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The Sabbath Pulpit

Sedra Noah, October 30

RELATIVE RIGHTEOUSNESS

In this column the Temple Bulletin presents a series of Sabbath sermon outlines. This sequence of summaries, based upon the interpretation of the weekly Scriptural portion, will provide our readers with a series of Biblical lessons throughout the season.

The rabbis and scholars of old debated at considerable length concerning the verse which seeks to evaluate the character of Noah. The verse states: "Noah was in his generation a righteous and whole-hearted man." (Genesis 6:9) A large group of rabbis interpreted this verse as a deprecation of Noah's character. Their contention was that only when Noah was considered on a relative basis with the rest of his generation, so wicked as to merit complete destruction, could he be considered righteous and whole-hearted. Had he lived in the same generation as Abraham, said these rabbis, he would not have been considered worthy at all.

There is a legend related about Noah which strengthens the belief that the uncomplimentary opinion of his character was the prevailing one. The legend states that when Noah stepped out of the Ark and beheld all the ravages and destruction wrought by the flood, he began to question God's goodness and mercy. God thereupon rebuked him for his lack of interest in the welfare of his fellowmen at a time when his intercession might have saved them.

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I. Are we only relatively good? All of us know many people who are righteous as Noah was righteous,—only when they are compared with others. It is true that when we consider the beasts that walk the earth today in human form we are as angels in comparison. Next to their unspeakable crimes, our petty sins, wrongs, and faults appear almost as virtues. But is this praise? Is this a compliment? We still are not completely righteous even in our generation, even though our generation, to its shame, knows men and women whose corruption and villainy far surpass anything in the days of Noah. After all, there were no mass execution chambers, cattle-cars, and firing squads in Noah's day.

But the point to be remembered is this: All of Noah's contemporaries were vicious, while we, thank God, have some men and women who, admittedly because of the emergency this generation has faced, have risen to such heights of courage, character, and humanity as to be considered righteous and good when judged by the standards of any generation, present, past, or future. We should think of such examples as these before we consider ourselves righteous, even among our contemporaries.

II. Are we only relatively generous? The current United War Fund drive and similar campaigns furnish an interesting insight into the Noah-like generosity of many of us. We look down a list of subscribers, we listen to pledges, or by other means we learn of people whose income is greater than ours but who are giving less

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than we plan to give. We close our eyes to the fact that the real criteria are the need, our ability to give, and the impulsion within our hearts. These true bases of benevolence should be the test of our generosity, and they should impel us to make a success of this and every other worthy campaign.

III. Are we only relatively peace-loving? Noah's lack of consideration for others kept him from being a truly great man. When the rain began to fall and the floods threatened to destroy the earth, Noah said in effect: "Let us save ourselves. What happens to the rest of the world is no concern of ours."

Noah thus became the world's first isolationist. We may give all such isolationists the benefit of the doubt and say that they are lovers of peace, but they haven't learned that there is still a greater virtue, the pursuit of peace. This virtue exacts its price. It may call for sacrifice and material deprivations. It may entail the maintenance of a standing army, of a League of Nations, of an international board of trade, and of a World Court. It may mean smaller profits and fewer privileges. Most assuredly, the pursuit of peace entails first and foremost a consideration and concern for the welfare of others.

We may say for Noah that at long last he realized his shortcomings and sought to make amends. The story that we have related goes on to say that when Noah came to understand the extent of his folly, he prepared to offer his sacrifice.

The lesson is clear. We cannot go for long oblivious of the

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fate of others and escape suffering ourselves. On the other hand, our hope today lies in the fact that our present sacrifice and suffering, our giving and our serving to the limit of our ability will atone for our past deficiencies, will strengthen and complete our characters, and will make our deeds worthy of being called righteous in this or any generation.

C. B. L.

The Sabbath Pulpit

In this column the Temple Bulletin presents a series of Sabbath sermon outlines. This sequence of summaries, based upon the interpretation of the weekly Scriptural portion, will provide our readers with a series of Biblical lessons throughout the season.

