very course of history. Five ^{great collection of} words radically altered the entire framework of the history of man, words, incidentally, which were spoken by Jews.

Thirteen hundred years before the common era a man named Moses ascended a mountain and spoke ten words, simple but as revolutionary as the turning back of the sun. The ten words were the ten commandments, the first code of ethics, that radical doctrine which said that man is ^{not just} another ~~kind of~~ animal, ~~the kind~~ ^{Man} of animal who does not kill, who does not covet that which is not his. One of the first great upheavals in history, these ten simple words.

And then a new epoch in history ushered in by other words, words which became doctrines, then a formal religion, ^{which religion was the first to be based on words} holding sway over millions of minds, words which became the faith of Christianity. They were words taken from the Old Testament, words of ethics rephrased by a Jew, ^{Jesus} Jesus, who spoke them in the ~~famed~~ Sermon On the Mount. And today millions live and die by these words...

The third verbal milestone in the long expanse of history was erected ^{thin} by the words of another Jew, Karl Marx. In a ~~simple~~ little pamphlet he verbalized the theory of economic materialism and thereby revolutionized the thinking of modern man. The concept of the equal distribution of wealth has influenced the economy of all nations, to a greater or lesser degree, and today these words have sliced the world into great slices of east and west frozen over in a cold war. ^{The turning pt in history today} The ~~crisis which threatens~~ arises fundamentally out of the words of a pamphlet.

fourth

The ~~third~~ great epoch was brought about by the words of the Jewish doctor and psychologist, Sigmund Freud. Freud discovered new vast horizons, new frontiers in the study of man. His theories of the human mind--the concepts of the subconscious, the importance of childhood experiences, the theory of repression--resulted in a new science psychoanalysis, which has changed basically the study of modern man and his environment.

The fifth great epoch wrought by words (~~it is our fortune or misfortune to be born into~~) brought into history by the ~~epoch~~ epoch of the atom, ~~made~~ ^{made} in the simple word formula of the Jew Albert Einstein. The theory of relativity expressed in a three-letter equation is the basis of all atomic research and developments, and whether we are to flourish and fructify under the benevolent use of atomic energy or whether we are to be ~~wiped out~~ ^{annihilated} under the terrible misuse of atomic energy, the fact remains that the age of the atom is like all others: the age of the word.

Yes--five great epochs in man's history were initiated by words, revolutions in religion, economic theory, psychology and science were initiated by the words of Jews.

And so we see how important words are. For words are the flesh and bones of ideas--and Kol Nidre tells us words are sacred and are to be used with discretion and care.

It is the abuse of words that is the source of all the misunderstanding and difficulty between man and man and between nation and nation. The sacred emphasis that Kol Nidre places on the spoken word does not hold today, doesn't seem to affect the daily lives of men and the relationships between nations.

How many of us in our daily living strip words of their sacred qualities and employ them as instruments of petty tortures, use them for false gain in business, use them for 'discomforting our neighbor, for embarrassing others, use them in making false promises, ^{pledges we really never mean to carry out} use words that are devoid of any sacredness or real binding meaning. ~~And that is what why we need the Kol Nidre; the Kol~~

Nidre tells us that "Averah ben Adom Lamokom yk mechaper; averah ben adom lchavero ain yk mechaper ad sheyirtzeh es chaveroh" --A sin which man commits against god, paryer and fasting on yk atones, forgives; but a sin which is committed against one's neighbor is not forgiven by yk until one begs forgiveness and is so sanctioned by his fellow-man.]

It is a message on the meaning of words that YK and KN brings us as individuals and the world at large. If Kol Nidre were a kind of tangible spirit it might this evening point out its long finger and say look at your recent history and see the results of your abusing the words, see that from this has resulted all the catstrophes of histroy; see he who abused the word more than any other, he Adolf Hitler, to whom pledges and treaties and words were great balloons to be pricked and deflated whenever convenient. How he violated the sacredness of the word and how terrible the results.

And you, the spirit would say, you the civilized men of the world, the Balfour Declaration ^{which} promising to the downtrodden Jews of the world ^{substantiated} a homeland was once a sacred inetrantional word. See how you have adulterated it. How you have mutilated the tiny country, and now how you scheme with other words, two words, ^{international relations} the Bernadote Plan, to whittle down still further this place called Israel, and to violate more severely the sacredness of the word.

Yes, this is an era where the sacredness of a word has no meaning and less value. International relations today are practical les ons in decit, falsehood, chicanery, and double-dealing. But we call that diplomacy, and he diplomat ^{has become} is he who can tell a lie gracefully. What is on the lips is not in the heart. Ans nations ignore completly the message of Kol Nidre--^{part} the word must be sacred!

(~~The notorious Nazi Joseph Goebels told an interesting story in his diary~~)

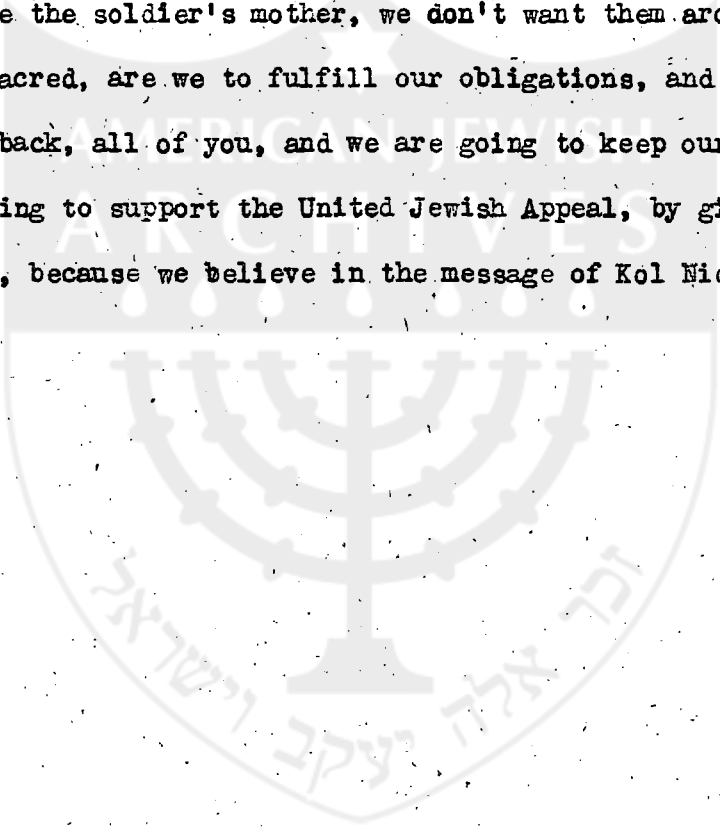
But it is not enough to expect others to abide by the sacredness of the word unless we ourselves have done so. The Talmud sayd Kshot Amescha Vachar

Kach Kshot Acheim--We have pledged our sacred word to our brothers throughout the world, we the strongest, largest, wealthiest, Jewish community today, have told our destitute and desperate brothers in the cemeteries of Europe behind barbed wires: have faith and hold on, we pledge our word that we shall help free you from your nightmares, that we shall help you reach your homeland on the other end of the Mediterranean, And we pledged our word to our brother in the foothills of Judea, and in the foxholes of the Negev, we told them: Hold on and resist, we shall support you until you are victorious, we shall give you every aid until you are secure from all enemies.

We have kept our word to a great measure. We have done the near impossible, in raising almost 250 million dollars, a sum greater than the Red Cross, or any other non-Jewish appeal. ^{But} Our word ~~has not been~~ has not been fully vindicated, for all our brothers have not yet reached their homeland, and our brothers in the marshes and wadi and foothills are not yet completely secure. Some of us have wearied along the way, some of us have become like the parents in the story, the story of the young soldier who returned from World War II and upon arriving in New York City, called his parents: ~~He~~ After exchanging excited greetings, he told his parents that he ~~brought home~~ ^{for her} has a buddy with him, a friend whom he would like to bring home. And then his parents that his buddy was severely wounded in the war, that he had lost an arm, that his leg was splintered, that his face was badly scarred, ^{again} that his eyebrows were burnt off, and then he asked/whether he could bring his buddy home. There was a pause, and a small gasp could be heard from the mother's lips on the other end of the phone. And fumbling she muttered: Oh, son, must you bring him home. There is so much we want to do together, we wouldn't want a cripple about the house to spoil our enjoyment." On the next morning, the mother received a telegram: "We regret to inform you that your son was found dead last night. He had committed suicide. Apparently

he lost all hope because he was a cripple and severely wounded."

Dear men and women, we are the parents to 250,000 Jews in Germany, to thousands of others all over Europe, we are the mothers and fathers to a million Jews in the Holy Land. Many of them are crippled and wounded, in the mind as well as the body. They make long-distance phone calls to us tonite. They want to know if we still want them. What is to be our answer? Are ~~is~~ we to tell them, like the soldier's mother, we don't want them around? or are our words to be sacred, are we to fulfill our obligations, and declare - yes, we want you back, all of you, and we are going to keep our words sacred tonite by contumung to support the United Jewish Appeal, by giving again on Yom Kippur eve, because we believe in the message of Kol Nidre.



THE BLESSED MATERIALISM OF JUDAISM

- A Rosh Hashanah Sermon -

by Rabbi Jacob Kohn

It may seem strange that on Rosh Hashanah, when of all the days of the year we are spiritually attuned, that I shall call attention to that blessed materialism which is so characteristic of Judaism.

I am reminded, however, of a passage in our Selichoth prayers which reads, "The soul is Thine and the body too is Thine. Have pity on Thine own handiwork", and this affirmation of the divinity of the flesh as well as of the spirit is the point of departure for our discussion.

I. If I were to state the goal of Judaism, not perhaps in metaphysical terms but in pragmatic terms, I should say that it is but little concerned with the 'salvation of the soul', but rather with the salvation of the flesh on behalf of the soul.

It is our poor body with its animal desires and instincts which require 'saving'.

We should bear in mind the Midrashic explanation of the 613 Commandments as representing one for each day of the year and one for each organ of the body. (Tanchu נחן).

The object of religion is to make the whole personality not merely the invisible soul the symbol of divinity.

The ritual of the Torah concerns itself largely with the task of teaching self-denial with regard to our bodily lusts and desires.

The purpose of the dietary laws is said to be
לצרף את הנברות 'to refine God's creatures'.

The fast on Yom Kippur, the unleavened bread of the Passover, involve not spiritual attitudes as such, but give such direction to the bodily life as to make it a symbol of divine truth.

Our bodily organs are the instrumentalities of sin or righteousness; hands that do good or evil, the mouth that speaks truth or falsehood, the eyes that sate themselves with evil or look only toward goodness -- all these, though they are governed by the soul, become the test whether the spirit really functions. (See Prov.6:16, etc.)

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שנת 75 תשנ"ה
מח. עמ. 13 תל

God, according to the legend, refused the Torah to the angels because they had no bodily temptations, but gave it to man because it was the function of the Torah to make the whole personality of man, including the desirous flesh, subject to the Divine Will.

Judaism never taught the contempt for the body, but made the salvation of the flesh the test of the functions of the soul.

If our bodies function merely as animal bodies, then there can be no talk of the 'salvation of the soul', but if we use them to build a human society, founded upon purity, righteousness, and justice, we can rest assured that our souls are saved.

"The soul is Thine and likewise the body".

II. This is the first example of what I mean of the blessed materialism of Judaism, that the Commandments of God impinge and are meant to direct our bodily lives, but Judaism not alone preaches the salvation of the flesh through religion, but it focuses our eyes upon Earth rather than upon Heaven.

On Rosh Hashanah, in our Mussaf Service, the Kingdom of Heaven is always the Kingdom of Heaven upon earth.

The purpose of our devotions is not to elevate us to some heavenly realm, but to transfer the Kingdom of Heaven to this earthly scene.

In other words, the purpose of Judaism is to redeem the "earth" for God as it is to save the "flesh" for God.

(A). For that reason, we who believe that Israel is a people know that however the spirit of Israel may be at home in the world of the spirit, the people of Israel requires an earthly home.

It requires a soil upon which a spiritual civilization may grow and flourish, and the redemption of Israel has always meant the return of Israel to the soil of Israel. A holy people requires and creates a holy land.

Whatever may be the weaknesses both without and within the Jewish camp that may delay the fulfillment of this hope, we know that the spirit of Judaism which desires to mold an earthly society according to the will of God must put an end to an unrelieving 'Galut' and restore Israel to its land.

(B). We have already referred to the Kingdom of God upon earth. In the long run, what does this mean but to put an end to the 'Galut' of the human spirit. The Kingdom of God upon earth means the making of earth a home for humanity. In a world threatened by war, in a world doomed to poverty and injustice, in a world swarming with hates and greeds, the human spirit doesn't feel itself at home, for home means a place of security and love, and Judaism contemplates not merely the end of 'Galut' of Israel but the end of the 'Galut' of the human spirit.

(C). The most profound testimony to what I call the earthly characteristic of Judaism is found in the mystical conception that the proper abode of God Himself is on earth, not in heaven, and just as we must find on earth a home for Israel, a home for the human spirit, so we must find on earth a home for God.

Pesikta (Burk 1b)

In the Midrash, it tells us that the primal abode of God was with his creatures here below, but that the sin of successive generations drove God to his 'Galut' in heaven; caused God to withdraw Himself from earth, and that the effect of righteousness was not to bring man to heaven, but to bring God back to earth.

Though the idea may be couched in legendary and mystical form, it is the only practical test of true religion. If our faith in God does not show itself in molding our life on earth, does not make for purity and justice and kindness among men, then religion is futile.

Ideals are not the substance of religion, but the task of religion is to give substance to ideals. It is when the Divine Spirit evidences itself in remolding the world that religion has its vindication -- to save the flesh for God, to redeem the earth for the sake of heaven. That is the task of Judaism, that is the test of true religion. This should be the resolve which, on these High and Holy Days, should be made to rule our lives. In this constitutes the Blessed Materialism of Judaism.

CONCLUSION

Show how the Seminary, the United Synagogue, and the Rabbinical Assembly "concretize" the dynamics of Judaism in the modern world.

- 1) Through the leadership trained in its schools.
- 2) Through the public enlightenment about Judaism disseminated through the ETERNAL LIGHT.
- 3) Through the research made possible by the Li-

brary and by the work of the faculty and research scholars under their direction.

4) Through the visual education provided by the Jewish Museum and the interpretation of Jewish values through the arts as the Museum becomes a center of living Jewish experience.

5) Through the unique contribution of the Institute for Religious and Social Studies in the promotion of self-respecting, intergroup relationships without compromise of principle.

6) Through the development at the Seminary of a University of Judaism which aims to make our tradition a Torat Hayim in our age and particularly in the Western Hemisphere.



Used

I

Great thinkers throughout all ages have concerned themselves with the perplexing problems of life which beset man, with the awesome paginat of existence in the universe. Probably one of the foremost problems throughout the history of philosophic thought is that of the relationship of the body to the soul.

Philosophers were usually divided into two camps: one insisted that the soul and only the soul counted in life; the other declared that the body is what counts in our existence.

Toady we find that this problem of body-soul relationship to ~~is an~~ ^{is an important one - so important that} ~~be acute and a startling~~ cause for much of the chaos in our world. For here, in the 20th century, the conflict bewteen the Catho~~lic~~ Church and Marxist Russia is basically the conflict of body-soul question.

Marxist declared that the body, matter is the core of man's life; that economics is the governing factor of existence. The Pope asserts that the soul is the core of man's life, and that the body is evil and all sin, therefore man can only be redeemed by repudiating the body, all worddy things and retiring to the spitirual world. That is ^{what} catholics have monasteries, and monks and nuns - each of these institutions ^{represents} ~~is~~ a retirement from life, from the body, from ~~matter.~~ ^{this world} This is Catholic asceticism, denial of the physical world.

Where does Judaism stand on this basic human question? This day, Yom Kippur indicates Judaism's attittude toward the body-soul relationship. We say in our Maariv services tonite: "The soul is thine, and the body too is thine. Have pity on thine own handiwork."

give mind over 's, ple of the 7d s'neja

With these few words we utter tonite, we affirm our belief that the flesh is divine --as divine as is the soul.

Unlike catholicism we are not concerned with the salvation of the soul --- but rather with the ^{having} salvation of the flesh on behalf of the soul.

The object of our religion is to make the whole personality the symbol of divinity, not merely the invisible soul. And therefore the ritual of the Torah is concerned with purifying the body, spiritualizing it by teaching self-restraint / ^{not repudiation} from our bodily lusts and desires. The purpose of the dietary law is to refine God's creatures...
אשר יצאנו ממצרים ואלו הם חמשת המצוות אשר צונו

The fast of Yom Kippur, the matzo of Passover serves as guides to the bodily life, to make our physical existence symbols of divine truth.

The organs of our body are instruments for sin or righteousness -- hands do good or evil, mouth speaks truth or falsehood, eyes sate themselves with evil or look toward goodness - the test of whether our spirit functions, whether our souls are pure, lay not in repudiating the organs of the body as do the Catholics in their denial of marriage to their priests ^{priests} - but the test of soul lay in whether it acts upon the body and causes it to do good and act rightly.

According to the medrash, God refused to give the Torah to the angels because they had no bodily temptations - but gave it to man because ~~it~~ the function of the Torah ^{is} to make the whole personality of man including the flesh, subject to the divine will.

Judaism never taught the catholic contempt for the body nor the Marxist contempt for the soul or spirit of man. Judaism made the soul and the body equally important - each acting and interacting the other, in other words, the salvation of the soul lay in ~~the~~

whether it purify the body. And according to our tradition, human society likewise can only find its salvation if it, the physical society is constructed upon the spiritual values of justice, honesty, and good will. This is what we mean by Haneshoma lech

השמה חנה
~~The spirit is like music to the words of a composition - the words have a value but it is only when the music, the spirit, is interwoven with~~

meaning the fabric of the words that a glorious tapestry is formed, & that the whole composition of life takes on spiritual beauty.

Yom Kippur teaches us not only the salvation of the flesh through religion --- it causes us to focus our eyes upon Earth rather than upon heaven or the afterworld.

In our alenu prayers, throughout our services, the kingdom of heaven is not up with the stars or planets, the kingdom of heaven is always the kingdom of heaven upon earth...

המשיח
The Messianic era of peace shall come only when the spirit of God is full throughout the earth!

The purpose of our prayer tonight is not to lift us out of this world and transport us to the heavens, the purpose is to transfer the kingdom of heaven to this earthly scene.

In other words the purpose of Yom Kippur is to make us conscious of an attempt to redeem the earth for God, as it is to save the flesh for God. These are the cardinal lessons of this solemn day of atonement.

The first lesson brought out in Medrash: God lived with man, successive sin, returned to heaven; our job is to bring hi back to earth, to bring divine spirit back to man and society

~~The body & soul are = important - but that the~~
The second lesson is that body without soul is dangerous. *an empty shell in danger of withering away.*

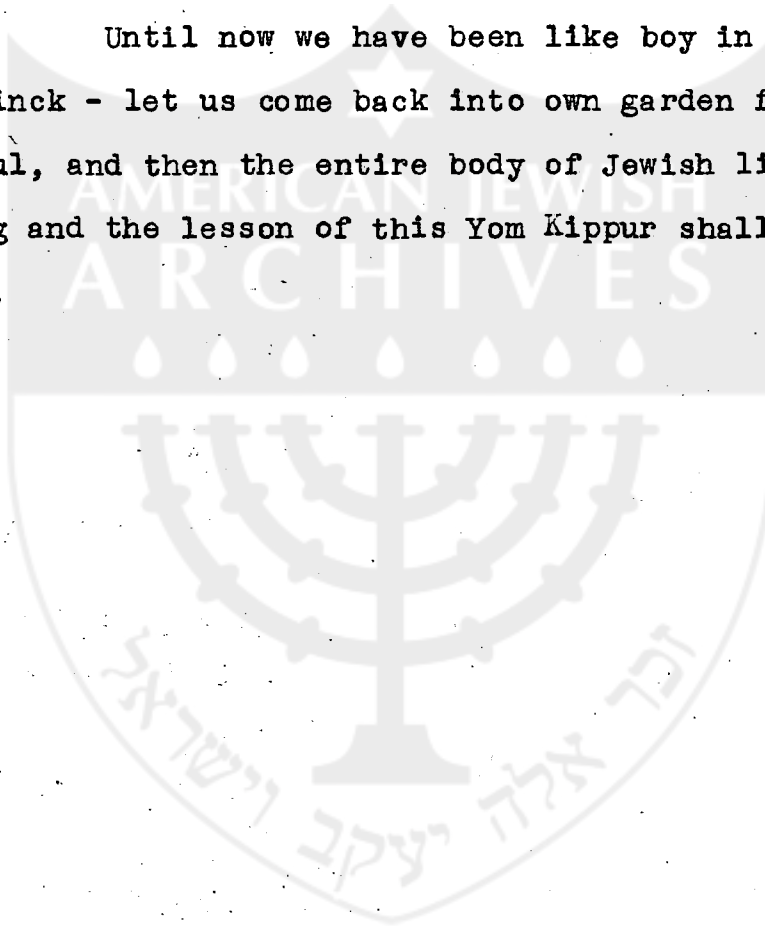
~~Best example from personal experience: Missionary; worried about~~
~~body (cookies, hot choc);~~ against this Hillel cried out: We cleanse, wash beautify Temple, but how much attention do we give to temple of the soul. Unless we pay attention to soul, entire body will

waste away.

How do we bring soul into body of Amer Jews?

Moses tablets, and old ten commandments - only this way will we bring soul into body and insure the spirit will breathe life into our people

Until now we have been like boy in Bluebird of Meterlinck - let us come back into own garden found only bird, own soul, and then the entire body of Jewish life will have meaning and the lesson of this Yom Kippur shall have taken effect.



4/251 - responsibility

In the days of the Holy Temple, the High Priest would garb himself in the sacred vestments of the priesthood, and on the eve of Yom Kippur, the Day of ~~Attonment~~ Judgement, he would enter the holiest chamber of the sanctuary, there to recite the confession of sin on behalf himself and his people.

After 9 days of consecration and purifying himself, he would stand in the sacred inner court of the Temple and bare his soul before the Lord. As the representative of ~~himself~~ his people, his family, and himself, he would recite the Al Chet: Lord, I have sinned, I have committed iniquity, I have transgressed against thee, I and my household. I beseech thee by thy name, make thou atonement for the iniquities and transgressions committed against thee..

From that time ever forward, Jews wherever they might be thruout the world have on this day recited the Al Chet. They have opened their hearts before the Lord, they have searched into the hidden corners of their souls, and they have attempted to purge their hearts of impurities, deception, and the moral blemishes which fleck their characters. But in ebb and flow of everyday life, the Al Chet has lost a great deal of its meaning.

Many of us must ask ourselves today: what is this sin for which we beg forgiveness? Is "sin" violation of a ritual practice - like eating non-kosher food or desecrating the Sabbath? Or is sin the violation of an ethical code - like stealing, or lying or cheating?

Our Mishna says that the greatest cardinal sin is that of idolatry and on Yom Kippur (Byom Hakkipurim Nitratzeh Hakodosh Boruch Hu Lyisroel) on Yom Kippur the Lord forgave Israel for the most flagrant sin that could have been committed, the sin of the golden calf.

Over and over again, we have been made aware that idolatry is not

alone the pagan rite of worshipping an idol, a god of stone or gold or wood. Idolatry is as well the worship of energy, or force or power. In primitive faiths, anything that possessed greater force than man was divine, a god. That is why the savage, the barbarian worshipped animals for he believed that animals were possessed of a greater amount of force than man, and to gain some of that force, man prostrated himself before the animal god. Before the dawn of history, force became something divine; and the worship of force was idolatry.

It may offend the sensitivity of 20th century man to point out that despite all his civilization and progress in ~~gadget-making~~, he is not far removed from his primitive ancestor of the stone age who lay helpless before an idol whom he ^(made with his own hands) worshipped and cherished ~~as~~ with blind faith and terrible fear. Today the idol is compressed in the infinitesimal form of the atom. We have a blind ~~a~~ faith in the power and force of the atom that is no less blind than that of the Cro-Magnon man. We ~~stand~~ cower in fear and dread before the mighty power of the atom, the new idol of this era before which we lay prostrate and helpless. Actually, it appears that history had ~~played~~ ^{joke} a quiet sardonic/on us, for with the more civilization we have gotten, the more fear we have developed.

It is as Thoreau said in the 19th century: "Most men lead lives of quiet desperation".

It would seem proper to ask: why have ^{we} so retrogressed to primitive idolatry? Why do we worship in blind faith such ungodly gods as force and energy? Why do we stand in fear, in constant dread, in a kind of quiet panic?

Apparently the answer lay in that man has devoted all his efforts and attention to mastering nature and the mind, without turning any thought to developing equally a sense of responsibility. Strangely

enough, for energies and forces of lesser importance and of ~~more~~ lesser ~~harmless effect~~, we have developed a sense of responsibility. If a man wishes to drive an automobile in the streets, we say to him: you must get a license, you must be responsible. But to the men who wield the tremendous energies and powers of the atom, we have not yet learned, or have not had the courage to say: you must be responsible for it is in your hands that lay millions of lives, and centuries of history.

And so that seems to be the underlying cause for this era of idolatry, the most flagrant sin that man can commit. We have not learned the meaning of responsibility. Scientists tell us that we cannot be responsible because we are creatures of our environment, we are like little peas in a pod hurled about by natural forces and that we have no control and therefore no responsibility. Writers like Eugene O'Neill and Ibsen say we are victims of heredity and therefore "we are not ones with responsibility for our shortcomings". Freud said that whatever actions we perform as adults are the result of our early childhood repressions, therefore how can we be responsible?

And so our entire American culture, through plays and movies, has flooded us with a sense of complete irresponsibility - and to this we can be thankful for the insecurities and fear as we stand trembling before the Great God Atom Bomb.

If responsibility is the cure, what does it mean to be responsible? To be responsible means to want to be human, to want to use all our abilities and every occasion we have to make ourselves more human, and to prevail upon others to help us make our society a human one, one that cares for the welfare and well-being of its members.

To be responsible means to have a purpose, a cause to live

for.

In our Yizkor services which we are soon to recite, we are given a sense of humanity and a sense of purpose. In a few moments we read: "As we remember on this holy day our beloved and honored kinsfolk who have gone to th ir rest, our dear parents, the crown of our head and our glory, whose desire it was to train us in the good and righteous way, to teach us thy statutes and commandments, and to instruct us to do justice and to love mercy. We beseech thee, O Lord grant us strength to be faithful to th ir charge while the breath f life is within us."

