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REMEMBER THE COVENANT
A SERMON FOR KOL NIDRE

by Rabbi Stanley S. Rabinowitz
Adas Israel Synagogue
Washington, D.C.

The liturgy of Yom Kippur Eve includes several prayers recited at no other time.

One prayerful poem, unique to Kol Nidre eve, compares us to inert matter "As clay are we, as soft and yielding clay, as stone that lies within the fingers of the mason...as iron within the fingers of the craftsman...as cloth...as silver... and as thin transparent glass." Each stanza concludes, "So are we in Thy hand, gracious God; Thy Covenant recall, and show Thy mercy." (Alternate translation: "Hearken not to the accuser.")

The prayer book reveals that the author of this Piyut, or religious poem, is unknown, as is the year of its composition. The source of its inspiration, however, is readily ascertainable. We find similar thoughts expressed by the prophets Jeremiah and Isaiah. In the Book of Jeremiah, the prophet ascribes these words to God: "Behold, as the clay in the potter's hand, so are ye in My hand, O House of Israel."*

In Isaiah, a similar thought is expressed by the Jewish people, "We are the clay, and Thou our potter; we are the work of Thy hand."**

This concept of clay in the hand of the potter obviously inspired the nameless poet who expanded the metaphor to include not only clay, but stone, iron, cloth, glass, a ship's helm and silver. Isaiah and Jeremiah meant their metaphor to say not only that God, like the potter, has a plan for the Jewish people, a mold in which He wants to cast them and a role for them to play, but like the potter, can discard them to start over again if He finds them blemished.

The Fathers of the Church believed that the dispersion and the exile of the Jewish people were punishments for rejecting Jesus.

Jews, of course, reject this interpretation of their role in history, for they believed then as now that their covenant with God remains as firm as it was when it was first sanctified by Abraham.

*Jeremiah 18:6

**Isaiah 64:7

By the time the prophetic metaphor reached the poet, his poem became a prayerful hope that God would recall His covenant with Israel, and a plea that He reject the accusers of Israel.

And because our ancestors demanded of themselves and of God that the ancient covenant be remembered and upheld, we were able to survive the absurdities of history, including the obscene upheaval that destroyed fully one-third of our people. In our helplessness during those centuries, the descriptive metaphors were aptly chosen. Our security and our survival were as fragile as glass.

"As glass are we, as thin transparent glass that lies within the fingers of the blower. At his will he blows it crystal clear, or melts it down to suit his whim or notion."

Glass is an intriguing metaphor; it has many uses. When we use glass to make a telescope, we can penetrate the distance; when we make glass into a microscope, we can probe where we stand. When we make glass into a mirror, we can see ourselves. We need all three approaches.

Look at yourself. When we enter the world, we are as unresisting as clay, subject to influences beyond our control. The offspring of a mouse is far more self-sufficient at birth, and of the ape, hardly less; but we are helpless for an extended period. We leave the mother's womb only to enter a social womb which not only nurtures us but conditions us for many years before we can be independent. As clay, we are molded and shaped.

Yet, we are surprisingly free. We may not be able to control the color of our eyes, but we can determine what we see, what we read and what we perceive. We cannot control the language we speak at birth, but we can determine what we say. We may be born in a criminal-producing slum, but it is not determined that every slum dweller turn out to be a law breaker. We can rise above our environment if we can recall the covenant, the promise inherent in us by virtue of our birth, our covenant with our parents, their hopes for us, our covenant with God and His plans for us, our covenant with our people and their need for us.

While everything is shaped or conditioned, not everything is determined. We are not creatures of the field; we are wondrously free to choose.

Out of the night that covers us,
In the full clutch of circumstance,
Under the bludgeonings of chance,
It matters not how charged with punishments the scroll,
We are masters of our fate;
We can be the captains of our souls.

If we look back in time, our medieval history reveals that the poem is an accurate description of our experience, except that for too many bitter years the potter who shaped us was not God. Rather it was the nations of the world who tried desperately to make us forget our covenant, and to convince us that God had long ago forgotten it. Since the Roman victory over ancient Judea, we had been the objects of history.

We adapted, we adopted, we adjusted, we learned to accommodate ourselves, as fiddlers on the roof, Our Hebrew turned to Yiddish in Germanic cultures and to Ladino in Spanish. Outside of the home, we conformed to the caricatures which our tormentors drew of us.

We were as stone in the hand of a mason, frequently crushed and alternately hammered, not by God but by the people in whose midst we live. We were persecuted for believing and reviled for disbelieving, despised when poor and loathed when rich, more learned than most, primarily in the lore of our fathers, yet shamed for our ignorance of the host culture; and after mastering it, rebuffed. Denounced as capitalists and assaulted as communists, derided for separatism and reviled for assimilation, taunted to go back to Jerusalem and denied any rights while living there.

Travelers to Jerusalem in the 18th century told a sorry tale of the sacred city. Jews were always in the majority, yet they were frightfully oppressed. On their way to the Wall and other holy places, Jews were fair game. Urchins urinated on them from above as they stood below worshipping at the sacred stones of the Wall.

So wretched did the Jews appear that a writer of the time, Bertha Spofford Vesper, wrote, "I cannot imagine these Jews are the same Jews from whose midst Jesus came...They cannot be the same people."

By all precedent, we should have disappeared, and by the logic of history, we should have degenerated into a mass of criminals, gangsters and urban guerillas. That we did not was the result of our clinging to our covenant. In our homes and in our synagogues, as iron were we.

We recalled the promise inherent in our covenant with God; those who were faithful to that covenant survived to emerge as partners in molding the clay of the new face world that emerged from the chaos of 1977, and whose magnificence is a standard for freedom-loving people.

There are many uses for clay, said a Rabbi Zusia of old, as he preached to his congregation. With clay, one builds bricks. With bricks, one can build either a palace or a prison. So we are

in Your hands, God. With just a little of our clay, You can help us build a castle that will give shelter and inspiration, and that will be a light unto the nations. Or if You insist, out of the clay You may knead a flimsy and lowly hovel where we can barely survive. It's the same clay and the same bricks. Remember Your covenant, O God, and show Thy mercy.

Out of sand and clay, three million Jews in Israel have created the most stable and flourishing democracy, the only democracy in the Middle East -- not only a home for the homeless, but also the home of institutions of research and learning, the scene of lively artistic and literary creativity, all established in the same national language which managed to survive along with its ancient people. Though hammered by its neighbors, it withstood the blows of its tumultuous history.

Seen in this context, the State of Israel emerges as a revolutionary enterprise, no longer the passive object of history, but its subject.

Zionism's real significance lies in the fact that it has rejected the victim status of the centuries in which Jews were formless as graceless cloth, tailored to suit the whim of the draper. No more will imperial powers decide by quota or white paper how many people can enter the land. No more will others decide who will live and who will die.

Having been formed by God from clay, and successively pounded as stone, hammered as iron, cut as cloth, shattered as glass, the people of Israel must remain firm in their commitment to their covenant. Seldom has it been more important to remember our covenant with God and history, and to examine it in detail.

The question today is, whose covenant will mold the people of Israel and the State of Israel?

Today a massive array of nations wants to play God, to shape Israel and to plan her destiny. "To save Israel from herself," they want to return her to her pre-1967 vulnerability.

The verse they would compose is:

Like oil are you in our bloody hands;
At our will we will barter you or consign you to the grave.

Whose covenant shall prevail? Who will mold the shape of the Middle East? In accordance with whose whim will the land be shaped, and whose plan?

Israel is part of the plan to make democracy real. This is her covenant and ours. Having been tested, formed and shaped by God and history, having endured silence, and having been victimized by foe and friend, Israel can hardly be faulted for holding firm as iron.

The plan to which we are committed demands freedom, dignity and human rights for all peoples in the Middle East. Israel is covenanted to preserve democracy and to safeguard the free world. In cleaving to that commitment, she is as iron. And if anyone tries to play God by molding her as clay, bartering her as silver, cutting her as cloth or selling her for oil, I would recall the words of Karl Jaspers, an eminent Christian: "The West cannot abandon Israel without abandoning itself. If Israel falls, so does the West -- not because of losing a tiny power position and a few million people, but because of moral and political depravity."

It is for us to remember the covenant, the promise and the hope, and to recall the days of our helplessness.

We have already achieved the impossible. The time has come to do the possible.



MOMENT OF TRUTH

by Rabbi Bernard S. Raskas

Temple of Aaron

St. Paul, Minnesota

A tree may be alone in the field, a man may be alone in the world, but no Jew is alone on Yom Kippur. That is why so many of us have gathered here this Kol Nidre evening. We have come here for meditation, for introspection, for prayer. And we pray here as members of the Jewish people aware of our history as Jews.

In recalling Jewish history tonight, I would like to tell you about a new museum in Tel Aviv. It is called Bet Hatefutsot, the Museum of the Diaspora. Bet Hatefutsot is one of the most advanced museums of its kind in the world. It uses video-cassettes, mini-computers and other modern technological advances to record 2500 years of Jewish life and culture outside of Israel. It is a mind-boggling presentation of the vastness, the variety and the magnificence of Jewish achievements during these many centuries.

At the beginning of the three-story exhibition area the following explanation appears: "This is the story of a people which was scattered all over the world and yet remained a single family, a people which time and again was doomed to destruction and yet, out of ruins, rose to new life."

I asked myself then, as I ask you now, what has enabled us to survive? We have faced hatred, defamation and destruction throughout the centuries, and yet we have survived and even flourished. Surely, on this Kol Nidre evening it is appropriate, if not imperative, to focus on what has enabled us to endure and outlive so many challenges and so much hostility.

Of course, there are many factors and they vary with time and circumstance. But most students of Jewish history share the conviction that they can be reduced to three. The first is תלמוד תורה, a devotion to Jewish learning in particular and knowledge in general. The second is משפחה, the ideal of the family and intense loyalty to it as the core of Jewish life. The third is the concept of צדקה, communal responsibility and social justice. The first gave us the will to live, the second the way to live and the third the purpose to live.

Indeed, study and learning were the midwives at the birth of Judaism. In the שמע, which is the central prayer of our faith, we say: וישננתם לבנך, "and you shall teach them diligently to your children." In the beginning of the first century, Joshua the son of Gamala, a high priest in the Second Temple, established the תלמוד תורה system, which was the system of public Jewish education. Later there evolved a series of yeshivot and academies which promoted the concept of lifelong learning. In fact, the highest

compliment one Jew could pay to another Jew was "er ken lernen," "He knows how to learn."

The late Harry Austryn Wolfson, Professor of Philosophy at Harvard University and one of the outstanding scholars of the twentieth century, received his education at a yeshiva in Lithuania and then entered Harvard where he mastered the classics. Interestingly, Wolfson's field of expertise was Patristic Literature, the writings of the early Christian Church Fathers.

Several years ago, one of his students once told me this anecdote about Wolfson which he personally observed. Wolfson's most challenging students were Jesuit priests and Jewish students, all of whom had at least a basic knowledge of the Jewish religion. Once during one of his seminars, the young scholars were hotly debating the interpretation of a particular passage. Wolfson became annoyed at the shouting so he slammed his fist on his book and said, "Boys, you are not in a heder; you are not in a yeshiva; you are at Harvard University. Behabe zach; raise your hand."

It is obvious there is a direct linkage between the heder and Jewish creativity that eventually spills over into all of civilization. Abraham Zacuto, the man who drew the navigational charts for Columbus, received a heder education. Baruch Spinoza, the greatest figure in modern philosophy, began his studies in a heder. Modigliani, Marc Chagall, Jacques Lipshitz, Ben Shahn, Leonard Baskin, among the most prominent artists of this century, all began their studies in a heder. A thirst for knowledge, the Talmudic method of questioning and analyzing, and the yearning to examine and to create -- all so characteristic of Jewish education -- provide important skills and understanding for secular as well as Jewish learning.

When a child goes to תלמוד תורה, he or she is not just learning "baw, bah, beh," but the story of creation and the origins of the human race. When a boy or girl stands on the bimah to recite the הפטרה, he is not just pleasing proud relatives but also proclaiming great moral and social truths. When a youngster graduates from Hebrew High School, Midrasha, or is confirmed, it is not just an occasion for celebration but a means of participating in the oldest continuing system of learning in the history of civilization. My friends, for this reason, if we wish to survive, we must continue to back Jewish education -- the Talmud Torah and the Religious School. For as it was wisely written by our forebears: תלמוד תורה כנגד כולם, "The study of the Torah is basic to all of Jewish life."

Another integral part of the support of our life system as Jews is the mishpachah, the family. The family and the home were always central in Jewish life. The first chapters of the Book of Genesis deal not with military conflicts or heroes of the sword, but with the origins of our people -- stories about fathers and mothers and children, husbands and wives, brothers and sisters. The major Jewish festivals are celebrated in the home. Every week Shabbat begins with candles and Kiddush in the home. On Pesach the Seder is celebrated in the home. On Hanukah we light the Menorah in the home. We start a Jewish home by fixing a Mezuzah to the doorpost. After a burial, the first service is held in the home.

But, family and home to the Jew meant more than the immediate family. The following somewhat humorous story helps make the point. A clergyman was about to conduct a funeral service when he suddenly became ill. Another clergyman was summoned to take over, but in the confusion he didn't have time to learn the sex of the deceased. The name of the deceased was something like Gerry, so he had no clue there. Finally, he motioned to one of the mourners to come over to him. As he came closer, the clergyman whispered, "Your brother or your sister?" The mourner replied, "Cousin."

The Jew is not concerned merely with the nuclear family but with the extended family as well. Cousins are important. Close friends become part of our family. Even neighbors serve as family. We rest and recuperate from the pressures of life with members of our family. We share growth, achievements and milestones with our family. And we are healed when we are hurt and comforted when we mourn by our family.

I give expression to one of the most ancient truths of Judaism when I stand here on Shabbat morning and end the service with a prayer that says, "For only as the family is strong together can the individual be secure."

The third part of the triad that makes up Jewish life is the commitment to צדקה, the concept of community and social justice. In the Bet Hatefutsot, the Museum of the Diaspora, one whole section is entitled שער הקהילה, the Gate to the Community. This display shows the historic patterns of Jewish autonomy. Wherever we Jews have lived, we have always taken care of each other because we know that was the way for Jews to be.

As I looked at this historic exhibit, I thought about our own community and how we are carrying on this Jewish tradition, and how proud I am to be associated with it. Let me take a moment to explain how we are fulfilling ourselves. By the way, all the terms I will be using come from the period of the Mishna, the first and second centuries. Gizborei Tzedakah -- "Wardens of Charity" -- and that is the United Jewish Fund and Council; Tamhui -- "soup kitchen" -- and that is Meals on Wheels; Moshav Zekeinim -- "residence for the aged" -- and that is Sholom Home. Hekdesh, Bet Yetomim, Bikur Holim -- "shelter," "concern for the problems of children," "health and welfare," -- find expression in Jewish Family Service; Gemilat Hesed, "help to find employment" -- Jewish Vocational Service; Bet Knesset, "a communal gathering house" -- Jewish Community Center; Bet Din, "Court of Jewish Law," is the Minnesota Rabbinical Association. And, of course, the Talmud Torah is still the Talmud Torah, and Bet Tefilla, "the house of prayer," is still the house of prayer.

This impressive infrastructure which was created to take care of our needs is the product of a community of caring Jews who are concerned for each other.

It reminds me of the two acquaintances who meet on the street. They chance to discuss the state of the world. One observes, "What's wrong with this

world is apathy and no empathy." The other replies, "I don't care and I don't want to hear about it."

Well, here in the Jewish community of the Twin Cities there is no apathy and there is plenty of empathy and sympathy. And this is the Jewish way of life that we must maintain and continue if we are to strengthen our Jewishness.

But Jews historically went beyond a concern for the Jewish community. In all the countries of our dispersion, we cared about the societies in which we lived and the rights and freedom accorded to their citizenry. Ever since the Bible proclaimed: צדק צדק תרוף, "Justice, justice shall you pursue," social justice has been our passionate concern. I remind you that in the 60's the leaders of the Civil Rights Movement, volunteers for the Peace Corps, those in the forefront of the anti-Vietnam War effort were Jews, the number sometimes running as high as 40%.

But, permit me to make it even more current. The 1978 Nobel Prize for Literature was awarded to Isaac Bashevis Singer, the prolific Jewish author who writes in Yiddish. (Imagine getting a Nobel Prize for writing in mama loshen!) At any rate, Singer's novel Shosha is set in the 1930's in the ghetto. The novel discusses good and evil, art and Judaism. On the last page the hero says, Der tzvek fun Yiddishkeit is tzu beshafen a mensch vos ken tzuteilen -- "The purpose of Judaism is to create a person who is capable of sharing."

This is Kol Nidre night and so I would like to conclude by sharing an appropriate experience that I have not spoken of publicly before. One of the reasons we went to Poland was to visit Auschwitz. Although I have been reading, studying, seeing pictures of the Holocaust for over 35 years, I still was not prepared for the experience. It is staggering to be at a site where three million Jews were gassed, shot or starved to death. My companions and I saw the barracks where the prisoners were kept, the torture chambers, and where the human experiments were conducted. I began to feel the blood pound in my head. After that we saw behind glass great mounds of human hair, stacks of eyeglass frames, heaps of gold teeth and fillings, dolls and valises, and the pain became almost unbearable. And then, we went to the crematoria. As we came close, I began to feel the bile rise in my throat. As a way to keep a sense of sanity, I concentrated on saying something, a prayer that my brethren could not utter before they were shoved into the ovens.

I recalled from my seminary studies that in the 12th century when the martyrs of Blois, France, were led to the stake, they recited עלינו. In the 14th century under similar circumstances, the Jews of Vienna chanted the שמע in the Judenplatz. In the Holocaust in some concentration camps, as they were led to their death, they sang אני סאמין. But, at Auschwitz they were so weak they could barely speak. Standing beside the crematorium I felt the terrible need to speak for them, to say some prayer. Then I remembered that I was holding my תלית and תפלין in my hand. Just one hour before, I wrapped the Tefillin around my fingers and I said the regular prayer.

"I will betroth you to me forever."

וארשתיך לי לעולם

"I will betroth you with righteousness,
with justice, love and compassion."

וארשתיך לי בצדק ובמשפט
ובחסד וברחמים

"I will betroth you to Me in faithful-
ness and you shall love the Lord."

וארשתיך לי באמונה
וידעת את ה'

Our generation is destined to live out its lives in the presence of the Holocaust. We must hand Hitler no posthumous victories. We must make Judaism survive and grow. We are wedded to that sacred pledge and it is our solemn commitment. We must do this by strengthening the Talmud Torah, by being loyal to the family, by maintaining the Jewish community. We must continually practice in word and deed righteousness, justice, love and compassion. We must keep our faith with the past, by securing the present and planning for the future. In the final moment of truth, that is what it is to be Jewish, now and forever.



THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

3080 BROADWAY • NEW YORK, NEW YORK 10027

212 RIVERSIDE 9-8000

OFFICE OF THE CHANCELLOR

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Dear Colleague

"The School of Shammai ruled that an old Sukka is invalid....What is an old Sukka? Any which was constructed thirty days before the Festival; but if it were made expressly for the Festival, even at the beginning of the year, it is valid. (Mishnah Sukka 1:1)

אבל אם עשאה לשם חג אפילו מתחלת השנה כשרה

In our affluent society, the temporary nature of the Sukka, and its reminder that "I made the people of Israel live in booths when I brought them out of the land of Egypt" (Lev. 23:43), is at least as significant as it has been to other Jewish communities throughout our history. It is indeed important for us to remember the migratory aspects of our history, and to recall by Whose hand we were enabled to establish homes, and to infuse them with values which endured even when the structures proved to be temporary.

But as we enjoy our holiday meals under the stars, we are moved also to contemplate the ultimate meaning of the more permanent structures that house the institutions of the Jewish community today. Typically, a congregation, a Jewish school, a hospital, a community center, demonstrates its maturity and permanence by erecting a building which is not only suited to its intended function, but is also as beautiful, as impressive, and as solid as the resources of the community permit. We take great pride in these structures, as expressions both of the importance we attach to their respective purposes, and as symbols of the commitment of our American Jewish communities to articulate openly their particular goals and priorities. Some have questioned our apparent preoccupation with buildings — what a noted communal leader was wont to refer to as our "edifice complex."

However, it seems to me that our concern for how our institutions are housed is legitimate, and has interesting precedents in our history. We are, for example, all familiar with the Book of Chronicles as a revisionist version of the Books of Kings. It is evident that the Chronicler sought to impose his own point of view on the record of national history and warfare which constitutes the Books of Samuel and Kings. Primary among his concerns was a definition of a "good" king.

In Chronicles, it is apparent that the test of a good king is not only success on the battlefield, not only able and equitable stewardship, not even only a just and pious regime which implements the teachings of the Torah in life. A good king, according to these texts, is one who also builds — a Temple, cities, the land of Israel. A good ruler, in short, is one who leaves a personal, creative, and tangible imprint on his realm, and thus acts upon the commandment to make the Holy Land a better place in which to live.

I do not believe that the compiler of Chronicles was impressed with buildings per se, or even with buildings as symbols of permanence in a changing world. Rather, it seems to me, he was concerned with the duty of concretizing the values reflected by these buildings. If man is truly in partnership with God, how better can he express this dimension of his being than by creative construction? A king who was not content merely to transmit what he had inherited, who took an active part in shaping the environment of the people -- and thus inevitably of their destiny as well -- was a good king. The Book of Chronicles, in short, sought to articulate from the perspective of a ruler what Hillel the elder tells us in the Ethics of the Fathers about the duty of every Jew to the Torah: "He that does not increase, brings about his end."

Our task, especially as we approach Sukkot, is to resolve the seeming paradox between its lesson that man's structures are essentially temporary -- no building lasts forever -- and the attempt to join hands with the Creator in improving the world -- specifically, in erecting communal structures that express our most profound Jewish sensibilities. It seems to me that it was this symbolic aspect of building, rather than the placing of stone upon stone with which the Chronicler was impressed.