Saturday, November 6, 1943

HOW WE BECOME RELIGIOUS

The Religion of Abraham

We learn our religion from our parents and our teachers, from books, and from the Temple. Yet it is noteworthy that Abraham, the founder of our faith, had no such religious heritage. His parents were idolaters; the world around him was pagan. When he became aware of the one true God there was no one else in all the world to share that belief. We are part of a religious society, but Abraham was alone with God. His religion was solitary. It developed within his own spirit.

The philosopher, Whitehead, implies that all true religion is essentially solitary. He defines religion as: "What a man does with his loneliness." This is an important truth. If we observe the personal faith of Abraham and of his son and his grandson, we shall understand that even with us who are blessed with a great religious heritage, the true source of our faith is personal, individual, and solitary.

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I. *Finding Nature's God.* Tradition tells us that Abraham began by worshipping in turn the sun, the moon, and the stars. From his observation of the grandeur of nature he rose to the recognition of nature's God. The sense of God's presence in nature cannot be taught by books or sermons. It can come to us, if it comes at all, when we are alone in the presence of the ocean or the mountains. The profound unspoken awareness of the Divine Master of all nature's splendor enters the heart of the solitary observer humbled by the presence of some majestic natural phenomenon. Note the use of the singular in the great Psalm verse: "When I behold Thy heavens, O God, what is man?"

II. *Learning the Language of Prayer.* Not much is told of Isaac, Abraham's son, except that he, too, was solitary. He would meditate alone in the fields. It is said that he created the Afternoon Prayer (Minchah). Prayer is generally practiced in public worship, but the *impulse* to prayer must be learned alone. At night, in darkness, when the oblivion of sleep refuses to come, it is then that man can learn to commune with the Eternal, the Omnipresent, "Who sleepeth not nor slumbereth." The Psalmist says: "Commune in your hearts."

III. *Conquering Fear.* Abraham's grandson, Jacob, is also depicted in a scene of awesome solitude. He wrestles with the dark phantom, the symbol of fear. The

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struggle against fear occupies much of our strength. No one can spare us that battle. A dear one may encourage us, but our victory over the fear of pain, of sickness or of calamity must be won by ourselves alone, with the help of Almighty God. "The Lord is with me, I shall not fear."

The prophet Isaiah counsels us, "Look to Abraham, your father." Whenever our inherited religion seems ineffective, and we wonder what good we derive from our attendance at services, then it is well to look back to the self-achieved faith of Abraham. It is reasonable to ask what our public worship gives us, but it is also important to ask what we bring to it. We must bring to God's altar the fruit of our personal religious achievement:—the sense of God in nature, the desire to seek Him in prayer, and the inner courage achieved by our own decisions. These are foundations of personal faith upon which public religion can build. Those who bring here their own aspiration receive in return God's spiritual blessing.

S. B. F.

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Vayera
Saturday, November 13

Children's Service

HIGHER VISIONS

This morning we begin our series of monthly Children's Services. We have invited you into the Temple in order that you may share in the privilege of divine worship. The end and aim of your religious instruction is a feeling of loyalty to what is best in Judaism and in Americanism. You can express that loyalty in part at least by regular, responsible, and responsive attendance at divine services.

The story of the Akedah, the binding of Isaac, teaches a lesson that closely applies to us as we begin this new cycle of services for children of the religious school. You will recall the sentence "On the third day Abraham lifted up his eyes and beheld the place from afar." Abraham had travelled a considerable distance and, what is more, he had to lift

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up his eyes before he could see the place that was his goal.

I. *Leading to Reverence.* Broadening of your vision will enable you to see that above and beyond all that you do in the religious school there must be a sense of holiness and sanctification. Of course this does not mean that only in the Temple do you learn sacred things, but your surroundings here should lead you to see that there must be a spirit of reverence in your lives apart from your religious school hours. If you look only for mean and base things, these are all that you will see. If you look only down at the dirt and the mud of earth, you may think that is all there is to be seen, while all the time nature's beauty is about you to be enjoyed and appreciated, if only like Abraham you will lift up your eyes.