Yiskor, a simple prayer service in memory of the departed, yet there is the beginning of the answer, the beginning of humanity and responsibility. In a few moments we stop being machines, and animals, ~~and idol worshippers, and rung by rung we ascend the ladder of humanity.~~ We begin by acknowledging our sesne of responsibility to those who gave us the best years of their lives, to fathers and mothers who gave knowledge and wisdom and experiences, to children who gave us a sense of comfort and purpose.

And the words of our acknowledgment are not in the language of voodoo or mumbo-jumbo. For these are the words:we remember our kinsfolk whese desire it was to train us in the good and righteous way, and to instruct us to do justice and to love mercy." This is a lesson of resposnibility to an irresponsible world. It is the lesson of the Yiskor services.

However, it is not enough that we feel for a swift moment a flicker of humanity, a spark of resposnibility here, and then go out onto the street, and put behind us, behind the closed doors of the synagogue all the good and understandingw we might have felt here. The sense of being human and feeling resposnible must become part

of our daily lives, as it did in the lives of two elderly Belgian Christians. During the recent war, these Belgians were entrusted with the care of a young Jewish child whose parents ~~were~~ first attempted to flee the Nazis, but were later caught and massacred. The old Belgian man and his wife hid the identity of the child and cared for her as though she were their own. After the war Dr. Isaac Herzog, chief rabbi of Israel, made a tour thru Belgium, and offered to redeem the child, for he wanted to bring her to Israel. But the two old Belgian man and his wife, burst into tears. They refused money for the little girl, and they told the chief rabbi: "If you take Rebecca to Israel with you, you must take us as well. If you do not get us visas, we will commit suicide." Today there are three new citizens in Israel, a little girl named Rebecca and an old Belgian man and his wife. But what is more important, there is an added quantity of humanity and responsibility in Israel, a quantity that transcends race and tongue.

In this wintry age of fear and idolatry, let the tale of Rebecca and her benevolent guardians serve as a barometer of warmth. And let the Yiskor services which ^{we} are now to begin serve as a new symbol to the world that this is the way toward ^{responsibility} ~~humanity~~, and that here is the path toward humanity.

Kol Nidre sermon

In the days of the Holy Temple, the High Priest garbed in the sacred ~~white~~ vestments of the priesthood, would on the eve of Yom Kippur, the Day of Judgment, enter the Holy of the Holies, there to recite ~~his~~ ^{the} confession of sin on behalf himself and his people.

After 9 days of consecration and purifying himself, he would stand in the inner sacred court of the Temple and bare his soul before the Lord. As the agent of his people, his family and himself he would recite the Al Chet: Lord, I have sinned, I have committed iniquity, I have transgressed against Thee, I ~~am~~ and my household. I beseech thee by Thy name, make Thou atonement for the iniquities and transgressions committed against Thee...

From that time ever forward, Jews ^{whenever they may be} in the farflung corners of the earth have on this ^{day} evening recited the Al Chet. They have opened their hearts before the Lord, they have searched into the ^{hidden} sacred corners of their souls, and they have attempted to purge their hearts of impurities, deception, and ^{the} moral blemishes which fleck their ~~very~~ characters. ~~But the mists of time have a way of shrouding and befogging a tradition handed down throughout generations, and certainly the tradition of Al Chet has not been~~ ~~unaffected.~~ ^{In the ebb & flow of everyday life, the kCh of}

^{has lost a great deal of its meaning -}
^{We ask ourselves today} What is this sin for which we beg forgiveness? Is "sin" violation of a ritual practice - like eating non-kosher food or desecrating the Sabbath? Or is sin the violation of an ethical code - like stealing, or lying or cheating?

Our Mishna says that the greatest, cardinal sin is that of idolatry, and on Yom Kippur

תפלה וצדיקים יצאו ואלו

found the most flagrant: Sin to
the Lord forgave Israel, ~~for~~ the sin of the golden calf.

Over and over again, we have been made aware that idolatry is not alone the pagan rite of worshipping an idol, a god of stone or gold or wood. Idolatry is as well the worship of energy, or force, or power. In primitive faiths, anything that possessed greater force than man was divine, a god. That is why, the savage the barbarian worshipped animals, for ~~they~~ ^{he} believed that animals were possessed of a greater amount of force than man ~~had~~, and to gain some of that force, man prostrated himself ~~at~~ before the animal god. Before the dawn of history, force became something divine; and the worship of force was idolatry.

In the development of world religions, the greatest single revolution ~~revolution~~ ~~in the spiritual realm~~ in the spiritual realm, was Judaism's astounding and unqualified opposition to idolatry.

Judaism unflinchingly proclaimed (Lo B'chail)

אלוהים אחד

Not by might, not by force, but by my spirit --- this is the essence of religion, of divinity. Faith is not defined in terms of force or power - but in terms homesty, justice, and good will

(Al Shlosa) *The Rabbin said*

~~The world is maintained by three pillars: truth, justice and good will.~~

These, the basic principles of Jewish tradution, should rightly be the governing factors of all society, all mankind. ~~Any~~ ^{The} display of force, ~~then~~ should be condemned. But, I hasten to caution, that we must understand the nature of force before we blankly condemn its use. What I mean is this: money is forcep

YET WHEN MONEY IS USED WISELY AND PROPERLY FOR THE SOCIAL GOOD? money becomes an asset to society. The same is true of atomic energy and knowledge itself.

Standing on the threshold of a new year, we look back ~~on~~ this Yom Kippur ~~and~~ to see ^{what} ~~whether~~ we have accomplished ~~anything~~ as individuals and as a people, to see whether we have learned something that ~~will~~ ^{is} of value during the year ~~to~~ come. The ~~most~~ ^{foremost} ~~outstanding~~ feature which stands out in sharp relief is that Jews have learned the use of force, not as an idolatrous end, but as a means for survival.

We ~~see~~ ^{saw} this but weeks ago when 4400 Jews aboard the Exodus got up from their knees, stopped cowering, and desperately struggled for a chance to live. That they did not achieve their end is a sorrowful, tragic fact - but of great significance ^{is} the fact that they fought back, ~~learned the weapon of 20th century~~, and thereby gained the respect of the world, but what is more, their own self-dignity. ~~They continue to fight back even this evening - they will not allow themselves to be separated, they will remain one family until their liberation comes.~~ ^{or to become a part of German economy} This is a striking example of the use of force in a people's struggle for survival.

There were countless other examples: ~~of the use of force for the good of a people and society.~~ American-Jewish organizations used ~~force~~, ^{a kind of force} pressure to remarkable gain during the past year to erase discrimination in jobs, in schools, in hotels, and home-buying. We have well learned the subtle and indispensable use of pressure and we may be proud of it, not proud that we are compelled by circumstances to use this pressure, but proud that in the face of provocation we have risen to the task and defy all attempts to bring about our ruin.

But it seems we are not so proud of the use of pressure, force in another area of Jewish life - in Palestine

~~yet when money is used wisely and properly for social good, money becomes a valuable asset to society. The same is true of atomic energy, and knowledge itself.~~

Jewish lead rs, Zionists, of late ~~however~~ have found it necessary to condemn the use of force - terrorism - in the struggle for the Holy Land. At this moment when the Palestine problem has reached the advanced stage of being placed before the UN GAssembly I ~~join~~ ^{and agree} concur with Zionists' leaders that terrorism today in the Holy Land is dangerous, unwanted and must be restrained. However, I ~~separate~~ ^(who have fallen into the snare of British & Arab propagandists and) company with those Jewish spokesmen who have shamefacedly condemned ~~their~~ extremists as ~~murderous~~ and "traitors-to-the-Jewish people." I cannot in all conscience bring myself to saying that these boys and girls who have sacrificed their lives in defense ^{by all we now know than Ben Kochba, whom we honor today as the martyr who} of Eretz Israel, are traitors to their people. I will not hesitate to exclaim that terrorism has no place on the world scene today, for any manifestation of violence in the Holy Land at this moment may well endanger the pending solution of our tragic problem.

① I condemn as well the many irresponsible acts terrorists have recently committed in robbing banks, kidnapping & extorting funds - resist Norman oppression -

I express the hope for its magnificent work - immigration colonies - industries

~~But what~~ I protest against ~~is this:~~ the failure of some responsible leaders to assign proper value to the role resistance has played on the Palestine scene. Any student of the history of Zionism is well aware of the fact that since the giving of the Balfour Declaration, Zionist policy - that is political policy, had advanced the progress of the Jewish National Homeland at a snail's-pace. Jewish leaders, despite all the commitments of world governments / in their behalf, were still like putty in the hands of the British Colonial Office - which was firmly entrenched in Palestine and didn't bat an eye-lash when Zionist leaders prostrated themselves and pleaded ^(Crumbs of) for mercy. What has transformed the progress of our cause from a crawl into a ^{real} ~~veritable~~ gallop, has been resistance

of tive resistance ~~Or what the British propaganda offices have been successful in terming before world sensitivities: ^{Jewish} Terrorism, a word made synonymous with murder, rape, pillage, and all that is base and vile.~~

~~Resistance has been a Catalyst and like the chemical catalyst, it has speeded up the Palest. reactions & brought it~~

infinitely closer to its final solution

~~As I profess to be sympathetic in the sense that~~
I am not a terrorist; I do not sympathize with the use of violent force by anyone anywhere. Yet I must be honest with myself and ask; has active resistance contributed anything to the Jewish struggle for survival? - and why is it that Jewish leaders, those whom the British love to call the moderates - why have they so roundly condemned the underground ~~group~~ or terrorist movement?

~~I find myself answering that everyone has hopped on the~~

~~new handwagon of condemning terrorism or the use of force - not but here~~

~~because~~ their repudiation of force ^{does not} stems from Jewish tradition, from the notion of LO B'CHAIL V'LO B'COACH KI IM BROOCHI, but because they are laboring under what is popularly known as ghetto

or pressure - not alone in Palest as well, in dealing w. Anti-Sem.

psychology, ^{ghetto psychology} the capacity to be abused and disgraced and destroyed and to resist, ^{only} by pleading like a sick dog for a gracious permit to live a few minutes longer, to breathe a few extra breathfuls of air.

I am afraid that Jewish leaders who have found it expedient to plaster the label "traitor ["] and ~~murderer~~ on Palestinian youths ^{or who urge "Rush-rush" attitude toward anti-Semitism} haven't as yet been able to shake off the stigma of apologetics

which they inherited from their ancestors who for more than 2,000 years have been beaten, hounded, oppressed, and persecuted and have ^{not dared} ~~annex nothing~~ raise their finger in their own defense. //

I do not make a little holiday in my heart, as Ben Hecht says, when a terrorist blows up a hotel or a railway - but I certainly cannot spring with glee when 6 million Jews are burned to rubble

and reduced to a heap of ashes without so much as lifting a stick against their murderers, without so much as saying that I am a human being endowed by God with the right to live, and I will fight to the bitter end to retain that right.

Resistance for 25 years, Brit. hanging on a string - have hopped & a blond-haired

chance to their time. It is only when Jews begin defending themselves, playing their own tune, did they become masters of their own fate.

Russ played the tune, some like puppet
There ~~are two~~ ^{is a} young boys now studying at the Seminary, ~~one~~ is a lad of eighteen. If you sit across the dinner table from him, you will notice that as he reaches out for the salt shaker there are six blue numbers engraved, no burned into ^{his right} his right arm. You stare aghast. And self-consciously he will withdraw his arm, and say: "that's my graduation diploma from Dachau." And if you go with him up to his dormitory room you will see on his dresser a Ner Tamid, a lamp which burns continually. On the lamp ^{is} inscribed five names; that of his father, his mother, two sisters and his rebbi, ^(his teacher) Avraham, that is the boy's name, will wipe a tear from his eye and will tell you that the Ner Tamid is a constant reminder of his family - each member of whom he saw with his own eyes ~~but~~ carted away into a crematorium. Like sheep, he saw them led to the slaughter. All he can say is: "You will never be able to understand how it feels to smell your family's flesh burn before your nostrils and not be able to defend them and the dignity of the human being." Avraham does not worship force, he is not an idolator, nor a terrorist. But he takes a sense of pride in knowing that somewhere under the smouldering heavens of this miserable, wrteched world, there are Jews who struggled for the right to live, who in some way compensate ^{for their resistance} for all those horrid, nightmarish moments in Jewish history when Jews did not have the courage to stand erect and defend themselves and their people, as did King David,

as did King David, Ben K, 11/20/61

I found it difficult to understand or appreciate Avraham's fierce desire for self-dignity or self-defense. After all, neither my family nor I have ever been molested by ~~stom~~ troopers - none of us have ever been confronted with a situation ~~that~~ demanded resistance or death. I could not ^{fully} appreciate Avraham's frame of mind until four nights ago, Saturday night, when I was treated to a horrid spectacle in New York City. On this night, 300 British sailors were being entertained at ^RRoyal Navy Ball on Park Ave. More than 1,500 Jewish youngsters had gathered before the armory late in the evening to picket these sailors of HM Navy. They marched up and down in front of the ballroom bearing large placards which read: British pirates, Jew Killers are not wanted in New ^York.

Do you know why these boys and girls demonstrated? Do you know why they ~~curse~~ ^{picketed} and ~~spat at~~ ^{curse} these British sailors? These 300 men of war were on a courtesy trip from the ships Sheffield and Snipe - the two destroyers that rammed the Exodus 1947 and her 4400 Jewish refugees...New York, the capital of the world wherein rests the conscience of mankind, ^{allow the} ~~gives~~ a dance, a welcome home party to 300 pirates! ~~Can you~~ understand why these boys and girls

~~were so bitterly insulted, and gave vent to their passion in demonstr~~
~~ation.~~ ^{deathly} ~~determined to show the world they would not take this affront,~~
~~this latest installment of humiliation,~~ ^{burned down?}

~~You may be interested to know that they were dispersed by~~
~~squads of N.Y. policemen who charged them with prancing horses, who~~
~~shoved and knocked them down, who wielded billies and even blackjacks.~~

~~I myself witnessed a plainclothes officer of the law strike a~~
~~disabled Jewish veteran on the clutches with a blackjack. New York,~~
~~America, the land of the four freedoms,~~ ^{the delusion of bureaucratic tools.} ~~In face of this, would you~~
~~not be provoked? Imagine then, if you were daily confronted with~~
~~ruthlessness and barbaity how certain would be your provocation~~

You can understand why these boys & girls deathly sick of all the humiliation heaped upon their people, were determined to show the world they would not take this affront ~~lying down~~ this latest installment of humiliation, lying down?

I believe we are entering a new era in Jewish history - an era of courage, self-assertion, and self-respect - an era which began in the Battle of the Warsaw Ghetto, & carried over to the resistance movement of Palestine, & into the streets of N.Y. This new era of Jewish courage gives flesh and muscle to the ^{warning} Talmudiv ~~slapping~~

הַיּוֹדֵם יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל

He who comes to smite you, stand you up & smite him back!

In light of all this, let us understand that active resistance in Palestine has served a purpose. ① It has served as a catalyst, speeding up the Palestine reaction & ② it has given Jews everywhere the long-needed, long-awaited dignity & sense of self-respect. Let us not judge these, our brothers, rashly & blindly, but let us understand that they served a mission - but that they have completed, fulfilled their mission.

On this Y.K. day, let us pray that our fasting will give us ^(assembled here) a new attitude toward life - an attitude that is courageous yet profoundly spiritual, one that is ~~dignified~~ humble, yet one that evokes dignity in ourselves, ~~and~~ that urges us to proclaim with pride: 10/16 1978: I am a Jew, not the Jew of ghetto psychology, ~~but the Jew of~~ ^{as the Jew who worships force as an idol} molded in the east of the Maccabees, & armored with the faith in ^{his} people, a faith handed ^{down} by David, the King, & Bar Kochba ~~& the underground partisans of Europe & Israel.~~

This attitude, this is the highest purpose of the Day of Atonement. May YK continue not as a depressing or discomfiting ordeal but as an occasion for spiritual upliftment that will bring about an inward change in our life, for continued strength, ~~&~~ courage, & self-respect, for that healthy & dignified frame of mind that will enable us to usher in the New Year 5708 as a new Era in the history of our people.

We recite Kol Nidre and rightly ask for atonement for all the transgressions we have committed against the Lord. But we cannot rightly ~~ask~~ pronounce the Kol Nidre until we have asked forgiveness from our brothers whom we have judged rashly, and called vilely "murderers and traitors". We pray that the plaintive chant of Kol Nidre which expresses our deepest feelings and emotions, ~~as the appealing melody soars heavenward, it will~~ ^{help} ~~erase~~ put an end to the strife and tumult which has caused so much enmity, rancor, and division among us at these times when unity is so desperately needed.

On this Y.K. day ^{Let us}

~~We~~ pray that our fasting, ^{this day} whose purpose is not to bring ~~us discomfort~~ ^{give} will ~~bring~~ us a completely spiritual life, an exalted mood which will persist throughout the rest of the year to influence our thoughts and actions. ^{Let us} We pray that our repentance will lead to new insight and deeper happiness --- ~~that we will cast off burdens of a guilty conscience which estranges us from God and our fellowmen...~~ that we will dispel all hatreds from our hearts to feel free and reborn, to express the best within us... ~~and~~ ^{this}

is the highest purpose of the Day of Atonement. May Yom Kippur continue not as a depressing ~~and~~ ^{or} ~~and~~ discomforting ordeal but as an occasion for spiritual upliftment that will bring about an inward change in our life, ^{for continued strength & courage, & self} ~~and thus contribute to our true~~

~~happiness, AMEN~~ respect, for that healthy & dignified frame of mind that will enable us to usher in the new year 5708, a new Era in Jewish history.

-7

to resist & defend your human worth. The Talmud,
the very same Talmud which says that force is
idolatry, also says: |אָרױף אױפֿן פּאַס אױפֿן פּאַס אױפֿן פּאַס
HE WHO COMES TO SMITE YOU, STAND YOU UP & SMITE
HIM BACK!

- 1) American Jews have learned & applied this lesson ^{well} in dealing with the anti-Semite - and we applaud ourselves for having done so;
- 2) The Jews of Exodus 1947 & all Jewish DBs - have learned this lesson, and we are proud of their courage, their self-determination ~~and their will-to-kill.~~
- 3) The Jews of active resistance in Palestine have been ~~forced to~~ ^{learned} this lesson - can we not at least understand them? we must decry any terrorist activity

How can we hold them in scorn & derision as do the British - when in our hearts we know resistance has served a purpose. Perhaps it has completed, fulfilled its purpose - but we owe it to ourselves to recognize that it has served a purpose, that among other things it has given Jews everywhere the long-needed, long-awaited dignity & sense of self-respect. Not to encourage or welcome resistance, but only to understand it, understand why it has come about.

The rabbis say that the magnificent prayer of אָרױף אױפֿן פּאַס אױפֿן פּאַס אױפֿן פּאַס which we recite on אָרױף אױפֿן פּאַס אױפֿן פּאַס אױפֿן פּאַס has the power of forgiving the transgressions of man

against G-d, but

וְיָחַד לְפָנָיו וְיִשְׁתַּחֲוֶה וְיִתְפַּלֵּל וְיִשְׁתַּחֲוֶה וְיִתְפַּלֵּל

וְיִתְפַּלֵּל וְיִשְׁתַּחֲוֶה וְיִתְפַּלֵּל וְיִשְׁתַּחֲוֶה וְיִתְפַּלֵּל

But man does not have the power to forgive the transgressions man commits against his fellow man unless & until he himself begs forgiveness from his brother whom he has injured.

On this Yom Kippur day, the day of atonement & forgiveness, it is fitting we humbly beg pardon from our brothers whom we have judged rashly & vilely. If we can develop this attitude of understanding, of humility, of forgiveness - if we infuse this attitude into our everyday lives, then Yom Kippur 5708 shall become a glowing signpost leading to a new path, a ^{new world} ~~path~~ where ^{perhaps} strife, tumult ^{and} ~~and~~ ^{resistance} shall become just so many bad memories, where enmity, rancor, & bitterness shall be ~~just~~ so many fleeting visions of a ^{horrid} world gone-by.



INDIANAPOLIS
HEBREW
CONGREGATION

FOUNDED 1856

THE TEMPLE BULLETIN

September 28, 1959

BULLETIN NO. 2

ROSH HA-SHONO EVENING SERVICE

Friday, October 2, 1959

8:00 P.M.

SERMON

"WHAT IS A JEW?"

Rabbi Maurice Davis

ROSH HA-SHONO MORNING SERVICE

Saturday, October 3, 1959

10:00 A.M.

SERMON

"WHAT IS JUDAISM?"

Rabbi Maurice Davis

ROSH HA-SHONO CHILDREN'S SERVICE

Saturday, October 3, 1959

2:00 P.M.

From Where I Sit

by RABBI MAURICE DAVIS

Back at the old stand (or is it 'sit'?) after a summer which beggars description, planning for a year which beggars the imagination. By the way, it is not only the 'Jewish Year' that is about to begin. The year really begins for everyone in the fall.

No matter what the calendars may say, nothing actually changes on January 1, except a number on a page. In the fall of the year, however, everything begins to change, and start again. Schools begin, and the new television season, and football, and the symphony, and committees, and organizations - the whole works. In America, Rosh Ha-Shono is the real new year.

And planning for it, let me do what they do on Television as their Rosh Ha-Shono begins. Let me give you a preview of some of the coming events.

For our High Holy Day services, this year, I plan to continue my format of developing all of the sermons around one particular theme. The theme for this year is "Understanding Ourselves".

Before we can plan to do anything intelligently, there are certain questions that we must ask, and certain answers that we must find. The four sermons of Rosh Ha-Shono and Yom Kippur will be devoted to these questions; and these suggested definitions: WHAT IS A JEW?, WHAT IS JUDAISM?, WHAT IS REFORM JUDAISM?, and finally, WHAT ARE WE?

And if the answers don't answer enough, and if the definitions don't define enough well, we have a whole year to continue to search. It may well be that the search after the answers will be as meaningful as the answers themselves.

Levinthal/53

-Most important message of year: peace

-Korea truce; prelude to bigger war, or lead to world peace where all can live in security and joy?

-British chief rabbi, Brodie, asked all rabbis in empire devote at least one sermon to peace.

-Midrash (Bamidbar-Numbers Rabbah, Ch. 11, Sidrah Noso) on

YIVORECHICHO ADONIA ***VYOSEM LCHO SHALOM

כ' שמחת תורה: ה' יצאנו לדרך בלא שלום, בלא

שלום בברכות אנום שלום ב' שלום
without peace

- דבר שלום בלב ברכות משיחיים בלא

- כל אלו הם אלו יצאנו שלום שלום שלום הנביאים

nothing more was planted in the mouths of all human creatures other than peace. - universal yearning for peace

- יצאנו שלום שלום שלום בלב ברכות: אלו אלמתי, אלו אלו

ולכן את הכול

II. In times of war, must think of peace.

Deut. 20¹⁰

יצאנו שלום שלום שלום

- On RH must plant in our hearts yearning for peace.

הם: אלו שלום שלום שלום

work for it, plan for it

- INDIVID. PEACE MUST BE STRIVED FOR, BUT MOST IMPORTANT IS

הם: אלו שלום שלום שלום

GOVTS MUST STRIVE FOR PEACE

-Tragedy we're concentrating on individ. rather than on nations, govts

TWAMAN
STATEMENT
- Pressure 'em

Kant on standing armies

How can govt achieve peace? Then war?

אולי לפרוץ ל- פרט של פרט

- based on moral law - not force of arms, victory of war
- moral law applies to all (U.S. as well)

ערבן (Lieberman)

לעך = לטרנסקציא פרט

How could rabbi associate פרט with לעך, symbol of wickedness. Rabbi lived in time of Pax Romana, a cruel peace imposed by force לעך ד פרט

III Fitting to think of this on RTH (ben Rabiah 22?)

אשר עשה אלהים ביום השבת

God created world but did not finish

(to complete unfinished job) אשר לא יכלה אלהים לסיים

- FAULKNER (Miss College) man either ends it or completes it.

Another WW will end it - real peace will help complete it.

IV RTH commemorates creation (אשר עשה אלהים ביום השבת)

אשר עשה אלהים ביום השבת, ואלה הן המעשרות אשר עשה

אשר עשה אלהים ביום השבת, ואלה הן המעשרות אשר עשה

- each has own sphere of activity, that is way of natural harmony.

אשר עשה אלהים ביום השבת, ואלה הן המעשרות אשר עשה

[Job. He made his peace in the heavens

- we are all פרט in אשר עשה אלהים ביום השבת

- This is our task, influence govt to work for

אולי לפרוץ then

אשר עשה אלהים ביום השבת

7121002

September 10, 1951

TO: All Members of the Rabbinical Assembly
FROM: Rabbi Harry Halpern
Rabbinical Assembly Commission on the Seminary

The strength of a congregation is directly related to the members' awareness of their association with our national organizations - the Seminary, the United Synagogue and the Rabbinical Assembly.

The Seminary concretizes for them the ideal of Torah in its highest sense. The United Synagogue makes them aware of the need for raising standards of congregational life. The Rabbinical Assembly inspires them to look to us for spiritual authority and guidance.

It is therefore our duty to imbue our congregants assembled on the High Holy Days with a renewed sense of consecration to the cause of Torah. I therefore ask you to bear this in mind in the preparation of your sermons. The enclosed outlines prepared by several colleagues suggest ways of treating the subject.

Shana Tova greetings to you and yours.

SUGGESTED OUTLINE FOR SERMON ON SEMINARY

5712 - September 1951
by Rabbi Irwin I. Hyman
Temple Adath Yeshurun
Syracuse, New York

The Yearning for Immortality

Outline of Seminary Sermon for Yizkor

There lies in the breast of every one of us a deep yearning for immortality. As we recite the stirring prayer of Unsane Tokef, and review in our minds the pathetic tale of the life and death of its author, there is kindled even in the most callous heart a spark of hope that death will not end all, and that indeed, as the Bible says: "Thou wilt not permit me to see destruction".

An example of this profound confidence in some form of human indestructibility is to be seen in the last message which our late Professor Davidson ⁵, left: "To those who will study my books a hundred years hence I will be as much alive then as I was to those who studied them yesterday. So please do not mourn....Glorified be the spirit - the pure spirit".

I. Jacob's vision of ladder:

אין זה פי אם בית אלקים וזה שער השמים

"This is none other, but the house of God, and this is the gate of heaven."

He changed the name of the place from Luz to Beth El.

ויקרא את שם המקום ההוא בית אל ואולם לוז שם העיר לראשונה.