Whatever the authors intended, our tradition has made the Book of Chronicles a paradigm for Jewish life in many ways. Anyone who has had a part in building a new synagogue, or even adding to an existing one, knows something about the role of a physical structure in the life of a community or an institution. Our own Seminary provides ample evidence of the invigorating effect of new, and properly designed space. One of Dr. Schechter's conditions for accepting the presidency of the Seminary was that the institution should be adequately housed, and undoubtedly the building on 123rd Street, which Jacob Schiff provided, contributed in no small degree to Schechter's success in reorganizing the school.

Similarly, the move to the present campus, in 1929, stimulated new development in all directions. Each physical structure added to the Seminary plant has helped us to bring Judaism to new heights -- academically, religiously, spiritually -- in part because each addition gave the institution needed space in which to operate. However, Mathilde Schechter Residence Hall and, more recently, Horace E. Goldsmith Hall, designed to provide housing for our students, have accomplished far more. They have regenerated the sense of community among our students and faculty.

Our experience in California has been comparable. The University of Judaism, in its thirty years of existence, has created a demand for its services never visualized by Dr. Kaplan, Dr. Finkelstein, and Dr. Greenberg when they conceived a West Coast campus. In its brief history, the University has occupied three buildings, each larger than its predecessor, and each, by its very existence, has inspired new programs and attracted additional students. It is no exaggeration to say that the University of Judaism has provided vitality and authenticity for the Jewish communities of the West Coast, and its achievement can in part be attributed to its ever more visible physical presence, and to the administration and the lay support that created its early buildings, and are now shaping its Familian Campus on Mulholland Drive.

All of these considerations are much on my mind at this time, when the Seminary is planning the ground breaking for its new library complex. This building will not only house our unsurpassed collections of Hebraica and Judaica; it will also enclose our quadrangle, finally giving our campus the shape originally envisaged by those who planned our present buildings.

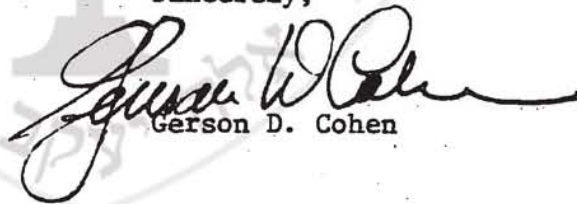
I need not harp on the thought and preparatory work that have gone into this decision to build. Most of you have followed our deliberations with real concern, and many have questioned our hesitations. However, the decision to invest so large a portion of our resources in brick and mortar could not be taken lightly. We had to be sure that the building would continue to serve our purposes for the foreseeable future, and that the community was both able and willing to assume responsibility for the added maintenance costs.

As we move now toward the first step in the actual construction of our building, we have resolved these questions. We have had ample assurances that our constituency sets a high priority on proper housing for our collections, and adequate facilities for the scholars who use them. We believe, finally, that our ground breaking, scheduled for Sunday, November 2nd, will be an occasion of transcendent importance for our Seminary, for America, and for world Jewry. We pray that our library complex will enhance our awareness of the Shekhina that dwells in our Seminary, just as it does in each Sukka, and that the books and manuscripts it houses will radiate that presence to every nook and cranny of the Jewish world. The library collections embody the teachings and wisdom of our heritage. We pray that from the building which houses them will flow the knowledge, and the inspiration, which will enable us to continue to develop as an authentic Jewish community, in control of its own destiny.

אלהי השמים הוא יצליח לנו ואנחנו עבדיו נקום ונבנו (Neh 2:20)

Wishing you a כתיבה וחתימה טובה ומועדים לשמחה.

Sincerely,



Gerson D. Cohen

I The Requisites of Penitence

-Rabbi Samuel Chiel

One of the most important themes of the High Holydays is Teshuvah--Penitence. Each year we discuss it, think about it; pray over it, but for most of us it remains elusive, a dream that evaporates after the High Holydays.

How can we accomplish this great goal of our Tradition? Great Hasidic teacher, Rabbi Mahman of Bratzlav, provided a formula which each of us can use.

He said: "There are three requisites for repentance.

The first is seeing eyes. Let your eyes see your conduct."

We are often blind to our own failings:

Our rudeness to others.

Our arrogance.

Our inconsiderateness.

In order to achieve repentance, we have to open our eyes to our many failings.

"Seeing eyes"--yet another meaning, I would suggest.

Let your eyes see the blessings which are yours.

Dava Sobel, science writer for New York Times, engaged in an experiment of sleep deprivation for several weeks. Described her loneliness for her husband, her friends, her inability to discern day from night, missed the grass,

The Requisites of Penitence(2)----Samuel Chiel

blossoms on the trees.

"Seeing eyes"-----

Look about you and see the blessings of your family: parents, spouse, children, grandchildren.

The beauty of day becoming night, change of seasons.

Blessing in our Tradition upon seeing the first blossoms on a tree in spring:

שְׁמַחַת חַסֵּד בְּעוֹלָמוֹ זָבַח וְאִמְרָא
בּוֹ חַיִּים טוֹבוֹת וְאִיִּלְנוֹת
טוֹבִים לַעֲוֹת בְּהַסְתֵּר בְּנֵי אָדָם.

To achieve Teshuvah, you must cultivate "seeing eyes".

There is a second indispensable requisite for Teshuvah, said Rabbi Nahman. It is "hearing ears. Let y our ears hear words of admonition."

Our is an age of 'doing your own thing'.

We don't like to be remonstrated with.

Adolescents---resent parents strictures

Children living together---resent parents disapproval. "I don't tell you how to live your life. Don't you tell me."

The Recquisites of Penitence(3)--Samuel Chiel

We listen to a sermon---resent being

castigated

or we say:

"Boy, did he give it
to them"

or we agree

and return to our
torpor.

"Hearing ears"---suggest another meaning.

Listen to the cries of despair that call to you.

Liberty City, Miami; Chatanooga; Orlando-----

rioting of those who have no jobs, no hope.

Dare not excuse lawlessness---must be punished-

but at same time---better listen to its
ominouss thunder.

Listen to the silent despair of 52 hostages, wives,
mothers, children.

At times, hostages have been the exclusive
focus of the White House. At other times,
it is as if they don't exist.

During an election campaign, question often
becomes: is it good or bad for the campaign,
not: is it good or bad for the hostages.

Listen to the confused voices of voters in the world's
greatest democracy. before a Presidential campaign.

The Requisites of Penitence(4)--Samuel Chiel

Fate of world could depend on our decision.

Whom shall we vote for? Are we being given a
real choice?

If a democratic society is to flourish, need to cultivate
"hearing ears"---

for those whose voices are choked and muffled
by despair and confusion.

Finally, Rabbi Nahman taught: There is a third requisite for
penitence. It is "an understanding heart. Let your
heart understand its eternal purpose."

On Besh Hashanah, time to ask ourselves:

Why are we here on this earth?

Bigger houses,
sleeker cars,
more exclusive clubs?

More power,
prestige,
kavod?

Better vacations,
more exciting leisure,
greater escape?

"Our eternal purpose" -----

לפתח עולם במעכות שבי

To improve the universe.

The Requisites of Penitence(5)--Samuel Chiel

To create a society where every person has a job-- does not have to destroy his community in order to be heard.

To create a society where old people and poor people do not die of the heat---because they have no air conditioner, not even a fan.

To create a society where hostages are not judged for their political value by their captors or by their fellow countrymen----but rather as brothers and sisters who need our compassion and help.

To achieve Teshuvah, we need to develop "an understanding heart."

Perhaps Rabbi Mahman's counsel goes beyond Teshuvah. In truth, his three requisites are indispensable to achieving a meaningful life----"seeing eyes, hearing ears, and an understanding heart."

was about to enter army. Buber heard him but didn't really 'listen' to what he was saying. Subsequently, boy committed suicide. Buber shattered. Achieved new understanding of I-Thou---concern for each person.

Rabbi Salanter ill one Passover. Couldn't supervise women who were baking matzot. Students asked him what they should watch for. Answered: "See to it that the women are paid adequately."

Danger in religion; feeling superior to those who are not as observant. Looking down on them; making derogatory comments; assuming we are so much closer to God.

"Don't let your interest in Judaism blind you to the needs or feelings of another."

Through love and acceptance, we may bring another closer to Judaism. Through denigration, we will drive him away.

Rabbi Israel Salanter's second teaching:

כשומעת עסקי אלה זבוחה, ען אלה
עפי החשבון: סיק היית נאם בשעת נעילה
ב'אם הכפוחים.

"When you have to make a decision, ask yourself:

'How would I decide if it were Neilah on Yom Kippur?' "

Neilah on Yom Kippur---solemnity that is felt by each Jew.

Last opportunity before the Gates of Heaven are closed;

before the Book of Judgment is sealed.

If we had to make an ethical decision at that

moment, each of us would do better than the rest*

of the year.

Need to try to recreate this moment whenever we

make important decisions.

Physician---each decision---can lead to health or illness;

life or death.

Journalist---revealing a story, that can destroy a person's

reputation; his life.

Editor---decides to publish a person's poem, essay,

story.

Even the rejection can be written with cruelty

or compassion.

Businessman---making a deal.

Personnel manager---hiring a person, giving him a chance.

Firing a worker, destroying his career.

Teacher---passing or failing a student.

In our families----Spouses--decisions we make about each

other--

Keep the marriage going
OR break up.

What Yom Kippur Can Do For You (4)----Samuel Chiel

Parents and children----should we encourage them in a career that we have not chosen for them?

Parents who are older--do we encourage their autonomy or make them more dependent upon us?

Whenever you make a decision, teaches Rabbi Israel, ask yourself: "How would I decide if ~~it~~ it were Neilah on Yom Kippur?"

Rabbi Salanter's third teaching:

ה'סוף
אלשי
ואני
נעילת
יום הכפורים.
ניבג
אקבוימי
להתחיל
התשובה
תוכל
אחרי
התשובה
ביום
החודש
אלול.

"People begin to do Teshuvah during the days of Slichot. The more devout begin earlier, during the month of Elul. But my view is that Teshuvah has to begin immediately after Neilah on Yom Kippur."

What usually destroys effect of Yom Kippur on our lives? We listen to the words, we say 'it makes sense', 'good idea', but not now. Too busy. When Slichot days come, start thinking seriously about the meaning of our lives.

Others, more devout, begin with Rosh Hodesh Elul, a whole month before High Holydays.

Rabbi Israel: Both efforts not good enough. Procrastination will destroy best intentions.

What Yom Kippur Can Do For You---Samuel Chiel

-5-

Must begin Teshuvah right after Neilah--now!

Do you want to observe more Mitzvot?--now!

שמעו בקול -

Do you want to become more sensitive to others--

now!

Do you want to make your decisions more

ethical, more honest, more

holy?--now!



I LIVING UP TO OUR MASKS

During the 18th and 19th centuries, a favorite form of social entertainment for European aristocrats was the masqued ball. The guests would each come in costume and wear some disguise. When the midnight hour struck, off came the masks and each guest stood revealed in his and her true identity. A Swedish theologian was thinking of these masqued balls when he said something which applies not only to the aristocracy, "There comes a midnight hour when all men must unmask."

For us Jews, these Days of Awe strike our spiritual midnight hour. On these days we are summoned to appear before God without masks or disguises. We stand stripped of all pretense before him who, in the words of the Bible, "does not look as man looks; for man looks with the eyes but God looks into the heart." He is the חַוֵּה לֵב searcher of hearts and the מוֹשֵׁב עֵלְיוֹת revealer of hidden things on the Day of Judgment.

The habit of wearing masks is one which all of us have cultivated. The very word "person" in English comes from the Latin "persona" which means "a mask." In the theatre of ancient Rome each character wore a distinctive mask and his identity was reflected in his "persona." To be a person is to wear a mask.

At Halloween time, an advertising agency ran the following ad in a number of periodicals. "Each of us wears a Halloween mask all year long. We have to, to keep our nerve endings hidden. To keep our hopes and needs, and hang-ups, our fears and prides and prejudices, our irrationalities and our cry-buttons from hanging out for everyone to stare at, or step on. We wear these shells to work, to lunch, to meetings and to church. We always keep them handy for when friends drop in. And adjust them for which friends drop in."

The ad goes on to say that a good ad is one which addresses itself not to the mask, not to the outer shell, but to the person inside. "Inside each of us," it says, "no matter how old or young we are, is a person who is worried about his money, his age, his looks, his health, his happiness

his family and whether people like him. Or hate him."

"All the world's a stage" wrote Shakespeare," and all the men and women merely players." We are "role players," say the modern psychologist, and the book "GAMES PEOPLE PLAY became a best seller because it threw the bright spotlight of attention on the masks we are constantly wearing and changing in our relationships to each other. Gilbert and Sullivan in an earlier era put the matter in poetic form:

"Things are seldom what they seem
Skimmed milk masquerades as cream"

There is an amazing assortment of masks. We've got trunks full of them. One kind of mask is fashioned by external circumstances. Not infrequently a man who has made it big suddenly dons a mask. His friends of humbler days no longer recognize him. "I don't know what's gotten over George. He doesn't seem the same any more."

Another kind of mask is the one frequently worn by our unworthy emotions. The more we learn about ourselves the more impressed we become with the devious facades behind which our emotions are prone to conceal themselves. Abnormal fears wear the mask of pain; hate masquerades as love; guilt assumes the appearance of grief, and cowardice promenades as illness. As one student of human behavior has put it, "The ill health enjoyed by many chronic invalids, we are beginning to learn, is nothing more than an elaborate disguise for neurotic fears." In this connection he cites a classic illustration from Thomas Mann's THE MAGIC MOUNTAIN in which an oversensitive person, riddled by exaggerated fears, finds refuge in tuberculosis rather than descend into the arena of life with its multiple perplexities. ⁹When we cannot accept certain emotions they camouflage themselves with a cloak of respectability. They too wear masks.

And often we put the mask of virtue of the face of our faults. I read recently a quip about a very expensive surgeon who is said to be also quite

compassionate. If a patient cannot afford the cost of an operation, he offers to touch up the x-rays a bit. We do that you know. Rather than go through the pain of removing an ugly growth upon our character we cover it with some mental cosmetics until it looks downright pretty. Masks, it would seem, are instruments of deception and whether we delude ourselves or others is immaterial. To attempt to live our lives behind masks is as treacherous as erecting a skyscraper on a foundation of sand. John Erskine gave eminently sound advice when he urged, "Put on what man you are; put off the mask."

And yet, after we have said all this there is a lingering feeling that we have not explored this truth completely. The fact is that certain masks are quite indispensable for living. Were we entirely incapable of masking our true feelings, we often could not perform our assigned tasks. The salesman soliciting an order may be quite worried about his sick little boy at home, but unless he can put on the mask of enthusiasm over his product, he will not be able to provide for his sick child. The restaurant hostess may be heartsick over a shattered marriage, but unless she can wear the mask of radiant good cheer she may soon find herself without a job. The professional counselor may have a host of personal problems gnawing away at him, but unless he can put on the mask of certainty and composure he will soon lose his usefulness to those who enlist his aid. The grieving widow may feel an awesome burden of sorrow oppressing her heart but if she cannot manage to mask her true feelings, she may find friends hard to come by. And any one of us may find ourselves at the bedside of a dear friend or a loved one suffering from a fatal disease and unless we can put on the mask of hopefulness and confidence we will betray our mission of mercy. All of us, at one time or another, must play Pagliacci wearing the mask of the carefree, laughing clown over a face distorted by pain and twisted in agony. As a temporary facade behind

behind which to conceal untimely emotions, masks are not only permissible, they are priceless.

And let us go now even further and suggest that despite frequent misuse of moral masks, even they can serve a most salutary function in our lives. We could all grow into finer human beings if we learned to wear the mask of the finest human being we know - not in order to pretend to be what we are not, but rather as a means of aspiring to be what we can become. If we would become kinder and more sympathetic, we would do well to assume the pose and strike the attitude of the kindly and sympathetic person. If we would become more understanding and more merciful, we could profitably don the masks of understanding and mercy. Some one has said with fine insight, "Act human and you will become human." In the very process of playing the role of a better person, we can take an impressive forward stride in actually becoming better. All aspiration is partial realization. That, it seems, was the point of Hamlet's advice to his mother, "Assume a virtue if you have it not.

One of the most dramatic illustrations of this truth was provided by the actor Richard Berry Harrison, who played the role of "De Lawd" in the original production of "Green Pastures." Harrison was chosen for the role because of his powerful build and deep resonant voice, not necessarily for any spiritual qualities. People who watched him perform in the play testified, as did Harrison himself, that after 1700 performances as the the Lord he had become a highly spiritualized individual. As he himself explained it, he strove to become godlike, to be worthy of the role he played. He tried with conspicuous success to live up to his mask. He demonstrated the truth of Professor Hocking's assertion: "There is a deep tendency in human nature to become like that which we imagine ourselves to be."

The implications of this truth help us to understand one of the basic

functions of the Synagogue in our lives. The Synagogue possesses no magical qualities. It cannot painlessly and dramatically convert every-one of us into a saint. Too frequently a failure to understand this prompts those who do not attend Synagogue services to point to the moral inadequacies of those who do as proof of the impotence of the Synagogue and, therefore, as justification of their own absence. I am reminded of a colleague who was suggesting to a non-affiliated member of his community that he ought to join a Synagogue. The latter waved aside the Rabbi's suggestion with, "I can't go to a synagogue. There are too many hypocrites there." Whereupon my friend reassured him, "Don't worry, there is always room for one more."

The non-Synagogue Jew is not, of course, less hypocritical than the Jew inside the synagogue but this layman's effort at self-justification reveals a common misconception of what the synagogue promises. It does not put forth the claim that attendance at worship in and of itself makes perfect ethical and moral human beings out of men and women subject to greed, selfishness, and passion. No honest religion could make so exorbitant a claim. What the Synagogue can do for us is, first, to help us in the selection of our moral mask. It holds forth for us an image of what we can become. It encourages us to aspire towards integrity, honesty, generosity, fidelity. It asks us to make these goals our own.

Deep within each of us there is an intimation of a larger human being, a grander self than we have ever been. There is a nobler man and woman yearning to be called into life. The breath of life for which that person craves is in our power to bestow. Because we know this, there is forever a straining to become, a divine tension between what is and what ought to be. Our coming to the House of God does not mean that we have resolved the struggle. Our coming may be part of our battle. We are not pretending to be perfect. We are just trying to become better. The synagogue helps

us to sharpen the image of our highest potential self.

Having shown us a vision of what we might become, the synagogue, if we expose ourselves to its influence, urges us to live up to our masks.

Lastly, the Synagogue and our tradition assure us that, given persistent effort and continuous striving, we can indeed erase the differences between the lines of our own faces and the masks we habitually wear. This may be one legitimate interpretation of the well known Rabbinical principle, "Machshavha tova hakadosh baruch hu mitztafah l'maaseh." Good thoughts, persistently held, are translated by God into deeds. God is the power who helps us bridge the chasm between what we are and what we aspire to become.

P.S. You may want to conclude the sermon with the suggestive parable by Max Beerbohm called, "THE HAPPY HYPOCRITE."



THE DIVINE TIMETABLE

The service opens our hearts to the forthcoming days of penitence for self-evaluation. It gains for us the appropriate mood involving the responsibilities of life. The purpose of the service is to sensitize for us the spiritual peaks of Rosh Hashanah and Yom Kippur, in making us aware that amendment of life can always bring new beginnings. We can rely on God for support. The Psalmist assures us:

קרו = ה' לכל קראיו לכל אשר יקראו באמת

"The Lord is near to all who seek him, certainly to all who call upon Him in truth." (1)

Selichoth is part of the Divine Timetable and therefore asks us: What is life? Is it having or getting? Is it chasing or hunting? Is it hoarding and keeping? Or is it being and becoming? A chance to release the divine kernel within us that hungers so much for the eternal varieties.

The poet, critic and Nobel Prize winner, T. S. Eliot, made the statement: "Where is the life you have lost in living?" I was so intrigued by his observation that I asked myself: How does living make us lose life? I pondered and deliberated on the wise declaration, and came up with the following:

On Selichoth night we should realize that we lose life in living on the pressures of modern activity which prevents us from attaining tranquillity of spirit.

We lose life in living when we do not find meaning for our own lives, thereby we do not gain enrichment and fulfillment of all the aspects of Jewish life.

We lose life in living when we do not summon ourselves before the court of our own conscience to render account to ourselves of what we have accomplished with the opportunities given us in the symphony of life's variegated pageant.

We lose life in living when we have frittered it away in useless vanities and empty pleasures, by craving the satisfaction of lustful pursuits.

We lose life in living when we look for kindly feelings underneath strange acts of egotism and cynicism.

(1) Ps 145:18

We lose life in living when we think only of ourselves, forgetful of our obligation to others, making our selfish wants everything, and giving nothing toward the fulfillment of human relationships.

We lose life in living when we do not consider the needs of one another, as in lightening the burden of some troubled soul, or bringing a smile to some trembling lips. We need each other for the common good.

We lose life in living when we defer the higher life through ignorance, pride or indifference, or neglect to see another's point of view.

We lose life in living when we do not know how to live with other people, respecting and expanding their rights as our own.

We lose life in living because the task of making a living has been substituted for the very process of living.

Selichoth asks each one of us: Am I building a good life? Instead of the question: Am I making a good living? How many people do we not know, who are so busy making, what they are pleased to call a living, that they never find time to live!

The difference between making a living and building a life is very fundamental, and yet very few people are able to distinguish the two.

The divine timetable before us is not how to make a living, the issue is how to live. Any person who learns how to live, can always make a living. The plight remains - our society doesn't know how to live. So what do we do? We send kids to college, for what reason? To learn how to make a living. The problem in American society is to teach people how to live. Selichoth directs us to become life builders.

We cannot reconcile the selfish versus the selfless goals, the greedy versus the generous, the openhearted versus the fainthearted.

Of what value is it to stand on top of the pyramid of financial success when our souls have shrunk to a pigmy height? Why set out to conquer other worlds when we are yet slaves on earth to our own folly and avarice?