II. *Presenting Opportunities for Service.* Tradition tells us that it was on the very spot where Abraham offered his son Isaac that the holy Temple was later built. When Abraham looked away from that which immediately surrounded him he saw an opportunity to worship and to serve. In Hebrew the same word "Avodo" means both to serve and to worship. This is why we call divine worship a service; and, on the

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other hand, it teaches that the highest form of worship to God is to be of service to one's fellowmen. There are two billion other people in the universe and although we cannot expect to help them all, we can find among our relations with our dear ones, our friends and acquaintances, enough opportunities to be of assistance if only we will take the trouble to look around us. That look will teach us also that when we consider such fundamentals as character and goodness, there is not much difference between those in better or poorer circumstances than we.

III. *Giving Hope and Encouragement.* One of the chief advantages of acquiring a broader viewpoint is that it tends to give us a stronger feeling of optimism and hope. Boys and girls of your age are prone to waver between radiant hope and black despair, between sheer happiness and utter despondency. Strangely enough this in itself is a hopeful sign. You are beginning to do some thinking of your own; you are not merely accepting life as something made for your special benefit.

No one today can deny to you that there is evil in this world and that there are many base and corrupt people. No one can deny

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that you at thirteen and fourteen have disappointments and sorrows that are just as real to you as those of your parents at forty and fifty. But if you will look further, you will see that good eventually triumphs over evil, and that the upright and decent people far outnumber the wicked and ruthless and ultimately overthrow them. You will also see that for every disappointment you have known you can, if you will, recount a dozen blessings and a score of reasons to be happy, hopeful and confident.

Will you then lift up your eyes and learn reverence, broaden your outlook and see opportunities for service, and raise your vision that you may face the future with hope, with confidence, and with courage.

C. B. L.

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MODERN MOTHERS IN ISRAEL

שבת "ה

Saturday, November 20, 1943

Today we read of the death of Sarah, wife of Abraham and mother of Isaac. We also read the section from the Book of Proverbs that pays tribute to the woman of valor. Jewish tradition has linked this passage from Proverbs and the personality of Sarah with the greatest composite character in all of Hebrew history, the mother in Israel.

The portion that we read is called "the life of Sarah," or conceivably, "the lives of Sarah." For the word "chayim," meaning life, is one of those words in Hebrew that is plural in form but singular in meaning. There is no singular form of life. It is always plural; it is always composite; it is ever a mixture of many things. Whether that mixture be a worthless conglomeration or a harmonious blend depends upon the character of the individual mother or woman in Israel.

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The many sided nature of the life of the Jewish mother is outlined in the Proverbs passage: her duty to her husband and home, "She looketh well to the ways of her household and eateth not the bread of idleness;" her duty to her community, "She stretcheth out her hand to the poor; yea, she stretcheth forth her hand to the needy;" her duty to God, "Grace is deceitful and beauty is vain, but a woman who feareth the Lord, she shall be praised."

I. *Examples from the Past.* All of us can recall such women in Israel—our own mothers or grandmothers, for example, who fulfilled all these duties and many more without neglecting a single one. They helped in the store, did practically all the work in the home, reared their children, and were yet pillars of the congregation of God and doers of real charity of the heart and hand. And the fact that we today have a few years more of normal expectancy of life is not due primarily to the circumstances that we are inclined to work less and play more than our parents and grandparents generally did.

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II. *Harmony, not Conflict of Duties.* Who can say that one of these duties outweighs the others in importance? Perhaps, however, the old adage that "the home comes first" still applies. Public activity may become a weakness rather than a virtue when, and only when, the home and family seriously suffer thereby. That home life and public life can be harmoniously blended is so aptly illustrated by many we know within our congregation, our community, and nation, that we have no right to feel that loyalty to one necessarily precludes full loyalty to the other. Our aim must not be to sacrifice one life for another, but to find a way to live them all to the limit of our ability. The difficulty certainly is not with those who conscientiously give themselves to the community or with those who give all of their time and energy to their family, but rather with those who have given only a small part of themselves to either of these and have wasted the rest of their time and energy on frivolities and things of naught.

III. *Modern Jewish Mother Worthy of Predecessor.* We can truthfully say, however, that not much time is being wasted today.

We are seeing that we can do much more than we ever thought we possibly could. This is one of the incidental blessings of a great crisis such as the present one. We are transferring time and energy from non-essential to essential activities, from selfish indulgence to unselfish service. If all the minutes and hours, and all the units of human energy that were formerly wasted and are now being directed to worthy enterprise could somehow be added together they would in themselves be the equivalent of tens of thousands of lifetimes.