II. Legend of Luz

Legend invested Luz with miraculous powers, came to be regarded as a deathless city, symbol of immortality.

Sennacherib besieged it without success; nor was Nebuchadnezzar able to destroy it.

היא לוז שלא שלט בה מלאך המוות מעולם

cf. *Sefer 464* לבראשית רבה ס"ט, ז

Luz was also the name of a bone of the spinal column, reputed to be indestructible, and it is from this that the resurrection of the dead will take place. (See Midrash Leviticus Rabba 18,1)

From time immemorial, peoples and individuals yearned to achieve some form of deathlessness, and they attempted to gain it by material means. The lengths they went to, and the means they used, are vividly described in such recent books as the "The Egyptian".

1. The building of huge pyramids to perpetuate the memory of deceased potentates.
2. Embalming of the dead.
3. Erection of statues to preserve the memory of great men of the past.
4. Inscriptions invoking the exploits and glories of these great men. This is especially striking when visiting the cities of Western Europe, such as Paris and London.
5. Ponce de Leon who thought he had discovered the Fountain of Youth.

All looked for a Luz, but in vain. Their purpose was to be the instruments for becoming immortal, but they crumble into dust as soon as touched, and these memorials are ultimately devoured by the relentless tooth of time.

III. None of these means insures true immortality. Jacob issued a protest against this sort of ^{עבודה זרה} these ways of trying to realize eternity.

וִיקרא אֶת־הַמָּקוֹם הַהוּא בַּיַּת אֱלֹהִים

Jacob called that place, that Luz, where eternity truly can be achieved- ^{אל} ^{אל} the House of God.

בַּיַּת אֱלֹהִים

It is only the House of God that can truly perpetuate a people. He to whom the House of God is the great ideal in life, and who gives of himself for its cause, thereby immortalizes himself. "For as we identify ourselves with an eternal people we too take on the aspect of eternity".

וְאַחַם הַדְּבָקִים בַּד' חַיִּים כּוֹלְכֵם הַיּוֹם

"Ye who cleave unto the Lord, are all alive today".

The Jewish people have survived not because of any monuments or pyramids or statues, but because they have ever zealously guarded in every generation the integrity of the Beth El, and have identified their lives with that of the Synagogue and the life of the spirit.

IV. A reliance on external means alone for the achievement of immortality leads to the loss of respect for the continuing tradition.

הַזְקֵנִים שָׂבָא מֵהַ עוֹשֵׂינָם לָהֶם? כִּיּוֹן שָׂהֵם זְקֵנִים הַרְבֵּה

מִזְבֵּיאֵינָם אֲחֵם מִחוּץ לַחֹמָה וְהֵם מֵחַיִּים (שם)

In order to attain true deathlessness, it is necessary to have a connecting link, a binding of one generation to another. Our ideal of true immortality is

בְּנֵינֵנוּ וּבְזֵקֵנֵינוּ

A well-trained generation will not regard the ways of the elders as outworn, and will not regard them as מחוץ לחומה but will cull from the past what is applicable to the present, and thus assure a common future for our people.

The organizations clustered around the Jewish Theological Seminary aim to retain this sense of continuity.

"Progressive Conservatism" - i.e. religious advance without loss of traditional Jewish values, and without estrangement from the historical consciousness of the House of Israel.

This is the Luz, the elusive Luz that people have sought, this is the indestructible backbone that can invest a people with true immortality.

V. Even as individuals cannot be sufficient unto themselves, so too congregations must unite the common spiritual good, joining their experiences and their vision for mutual good. Hence the United Synagogue with its 400 affiliates.

The Seminary represents our faith in Jewish indestructibility, transmitted from age to age, from Moses, standing before the burning bush (והמנה איננו אכל) through the great teachers that adorn its faculty today: it is the repository of our heritage, the assurance that our spiritual treasures will be transmitted to generations yet to come.

SUGGESTED OUTLINE FOR SERMON ON SEMINARY

5712 - September 1951
by Rabbi Reuben Slonim
McCauld Street Synagogue
Toronto, Canada

1. The Akeda symbolizes the state of mind of the true idealist who stands ready to sacrifice for his ideals. For our religion consists of that to which we are committed. כלב ונפש . That such sacrifices are never in vain and strengthen the spritual foundations of the world is expressed in the Yalkut Shimini

לא אבא אלא ללמוד
אין אנו צריכים להקדיש

Positive action and self-discipline alone can avert collapse of civilization.

חשובה תפלה/צדקה מעבירין את רוע הגזירה

2. The world is in a state of anxiety because the forces of evil are determined while we who stand for democracy are only parlor idealists.
 - a) We failed to develop a fighting faith in democracy because we want freedom and refuse to offer the sacrificial action needed.
 - b) We are more against communism than for democracy. Witness group tensions, low standard of living of masses in our midst.
 - c) We did not counter ephemeral promises of Communists in Far East with definite economic liberation for peasants and relief from starvation.
3. The family is weak because parents have abdicated their role as educators (אבי מורי וכו') to school and synagogue. Task of being a parent requires constant alertness and sacrifice of selfish interest in behalf of parents.
4. We live our Judaism superficially failing to realize that an easy going undisciplined and unprincipled religious system is no religion. Judaism has not failed us. We have failed Judaism. We get out of Jewish life what we invest in it in term of personal commitment.
5. There are those who say that Judaism has no future in Canada and in the U.S. because of assimilation and indifference. They are wrong. If we had a hard core of thoroughly committed Jews we would prove that Judaism which has been able to survive Crusades, Inquisitions and relentless persecutions can surely thrive in free democratic lands.
6. We need a program of action for Torah. Such a program is already in force and it is proving its effects:

- a) Recruiting and training leaders.
- b) Promoting scholarship (Faculty and Research Fellows)
- c) Teaching respect for Judaism to millions (Eternal Light)
- d) Uniting leaders of all faiths in a zealous devotion to ideals of democracy (Institute for Religious and Social Studies)
- e) Torah will sustain us if we uphold it.

המכון החדש לאמריקאניסטי



SUGGESTED OUTLINE FOR SERMON ON SEMINARY

5712 - September 1951
by Rabbi Jacob Agus
Congregation Beth El
Baltimore, Maryland

1. During the past year, we heard frequently the expression, "saving face". It seems that to the Oriental mind, "face" is more important than life itself. For the sake of "face", the lives of millions may be sacrificed to the Moloch of war. Cities may be razed, souls may be blighted -- but, "face" must be saved at all costs.
2. It may well be characteristic ~~and~~ ^{of} Orientals, but it is certainly not monopolized by them. Our life is frequently marred by the same distorted sense of values. In personal life, putting on a fine appearance; in public life, the truth is disregarded, with the art of politics consisting in building faces -- evil faces of the opponents, angelic faces of their own group. A new art has arisen in our midst, an art not of good living or righteous living, but of building up the appearance of it -- the art of "public relations." In Jewish life, don't we find a vast portion of our energies devoted to this art of "public relations" instead of the art of good living as in former days?
3. A sculptor, asked to make statues of Hollywood heroes, made a figure of the actor, holding a mask in his hand. The mask represents the face he presents to the public. Naturally, the sculptor was not commissioned to continue with his work. Yet, it is not Hollywood only, but all of us who find ourselves driven by this impulse to build faces -- neglecting what lies behind it. Some of us even build beautiful synagogues as facades for some one else to see and to admire.
4. Yet, we Jewish people should never yield to this human temptation, for the very first words that trembled on our lips, when we entered the stage of history were intended to rebuke this human tendency of substituting a face for the soul.

The pagans made an image of God -- for convenience sake. By worshipping the image of stone -- they could forget about the God who dwells in the human heart.

It is no longer fashionable to worship images of God; so, now, we make images of ourselves, and summon all our energies to the task of putting on a good show -- making a fine face.
5. On Rosh Hashono and Yom Kippur, we pray for the fulfillment of the prophecy of Isaiah, *וְחָסִיר דָּ אִם חַלּוּם, חַלּוּם חַלּוּם עַל כִּנּוּי כָּל הַשָּׁמַיִם*. Not face, but conscience; not appearance, but substance -- not the things that strike the eye, but the spiritual reality is what matters.
6. All through the ages, the "face" that Jewish people presented to the world was a most unimpressive one. Yet, of all the nations of the ancient world, we alone lived to produce fresh fruits in every epoch of history. To be a Jew is to recognize that things of the spirit are of greater moment than any of the goods that people pile up to make an impression.

Isaac and Ishmael, looking at Mount Moriah -- the one sees desolation, the other, the glory of God For our riches are of the spirit.

7. I call your attention to the spiritual reality of our movement, that is centered in the Seminary. It is not much, if you are impressed only with causes that can be seen with the eyes or felt with the hands. Concerned not with putting up faces -- but with building the spiritual reality in which alone we live and move and have our being.

(Here expound on the significance of the work of the Seminary, United Synagogue and Rabbincial Assembly)



YOM KIPPUR

Responsibility

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

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

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

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

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

Situation today is approaching description of Is 24:4 Et.

For פָּרַקְוּ אֶת־אֲרָצָהּ read אֶת־אֶרֶץ - Heaven with earth.

Prophet mentions two dreads

A) Physical destruction of masses.

B) Deterioration of remnant

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

V2 (OR V6) אֶת־אֶרֶץ יִשְׂרָאֵל implies quiet on part of led as well as leader.

Responsibility involves

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

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

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

(Repeat V2 כְּדֹנֵי הַכֶּסֶף

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

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

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

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

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

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

Ray of hope

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

ואיך תרומות יהטו - תנחומא על משפטים

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

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

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

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

Kiddushin 40:B כבוד אדם ורעהו

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

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

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

כבוד אדם ורעהו is both A) and B)

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

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

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

אנשים ואנשים חתומים



INFORMAL OUTLINE OF HIGH HOLIDAY MATERIAL PRESENTED BY DOCTOR
SIMON GREENBERG

ROSH HASHANAH #1

God's Unfinished Work

I The prayer קיום הרה עולם represents Rosh Hashanah as the birthday of the world. The idea of judgement is related to the celebration of a birthday. Today we recall God's command to Adam to fill the universe and conquer it. We report back how we have fulfilled that command. We have indeed populated the world in large numbers and man is truly becoming the dominant animal from the biological standpoint.

III This is but part---dominion is not the whole task. God commanded that we complete the work. This is found in the rabbinic comment on the verse---

Rabbis say: אשר ברא אלהים לעשות; לעשות: ללמד
שעדין יש מלאכה אחרת

(See Y. Shimoni on the verse).

i) Yan - fallen, Sin
Niebuhr - Calvin
Grace
- Sin (Himelung)

This is an idea basic to Judaism that man is the partner of God in the work of creation (Although some rabbis felt that we had to await either Sinai, or the completion of the Temple or the Messiah). Many indeed were the worlds left for the Jew to conquer. תורה על מדרש תנאים, v cites the dialogue between Rabbi Akibah and Turnus Rufus as to what lies within the power of man.

There is a statement אמילו אדם צריך תקון רבה, X that We may compare the pagan deification of nature to the Jewish concept of man being empowered by God to perfect the universe.

אין אדם יכול
לעשות

Much needed is the unfinished work yet in life. It lies within the realm of:

II - Man has
power to perfect his
world even in democ.

- 1) Home life
- 2) Intellectual perfection
- 3) Character and ethical development---concept of education as a life-long process.

a) Bryan - Great Eden
Great faith

b) process - of
chose deconformity

All of us can help to make the world a better place and prepare for the מלכות שמים. There is also much unfinished work within our own ranks---Zionism.

c) local
self-realization
in community

We can either see the world as finished with no responsibility for us or else determine to be God's partners in its completion.

* * * * *

- 1) synagogue
- 2) world politics
- 3) family life
- 4) intellectual

High Priest

bokser (Yom Hadin: the rabbis are under judgment)

LITURGY: al chet shechatnu BIFLILUS (rabbis: hasty condemnation; judgment)

-we, like god, sit in judgment; MIKOM HAMISHPAT SHUM HARESHAH

we condone what is wrong (superficial, don't discover deep & real forces of wrong in personal life); we miscarry justice by hasty condemnation

-The sin of McCarthyism (may touch on genuine evil) is sin of FLILUS, tipping of scales unduly

B- DISMISSING WORLD (see only evil, irrationality, total condemnation, despair over U.N. --Amer Legion chief speech)

-failure to see more people have gained freedom than in any other time (India, Pakistan, Indonesia, Burma, Israel), Korea (may halt world crisis)

-even Republicans isolationists are now internationalists

-racial segregation eliminated in army

-strong reaction to bookburning

C - PERSONAL FLILUS (hasty judgment, condemnation) personal sense of guilt, people condemn selves w. undue severity; don't judge selves sympathetically (Lucy Freeman, Fight Against Eears)

-we ask God to judge sympathetically, why not selves?)

V'CHARBOH BO YERUSHALAYIM SHEASU BO DIN TORAH - over stress on law, too-great-severity; /God judged by law alone, if mortal judges judged by law alone, world would not endure; God had to move over from seat of law and judge on seat of mercy.

Personal person is one whose case not yet thoroughly investigated

bokser

A - PIYUT IN SECOND DAY RH'S LITURGY OF SHACHARIS

We are assembled in the day of battle gathered to fight enemy within;

-RH normally called Yom Hadin, Yom Truah--why Yom Krav? Day of Battle? Rally for war. What kind of war? We know of germ war, ideological war, cold-hot war, guerilla war; we participated in all kinds of war, hopes of each were illusive

--THIS IS ONE WAR MAN MUST WAGE: TO FIGHT AGAINST ENEMY WITHIN SELF

-Against NATIONAL ENEMIES we are sensitized, alarmed to enemies within gates: Communism

REAL ENEMY: corruption in high places, unholy alliance of politics and crime; intimidation of unorthodox ideas--symbols of enemies within.

PERSONAL ENEMY: personal problems usually explained away in terms of external facts: environment caused me to do this, to be this

--MAN'S GREATEST ENEMY WITHIN SELF - INABILITY TO ACCEPT SELF

~~XX~~ (FIVE FEET SHORT MAN; KILLED FAMILY, INSECURITY)

-FIRST INSTALLMENT "THIS I BELIEVE" - first great problem is to accept self utilizing his energies despite his limitations

-JEWS (external; Haman, Pharaoh, Apion, Hitler, Stalin) enemies, yet ultimately what Jewish life will be will depend on what we ourselves do. (Turkey, ac. to Toynbee, on brink of disaster, saved self by own efforts). We have unlimited freedom here.

RUC NIDOLE

- 1 - MELODY - MIDDLE 700 - 12 CENT. AGO - OUTLASTED SYMPHONY
- 2 - ENDURED ^{NOT} BECAUSE MELODY; BECAUSE IDEA
- 3 - IN ANCIENT TIMES RASH VOWS MADE - FORMULA ANNULS - ERASES CONSCIENCE
- 4 - SOME SAY OUTMODED - ^{SOME ASK} ~~WHY NOT~~; REPLACE
- DESPITE CRITICISM HAS SURVIVED, REVERED
- SUPERFICIALLY OBSOLETE; ACTUALLY ~~PROFOUND~~ ^{NOT} MEANING & OUTDATED & RELEVANT
- 5 - KN TELLS WORD IS SACRED - RETRACTED ONLY IN SYNAGOGUE, ON HOLIEST DAY, & ASKING GOD IN PRAYER
SACREDNESS OF WORD - UNIVERSALLY TRUE
- OBVIOUS? TODAY WORDS INEXHAUSTIBLE: RADIO ^{TV}/PAPERS, BOWLS & WE MINIMIZE (^{RARE OCCASIONS} TALKS THRU HAT, HOT AIR) TAKE FOR GRANTED VULGARIZATION (^{EVEN POLITICS} ADLAI ON THE: should need his own ^{with a few} speech)
- 7 - WORDS FUNDAMENTAL TO CIVILIZATION (NOT SIMPLY AS PROPAGANDA) VOICE OF AMERICA - NOT IN DESPERATE USES) BUT IN LARGER HISTORICAL SENSE
- 8 - HOW MANY REALIZE WORDS (PRECISE FORMULATION, SOUND) CHANGED HISTORY - FIVE GROUPS by Jews, incidentally:
 - a) 1,300 yrs. ^{before} ~~ago~~ - MOSES - 10 sets of words - TC - ethics - ^{revel}
 - b) ^{over} Millenia ago - JESUS - OT Sermon on Mount - XTY - millions
 - c) 19th Cent. - MARX - MANIFESTO - ECON. DETERMINISM - ^{PRODUCT. DISTRIB.} } EAST - WEST
 - d) 4th Epoch - FREUD - words on SUBCONS, CITED, REPRESSION - PSYCHO; ^{new} HORIZONS
 - e) 5th " - EINSTEIN - SIMPLE FORMULA - RELATIVITY - 3rd Peter Equation - ATOM
- 5 EPOCHS (RELIGION, ECON. THEORY, PSYCH & SCIENCE) - WORDS PRECISE CARE
- 7) OUR ABUSE OF WORDS SOURCE MISUNDERSTANDING (MAN - NATION)
- KN Sacred Emphasis doesn't hold today:
business - "up-narcosis" - sly pride, false gain, pretty fortunes

FAUSE PROMISES - EVASIONS, ELUSIONS - MARKET PERSONALITIES - ADMIRE FRANKLIN
- Level of Sacredness or binding
- KN: חִיּוּתִי פַּאָר פֿוּן אַ זַיִד, אַזאַן אַלס אַ פֿאַר אַ פֿאַר אַ פֿאַר אַ פֿאַר
DIRECT CONFRONTATION - MAN ASKS - MAN FORGIVES - NO FANCY FORMULA
- CATASTROPHES OF HISTORY LINKED W. ABUSE OF WORDS

[HITLER; HITLER - STALIN; STALIN - ALLIES] [JEWS IN ISRAEL - DECLARATIONS]
- Diplomacy lessons of deceit falsehood [FALIBUSTER MEANS "PIRATE"]
- National politics [McCarthy victory [ends-means] Stevenson [Vermont woman]
EISENHOWER REPUTATION; NIXON TRUTH STATEMENT
DON'T KNOW WHAT I THINK UNTIL I HEAR MYSELF SAY IT]

- But private life public life
No double standards: PRIVATE LIFE - PUBLIC LIFE
No right to expect national, international honesty if we don't
practice personal

JOHN MILTON WHOSE MENTAL LIFE A DISCIPLINE TO
ACHIEVE GREAT POEMS WHICH IN HIS YOUTH HE OUTLIVED
IN HIS IMAGINATION - SO MUST WE DEVELOP A
DISCIPLINE OF WORD HONESTY, INTEGRITY TO ACHIEVE A
LIFE WHICH HAS WHOLENESS, ENDURABLE AS POEM

KN message

1- FASTING - what is its meaning? a) Diet? b) Refrain from food?

2- Poses basic problem: relation BODY-SOUL, MATTER-SPIRIT

3- ~~Two exponents of extreme view~~ Our attitude toward this determines kind of lives we lead:

a) Catholic Church: negates body, matter ^{universe} inherently evil
[renunciation, asceticism, monasticism (monks, nuns, monasteries, cloisters)] ^{retire from} life

b) Marxist dogma: negates spiritual aspect; all of life resolves itself in matter; social life means rearrangement of matter - soul is afterthought

4- Practical effect of attitudes in non-religious:

a) Artist, writer retire [Richard Wright - ex-Communist] - mysticism {Commune w. pure spirit}

b) Businessmen - no concern for spiritual-intellectual pursuits - accumulation of matter
Topic
Capitalists greatest exponents of Marxist program

- Historical antecedents in literary-philosophical attitudes

a) ROSSETTI (1800's) - rejected social interests (social, polit, relig) in Vict lit - simply wanted to make beautiful things in an ugly world

b) RUSKIN (Wm. Morris) remake world so that (circumstances) are things that man makes might be beautiful (material circumstances alter all)

- What is Jewish attitude?

a) in PIRENS: 7 INE PRO BY 2 7 10 10 10 10 10

b) no inherent evils - BOTH EQUALLY & POTENTIALLY DIVINE

c) OBJECT OF JEW. RELIG WHOLE PERSONALITY -

d) Best Torah tradition teaches RESTRAINT OF SENSES - NOT REPUDIATION - $\frac{1}{2}$ $\frac{1}{3}$ $\frac{1}{4}$ $\frac{1}{5}$ $\frac{1}{6}$ $\frac{1}{7}$ $\frac{1}{8}$ $\frac{1}{9}$ $\frac{1}{10}$
e) FAST - AS OTHER SYMBOLS - IS GUIDE TO BODILY LIFE IN SPIRITUAL WAY.

7) ORGANS ARE INSTRUMENTS FOR SIN-RITINGS; HANDS (GOOD - EVIL); MOUTH (TRUTH - FALSE); EYES (SAVE EVIL - OR LOOK GOOD); TEST OF SPIRIT LIFE IS NOT REPUDIATION (LIKE CATHOLIC DIVORCE MARRIAGE) BUT HOW SPIRIT AIMS TO ELEVATE BODY. THIS IS HIGHER SPIRITUAL GOAL [ACHIEVE IN FREEDOM OR TOTALITY]

8) MEDRASIT - TORAH REFUSED TO ANGELS BECAUSE NO BODY TEMPTATIONS
NO MARRIAGE - NO CATH

9) SALVATION OF SOUL IS IN PURIFICATION OF BODY - TRADITION HUMAN SOCIETY SALVATION WHEN FOUNDED ON SPIRIT GOALS (JUSTICE, HONESTY)

10) $\frac{1}{2}$ TEACHERS FOCUS EYES ON EARTH RATHER THAN HEAVEN (GOOD WILL)

11) IN ALGEBRA - KINGDOM OF HEAVEN ALWAYS ON EARTH
REDEEM EARTH & FLESH FOR GODLY AIMS

12) MEDRASIT: GOD LIVED WITH MAN, SUCCESSIVE SIN, MISUSE OF POWERS, IMBALANCE OF POTENTIALITIES GOD RETURNED TO HEAVEN - OUR JOB BRING BACK DIVINE SPIRIT TO MAN & SOCIETY

13) WE THINK WE BEGIN BY BUILDING TEMPLES - REAL ESTATE HILLARY: CLEANSE WHAT BEAUTIFY, BUT TEMPLE OF SOUL?

14) REAL ESTATE: MOSES - BROKEN TABLETS - OLD TC ON NEW (BASIC SPIRIT OF OLD ENGRAVED IN NEW)

- THIS - OUR MISSION OF SPIRIT, MORAL, INTELL. EVOLUTION - IS WHAT FASTING REMINDS

ISAIAH p13 (2721 265)

a) What is the meaning of FASTING & RITUAL OF YOM KIPPUR?

- wear kittel
- 1731 E - Vows
- kCh fr - Confession, atonement, repentance

IT APPEARS

THERE IS SOMETHING REMOTE AND ASCETIC ABOUT THESE PRACTICES. | SEEM MORE RELATED TO DISTANT PAST, TO WAY OF LIFE OF NOMADIC PEOPLE, RATHER THAN TO 20TH CENT. & ITS EMPHASIS ON ROBUST ENJOYMENT OF LIFE.

- YET WHY DOES YK HOLD SUCH POWER TODAY?

2) NORMALLY WE SHOULD REJECT OR RESIST THE IDEA OR PRACTICES ASSOC. W. 77212 & self-affliction

a) MODERN MAN STILL CLINGS TO "IDEA OF PROGRESS" - PERFECTIBILITY OF MAN; CONFESSION OF "IMPERFECTIONS" SEEMS CONTRADICTORY

b) AMERICAN WAY OF LIFE BASED ON "SELF-CONFIDENCE" OPTIMISM - WE DON'T "CRY OVER SPILT MILK"; SIN & ATONEMENT NOT NATURAL. ASSOCIATE WITH

c) AS JEWS, WE FIND ~~UNACCEPTABLE~~ "KAM" - IDEA OF "ORIGINAL SIN" & ITS HEAVY GUILT

3) ~~THESE~~ I believe ~~IF~~ WE CAN SEE THESE ARE NOT TRUE CONTRADICTIONS, AND WE CAN UNDERSTAND WHY YK & 77212 HOLDS SUCH POWER IF WE LOOK BECOME AWARE OF THE UNDERLYING NATURE OF THESE RITES, PARTICULARLY THAT OF FASTING.

WHY THEIR EMPHASIS ON SELF-DENIAL?

4) WHAT IS THE NATURE AND PURPOSE OF THESE RITES? ASCETIC

a) כלי תבן - ^{LISTS} ^{on} ^{YK} it is forbidden ^{to eat} ² & drink, wash, anoint the body w. oil, cut hair & nails, etc.

- תבן lists FIVE AFFLICTIONS

- THESE CORRESPOND TO FIVE HUMAN SENSES

- תבן asserts that IN AFFLICITING OURSELVES IN THIS MANNER, WE IN FACT ABANDONING OUR BASIC PHYSICAL FUNCTIONS - אדר תבן, IN DOING SO WE BECOME LIKE ANGELS - PURE SPIRITUALITY

I wonder

b) IS THIS WHAT OUR TRADITION IS REALLY SAYING - THAT WE CAN BECOME ANGELS ON YK?

→ DOES NOT OUR TRADITION INSIST THAT

גוף ונפש שוים זה לזה שכל גוף אדם

THAT BODY IS AS IMPORTANT AS SPIRIT - THIS BALANCE IS VITAL TO HEALTHY PERSON?

c) Actually, our תבן DOES NOT CONTRADICT THIS, BUT SEEMS TO BE ^{ASSESSING} ~~MAKING~~ THE FOLLOWING BASIC TRUTH CONCERNING THE RELATION OF THE PHYSICAL SENSES TO SPIRITUAL LIFE: ANIMAL NATURE

I - WE POSSESS FIVE SENSES:

TOUCH
SIGHT
SMELL
TASTE
HEAR

- ALL THAT WE KNOW ABOUT THE WORLD; WE KNOW THRU THESE SENSES.

II - SOME PSYCHOLOGISTS ARRANGE THESE SENSES IN THIS ORDER OF IMPORTANCE. THEY PLACE "SENSE OF TOUCH" AT THE TOP OF THE LIST, CONSIDERING IT ONE OF OUR PRIMARY SENSES.

- THEY ARGUE THIS WAY: "HOW DO YOU KNOW THAT THIS PULPIT EXISTS - IS REAL?"