It is not the accumulation of things, or the piling of possessions, but the flowering of the spirit within. Nothing is worth the making, if it does not make the individual a better person.

We need to learn the lesson that Selichoth teaches us. We are to be made finer as a personality. The divine timetable is concerned in turning life into an experience of dignity and notability.

After all, people are something more than physical and chemical organisms requiring to be toned up or put in repair. People need inward reconciliation to the conditions of life, and outward adjustment to the particular situations that are fretting and frustrating them.

A satisfactory life will ordinarily be clarified in terms of a purpose or aim whose achievement will represent the very meaning of life abundant.

We really live when we have a noble purpose for life, in harmony with the will of God. When we set out to master our daily tasks, we become worthy of the human effort, then we will find life expanding until its horizons reach out into eternity.

Selichoth is an adventure of faith, if we are to be the victors over life, and not the victims of it. Fortified in the ^{faith of} God above us, hopeful confidence in ourselves, anchored in the supremacy of Jewish life.

What our lives will be, how rich in spiritual experience or how barren they will become, depends upon our attitude toward Jewish Life and toward the Giver of life.

We lose life in living when we fail to recognize our shortcomings. This is the first step toward the penitential prayers of Selichoth. It is only when we know that we have failed that we can make a fresh start. Only after we have turned to God in penitence, can we ask Him to forgive our faults and overlook our errors, determined to do better in the future. When we do our best, we seek the best in others. True satisfaction comes to us when we invest it in gracious Jewish living.

We set forth the characterization of the Selichoth - prayers for forgiveness:

"Our Father ... we do not lay our supplications before You, due to our righteous acts; but because of Your abundant compassion...Deal with us in loving-kindness for Your Name's sake...We stand before You empty in merit... So do it for Your Name's sake... As a father has mercy upon his children, so, O Lord, have mercy upon us... Our hope is in You, O God of forgiveness."

The Divine Timetable is timeless, for it makes clear and distinct:

קרוב ה' לכל קראיו לכל אשר יקראו באמת

"The Lord is near to those who seek Him, to all who call upon Him in truth."



PENITENCE AS A PROCESS OF REGENERATION

In the chanting of the Kol Nidray melody, the past is re-echoed, and the future is revealed in our corporate destiny. In the Kol Nidray, we express our common entity and the awareness of our human responsibility and accountability to God.

When measured by divine standards, the Kol Nidray is our confession of frailty, the weakness of our strength, the unproductiveness of our endeavors.

Kol Nidray sways our hearts, penetrates our souls, reveals the hidden thoughts within our minds. Kol Nidray is our outcry in qualms of conscience, toward loftiness of purpose, and for the paragon of virtue.

Kol Nidray is not a form of worship, it is a legal formula for the repeal of all vows between ourselves and God. We invoke the divine absolution of sins resulting from coercion or duress, and from all commitments made to God alone, which we are not in a position to carry out in the new year.

We have sought the ways of incorporating the Divine imperatives in our routine of daily life.

We have pledged our love for God's laws, but we have not discharged our obligations, we have not been faithful to our resolutions; in consequence, we have not complied to the divine demands in fulfillment of our commitments.

We are enabled to start the new year with a clean page in the Book of Life. God speaks to us in the words of the Machzor, as set forth in prayers of the High Holy Days. He calls us, return to your essential selves that have been covered over by neglect, habit or addiction. God summons us to return to the path of truth, to soul-growth and brotherly faithfulness.

שובו וקשיבו מכל פשעים
ולא יהיה לכם למכשול עון

Ezekiel makes it clear for us = we must remove all moral blemishes and impurities. In his words, "Return, and turn away from all your transgressions, so sin shall not be your stumbling-block." (1)

Penitence is a process of regeneration for us to live well with a faith fit to live by, a self suitable to live with, and a life beneficial to live for, productiveness to which we can give ourselves, and thus prevent our going astray amidst the nerve racking diversions of modern life.

What is it that gives dignity to life, lifting it out of mediocrity, saving it from futility, overcoming shortcomings, and making it highly desirable for worthwhile living?

We must bear in mind that God lavishes His infinite graciousness on humanity.

"God loves righteousness and justice," assures us the Psalmist, "the earth is full of the loving-kindness of the Lord." (2) The world has a moral and spiritual purpose in God's plan, endowed from the beginning with vast reserves of energy for the benefit of all people. In consequence, we must improve the quality of our life, achieve our full potential as a Biryah Hadashah, a new being, at one with God and ourselves, bearing a sense of moral sensitivity to live as discerning Jews.

God has performed His part of our mutual relationship. He has give us life, intelligence, and even the opportunity to return to penitence. It is now up to us to do our part, thru Torah, knowledge and living. We must awaken and revitalize our Jewish consciousness in our abiding values.

The chief impediments to the Jewish way of life is the lack of Torah knowledge including the fundamentals of our great heritage, hopes, yearnings and aspirations; more so, the unawareness of our status as children of God, adherents of a great religious civilization and members of a distinct people with an historic destiny.

לתקן עולם במלכות שדי

"To perfect the world under the kingdom of the Almighty."

For these reasons, we must "Return, and turn away from all transgressions, so sin shall not be our stumbling-block." The word, T'shuvah, in its real sense means 'returning'. It is an exhortation to remove whatever impedes the way of living along the path of the divinely ordained precepts. We must become active co-workers with God. As children of God, we are endowed with moral freedom, thus we are charged with the responsibility of overcoming evil, and striving after ideal ends.

When life is separated from God and good, it is defecting, disappointing and defeating. It is all a matter of missing the mark, or failure to perceive the reality of the foundation for right living. No life can be spiritually secure that is not morally right.

How are we to live daily in conformity with God's behests? How are we to restore all the broken harmonies between man and God? By cleansing our lives of evil as the husbandman prunes the dead branches from the vine. By justice for all, loosening the shackles of the oppressed, undoing the burdens of the poor, growing in sympathy for the tribulations of others, and increasing our compassion for the deprived and afflicted.

As we build the multitude of our experiences into a pattern of moral meaning and purpose, we begin to carry the awareness of God's presence into everything we do.

Penitence is a process of renewal and regeneration, calling upon us to face our real selves courageously with the view of cleansing ourselves from what is evil and corrupt within us.

We abstain from food and drink so that our rebellious spirits will lead us humbly to the foot of the Almighty's throne to confess the wrongs of which we have been guilty, and with contrition we may make our solemn resolution for amendment.

On Kol Nidray, we penitently implore God's grace and forgiveness. We need His help to create within us a pure heart and an upright spirit. We beseech the Almighty to look upon our touched and broken hearts as an acceptable offering to Him.

Good and evil are not probabilities, but modes of existence. Their potency lies within us, working for our weal or woe.

We turn to ourselves to plead before the tribunal of our conscience, testifying before the nobility of our convictions, realizing that we have been false to our trusts, selfish in our cravings, inconsiderate in our dealings with others.

Before we return to God in penitence, we must expel from the moral order the danger of breeding germs, and thus restore within us moral rectitude, good faith, and a thorough change in our disposition. We need determination to act equitably in the days ahead, in order to elevate us to higher realms, and bring us closer to God.

No matter what task we assign to ourselves, there is always a right and wrong way to accomplish it. So is the world constructed. Just as there is a right and wrong way

to do everything else; so, also, there is a right and wrong way to live.

We are capable of harnessing and controlling our environment for stability and progress. As precious metal must be separated from dross, and wheat removed from chaff, so we of necessity need purification, so that our most noble nature be brought forth.

Human intelligence has unlocked many secrets of the universe. It has harnessed the energies of nature, it has conquered vast domains of disease, and has made possible a greater facility for ease and comfort.

What human intelligence has made possible by man's conquest over the forces of nature, it can achieve in the sphere of better human relations.

If the synagogue service does not arouse our inner selves, we lack self-command, self-control, self-restraint. Due to our wonted lethargy, we will not touch the cords of our souls. If the lips are moving while the heart remains unmoved, it becomes a perfunctory practice. Prayer devoid of the experience of the reality of God remains meaningless. We cannot exhort God by mere utterances, spoken or chanted, in yielding to our wishes for annulling our sins and undoing our misdoings. We must return to God and live in accordance with the Divine teachings.

Genuine prayer gives us the strength and consistency based on a deeper need of the soul, the longing of the heart to be reconciled to the supreme Power we worship. The Eternal One holds out to His erring children the hope of forgiveness. The message of Atonement Day is pardon for the congregation of Israel, together with the sincere stranger, that we may be 'at one' again, with our Creator. We show ourselves worthy of Heaven's pardon by seeking and obtaining forgiveness of our fellowmen.

When we resolve to return to God, then will our prayers be answered. Let us respond to the divine command with penitence as a process of reconciliation for renewal and regeneration.

שובו ודשיבו מכל פשעים
ולא יהיה לכם לחשול עון

"We return, and turn away from all our transgressions, so sin shall not be our stumbling-block."

See Stein 10/10

בית המדרש לרבנים באמריקה

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

3080 BROADWAY • NEW YORK, NEW YORK 10027

212 RIVERSIDE 9-8000

OFFICE OF THE VICE-CHANCELLOR

CABLE ADDRESS: SEMINARY, NEW YORK

August 8, 1980 26 Av, 5740

Dear Chaver:

For several decades, the Seminary has assumed the responsibility for planning and executing the annual Sermon Seminar. In recent years, more and more complaints were heard from colleagues who questioned the value of gathering to hear sermon material which was read to them and then sent to the entire Rabbinical Assembly by mail. It became clear that we ought to look to putting that day to better use.

Last year, therefore, we divided the Sermon Seminar in half; two hours for חומר לדרוש and two hours for Torah. You will recall the stimulating Torah sessions led by Professor Dimitrovsky and Rabbi Arthur Hertzberg.

This year, we are most grateful to our colleagues, Rabbi Samuel Chiel, Rabbi Leo Ginsburg and Rabbi Sidney Greenberg whose sermons we are herewith enclosing. We extend our collective יישר כח to each of them.

On August 27th, we will have a יום עיון. Our esteemed colleague and teacher, Dr. Gerson D. Cohen, Chancellor of the Seminary, will deliver an exciting paper on the Hallel Service, the result of his own scholarly studies this past year. In addition to its value as "Torah," it will also have its sermonic value for סוכות.

The afternoon session will be devoted to the two difficult topics confronting all of us; i.e., the relationship of American Jewry to the policies of the Government of Israel and the attitudes of the American Jewish Community to the American presidential election. Our colleague, Rabbi Wolfe Kelman, knowledgeable and astute as he is, can always be relied upon to be controversial and stimulating - two important characteristics which usually help to generate good discussion and clarification of issues. Our heartfelt יישר כח is extended to Dr. Cohen and to Rabbi Kelman in advance.

Following our session at 2:45 p.m. there will be a special שלשים service, in which we hope you will join us, honoring the memory of our master and teacher, Dr. Max Kadushin ז"ל.

We look forward to greeting one another, God willing, פנים אל פנים on August 27th at 10:00 a.m. in the Unterberg Auditorium.

בברכה כחציבה ומהימה טובה

Rabbi Yaakov G. Rosenberg

P.S. The following is the schedule for August 27th:

- 10:00 a.m. -- Dr. Gerson D. Cohen
- 12:30 p.m. -- Rabbi Wolfe Kelman
- 2:45 p.m. -- Shloshim Mincha Service
- 12:00 p.m. - Lunch (\$3.00)

The newspapers reported a little while ago that a high school senior who learned that he was dying of leukemia drew up a will. He listed his few possessions and he bequeathed each of them to someone especially dear to him. His most touching legacy was to his closest friend. "Dear Bob," he wrote, "use my years also."

There are terrible times when we wish we could do just that - bequeath un-lived years. The heartrending cry that so often comes from the anguished lips of a parent echoes the words of King David, "Oh my son, Absalom, Absalom, my son, my son, would I had died in your stead, Absalom, my son, my son!" (2 Samuel 19:1)

But of course, we cannot bequeath un-lived years. If years were transferable, no child would ever die. Parents would guarantee that. Friends and loved ones can do many things for the sick. By kindness, caring and nourishing love, they can sometimes even prolong life itself, but not by transferring years from their own "life account."

There is however, a way in which we can and do use other people's years. Not the years they did not live but the years they did live.

"Each man" said Oliver Wendell Holmes, "is an omnibus in which all his ancestors ride." We are the product of all those lives which have touched and entered our own - parents and grandparents, brothers and sisters, teachers and friends; those who have bruised us and betrayed us, those who have sustained and strengthened us; those who added to our burdens and those who were to us a blessing. We do use other people's years too because no man is an island - apart, separate, isolated.

Now just as we use the years of those who have gone before us, our years will be used by those who come after us.

This puts an added responsibility on us. "It's my life" we protest. "I can do with it as I see fit." Not quite. Our lives, our values, our goals, overflow into the lives of others - minute by minute, hour by hour, day

USING OTHER PEOPLE'S YEARS

Page two

by day.

Boris Pasternak has put this truth in words that both console and challenge us: "You in others - this is what you are. Your ^{soul}, your immortality, your life in others. You have always been in others and you will remain in others. This will be you - the you that enters the future and becomes a part of it."

How often do we stop to realize that others will be using our years too? Are our years good enough to be used a 2nd, 3rd, a 4th time? Are they worth recycling?

At Yizkor time let us face the challenging truth that whether we like it or not, whether we are aware of it or not, everything we do is written down indelibly in the record. And I mean this not only in the theological sense in which Rabbi Akiba taught and Judaism believed: that our actions are part of the Divine record. I mean more specifically that everything we do is written down in the human record - becomes a vital part of somebody's book of life.

During these High Holy Days we repeat often the prayer that we may be inscribed "B'sefer Hachayim". The word "Hachayim" is usually translated "Life." But it also means "the living." "Sefer Hachayim," could then mean "The book of the living." If we understand it in this sense, then we grasp the truth that whether we like it or not, we are being written up in a book, in many books. Our actions are shaping human biographies, are being imprinted on living parchment, are being woven into the plots and dramas of human destiny.

Those of us who enjoy the great privilege and the greater responsibility of parenthood should ask ourselves how often do we pause to realize that we are daily making indelible entries into our children's book of life? Do we fully appreciate how responsive our children are to our influences and how enduring these influences prove to be?

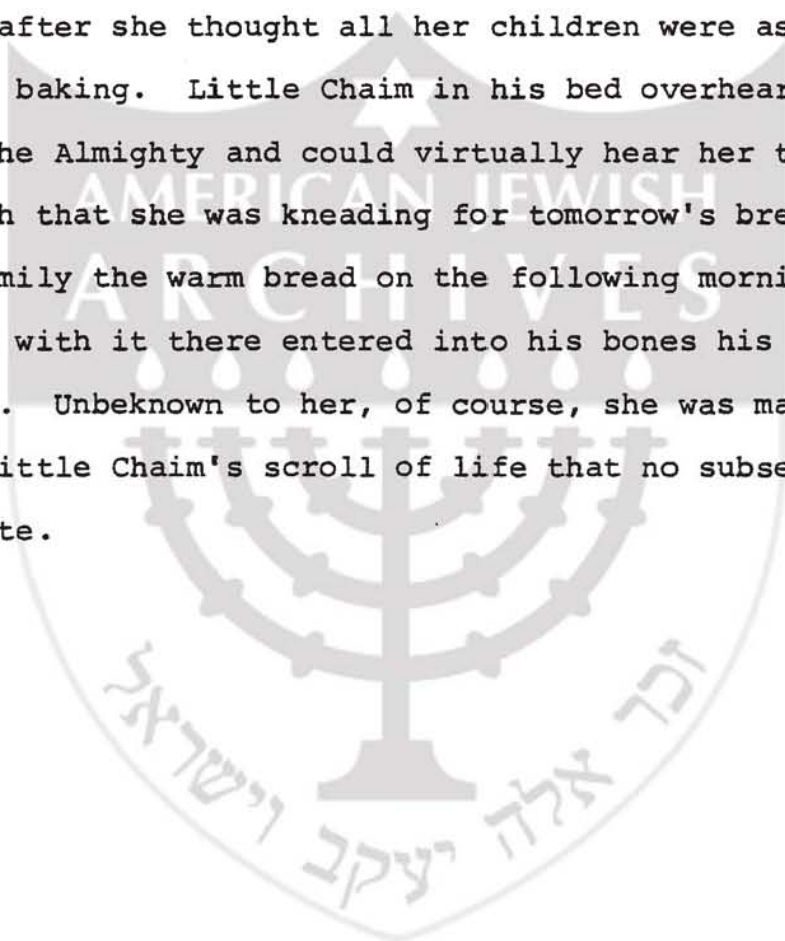
If we ourselves pause briefly to trace back the significant passages in our own autobiographies to their source, would we not find that much of the authorship was done by our parents. And if a trained analyst would apply his magnifying glass to our book of life he would find even more than we recognize. The most vital passages in our book of life would be traced back to our first and most persistent heroes - our parents.

Charles Francis Potter in his book, "THE PREACHER AND I," makes this interesting comment about funeral eulogies. "A eulogy is customary which is a sort of laudatory biography. But I am always aware when listening to the remarks of the mourners and looking into their thoughtful faces that the true life story of the deceased, including his mistakes as well as his good deeds, is engraved deep in the memory of his friends and that he wrote it there himself."

If we move a bit further with this thought we realize that it is not only in the books of the lives of those dearest to us that we make vital entries. The pen of our deeds often leaves its lasting sketches on the volumes of casual acquaintances or even total strangers. Open up your own book of life and read. Did the teacher who awakened within you a love for literature realize how significant a passage she was writing? Did the hero who conquered his severe handicap appreciate how much courage he gave you to surmount your own? Did the anonymous Jews who purchased Jewish survival with their lives realize how deeply their ^{heroic} deed etched itself onto the impressionable slate of your soul?

Sometime ago, the NEW YORK TIMES carried a story about the well-known philanthropist, Aaron Rabinowitz, who was seeking to have the celebrated social worker, Lillian Wald, elected to the Hall of Fame on the N.Y.U. campus. The single most important incident in his life he said, took place when he was a youngster on the East Side. He had been asked by a boys' club in the Henry Street Settlement of which he was a member, to arrange

This truth is illustrated by every autobiography. Chaim Nachman Bialik was considered until his death in 1934 the Hebrew poet laureate. In one of his very touching poems^{אֵיךְ} he tries to trace to its origin the sigh, the krechtz, which is so frequently heard in his poems. And he tells us how in his childhood, his widowed mother would slave in the market place by day and toil with her domestic chores at home late into the night. Long after she thought all her children were asleep, she would be sewing and baking. Little Chaim in his bed overheard her unanswered protests to the Almighty and could virtually hear her tears rolling into the dough that she was kneading for tomorrow's bread. When she served her family the warm bread on the following morning, Bialik says, he ate it and with it there entered into his bones his mother's tears and her sighs. Unbeknown to her, of course, she was making decisive imprints on little Chaim's scroll of life that no subsequent experience could eradicate.



for a party, and Lillian Wald made an appointment to meet with the lad to decide on the refreshments to be served. In the interim, she was called away to Rochester. She tried to reach him, but failed, since he had no telephone in his tenement home. Lillian Wald took a train back to New York to keep the appointment with this "unimportant" youngster, and then went back to her important work. The boy never forgot the lesson. The entire direction of his public service in philanthropy was the result. The poet says:

"What is lovely never dies;
It passes into other loveliness."

Our Bible frequently uses the phrase:

"He was gathered into his people."

That's where we wind up - in people. People wind up in people, *not in the ground.*
This, then is a basic truth of human experience. Whether we like it or not we are being inscribed B'sefer Hachayim - in the book of the living. In the biographies of our loved ones and fellow men, in the ledger of the general community, in the chronicles of Judaism, we are constantly making entries. What kind of entries am I making? - this might well be the question with which we ought to begin and end every God given day. It's a question which could make a decisive difference in our lives.

George Eliot's poem is also a prayer:

Oh, may I join the choir invisible
of those immortal dead who live again
in minds made better by their presence; live
in pulses stirred to generosity,
in deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
and with their mild persistence urge men's
search
to vaster issues.

George Eliot (cont)

May I reach

That purest heaven, be to other souls

the cup of strength in some great agony

Enkindle generous ardor, feed pure love

Beget the smiles that have no cruelty,

Be the sweet presence of a good diffused,

And in diffusion ever more intense!

So shall I join the choir invisible

Whose music is the gladness of the world.

Amen



IV Whom Shall We Forgive?

--Rabbi Samuel Chiel

Yom Kippur--Day of Atonement--Day of Forgiveness.

Usually think in terms: ~~of~~ Yom Kippur---we ask God for forgiveness.
Today, suggest instead that for many of us---we should use this
day to try to forgive God.

Sounds strange---chutzpah. Yet it is essential.

We need to forgive God because many of us are alienated from Him.

Alienated because of: parents authoritarianism,

we resent what they imposed on us.

Some because of bad experiences

with a Hebrew school or teacher.

Some because of a college professor

who delighted in destroying our faith.

We need to forgive Him because many of us are angry with Him.

Angry because: death of a loved one.

suffering of a friend,

We need to forgive Him because many of us are disillusioned with Him.

Disillusioned: death of six million in

Holocaust.

What will enable us to forgive God?

Ridding ourselves of His misrepresentations and struggling
to achieve a more mature understanding of Him.

Despite the misrepresentations of Him---by parents, teachers,
philosophers---

He is not rigid, cruel, indifferent.

Despite our misconceptions of Him----

He does not cause premature death;

He does not cause auto or plane accidents;

He does not pollute the environment.

He is patient, compassionate, loving.

He is often hurt most by those who seek to represent Him.

He gives us life and a world and wants us to live well and fully.

He grieves with us when we lose a loved one;

He suffers with us when we suffer;

He regrets our polluting and destroying our environment.

He mourns the deaths of the six million---

murdered because of demoniac men who led a willing nation and a world that remained indifferent.

The better we understand God and His love for us,

the more possible it will become for us to forgive Him.

On this day of Yom Kippur, we are usually taught that we must ask others for forgiveness. True and necessary.