To paraphrase Shakespeare, the present adversity, which like the toad is certainly most ugly and venomous, wears yet a precious jewel in its head. The Jewish-American woman is becoming the mother in Israel again. Side by side with her fellow American, the Christian mother, she is learning to give, not of herself, but all herself to her family and her nation. She will learn to do without her pleasures and conveniences, her gadgets and her servants, and will thereby become dearer to her family and more honored in her community. She will prove herself worthy of the honored name she bears, worthy of being like Sarah, a mother in Israel.

C. B. L.

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TEMPERAMENT

Genesis 25:19 ff. ("Toldos")

Saturday, November 27, 1943

The classic Biblical description of the human personality is that God made man from the dust of the earth and breathed into him the Divine Spirit. When we study our religion and its obligations, we generally think of "The Divine Spirit," i.e., the lofty teachings of prophet and psalmist. But we must also study "the dust of the earth," the mortal and earthbound human nature. In order to develop as God intended us to develop, we must know not only His will but our weaknesses.

This week's Scripture gives us an opportunity to study some basic facts of human nature. The essential of the story is that Esau and Jacob were of different temperaments from birth. So indeed were their parents, Isaac and Rebecca. A study of these four temperaments will reveal the earthbound side of human nature, w h i c h each must understand

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about himself in order to develop a spiritual and social personality.

I. *Isaac — Shy.* All descriptions of Isaac depict him as diffident and retiring. This is generally a temperamental fact recognizable in a child early in its life. Shyness has its virtue. A shy person never imposes himself on others. But shyness has its fault. It leads to loneliness. All who discover that by temperament they are shy have the duty to seek companionship, to make the constant effort of friendship. It is a Scriptural ideal: "I seek my brethren."

II. *Esau — Energetic.* Evidently unlikes attract. The shy Isaac's favorite son was the bustling, noisy, energetic hunter, Esau. Esau's basic characteristic, written into his physical make-up, was constant energy. This is a valuable temperament. It gets work done. But it has its spiritual fault. People who spend their lives rushing from task to task often grow superficial because they do not give themselves time to think. As soon as a person discovers that this is his temperament, he must compel himself to rest and to meditate quietly. God is not in the rushing storm but in "the still, small voice."

III. *Rebecca — Managing.* Rebecca's temperament was akin

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to that of Esau, but not quite the same. He was energetic about his own interests; she was energetic about others. She schemed and planned their lives. She was of the well-known "managing" type, a valuable type which often provides guidance and decision to others in time of perplexity. Its ethical danger is that it often becomes tyrannical. A child once said: "I know my mother loves me because she pesters me half to death." A person who discovers he has a managing temperament must set himself to learn that other people are not mere pawns on a chessboard but sovereign individuals whose personality deserves respect. "Let the honor of thy neighbor be as dear to thee as thine own."

IV. *Jacob — Studious.* The managing Rebecca's favorite son was not the energetic Esau but the studious Jacob. Jacob, who "dwelt in the tent," is described by the rabbis as an inveterate student. This was not necessarily to his credit. It was his natural temperament. Such a person acquires depth but is in danger of becoming a mere dreamer. Fortunately for Jacob, life supplied him with the corrective. He was forced into a life of constant action and thus became a well-balanced personality.

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The classic Greek proverb says: "Know thyself." A significant counsel! We must each understand his basic temperament. It is ours from the beginning, as with the Biblical characters in this week's portion. It remains ours to the end. It is the raw material of our life, the "dust of the earth." To the Greek proverb Judaism adds:—"Know before Whom thou standest." Know God's intention for you. That is "the Divine Spirit." Knowing both what we are and what God requires, we can build with our life the true spiritual personality, the human-divine being, a Temple for God's presence. This is the purpose of our human living.

S.B.F.

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THE GOD OF OUR FATHERS

Sedra Vayetze

Saturday, December 4, 1943

Every true sermon is a prayer, and every true prayer is a sermon. The familiar words of this Sabbath morning ritual, known to our eyes and ears, should speak sermons to our souls and spirits. But sometimes our very familiarity with these traditional prayers has its danger. We may come to say them so smoothly and so glibly that we lose sight of their deeper meaning.