- "YOU SEE IT?" BUT "SIGHT" IS NOT RELIABLE - ^{WE} ~~IT~~
IT COULD BE A MIRAGE; BAD VISION - YOU MIGHT SEE DO

BUT IF YOU COME HERE AND TAKE HOLD OF IT, TOUCH IT, GRASP IT - YOU KNOW IT IS REAL. (3)

SIGHT CAN TRICK YOU; SMELL - TASTE - & CERTAINLY HEARING CAN DECEIVE YOU

BUT NOT GRASPING: IT IS THRU THIS PARTICULAR SENSE THAT WE MOST RELIABLY COME TO KNOW THE WORLD ABOUT US - FROM CHILDHOOD ON.

III - IF THIS IS TRUE, ~~WHAT IS THE MEANING OF THIS?~~ ^{STATEMENT?} AND WHAT ^{RELEVANCE} HAS ~~IT~~ ^{IT IS} ~~TO DO WITH~~ ^{FASTING} ON YK?

- ~~IT~~ MEANS THIS: IF WE KNOW THE WORLD PRIMARILY, MOST DIRECTLY THRU GRASPING, WE KNOW THE WORLD THRU THINGS, BECAUSE WHAT CAN BE GRASPED IS A THING

~~AND, FURTHER, WHAT IS A THING CAN BE OWNED~~

IV - THIS THEN IS WHAT YK & ITS RITUALS TELL US:

- ALL THRU THE YEAR GONE BY, INDEED, ALL THRU OUR LIVES, WE LIVE BY OUR PHYSICAL SENSES, AND WE ARE GREATLY CONCERNED TO SATISFY THESE SENSES

- AND TO LIVE & TO SATISFY ^{OURSELVES}, WE FIND IT NECESSARY TO REDUCE ALL ABOUT US TO THINGS - PERSONS, INSTITUTIONS,

- THINK ABOUT YOURSELF FOR A MOMENT & WHAT DO YOU CONSIDER MOST IMPORTANT IN YOUR LIFE? SUCCESS, ISN'T IT? (ISN'T THAT WHAT MOST PEOPLE STRIVE FOR? ISN'T THAT WHAT THIS PAST YEAR WAS DEVOTED TO SUCCESS IN BUSINESS? IN CAREERS? ^{RA. YK, DEC 12 - new Cadillac, Cash, Profit, Bill, Jew (no sense to wear. can}

HOW DO YOU MEASURE SUCCESS - YOUR OWN & OTHERS? ^{DIRE MINI CAR} BY ^{THEIR} ~~THEIR~~ THINGS - BY ~~THEIR~~ POSSESSIONS - ~~THEIR~~ HOME, CLOTHES, REAL ESTATE, DEEP FREEZERS, STATUS & BONDS

- NEXT TO SUCCESS, WHAT IS MOST IMPORTANT TO YOU? (4)

SOCIAL RELATIONS: How do you think of your friends?

Do you value them in terms of ^{qualitatively} themselves - or quantitatively (with all their eccentricities, unpredictable or sheer)?
WHAT CAN THEY DO FOR ME? FOR SOCIAL PRESTIGE
FOR PERSONAL GAIN

BUSINESS: Are men merely "contacts" or "leads" (golf contract)
Are employees merely "help", "hired hands"?

RELIGIOUS LIFE: How do you think of the Synagogue?
Does it impress you because of its SIZE
NUMBER OF MEMBERS? ITS BUDGET? ^{impact on lives} ^{OR SCHOLARSHIP}

~~DOES ITS RABBI IMPRESS YOU BECAUSE OF SALARY?~~
~~SIZE OF AUDIENCE? NUMBER OF HONORARY DEGREES?~~

CULTURAL LIFE: Do you read a book because it's a bestseller - and has made lots of money?
Do you buy a record because it has sold well?
Do you purchase a painting because it has a high purchase price?

- IF YOU ANSWER YOURSELF IN THE AFFIRMATIVE, THEN YOU REALIZE THAT (IN THE PHRASE OF ERIC FROMM) MOST OF US ARE HOARDERS. WE FIND SECURITY IN THE QUANTITATIVE ASPECT OF LIFE. WE BELIEVE THAT THE OBJECT OF LIVING & THE SOLUTION TO LIFE'S PROBLEMS IS FOUND IN ACCUMULATING OBJECTS, IN BUILDING A PROTECTIVE WALL OF THINGS AROUND OURSELVES (COLLYER BROS.)

- ALLIED WITH THE HOARDING MENTALITY IS THE MARKETING MENTALITY. NOT ALONE DO WE MEASURE SUCCESS BY THE AMOUNT OF THINGS WE COLLECT, BUT WE COME TO SEE PEOPLE AS COMMODITIES - WE "SELL OURSELVES" ON THE LABOR MARKET

- KRONENBERGER NOVEL (LEFT, RIGHT & LEFT) - TYCOON COLLECTED ART, BOOKS, ANTIQUES, CARS, CLOTHES - COLLECTED PEOPLE

WRONG ~~FERRINE~~ ABOUT REDUCING (5)
LIFE TO THINGS?

IT IS WRONG BECAUSE THIS RUNS COUNTER TO EVERYTHING JUDAISM & YK STAND FOR; ^{Further} THIS TENDENCY CONTRADICTS THE ENTIRE UPWARD MOVEMENT OF HUMAN DEVELOPMENT & SPIRITUAL PROGRESS.

ERNEST CASSIRER ("LANGUAGE & MYTH") DESCRIBING THE EVOLUTION OF MAN FROM A PRIMITIVE TO A CIVILIZED PERSON, POINTS OUT THAT A PRIMITIVE SAVAGE HAD LOWER ~~MENTAL~~ ACTIVITY AN UNDEVELOPED BRAIN } AND THEREFORE COULD NOT CONCEIVE OF AN ABSTRACT IDEA. HE WAS CAPABLE OF UNDERSTANDING INVISIBLE FORCES ONLY THRU VISIBLE OBJECTS. (STORM GODS, RAIN GODS, SUN GOD, FERTILITY GOD) FAMILY THRU CLAN TOTEMS; ~~MAKES TO DRIVE OFF EVIL DEMONS~~

PRIMITIVE WAS SLAVE TO HIS PHYSICAL SENSES

RELIGION MARKED THE ^{FIRST MAJOR} ~~NEXT~~ STAGE UPWARD FROM PRIMITIVE TO CIVILIZED MAN. RELIGION BEGAN WITH PROHIBITION AGAINST IMAGES

~~ABRAHAM'S FIRST ACT WAS TO DESTROY PHYSICAL IDOLS~~

TEN COMMANDMENTS: THOU SHALT NOT MAKE ANY GRAVEN IMAGES

THE DEVELOPMENT OF THE SPIRITUAL IDEA OF GOD - JUDAISM'S ESTABLISHING OF ETHICAL MONOTHEISM - WAS, IN FACT, THE RENOUNCING BY THE ISRAELITES OF THE PRIMITIVE ^{Religious} PRACTICE ENGAGED IN BY ALL THE PEOPLES IN THE ANCIENT WORLD - THAT OF GRATIFYING THEIR PHYSICAL SENSES THRU THE USE OF THINGS.

THIS REVOLUTION OPENED A NEW TREND OF SPIRITUALITY THRU DEVELOPMENT OF INTELLECT, CONCEPTIONS, MEMORIES, REFLECTIONS, DEDUCTIONS

THIS ASSERTED OMNIPOTENCE OF THOUGHTS - emancipated man from lower levels of life concerned only with satisfy physical needs, moved from level of myth & totems to abstract thinking - and LANGUAGE - intellectual communication

6

THIS WAS MOST IMPORTANT STEP ON WAY
TO BECOMING HUMAN - TOWARD A "PRODUCTIVE"
PERSONALITY } BECOMING CREATIVE

THIS PROGRESS IN SPIRITUALITY GAVE MAN
SELF-CONFIDENCE IN HIS OWN POWERS & CAPACITIES,
HE FELT PROUD & UPLIFTED BY EACH STEP IN THIS PROGRESS
IN HIS REASON & IMAGINATION; WITH THESE
RATIONAL POWERS HE COULD CHANGE HIS SITUATION;
HE COULD BUILD A MATURE, HEALTHY SOCIETY

HE CEASED TO BE A PASSIVE FIGURE MOVED
BY EXTERNALS, FRIGHTENED BY IDOLS WHICH
HE MADE & GATHERED WITH HIS OWN HANDS.

VI - WE ^{NORMALLY} DO NOT REALIZE IT, BUT ON YK WE
RELIVE THIS ENTIRE CYCLE OF HUMAN EVOLUTION
& PROGRESS.

WE BECOME AWARE ^{clearly of our} ~~WE ARE~~ HUMAN BEINGS, ^{NATURES} AND ^{THAT} AS SUCH WE NEVER
ENTIRELY SHAKE OFF OUR PRIMITIVE PAST (JUST AS
BEING ADULTS WE NEVER ENTIRELY GET RID OF CHILDLIKE HABITS)
- BEING HUMAN, WE REVERT CONSTANTLY TO PRIMITIVE
^{LEVEL OF} SATISFYING OUR PHYSICAL SENSES.

- UNIV. OF WISCONSIN PSYCH. CLASS ESTIMATED THAT
AVERAGE PERSON (MAN) OF 70 YRS HAS SPENT

- 20 YRS WORKING
- 20 YRS. SLEEPING
- 7 YRS TAKING IN MOVIES & OTHER AMUSEMENTS
- 7 YRS WALKING & OUTDOOR SPORTS
- 5 YRS SHAVING & DRESSING
- 3 YRS WAITING FOR SOMEONE TO ARRIVE
- 2 1/2 YRS EATING
- 2 1/2 YRS SMOKING & CHEWING GUM
- 2 YRS PLAYING CARDS & OTHER GAMES
- 1 YR ON THE TELEPHONE.

YK TAKES INTO ACCOUNT OUR PRIMITIVE PAST, BUT MORE IMPORTANT, STRESSES THE REVOLUTION OF THE SPIRIT WE HAVE UNDERGONE WHICH EMANCIPATED US INTO CIVILIZATION.

- AND THAT IS THE PURPOSE OF OUR FASTING, WE GIVE OURSELVES TRUE SPIRITUAL PERSPECTIVE - TRUE HUMAN PERSPECTIVE. WE CORRECT OUR CONFUSIONS & TEMPTATIONS. WE HALT OUR BACK SLIDINGS, ALL THE YEAR LONG WE ~~HAVE~~ ^{HAVE} INDURGED OUR PHYSICAL SENSES. ^{BY} FASTING WE STOP PAMPERING OUR SENSES & SET OUR SIGHTS ON ^{OUR SPIRITUAL PURPOSE & DESTINY} ~~IT IS AS THO' YK POINTS OUT THAT~~ ^{IT IS AS THO' YK POINTS OUT THAT} EATING MAKES ONE DROWSY; SLIGHT HUNGER BEFORE MEALS BRINGS US UNUSUAL CLARITY
- AND IN RENOUNCING ^{SATISFYING} OUR PHYSICAL SENSES WE EVEN FIND GRATIFICATION - LIKE YOUNGSTER WHO GIVES UP PLAYING BALL FOR VIOLIN - PAIN BUT ALSO PLEASURE

VII - PHIKO DRAWS PARALLEL BETWEEN JEWS ON YK & ISRAELITES

- ISRAELITES WERE SLAVES TO THEIR FLESHPOTS | MOSES LED THEM INTO WILDERNESS - FOR FOOD, LOOKED TO SKIES & TREES; FOR WATER, TO ROCKS | THEY ENGAGED A STRONG MUSCULAR PEOPLE | SLAVES BECAME MASTERS, THEN A COVENANT PEOPLE BUILDED ON SPIRITUALITY

- THIS IS THE ESSENCE OF THE ^{YK} ASCETIC TRADITION -

- DEVELOPING INNER RESOURCEFULNESS, INTELLIGENCE, COMPLETE MAN - ^{Productive Personality - Power of reason of love} _[self-reliant, self-control] ^{imagination}
- THIS IS THE ESSENCE OF THE AMERICAN FRONTIER TRADITION ^(Davy Crockett, Daniel Boone - now become millionaires)
- YK PROCLAIMS AIMS OF MAN ARE NOT "HIGHER STANDARDS OF LIVING BUT HIGHER STANDARDS OF LIFE" - ^{NOT MORE CARS, BETTER PLUMBING, THELLOSTATS} ~~NOT MORE CARS, BETTER PLUMBING, THELLOSTATS~~ ^{SPiritual INDEPENDENCE - ~~TRAVEL LIGHT~~}
- BUT IT IS AN IMPORTANT CONTRIBUTION WE CAN MAKE - ARMY REJECTS; GOVT COMMISSION TO STRENGTHEN FLABBY YOUTH

OUR TRADITION ASSERTS: GOD ^{SPEAKS} CREATED THE WORLD BY SPEAKING & ISRAEL KNEW OF CREATION THRU HEARING from the Creed

- The sense of hearing is given primary over the sense of touch -
- hearing is at top, touch at ~~bottom~~ last
- INVERSION OF VALUES
- It is as Matthew Arnold said in a simple sentence, "LIFE IS NOT A HAVING AND A GETTING BUT A BEING AND A BECOMING"
- THAT IS THE MEANING OF YK, & THE SIGNIFICANCE OF YOUR FASTING.

- This evening we have withdrawn from busy-busy world. We are alone with our thoughts & our better selves.

- We reach out for some bit of communion with whatever sources of spiritual renewal there be available to each one of us.

- This is a good time indeed to take a good look at ourselves & to understand what Edgumee Masters had in mind when he wrote:

"WE ARE ALL BLIND, UNTIL WE SEE THAT IN THE HUMAN PLAN NOTHING IS WORTH THE MAKING IF IT DOES NOT MAKE THE MAN WHO BUILD THESE CITIES GLORIOUS IF MAN UNBUILT GOES? IN VAIN WE BUILD THE WORK, UNLESS THE BUILDER ALSO GROWS."

- What is point of all our possessions, if we do not possess our true selves

AS MATTHEW ARNOLD SPELLED IT OUT, "LIFE (8)
IS NOT A HAVING AND A BETTING BUT A
BEING & A BECOMING."



THAT GOD TEACH US TO REPENT

Our God and God of our Fathers, only in Thy law of righteousness can we find salvation. We cannot be happy as long as there exists a tragic disparity between the ideals that we profess and the life that we live. Help us to bring to light those sins that have frustrated our quest for Thee and for the salvation that comes from Thee. We confess our iniquities before Thee in the hope that we shall learn thereby to recognize and to shun them.

May our fasting on this day teach us how dependent we are on the gifts Thou dost grant us by the hand of nature. But man lives not by bread alone, and we are no less dependent on Thy gift of the spirit. For, where there is no righteousness, life is defeated; without brotherly love, men cease to be human. O Thou, who art benign and just in showing the penitent the error of his ways, teach us to see, to acknowledge and to abandon our evil ways, and to experience the grace of love and good will which is the token of Thy forgiveness.

We acknowledge and repent us of our sin of oppression, of all arrogant and officious conduct toward those dependent upon us or subject to our will.

Forgive us, O God, and teach us to look upon all human beings with respect, regardless of their station, for all are created in Thy holy image.

We acknowledge and repent us of the sin of exploitation, whereby some of us live by the labor of others, denying to them the fruit of their own toil.

Forgive us, O God, and teach us so to plan our creation of wealth that the resulting goods shall be equitably shared by all.

We acknowledge and repent us of the sin of ruthless competition, whereby we take advantage of our brother's weakness and build our fortune on the misfortune of our fellows.

Forgive us, O God, and teach us to check selfish ambition and to recognize our brother's right to life and happiness as no less sacred than our own.

We acknowledge and repent us of our sin of deceitfulness, of the lies that we have uttered in persuading others to purchase our goods or to reward our services.

Forgive us, O God, and teach us how we may live by truth and abjure all lying and misrepresentation.

We acknowledge and repent us of our sin of intolerance, of our failure to reverence Thine image in men who differ from us in race, class, nationality or religion.

Forgive us, O God, and teach us to transcend narrow prejudices and to respect the dignity that inheres in every human soul.

We acknowledge and repent us of our sin of frivolity, of our indulgence in pleasures that make us insensitive to Thy more precious gifts.

Forgive us, O God, and teach us to discipline our appetites, that they may serve our need for health family affection, responsible parenthood, harmonious personality and comradely human relations.

We acknowledge and repent us of our sin of sacrilege, of our abuse of religion in parading its symbols, while our hearts render idolatrous worship to false ideals that flatter our self-love.

Forgive us, O God, and teach us to seek Thee in sincerity and humility, to rank Thy service above aught else in life and to find in worship true communion with Thee.

We acknowledge and repent us of our sins of hate, our proneness to violent anger against those who thwart our desires, our readiness to resort to force in the settlement of disputes between man and man, between class and class, between nation and nation.

Forgive us, O God, and teach us Thy way of peace, to substitute methods of adjustment and conciliation for the arbitrament of arms and violence.

That no man shall smite his brother in anger and nation shall not lift up sword against nation,

That Thy sovereignty be established throughout the earth, and Thy unity revealed in the unity of mankind.

1- what is meaning of fast?

ascetic?

Contradicts America?

2- See its underlying nature

open - abstain self - ^{NO} eat, drink,

- 5 categories - correspond 5 senses

- abandon physical needs, become aware
pure spirituality

- but tradition

THIS IS PROPER BALANCE
How EXPLAIN?

3- Our tradition discusses relation
physical senses to spiritual life

- 5 Senses: Touch primary (most reliable)

- If so, we should avoid these things,
because what is proper is being

4- All our lives strive to satisfy senses:
in doing so, reduces life to things

- Reflect on our experience.

PURSUIT OF SUCCESS: (How measured)

Business
Social relations
Religion

Cultural life (books, art)



HOTEL ADAMS

TWO EAST EIGHTY-SIXTH STREET
AT FIFTH AVENUE

- we are hoarders - security in quantity
in protective wall of things

- also see people as commodities - see
ourselves, labor market

5- what is wrong? Not wrong to
recognize creativeness, have creative
needs to be satisfied - but many of
us abuse the privilege - ONLOOK BALANCE

- in this abuse, we contradict YIC
& upward human development & progress

6- what is that development?

Cassini - primitive lower mental activity,
unable understand visible force
(storms)

Religion marked first stage upward
began w. prohibition of images

- Israelites broke in primitive religious
practices of gratifying physical senses
these things - opened new trend toward
spirituality

III

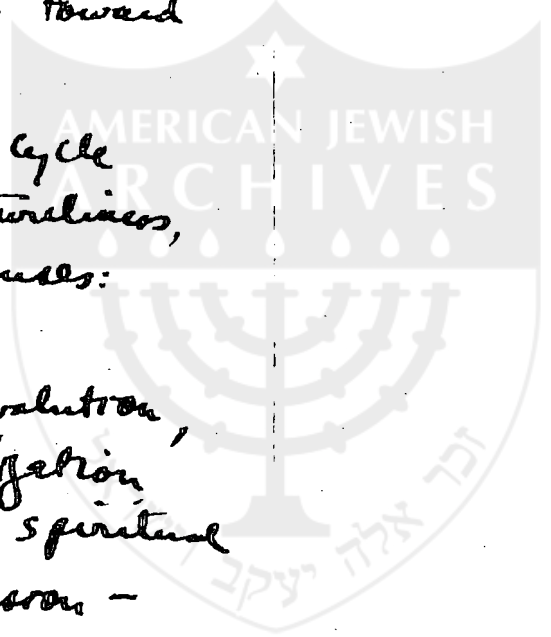
- Emancipated man from lower levels of life concerned only with satisfying physical needs to abstract thinking, & language (intellectual communication)
- most important step on way toward becoming human

7. ON YK we believe entire cycle we become aware of creatureliness, need to satisfy physical senses: (Unit of Wisconsin)

- YK stresses spiritual revolution, which made possible civilization
- ∴ Purpose of fasting: true spiritual perspective, prevents regression - ~~Emphasize inner strength~~
- Important in Flabby Culture - self-indulgent; Army rejects
- PHLO - slaves to masters - inner resourcefulness, intelligence, complete men
- LIFE NOT HAVING & GETTING, BUT BEING & BECOMING



HOTEL ADAMS
TWO EAST EIGHTY-SIXTH STREET
AT FIFTH AVENUE
New York



The Concept of Holiness A La Judaism

By RABBI SAMUEL M. SILVER

The High Holy Days are a good time to seek understanding of what Judaism means by "holy."

The word is used very frequently. Like so many words from the religious lexicon it has even found its way into colloquialisms.

Thick of Daily Life

To many people something that is holy is something that is separated from the phenomena of normal living. A holy object must be treated with special veneration. It must be kept in a particular place. It must be handled gingerly. It must be displayed only on solemn occasions. It is somehow detached from our regular, day-to-day experiences.

So it is with the High Holy Days. They are a period apart from the rest of the year, in the opinion of many. They represent a peak in the year. We ascend and then descend. During this season we deviate from our normal habitat, worshipping at length, and in general wrenching ourselves loose from our conventional regimen.

This extraordinary posture of what we think is piety is in keeping with a popular conception of what holiness implies.

It would be well, therefore, for us to use this period of contemplation to discover, once and for all, that the idea of holiness outlined above is NOT a Jewish one.

In Judaism holiness is not measured by the degree to which you remove yourself from life. It is determined by what you do in the very thick of your daily life.

In Judaism sacred vessels are treated with respect, but not with awe. They are not objects invested with magical qualities, but they are mementoes of what you must do every day if you

are to impart a touch of meaningfulness to your existence.

Jewish Torahs are well-worn, and should be, for the Torah is not venerated as a mystical relic but is to serve as a guide for your course of activities every week. The Kiddush cup can be touched, handled, and fingered by all, for it has no other purpose but to remind you that, in the midst of commercial and domestic transactions it is incumbent upon you to engender sweetness if you are to live up to God's expectations. The Shofar is a holy object in Judaism, not because it can produce some miracle but because it is a call to conscience, a call that you are supposed to heed not only in the synagogue but in the office, in the neighborhood where you live and in the home.

In short, in Judaism holiness is not something apart from life, but something which is a part OF life. Judaism declares that holiness, which can be called the glow which comes from living in accordance with our higher capacities, is derived from the utilization of religious ideals and the constant embodiment of the meaning of religious symbols and rituals into the fabric of our normal actions and passions.

To illustrate the Jewish idea of holiness, let us take a few examples. Money would certainly not normally be regarded as a sacred item; it represents utter materialism and is a symbol of cupidity. But when you take some of your money and deny

ing yourself something you might yearn for, donate it to a good cause, you have achieved an act of holiness. Indeed, then the money itself is transformed from something secular into something sacred. You have made it holy by the use you have put it to. You have performed a sacrifice. And if you will look up the origin of the word, sacrifice, you will discover that it means: to make sacred.

Holiness, therefore, in Judaism is not a quality; it is a process. Objects and acts are not endowed with an independent quality known as holiness; they become so by the nature of their usage.

The Pharisees, those badly-maligned architects of the Jewish faith whom we designate as "the rabbis," have filled the Talmud with instances of how holiness can be achieved.

They have told us that lust, canalized and elevated through a decent family life, can be transformed into love.

They have told us that ambition, applied not only to the gratification of one's ego, but raised to the point where one is ambitious to serve others, can be lifted to the point of holiness.

They have told us that the human quest of joy can be hallowed so that we can ultimately derive as much delight from giving as we instinctually derive from getting.

They have told us that hatred, directed not at individuals but at evil, can be the source of much good.

They have told us that virtually any mundane phenomenon can be sanctified, or hallowed, that it is indeed the objective of religion to transmute the material into the moral, the homely into the holy.

So in our synagogues on the High Holy Days let us, with renewed insight, understand what is expected of us if we are to live up to the criteria of holiness a la Judaism.

I - GREAT DAY, OF HOLINESS & LIGHT, YK IS HERE.
-EVERY JEW ACROSS GLOBE, EVERY CLIME, REALM,
LANGUAGE, STATION OF LIFE--GATHRERED FOR SAME
PURPOSE, SAME FORM, SAME LANGUAGE PRAY TOGETHER.
-THIS EVENING TRUE BROTHERHOOD IN WORLD JEWRY
-EVERY JEW CAN SAY W. CHASSIDI C RABBI MICHAEL
OF ZLOTZOV:

In prayer, I unite myself with all Israel, with those greater and those smaller than myself. With the great ones, that thru them my prayer may be raised on high; with the smaller, that thru me their prayer may ascend to the Heavens.

-This brotherhood marches on together, small & great, fortunate & less fortunate. Great raise small, fortunate assist unfortunates; all together pray to One God, source of our faith and confidence.

II - WE RECEIVE HOLIEST DAY W. TWO JEWISH CHARACTERISTICS WHICH EXPRESS ESSENCE OF JUDAISM & GREATNESS OF OUR PEOPLE - JOY & LIGHT.

-SERVICE BEGINS ON HOLIEST & SOLEMN DAY W. TAKING OUT OF TORAH SCROLLS & CHANTING BY CONG OF PSALMS

"LIGHT IS SOWN FOR THE RIGHTEOUS & GLADNESS FOR THE UPRIGHT IN HEART"

-WHAT IS MEANING OF THIS CEREMONY

III - ZOHAR TELLS US THAT WHEN HIGH PRIEST WOULD ENTER TEMPLE ON YK, HE WOULD CONCENTRATE HIS GAZE & THOUGHTS ON CHERUBS, LIKE THE ANGELIC FIGURES WHICH HOVERED OVER ARK IN HOLY OF HOLIES.

-CHERUBS WERE ANGELS W. FACES OF CHILDREN, AND AS HIGH PRIEST LOOKED AT THESE FIGURES, WE ARE TOLD HE WOULD TRY TO SEE WHETHER THEY WERE SMILING. IF SO, HE HE WAS CONFIDENT THAT YEAR AHEAD WOULD BE A GOOD ONE. BE UP HE NOTICED CHERUBS FROWNED, OR LOOKED SAD, HIGH PRIEST WOULD BE UPSET. HE WAS AWARE SOMETHING WRONG W. ISRAEL.

IV - IN THIS TALE SAGES SEEK TO TELL US MUCH ABOUT FUTURE OF OUR PEOPLE. PRIEST WAS MUCH CONCERNED AS TO HOW OUR YOUTH LOOKED. IF YOUTH IS PROPERLY TRAINED -IF UNIFIED W. PEOPLE'S DEVELOPMENT, IF THEY FEEL OUR PAIN & REJOICE IN OUR JOYS, IN INTEGRATED W. EVERY SPECT OF OUR SPIRITUAL &

COMMUNAL LIVES, ALL WILL GO WELL W. JEWISH FUTURE. JEWISH CHILD IS TREASURY FOR WHICH GENERATIONS SACRIFICED. OUR FATHERS, AS DID H. PRIEST, UNDERSTOOD IF CHERUBS SMILE BECAUSE OF PROPER PLACE IN OUR COMMUNAL LIFE, IF THEY UNDERSTOOD OUR IDEALS & VALUES, FUTURE IS BRIGHT FOR JEWRY.