Today, emphasize the need for each of us to learn to forgive others.

We need to forgive: those who have hurt us:

At work:

Employer--hurt us with cutting remark

Fellow worker---insulted us

Friends:

Let us down when we needed him most

Family:

husbands and wives--don't pay sufficient

attention to each other;

don't listen to each other.

Parents and children:

children ^{who} disappointing our expectations;

parents who do not believe in us and our potential

We accumulate these hurts; we brood about them;

"if only we could get even"

our waking thoughts and our dreams are

filled with visions of revenge;

we worry; we are frustrated;

we see no hope for our relationships.

How can we overcome our anger and resentment and get ourselves
to forgive others?

By cultivating a greater understanding of others existential
situation.

Cutting remark-----

perhaps a person who is himself suffering.

No excuse---but it may help to deal with situation.

Friend who lets us down---

who knows what agony ~~is~~ he is struggling with

Spouse who doesn't listen---

preoccupied with his or her worries

Children disappoint us--

~~they have to create their own lives~~

maybe they are disappointing themselves more

Parents who don't believe in us---

their anxieties for us overwhelm them.

The better we understand others and their situations;

the more likely it is that we will be able to forgive them.

So far we have spoken of forgiveness which is other directed.

On this day, ^{NEED TO} emphasize ^{ALSO} the importance of forgiving ourselves.

Most of us torment ourselves with feelings of self-condemnation.

We can't forgive ourselves for things that go wrong.

Our marriage is broken----"why didn't I
act differently?"

Children in trouble, not doing well---
parent: "what ~~did~~ ^{did} I do wrong?"

Investment went sour----

~~"why was I so stupid?"~~

"why did I permit myself to get involved?"

Wrong decision----

"why was I so stupid?"

A loved one dies----

"I should never have said things I said"

How do we learn to forgive ourselves?

Need to ~~cultivate~~ develop greater understanding of ourselves
and our limitations.

Where we sin against others----need to make recompense
and attempt reconciliation.

We have hurt others.

Broken relationships.

But also need recognition that as frail humans---

we usually do our best but some things
are beyond our control:

Broken marriage

Children with problems

Investments that fail

Mazel is an elusive quality---

and we don't all get an equal share.

Need to reember as well that no human relationships are perfect.

Loved one dies----

we regret arguments we had; words we used;

need to remind ourselves: ~~part~~ part of

tensions of normal living.

God reassures us on Yom Kippur:

As Heeforgives us, so must we learn to forgive ourselves.



INNER IMPULSES AND OUTER PASSIONS

What fascination does Yom Kippur hold on our people; It brings awe and reverence, even to the most insensible and indifferent Jews. It arouses solemn thoughts and sacred emotions, even among the spiritless and careless Jews.

What is it that brings Jews to the synagogue, even those who throughout the year are divorced from God. Jewish strangers who evince very little evidence of traditional practices are found in the synagogue. Our people arise in righteous indignation to protest the rights of Jews in distant countries, ^{Many urge other Jews} to attend ~~the~~ synagogue services, while they themselves never enter their own houses of worship, more than a few times a year.

We need a steadfast spirit to combat our inner impulses, one that is firm in faith; not easily swayed hither and thither through its own weakness, or by blasts of outer passions in direction of temptation, especially to evil.

We need a steadfast spirit to ~~combat our inner impulses~~ carry out repentance and achieve amendment of life, to bring us near again to God, ~~the~~ ^{gaining thereby} through the means of rectitude / atonement.

The Yom Kippur process of purification, ~~even in~~ ^{includes} the ceremonial cleansing from impurities. This is the highway to become free from the uncleanness of our ethical blemishes.

The Psalmist points the way to guide us along the path to conquer our inner impulses and outer passions, in the urgent entreaty¹ of Yom Kippur "Hide Your presence from my sins,

Do blot out all my iniquities..

Create in me a clean heart, O God,

And renew a steadfast spirit within me." 1.

1. Ps. 51:11.12

הסתיר סניך חטאתי, וכל עונתי חסה *
לב שיהיה ברא לי אלקים,
ורוח נכון חדש בקרבי.

We live in an age of ironies. We are faced with those who lost their direction on the path of life. We are subjects of inner impulses and outer passions, defective in consistency and stability. The morals and mores of society are disintegrating.

On Yom Kippur, we realize that we have diminished our lives by foolish acts, by unnecessary refusals to think straight. We can repair the wrong when we convince ourselves of the need for seriousness. It is not that we have adopted false ideas, it is that we have neglected the true ones.

On Yom Kippur we discover that we have largely lost our ethical bearings and are adrift on an uncharted course. We feel disappointed in our failures of the spiritual power that is within us. The beast lurks below the veneer of civilization. We simply cannot afford to be submerged under a wave of materialism, egotism or fanaticism.

We need an objective, compelling enough to take us out of our inertia. The need is great to tame and restrain the brutal forces in society. Yom Kippur calls us to leave the mass of disorder, disunion, and discord, and reflect earnestly on life's destiny.

On Yom Kippur, we face reality. We are living in a world impoverished by paganism and atheism. Communistic countries, celebrate man's greatness by closing off the source from which that greatness originates, and from which it draws nourishment. In consequence, a firm temporal order exists without God. Mammon becomes god and transient gratification acts as his prophet.

There are people who take refuge in atheism, because they cannot measure the Deity with their yardstick, and in their uneasiness and hopelessness declare He does not exist. God is in the universe as He is in the Bible, or the sun and moon in the sky. How can atheists live an effective ethical life with the spiritual element absent? The parting of

the soul is the death of the body; so is parting from God, the death of the soul.

A belief in God is essential to ethical living. Whoever separates from God becomes inhuman to himself and to people. When the finer emotions of life are submerged, the evil influences poison our disposition, and corrupt our character.

The maladjustments of society ^{bring about} ~~and~~ the consequent sorrow and suffering ^{deviations} ~~are~~ at bottom, ^{it is} due to our forgetfulness of the elementary ~~principles~~ and delinquencies, ~~delinquencies~~ in violation of moral and spiritual principles that have universal validity. It is incumbent upon all of us, to stress to the utmost in thought, word, and deed those teachings of our faith that are all-inclusive in scope. Only if we would definitely correct the evils that so often bring distress and discontent to mankind.

Yom Kippur reminds us that it does matter a great deal in what people believe in, as the Bible puts it: "As a man thinks in his heart, so is he." ². One sure way to combat atheistic tendencies is to deepen and ~~at~~ strengthen our ethical convictions. In so doing, we vindicate the religious life, and sustain the democratic concepts of life.

There is reason for concern, as we look about us. Our institutions of freedom will not survive unless they are constantly replenished by the same loyalty and fidelity that gave them birth. ^{It calls for} ~~by~~ faithful adherence to biblical ideals.

Everything that is happening round about us is of the sort which shakes our faith and brings to us skepticism, cynicism and pessimism. Now is the time for examination of our inner impulses and outer passions. We must bring forth our identifying reality, in conformance with the biblical standards of morality which calls for righteousness, rectitude, and responsibility. These are component parts of a complex entity toward the ultimate goals underlying democratic policies.

The surest criterion of the moral level of any community is the value it places upon human personality. Our inner impulses and outer passions bring about prejudice, discrimination, hatred, persecution and misery. The atonement spirit calls for upholding our sacred values by embracing the human personality, the very core of Judaism and democracy.

The American economist, Roger W. Babson who won fame by predicting the U.S. stock-market crash of Oct. 1929, relates a personal experience. The chief executive of the government invited him ~~to~~ as the guest of a southern republic. During the conversation, the statesman asked an unusual question: "Mr. Babson, how do you explain the difference in development between North America and South America. We know that South America is at least as rich in natural resources as North America. Further, South America was settled first, yet in science, education and government, South America has been generations slower than her northern sister. What is the reason?"

Mr. Babson evaded the question, then the distinguished host said: "I think I know the reason. South America was settled by men who came to find gold. North America was colonize by people who came to find God?"

The question ~~remains~~^{is}: what are we looking for? God or gold? Is it the wealth of riches, or the riches of character, reputation and integrity? Is it an inferior rank of weakness, or a superior distinction of greatness? Is it a valley of fatness to feed the flocks of selfishness, faithlessness and unlawfulness; or is it to raise our personal standards of behavior and deeds that provide us with life-giving sustenance of Torah to nourish us? Is it the inner impulse for God, or the outer passion for gold?

Let us not forget: "To be a Jew is our destiny."³ Our faith offers our contemporaries the manifestations of the eternal prophetic spirit of Israel, through which alone Judaism and the Jew ^{does} live to witness to the universal God, united in fellowship.

On this day of Yom Kippur, the bond which binds us to our people is awakened, because it is based on the deeper need of the soul and the longing of the heart to be reconciled to the supreme Sovereign of the universe.

Yom Kippur brings the message of pardon to the erring, it procures atonement between the sin-laden mortal and his forgivable Maker, and thus gains reconciliation with the supreme Being who rules the destinies of peoples and nations.

Atonement is the active power for the destruction of sin and sinfulness. This sustains us with fresh vitality, strengthens us with creative cogency, empowers us with a steadfast spirit. We need faith to overcome our inner impulses, manifesting itself in our personal endowments. We can convert our outer passions with the ability to perform the duties incumbent upon us. Atonement comes when we turn to God, then God turns to us with absolution.

Prayer has atoning efficacy, each one of us should plead with the Psalmist: "Hide Your presence from my sins,

And blot out all my iniquities."

At the same time, each one of us should implore the Almighty for renewal and sanctification: "Create in me a clean heart, O God,

And renew a steadfast spirit within me."⁴

3. Vicki Baum, "And Life Goes On."

4. Text

TO SERVE IN FAITHFULNESS

By Rabbi Israel Mowshowitz
Hillcrest Jewish Center
Flushing, New York

The art of communication is one of the most highly cherished values in our society. No generation before us has approached our ability to communicate or invested so much effort in developing it. Today, man can talk to his fellowman across oceans and continents. It is possible to dial international calls directly. Television enables us to hear and see events thousands of miles away. By means of satellite transmission, we can communicate visually and instantly even with the most isolated and remote parts of the earth. Some of us even have telephones installed in our cars so that we can be reached or reach our offices even while traveling.

Indeed our ability to communicate has grown to truly amazing proportions. Yet in one area of communication, perhaps the most important of all, we have made little progress. I refer to our ability to reach those who have left this earth and who now are in what the rabbis describe as "the world of truth." We have not made any progress in our skill in communicating with our dear departed or with the many personalities who belong to the ages and continue to hold great fascination and interest for us.

An awesome barrier of silence separates the living from the dead, and no one has ever succeeded in piercing it. How we wish this were possible! What we wouldn't give for the ability to communicate with those who have left the circle of living, to hear them speak to us again and to have them share their wisdom with us.

And yet, the creative genius of Jewish tradition has provided us with this fervently desired and seemingly unattainable capacity to communicate with the dear and revered departed. It is granted to us through the Yizkor service.

There are times in our lives when we can see and feel much more than we usually do. Who of us has not known such rare and beautiful hours when our souls were lifted to great heights of feeling and understanding? Yizkor is such an hour when we become spiritually sensitized. We invite our beloved departed to this service so that we can sense their presence more profoundly and more easily communicate with them. We can almost hear them speak to us; not into our ears, but to our hearts. Yizkor is the bridge which enables us to cross the chasm that separates the living from the dead. At Yizkor time, past and present speak to each other. For the brief Yizkor hour, those who have left

this earth are our guests with whom we hold communication. We cannot see them, but we feel their presence as their souls touch ours.

Hendrik Willem Van Loon has written an imaginative and fascinating book entitled *Van Loon's Lives*, which he describes as "being a true and faithful account of a number of highly interesting meetings with certain historical personages from Confucius and Plato to Voltaire and Thomas Jefferson, about whom we had always felt a great deal of curiosity and who came to us as our dinner guests in a bygone year." Van Loon confesses that it wasn't a simple matter to invite as guests at his dinner table and to communicate with such giants of human history as Shakespeare, Moliere, Descartes, Mozart, and many others. He realized that before meeting them in his home, he must prepare himself for such a confrontation by studying their lives, their habits, their ideas and ideals. He had to develop a common language of discourse which he and the distinguished guests would share, else communication would be impossible.

Which of the great Jewish personalities of the past would we like to invite to this Yizkor service? With which of the galaxy of Jewish saints and sages, prophets and teachers would we like to communicate at this sacred hour of memorial? Shall it be our great teacher Moses, the fiery Isaiah, the gentle Amos, the brilliant Rabbi Akiba, the patient Hillel, the codifier Maimonides, the poet Judah Halevi, the Gaon of Vilna? Surely they have much to tell us, but are we prepared to receive them as guests? Do we have a common language with them?

Parents were showing off their bright son to a visitor. "Who was George Washington?" the visitor wanted to know. The boy answered: "The father of our country." "Who was Abraham Lincoln?" was the next question. The boy immediately answered: "He was the president who freed the slaves." "And who was Moshe Rabbeinu?" the visitor asked. "Please," the boy pleaded, "how do you spell it?"

Our problem today is that we have forgotten the alphabet of Jewish living. We have lost the common language, the universe of discourse which enabled us to communicate with the Jewish past.

Jewish tradition has ordained the Yizkor service not only as a time especially propitious for communion with our dear departed and with past Jewish generations, but also as a time to instruct us in the alphabet of Jewish living and to teach us a common language with them.

The Yizkor service is not meant to open anew the wounds of sorrow and tragedy sustained at the loss of those with whom we were privileged to share life. Were this so, we could understand why Yizkor is recited on the Day of Atonement, but why on Passover, the happy Festival of Freedom, or on Sukkoth, which the Bible calls the Time of our Joy, or on Shavuoth, the beautiful Festival of the First Fruits?

Yizkor is recited on Sukkoth, Passover, Shavuoth, and Yom Kippur because each of these occasions has something special to communicate to us. They provide us with the alphabet of Jewish living, with concepts and ideals that will enable us to develop a common language so we can communicate with those who have gone before us. Let us now proceed, therefore, to study the special lesson that each of the occasions when Yizkor is recited has to teach us.

Sukkoth is the harvest festival, when the farmer in ancient Israel rejoiced at the abundant yield of his land and vineyard. Precisely at that time, there was the danger that his prosperity and affluence might lead him to forget the source of his bounty, and he might be tempted to say in his heart: "My power and the might of my hand hath gotten me this wealth" (Deut. 8:18). The Bible, therefore, commands the Jews to share his harvest with the poor and the stranger. He must not rejoice alone, but "Thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates" (Deut. 16:14). The harvest was not to be used selfishly, but as a trust from God to share with others.

It was precisely at the time, when he was surrounded with the outward tokens of power and wealth, that the Jew was bid to leave his comfortable home and to dwell in a frail hut, so that he would be reminded of his dependence upon God. It was to make him realize that what he possesses is held in custody for God's purposes. In the words of Rabbi Elazar: "Give to God what is His, for you and all you possess are His" (Ethics of the Fathers 3:8).

Sukkoth taught the Jew to look upon God as the source of his wealth and to consider himself as God's custodian who is to use it for the benefit of the community and fellowman.

Tsedakah was a way of life for the Jew. One cannot understand the Jewish past unless he is able to speak the language of charity. How meager, indeed, was the material harvest of past generations compared to our own harvest of plenty! How they had to struggle for an economic foothold as immigrants in a strange land! It took all their energy and ingenuity merely to feed their families. But they spoke the

language of tzedakah. They knew how to share their meager harvest. They built great institutions of learning; they erected synagogues and supported them; they established social-service institutions and developed a strong and vibrant Jewish community. Tzedakah was for them not an imposed duty, but a willingly assumed privilege. They were proud to be God's custodians, helping His children and supporting His causes. They used their material possessions as a means to purchase spiritual values.

A member of the congregation and dear friend recently confided in me that he is financially secure for life and has provided generously for his children and grandchildren so that they, too, will have no financial worries for the rest of their lives. Being a friend, I spoke honestly and told him that what he was doing was contrary to the spirit of Jewish tradition. He was keeping the bountiful harvest which God had provided him entirely to himself and to the small circle of his immediate family. I urged him to share his harvest with his fellowman by making significant contributions to some worthy institutions and important causes for the benefit of the community. He was betraying his position as custodian of God's gifts by appropriating them all to himself. He was forgetting the admonition of Rabbi Elazar.

The Yizkor of Sukkoth reminds the Jew that in order to communicate with the past, he must speak in the language of tzedakah. A Jew who is a stranger to the traditional concept of tzedakah has cut himself off from his Jewish past. He and those who went before him no longer have a common language of discourse.

What does the Yizkor that we recite on Passover teach us about communication? Passover is the Festival of Freedom, commemorating the time when our people broke the chains of slavery and began their march towards the Promised Land. The rabbis, in the Haggadah, explain that we must not look upon the Exodus as a point in history, but as an existential experience. "In every generation, every man must think of himself as having gone forth from Egypt," The battle for freedom is an unending one. Each generation must win for itself the right and privilege of freedom. This yearning for freedom is a common language of communication which unites the past generations with us.

We are greatly proud of the existence of the State of Israel, the realization of the Jewish people's millennial dream of freedom. But our generation is not the only one to be credited with this achievement. On the very first day of the Exile, the unfortunate captives took an oath never to forget Zion and Jerusalem. This oath was never forgotten. For centuries our people prayed three times a day: "Let our eyes behold Thy return in mercy to Zion. Blessed art Thou, O Lord, who restorest Thy divine presence unto Zion," It is, in itself, one of the greatest miracles of history that a people dispersed in many lands, speaking in different tongues, surrounded by

strange cultures, nevertheless refused for centuries to give up the burning hope of a return to their land.

When the delegation of the New York Board of Rabbis visited in Odessa, Russia, in the summer of 1956, we joined with the congregation in an afternoon service. In those days the Russian Jews were still "Jews of silence," afraid to express themselves, and to communicate with their visitors from America. Zionism and the State of Israel were especially forbidden subjects. Yet when the cantor came to the verse, "And let our eyes behold Thy return in mercy to Zion..." he repeated these words again and again, investing them with deep emotion. The congregation was following every word intently, and tears were streaming from some eyes. We understood then how fierce and unconquerable was the love of the Russian Jew for Israel.

When Bergen-Belsen was liberated, the survivors were given a questionnaire in which they were asked to state their first choice of a country to which they wished to emigrate and also their second choice should they not be able to get their first choice. All of them put down Palestine; they did not care to go anywhere else and would just as soon remain in the concentration camp. This refusal of those who suffered so much to compromise with the yearning for Zion forced even the opponents of a Jewish state to accede to its establishment.

The Jew had been expelled physically from the Promised Land, but he never left it spiritually. Wherever he prayed, he always faced towards the east, towards the Holy City of Jerusalem. He was laid to rest facing the Holy Land with a few grains of its sacred soil placed underneath his head. When he built his home in the Diaspora, he would leave some portion of it unfinished or unpainted to remind him that this was only his temporary home, and that his permanent home is in the Land of Israel. Even in the moments of his chiefest joy, at his own wedding, he would break a glass as a reminder of Zion and Jerusalem. He could never have survived the bitterness of the Exile had not the sweetness of the hope of the eventual return been his constant companion.

These are difficult days for the State of Israel. After three decades of existence, she is still surrounded by a circle of unreasoning and uncompromising hate. She is constantly threatened with annihilation by her neighbors. Our generation, which has been privileged to witness the miraculous establishment of the State of Israel and the realization of the dream of generations of Jews who preceded us, must now earn this great historic privilege by assuring the survival of the state. The Yizkor that we recite on the Festival of Freedom reminds us at what great cost our freedom was bought and what a high price our people paid for it. The Jew who does not support Israel, who does not concern himself with the security of Israel, has cut himself off from the Jewish past. He can only communicate

with the past of our people if he speaks the language of love of freedom for Jews everywhere and love of Zion and Jerusalem.

Yizkor is also recited on Shavuoth, the festival which commemorates the giving of the Torah to the Children of Israel at Mount Sinai. Ever since then, our people have become identified with Torah, and throughout the generations, we held high the heavy and glorious privilege of bringing God's word to the world. Torah was placed at the very center of our lives. We were the People of the Book, the People of Torah.

It is a custom among all nations to parade their might, their latest and most sophisticated weapons, before the world. We, too, have an occasion which we use as a show of our people's strength. This occasion is the Kol Nidre night. On this night, in all synagogues throughout the world, the Torahs are removed from the Holy Ark. On the holy, sacred night of Kol Nidre, we display our strength, the strength of Torah.

Throughout our history, the words of the Torah and its commandments were "our life and our length of days." The Torah was, for our people, a light in the two-thousand-year-old darkness of the Exile and a solace and comfort in times of trouble. Ben-Gurion described the meaning of Torah in our history with the following statement: "We have preserved the Book and the Book has preserved us." And yet, how many of us are familiar with even the most basic verses of the Bible? How many of us set aside regular hours in which to study Torah, to read a Jewish book, to read a Jewish publication, to attend an adult education class?

Torah was the language of communication between Jew and fellow Jew, between one Jewish generation and another. Woe unto us if we forget the language of Torah! There can be no continuity of Jewish life, there can be no communication between past and present, and there cannot be a Jewish future if we do not renew our dedication to Torah, to Jewish learning, and to Jewish education.

The theme of Yom Kippur, as indeed of the entire High Holy Days season, is a fervent prayer for life. "Remember us unto life, O King, who desirest life," we supplicate. "Our Father, our King, inscribe us in the Book for a Happy Life." It seems anomalous, therefore, that in the midst of these prayers for life, there is the Yizkor service for the dear departed. The explanation for this paradox is that Jewish tradition looks upon life as continuous from generation to generation. A golden thread of common ideals and goals unites the living with the dead. Yizkor is, therefore, a time of communication, an occasion when the departed speak to us, the living, reminding us of the hopes and dreams which were theirs and which are now ours.