One such prayer that is basic to every Jewish service is the Prayer of the Fathers. In the opening sentence of this well-known benediction the original Hebrew repeats the word "God" before the name of each of the three patriarchs. Herein is implied a lesson of deep spiritual import. The God of Abraham becomes the God of Isaac only when Isaac himself has acknowledged and revered Him, and the God of Abraham and of Isaac can become the God of Jacob also

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only when Jacob in turn has loved and worshipped Him as God. Likewise for us, although we may have received a large measure of our religion from our parents, from our rabbis and teachers, their God cannot become our God completely and fully until we in our turn have lived, have suffered, and have seen that God in the experiences of daily living.

Let us then consider the circumstances under which God became known to each of the patriarchs, for in their human experiences we shall surely find parallels to our own.

I. *Found Through Love and Sacrifice.* The climax of God's many revelations to Abraham came on Mount Moriah where the patriarch had taken his only son, Isaac, ready to sacrifice him, if need be, to the will of the Divine. There is no more touching story of love and devotion, and a readiness to give of that love, than is contained in the account of father and son walking together to the altar of the living God.

In the opportunities that life gives us to walk together, to find the mutual love between parent and child, husband and wife, friend and friend, and in our

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readiness to make sacrifices for that love, the same God of love and mercy that revealed His word unto Abraham may come into our lives and bless us with His presence.

II. *Found in Unselfish Labor.* Only when Isaac in his turn had matured, and after he had undergone the tragic experience of losing both of his parents, was he granted a vision of God. The Lord appeared unto Isaac after he had dug a series of wells, the same wells in which his father Abraham had labored.

Those who find God, who find purpose, reality, and goodness in their daily labors, are truly blessed. Constructive labors done in love of parents or children, of country or of humanity, have the touch of the divine. We, as Isaac, may find God in the dignity of our daily labors and in the service and help that we can give to others.

III. *Found in Sorrows and Danger.* How does the God of Abraham and Isaac become the God of Jacob? Let us return to the Scriptural story we read this morning. Jacob was fleeing for his life. He knew fear; he knew anxiety; he knew utter weariness of body and the spirit. And, we

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are told, he took one of the stones of the place, the final place to which he could drag his aching legs and feet. With that stone he made for himself a pillow, and laid himself down to sleep. In that sleep he dreamed, and in that dream God appeared unto him. In his dangers and his trouble he found his God, just as many to-day in their difficulties and dangers are finding the God of their fathers.

There are stones of misfortune along every life-way. Most of us merely stumble over them, curse them, then go back and kick them. The rare and blessed among us are able to take the stones of disappointments and sorrows, pour upon them the anointing oil of character and spiritual strength and from that crude monument erect an altar to God. Such as these can say as did Jacob, "Surely God is in this place and I knew it not." Such as these who through their love and sacrifice, their consecrated labor, and their dedicated sorrow, have made the God of Abraham, the God of Isaac, and the God of Jacob, their own near and dear God, can say, with Moses, "This is my God and I will praise Him, the God of my fathers, and I will exalt Him."

C. B. L.

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RELIGIOUS PATRIOTISM

Vayishlach
Children's Service

Saturday, December 11, 1943

Genesis 32:11

All of us love our country and are eager to help it in its war effort. We are proud to be patriotic, for patriotism is a great virtue. But are we sure that patriotism is always a virtue? A true virtue is a universal ethical ideal. Truth, for example, is a virtue, and we should want the whole world to practice it. If patriotism is a virtue, we should want everybody in the world to be patriotic. The Japanese and the Nazis are very patriotic, but we wish they were not. If they only would cease to be patriotic, the war would be shortened and many lives saved.

How then can we say that patriotism is a virtue if it is not to be universally practiced? The answer clearly is that there are different kinds of patriotism, one kind is a virtue and another is a vice. The type of patriotism which is a true virtue and should be practiced all over the world is a patriotism which fits into our religious ideals and is indicated in Scripture when our father Jacob, fearing that war would

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break out between him and Esau, prayed as follows: "I am unworthy of all the kindness which Thou, O God, hast shown me."