CHILD INEVITABLE THINK ABOUT ^{most important influence}

v - JEWISH HOME ALWAYS MIGHTY FORTRESS AGAINST INTERNAL & EXTERNAL ENEMIES.

-MOST SUPREME GLORY OF CIVILIZATION IS HOME.

~~XXXXXXXX~~ CROWN OF RELIGION IS HOME? NATION RISES NO HIGHER THAN LEVEL OF ITS HOME LIFE.

GOETHE: THE HOME IS THE ORIGIN & SUMMIT OF CIVIL.

-HOME IS FIRST PLAYGROUND, FIRST SCHOOL, FIRST SYNAGOGUE OF CHILD. PARENT IS HIS FIRST COMPANION TEACHER & PREACHER. FIRST GOD. INFLUENCE OF PARENT IS LASTING. FREQUENT TESTIMONIES BY GREAT MEN:

"ALL THAT I AM I OWE TO MY MOTHER." ^{UNDERSTAND SELVES}

^{Go BACK to childhood}

VI - WHAT ABOUT THE JEWISH HOME TODAY?

Industrial Life Breaks up Home Individual

-THE HOME, INSTITUTION UPON WHICH ALL SOCIETY IS BASED, IS NOW FAST BECOMING THING OF PAST.

-JEWISH HOME, AS INSTITUTION, AS CIVILIZING FORCE, HARDLY EXISTS IN UR DAY. INFLUENCE OF PARENTS, RESPECT WITH WHICH CHILDREN LOOKED TO ELDERS

IDEAS OF MORALITY & CHARITY UPON WHICH HOME LIFE WAS BUILT - ARE FAST BECOMING NON-EXISTENT.

Education, Recreation [fathers busy, mothers work]

VII - HOW REBUILT JEWISH HOME, STRONGEST PILLAR OF JUDAISM?

-ANSWER FOUND INRELIGIOUS CEREMONY W. WHICH WE BEGAN SERVICES TONITE, WHEN WE SAID: "LIGHT IS SOWN FOR THE RIGHTEOUS & GLADNESS FOR THE UPRIGHT IN HEART. (ADULT: GROWS IN MIDDLE) תורה היא אור

-MESSAGE IS TWO FOLD: TAKE HOLD OF TORAH, TEACH IT TO YOUR CHILDREN, REVEAL ITS TREASURES. JEWS INSIGHTS, WISDOM IN ITS WORDS. CEREMONY SAYS: "FATHERS & SONS IF YOU WANT TO BRIDGE GAPS BETWEEN YOU, TAKE HOLD OF TORAH BETWEEN YOU: IN KNOWLEDGE THERE IS STRENGTH & UNITY."

-SECONDLY: LIVE FAITH W. GLADNESS OF HEART. NOT A BURDEN. SOURCE OF COMFORT & STRENGTH; MOSES: LETTERS FLEW UP BURDEN: W. LETTERS NO BURDEN. gladness, joy, enthusiasm.; JEW WHO DOES NOT ENJOY MITZVAH, W.O HAPPINESS DOES NOT UNDERSTAND ITS MEANING.

-HIGH PRIEST WANTED COMPLETE JEWS: AS HE LOOKED ON

CHERUBS & THOUGHT OF CHILDREN: HAVE THEY COME
HERE BECAUSE OF JOY OR HABIT? DO ANGELS SMILE
DO THEY REJOICE IN LIGHT OF TORAH, OR ARE THEY
INDIFFERENT..

"PRIDED SELVES AS AM HASEFER, PEOPLE OF BOOK
-EINSTEIN: SCHOLAR INTELLECTUAL OUR IDEAL
SCHOLARSHIP, KNOWLEDGE GOAL OF EVERY THINKING
JEW. TO MAKE CHILD SCHOLAR WAS EVERY JEW'S DREAM.
-IN HOME MOST IMPORTANT PIECE OF FURNITURE WAS
BOOK CASE. IGNORANCE CONSIDERED GREATEST DISGRACE:
AM HAARETS PEASANT UNLEARNED GREATEST ~~XXX~~ SHAME

TODAY HOMES BOAST BEAUTIFUL FURNITURE, BUT BOOKCASE
HAS GIVEN WAY TO BRIDGE TABLE. MOST OF OUR PEOPLE
HAVE LOST CONTACT W. BOOK. MANY OF OUR CHILDREN
KNOW LITTLE OF HERITAGE: HAVE CURSORY ATTACHMENT.

VII - TALMUD TELLS REMARKABLE TALE OF SAGE REB
NECHONIA (REBA KAMA) WHO WAS KNOWN AS DIGGER OF
WELLS. HE DUG WELLS & TRENCHES TO ENABLE 1000s
JEWS WHO CAME AS PILGRIMS FROM ALL PARTS OF COUNTRY
TO TEMPLE ON FESTIVALS TO HAVE WATER TO DRINK.
AND YET, WE ARE SADLY TOLD THAT HIS ONLY SON
DIED FROM THIRST. HERE WAS MAN WHOSE MISSION IN LIFE
WAS DIGGING WELLS & MAKING CANALS SO THAT OTHER
MIGHT BE REFRESHED, YET HIS OWN SON DIED OF THIRST.
IS THIS SYMBOLIC OF OURSELVES?

-WE HAVE DUG WELLS FOR WORLD TO DRINK WATER OF TORAH
OUR PSALMS ARE SUNG IN HOUSES OF WORSHIP OF OTHERS:
OUR LEGAL CONCEPTS HELPED SHAPE LAWS OF MANY PEOPLES
OUR SOCIAL DOCTRINES ADVANCED LIBERAL THINKING
OUR PROPHETS DEMAND FOR SOCIAL & MORAL JUSTICE
BIBLE INFLUENCED LITER. OF WESTERN MANKIND

-OUR SAGES HAVE ENRICHED SPIRITUAL LIFE OF MANKIND
& YET OUR OWN CHILDREN DO NOT DRINK FROM WELLS, BUT
DIE OF THIRST.

-WE ARE BUSY HELPING THE COMMUNITY & DON'T HELP
OURSELVES.

DIG WELLS FOR EVERYBODY

VIII - HOW IMPLANT IN CHILDREN JOY & EXULTATION?
-ANSWER COMES ON YK IN SERVICES OF H? PIREST.

WHEN ISRAEL GATHERED AT TEMPLE AT JERUSALEM FOR SOLEMN ATONMENT SERVICE ON YK ALL ~~EYES~~ DIRECTED AT H. PRIEST FOR HE WOULD ENTER HOLY OF HOLIES TO SEEK FORGIVENESS FOR HIS PEOPLE & ATONEMTN FOR WORLD.

-LAW PROVIDED THAT H KOHEN GODOL (YOMA) WAS TO REMAIN AWAKE ON YK NITE; NOT TO FALL ASLEEP. TOO MUCH DEPENDED ON HIS REMAINING AWAKE. DARED NOT FALL ASLEEP AT SO GREAT & HOLY A MOMENT.

-WHEN AGED KOHEN GODOL BEGAN, FROM EXHAUSTION & WEARINESS TO SHOW SIGNS OF DROWSINESS & DESIRE TO FALL ASLEEP, YOUNG PRIESTS SURROUNDING HIM HIM WOULD CLAP HANDS AND CRY OUT "AW ON HIGH PRIEST AWAKE: RAISE YOURSELF TO THE GREATNESS OF THIS MOMENT."

-IS IT NOT SYMBOLIC THAT INSTEAD OF HAVING ELDER AWAKEN YOUTH IT IS YOUNG WHO AWAKEN THE OLD, JUST AS YOUNG PIRESTS AWAKENED H. PRIEST ON YK & KEEP HIM ENGAGED IN CONVERSATION BY ASKING HIM QUESTIONS & READING TO HIM OR EXPLAINING PTS. OF LAW.

-THIS SCENE BEING ENACTED IN AMERICA TODAY. -ONCE ELDERS KEPT OUR TRADITIONS ALIVE AMONG YOUTH. JEWISH HOME WAS CENTER OF EDUCATION.

Parents Blame Teachers Today
-WHAT CHILD STUDIED AT SCHOOL WAS LATER EXPLAINED AT HOME (ON SABBATH, FATHER WOULD LISTEN TO CHILD'S LESSONS; MOTHERS EXPLAINED CUSTOMS

-TODAY REVERSE IS ACCEPTED AS NORMAL. NO LONGER CHILDREN ASK PARENTS: PARENTS NOW ASK CHILDREN ME NING OF THIS OR THATT

*d/j/s
1/26
edc
n/stro
2/22*
-LET'S BE HONEST. MANY HOMES HAVE FORGOTTEN HOW TO CELEBRATE SABBATH, HOW TO CONDUCT SEDER. MANY CHILDREN NN HEBREW SCHOOL COME FROM PARENTS WHO LONG AGO STOP ED TENEDING ANY SYNAGOGUE/ WE CA NOT SAY SYNAGOG OR HOME SHOULD GIVE CHILDREN JEWISH ENVIRONMNT: PARENTS & KIDS DO NOT VISIT SYNS: ARE ESTRANGED FROM JUDAISM: FORGOTTEN HOW O CONDUCT JEWISHHOMEE

Simon Service
-OUR HEBREW SCHOOLS TODAY CORRECT MUCH OF THIS
-WE HOPE THRU CHILD TO REACH PARENT: THRU PARENT ESTABLISH A JEWISH HOME

-RABBIS TEACHERS PARENTS TELL OF KINDERGARTEN CHILD MAKEFATHEZ BENTCH HANUKAH LICHT, MOTHER SHABBOS

? LICHT: KID IN BLATO: WHAT IS BLESSING OVER HAM?

*OURRK PARENTS, THE H. PRIESTS IN THEIR OWN HOMES WOULD ALL ASLEEP IF NOT FOR YOUNGER SET WHO K EP THEM AWAKE.

*BUT NOT ENUF TO KEEP UP W. CHILDREN: MUST KNOW DEEPLY THOROLY: LIKE POOR TEACHERS WHO ARE ONLY A PAGE AHEAD OF CLASS. *WHEN KIDS ARE 2/3N 72 STOP KEEPING UP ALTOGETHER*

KID ASKS FATHER QUESTIONS: I DON'T KNOW; DO YOU MIND MY ASKING: OF COURSE NOT, HOW ELSE DO YOU EXPECT TO LEARN IF YOU DON'T ASK.

ATTEND ADULT CLASSES: MAKE THIS YK RESOLUTION.

-KIDS WILL TAKE PRIDE IN YOU: YOU CAN KEEP THEM AWAKE RATHER THAN REVERSE: OR BOTH KEEP EACH OTHER ALIVE IN VITAL RELATIONSHIP.

-ARTIST PETER OF CROTONE MADE PAINTING FOR ROYAL PALCE. PAINTING REPRESENTED A WEEPING CHILD. KING GREATLY ADMIRRED IT. "WOULD YOUR MAJESTY LIKE TO SEE HOW CHILD CAN BE MADE TO LAUCH?"

YES, SAID KING.

-ARTIST TOUCHED CORNERS OF LIPS & EYEBROWS, LITTLE URCHIN ON CANVAS S'EMED TO BURST IN LAUGHTER.

-WHAT ARTIST DID WITH CANVAS WE CAN DO W. CANVAS OF LIFE. WE CAN TURN EMPTY BARREN JEWSSH LIVES INTO WORTHY HAPPY LIVES.

-WHAT IS DISTANCE BETWEEN GEHENNA & PARADISE ZSKED A RABBI. MARK HIS ANSWER, "A WALL THE WIDTH OF A HAND BREADTH. WE CAN REMOVE THIS WALL & MAKE OUR LIVES A GAN EDEN.

OWHETHER WE AND OURCHILDREN SHALL LAUGH OR WEEP DEPENDS ON YOU. YOU ARE THE ARTISITS OF THEIR & YOU OWN LIVES. YOU ALONE WILL DECIDE ON WHETER THEY WILL FROWN OR WILL BE FILLED W. HAPPINESS.

August 26, 1958

HIGH HOLYDAY SEMINAR

Rabbi Isaac Klein

for Rosh Hashanah

Rabbi Abba Hillel Silver: certain breakthroughs, such as nuclear fission, space satellites, which open up new and unexplored worlds, each being a new day of creation.

breakthroughs in science and technology; also in the moral world.

We face the new year with both hope and fear, fearful of defeat and of victory as well, fearful that new mechanisms and breakthroughs can end life. The breakthroughs can spell out a promise only if they are accompanied by a moral breakthrough.

Interpretation of 11 Kings, 2:11, "And it came to pass, as they still went on, and talked...." Of what did they speak? Three answers given by the rabbis: 1) of the creation of the world, 2) of the consolation of Jerusalem, 3) of the saying of the Shema.

1. Rabbi Jehuda ben Pazi suggested they discussed the creation of the world. They were talking of the creation of a new world just emerging. What would they like to see in it? What would we? Carmel--elimination of idolatries of the age (totalitarianism, a divided world, loss of individuality and of a personal soul).

2. Discussion of the consolation of Jerusalem. What place Israel must take. Has a small state a part to play among giants? Contributions to civilization don't necessarily parallel size. Israel, a bulwark of democracy in the Near East.

3. Rabbi Zera suggested they were discussing the Kreiat-Shema. What place will religion play in the new world? Three possibilities: a) peace of mind cult, b) merely one department of life, concerned only with the synagogue and the holydays, c) religion to permeate all of life and conduct, to determine our philosophy of life.

Illustrations of the last point:

a- story of the question asked of the Baal-Shem by a very simple man, how can one meditate on the Torah day and night when he has to work for a living? The Baal-Shem answered that one serves God not only by study, but in everything that one does, if he does it in a righteous way, in work or business or human relationships.

b- the Kotzk rebbe asked, "Where is God?" Answer: where one lets Him in. Pertains to the whole scene of life.

c- Kotzk rebbe interpreted the verse, "There shall not be in you a strange god," as let not God be a stranger within you. Present alienation of religion from economic life.

Conclusion, two stories.

a- a child mixed up price tags in a store, so that a lawnmower was selling for five cents, and a little chain for fifty-nine dollars. Storekeeper complained, "I'll be out of business if this continues." We place the wrong pricetags on things. The breakthrough must consist of placing the right price tags on the right things.

b- There is a painting in the Louvre of Faust and the Devil sitting on different sides of a chessboard. The Devil has in his face a smile of triumph, and Faust has an expression of defeat, as the Devil announces "checkmate." People always looked at the two faces and marvelled at the painting, until one day a man observed the chessboard, and he announced, "He has one more move, and Faust can yet win."

Rabbi Isaac Klein

for Yom Kippur

Theme: "Light is sown for the righteous, and joy for the upright of heart." (Psalms 97:11)

Yesterday's generation called the lost generation; today's, the "beat generation." Two characteristics:

a- sense of futility. Professor Trueblood: the mood of students today is "what's the use."

b- sense of the inevitable. Heading for something we can't stop. Thucydides: "Men do not oppose that which they consider inevitable." Malachi 3: 14.

Why this feeling today?

two world wars;
secularist philosophies reduced
life to its mere physical aspects.

U-n'tah-ne To-kef-- and sense that men can't effect their own fate. But this same prayer later expresses the idea that "Prayer, Repentance, and Righteousness avert the decree." Here, we see the extent to which man can effect his fate.

Jeremiah 9:22,23. The three directions to which we've looked to the solution of our problems, and each has been found wanting.

a. military power; the opinion following the last war that with sole possession of the atomic bomb, this country had the key to security and peace; today's weapon race with Russia with the belief that weapon superiority will solve the danger. But in the past, might has often lost.

b. material resources of our land. Industry, ability for buying allies with military and economic help, our high industrial potential as a key asset in war; they were looked upon as the means of saving our future.

c. technological advance; sense of superiority over Russia. Now with the realization of Russian scientific advance, we feel that we'll be secure once again when we are able to produce more scientists than Russia. The hope that with technology, a higher standard of living will end world conflict, but war is not caused merely by the have-nots, and the more we have the more we want.

Then, where does safety lie? The three suggested, power, wealth and knowledge are not bad, but they are found wanting, unless they are accompanied by an additional ingredient which is able to translate them from serving as a factor for evil into one serving the betterment of the world.

Different motives can use police to insure law or to insure fear; they can use atomic power for bombs or for vaccines. We must turn to find the key not in power and materialism, but in mercy and righteousness.

The agada of the north wind sounding the harp over David's bed, and his rising at midnight to study Torah. The wind symbolizes evil. When in evil, David thought of God's will. A sign for us.

Closing story: letter to radio station from a sheep-herder in Montana. At night, tending the sheep, he's lonesome, and enjoys the music over the radio. Once he had a fiddle, now it's out of tune. He requests that they strike an A note at a certain time. So the station interrupts a symphony and strikes the A so that he can tune his fiddle. We too must tune to the broadcasting station for the right key. Then the world may experience joy. "Light is sown for the righteous, and joy for the upright in heart."

Rabbi Zev Nelson

for Rosh Hashanah

The Second Step

U-n'-tah-ne Tokef: fears, anxieties, tragedies. "Who will live and who will die?"

Inadequate answers to the riddle of life and death:

a- memorials; pyramids, bronze caskets and concrete vaults to delay death's devastation.

b- pleasure and joy during our days. Epicurian.

c- realist: answer lies in experiment, medicine, biology. But new diseases in the wake of progress; threat of nuclear war.

So there is a return to religion to find an answer to the question of life.

Answer given long ago: our forefathers still live and speak to us. The spiritual dimension of their lives provides a manifestation of immortality.

Whosoever achieves a spiritual identification with the Author of life in that sense transcends death....Identification with an eternal people is a key to life....Pursuit of a messianic ideal as a path of life.

We have witnessed a return to the Synagogue (first step). Second step is to apply religion to specific problems of our generation. "Leap of action" (Heschel)

Sacrifice, devotion and tribulation are all bound up with a commitment.

Three gifts given to Israel only by means of hardship and suffering: the Torah, the land of Israel, the world-to-come. (Berachot 8a) These three constitute a program of action for the second step.

Torah: study, Hebrew language, knowledge of our Torah and our culture; high ethical standards; not to sell Judaism to the lowest bidder. "It's easier to be ashamed than to learn."

Land of Israel: Israel requires our participation. Spiritual role of Israel in the renewal of Judaism. Israel allied with the salvation of mankind, an example of the better world we seek to create.

The world-to-come: ideal world; difficult to believe in life when all is darkness. Story of the fox and the bird (from the Dubnov Maggid). "Life is not governed by what dogs believe, but by what prophets teach."

The synagogue is not an easy road, but it is a road to life.

Rabbi Zev Nelson

for Kol Nidre night

The Clay and the Potter

Through our dependence upon God, we find the full measure of our self-stature. Our life is as clay; man and God together can shape it at will, for a life of blessing. But instead we've twisted the clay in all directions.

"Look to the Covenant" -- take the clay once more and follow the blueprint for living found in the Torah.

"And do not turn to the evil inclination" -- which crushes all human shape and divine form.

But our life has already hardened as rock. Yet a mason can hew rock. The Tablets were hewed from stone.

"Look to the Covenant" -- Torah reminds us that mountains can be moved, and we can carve out a way of life from rocks appearing like hard stumbling blocks. Rabbi Akiva saw drops of water which wore away solid rock. (Avoth de Rabbi Natan, Chapter 6) The Torah is likened to water.

"And turn not to the evil inclination." One can hammer away in the wrong direction and build his own castle, rather than to build roads and bridges to the rest of mankind.

Iron used for building roads and bridges; the cold and rigid iron and the defiant attitude of the next fellow are molded. Amidst racial difficulties, some communities in the South have bent the resisting iron to form the bridge of integration and understanding. (School superintendent Omas Charmichael of Louisville.)

"Look to the Covenant" -- the fire of idealism needed to forge iron. "And turn not..." -- to strange fire, to ideals and enthusiasm which do not carry the fire of divinity.

But we aren't all idealists, molding a world, but rather we have everyday problems and frictions and failures. "As a rudder in the hand of a sailor" -- "Look to the Covenant" -- to the long narrative of human friction and problems throughout the Bible, and learn from it how to steer a clear course. Turn not to the temptation to drift rather than to steer.

We are as glass. Others see more into our lives than we believe them to; but life can be as a crystal, possessing reverence.

We are as cloth, and our lives can have design or can be the result of haphazard weaving. "Look to the Covenant" -- for the pattern of the good life in Judaism, in which we weave our lives each day, thread by thread, in the observance of Judaism. Each act is a thread of life. "Don't turn..." -- don't yield to the temptation to push threads here and there and to end up with a senseless quilt rather than with the full design of Jewish living.

We are as silver. We must seek to eliminate the dross. "Look to the Covenant" --- Torah is the purifying medium for the evil inclination. Seek to be purified of the dross and to rise to the best that is within us.

- - - -

Rabbi Max Kadushin

for Yom Kippur

In Death and in Life

The Ten Martyrs -- in the liturgy to teach Kidush ha-Shem. Kidush ha-Shem refers not to their death, but to the risking of death to carry out an aspect of their religion. It refers to the effect upon others in a man's expression of total conviction that God is, that He wants us to do certain things.

Two stories to illustrate the last point:

a) Rabbi Shmuel bar Susarti came to Rome and heard a crier announce that the finder of a missing Jew who belonged to the empress must be returned within three days, or else the finder will be executed. Rabbi Shmuel found the Jew, but waited until the fourth day to return him. Upon the empress' questioning, he explained, "I waited so that you would not say it was because I feared you that I returned him, but that I did it for the fear of Heaven." "Blessed be the God of the Jews." (Jerushalmi, Baba Metzlia, Chapter 2, 8c)

b) Rabbi Simeon ben Shetach, a very poor man, was told by his students that they found a jewel in an ass and with it he could live in comfort. He answered that they must return the jewel to the former owner, for he did not intend to seal the jewel with the animal. The rabbi told his students, "Simeon ben Shetach would rather hear from a gentile, 'Blessed be the God of the Jews,' than all the reward in the world." (same source)

Hilul ha-Shem likewise refers to the effect of an action upon others.

Rav, Yoma, 88a.

Tosefta, Baba Kama, Chapter 10, Mishna 15: Worse if theft from a gentile than theft from a Jew because of Hilul ha-Shem.

Kidush ha-Shem: absence of Jewish delinquency; charity.

Hilul ha-Shem: low religious attendance among Jews; Jews being mentioned in newspaper headlines, with the result that the Jewish religion is involved; books such as "Remember Me to God," stressing the weakness of Judaism.

Not our good name, but God's Name is involved. It is important not only to be right, but to seem right.

Rabbi Max Kadushin

For Shabat Shuva

Prayer

"Take with you words, and return unto the Lord; say unto Him: 'Forgive all iniquity, and accept that which is good; so will we render for bullocks the offering of our lips'" (Hosea 14:3)

Prayer is a means of Teshuvah.

Sacrifices replaced by prayer. Pesikta de Rav Kahana 165b, on the verse in Hosea. Both prayer and sacrifices are called avodah. Both involve work and concentration.

Jewish prayer has definite times, to parallel the offerings of the Temple. (Berashit Raba, Ch. 68, section 9) We do not start from scratch with prayer, but always have a stimulus, whether it be a certain time, or a piece of bread. Fixed, prescribed prayer, just as a fixed system of offerings, to make for maximum kavanah.

Our prayers are the work of poets and great men. If left to our own resources, ordinary people can pray only as begging; great men through the prayers of the synagogue raise others to the level of the gifted man.

Prayer sensitizes one to the commonplace things of life, bread water. Through the halacha of prayer, the ordinary man is lifted up to the level of religious genius, and the Sidur serves to cultivate the human heard and mind.

So let us turn to prayer with a fresh eye, and we can acquire for ourselves the aspirations of religious genius.

Rabbi Max Kadushin

for Yom Kippour

Our Father Who Art in Heaven

"Rabbi Akiva said, 'Blessed are you, Israel. Before Whom are you purified, and Who purifies you? Your Father Who art in Heaven!'" (Mishna Yoma, chapter 8, mishna 9)

This statement contains several negations, each an important Jewish teaching.

1) negates the element of magic in religion.

See Yehezkel Kaufman, Toldot ha-Amunah ha-Yisraelit.
Opposition to wearing of mezuzah and magen-David if they
are for purposes of protection from danger.

Purification from the unclean having in ancient religion
magic elements here means purification from sin. Sin defiles
man. No magical efficacy. God purifies man only as he
purifies himself, through teshuvah.

2) negates all intercessors, even the high priest.
Man stands alone before his God; the reason for martyrdom.
This belief is still taught by Judaism alone.

3) negates impersonal relationships.

In science, a bug is as important as a man. In industry,
even in education, and in one's neighborhood, there is little
or no personal relationship.

"Our Father" -- Every man has a personal relationship to
God, to a Father who knows and loves us. Perhaps this real-
ization will help to cultivate personal human relationships
as well.

August 27, 1958

Rabbi Max Kadushin

for Rosh Hashanah

Can Modern Man Find God?

Difficulty for modern man to find meaning in life, for we are accustomed to seek a reason for every fact, to seek a system to include all experience.

Man is not omniscient. There are things we can't explain. This has to be recognized.

Essence of the idea of Malchut-Shamayim (Kingship of God--in the here and now) is that the world has meaning.

Divine government in the world; then, why evil? Facts which we can't explain, which can neither be forgotten or explained away. (Hitlerism) But there are other facts, such as the defeat of Hitlerism. God rules.

The rabbis lived in a Hitler-like world under Rome. Yet Rabbi Akiva said the Shema, a declaration that God rules. In time Rome fell. God won't allow the world to be destroyed, unless man is too wicked to endure. The world will come to its senses. God rules.

The moral law gives meaning to life, but only if regarded as God's law, not as convention. (A-ta nig-le-ta) Only then does moral law become significant and personal relations meaningful in themselves.

Russia, a nation without morality. Proves that truth, justice and love aren't necessary for efficiency. Society can live without them, and get along very well. These values have an independent ground as divine commands.

Moral visions give meaning to life. Zichronoth--one humanity, Adam. Desegregation, civil rights.

A degree of mysticism needed to realize God's rule. Not vision or ecstasy, but "normal mysticism," as exists in every aspect in life, in love, in every warm and valuational attitude we have.