Yizkor reminds us that man's pilgrimage on earth is limited. The days of our years are numbered. Those who leave us, leave

behind work not yet completed. On Yom Kippur, when we pray for a life of purpose and meaning, Yizkor reminds us of the true meaning and purpose of our lives. It calls upon us to commit ourselves to the completion of the work begun by those dear ones whom God called on high from the living and from their incomplete work.

Speaking of something new he had discovered, the scientist von Humboldt, who was already nearly one hundred year old, said: "Oh, for another hundred years!" At seventy-seven, Corot, the famous painter, exclaimed: "If the Lord let me live two years longer, I think I can paint something beautiful." Beethoven, on his deathbed, said: "I feel I still have a thousand symphonies left in my heart unsung." And one much greater than they, Moses, pleaded with God for just a little more time so that he might finish his work and bring the Children of Israel into the Promised Land.

This is the way in which God has ordained life: that we never finish our work, and it is left for those who follow us to complete it. The sages of the Talmud put it this way: "Our ancestors have left room for us to achieve and to distinguish ourselves" (Hullin 7a). The lives of those who preceded us are incomplete, and it remains for us to complete them. The labors of the great Moses would have been in vain if not for Joshua, who completed his work. Yizkor calls upon us to assume a Joshua-like role and to complete the work of those whom we now hold in sacred memory. We come not to weep, but to fulfill; not to mourn, but to consecrate ourselves to complete their tasks. We come to sing the songs that were left in their hearts unsung. The Yizkor of Yom Kippur calls upon us to hold high the ideals of the generations of Jews preceding us, to cherish their dreams and to realize their aspirations. They had set many goals for themselves which they did not reach. They had many beautiful visions which they did not realize. Now it is for us to continue.

Kaddish is a sacred and beautiful prayer which means many things, but above all, the Kaddish is a pledge. The living stand up in the congregation to declare with this prayer that they will fill the void left in the community by the dear departed, that the work the parents can no more do, the children will now complete. It is their communication of common ideals and purpose between the living and the dead that brings continuity to human existence and immortality to the human personality.

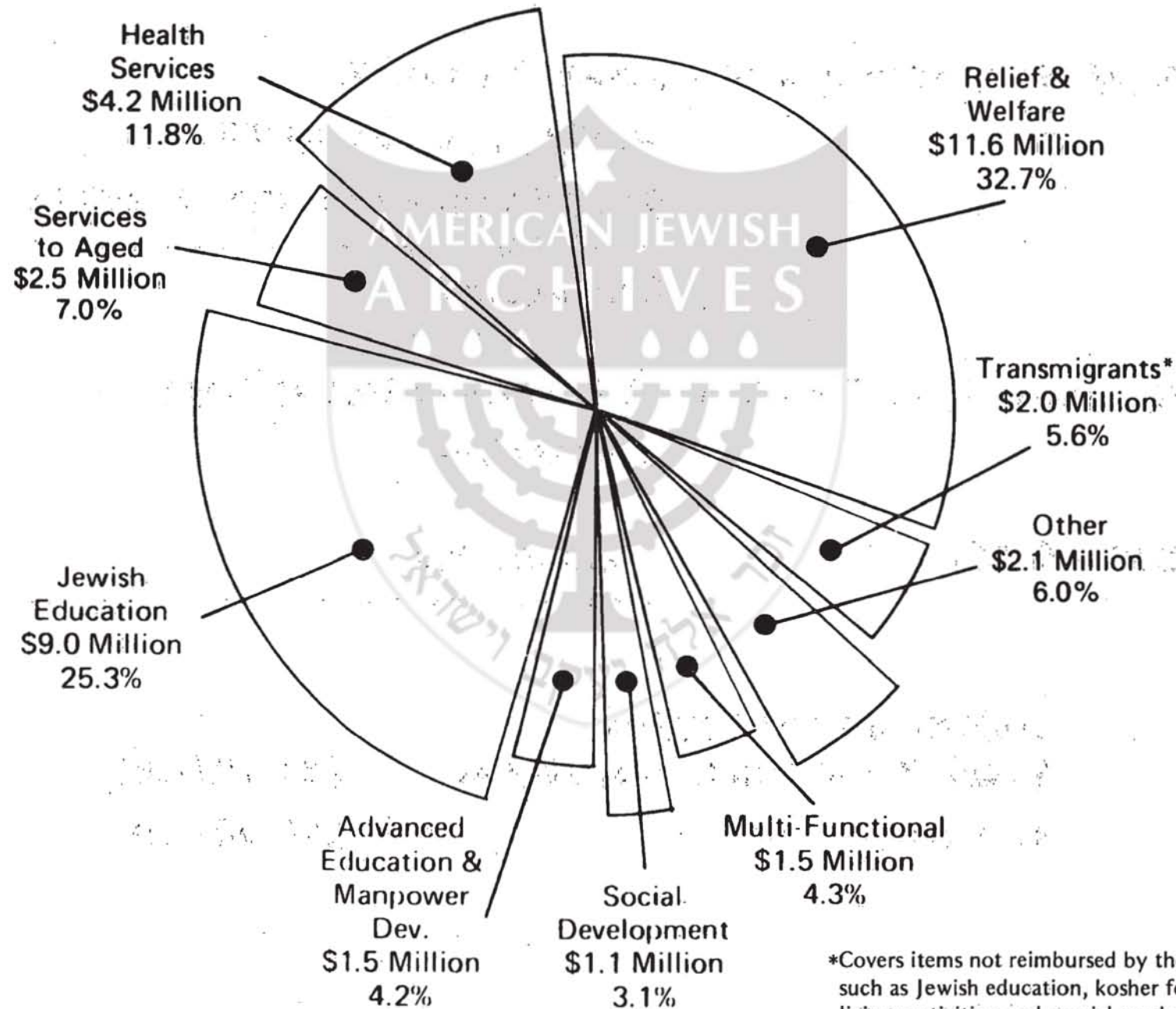
This, then is the way in which Yizkor makes it possible to communicate with our dear departed: The Yizkor of Sukkoth calls upon us to communicate with our past in the language of tzedakah. The Yizkor of Passover provides a common language for living and dead through dedication to the love of freedom and love of Israel. The Yizkor of Shavuoth teaches us that we communicate with our dear departed only in the language of Torah. The Yizkor of Yom Kippur reminds us that the common language between us and

our dear departed is common tasks and ideals. On the Yizkor of Yom Kippur we know that their unfinished tasks must be ours, that their dreams must be realized by us, and that we shall communicate with them most effectively by doing God's work, which they can no longer do.

#



REGULAR JDC PROGRAM FUNCTIONAL DISTRIBUTION



*Covers items not reimbursed by the U.S. Government such as Jewish education, kosher food, cultural and religious activities, and special needs.

PROJECT RENEWAL-1981

EXPENDED BY ISRAEL GOVERNMENT TO DATE:

\$50 MILLION FOR HOUSING

\$25 MILLION FOR SOCIAL SERVICES

\$75 MILLION

PLEGGED BY AMERICAN JEWISH COMMUNITIES TO DATE:

\$75 MILLION

CASH FLOW

6.6 MILLION

1980-81 JEWISH AGENCY

BUDGET FOR PROJECT RENEWAL

\$80 MILLION

UJA SHARE

\$54 MILLION

THE HUMAN COST OF SHORTFALL

IMMIGRANT ABSORPTION

**40,000 EXPECTED. ABSORPTION CENTERS FILLED TO CAPACITY.
NO NEW FACILITIES POSSIBLE.**

NEGEV PEACE SALIENT SETTLEMENTS

**CUT BY TWO-THIRDS. SEVERE SETBACK TO PLANS FOR HUMAN
RESETTLEMENT MANDATED BY PEACE TREATY WITH EGYPT.**

GALILEE SETTLEMENTS

**ISRAELI ARABS ALREADY MAJORITY. SQUATTERS ERODING AVAILABLE
SPACE. ONLY ONE NEW SETTLEMENT MAY BE ESTABLISHED THIS YEAR.**

YOUTH ALIYAH

**ENROLLMENT CANCELLED FOR 2,000 DISADVANTAGED YOUNGSTERS
FROM PROJECT RENEWAL NEIGHBORHOODS.**

JEWISH AGENCY 1980-81 BUDGET OF NEEDS

June, 1979 AMERICAN JEWISH
PROPOSED ARCHIVES **\$523 MILLION**

October, 1979
REDUCED **\$455 MILLION**

February, 1980
SLASHED **\$385 MILLION**

+

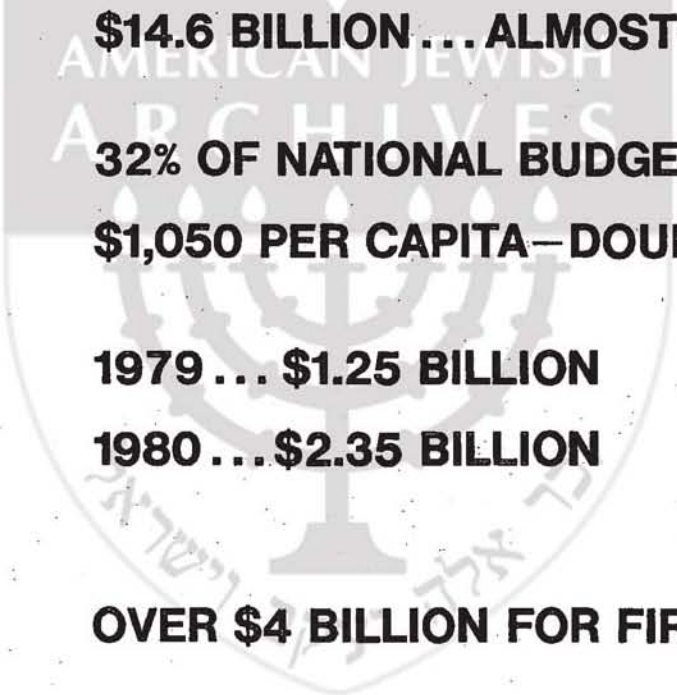
\$ 50 MILLION*

\$435 MILLION

**Supplementary Budget—requested from the financially
beleaguered people and government of Israel!*

ISRAEL

STATE OF THE ECONOMY



EXTERNAL DEBT	\$14.6 BILLION ... ALMOST=G.N.P.
DEFENSE EXPENDITURE	32% OF NATIONAL BUDGET—HIGHEST IN WORLD \$1,050 PER CAPITA—DOUBLES U.S. AND U.S.S.R.
OIL IMPORT COST	1979 ... \$1.25 BILLION 1980 ... \$2.35 BILLION
BALANCE OF PAYMENTS DEFICIT	OVER \$4 BILLION FOR FIRST TIME
INFLATION RATE	1979 ... 111.4%

1981 REGULAR CAMPAIGN GOAL

TOTALITY OF WORLDWIDE NEED

**\$115 MILLION
MORE THAN LAST YEAR**

PROJECTED 1980 CAMPAIGN TOTAL

\$520 MILLION

MINIMUM REGULAR CAMPAIGN GOAL

\$635 MILLION

YOM KIPPUR CAMPAIGN IN 1974 REALIZED: \$660 MILLION

1981=WARTIME CAMPAIGNING IN A PEACETIME YEAR



FACTS AND FIGURES

SERMONICA

Question: Why doesn't God specify the name of the place that He will choose -- Mt. Moriah or Jerusalem? Why does the place remain nameless?

The answer provided by Maimonides z"l, in his Guide to the Perplexed, gives three brilliant reasons:

1. If the nations of the world knew the name of the place where the sacrifices would be offered, each nation would lay claim to the site, with the result that there would be disputes, conflict and violence between the nations.
2. The site would be destroyed and despoiled for spite.
3. The tribes of Israel themselves would dispute one with the other, with each one demanding that the site be placed within its boundaries, and there would be disputes between the various factions.

Conclusion: Thus does the past instruct the present, and thus does history repeat itself, because all three premises have come to pass.

AMERICAN * * * * * JEWISH

This generation has achieved peace in Jerusalem. The borders are open. Even the various factions of the Christian Church, who have always vied with one another for control of the rights in their central church, have learned to live in peace under Israeli guidance.

If by some evil chance, control of Jerusalem were to be returned to Arab or Moslem control, even with a guarantee of freedom of worship and freedom of access to the Jewish people, we know full well that this guarantee would not be upheld. We know full well that should the rights of the Jew to worship at the Western Wall be denied, just as he was denied the right of access to Mt. Scopus, though guaranteed by the 1949 armistice, no nation in the world, and no combination of nations would lift a finger to assure Jewish right of access. Every nation that has conquered Jerusalem, including the British when they were in control, has violated the city and repressed the vanquished. It is only Israel that has preserved the sanctity of the city and united its neighborhoods, with open access to all. But apparently the United Nations cannot tolerate peace in Jerusalem.

תקוח על התורה
 סרשת ראה תקיז
 בלא יודעים כך ביודעים עאכו"כ
 והיה המקום אשר יבחר ה' אלהיכם בו לשכן שמו שם
 (יב, יא). ולמה סתם הכתוב ולא הודיע בפירוש כי המקום הנבחר
 הוא יהר המוריה?
 כתב הרמב"ם בסטרו המורה שלשה טעמים בדבר:
 א) אילו ידעו האומות כי שם התפילה מקובלת והקרבות לרצון,
 תרצה כל אומה ואומה להחזיק בו ותרבה המריבה וההריגה בין
 האומות.
 ב) היו משחיתים את המקום ומקלקלים אותו בכל מה שהיו
 יכולים.
 ג) שבטי ישראל היו מריבים זה עם זה, והיה כל אחד ואחד מבקש
 שיהיה בנחלתו ותפול המריבה והמחלוקת ביניהם.
 ועתה, אף אתה צא ולמד מן ההנהגה על העבר ונוכחת כי שלשה
 הטעמים באו והתקיימו כאחד.

"...it shall come to pass that the place which the Lord your God shall choose to cause His Name to dwell there, thither shall you bring all that I command..."

Dt. 12:11

* * * * *

August 13, 1980

M E M O R A N D U M

TO: All Rabbinic Colleagues
FROM: Stanley S. Rabinowitz & Melvin L. Libman
RE: UTILIZATION OF MIZRACH CEREMONY FOR SUKKOT

The Mizrach Ceremony proposed in our Israel Independence Day Haggadah (pp. 10-11) lends itself to meaningful utilization in communal and privately constructed sukkot during the Festival of Sukkot. The Mizrach which highlights our love and faithfulness to Jerusalem by showing the direction to our eternal spiritual capital is particularly significant at this time of trial and tribulation for our beloved "city of peace."

The Mizrach Ceremony and the Prayer for Ingathering can be reproduced and distributed to our congregants thus lending special meaning and motivation. We encourage your recommending this ceremony to your communities and using it for the media. Enclosed is a copy of the text which is adapted from the Rabbinic Cabinet's Haggadah for Yom Haatzmaut.

SSR/MML:rs
Enclosures

80-350-27

FULFILLING THE VISION

- Host: On this Sukkot, we can see the vision of the prophets fulfilled before our very eyes ... the restoration of Zion and the ingathering of our people from their dispersion.
- Reader: As in the days of the great centers of Jewish life of old, great Jewish communities of our day in the United States and Europe created a lifeline of love, solidarity and brotherly aid to Jews ingathering and building a new life in Eretz Israel.
- Reader: Jews from the four corners of the earth have come up to Zion to till its soil, to protect its borders, to inherit and dwell therein.
- Reader: They have settled throughout the length and breadth of the land, rebuilding its cities, making its waste places bloom, establishing industry and commerce.
- Reader: Institutions of higher education, knowledge and science and centers of Torah have multiplied. The State of Israel has become a center of knowledge for the whole world:
- All: "For out of Zion shall go forth Torah and the word of God from Jerusalem." (Isaiah 2:3)
- Host: Wherefore it is our duty to thank, to praise, to glorify, to exalt, to commend, to bless, to extol and acclaim Him who performed all these miracles for us. He delivered us from exile to independence, from anguish to joy, from darkness to great light, from servitude to redemption. Let us sing before Him, Haleluyah!*

INSTALLATION OF THE MIZRACH

- Host: On this Sukkot, let us renew an ancient tradition — the installation of the Mizrach scroll in our dwelling.
- Note: The tradition of hanging a "mizrach," indicating the direction toward Jerusalem, is an ancient one among our people. A contemporary mizrach ceremony, suitable for Israel Independence Day, has been added here. The mizrach, of traditional style, should be placed or hung on a wall facing east. A full-color mizrach has been provided in this booklet.
- Host: For 2,000 years, as our forefathers expressed their love for Jerusalem, they prayed toward the east three times a day:
- All: "May our eyes witness Thy loving return to Zion."
- Reader: We reaffirm our faith by placing on the east wall of our home this Mizrach.

*From the Passover Haggadah.

Reader: Let us, with all our hearts and with all our souls, celebrate by hanging this Mizrach proudly for all to see,

Reader: ... forever a reminder of the City that is the center of the universe, which "makes the people of Israel One." (Based on Talmud Yerushalmi). The Mizrach is hung either by the youngest child or an honored guest on an eastern wall.

All: Praised are You, O Lord our God
Ruler of the universe,
Who has kept us in life to reach this
happy occasion
Of Israel Independence Day.
Amen.

Host: Let us, all together, reaffirm our forefathers' covenant. Please rise ...
All rise and follow Host's directions.
... and put your arms around your neighbor's shoulder on either side.
Now, all together, let us recite Isaiah's pledge:

Host: "For Jerusalem's sake I will not be still"

All: "For Jerusalem's sake I will not be still"

Host: "And for Zion's sake I will not be silent"

All: "And for Zion's sake I will not be silent"

Host: "Till her victory emerges resplendent"

All: "Till her victory emerges resplendent"

Host: "And her triumph like a flaming torch."

All: "And her triumph like a flaming torch."
(Isaiah 62:1)

LETTER FROM ISRAEL AMBASSADOR EPHRAIM EVRON

Sir:

There is an old journalist's axiom that "comment is free but facts are sacred." It is in that spirit that I would appreciate the courtesy of your columns in order to set straight some of the facts related in your editorial of August 5 on Jerusalem.

Your reference to "the extraordinary action of the Government of Prime Minister Begin in seizing all of the city, including the pre-1967 Arab sector, for Israel's capital ..." is so blatant a misrepresentation of the basic facts at issue that it calls for a brief recapitulation of but a few salient points in the more recent history of Jerusalem:

1. Originally established by King David as the capital of the United Jewish Kingdom 3,000 years ago, Jerusalem has known repeated cycles of glory, conquest, destruction and exile, followed each time by return, rebuilding and Jewish renaissance. In modern times, notwithstanding the successive Moslem conquests of 638, 1187 and 1517, Jews have constituted a clear majority of the city's population since the early part of the 19th century, with a Jewish mayor heading the united city through much of the British-administered mandatory regime.
2. The establishment of Israel in 1948 was followed by the unprovoked aggression of Transjordan (now Jordan), aimed at yet another Moslem conquest of all Jerusalem. Only the tenacity and heavy sacrifices of the city's beleaguered Jewish population frustrated that design, leaving but the walled Old City and some of its surroundings in the attackers' hands. For 19 years, the Jordanian Army desecrated the Old City's precious synagogues, vandalized its ancient Jewish quarter and used tombstones from the nearby Jewish cemetery to build latrines. Under the armistice agreement, Jordan agreed to allow Jews access to worship at our nation's holiest shrine, the Western Wall. Not for one day was that commitment ever honored.
3. While the Office of the President, the Government and the Supreme Court all functioned in Jerusalem, their authority was derived from widely scattered pieces of legislation, and there was no overall law combining the various aspects of Jerusalem's status as the nation's capital.

Jerusalem became the capital of the modern State of Israel when the Knesset, its democratically elected Parliament, convened there on February 15, 1949. On December 13 of that year, the then Prime Minister, David Ben Gurion, declared: "The State of Israel has had in the past, and will have in the future, only one capital, as we believe, till the end of time."

4. On the morning of June 5, 1967, as Israel came under yet another attack from the guns of Egypt and Syria, the late Prime Minister Eshkol

sent an urgent and solemn message to King Hussein, delivered by the then UN Truce Supervision Chief, General Bull of Norway, calling on Jordan to desist from joining the battle and thereby avoid any action against it by the Israel Defense Forces. Alas, the King chose to spurn that appeal. When Jordanian guns opened a violent artillery barrage to pave the way for the conquest of the part of Jerusalem that had evaded the grasp of the King's grandfather, Israel's Army had no choice but to counterattack, ultimately driving the attackers across the Jordan River and, in the process, reuniting Jerusalem.

5. Having torn down the partitions that cut the city in two and cleared away the snipers' nests atop the Old City wall, the Government then in office took separate legislative steps. One was to obtain Knesset approval of a law guaranteeing free access to the holy places of all religions -- something never known under any previous rule and scrupulously observed to this day. The other was described by Mr. Begin in a letter addressed to President Carter at Camp David on September 17, 1978:

"I have the honor to inform you Mr. President, that on 28 June 1967 -- Israel's parliament (The Knesset) promulgated and adopted a law to the effect: 'the Government is empowered by a decree to apply the law, the jurisdiction and administration of the State to any part of Eretz Israel (Land of Israel - Palestine), as stated in that decree.'

On the basis of this law, the Government of Israel decreed in July 1967 that Jerusalem is one city indivisible, the capital of the State of Israel."

6. That letter, along with parallel letters by Presidents Carter and Sadat, setting out their Governments' respective views on the issue, was incorporated into the Israel-Egypt peace treaty, concluded here in Washington seven months later. The three letters represent the sole references to Jerusalem in the treaty, for the three signatories had specifically excluded Jerusalem from the scope of the negotiations on the planned autonomy for the Arab inhabitants of Judea, Samaria and Gaza. This is borne out, among other factors, by President Carter's statement of the American position on March 3, 1980: "We strongly believe that Jerusalem should be undivided, with free access to the holy places for all faiths and that its status should be determined in the negotiations for a comprehensive peace settlement."