I. Not Self - superiority But Modesty. The Japanese patriotism and the Nazi patriotism are both based upon self-superiority. The Japanese are taught to consider themselves as children of the Sun God, therefore super-human, while the Nazis boast that they are the most superior of all races. Because of this self-superiority, they consider all other people inferior and therefore destined to be slaves. Hence their patriotism leads to oppression. When our father Jacob said: "I am unworthy," he indicated that even a war can be waged in decent humility. There is no harm if Americans boast of their *country* and call it God's country, but it would be a sin if they boasted of themselves and considered themselves superior to everyone else. Only civilians make such personal boasts; soldiers know how brave are the soldiers of other nations, allies and even enemies. Because we seek or should seek to be humble, we do not consider other people below us and destined to serve us. Therefore while the Axis armies bring slavery, we bring liberty wherever our soldiers tread.

II. Not Greediness But Gratitude. When the Nazis took Paris they stole public treasures and looted private homes. The Axis war is a war of gigantic, greedy theft. Jacob said: "I am unworthy of all Thy many kind-

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nesses." That is the way decent Americans feel. Our country, with all its wealth and facility, is a gift which we did not earn. We are no better than our cousins who remained in the poverty-stricken lands across the sea. God has been good to us and we are grateful. That is why the first American festival established in the New World was the festival of Thanksgiving. Because we are grateful for God's goodness we are generous with His gifts. Wherever the Axis armies march, there is starvation and misery. Wherever we come, we bring food and shelter. Let us be proud that it is our country which has taken the lead in preparing the administration for relief and deliverance of all the oppressed, as soon as the war ends.

There are, therefore, two kinds of patriotism, a pagan patriotism and a religious patriotism. The pagan patriotism, self - superior and greedy, brings slavery and poverty. It is not a virtue. It is a sin. Those who have such patriotism cannot square it with any true religion. The religious patriotism which Americans try and should continually try to cherish is modest and grateful and brings liberty and helpfulness wherever it spreads. This patriotism is a virtue. We may proudly include it in our noblest prayers. It was spoken first in the prayer of our father Jacob in preparation for an unsought war when he said: "I am unworthy of all the kindness and truth which Thou, O God, hast shown unto Thy servant."

S.B.F.

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A SOLDIER'S QUESTIONS

Sedra Miketz

December 25, 1943

Most of us listened to President Roosevelt's Christmas Eve broadcast. Among many important matters the President spoke of one particular problem that should concern us very much. He referred to the time when our fighting men will return to their homes and to the peacetime pursuits which they left to take up arms against the enemies of humanity.

What kind of a return are we preparing for these men after they will have brushed off the flower petals and the confetti from their various Fifth Avenue parades? The spirit of that preparation is so clearly indicated in our Scripture and is so very much in keeping with the occasions of this day, Chanuko for the Jews and Christmas for the Christians, that we should do well to give it our earnest thought and attention.

In our Scriptural incident Joseph was preparing for his own homecoming. He had not yet revealed his identity to his brothers. These men looked upon him only as a great hero and

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failed to recognize that he was, after all, just one of them, their brother, with whom they had shared home and family, fireside and youth. Finally Joseph could restrain himself no longer and made himself known by asking "Does my father yet live? Is everything well with him?"

I. Preservation of Home. These questions carry deeper implications than appear on the surface. What they really mean is this: "Is my home secure? Will I know again the love and the security that I have come to attach to the words 'home,' 'parents,' 'wife,' and 'family?'"

Sad to say, the answer all too frequently will be "no." Many a soldier on foreign duty will lose his wife or sweetheart simply because she has not the courage and the stamina to await his return. There is a large fraternity of men on the fighting fronts and in our training camps who are bound together by the common fact of having been jilted by a loved one back home.

It is a fairly simple thing to freeze prices, jobs and salaries, but no governmental decree can force the human heart to remain true and loyal. In the final analysis this depends upon personal character and the nature of the

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love which first swayed the hearts of two young people.

II. Preservation of Democratic Principles. When the soldier asks if everything is well at home he wants also to know if the American principles of fair play, of free enterprise, and of equality before the law are growing not weaker but stronger. When he hears of race riots, of religious friction, of strikes and shut-downs, he knows that his spiritual father is sick, and he wonders if he will succumb to these inner diseases of prejudice and class hatred, even while he is being protected from the enemies without.