God's nearness to each person as a personal experience. He hears our prayer. During the ten days of Teshuvah, perhaps we can find our way to Him.

Park Ave. Synagogue, Oct. 2,3, 1959

SELF-RENEWAL FOR THE NEW YEAR

1 - COLISEUM RUSSIAN WOMAN GUIDEL: Q: "WHY ARE YOU AN ATHEIST?" A: MY GRANDMATHER, MY MOTHER PRAYED ALL THE TIME, THEY DID NOT THING USEFUL: BONT WASTE YOUR TIME ON RELIGION: WE SENT UP A SPUTNIK & PROVED THERE IS NO GOD."

-Silence; Guard: Let's break it up:

2 - THIS IS CHALLENGE TO NATION ON GLOBAL SCALE: CONFLICT IS POLITICAL, ECONOMIC, BUT MORE FUNDAMENTALLY IDEOLOGICAL: CONFLICT ESSENTIALLY BETWEEN XTY & COMMUNISM, & BY EXTENSION JUDAISM IS INVOLVED.

-WHAT IS OUR REPLY? IS IT BUMBLING DEFENSIVE OR CAN A FORTHRIGHT STATEMENT BE MADE WARRANTING CONFIDENCE (KRUSHCHEV LUNCHEON - YOU AWAKEN US TO IDEALS - TAKE FOR GRANTED

3 - R.H. EXPERIENCE HAS MUCH TO CONTRIBUTE TO CLARIFICATION; WHOLE ISSUE MAY REVOLVE AROUND KEY CONCEPT "TAHARAH" (PURIFICATION) AND CORRELATES KEDUSHAH (HOLINESS) AND TESHUVAH (REPENTANCE)

SCIENCE, TECHNOLOGY STATISTICAL FORMULATION
 IDEAL AVERAGE, DOES NOT GIVE PICTURE OF TRUE
 REALITY, DISTINCTIVE THING ABOUT REAL FACTS
 IN INDIVIDUALITY: INDIVIDUAL REGULAR EXCEPTION
 AND IRREGULAR PHENOMENON, N

* TODAY IT IS RECOGNIZED TASK IS TO TREAT SICK
 PERSON NOT ABSTRACT ILLNESS

-MASS MAN - POLICY OF STATE IS SUPREME PRINCIPLE
 OF THOUGHT AND ACTION:

-VALUE OF COMMUNITY DEPENDS ON MORAL STATURE
 OF INDIVIDUAL: MORAL STATURE GROUNDED ON
 INSTINCTIVE BASIS: SUPPRESSION OF INSTINCTS FOR
 RELIGION, MORAL AUTONOMY UPSETS PSYCHIC BALANCE,
 LEADS TO DISTORTIONS: FANATICISM.

WELFARE

-TRUE ~~WELFARE~~ OF INDIVIDUAL LIES IN RESCUING
 HEALTHFUL RELATIONSHIPS MAN TO MAN, IN

BUSINESS (EMPLOYERS, EMPLOYEE - ONLY ϕ WHO KNOWS
 IS THE GRITTING
 OPERATOR
 FAMILY (COMMUNICATION
 EDUCATION (
 NEIGHBORHOOD (HELLO ON NEIGHBORHOOD

*OUR FATHER - ~~WARMXXXXXXXXX~~ THIS IS MODEL CONSTRUCT
 OF PERSONAL RELATIONSHIP; EVERY MAN HAS A PERSONAL
 RELATIONSHIP TO GOD, BASED ON LOVE & RECIPROCITY;
 THIS REALIZATIONS CAN HELP CULTIVATE PERSONAL
 HUMAN RELATIONSHIPS.

OTHE WAY - TRY TO PUT IN WORDS MOVING FEELING
THERE IS NO SUBSTITUTE (THOUGHT FORGOES
FULLNESS OF EXPEREENCE*

DON'T DENY PROBLEMS OF PRAYER

- 1) static, repetition
- 2) archaic thought, language alien, poor translations

-Fix thought in words, kills vitality
(James Joyce, Stern, Proust, Woolf)

BESHT: 1st time a thing occurs in nature, a miracle, later, natural; no attention paid to it; let worship & prayer be a fresh miracle every day to you. Only such worship, performed from heart, w. enthusiasm, is acceptable.

TO ACHIEVE MIRACLE, REVIATLIZATION NEEDED

- a) External
- b) Internal

EXTERNAL

- 1) new prayers to reflect contemp. experience & life ; realize change in thinking & feeling about life.
- 2) NEW PRANATION: LYRIC FEELING OF ORIGINAL (Reconstructionist, RA)
- 3) STUDY HEBREW TO APPRECIATE ORIGINAL

(Cicero, Arisotle *Vay iz mir - Azoichen Vey*)

INTERNAL EQUALLY IMBORTANT

- 1) frank: what we want frm prayer?
dividends accord. to investments-how many shares do you buy?
- 2) OPEN INTO GREATER REALITY - Dialogue with God (become aware of selves in relation to group; divine element in every situation)

NOT MAGIC

ZOMAR-HE WHO LOVES THE KING DOES NOT DO
HOMAGE TO HIM FOR A FEE
So. sea islands ran ceremonies, pour water on ground to stop

- transcend daily druggeries (pray in business since bus. in prayer)
- break out of deadly loneliensess.
- NOT MERE COMMUNICATION - Animals communicate animal cant speak; PRAYER IS PURE SPEECH - PURIFIED OF GAIN & GREED & SELFNESS

B-INTERNAL

3)APPLICATION - INTENSITY

a)feeling of dedication

DO YOU WISH PROPER PRAYER? WHEN YOU ARE SO ENGROSSED YOU DO NOT FEEL KNIFE THRUST IN YOUR BODY, THAT IS PROPER PRAYER

(QUIET PRAYER TO SON WICK OF LINEN BURNS QUIETLY, & GIVES BETTER LIGHT THAN COTTON WHICH BURNS NOISILY SMALL MOVEMENT OF SMALLEEST TOE IS SUFFICIENT TO SHOW ENTHUSIASM)

GIVEN PROPER ATTITUDE & WORDS OUR FEELING AB UT LIFE IS REGENERATED IN PRAYER - AVENUE OF SPIRITUAL EXPRESSION

-LIKE LYRIC POETRY - PRAYER EXPRESSES NEITHER MAGIC (MANIPULATE GODS & DEMONS) NOR LOGICAL TRUTH OF ABSTRACT THOUGHT - STANDS APART FROM BOTH - AS WORLD OF SPIRIT, ILLUSION & FANCY - IT IS JUST THIS MODE OF ILLUSION THAT THE REAMM OF PURE FEELING CAN FIN UTTERANCE & CAN ATTAIN ITS FULL & CONCRETE REALITY.

V'HIKTIR OLOV AHARON KETORES SAMIM; LET AARON
OFFER UP INCENSE OF SPICES

K * KEDUSHAH: T * TAHARAH: R * RAHAMIM, T*RIKVAH

Ps. Let my prayer be set forth as incense before
Thee

{SCIENCE CAN BECOME MAGIC, OBJECT OF ADORATION
(AFTER SPUTNIK, RUSSIAN WITHOUT STIFF NECK WAS
CONSIDERED TRAITOR)

JUDAISM STANDS AS NO TO MAGIC, SUPERSTITION;

II - NEGATE INTERCESSORS WHO PURIFY

-NOT KOHEN GADOL, NO PRIEST, NO CHURCH, NO ~~BEAR~~
OF GOD,

-YOU STAND ALONE BEFORE GOD, THIS IS ESSENCE OF
JUDAISM (LETTER FROM CONVERT - TRINITY, CONFESSOR)
REASON FOR MARTYRDOM
GREATER PART OF JEWISH HISTORY DEDICATED TO THIS
TRUTH

WE ALONE SPEAK OF THIS - WE HAVE NO GREATEST HUMAN
BEING, MAN (~~THERE IS A DIFFERENCE BETWEEN A UNITARIAN
& JEWITARIAN~~)

-SAFTEY VALVE AGAINST ABSOLUTIST RULERS, WHETHER OF
CHURCH OR STATE OR SOCIETY - SOURCE OF OPPOSITION
TO PERSONALITY CULTS

III - NEGATES IMPERSONALITY

≠ BETTER

-ASSERTS PERSONAL RELATIONSHIPS MATTER IN THIS
WORLD;

-OUGHT NOT TO UNDERESTIMATE PSYCHOLOGICAL EFFECT
OF STASTICAL WORLD PICTURE: IT DISPLACES INDIVIDUAL
IN FAVOR OF ANONYMOUS UNITS: AS A SOCIAL UNIT MAN
HAS LOST HIS INDIVIDUALITY & BECOMES A MERE ABSTRACT
IN THE BUREAU OF STATISTICS.

II - U.S. - in 2nd day's liturgy - none
We are assembled in the day of
battle gathered to fight enemy within

PH
day of battle, rally for war -
what kind? (brave) war, ideological, civil, hot
guerrilla

participated in all kinds - hopes of each
these illustrate
- This is one war man must wage: to
fight against enemy within self
- NAT'L enemies - alarmed, sensitized to
Enemy in gods - Communism

- real enemy; Corruption in high places, unholly
altruism politics & Crime; introduction of
unorthodox ideas - symbols of enemies within

- PERSONAL: personal problems usually defined
in external terms: circumstances

- man's > enemy w. in self - inability to
accept self (5 ft short - killed family - insecurity)

- THIS I BELIEVE - 1st > problem accept self
utilizing his energies despite limitations

JEWS - external (Haman, Pharaoh, Arian, Hitler)
enemies, yet ultimately what Jew. life what
we do ourselves (Turkey on brink, saved self)
have unlimited freedom here.

LITURGY - KGT for

Hasty Condemnation - Herz Siegel } 1/1/52 judgment 1/5/52

- we, like God, sit in judgment

עצמנו כעו עונו פלג

- we condone what is wrong (superficial; don't discover deep
∴ by miscarriage justice

[miscarriage justice by hasty
condemnation

real focus of
wrong in personal
eye

- Sin of McCarthyism (may touch on genuine evil,
sin of 1/1/52; tipping of scale unduly

- dismissing world (see only evil, irrationality,
total condemnation, despair over v.v. (Hines)
beyond

more people have gain freedom than in
any other time (India, Pakistan, Indonesia,
Burma, Israel) Korea (halt world crisis).

Even Republ. isolationists are internationalist
racial segregation in army eliminated,
reaction to book burning

PERSONAL (personal sense of guilt - people
condemn Selms w. undue severity; don't
judge Selms sympathetically [ask God to
judge sympathetically, why not Selms?]

עצמנו כעו עונו פלג

(over stress law severity
God judged by law, wouldn't Edme, had
to move over & judge by mercy

~~How to find why is a ... is~~
most give ... to others, not to ourselves

270177 2116 's sp... & ...

- ...
If I talk to myself people think me crazy
ask people to come here & listen - but I
still talk to myself.

- In three days ... = to judge, examine
... = our enemies will
become our judge

- ... received w. éclat,
Sit down, Reb Shmelch, but yourself estren,
Reb Shmelch - no one around, others in
back said what are you doing giving self
glory

...
Just as ... to others means little, so
... to myself

- let's not always talk to others, talk to
ourselves - win yourself to cause (sacrifice)
you ask others to sacrifice for (Res, etc)

- 1st day ... birth of Samuel
... prays to God for son (He thought he
drunk) - ... = asked, borrowed
... = I lent him to God

To request in order to loan back - I
- have borrowed & I want to return
- attitude toward God & life

in Gen 10

- Why did it happen to me? I'm
So good, righteous, just, truthful,
holy

- whatever God gives us is in form of
loan, puts us in debt & we must
return [even as Hannah returns Samuel
to the Temple, depriving child of love,
home, family. But this is the philosophy
of life - a lending & returning, give &
take

- Sept 1 - 14th anniversary beg. World War, Hitler
overran Poland, McCarthy, Israel

- I dedicated Samuel to prophesy, priesthood
national building
of like 1000 years to

V - Foundation was either end of a complete
Another was with end of that piece will
help complete it

- Commemorates Creation

ב²⁰ ט"ו באב תש"ו

הקדוץ של מוסק וביבאקום של סאט אסא
זה מוסק זה אסא זה מוסק זה אסא
מ'יקין זה אסא

each has sphere of activity - that is
way of nature - harmony

לסוד של עולם האלהות
(Job - He made his place in heavens)

We are all מאמין - victors
This is our task - influence goes to
work for אמיתות, then
הוא ישר של אלה

Story of Today

Of all 12 tribes, tribe symbolizing scholarship
is לוי - In final Moses blessing
(אשר הברכה)

Yaacov - אשר ברכתי לך
Gen Rabba 78^b ויהא מואב כו טאק, זו הברה
אלה הברה כו מואב, זו הברה

- Rabbinic Analyzed Torah

Has clear view of essentials
אני רוצה לומר דבר

- Talents to (Ecl 12²²)
אשר לא ידעו מה יבא עליהם

If were descendants אלהינו וכו' פירש
of וכו' - had not only knowledge but
knew what time requires.

- From Jews should be on our part not
Answer in וכו'; Jacob's blessing (יהי)
He bowed his shoulder ארבע ימי
to carry a burden - Rabbi: what burden
אמר, וכו' ה' וכו'

[disans Israel - new Jew in Israel
עושה וכו' - אנחנו פה פה
Jews in Israel upright in ~~דין~~ וכו' -

- ארבע ימי
Our Second duty, message - work for Israel but
also for U.S. 5 million Jews - w.o. this
5 million individuals w.o. destruction,
no recognition by neighbors

- On going Truly Jew stood under hat, god
held about them
אמר וכו' וכו' וכו' וכו'

- Should be וכו', but Rabbi said וכו'
Whether you'll be

- Mahopac וכו' וכו'
A privilege to be known as וכו' וכו'
הוא וכו' וכו' וכו'

NEVENTUAL

- most important message of you - peace -
- Peace - prelude to better war? or lead to better peace when all can live w. joy?
- Dr. Chif Brodie - devote at least one sermon on peace

[1 day - world problem; PK - problem in Jew]

לא יבנה ביתי - Ch. 11 - לא יבנה ביתי
- ויבנה ביתי - או יבנה ביתי

ה' יעלה ב' חלום
ביום מקבלים ברכה
- ה' יעלה ב' חלום



אזרח כל ברכה מסוּמָּח ב' שלום
שלום הברכה שלום כלום ב' שלום
- גדול שלום שלום ברכה מסוּמָּח ב' שלום

ה' יעלה ב' חלום
more in the mouth of all human
creatures other than peace

- universal yearning for peace

גדול שלום שלום שלום שלום שלום
אלו אמרים יצא שלום ודלות או יבנה

- In time of war, must think of peace
גדול שלום שלום שלום שלום שלום

10
On Alt must plant in heart yearning
for peace

work for it, plan for it

- individual peace should be strived for,
but most important is -

individual peace is peace of soul: with god's
grants must strive for peace

- tragedy we're concentrating on vid, rather
than on nations, govts.

- How can govts achieve peace? Then war?

individual peace is - peace of soul

based on moral law - not force of arms,
victory of war

- applies to all

- Lieberman: 1978 - 376 / 1015 UNDP
1978 =

How could Rabbi associate w. 1978 - Symbol
of wickedness - Rabbi lived in time of

Par Roman - cruel peace imposed by
force 1978 =

- Fitting to think of Thora Alt Ben Kotler vi²

God created but did not finish
(to complete) mixed mitzvot 1978
unfinished job

- Spirit of age troubles most - This is not Age of Faith as in past (Petrinean Age in Athens, Prophetic movement in Israel, Paris in 13th, Renaissance, 17th Cent)
- Age of Scepticism, failure of nerve (Hellenistic, French Renaissance)
- but in Age of failure of nerve

INTELLECTUAL - 1920's - in 1920's-30's sophisticated intellectuals were anti-relig, due to rise of scientif. ideas that look down relig ideas. Also due to X as world failure to achieve progress - led to new ways of achieving salvation in fascism, Communism - desperation led to revolt

1914 - Armageddon - 1914 - Jehovah witnesses

- Revolt of Com-Fore attracted so many young & bright people (God That failed) disting. young writers & thinkers

- Slight revival today is not return to religion (new synag, new Communities - bull-market in religion) can account for synag socialization - want comradeship, want kids to know they are Jews & proud (revolt to anti-S.) This is not revival of relig.

- Revival of theology (Haeckel, Butler, Herby, Tillich, Niebuhr) ? whether this revival can be identified to revival of relig., confined to small circle of

Intellectuals - formulation of ideas in a scientific age - has no effect on broad masses of people (1953. Yearbook - Jew. affl. in Synagogue larger than in any other communal inst - plus to 25% at best - still a challenging figure.

- SECULAR ATTACK - Ethical life cultivated w/o relig. sanctions (social justice) why religion? find fellowship w. fellow workers

- Can't unite off, altogether renewal of religion - See in Popular books [Overstreet; The Human Enterprise; Rolle May - Man's Search for Religious orientation Hirsch]

- Even good news received w. caution (Comm. factors in Korea, Middle East)

- Faith - Future will bring redemption - not just recurrent age of faith & skepticism - [Chaplain always finds reasons for hopelessness]

- not leaf in death; our ancestors' assumption of belief tended to produce objects of belief - when you believe in a thing you tend to create it; > Enemy is not defeat but deflection;

~~but~~ [image power of faith] Jeremiah buys land from Cousin when enemy at gate

- Ezek. dry bones; Nehemiah: I have no fear

אני לא מפחד - אולי אפילו יבנה

viii
פ"ד פ"ו - attempts to counter idea of
"Escape from Freedom" - individual responsibility -
of environment, made up mind against
background of post-Holocaust.



IV = Torah reading BOKSER Lek 16/11

What is Lek? (Lobbi Osh)

- Abraham's own life was Lek-vasis in wilderness (if I can't transform world which had antipathy to strangers, has idolatrous, will do so w. my own life - open doors to strangers, don't thank me, thank the Creator)
- don't change world, change self (business woes - don't yield to wilderness) Even single tree is ~~ext~~ precious, a symbol to stranger of better world, Every dedicated individual (Henriette Gold, Thomas Mann)
- if you plant every tree in wilderness, you convert it into garden (Bereshiba planted trees)

Dr Samuel Chernovits

פירוש פסוק וַיִּשְׂבֵּן יְהוָה אֶת יְמֵי אָדָם כְּיָמֵי אֵלֶּם וַיִּשְׂבֵּן יְהוָה אֶת יְמֵי אָדָם כְּיָמֵי אֵלֶּם

- Full of days → w. days that were full
- [many days] → [full days, I had a full day]
- David (psalmist, farmer, actor, builder, Temple-constant outgoing zeal)
- We all want many days -
- [recipe for old age - non-use (coffee, liquor)]
- many days is gift of God - what we do w. it, our time, fill it w. purpose

NEWMAN

- When p. 27 died, in Paradise asked to "shelving discourse, unlimited time wisdom above"
- Joseph Fort Newton ("My Ideas of God")
John Hayes Holmes ("A Struggling God")
- Xan clergyman: I wish you a Merry Xmas, coz I won't see all of you 'til next Easter; wish you a Happy Pesach, won't see you all 'til then.

Rabbi's talks with heads of Congregation -
Cong should put up struggle

Two pleasant converse in wine - Do you love me, your nephew? yes. Do you know what troubles me? No. If you don't know what troubles me how can you love me?

Here (Science) - Torture (Philos, Religion) crisis Eventually
p. 137 - Secrets of Eternity

pull's -

555022 -

- Prisoners of Hope

V/K - A Vow of Jethro

1991 - A Loyalty oath Before the living God

Ever R/H - Making the Most of Our Years

- Puritans, unwilling to take oath (notary - oath of affirm)

- CONTINUITY IN JEWISH LIFE (troubled by same intermarriage)

- A TIME FOR MISSIONS THAT LAST

"There is no solution to Jewish problem
other than total elimination of Judaism"

- Jews unchangeable people - They are
most changeable of all mankind

- ANONYMOUS LIVES (workers, teachers

- of life, jobs

- Charles Francis Potter (life inscribed
on monuments, on page, on Human hearts)

Thoughts of love are for the departed
Deeds of love v. v. v. living

Oct 2, 1959, Park Ave.

(1)

HOLY DAYS - TIME OF PURIFICATION

תקופת טהרה

תקופת טהרה:

אשר כוונתו, ענין זה אינו מן המעשים
אשר נעשה אצלם, אלא כוונתו, ענין זה

- Text implies several negations

- 1) negates element of magic -
- 2) negates all intercessors -
- 3) negates impersonality -

IN TIME OF ANXIETY, INSECURITY

I seek magical formulae

- return to religion -

- In Judaism. אין, אין superstition

seek purification from unclean, from sin which superstitious defile, debase man

Yehuda Kaufman - before Judaism, every religion had major elements of magic

(see Fraum):

(these symbols are for identification) contain גמול

Purification is by repentance; אין

(amulet)

serves to purify us to degree we purify our selves

^{confession} acknowledge responsibility for wrong doing - intellect

^{contrition} feeling regret over having failed - Emotion

^{penitence} resolutions to self & community to examine life & try to amend

^{repentance} not resolution, but act - change of conduct - different conduct

HOLINESS

Columbian Exhibition

19th cent. view
of religion
- protest
- squares
- answer
- Orthodoxy

feeling
thought
will

20/37 - 1
27/26 - 0
14/10 - 2
21/15 - 2



Present Estate

Confusion - international
national
personal.

Values - moral rules

(religion is believing
what you know
ain't true)

American values =

Commerce - practical
arts - intellectual

- creedal: conventional
- experience
ground in holiness.
= unreflective
uncritical

- Sources: frontier -
immigration -
sectionalism -

American social
history.
Puritan
agriculture } RIF forces
assessment

technology - standardization of not magic
not
not
not
- c) individually
bound
19/20 1/1/37

Conflict a) cooperation
b) competition -

b) equality - status system implies superior, inferior

▷ leads to great material achievement
▷ price we pay - a) mental tension as mass phenomenon
b) sin wrong - active program to rise

I - Negate intercessors who purify (2)

not 19th 100, no priest, no church,
no single person, no vicar of God

- You stand alone before God - essence
- of Judaism

(letter from convert - Trinity, Son of God)

greater part of Jewish history dedicated
to this truth (Cousade)

- We speak alone of this - we have
no greatest human being - **MAN**
(a Unitarian is not a Jewitarian)

- safety-valve against **absolutist** rulers
(~~dictator~~ ~~dictator~~ ~~State~~ of state)

II - Negates impersonality (technology, modern)
impersonal relationships (Je/c)

our Science impersonal - statistical average
but individual - irregular - is real carrier of
life

- personal relationships matter in this world
- business (employers family - ~~communities~~)
- education (young adolescent) social (equality, club)
- neighborhoods (hello on Elevator - never greet
or answer greeting)

Return individual to center of things

Juda

p. 14 - Irrationality - latent psychoses

15 - self-knowledge - unconscious unknown

18 } - Individuality - (75) 33

21 } (40) individual vs, Community

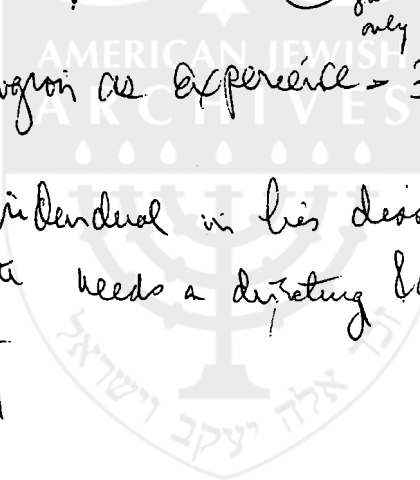
20, 21 - Science

24 - 91 rationalism (70) environment cannot give what can be gained only w. effort & suffering

Religion as experience - 33

p. 74 - Individual in his dissociated state needs a directing & ordering principle

p. 74 - Xty



INDIVIDUAL

- Violation or neglect of instincts has painful consequences of physiological & psychological nature - the dynamism & imagery of the instincts together form an a priori which no man can overlook without the gravest risk to himself
- Thinking & feeling lose their unipolarity & where religious orientation has proven ineffective, not even a god is at hand to check the sovereign sway of unleashed psychic functions
- Virtually everything depends on the human soul & its functions (p. 97)

MASS

The worldly-minded mass man looks for the
harmonious experience in the mass meeting, which
provides an infinitely more responsive background
than the individual soul.



Communism

man has no religious function at all Except
belief in the party doctrine when suddenly
the most intrinsic faith is called for



- Democracy

The free society needs a bond of an affective nature, a principle of a kind like caritas, the love of your neighbor



NEW DEVELOPMENTS IN SCIENCE HAVE FACILITATED

ETHICAL THOUGHT

1) Evolution - most profound influence of construction of ethical theories: Sources of value rooted in nature of man & independent of man-made cultures (Spencer - Survival of fittest, biological justification for laissez-faire capitalism;

(able to confuse of what science warrants believing & what man wants to believe

Spencer - Capitalism (might is right)

Huxley - One-world

Huxley - evolution is amoral, has no purpose
man supplies the purpose; good is what advances social evolution; bad thwarts

new
narrowly
concerned

Ethical principles:

- 1) promotion of knowledge is essentially good
- 2) good, right moral to recognize integrity of individual & to promote realization of individ. capacities

Dobzhansky: "Evolutionary ethics have not been formulated yet & one may reasonably doubt that they can be made scientifically convincing or ethically satisfying"

PSYCHOANALYSIS & ETHICS

- For some, led to ethical nihilism, sphincter ethics (like toilet training of a particular culture)
- Psycho-~~analysis~~ uncovers deeper levels of experiencing, closer to true nature of individual - where one can find ultimate criteria for values in underlying realities of human personality
- Authentic values reflect primal drives of organism (wisdom of the body - what feels healthy will be ethical - vs. discontinuity of the person)
- LIBERAL UTILITARIANISM. Greater happiness (good) for greater number
- Ashley Montagu - mainly nature is cooperative
- R.B. Cattell - cooperation in limited groups are good, but inter-group competition essential to emergence of new & more adaptable forms of behavior
- Thus Spencer, Huxley, Simpson, Fester, Montagu, Cattell offer diverse & often contradictory interpretations of scientific bases of ethical theory
- SIMPSON (1950): MANY PEOPLE TODAY TURN TO SCIENCE FOR ETHICAL REVELATIONS, SCIENCE BEING 20th CENT. MT. SINAI FROM WHOSE LAWS MIGHT BE BROUGHT DOWN NEW MORAL CODE. SUCH A SET OF COMMANDMENTS, CARRYING ALL THE PERSUASION OF SCIENTIFIC AUTHORITY, WOULD BRING NEW CERTITUDE & CONFIDENCE TO ANXIOUS WORLD, A WORLD RELIING INDIVIDUAL OF RESPONSIBILITY FOR CONSEQUENCES OF BEHAVIOR, BUT SUCH A DISPENSATION CANNOT COME FROM SCIENCE, SCIENCE CAN NEVER PROVIDE US W. ETHICAL INSTRUCTIONS

THIS IS NOT TO SAY THAT SCIENCE
HAS NOTHING TO OFFER TO US IN OUR
EFFORTS TO IMPROVE OUR ETHICS OR
MORE PERTINENTLY, TO IMPROVE OUR
BEHAVIOR.