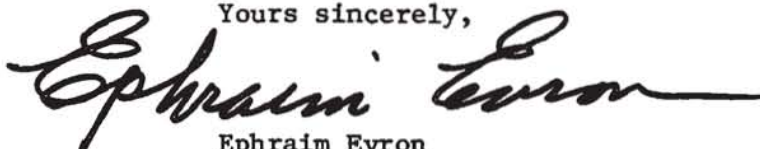
7. It was neither the Government nor the Parliament of Israel that "moved the issue front and center." It was the Government of Egypt that, contrary to the letter and the spirit of the treaty, injected the Jerusalem question into the current autonomy talks by demanding from the outset that the Arab inhabitants of Jerusalem participate in elections for the Council that is to administer the autonomous area (which clearly was never intended to include Jerusalem). To compound this discordant note, Egypt's National Assembly passed a resolution on April 1, 1980, defining "Arab Jerusalem" as "an integral part of the West Bank" and insisting that East Jerusalem must be the seat of the Palestinian authority upon the establishment of the autonomy. For good measure, the resolution was reaffirmed by the Egyptian Parliament on July 1.

8. The law passed by the Knesset on July 30, 1980, is a simple straightforward document reflecting a factual situation that has existed for 13 years in some respects, for 31 years in others. It is a collation of different regulations previously enacted and represents a thoroughly considered and substantially revised version (so evolved by the relevant Knesset committee in accordance with the customary parliamentary process) of a private member's Bill submitted on May 14. It was adopted in plenary session by an overwhelming majority of members representing all major parties, including the Labor opposition, thus expressing the broad consensus that has always existed in Israel on the status of Jerusalem. That consensus is rooted in the hard facts and sacrifices of modern experience no less than in the central position that Jerusalem has occupied in Jewish life throughout the ages. Brief as it is, the reproduction of the law's full text may best serve to demonstrate its true character:

- I. Jerusalem, complete and united, is the capital of Israel.
- II. Jerusalem is the seat of the President of the State, the Knesset, the Government and the Supreme Court.
- III. The holy places shall be protected from desecration and any other violation, and from anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to those places.
- IV. (a) The Government will be diligent in the development and the prosperity of Jerusalem and the well-being of its inhabitants by allocating special resources, including a special annual grant to the Jerusalem Municipality (the Capital Grant), with the approval of the Knesset Finance Committee.
(b) Jerusalem shall be granted special priorities in the activities of state institutions, for the financial, economic and other aspects of development of Jerusalem.
(c) The Government shall set up a special body or bodies to implement this paragraph.

Are those words that "reopen ancient wounds," express "contempt for civilized opinion," serve to encourage the forces of terrorism" (as though their worldwide murder rampage waits to be encouraged) or promote "further instability?". Your own news story on page 1 of the very issue that contains the editorial is headed "Jerusalem Vote Shouldn't Block Talks, U.S. Says." The spokesman of your State Department said later that day that the Administration did not consider the new law an insurmountable obstacle. The actual text, and the facts underlying it, speak for themselves.

Yours sincerely,



Ephraim Evron
Ambassador

RABBI STANLEY M. KESSLER
TWENTY-TWO HAMLIN DRIVE
WEST HARTFORD, CONNECTICUT 06117

August 28, 1980

Dear Colleague,

I'm writing about "Project Renewal".

(Hold on! Don't toss this aside!)

Two and a half years ago "Shikum Sh'chunot" was a theory. Today it is a fact.

Two hundred American Jewish communities are now solidly linked with towns/neighborhoods in Israel.

There's a constant exchange of peoples - streams of visitors. Vital projects have begun. The very people who are in need have their own representatives on the "steering committees" that are planning and implementing the projects in the depressed areas.

I know the concern some of our colleagues have because of Project Renewal's "bad press" - about bureaucracy, mismanagement, party-rivalry and mistaken priorities in the process. There is truth in many of the criticisms.

But there has been considerable improvement - even in the past two months. Greater efficiency and coordination is bound to assure even more significant progress.

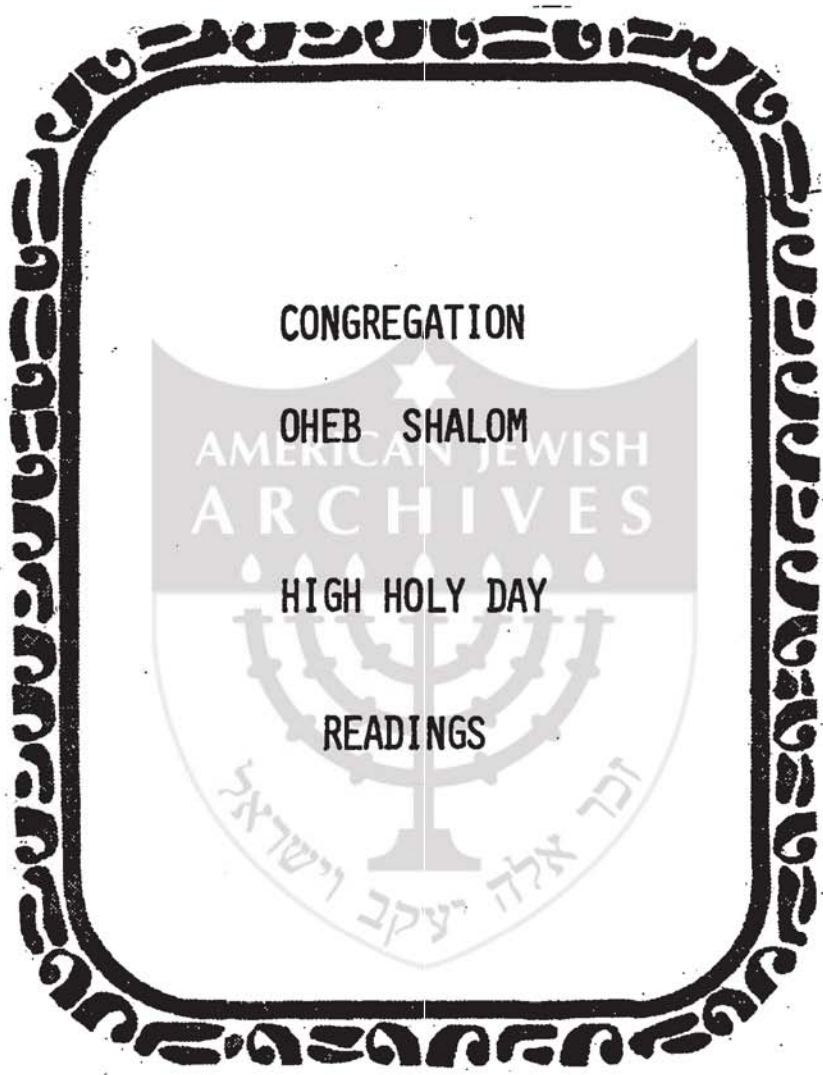
I share with you my deep personal conviction in the viability, - the life-sustaining, life-enhancing, and life saving power of Project Renewal. It is destined to transform the lives of more than 300,000 people, - Israel's neediest, - by the social programs, the building and reconstruction and genuine renewal of life and community - all because of the generosity and involvement of people - as in your congregation, - who have already, - or will yet be caught up in this great people-to-people, humanitarian - thoroughly Jewish - enterprise and partnership.

Speak about Project Renewal these Holy Days. From your lips - to the hearts of those privileged to hear you, - let there be sensed your personal commitment to the power of Project Renewal - awakening generosity and concern that will dramatically have an impact on the depressed lives of hundreds of thousands of our brothers and sisters and their children in Israel - in the year and years to come.

Sincerely,



Chairman, UJA Rabbinic Cabinet
Committee on Project Renewal



The year gone by has faded with the sunset
as we move always forward into life.

This day which borders past and future
summons us to this sanctuary.

It summons us to account for the gift of
life.

This sacred day we join as congregation
with repentance on our tongue,
with resolve in our heart
that repentance be reflected in our deeds.

We seek forgiveness from ourselves,
from others and from God.

In cleansing repentance we seek atonement,
to be at one with ourselves, with others
and with God.

Wholeness and holiness we seek
as we enter a new year.

Help us, Lord, to realize the truth
that we are as holy as we allow ourselves
to be.

Father, great and holy Father of all mankind
You create Your child the world every instant.

If for an instant You withdrew
The gift of Your creation,
Emptiness would replace it.

But You shower Your children
With blessing every moment.

Once again the morning stars appear,
Singing a song of love to You,
Once again the sun bursts forth,
Singing a song of light to You.

Once again angels sing of holiness to You
Once again souls sing of yearning to You,
And once again grass sings of longing to You.

Once again birds sing of joy to You,
Once again orphaned nestlings sing of
loneliness to You,
And once again a brook whispers its prayer.
Once again the afflicted pours out his
complaint to You
Once again his soul-prayer splits Your
heavens,

Once again he trembles in awe of Your glory
And once again he hopefully awaits You.
One ray of Your light and I am immersed
in light,

One word from You and I am reborn.
One hint of Your eternal Presence
And I am refreshed with the dew of youth.

For You create everything anew.
Father, please, create me, Your child,
anew.

Breathe into me of Your spirit
That I may begin a new life.

X

We believe in tomorrow.

We believe that we have the power to make tomorrow different from today.

We believe that poverty need not be permanent and that men need not learn war forever.

We believe in man, despite all that we know about him.

We believe that there can yet be a time of peace and a time of justice, a time of brotherhood and a time of tranquility, for all who live on earth.

We believe that we can have a share in bringing that day closer by the way in which we live in the new year.

The world may smile at our dreams - but no matter, we still believe.

Saul Tchernikowsky

X

A PRAYER FOR PEACE

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world.

Then nation will not threaten nation,
and mankind will not again know war.
For all who live on earth shall realize
we have not come into being to hate or to
destroy.

We have come into being
to praise, to labor and to love
Compassionate God, bless the leaders of
all nations with the power of compassion.

Fulfill the promise conveyed in
Scripture:

I will bring peace to the land,
and you shall lie down and no one shall
terrify you.

I will rid the land of vicious beasts
and it shall not be ravaged by war.
Let love and justice flow like a mighty stream
Let peace fill the earth as the waters
fill the sea.
And let us say: Amen.

Adapted and translated from
the Hebrew of Rav Nahman of
Bratslav

REFLECTIONS

When we really begin a new year it is decided
And when we actually repent it is determined;
Who shall be truly alive and who shall
merely exist;
Who shall be happy and who shall be miserable;
Who shall attain fulfillment in his days
And who shall not attain fulfillment in
his days;
Who shall be tormented by the fire of ambition
and who shall be overcome by the waters of
failure;
Who shall be pierced by the sharp sword of
envy
And who shall be torn by the wild beast of
resentment;
Who shall hunger for companionship
And who shall thirst for approval;
Who shall be shattered by the earthquake of
social change
And who shall be plagued by the pressures
of conformity;
Who shall be strangled by insecurity
And who shall be stoned into submission;
Who shall be content with his lot
And who shall wander in search of satis-
faction;
Who shall be serene and who shall be distraught;
Who shall be at ease and who shall be
afflicted with anxiety;
Who shall be poor in his own eyes
And who shall be rich in tranquility;
Who shall be brought low with futility
And who shall be exalted through achievement.
But repentance, prayer, and good deeds have the
power to change the character of our lives.
Let us resolve to repent, to pray, and to
do good deeds so that we may begin a truly
new year.

God Reveals, God Redeems

Revelation was a beginning.

Our deeds must complete and fulfill it.

Our deeds can sanctify life,
and our deeds can desecrate life.

Blessings and curses have been set before us.

We must constantly choose: good or evil.

May our choice be peace, and may we
pursue it, as a kingdom of priests,
a holy nation.

May our lives reflect our gift of God's
image.

May our deeds reflect His compassion and
justice.

May we each resist evil, by our deeds,
May we bring redemption near, by our
deeds.

Today may we be renewed with resolve
to live our lives as partners of God
who waits for us to complete His
revelation.

PRAYER

Save us, our Father,
From ourselves;
 You made the world for peace
 And we have made it an armed camp.
We are afraid of the terror that flies by night
And of the missile that threatens by day,
 Of the violence that walks in darkness
 And of the bullet that strikes at noon.
We have turned from You and from each other
To go our selfish ways.
 Forgive us, help us;
 We are confused in our counsels.
Losing faith in You
We lose faith in ourselves.
 Teach all of us,
 Every color, every creed,
To use our strength to help our brothers
Instead of destroying them.
 Fill us with faith, with beauty,
 With strength and with courage to change,
 That we may deserve Your promise of peace.
Be swift to save us,
Compassionate God,
Before the darkness falls.
Amen.

"YEARNINGS"

Rabbi Jules Harlow,
Ed.

If the prophets stood up
in the night of mankind
like lovers who seek the heart of the beloved,
night of mankind
would you have a heart to offer?

We will renew our prayer, Creator, even as You
have renewed our hearts.

We know that a time will come when there will be no
strong and no weak, no hunters and no hunted,
no oppressors and no oppressed, no slayers and
no slain, no masters and no servants, no rich
and no poor.

For we know this world is no waiting room for eternity.
Eternity is here among us.

Therefore we are bidden to take thought for our
own hereafter, and for our brothers' welfare in
this world. And we know that this teaching will
survive all its enemies and all our own.

Are our enemies mightier than we? Torah
is stronger than their might, and our dream
is greater than their night.

We know that this world will be saved from evil.
Should this not be true, may we know nothing
further, as nothing will be worth knowing.

For we know how difficult, how dangerous, how
piteous it is to be a human being. And we know
how grand, how glorious it is to be a human being.

When we recall the pain of our past, we also must
recall its splendor,

the foundation with which our lives begin, and
our debt to the long line of our ancestors, of
blessed memory, all those who have come before,
beginning with Abraham.

Their lives and their teachings sustain us.

The merit of their lives stands at our side
today as we seek forgiveness for our own deeds
which have stained and soiled our lives.

I hereby forgive whoever has hurt me,
Whoever has done me any wrong,
Whether deliberately or by accident,
May no one be punished on my account.

As I forgive and pardon fully
Those who have done me wrong,
May those whom I have harmed
Forgive and pardon me
Whether I acted deliberately or by accident,
Whether by word or by deed.

With God's help, may I not willfully
Repeat the wrongs I have committed.

Rule the world, O Lord, in justice;
Grant joy to Your land, happiness to Your city,
Renewed strength to Your people Israel
And constant light to Your servants in Zion.

May these words of my mouth
And the prayers in my heart
Be acceptable before You, O Lord,
My Rock and my Redeemer.

"YEARNINGS"

Rabbi Jules Harlow Ed.

MEDITATION

Is there a person anywhere altogether righteous, who never sins? I am but flesh and blood, often yielding to temptation; I am human, often torn by conflicts.

Man is not an angel, nor a robot. God's gift to us is the power and the freedom to choose. We are forever faced with choices of good and evil, blessings and curses. The struggle is ceaseless; the choice is ours.

I have been created with a mind able to dwell upon good thoughts and good intentions. Often I fail to fulfill this capacity, to complete the promise of God's pure gift. Unseemly thoughts and unbecoming intentions have made me impure, have led me to unworthy deeds.

I have been created with eyes, the blessing of sight, to see the world's beauty and the holiness of all its creatures. Often I squander God's gift, and look without seeing. Often I contaminate it, and let my eyes lead me astray.

I have been created with ears to hear sacred words, to hear sounds of wisdom, beauty and love. Often I squander God's gift, and hear without listening. Often I debase it, by listening to gossip, obscenities and words of hatred.

I have been created with a mouth and a tongue. The gift of speech God gave to no other creature. With words I try to pray. With words I speak of love, to God and to human beings. But malice, pettiness, falsehood and slander have sullied my speech. With words I have mocked God's gift, shaming neighbor and stranger, cursing, laughing at the pain of others, uttering false oaths, insincere pledges, and vain promises.

I have been created with hands, the ability to sense creation through touch, the capacity to transmit tenderness. Often, in thought and in action, I have veered toward violence, clenching my fists in resentment, using my hands to injure or to destroy.

I have been given legs to walk in God's path, to pursue His commandments. Instead of walking always in the way of godliness, often I have rushed to do unworthy deeds, I have walked away from God and from man.

I have been blessed not only with life but with the ability to help reproduce life, and to share and transmit joy in love fulfilled. Lust and perversion, however, have sometimes corrupted this pure gift.

All that I am, body and soul, are bared before the Lord and before my own examination. I am burdened by the bad choices I have made, for I have marred the pure beauty of my soul through my misdeeds. I pray for forgiveness and for purification before the Lord on this day of atonement. May I find the courage to renew my life, to change at least part of what should be changed. May I use God's gifts only for the glory of His name and His creation. May this day lead me to reconciliation with myself, with those whom I have hurt and offended, and with the Master of mercy, the Holy One, praised be He.

Purify my heart, O Lord; renew my spirit. Restore to me the joy of Your deliverance; sustain me with Your spirit.

WE ARE CLAY

We are clay.
You are the potter
Who shapes us at his will.
Mold us into worthy vessels
Even though we're only clay.
Do not smash us if we prove imperfect,-
Remember we are only clay.

We are glass,
You are the craftsman
Who can blow us into many shapes.
Form us into finest crystal
Even if You have to twist and turn us.
But do not smash us if we are not pure,-
Remember we are only glass.

We are silver
You are the smith
Who molds us as he wishes.
Hammer us as You design
Even though we are not gold.
Do not smash us if we tarnish,-
Remember we are only silver.

We are threads.
You are the weaver
Who creates the patterns that he likes.
Weave us, God, into Your plan.
Make us supple, straight, and true.
And do not throw us in a heap
If we should not be perfect,-
Remember we are only threads.

WHAT IS MAN?

Tell me not man is a beast.
Compared to man beast is angel.
Do beasts build crematoria?
Do they hurl children into the fire?
Do they take pleasure in death?
Tell me not man is a beast.
 Tell me not man is a beast.
 He is more than an angel.
 He is word of an Isaiah.
 He is outcry of a Job.
 He yearns for new worlds.
 Tell me not man is a beast.
Tell me not man is a beast.
Compared to man beast is angel.
Do beasts use napalm on each other?
Do they torture prisoners?
Do they kill their own kind?
Tell me not man is a beast.
 Tell me not man is a beast.
 He is more than an angel.
 He is willingness to help.
 He is ability to fast.
 He is a creature that can cry,
 confess, and change.
 Tell me not man is a beast.
Tell me not man is a beast.
Compared to man beast is angel.
Man robs, wrecks, and ravages, -
 But unlike beast and unlike angel.
 Man can begin again.
So tell me not what man is,
Tell me instead what man can be.
Tell me what you would be,
And then I will know what man is.



CONFESSSIONAL

For the sin we have committed by not crying out for peace

And for the sin we have committed by making guns easily available,

For the sin we have committed by ignoring the poor

And for the sin we have committed by trying to outdo each other in displaying wealth

For the sin we have committed by closing our hearts and our worlds to other races

And for the sin we have committed by teaching children prejudice through our attitudes,

For the sin we have committed by tolerating the existence of slums

And for the sin we have committed by not respecting God's image in every human being,

For all these sins, O God of forgiveness, Forgive us, pardon us, and grant us atonement.

V'al kulam eloah selichot, slach lanu, m'chal lanu, kaper lanu

For the sin we have committed by being a divided community

And for the sin we have committed by not remembering Jews in Russia and in Arab lands,

For the sin we have committed by not educating our teenagers in Torah

And for the sin we have committed by not continuing to educate ourselves in Torah,

For the sin we have committed by dropping our children off at services instead of praying with them

And for the sin we have committed by confining Jewish life to the synagogue,

For the sin we have committed by thinking Hebrew learning is trivial

And for the sin we have committed by
not supporting Jewish education,
For the sin we have committed by not developing
our own capacities

And for the sin we have committed by
not allowing others to become what they
could be,

For all these sins, O God of forgiveness,
Forgive us, pardon us, and grant us
atonement.

V'al kulam eloah selichot, slach lanu,
m'chal lanu, kaper lanu

For the sin we have committed by false advertising

And for the sin we have committed by
ruthless competition,

For the sin we have committed by selling ourselves
to the highest bidder,

And for the sin we have committed by
living without integrity

For the sin we have committed by conforming

And for the sin we have committed by
keeping silent in the face of evil,

For the sin we have committed by neglecting
and abandoning our parents

And for the sin we have committed by indulging
our children,

For the sin we have committed by rejecting our
tradition though in ignorance of it

And for the sin we have committed by rebelling
for the sake of rebellion,

For the sin we have committed by wasting our
lives on pursuit of the trivial

And for the sin we have committed by running
after recognition,

For all these sins, O God of forgiveness,
Forgive us, pardon us, and grant us
atonement.

V'al kulam eloah selichot, slach lanu,
m'chal lanu, kaper lanu

For the sin we have committed by forgetting
that we are children of the King,
And for the sin we have committed by depriving
ourselves of the good things which are
allowed us,
For the sin we have committed by using other
people, treating them as objects,
And for the sin we have committed by forgetting
that every human being is created in
God's image,
For the sin we have committed by polluting
the good earth you have given us,
And for the sin we have committed by trying
to outdo each other in the display of wealth,
For the sin we have committed by treating creation
as if there will be no future generations,
And for the sin we have committed by not
calling those who govern us to account.
For all of these sins, forgiving God,
Forgive us, pardon us, and grant us atonement.

V'al kulam, eloah selichot,
slach lanu, m'chal lanu, kaper lanu.

For the sin we have committed by judging others
while excusing ourselves,
And for the sin we have committed by keeping
silent in the face of evil,
For the sin we have committed by violating the
privacy of others,
And for the sin we have committed by false
oaths and extravagant claims,
For the sin we have committed by wasting our
lives
And for the sin we have committed by
worrying only about ourselves
For the sin we have committed through greed,
And for the sin we have committed by the
arrogance of our spirit,
For the sin we have committed by taking our
blessings for granted in this land,

And for the sin we have committed by conforming,
For the sin we have committed by glamorizing
violence,
And for the sin we have committed by our
timidity in the face of injustice,
For all these sins, forgiving God,
Forgive us, pardon us, and grant us atonement.

V'al kulam, eloah selichot,
slach lanu, m'chal lanu, kaper lanu.