FREEDOM OF CHOICE OF INDIVIDUAL

Underwood: "Determinism is a necessary
assumption for the scientific enterprise"

Shannon: "If we are to use the method of
science in the field of human affairs,
we must assume that behavior is
lawful & determined" (one person except
from this is psychologist - "who's conditioning whom?")

Allport - free choice is a preeminent fact

Popper - WITHOUT FREEDOM OF CHOICE,
ETHICS IS MEANINGLESS

- THERE IS NOTHING IN SCIENCE THAT CAN
DISPROVE THE EXISTENCE & EFFECTIVE OPERATION
OF FATES, GODS, OF UNDETERMINED INDIVIDUAL
CHOICES. IT IS JUST THAT SCIENCE IS
NOT SET UP TO DEAL WITH THESE KINDS
OF PROBLEMS, THERE IS NO WAY FOR THE
SCIENTIST EVER TO WRITE AN EQUATION
INCORPORATING SUCH VARIABLES.

The famous equation $E=mc^2$ does not suggest that engineers should build into an atom bomb a little mechanism to decide whether or not the bomb is to explode.

- To psychological science, the notion of free choice is a humbug. Psychology cannot prove that the behavior of the individual is determined, but for purposes of inquiry must assume so - and be content to live with whatever limitations this assumption may make on the subject.

- modern atomic physics has become a statistical science, dealing in probabilities & not in absolute predictions (The path of a particular molecule cannot be predicted & is random)

True self, like body, unknown;
Conscious ego knows thru several levels
Self-knowledge

P. 16 Science - 5th level - formulae
ideal average; does not give

- picture of true reality
- distinctive things about real
facts is individuality
- individual - regular exception
& irregular phenomenon - not
the universal & regular but
rather unique

- Scientific knowledge enjoys universal esteem
Counts as only intellectual & spiritual authority

(19) - Conflict solved by either-or but by
2-way thinking: doing one thing while
not losing sight of other (physician - knowledge
unknown)

- Today it is recognized fact is to treat
sick person, not abstract illness

SCIENCE - Rational Configuration molded too much by the outer situation & not enough by man's biological needs

- drive for knowledge of Environment & control results in modification of original instinctive tendencies - progressive alienation from instinctual foundations - man puts his conception of himself in place of his real being

- Knowledge of the truth is the foremost goal of Science

⇒ (As man's consciousness broadens & differentiates so his moral nature lags behind. This is the great problem before us today. Reason alone does not suffice

21- ought not to underestimate psych effect of statistical world picture it displaces the individual in favor of anonymous units

- 2) As a social unit he has lost his individuality & become a mere abstract # in the Bureau of Statistics

- Mass man - policy of the State is Supreme principle of thought & action
- Individual moral autonomy (34) needs w/ Extracommunal principle
- State has taken place of God (35)
- Religion w/ strictures - acquires psych balance
- value of Community depends on moral stature of individuals

SCIENCE (& ETHICAL BEHAVIOR)

- ① Concept of probability - Generates skepticism of concept systems based on absolutes
 - imperatives gives way to probabilities, & Ethical relativism is the consequence
- ② Cultural anthropologists - Ethical systems are expression of a particular culture, have no pervasive validity
- ③ With increasing knowledge science has become increasingly tentative about what is known
 - (one criterion of a good theory is that it be precise enough to be disproven - Scientific theories are regarded by scientists as expendable)
 - Constant revision of theories is expected
 - Cannot - more accurate to call scientific theories "provisional" to denote their tentative working relationship to an ongoing inquiry
 - It is said that science has to do with means and not with ends, that science can perhaps increase our understanding of human behavior but cannot help us judge whether a particular act is good or bad.
 - recognize its potency in problem solving & turn to it as a source of authority for ethical systems

NOTES ON
PROFESSOR MORDECAI M. KAPLAN'S
HOMILETICS LECTURE

September 9, 1959

T'SHUVAH AS RETURN TO GOD

Introduction

Though the return to the Jewish People, through the achievement of Jewish consciousness, sets one on the road that leads to God, it is necessary to know something about the road itself and how far to pursue it, in order to be sure that our quest has not been in vain and that we have really found God.

Let us hear what the classic text in Isaiah, which urges T'shuvah, or the return to God has to say: (quote Isaiah 55:6-9).

Instead of the usual translation which reads, "...while He may found," and "...while He is near," the text becomes more significant if translated as "...where He may be found," and "...where he is near." The text may then be taken to mean that if we have become estranged from God, the way to return to Him is neither by conceiving God in human terms ("For my thoughts re") nor by delving into the mystery of being ("What is hidden, etc., Deut. 29:29). We should try to find God in our own human experience, in that phase of it through which He reveals Himself to us.

That phase of human experience through which God makes Himself known to man is none other than the experience of holiness. Holiness in religious tradition is godliness. Numerous texts in the Bible speak of God as "the holy One." We are bidden to be holy because God is holy; i.e., holiness is, on one hand, the essential attribute of God, and on the other, a possible and desirable phase of human experience.

A criterion, accordingly, of our distance from God is the extent to which the experience of holiness figures in our lives.

The outstanding fact about modern civilization is that it is virtually devoid of anything that elicits an experience of holiness. Of the three primal values, it mouths a great deal about truth and goodness though it is far from practicing them. The only non-material value modern civilization takes seriously is beauty. But holiness is completely forgotten. It is a lost word. That is why modern civilization is justly characterized as secular.

Problem: How to recover the experience of holiness? That is the problem of T'shuvah or man's return to God.

In the first place, we have to get used to the fact that, though holiness is an experience not of something imaginary but of something real, the idea of it, as of all else in human experience, has undergone change.

Holiness is as much an experience of reality as are truth, goodness and beauty. Certainly our idea of them has changed from what it was in the past.

The same is true of our idea of holiness. The best summary of how mankind conceived holiness is given in a well-known book by R. Otto, The Idea of the Holy, as the sense of the weird.

Just as we have advanced in the arts from the assumption that beauty consists in the imitative reproduction of what the eye sees to the assumption that it consists of what the mind sees, so in religion we are now advancing in the understanding of holiness from the emotional experience of weirdness to a type of experience that embraces all the three aspects of the human person - his feeling, thought and will.

Formerly, holiness was experienced through the eye and ear. People had visions or heard voices. Since such experiences can no longer be regarded as other than imaginary, holiness has come to be regarded as illusion -- an idea popularized by Freud. That is why it is a lost word.

Actually, it is an authentic experience by the entire mind of something real. If we are to be distinctively human, we have to recover the experience of holiness. That is the meaning of T'shuvah for our day. "Be ye holy.....".

In the inaugural vision of the prophet, Isaiah, the serophim proclaim the three-fold holiness of God. That should serve as a guide in the effort to recover the sense of holiness. It is an experience which is in need of being achieved on three different levels, if it is to constitute for us a revelation of God: the personal, the societal and the cosmic.

II

On the personal level, holiness is the wholeness, or organicity of the three spiritual expressions or manifestations of human life: truth, goodness and creativity. (Beauty is only one phase of creativity.) That means that nothing can be entirely true unless it is also a factor for goodness and creativity,

that nothing can be entirely good unless it is in keeping with truth and creativity, and that nothing can be creative unless it satisfies the requirements of truth and goodness.

That is why, on the personal level, the experience of holiness is restrictive or negative. In the history of religion, holiness, on that level, takes the form of prohibition or taboo. Since the self plays a predominant role in consciousness, holiness is predominantly negative. There are seven "don'ts" to three "do's" in the Ten Commandments and 365 prohibitions to 248. The outstanding example is idolatry. It may be both good and creative, but because it is false, it is forbidden and so down the line.

On a societal level, on which the individual craves for submergence in a creativity, holiness calls for experiencing the life one's people in its wholeness -- a consciousness of its history and its destiny as well as of the actual situation in which it finds itself.

Secondly, holiness on the societal level expresses itself as responsibility for helping one's people provide the necessary conditions for the self-realization of its members through the self-realization of the group as a whole.

Thirdly, holiness on that level impels us to alert our society to changing conditions as opportunity for its growth and progress (creativity).

On the cosmic level, holiness is the sum of those aspects of the world or of nature which, on the personal level, leads to self-fulfillment and on the societal level to the attainment of the destiny which the society sets up for itself, provided, of course, that destiny is in keeping with holiness on the personal level.

Specifically, those aspects are the following: (a) the reliability of cosmic law as revealed in the scientific approach to reality as a whole; (b) polarity the invariable tendency of all units of matter, energy or spirit to retain their individuality as well as well as to be interactive with environment; (c) creativity, insofar as there exists the element of chance which presents the opportunity for new combinations and permutations, i.e., for new creations.

III

Recently, at a meeting of the British Association for the Advancement of Science, an eminent scientist stated that the pace of modern civilization was producing a syndrome, or group of symptoms which indicate a dangerous condition of mental tension as a mass phenomenon. He then went on to say that this tension is accentuated by "the essentially unsatisfying, aimless and materialist outlook on life."

That statement describes accurately what happens to human life, both individual and collective, when it is lacking the experience of holiness. It becomes "unsatisfying" on a personal level, "aimless" on a societal level, and "materialist" on a cosmic level.

By the same token that the concept of holiness has dropped out from the vocabulary of human discourse, the concept of sin has become irrelevant and obsolete.

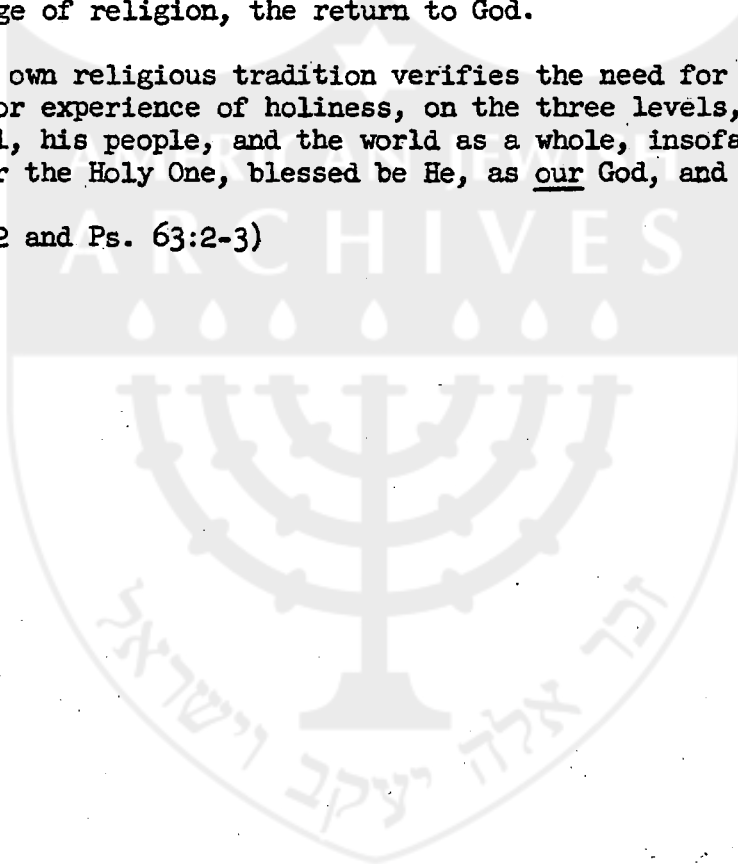
At a recent convention of the American Psychological Association, the therapists clashed on the concept of sin. A prominent member of that Association contended that to introduce the concept of sin in psychotherapy "in any manner, shape or form is highly pernicious." It was the general opinion, however, that it was not enough, as Freud had suggested, merely to give the patient an "insight" into his conduct, but that it was necessary to provide the patient with an active program to rid himself of his wrong behavior.

If the psychiatrists at that convention had viewed the problem of human life from the standpoint of the scientist at the convention of the British Association, they would have gone further than suggesting that the patient be told how to rid himself of his wrong doing. They would have suggested that he be shown what he might do to achieve an integrated life, a life that is whole on every one of the three levels on which it is lived by man, the personal, the societal and the cosmic.

Their program of action would call not only for a cessation from wrongdoing, but for real T'shuvah, or return to holiness or godliness, or, in the language of religion, the return to God.

Our own religious tradition verifies the need for such a spiritual perspective, or experience of holiness, on the three levels, respectively, of the individual, his people, and the world as a whole, insofar as it refers to God, as God or the Holy One, blessed be He, as our God, and as my God.

(cf. Jer. 3:22 and Ps. 63:2-3)



SEVEN ARTS FEATURE SYNDICATE
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New York City

(YOM KIPPUR FEATURE)

THE SIGNIFICANCE OF THE TRADITIONAL KOL NIDRE

By

Rabbi Abraham Silverstone

"Kol Nidre" means "all vows" and is the name of a legal formula by which a person is released from vows. A vow is a promise to do or refrain from doing a certain act. There are promises which are generally not considered binding. Such, for instance, are rash promises made in a state of emotional tension or mental weakness, or promises whose fulfillment is impossible, socially undesirable or illegal.

(a) Mr. A. was dangerously ill. His wife, a pious woman, fervently prayed for his recovery and vowed that if God helped her she should buy a Sefer Torah for the synagogue. Mr. A. recovered. But he was a poor man and indebted to the doctors; he could not possibly buy a Sefer Torah.

(b) The president of a Ladies' Aid Society asked Mrs. G. to present a gift to an honored sister, with an appropriate talk, at the annual banquet. Hesitating, Mrs. G. said she would think it over and let the president know her decision. However, Mrs. G. forgot and the president assumed that her silence meant assent. At the banquet she called upon Mrs. G., who, unprepared and inexperienced, refused in furious whispers to make the presentation. Another member saved the day with an impromptu speech. But the result was that Mrs. G., the president and the "honored" sister, all insulted and embarrassed; vowed in the presence of friends that they would resign, would never take office, would have nothing further to do...etc...

The examples cited above present cases in which the fulfillment of the vow is impossible or socially undesirable. You may dig up from your own experience illustrations of vows by which you gave your word to avenge yourself, or to get even, and the like. The lady in the first illustration may consider herself a grave sinner all her life, and may be possessed by fear of God's punishment. The women of the Ladies' Aid Society may be social-minded and nevertheless humanly vain and stricken with an exaggerated sense of honor, and so feel that they have to abide by their "word" and refrain from activity in the society. Such people ought to guard their tongues, but they are only human- and don't.

The Jews of antiquity, emotional and pious, hasty but honorable, sought relief from the psychological and social difficulties arising from rash vows, in a legal, formal and ceremonialized annulment. They would present the case before an ordained Rabbi or an expert in the laws of vows, promises and oaths, or a jury of three laymen. The judge or the jury would investigate the circumstances under which the vow was made, the social effects of its fulfillment, and its legality. Upon their findings they would declare the vow either binding or null and void.

The annulment gave relief to the person who remembered his vow and its circumstances. But in our daily business and social pursuits we frequently, in a state of tension, make mental or verbal promises one day only to forget them the next day. On the eve of Yom Kippur the Jew probes into his life of the past year. He wants to right his wrongs and blot out his sins. With prayer shawl over his head he looks within his own heart, giving an account of himself to his God, to his conscience, to his ideal of the good life.

He finds, however, that in the course of the year he has committed many small and unspectacular wrongs that he can hardly remember and account for; yet they are indicative of his moral weakness and frailty. To relieve the community from this oppressive feeling of guilt, a blanket formula was devised for the annulment of all forgotten vows.

The formula, recited by the Cantor as the head of the jury of three, before the open Ark, reads:

"All vows, bonds...wherewith we have vowed...and bound ourselves to take effect from the last Day of Atonement until this one, shall be...annulled, made void and of none effect. Our vows are not vows"...

This formula is too general, and may be made by the unscrupulous and ignorant to cover all promises and obligations. We do not know when the recitation of Kol Nidre was introduced, but as early as the 9th century C.E. the Gaonim of Babylonia, in whom judicial authority was vested, called it a foolish custom and did not allow the practice in their academies. A Gaon of the 10th century declared that the Kol Nidre applied only to those vows which were extorted from the congregation in the synagogue in time of persecution.

A great Rabbi of the 14th century went to the length of declaring that "those fools who, trusting to the Kol Nidre, make vows recklessly" were incapable of giving testimony. In the 13th and 14th centuries the custom of reciting Kol Nidre on Yom Kippur Eve was abolished in numerous communities in France, in the Provence and in Spain.

Opposition also came from the Gentile world. Many courts refused to depend on an oath taken by a Jew, or devised a special form of oath for Jews on the basis that the Jew could not be trusted because he was released from his oath by the recitation of Kol Nidre. As late as 1895 the question whether a Jewish oath could be trusted was brought up in the Austrian parliament.

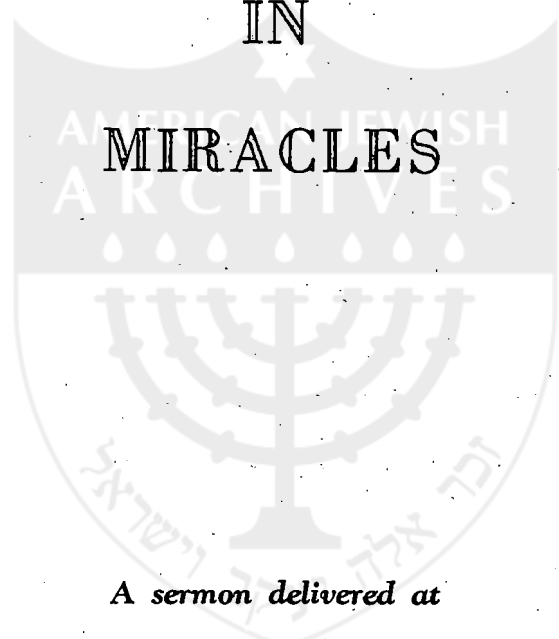
The Jewish people, however, clung to the Kol Nidre. Is it its gripping melody, the solemn ceremony with which it is surrounded that accounts for the Jew's attachment to this legal formula? In Reformed congregations the Kol Nidre is substituted by a psalm chanted with the melody of Kol Nidre. Conservative Jewry, however, refused to give up the Kol Nidre, although, in its traditional wording, it is misleading.

After an unsuccessful attempt to abolish the recitation of Kol Nidre in the synagogue, Professor Mordecai M. Kaplan, of the Jewish Theological Seminary, instead of abolishing, cutting or changing the formula, added some modifying clauses which make the formula specific, restricting it to vows made "to the end that we might estrange ourselves from those who have offended us, or to the end that we might give pain to those who have endangered us...These vows, and these only...shall not be vows." This enlarged and specific Kol Nidre is recited in a few synagogues that came under the influence of the Society for the Advancement of Judaism, which was founded by Professor Kaplan in 1922.

I BELIEVE

IN

MIRACLES



A sermon delivered at
Temple Israel, Boston, Massachusetts
on 27 February 1959 by
Rabbi Roland B. Gittelsohn

I BELIEVE IN MIRACLES

UNLESS I miss my guess, some of you are curious and a few perhaps even confused over tonight's topic. Surely those who have been exposed to my religious thinking over a period of time, especially as members of the confirmation or confirmation parents classes, know that basic to my entire theology is the concept of an orderly universe. You know, therefore, that I do not believe in miracles according to the common definition of the word; that is to say, I do not believe that the laws of nature are ever interrupted or suspended.

There is, to be sure, a great deal we don't know yet about the laws of nature. Some of the conclusions concerning nature's procedures about which we seemed most certain only a generation ago, are now seen to have been grossly mistaken. Some of the phenomena we find it impossible to understand or explain today will no doubt be comprehensible and clear to our children and grandchildren. But I believe, with firm conviction and perfect faith, that nothing will ever be discovered to upset the picture we now have of a universe characterized by purpose and order.

In such a universe there is no room for miracles in the form of exceptions. Let me go even further at this point to say that if I thought for a moment that God could suspend the rules of nature, it would be impossible for me to believe in God at all. The evidence which, as much as anything else, impels me to the conviction that God exists is precisely the fact that this is so unexceptionably a universe where things happen sensibly and reasonably. A universe of inexorable law, of cause and inevitable effect, is a universe which becomes intelligible only in terms of a Force or Power or Mind which is responsible for such order. A universe, on the other hand, of coincidence and accident, one in which things occurred haphazardly and undependably, would be a universe which not only needed no God to explain it but indeed by its very accidental nature would preclude even the possibility of God.

Joshua Liebman expressed this thought with his customary clarity: "At first it seems daring, if not heretical, for us to say that God is . . . limited. We ask in amazement, 'How can God be limited? If He is not all-powerful—able to do anything that He wills—then surely He cannot be God!' I deny this conclusion. If I did not believe that God is *limited* by the very nature of the world He created, then I would have to surrender my faith." (Peace of Mind, Simon and Schuster, 1946) To which I would add: if God is limited by the very nature of the world He created, then obviously there is no room for miracles as our ancestors understood them.

Our Ancestors Had Doubts Too

Or perhaps it would be more accurate to say: as *some* of our ancestors seemed to have understood them. For it would be a serious mistake to assume that this matter of miracles didn't bother many of our progenitors in Judaism, despite all their apparent naivete. The Talmud tells us, for example, that the Torah preceded Creation and was used by God as a blueprint in the establishment of the universe. What is that but a poetic recognition of the fact that God Himself is limited by His own rules, hence not free to act by caprice or whim?

The well-known miracles stories of the Bible were explained by our ancient rabbis (who, after all, couldn't be expected to reject them out of hand) as having been included by God in His original Plan of Creation and

therefore not exceptional to that Plan. They said God made a bargain with the sea, for example, at the very beginning to split apart at the appropriate time so that the children of Israel could pass through it in escaping from Egypt. A neat solution for them, you will admit, even if scarcely a tenable one for us. Elsewhere, in at least two unrelated passages, the Talmud states explicitly: "We do not rely on miracles."

The most telling rejection of miracles I can remember in Jewish tradition comes from Chassidic literature. Listen: "Rabbi Bunam told this story: 'Rabbi Eleazar of Amsterdam was at sea on a journey to the Holy Land, when, on the eve of New Year's Day, a storm almost sank the ship. Before dawn Rabbi Eleazar told all his people to go on deck and blow the ram's horn at the first ray of light. When they had done this, the storm died down.' 'But do not think,' Rabbi Bunam added, 'that Rabbi Eleazar intended to save the ship. On the contrary, he was quite certain it would go down, but before dying with his people he wanted to fulfil a holy commandment, that of blowing the ram's horn. Had he been out to save the ship through a miracle, he would not have succeeded.'" (Buber: *Tales of the Hasidim*, Schocken Books, 1948) So I am neither heretical nor alone in saying tonight that I do not believe in miracles as they are ordinarily defined.

A Another Kind of Miracle

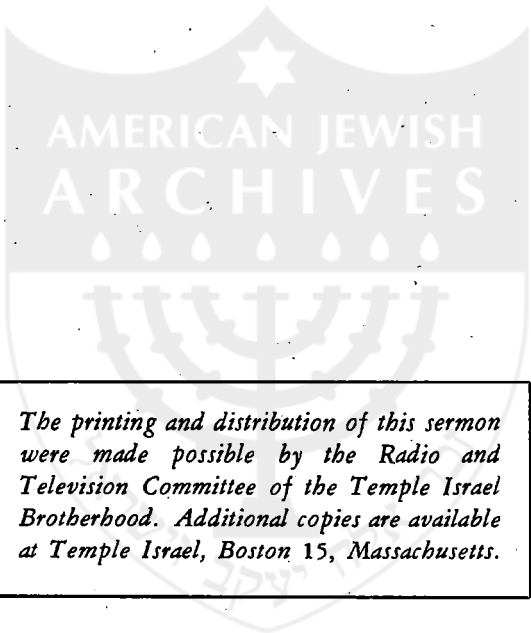
At this point your confusion must be even greater than at the beginning. My title is: *I Believe In Miracles*—yet thus far my argument has been completely to the contrary. Let me proceed, then, to the positive phase of my discussion. I do believe in miracles, not as interruptions in the laws of nature but rather as developments and phenomena which are ineffably beyond man's present capacity to comprehend. I believe that a universe of constant law and order is a more magnificent miracle by far than would be one of occasionally spectacular disorder. I believe in the kind of miracle described by one of the greatest of modern Jewish theologians, Dr. Kaufman Kohler: "The whole cosmic order is one miracle. No room is left for single or exceptional miracles."

I believe in miracles as did Rabbi David Nieto, spiritual leader of the Sephardic community of London at the beginning of the 18th-century. He wrote this modern parable, very much in the spirit and style of an ancient midrash: "A skilled architect once built a great and beautiful city, with market-places and streets. He erected stately residences for the aristocracy and a royal palace which, for structure and beauty, had no equal. All who saw it said that there was not a skilled architect like unto him. One day the king said to the architect: 'I would like you to tear down a room in my palace, because, on a certain day, I want to give a banquet, and I do not want this room to be in the way of my guests. And, after the banquet, rebuild the room as it was at first.' The architect did as he was commanded. When the room was reconstructed, the young men marvelled at the skill of the architect. But the elders, who knew that the architect had built the whole city, and the houses, and the terraces, said to the young men: 'How can you marvel at the fact that he demolished and then reconstructed a single room? Surely, this is nothing for him, seeing that he had originally built the whole city!' In short, I believe that for God to have created the universe in its inception, to have sustained and evolved it through all the millenia since, is a miracle of incomparably greater proportion than if he had in fact divided the Red Sea or sent manna from heaven in the wilderness.

The trouble with many of us is that we remain blind to the miracle of

Every square yard of the surface of the earth is
spread with the same,
Every foot of the interior swarms with the same.
To me the sea is a continual miracle,
The fishes that swim—the rocks—the motion of
the waves—the ships with men in them.
What stranger miracles are there?"