For the sin we have committed by making peace
with the fate of others,
And for the sin we have committed by waiting
for God to help those who need our help,
For the sin we have committed by running
after recognition and honor,
And for the sin we have committed by limiting
our religion to what takes place
within these walls.
For the sin we have committed by our
insensitivity to the cries of the afflicted
And for the sin we have committed by the
ruthlessness with which we pursue our
own ambitions
For the sin we have committed by abusing our
bodies,
And for the sin we have committed by
neglecting our minds and our souls,
For the sin we have committed by the lack of
idealism in our lives
And for the sin we have committed by being
satisfied with having mouthed these words
of confession.
For all these sins, forgiving God,
Forgive us, pardon us, and grant us atonement.

V'al kulam, eloah selichot,
slach lanu, m'chal lanu, kaper lanu.

כנסת הרבנים

THE RABBINICAL ASSEMBLY

3080 BROADWAY
NEW YORK, N.Y. 10027

212 RIVERBIDE 9-8000

Cable Address: RABBISEM, New York

LETTER FROM THE PRESIDENT

August 29, 1980

Dear Colleague:

During these Days of Awe, I extend to you best wishes for a year of contentment and peace. Rather than give you a typical Rosh Hashanah message filled with platitudes, I would like to share a thought which I had. Sometime ago, our beloved teacher and colleague, Professor Seymour Siegel, had a text printed which is recorded in the following lines:

גיוואלד! זייט אייך ניט מייאש.
קיין אוש איז גאר ניט פאר האנדן.

The notes of Emmanuel Ringelbaum's diary depicted life in the Warsaw ghetto during the Nazi occupation. He mentions that "In the prayerhouse of the Hasidim from Bratslav, there is a large sign: Jews never despair." There was more to this plaque which merits being repeated. Written both in Hebrew and in Yiddish, it spoke of a number of elements of life.

In an age like ours--which seems to hover on the brink of despair, where there is so much difficulty, both in the private and public realm--it is good for us to listen to the words of Reb Nahman, the great Hasidic teacher of the end of the 18th Century. He proclaimed, "Gevalt, do not despair." He went on, "There is no such thing as despair." He said these words with such resolve that he taught his followers and successive generations that one should never despair, regardless of how heavy a burden of life one must carry. The words which he used were among the last statements which he gave to his followers. He died only a few months later. But, as his biographer Arthur Green describes him, "He died without again having fallen into the abyss of despair."

The example of his life has been an inspiration to the Hasidic community which revered him. The Bratslaver Hasidim continue down to this very day. They are known to the world as "Dead Hasidim." In all of the Hasidic world, they were the sole group who did not seek a successor to their original master. They did not search for another Rebbe to take his place. This relationship between the memory of Reb Nahman and that of his disciples was a unique one. This man had suffered the anguish of a tormented career, but he never committed himself to despair, he never permitted himself to give in.

פלוה גדולה להיות בשמחה תמיד.

Reb Nahman said other things. He spoke of joy. He spoke of it as a great commandment in which one must be engaged at all times. What is the meaning of joy? It is a mood into which one places himself with all of his being, with all of his strength. There is always the danger, Reb Nahman thought, of a person being sucked up into melancholy, being drawn into sadness because of the events of life. All of us have our share of affliction. All of us have our personal sorrows. All of us are buffeted by the conditions of the world. All of us are tormented by that which happens both privately and publicly. But Reb Nahman said, when he spoke of the world which is at times a vale of tears, "Yea, though I walk through the valley of the shadow of

death, I will fear no evil." We encounter evil, but we are not supposed to fear it. He urged his followers to be joyous and content.

To be sure, Reb Nahman had a sense of joy. Those who have studied his life, describe his dancing. Reb Nahman's dancing was aimed, in one case, to try to avert the evil decree, to change the will of the Czar in distant St. Petersburg. The Czar had issued an evil decree against our people and Reb Nahman was trying to turn it over. There is a beautiful parable which comes from the tradition of Israel Baal Shem Tov. There once was a musician who played his instruments so beautifully that those who heard him could not contain themselves. They jumped for joy in their dancing. The closer one came to the musician, the greater the joy and the dancing grew stronger and stronger. And then the teller of the tale reports that a deaf man came along who could not hear the music at all. He saw all of the people jumping around, dancing about, and he thought them to be madmen.

In Reb Nahman's approach to life, the goal of life is sacred joy. Can this sacred joy be achieved when there is so much suffering in this world? Reb Nahman said that the only authentic joy is when man confronts the dark side of life, he reaches out to drag it into the orbit of joy. Simply, joy may be found in facing sadness. But, there is a higher form of joy which is depicted in an old parable told by Israel Baal Shem Tov. When people are joyous, they grab a man from outside their dancing circle. They take one who is sad and they force him to dance. What happens is that with joy that person, too, becomes happy and his own sadness stands off on the side. The sadness has been transformed. Grab hold of the suffering, force it to join you in rejoicing. Dance can become a weapon in the struggle against one's inner forces of melancholy and of depression.

התבודדות הוא מצלה צליטה וגדולה מן הנל.

Reb Nahman spoke of another important factor, and this was the element of hitbodedut. Hitbodedut, being in solitude, is not a new teaching in our ethical system. Being alone is one of our highest qualities. We are so caught up with other people that we fail to have time for ourselves and for the consideration of the needs of our own being. The New York Times (August 19, 1980) spoke of the fact that "Solitude Emerges As Blessing In Research on Adolescence." Solitude, whether it is the pain of loneliness or the pleasure of autonomy, plays an important role in adolescent life. Frequently, solitude enables teenagers to be more comfortable in dealing with others. Based upon a study of 75 student volunteers from high schools in Chicago, two psychologists found that youngsters spent more than a quarter of their waking hours by themselves. The students reported that they were in better spirits than when with others. An article in a recent issue of The Journal of Current Adolescent Medicine is one of very few scientific investigations into an important area of human behavior. While the research on the positive effects of solitude is still in the early stages, there are indications of how important this being alone is in the life of people.

Reb Nahman said, "When everyone is standing around me and I am seated in their midst, that is when I practice hitbodedut, the aloneness which is required for private conversation with God." Though he was in the midst of a crowd, he was able to get together with God Himself. This lonesome act of hitbodedut was described as the important activity of the master and his congregation. How else can one reach out for God? This is a great goal which man must search for. "I have been told," he said, "that no person, however great or small, can do what he truly must except by means of hitbodedut. Though it may appear to you at first that no change is taking place in your life when you practice this aloneness with God, a person who has a regular life with God in this way is, over time, so transformed that a skilled observer may recognize it in him and distinguish him from others. Only patience and constancy will bring one to such reward."

He compared the effects of his practice of hitbodedut, aloneness, with the classic example of Rabbi Akiba who related how there was a hard stone and drops of water fell upon the stone until the stone had a hole bored into it. The heart of stone can be worn away by constant prayer. This claim, that the core of religion lay in the inner life of the individual is quite unique, observers tell us, in the history of Judaism. Hitbodedut has been a Jewish philosophical theme for almost a thousand years, but the important thing is that religion, in one of its significant dimensions, is an inner aloneness with God. Man pours out his personal being before the Almighty. As a people who have known the collective study of the tradition, as a folk who have been active in our way of life, this emphasis upon hitbodedut, upon private searching, represented a special dimension.

אם אתה פאפין שינוין לקול תאפין שינוין לתקן.

Reb Nahman said other things. "If you believe that people can upset, make trouble, believe too that what they have done can be repaired." There are problems and difficulties in life but Reb Nahman said, simply but profoundly, "There is nothing so whole as a broken heart."

As a mystic, he believed that the ultimate truth in the universe is the oneness of God. It is hard to bring man to such an awareness, but the beginning of the road back to God is when one is prepared to stand in full confrontation with the mystery and loneliness of God Himself.

ודע שהאדם צריך לציבור על גשר צר באד. והנלל ובציקר שלג תפחד כולל.

Reb Nahman's statement, as recorded on the Warsaw plaque, ends, and this is a powerful phrase, "Know that the world is like a narrow bridge and that man has to cross over that narrow bridge. But, what matters above all is not to be afraid as one walks over it." These words became the words of a popular Israeli song after the Yom Kippur War. What was Reb Nahman trying to say in all of these statements? He was trying to raise our sensitivity. He was trying to intensify the awareness of his followers. He was trying to teach us that through man's being alone, he can overcome some of the problems of life.

Reb Nahman spoke of the majesty and the beauty of each soul. Everything in God's world, whether it be a tree or a song or a blade of grass, proclaimed the oneness of God. Yes, God seemed to be absent, but it was one's duty to seek out His presence. Man has to transcend the self, man has to search for God until the very last moment.

There is a message which his life can transmit to us. There are higher goals which he has placed before us. All too frequently we think that we cannot achieve more than we have in the past.

In the July issue of the Smithsonian Magazine, there was an interesting discussion of how sports scientists train athletes to defy old limits of achievement. They analyze the nervous system, the muscles. They use treadmills, test tubes, computers. Researchers are trying to learn what it takes to break old records, how outer limits can be penetrated. What is possible in the physical world is possible in the world of the spirit. We do not have to be satisfied with what we have achieved. We must look for higher attainment.

Martin Buber wrote about the Hasidic way of life. Hasidim tried to take man out of his moribund stage, they tried to get man to actualize himself, to fulfill himself, to see the total picture. Man, they cried, Don't brood. Don't talk about the limits of human performance. Don't think that you can't be better in the year that is to come than in the year that has passed. The important thing to remember and to know

is that man has to pass over a narrow bridge. It is very, very narrow, and the important rule, the essence, is, do not be afraid, you can do it. Man is not to be afraid as he walks over the bridge to the other side where great potentialities remain to be realized.

הנהגת
הנהגת
הנהגת
SJC:lw

Seymour J. Cohen
Seymour J. Cohen



SHANA TOVA,

ROSH HASHANA IS APPROACHING AND ALL OF US AT KOPEL TOURS WISH YOU AND YOUR FAMILY AND CONGREGATION AND ALL OF ISRAEL A VERY HEALTHY AND PROSPEROUS YEAR.

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- 2) WORLD COUNCIL OF SYNAGOGUES CONVENTION.

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17TH FLOOR, 40 EAST 49TH STREET, NEW YORK, N.Y. 10017
ATTN: RHODA VOGEL

Amram Zur
AMRAM ZUR
PRESIDENT

THE JOINT PLACEMENT COMMISSION
OF THE RABBINICAL ASSEMBLY

August 29, 1980

Dear Colleague:

The following placements have been completed since our last Placement List:

Rabbi Arthur Haselkorn to Congregation Beth Israel, North Adams, Mass.
Rabbi Howard J. Hirsch to Temple Beth El, West Palm Beach, Fla.
Rabbi Michael Kurz to Shaar Shalom Congregation, Halifax, N.S., Canada
Rabbi Jay Rosenbaum to Congregation Ahavath Israel, Trenton, N.J.
Rabbi Robert Schumeister to Temple Beth El, Hackensack, N.J.
Rabbi Phillip Sigal to Congregation Ahavas Israel, Grand Rapids, Mich.

NOTE: Q SIGNIFIES QUESTIONNAIRE IS AVAILABLE; NUMBER IS MEMBERSHIP.
D SIGNIFIES DAY SCHOOL IN AREA. CODE FOR CONGREGATIONAL STAFF:
H - HAZZAN, P - PRINCIPAL, E - EXECUTIVE DIRECTOR, S - SHAMASH.

The following new congregations have come to the attention of the Commission:

Appleton, Wisc. (Moses Montefiore Synagogue)Q. 110, P,H
Hazleton, Pa. (Agudas Israel Congregation)Q. 100, D

The following congregations are interested in meeting candidates:

Alhambra, Calif. (Temple Beth Torah) Q. 283, D,P,H,S	St. Paul, Minn. (Sons of Jacob Congregation) 170
Cliffside Park, N.J. (Temple Israel Community Center)Q. 120, D	Sarasota, Fla. (Beth Sholom)Q. 350, D,H
Harrisburg, Pa. (Chisuk Emuna Congregation)Q. 200, D,H	Schenectady, N.Y. (Congregation Agudas Achim)(as of 1/81)Q. 400, D,P,S
Houston, Tx. (Congregation Shaar Hashalom)Q. 85, D,S	Troy, N.Y. (Beth El)Q. 210, D,P,S
Niagara Falls, N.Y. (Congregation Beth Israel)Q. 125, D,P	Ventnor (Atlantic City), N.J. (Congregation Beth Judah)Q. 650, D,P,H,E
Norwich, Conn. (Beth Jacob Community Center)Q. 199, D,P,H,S	Waterville, Maine (Beth Israel)Q. 60, D
Peoria, Ill. (Congregation Agudas Achim)Q. 340, D,P,S	Wilmington, N.C. (Bnai Israel Congregation) 75
Richmond, B.C., Canada (Beth Tikvah) Q. 150, D	Woonsocket, R.I. (Congregation Bnai Israel)Q. 225, D,H
Rochester, N.Y. (Congregation Beth David)Q. 250, D	Yonkers, N.Y. (Midchester Jewish Center) 300
Rockford, Ill. (Ohave Sholom Synagogue) Q. 90	

The following congregations are considering candidates:

Los Angeles, Calif. (Sinai Temple)Q. 1325, D,P,H,E,S
New York, N.Y. (Conservative Synagogue of Fifth Avenue) 200
Northridge, Calif. (Temple Ramat Zion) 600
Providence, R.I. (Temple Emanuel)Q. 1200, D,P,H,S
Willowdale, Ont., Canada (Beth Tikvah Synagogue)Q. 600, D,H,P,S (as of 3/81)

The following Assistantships and Associateships are available:

Louisville, Ky. - Simcha Kling
St. Louis Park, Minn. - Sylvan D. Kamens
Stockholm, Sweden - Morton Narrowe
Tulsa, Okla. - Arthur Kahn
Westmount, Que., Canada - Wilfred Shuchat

Sincerely yours,


Arnold S. Turetsky


Gilbert M. Epstein

תהיה שלמה מצב ארצנו
שנה טובה

This list is published for the members of The Rabbinical Assembly.

ASSEMBLY CALENDAR

EXECUTIVE COUNCIL -- WEDNESDAY, OCTOBER 8, 1980, 10:00 A.M., UNTERBERG AUDITORIUM

1981 Convention in Israel -- March 9 - 13 in Jerusalem. For information and reservations, contact the R.A. Travel Agent, Kopel Tours, 40 East 49th Street, New York, N.Y. 10017 Telephone: (212) 838-0500 or (800) 223-7408

Spring Kallah -- Wednesday & Thursday, May 20 - 21, 1981 in New York

1982 R.A. Convention - April 25 - 29 at the Concord Hotel, Kiamesha Lake, N.Y.

באר דער טהרה און קדושה פון ארץ ישראל

א באנד אין „מרכז למען טהרת המשפחה בארץ“

ניסן תשמ"א

פארשרייבט איך דעם ארבעט-רחוב ישא ברכה 28, ירושלים. אז איך ווען דורכזיין אלע ארבעטן פון אלע אידישע אגודות סטימוציעס אין דער גרויסער אמעריקע מיט אירע זעקס מיליאן אידען, כן ירבו, ווען איך גייט געטענען אלע אינסטיטוציעס ווי די וואס געפינט זיך אין דער „ישא ברכה“ גאס אין ברוקלין, קאנטאקט און ירושלים.

און דרויסען זאגט איך אז א קליין שילדל, אז דא געפינט זיך דער „מרכז למען טהרת המשפחה בישראל“, די צענטראלע לע פאר טהרת המשפחה, די צענטראלע ארגאניזאציע וואס גיט זיך אפ מיט ברויטן מקראות אין ארץ ישראל און מיט ארבעטן קליינע אידישע משפחות פאר-וואס טהרת המשפחה איז אן ערויסער עיקר אין דעם געבייט אין דער עתיד פון אידישען פאלק.

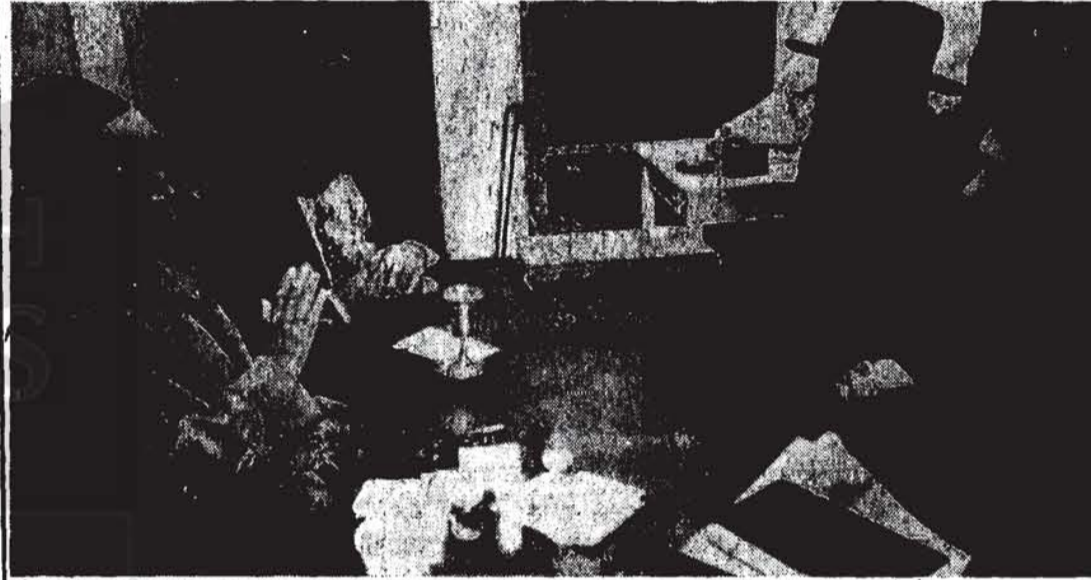
און פרישע פארזיך. ביים אויבאן טישל איז גע-זעסען דער נשיא פון „מרכז למען טהרת המשפחה“, הגאון ר' שלמה זלמן אייערמאך, א נאמען וואס איז מער ווי במורסם אזוי-שען רבנים בעלי הוראה אויף דער גאנצער וועלט און א רב

וואס זיין פסק הלכה ווערט גע-זוכט און אנגענומען פון אלע אי-דער שומרון תורת ומצוה. אפי-ציעל און ער רב פון „שערי-חסד“ קארטאגאל אין ירושלים און ראש ישיבה פון דער ישיבה „קול תורה“ אין בית גן, א פארט קאמפיוטאציע פון גאוניס קלויז אויף דעם ווילנער שוהל-הויף צוזאמען מיט פראמער אידישקייט גוסס פראקטורט. דער צענטער-פונקט פון „שערי חסד“ איז די שוהל פון גרייט, וואס ציט איר יחוס פון אירע ערשטע מייסדים, די תלמידים פון גרייט, וואס זע-נען געקומען קיין ירושלים. די ישיבה „קול תורה“ איז בית גן און ארגינעל געגרינדעט געווא-רען פון דייטשע רבנים און זיי ווערט ער היום געשטיצט פון דייטשע אידען אין אמעריקע.

הרב אייערמאך איז אבער מער שייך צו די תלמידי הגרייט איי-ווער צו די רבנים פון דייטש-לאנד, און ער האט באזייענען צו לינגען דעם דאזיגען חותם אויף אויף דער ישיבה „קול תורה“, ער איז א יליד ישראל פון כמה

דורות און אין א תלמיד מובהק פון ר' איסר זלמן מעלצער זצ"ל (דער שווער פון ר' אהרן קאט-לער זצ"ל), וועלכער איז קומען-דיג פון סלוצק קיין ירושלים גע-ווארן ראש ישיבה פון עץ חיים, די תורה-בית אויף רחוב יפו, וואס האט ארויסגעגעבען דורות מהגינים אויף פילע געביטען פון אידישען לאנד.

הרב ר' שלמה זלמן אייערמאך איז דער מחבר פון די שאלות-ותשובות „מעדיני ארץ“ און „מאורי אש“ אויף דער הלכה-שעך פראגע פון עלעקטריק און לוחות, בעת אונזער באשעפטיגט וואס ער הערציילט, אז ער האט דעם זעלבען מאג דערשאלטען א בריוו פון ר' משה פיינשטיין אין ניו יארק וועגען א שאלה אין הל-כות שבת וואס הרב אייערמאך האט מחמיר געווען און ר' משה דייבנט זיך מיט אים. עס האט זיך געוואנדעלט צו מען זען צו



הגאון ר' יחזקאל אבראמסקי (צו"ל) געוויינט אין ירושלים, „מרכז למען טהרת המשפחה“, בלויז געוויילטע וואכן פאר זיין פטירה, נעמט-אויף אין זיין וואוינונג אין לוי, דער מנהל פון „מרכז“ אין ירושלים, און ר' משה עקיבא דרוק, פון די רעדאקטארן פון „המודיע“.



הגאון ר' שלמה זלמן אייערמאך נשיא פון מרכז למען טהרת המשפחה

ליקטענען דעם טעפל טשאלענט צוריק אין אויווען פרייטאג-צו-גאס (פארדאן אזעלכע וואס זע-נען „מהדר“ צו פארזוכען דעם טשאלענט בליל שבת), הרב אייערמאך האט געפסקנט, אז מען טאר נישט, וויל עס זענען דא אזעלכע בייגלעך אין ארץ ישראל-דיגע עמותה, וואס עס נעמט זיי מער צייט אפצוקאפן ווי, אזוי אז ס'איז גאנץ מעגליך, אז זייער אפשאפען ענדיגט זיך ערשט נאכן פרייטאג-צו-נאכט-ניען ווידער אריינשטעלען דעם טעפל אין אויווען.

די נשיאות פון „מרכז למען טהרת המשפחה“ האט ער איי-בערגענומען נאך דער פטירה פון רבי יחזקאל אבראמסקי זצ"ל וועלכער איז געווען דער גאב-פאלגער פון טשעבינער רב זצ"ל. דער באשולדיגער זון דעם גרייט-דער פון „מרכז“, דער לינגער-הארער רב פון הענועה, קאלף-הארץ ר' אפרים זלמן ווילנער-רין זצ"ל, וועלכער האט זיך אין די פריע פערציגער יארען בא-זעצט אין ירושלים און זיך אריינגעשלאסן אין דער ארבעט פאר טהרת המשפחה.

בני הרב אייערמאך'ס זיין אויף רחוב ישא ברכה איז געווען סען דער מנהל און רוח החיים פון „מרכז“, הרב ר' יהושע לוי, א יליד ירושלים פון א משפחה, וואס האט זיך באזעצט אין ארץ ישראל מיט 137 יאר צוריק, און פון די זעלבענע ירושלימער איי-דען וואס קענען שטיין אין היי-טערגרונט, און לאזען אפדערע בעמען דעם קעניש-פאר-דער שווערער ארבעט וואס זיי לינגען אריין, הרב לוי שמעלס פון א משפחה וואס האט ארויסגעגעבען אזעלכע געשעפטיגטע פערזענ-ליכקייטען ווי דעם הסתדרות-פירער מיטן זעלבען נאמען, יהושע לוי, דער געווי קאסירער פון דער הסתדרות, און דעם גע-פאלענעם קאמאנדיר פון אצ"ל, דוד רזיאל הי"ד, וועלכער איז מוואנעבראכט געווארען פון די ענגלענדער.

ר' יהושע לוי געמט זיך איי-בער מיטן זכות וואס ער האט געוואסן צו לערנען יארען לאנג אן שיעור יעדע נאכט, צוזאמען מיט נאך צוויי וואונדערליכע

די קריאות פאר ראש השנה

יום הזכרון: געדענקען צו נושען, מיט-רחמים.

ה'י' פקד את שרה כאשר אמר... מיר וועלען וויינט לערנען לויטן נייעם פירוש אויף תורה פון הר"ג ר' אלי' מצאנע שליט"א, פון פאריז (איצט אין ניו יארק).

א סך און פארשידען זיינען די אינסטיטוציעס פון תורה, גיט בלויז קאן מען זיי ארויסלערנען פון די וועלטער, נאך איר פון די טראפען, פון טעם המקרא, טעם מיינט באטאונג, אבער איר זין באגרייבונג, ווי און אידיש, וואס איז דער טעם דערפון? טעם המקרא גיט איך דעם פשט פון מקרא.

אבער אויך דער נ"גו, מיט וועלכען מיר ליינען די קריאה לערנען, גיט איך גיט קיין ציפ ביי דער בשמחה ווען דער סעל-הקראת וויינט אז דעם ערשטען טאג ראש השנה מיט דער הארץ-נאמענדיגער מתקנת-ייבער מעלאדיע „ה'י' פקד את שרה“ מיינט גיטש סתם געווענען, נאך ער-קען מיינט אן ארבעט, ווען די זיך געבירען ווערען אן געווען באשטימט צו המשך פון אברהם'ס.

אזוי וועלען מיר געפינען איר שפעטער ביי זאגט הרב אלי' מצאנע, אז דאס דאזיגע געווען קען מיינט אן ארבעט ווי לוד המבוק ליום שבת איז יצחק'ס געבירען ווערען געשען ראש השנה (ברכות ג"ט, ע"ב), דערפון ליינען מען די פרישה ראש השנה.

דערפאר איז ראש השנה די צייט פון גע-דענקען צו גוטען, ווען די „זכרונות“ דערמאנען אונזערע זכרונות פאר השי"ת, ווי מיר זאגען די „זכרונות“ ביי מוסף ראש השנה.

איז דאך „יום הזכרון“ דער נאמען פונ'ם דא-זיגען טאג.

בן לוקטיו, דער מדרש טייטש „לוקטיו“, וויל אקטיוו שוין, די שוין פון זיין פנים, ליינען אים ארבעט און געווען פונקט ווי אברהם'ס.

דאס מיינט גיט בלויז אויסערליך אויסזען, נאך איר דאס גייסטליכע פנים, ווען א מענטש ווערט אלס אראפער ווערען גייסטיגען המשך, אז זיך זון זאל פארזען זיך געשטימט ירושלה זאל זיך אן צו זיך זעהן, בן לוקטיו.

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ערב יום-טוב אין אפיס פון עזרת תורה

דער האַראָריגער ראש השנה פאַלט אים פרי. אין גאָס איז כמעט נישט קענטיג דער ערב יום-טוב. מוז, קלאַז ווייניג אין שטאָט, און דערצו די הייסע מעג, איז אַז מ'האַט נאָר אַ געלעבענטיג פאַרברענגט מען אין קאָנטרי. אַנדערש איז אַבער אין אַפיס פון עזרת תורה. דאַרמט איז שוין גאַר-נישט שטיל. עס קומען טויזענטער האַרצליכענדיגע בריוו וואָס מ'זעט זיי ענטפערן. אַז מ'לייענט אַביסל די בריוו כאַפט אַ ציטער אין וואָס פאַר אַ מצב האָטו בני ישראל געפינען זיך.

אַ חרץ די אַלע בקשות איז אַז מ'אַבערדוירט אַ קורצע ווילע אין אַפיס. זעט מען ווי דער יום-טוב טווי שוין ביי דער טיר. מ'זשטייט אין ריי, גייט אַריין צום מנהל אין אַפיס אַ הויכער יונגעראַמאָן מיט אַ ירושלימער לבוש און זאָגט מיט אַ ביי-טערן געוויין: „איך האָב פּערען קינדער און זיי טונגען נעבען, וואָס טוט מען?“

אַ צווייטער איד גייט נאָך אים מיט זיין פּראָב-לעס. ער איז אַ בעל משפּחה מיט 6 קינדער אין וואָס געוואוינט אין אַ געדונגענער דירה. האָט אים דער בעל הבית אַרויסגעוואָרפּען פון דער דירה. האָט ער זיך אַריינגעקליבען צו זיינע על-טערן, וועלכע וואוינען אין גאַנצע צוויי צימערן. מ'קען פאַרשטיין ווי עס זעט אים צו זיין מיט אַזאַ משפּחה אין אַזאַ ענגשאַפט. ער בעט עזרת תורה זאָל אים העלפּען מיט אַ דירה. קומט אַ ראש ישיבה בעטן אַ הלוואַה. ער דאַרף חתונה מאַכען זיין טאָכטער. קיין תּמיכה וויל ער נישט. אַבער אַ הלוואַה וואָלט אים געראַטעוועט... אַזוי אַ גאַנצען טאָג. מ'גייט אַריין און פאַרטיילט „ביה מ'ענטפערט יעדען איינעם כּסדר פּנים פּנים און יעדען איינעם בקשה ווערט דערפילט. גע-ווינליך, גיט וויפיל יעדערער פאַרלאַנגט, אַבער מ'העלפּט לויט די מעגליכקייטען.

מען איז פאַרנומען אין אַפיס פון עזרת תורה מיט די מנדבים וואָס קומען מיט צעבראַכענע הערצער און ווילן אַז כּוכות הצדקה זאָל זיי השי"ת העלפּען. קומט אַריין אַן אלמנה וואָס ברענגט איר נדבה און וויינט זיך אַויס, זי האָט איין זון, אַ בן-יחיד, איז ער נעבעך בלינד געוואָרען און איז קראַנק אַויף די פּיס, זעט גיט די העלפּט און קען נישט גיין... אַ צווייטער בעט אַ ברכה אַויף נחת פון קינדער. נאָך איינער בעט אַ „מי שברך“ פאַר זיין קראַנקער פּרוי. אַ פּרוי זאַמלט געלט און ברענגט אין אַפיס, איר מאַן וואָס האָט געבען אַ געפּערליכע קראַנקייט, זאָל האַבען אַ רפואה שלימה...

וויסען דען אידען וואָס עס טוט זיך ערב יום טוב אין אַפיס פון עזרת תורה? גיט אַלע וויסען: וויל עזרת תורה, טוט איר הייליגע אַרבעט שטיל און באַשיידען ווי הנאון ר' יוסף אליהו הענקין זצ"ל האָט איינגעפירט.

שרייבט אַזוי אַ גרויסער ראש הישיבה פון ארץ ישראל, ווען די אידען אין אַמעריקע וואַלטן געוואוסט וואָס עזרת תורה טוט און צו וועמען די

שבת השוכה דרשה אין אגודת ישראל, סדנא דייטש



הרב ר' חיים צבי קרוגער, אגודה, אין אגודת ישראל און קראון הייטס, 456 קראון סטריט, ברוקלין, קומענדיגע שבת 5:30 נאכמיטאג.

רעמעניצער הזכרה

די יערליכע הזכרה פאַר אונז זענען אויסגעמאָדערטע קרעמעניצער ניצער אידען פון די באַרבראָרען, דייטשען, פּאָלאַקען און אוקראַי-נער וועס פאַרקומען זונטאָג, דעם 14-טען סעפטעמבער, 12:30 ביי-טאָג אין דזשאַרדזש וואַשינגטאָן האַטעל און לעקסינגטאָן שוועגל צווישען 22-23 גאַסען. אונטער לאַנדסמאַן, דער באַ-רימטער חזן מתחיתו ראָדזיווי-לאָוער וועט מאַכען דעם הספד און דעם ק"ל מלא רחמים, מיר וועלען זאָגען קדיש בציבור. טאָיאַ אַ חוב פון אַלע קרעמעניצער און פון די אַרומיקע שטע-טעלעך אַנטהילצונעמען אין דער הזכרה.

פאַר דער מחרה און קדושה פון ארץ ישראל



מעקס שרייבער גיט איבער אַ שטעק צום טשעבינער רב (זצ"ל) וואָלכער איז געווען נשיא פון „מרכו למען סהרת המשפּחה“ פאַר חרב אַבראַמסקי וואָס און סיי פאַר „חגתי בית“.

מען זענען אויך איינגעפאַרענט אַלגעמיינע פּרויען-פאַרזאַמלונגן גען און קאָנפערענצען, מיט דער באַטייליגונג פון רבנים און אַויך האַקטוויירן און אַנדערע וויסענ-מער אַ גאַנצען מיט ליטעראַטור, בראַשורען און פּאַמפּלעטען, וואָס ווערט אויסגעטיילט צו אידישע פּרויען און צו די „מועצות דת“ יות" וואָס גיבען זיך אַם מיט רע-גיסטרירען די נייע הייזאַטען. פאַר'ן גאַסט פון אַמעריקע איז עס געווען אַ צופרידענער גרוס פון דער היים צו זען ווי „סוגה בשושים“ פון הרב נחום לאָס טיילט די זעלבע פּאָליצע מיט „בין איש לאשתו“ פון קאָוונער אַב ר' אברהם דוב-סוהאַטשיץ זצ"ל (דערשיינען צום ערשטען מאל אויף אידיש אין 1936 אין קאָוונע) און דער אידישער פאַ-מיליע לעבן פון רב הראשי ר' איסר יהודה אונטערמאַן זצ"ל. יעדע וואָך פאַרען אַרויס פּרויען אין אַן אַנדערע ישוב און ריידען וועגען סהרת המשפּחה סיי פּרי-

צי ער זוכט אַסער אַ שותף און ווען הרב היילפערן האָט געענט-פערט אויף יא, האָט מר. שריי-בער אים צווייגעטענטערט מיט אַ „הגנה“, וואָס זאָגט געדויערט און געבליבט פאַר די געקסטע דרייסיג יאָר, אַליין נישט גערוט טאָג און נאַכט, און נישט געלאָזט אַנדערע ווען יעדע נייע מקוה וואָס ער האָט געהאַלפּען גרינדען איז געווען פאַר אים אַ לעבענט-דערגרייכונג.

מעקס שרייבער איז לעצטען יאָר צוויי טעג פאַר ראש השנה געקומען קיין ירושלים — וואו ער האָט אויך געהאַט אַ היים — וועלענדיג אויסוויכען זיין נשמה אין דער הייליגער שקאַט. ער איז מיט אַ „סטרעסער“ געבראַכט געוואָרען צום עראַפלאַן אויפ'ן קעגער' לוחם פעלד און האָט נאָך באַדינען פאַר'ן אַפּאָליען אַריין צושטעלן אין אַלגעמיינעם זשור-נאַל" אַ ניי יאָר האַונטש צו אַמץ ריקאַנט אידען און צו לאָזן וויסען, אַז ער האָלט שוין ב 312 מקוואות אין ישראל. ענדליכע נאַכט ראש השנה איז נפטר געוואָרען אין עלטער 75 יאָר.

זאָגט מיר, מר. שריי-בער איז טאָקע געווען אַ איד אַ כּמינה, אַ איד אַ זעלסטען זענען אַבער נישטאָ אין אַם קע צען אידען, הונדערט און וואָס זאָלען קענען אויספירן דעם הלל וואָס ער האָט איבער געלאָזט? — פּרעגט מיר. הרב לוי, און הרב אויערבאַך איז מן כּים, אַז די פּראָגע איז אַ האַרץ און פּאַדערט אַן ענטפער. דערציילען מיר, אַז נאָך אַן אַם ריקאַנט איד וואָס איז שטאַ פאַראַנטוואָרטליכע אין העלפּט און העלפּט דעם „מרכו", ר' זאָגט וועלכען איד וואָס איז אַ צווייטע נאַכט ראש השנה איז פּערענץ געווען אַ גרויסער דער-פּאָל אַ דאַנק דער הילף פון דעם „מרכו למען סהרת המשפּחה“.

אין אַ צווייטען צימער זענען געליען גאַנצע קטילען מיט גע-וואָנט. „האַס ווערט אויסגעטיילט צו די פּרויען זיי זאָלען קענען דורכפירען די בדיקות ווי עס דאַרף צו זיין... איר ווייסט דאָך, נישט אַלע האַבען מעגליך דעם ליכטיגען סאָרט געוואָנט וואָס מען דאַרף אויף דעם, האָט מ'ס' ביי געווען הרב אויערבאַך, וועל-כער האָט דערביי אַליין אַ טאַג געטאַן די סחורה, צו זען צי עס איז טאָקע די ברייטע ממשותפת

פּראַפעסאָר טווערסקי און ווישאַנדראָ ביי תּשובה-כּינוס אין קאַלאַמבוס, אַהייז

ווי יעדעס יאָר פאַר די פאַר-גאַנצע 21 יאָר וועט אויך האַ-נאָר דורכגעפירט ווערען אַ כּי-נוס תּשובה אין דער בית יעקב שחל פון קאַלאַמבוס, אַהייז, פון וועלכער רב ר' דוד סטאַוסקי פּראָג. מייקעל ווישאַנדראָ, הייפּט פון פּילזאַנאָיע דעפּאַרטמענט אין סיטי קאָלעדזש פון ניו יאָרק. פּראָג. טווערסקי וועט ריידען מאַנטאָג אַווענט, סעפטעמבער 15-טען און פּראָג. ווישאַנדראָ

אין די לעצטע ממשותפת

שטיצע דער גרויסער וואלן ווי געשטאנען אין ריי צו געבן צדקה וויל אידען ווילען דאך געבען צדקה נאך מ'פארטומעלט ווי אין ווייסען גע' בעד גיט וואס איז בעסער. און ער שרייבט וויי טער: "פארט אריין אין ארץ ישראל אין וועלכער מיט א כתיבה וחתומה טובה לנו ולכל ישראל. דער אדרעס פון עזרא תורה אין: EZRAS TORAH FUND (Torah Relief Society) 235 East Broadway, New York, N.Y. 10002 Phone (212) 227-8960

ווען איר נייע שטיצע היינטיקען דינסטאג
דער וויילע
דוד קאפלאן
 פאר סטייט סענאטאר

אלע גרויסע רבנים און אידישע פירער פון בארא פארק בעטען צו ניין שטיצע דעם דינסטאג און דערוויילען אונזער אייגענעם און באליבטען דוד קאפלאן



- קאפלאן איז א געוועזענער נער ישיבה בחור אין פארמאנטווארטליך פאר:
 - העלפן ישיבות מיטגלידער
 - פארבעסערן דעם צו-שטאנד אין מיימאני דעם האפטיאל
 - פארבעסערן די לאגע פאר דעם ארטאדאקסישן עולם
 - געגרינדעט פארטאלס פאר שבתות און ימים טובים צו באשיצען אידען
 - קאפלאן איז אינטערעס אין בלויז צו דינען דער קאמוניטי און עס איז דער אינטערעס פון בארא פארק אים אויסצואוויילען אלס סטייט סענאטאר

דוד קאפלאן אין א געשפערן מיט א חשוב'ן איידן

ELECT DAVID KAPLAN
OUR STATE SENATOR

22nd S. D.

Paid for by Friends of David Kaplan

ווי הרב סטאווסקי האט גע' מאלדען וועט די טעמע פון הא' יאריגען כינוס זיין די היינטיגע יוגענד ווער לערנט ווע' זען זי. און די דענדער וועלען זיין פראם. אהרן טווערסקי, דיין פון האסטראג לאסקול, און

העלען וויינסטיין
אסעמבלימאן מארע וויינסטיין
 און זיין פריי זיווג און זייער פאמיליע

ווינטשען אלע זייערע פריינט און באזונדערס דעם אידישן עולם פון דעם 41טן אסעמבלי דיסטריקט אין ברוקלין

א שנה טובה וחתומה טובה

זאל דער נייער יאר תשמ"א זיין א יאר פון גליק געזונט און שלום און אז מיר זאלען דערלעבען אז די גאנצע וועלט זאל אנערקענען ירושלים אלס די אייביגע הויפט-שטאט פון אידישען פאלק.

ברכות צום נייעם יאר תשמ"א
 פון —
אמעריקאנער יידישן קאנגרעס

אויף דער שוועל פון נייעם יאר תשמ"א שיקן מיר איבער די הארציקסטע ברכות צו די מוטיקע בויער און באשיצער פון מדינת ישראל און בכלל צו אלע אונזערע ברידער איבער גאר דער וועלט, וואס קעמפן ווירדיק פאר יידישן המשך.

מיר זענען פול מיט גלויבן און האפענונג, אז די פינצטע רע כחות, וואס לוייערן אויף דער באלאגערטער אידישער מדינה און באדראען דעם שלום אין דער וועלט, וועלען ווערען אפגעשטעלט אין זייער פארמאגן.

איצט מער ווי אלעמאל מוז דאס אמעריקאנער יידישן צוזאמען מיט די יידן אין דער פרייער דעמאקראטישער וועלט, צעמענטירן זייער אחדות און מאביליזירן אלע כחות פאר די גרויסע נסיונות, וואס דערווארטן מדינת ישראל אין דעם גורל-פולן יאר תשמ"א.

האנווארד מ. סקוואדראן, פרעזידענט
 הענרי סיגמאן, עקזעקוטיוו דירעקטאר
 אמעריקאנער יידישער קאנגרעס

ווען הרב לוי איז אוועקגעווען פון געווארען צו געטעפערן א טע' לעפלן האט הרב אייבערמאן איר בערענומען דעם שמועס. איר ווייסט דאך אדאן פון דעם מא' מר פון רש לקישין מאי דכתיב ויהי אמנת עתיד חוסן ישועות חכמת ודעת (ישעיה ל"ג). אמנת זה סדר זרעים וכו' וכו' ודעת זה סדר טהרות' (מסכתא שבת ל"א). טהרות האט צו טאן מיט דעת. און דעת איז פון לשון הת' קשדות. דורך היטן טהרה ווערען אידען נתחבר מיט'ן רבנו של עולם... — איז וואס פארא טענות האט מען צו אידען אין ארץ ישראל, אוב ס'איז דא אזא פינע ארגא-ניאציע ווי דער מרכו למען מהרת המשפחה. עפעס אזוינס האט די רייכע און אמילו די פרי-

די קריאות פאר ראש השנה
 (פארזעצונג פון די 5)

ווען איז א קלוגער, דער וואס זעט פאראוי וואס ס'וועט ארייסקומען. דער טעגש הארץ באטרעטען די קאנסעל ווענצען פון זיינע טאטען, דארף בארעכענען דא וועט ער זיין ארויסקומען. די גמרא באצייעט די אחריות פון א מענטש נישט בלויז פאר זי טאט, נאר אויך פאר די רעזולטאטען מיט די ווערטער. אישן משום חיצוני. פונקט ווי א מענטש איז פאראנטווארטליך פאר דעם וואס די פיה זיינען אין גרויסן טראגט ווען דאס אחריות פאר א פייער וואס ער האט אנטפערגעצויגען אויף אים ארס און ס'האט זיך צעשפרייט אויף ווייטערע ערטער.

דאס מיינט קהלת, טוב אחרית דבר מראשיתו (ו' א'). ס'איז גוט אז א מענטש זאל תמיד זען דעם סוף פון א זאך, איידער זען בלויז דעם אנהייב. דאס מיינט דא דער פסוק לו חכמה. וואלטען זיי געווען מיט חכמה, יבינו לאהריתם, וואלטען זיי פארשטאנען דעם סוף פון זייערע מעשים.

דאס אויביגע איז לויט'ן גייעם מרויטען באנד פונם באוואוסטען ספר הדרש הענין, אויף דברים וואס איז איצט דערשינען אין ירושלים, הי"ש. דער מחבר, הטאן ר' אהרן לעווין זצ"ל, האט בלויז מחבר געווען פיר ספרים אויף פיר פון די חמישה חומשי תורה. ביי במדבר, נאך ויין זון הרב שמואל דוד לעווין שליט"א האט מיט מרויס הבנה צונויפגעקליבען פון די 4 ספרים הדרש הענין ווי אויך פון די אנדערע ספרים פונם ריישיער רב, גרבת אהרן און אבני חפץ. דאס ספר, אן אויך פון טייער געדאנקען אין דרוש און הלכה איז ארויס א דאנק ר' נתן לעווין, דעם בארימטען לאיער פון וואשינגטאן, אן איי-ביקעל פונם מחבר, און זון פון הרב יצחק לעווין, וועלכער האט צוזאמען מיט זיינע ברודער, הרב מרדכי לעווין, און הרב שמואל געשריבען די הקדמה.