AMEN



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the ordinary. Some years ago Harry Emerson Fosdick put his finger on our difficulty when he recounted this story: "An Eastern king was seated in a garden, and one of his counselors was speaking of the wonderful works of God. 'Show me a sign,' said the king, 'and I will believe.' 'Here are four acorns,' said the counselor; 'will your Majesty plant them in the ground, and then stoop down and look into this clear pool of water?' The king did so. 'Now,' said the other, 'look up.' The king looked up and saw four oak trees where he had planted the acorns. 'Wonderful!' he exclaimed; 'this is indeed the work of God.' 'How long were you looking into the water?' asked the counselor. 'Only a second,' said the king. 'Eighty years have passed as a second,' said the other. The king looked at his garments; they were threadbare. He looked at his reflection in the water; he had become an old man. 'There is no miracle here, then,' he said angrily. 'Yes,' said the other; 'it is God's work whether he do it in one second or in eighty years.'" (The Meaning of Faith, Association Press, 1940)

Miracles of the Ordinary

How manifold indeed are the miracles—like that of oaks growing from acorns—which we so blithely take for granted. There is a miracle of spectacular beauty in the design of every snowflake and in the fact that no two of them have ever been identical. There is a miracle in the fact that although a worker bee lives only about six weeks and a queen bee at most three years, a man or animal which befriended a bee colony can go back to it ten years later on a day when anyone else would be attacked and will be received in safety by the descendants of bees long since dead.

The instinctual behavior of a newly-hatched chick is also a miracle. It will ignore a duck flying overhead but react with stark terror to a hawk. How does it know the difference? The outlines of the two in flight are nearly identical. Their outspread wings are alike and the long neck of the duck corresponds to the long tail of the hawk. The only basis of differentiation is whether the long end precedes the short one or follows. So acute is the perceptivity of chicks in the first hours of their life that if a black cardboard silhouette of a gliding bird is pulled over a wire above them with the long end first, they ignore it: it's a duck. If the short extension comes first, they are terrified: it's a hawk! Nature is so full of such miracles that long volumes could be written on them.

What else but a miracle is it that the entire present population of this earth, more than two billion of us, developed from egg cells that would fit into a one-gallon container and spermatozoa equal in volume to less than an aspirin tablet? Do you know any word more descriptive than "miracle" for the fact that within the tiny, sub-microscopic cell each of us was at the moment of conception were already contained the seeds of all the physical traits, all the mental characteristics, all the emotional proclivities, all the creative possibilities of the adults we are today? Tell me what that is, if not a miracle. Compared to that, a sea-splitting in two or a whale swallowing and then regurgitating a man is simple child's play. There are more miracles in this universe than the wisest of us could ever identify. The trouble is that most of the time we're looking for them in the wrong places.

Another Kind of Miracle

There is one more kind of miracle in which I believe—the miracle of the human spirit, what my late beloved friend, Rabbi Milton Steinberg, called “the achievement by spirit of what by every law of logic and common sense seems impossible.” And he added: “. . . when the immovable is moved, when the insuperable is conquered, when the impossible is achieved, what else is that but a miracle?”

Is it necessary to illustrate in detail? Two months ago the wife of my most precious friend died in New York, eight years after her first operation for cancer, three years after it became apparent that the end was inevitable. Ten days before her death she was making toy animals for the children in the hospital and practically forcing her roommate to eat and trying to get the Negro who cleaned the room each morning to laugh. Elsie Rudin was a miracle.

I remember on the morning of 19 February 1945—D-Day at Iwo Jima—standing with a young Jewish boy at the rail of our ship just before his turn to go over the side in the first wave of attack. He was so horribly frightened he couldn't keep his entire body from trembling violently. Later I learned that upon landing he helped save another man's life and earned a medal for bravery. That boy was a miracle.

Have you ever seen the ceiling of the Sistine Chapel in Rome? Michaelangelo, who painted it, lost his mother when he was six years old. He grew up under the domination of a selfish, rasping father and with brothers who despised him. He did so poorly at school that he was repeatedly beaten. A passionate lover of beauty, early in life he suffered a major disfigurement which made him repulsive in his own eyes. Through the course of four long years he lay on his back under the ceiling of the Sistine Chapel—on a scaffold from which at least once he fell, nearly killing himself—often forgetting to eat or sleep, painting ten thousand square feet of fresco with the most eccentric angles and curves . . . finally producing what is perhaps the most magnificently inspiring piece of religious art in history. Michaelangelo was a miracle.

I believe in miracles. I believe that the beauty and order of nature and the imperishable courage of the human spirit are radiant and majestic miracles. I believe in miracles as Walt Whitman did:

“Why, who makes much of a miracle?

As to me I know of nothing else but miracles,

Whether I walk the streets of Manhattan,

Or dart my sight over the roofs of houses toward
the sky . . .

Or sit at table at dinner with the rest,

Or look at strangers opposite me riding in the car . . .

Or birds, or the wonderfulness of insects in the air,

Or the wonderfulness of the sundown, or of stars
shining so quiet and bright,

Or the exquisite delicate thin curve of the new
moon in spring . . .

To me every hour of the light and dark is a miracle,

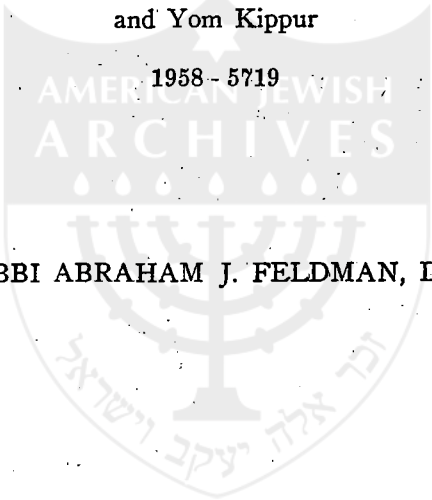
Every cubic inch of space is a miracle,

BEING RELIGIOUS TODAY

A Sermon for Rosh Hashanah
and Yom Kippur

1958 - 5719

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RABBI ABRAHAM J. FELDMAN, D.D.

TEMPLE BETH ISRAEL

HARTFORD, CONNECTICUT

The sermon herewith published was preached in two parts, one part on Rosh Hashanah and one on Yom Kippur. For purposes of publication the two sermons were condensed into one in the hope of making the argument and plea more unified.

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WITH THE AUTHOR'S COMPLIMENTS

BEING RELIGIOUS TODAY

In addressing myself to the general theme which I am discussing during this Holy Season, viz., *Being Religious Today*, I am convinced that I am stressing something that is exceedingly important.

There are those who seem to think that being religious is exclusively a matter of speech or only a manner of speech. Observation of the lives of these people leads me to the conviction that they possess only a modicum of faith in God and that they have no personal involvement in, no sense of personal relationship and no commitment as to personal devotion to the religion which formally they profess. This is tragic. But what is even more tragic is that such people do not even seem to realize that there need be such involvement. They seem to think of religion as if it were a kind of insurance policy, the premium which they pay being the financial support which they give to the Synagogue, hoping thereby to escape the need to USE what they call "religion". They seem to depend upon an insurance man's maxim which I heard of some forty years ago from an insurance agent in Cincinnati from whom I acquired my first policy. Each time I received his bill he had printed upon it in red letters,

"It is better to have it and not need it,
Than to need it and not have it".

When these folks think that the need for religion arises in their lives, in times of pain, want, stress, they expect then that God would, forthwith, grant what they want "*on demand*" and that He would supply them with what they ask for at the time and place and in the manner which they designate. God — to such people — is a sort of Quartermaster General who is expected to issue out of the storehouses of His abundance and on requisition, whatever the individual person demands.

Believe me, I am not trying to be either facetious or sarcastic. The matter—as I see it—is much too serious. The fact is that too many people nowadays have just that kind of religion, a kind which in my judgment and in the judgment of other informed religionists, is not religion at all! It is only "a manner of speaking" and no more than that.

What are the important, the fundamental affirmations of religion?

Religion affirms—

1. There is a God! Not the atheist's description of God of which Dr. Harry Emerson Fosdick told once. A man announced to Dr. Fosdick that he is an atheist, that he did not believe that there is a God. Said Dr. Fosdick to the atheist: Would you mind telling me what kind of a God it is that you do not believe in? The man proceeded to give his description of the God he rejected and when he completed it, Dr. Fosdick said: On the basis of your description of God I should be called an atheist also because, said Fosdick, you see, I also do not believe in the God you describe.

There is a concept of God which enlightened, informed religionists have, and it is that understanding of God which religion affirms.

2. Religion affirms that there is a relationship which necessarily exists between man, the believer, and God—his Creator.

3. Religion affirms that this relationship implies, nay, involves man's continuous awareness of God, not an awareness that comes only now and then, only in time of stress or suffering, but a continuous awareness.

4. Religion affirms that such awareness of God, when it is not childish or juvenile, must result in a clearly recognizable discipline of living, a mode of life, a way of behavior, a form of conduct on the part of man which must *prove* the existence of the awareness of God and an intelligent faith in Him. Where such awareness of God is transformed into a discipline of living there man *does* things because of such awareness, he performs acts which prove his awareness in that he necessarily imitates the divine attributes in his own conduct. This is what is meant by the glorious statement in the Bible that God created man in His own image, in the likeness of the Creator. This is what is meant by the concept of the "Covenant", the concept that we Jews as individuals and as a people are in Covenant with God. I say to you, emphatically and categorically, that we are not fulfilling our obligations under the Covenant when our religion is no more than "a manner of speech".

You see, being in Covenant with God, i.e. being Jewishly religious, calls for *daily deeds* and *constant behavior*

which conforms with our duty under the Covenant. It calls for conduct and action which proclaim our bearing the imprint of the likeness of God. It means that evening, morning and noon-time we are doing our part as parties to the Covenant.

Now, I am ready to admit that this is not always easy, especially when many people are not in the habit of thinking of spiritual realities, and think of religion on the level of speech only and not on that of deeds. And precisely because it is not a simple matter to live in the awareness of God translated into action, *every* religion, i.e., men who profess any religion, high or low, have in all ages, in all cultures, in all civilizations, devised procedures, rituals, ceremonies to remind them that being religious inescapably involves discipline and action.

Let me assert at once, lest there be any misunderstanding of my thinking: I hold that rites, observances are not in themselves religion. They are only the tools of religion. They serve as reminders of religious duties. They are, if I may use the phrase, the mechanics of religion, with the help of which we may expect to keep ourselves alert to and aware of the need to *live* by one's religion every day and everywhere. This, ladies and gentlemen, is much more than mere ceremonialism or ritualism, and it is here that I fear misunderstanding which may even result in misrepresentation of what I am teaching.

Yes, I do assert that mere ritualism is not being religious! But I also assert that ceremonies are fundamentally essential to all orderly living and they are espe-

cially essential to religious life. We practice ceremonies and rituals in all of our social living from the time we awake in the morning until we close our eyes in sleep, and we need the aid of ceremonies, likewise, in our religious experience.

Of course, I agree with the teacher of religion (a Catholic priest) who was quoted in the daily press a while ago as saying that people who go to church and on leaving it leave their religion in the pew, are hardly religious. Someone has pointed out that the mere knowledge of religious truth "without an honest attempt at translating it into action and putting it to practice, will not profit a person very much. Medicine left in a bottle, unused, will not help anybody. Machinery stored in a shed and never used will be of small value to anyone. Books that are kept on a shelf and never read will help nobody." But—and mark this!—the man or woman who divorces himself or herself from the Synagogue or church, the man or woman who does not pray ever, the man or woman who does not properly and reverently observe and celebrate the great occasions of the Synagogue year, is *usually* also one of those who has no awareness of being in Covenant with God, of being a spiritual being.

I believe that ceremonies are necessary in religious life even as they are essential in social life. They provide for us a religious orientation. They offer us challenges, aids which remind us of higher religious duties.

I believe that the Synagogue as an institution is necessary for religious living, that prayer in private and in

public is essential, that home observances are tremendously important.

I believe that Rosh Hashanah and Yom Kippur, our Holy Days with their spiritual overtones, are exceedingly important for an effective Judaism.

I believe that the *major* Jewish religious festivals of Sukkos, Pesach, Shovuos, call for our conscientious and reverent observance.

I believe that religious music and religious symbols are part of our religious equipment and that they are a part of the ongoing educative process which keeps us enduringly aware of standing in a significant relationship to God and of being religious.

Here we are, an assemblage of religiously motivated people, assembled in obedience and conformity to a scriptural summons. Some who belong to our fellowship are absent. Are those who are thus wilfully absent on Rosh Hashanah and Yom Kippur therefore going to be stricken down by lightning or will they be smitten with ulcers or leprosy, by a God of wrath? I do not think so.

Why are *we* here? *We* are here, some of us, primarily because we would proclaim our will to be identified with the stream of Jewish history, with the Jewish people and with Judaism.

We are here, most of us, to take stock of our own religious genuineness and to discover, if possible, wherein we do not measure up to our own high motives and ideals.

We are here to become, so to speak, spiritually recharged, renewed, refreshed. Our goal is not merely the performance of rituals blindly, mechanically. Rather is

it that we choose to use these observances and rituals as aids in becoming or continuing religious. Worship in the Synagogue, private prayers, the kindling of Sabbath and festival lights, the recitation of the Kiddush and other such ceremonies, are calculated aids to keep us aware of our Covenant with God and of our responsibilities under it. They are "remembrancers", challengers, these Holy Days, festivals *and* the weekly Sabbath. But, to be reminded of our duties is not yet fulfillment of these duties. Being reminded of our duties is only a necessary step in the right direction. Ceremonies, rituals, by themselves, are not what might be called "being religious." What else is needed?

These Holy Days of Rosh Hashanah and Yom Kippur have become so surcharged with the religious motif that some Jews actually feel that exposure to religion just this once or twice in the year suffices them for the entire year . . . Of course, you and I do not believe that these people are fair to themselves, since it has been observed and noted by many of us that such folks live religiously on a starvation diet throughout the year. Very often they are religiously undernourished and some are even anemic. And no wonder! Being religious, especially in times such as these we live in, calls for a much more substantial regimen than one can possibly get from exposing oneself to religion *only* on Rosh Hashanah and/or Yom Kippur eve and remaining untouched, undisturbed, unchallenged by Judaism on the other days of the year.

A while ago I said that Judaism is a religion of the everyday and the everywhere, that our religion is not

something that may be considered only "a manner of speaking", but that it is a matter of daily practice and daily living. I suggested that today, as always, to be religious we must begin with an affirmative faith in God and that we should cultivate and strengthen our religious affirmations by using the aids which Judaism has developed in the course of our history, the aids of rituals, ceremonies, Holy Days, festivals, Sabbath, prayers, music, symbols, the Synagogue, etc. But, I was also careful to underscore my conviction that these observances by themselves are not sufficient evidence of our being religious.

I know that there are people who do not know or do not want to know that religion and life belong together. Religion is not only a matter of providing what has been called "the benefit of clergy" at the hour of death or solemnizing a marriage, or speaking an invocation at a political convention, or at the annual meeting of the Chamber of Commerce. Religion and *every* aspect of life are at least coterminous. Some people do not want to know this. At the end of June, for instance, I was told that someone, a Jew in Hartford who was not identified to me, was greatly disturbed to the point of trying to file a protest somewhere against the Central Conference of American Rabbis which at its recent convention passed a resolution, one among many dealing with religion in action, a resolution which this gentleman did not approve of. His protest seemed to be motivated by the idea that Rabbis should not "meddle" in economic, political, social,

legislative matters and should make no pronouncements in those areas of life.

Frankly, I was shocked; not worried but shocked. The shock was due to the fact that I thought that such thinking as this gentleman demonstrated no longer existed among enlightened modern religious folks. In normal authentic Judaism it never was considered legitimate or defensible to divorce religion from life. I call attention to some of the passages in our Rosh Hashanah and Yom Kippur Prayer Book and I remind you that the Jewish Prayer Book is the distillation of the God-consciousness of the Jew throughout all ages, that it is eloquent with the commitment of the Jew in the sight of God and history. When, repeatedly, during these days, we enumerate various categories of sins (in the *Al Chet*) and pray to be forgiven, amongst others, "for the sin which we have sinned against God by *abuse of power . . .*" and by "exploiting and dealing treacherously with our neighbor," we obviously acknowledge that there is a relationship between being religious and our social, political and economic behaviour!

On Yom Kippur afternoon, in one of the most moving sections of the service, we acknowledge that:

"Thou, O Lord, dost *not* require of us sacrificial altars; priestly pomp pleases Thee not. Thou hast taught us through Thy prophets what is good and what Thou dost require of us: to *do justly*, to *love mercy* and to *walk humbly with Thee*; to *plead the cause of the widow and the*

orphan; to protect the stranger, to feed the hungry and to clothe the naked; to break the bonds of wickedness and to free the oppressed. By such offerings of the spirit can we serve Thee most truly and bear witness to Thine eternal truth, and glorify Thy holy name throughout the world. (p. 272)

This is the voice of honor, of decency that is being raised against social, political, economic corruption and moral filth as they seek to engulf us. Again—we pray:

“Often man’s greed thwarts Thy benign purposes and countless numbers of Thy children go hungry, and naked. If many know only of scarcity and want, it is not because the earth, Thy handiwork, has ceased to yield, but because men reserve for themselves the blessings that should be enjoyed by the entire human family. Hence great plenty and abject poverty, limitless power and utter weakness, exist side by side. We are thankful that good and wise men are troubled by the manner in which the earth’s increase is shared; that they are *unwilling* to accept these inequalities as justified and permanent and are seeking a way to enable all men to share more securely and abundantly of Thy beneficence. . . .

“Fasting alone cannot cleanse the soul of sin and relieve the conscience of its weight of guilt. But these are true means of atonement: Let

justice well up as waters, and righteousness as
a mighty stream." . . . (pp. 299-303)

You see, do you not, where the emphasis is placed in our highest, truest religious moments. It is upon conduct—not words; upon behavior, not mere ritual.

I wonder how many of us are aware of the significance of parts of our ritual. For instance: the ancient Rabbis who established the order of our services of worship, assigned the 58th chapter of Isaiah as the Haftarah for Yom Kippur, the same Haftarah which we read today. Why did they choose this chapter?

Recall, please, that the atonement ceremony as described in the Bible was all ritualistic; there were sacrifices of animals, there was the sprinkling of blood upon the altar, there was the scapegoat ritual, etc. The sages were concerned that the people might get the idea that all that was needed to gain God's forgiveness for their sins was to perform rituals, ceremonies, meticulously, and thus be assured that all was well with them religiously. This was an un-Jewish notion. So, to emphasize what was fundamental and authentic in Judaism, they chose chapter 58 of the Book of Isaiah to be read as one of the Scripture lessons of the Day of Atonement, and this chapter, as you know, stresses something more than ritual as being an acceptable form of the worship of God. The people say:

“Wherefore have we fasted, and Thou seest it not? Wherefore have we afflicted our soul, and Thou takest no knowledge of it?”—”

and God's response to this is:

“Is such the fast that I have chosen?
Is it to bow down his head like a bulrush,
And to spread sackcloth and ashes under him?
Wilt thou call this a fast,
And an acceptable day to the Lord?
Is not this the fast that I have chosen?
To loose the fetters of wickedness,
To undo the thongs of the yoke,
To let the oppressed go free,
And that ye break every yoke?
Is it not to share thy bread with the hungry,
And that thou bring the homeless poor into thy
house?
When thou seest the naked, that thou cover him,
And that thou hide not thyself from thine own flesh?”

You see, what the great prophet is saying in effect is that being genuinely religious calls for religion to be demonstrated through social action, it calls for acting with responsibility for the well being of the underprivileged, the underdogs of society, and that it is our duty to do it *because such is our obligation as believers in God!*

And let us not forget that this was not the concept of just one isolated prophet. Hear what the Prophet Amos said some two centuries before the unknown prophet of the Babylonian Exile whose words constitute this day's Haftarah, spoke. He said that the people will be punished because:

“They sell the righteous for silver,
And the needy for a pair of shoes;
They pant after the dust of the earth on the head
of the poor.
They hate him that reproveth in the gate,
And they abhor him that speaketh the truth.
Seek good, and not evil, that ye may live;
And so the Lord, the God of hosts, will be with you.
Hate the evil, and love the good,
And establish justice in the gate”

Listen to the Prophet Micah who was the contemporary
of Isaiah:

“Woe to them that devise wickedness
And work evil upon their beds!
When the morning dawns, they perform it,
Because it is in the power of their hand.
They covet fields, and seize them;
And houses, and take them away;
They oppress a man and his house,
A man and his inheritance.”

And yet they say:

“Wherewith shall I come before the Lord,
And bow myself before God on high?
Shall I come before Him with burnt-offerings,
With calves of a year old?
Will the Lord be pleased with thousands of rams,
With ten thousands of rivers of oil?
Shall I give my first-born for my transgression,

The fruit of my body for the sin of my soul?"
And the answer of the prophet to this specious argument is,

"It hath been told thee, O man, what is good,
And what the Lord doth require of thee:

Only to do justly, and to love kindness, and to walk
humbly with thy God."

And so one can multiply the words of the Bible, the messages of prophet and law-giver and psalmist, telling us to serve God *through* justice and righteousness. And may I suggest that we pay special heed when on Yom Kippur afternoon we read from the Book of Leviticus, in the Torah, chapter 19, what biblical scholars call, "the Holiness Code." Observe then, that it is an injunction and that it states it to be our obligation to apply our faith in God into social action, at home, in our places of business, in the courts of justice, in our personal relations, in honesty in measures, weight standards, wages, in love of the stranger, in protection of the worker, etc. *All this is part of being religious!* This is the way of holiness! It is not "a manner of speaking" but a discipline of living.

And mind you, this is not only something of the long ago, something that has been embalmed in the Bible. This is the doctrine of progressive religion today. Every national association of Jewish congregations and of the churches of Christendom, every national association of clergymen, be they Rabbis, Ministers or Priests, has committees, commissions, departments, dealing with social

action in the name of and by the authority of God. Our Central Conference of American Rabbis and our Union of American Hebrew Congregations, as do also the National Council of Churches of Christ in America and the National Catholic Welfare Council (consisting of the Roman Catholic Bishops in the United States), speak constantly about the relevancy and the applicability of the message of religion to relations between management and labor, to problems of health and housing, to such matters as planned parenthood, capital punishment, the testing of nuclear weapons, and on and on and on.

Why do they speak thus? Because that is what it means to be religious today and that is what it meant in every generation in the history of our people and faith!

And so, if I may summarize quickly what I have been trying to say—

Being religious today means first and foremost to believe in God.

To believe in God means that we must harken to His will and obey His precepts. "Thus saith the Lord" is more than a magniloquent assertion for an oratorical effect. It is a clarion summons to translate faith into service and action!

Many years ago I wrote a book which I called, "Religion in Action". (The book is now out of print). This phrase, "Religion in Action", as I used it, is not a glittering, fashionable, conventional generality. It is a specific, such as I read about in a current issue of a religious periodical:

"Out in Washington State there was a lumber camp. Downstream was a little community. The people there would fish the floating logs out of the river. They would saw off the ends which bore the lumber company stamp. Then they would take the logs and build houses for themselves. The preacher got wind of this. Sunday he preached a sermon on 'Thou shalt not steal.' After the service, the congregation greeted him warmly and thanked him. Next Sunday he preached on 'Thou shalt not cut the ends off other people's logs.' And they ran him out of town.

"The generalities did not bother them. The specific was what hurt."

(Roger A. Cowan, *Christian Century Pulpit*,
Sept. 1958. "The General and the Specific")

Religion in action is the kind of religion which led a group of us, Rabbis, Ministers and Priests, as spokesmen for the organized religious forces of America, to appear before congressional committees in behalf of continuing America's Foreign Aid program. That was the only motive we had.

Religion in action is the effort to clean up the wicked Walter-McCarran Immigration Act and to attempt to humanize it and the legislation and the rulings which resulted from it.

Religion in action is when we protect the civil and religious rights of all God's children regardless of race or creed or origin.

Religion in action is when we teach, guide, and challenge both management and labor to clean their offices and factories of corruption and dishonesty. Neither of these groups is clean of hands or pure of heart!

Religion in action is to see to it that Americans of whatever creed or color be assured of and protected in their right to live in whatever neighborhood they can afford to live in, to be educated wherever American youth is educated, to vote as freely as other Americans.

Religion in action deals with the blight and demoralization of slums. It deals with the protection of children against exploitation and of the aged from being the forgotten of our social structure.

Religion in action is the voice of truth raised when fraud is likely to become legitimate. It is the voice of morality raised when social and political immorality threaten our communities. It is the voice of honor and decency raised against corruption and moral filth as they threaten to engulf us.

Religion in action is Man Religious responding to the awesome proclamation "Thus saith the Lord"!

Men and women of Beth Israel, many times during this holy season we repeat in our prayers the words of Isaiah (5:16)

"The Lord of Hosts is exalted through
justice,
And the Holy God is sanctified through
righteousness."

This is the clue to being genuinely religious today. *We begin* with faith in God. *Then* we utilize the knowledge and experience of God which our forefathers recorded for us in our Holy Scriptures and the later religious documents of our people. *Then* we use the Synagogue and the festivals and the Sabbath, home observances and solemn assemblies, to be inspired and motivated to serve God in the holiness and wholeness of God-sanctioned conduct towards our fellow men. And *then*—we complete the circle as, through our acting justly, the Lord of Hosts is exalted, and through our righteousness the Holy God is made even more holy.

This it is that we understand by *Being Religious Today*. This it is that we are summoned to by the imperious challenge of these holy days and convocations. This it is that we need aspire to as we leave our Sanctuary at the conclusion of our penitential season. For the courage to rise to the glory of such fulfilment we should pray. May our prayers unto the Lord “be in an acceptable time” and may God, in the abundance of His mercy, answer us with the truth, the reassurance, the comfort of His salvation. Amen.

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September 10, 1951

TO: All Members of the Rabbinical Assembly

FROM: Rabbi Harry Halpern
Rabbinical Assembly Commission on the Seminary

The strength of a congregation is directly related to the members' awareness of their association with our national organizations - the Seminary, the United Synagogue and the Rabbinical Assembly.

The Seminary concretizes for them the ideal of Torah in its highest sense. The United Synagogue makes them aware of the need for raising standards of congregational life. The Rabbinical Assembly inspires them to look to us for spiritual authority and guidance.

It is therefore our duty to imbue our congregants assembled on the High Holy Days with a renewed sense of consecration to the cause of Torah. I therefore ask you to bear this in mind in the preparation of your sermons. The enclosed outlines prepared by several colleagues suggest ways of treating the subject.

Shana Tova greetings to you and yours.