III. Preservation of Religious Institutions. Our soldiers are beginning to ask another question: "How are things at Temple and Religious School?" A religion that may have seemed remote and dry in their security and ease now appears in its proper light, as the basis of any true and lasting peace, as the foundation-stone of the better world for which they struggle, and as the element that gives meaning and purpose to all human living. These men who have built their chapels under enemy fire have a right to ask if the folks at home in their comfort and security have maintained the same measure of spiritual faith.

The heart of every American, Christian and Jew, beats a little faster at this season of the year. The Christian is reminded of his mission to establish peace on earth and the Jew recalls how the Maccabees rededicated the

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ancient Temple. The mission of peace and the rededication of the Temple are interrelated tasks. Let each do his part, so that when our victorious soldiers return and inquire "Is everything well in my father's house?" we may say without flinching "It is. We have preserved your home for you, even as you have preserved our nation for us."

C. B. L.

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THE PASSING YEARS

January 1, 1944

The ancient Jewish law book, the Mishna, says that there are four New Years. The first of Nisan is the New Year for kings, the first of Elul is the New Year for the tax on cattle, the first of Tishri is the religious New Year and the first of Sh'vat is the New Year of Trees (for taxes on fruit). We in the western world also have many New Years. In March the Income Tax year begins, September marks the beginning of the school year, and all of us celebrate the first of January.

We all celebrate it with varying degrees of pleasure-seeking. There is no harm in the revelry, but the philosophy back of it is pagan and anti-spiritual. People are really trying to "drown out sorrow," to conceal their gloom that another year of life has gone. The prophet Isaiah describes this pagan mood as follows: "Let us eat and drink (they say) for tomorrow we die."

This pagan hilarity which glosses over an inner gloom is overcome in Judaism by another idea of time, of the passing years. There is a specific religious reaction to the rush of the passing years and to the inescapable fact that our years are running away.

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I. *God Is Eternal.* The educated pagans knew that although man is transient, nature and its laws are permanent. Yet there is little comfort in that thought. It does not console a man to know that after he is dead the sun will continue to shine and he will not behold it. The Jewish idea is that nature too is transient, but only God is eternal. "Though like a garment earth decay and the heavens all in smoke dissolve, the Lord will reign forever." God is eternal; His love and justice endure. Upon that *spiritual* fact are based all hopes of human immortality and the confidence that God will preserve that which is worthwhile in our mortal life and action. The pagan Mark Antony said: "The evil that men do lives after them." To the religious man, it is the reverse that is significant. The good that men do lives after them. Because God is eternal, love never dies and justice will ultimately triumph. This is our consolation in the passing of the years.

II. *Israel Is Eternal.* The prophet declared: "I the Lord change not and ye Children of Israel will not be consumed." It is an essential part of the Jewish faith that the people of Israel can share in the eternity of the Divine. This is not a reward which God has given to a favorite child, but an opportunity presented to

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a people which was the first to abandon paganism. If Israel will accept God's eternal law of righteousness it will live on through the wreck of nations. "Put away your transgressions and make for yourself a new heart; for why should ye die, O House of Israel?" This people, gradually learning pure spiritual worship, developing a love for mercy and a yearning for justice, has therefore lived. It is a comfort to a child of Israel to know that he participates in the only social immortality yet developed on earth. Israel lives in spite of all oppression and we live with our brethren. This comradeship outlives the years and is a profound consolation.

The children of Israel in this western world share the revelries of January first. But this hilarity should never carry with it for them, nor for the true Christian, any hidden gloom at the transiency of life. God is Eternal and His truth is Eternal. This is our consolation. Israel has earned the right to be an "Am Olom," an eternal people. This is our comradeship which overleaps the oceans and outlasts the passing years.

S. B. F.

The Sabbath Pulpit

In this column the Temple Bulletin presents a series of Sabbath sermon outlines. This sequence of summaries, based upon the interpretation of the weekly Scriptural portion, will provide our readers with a series of Biblical lessons throughout the season.

HOW TO FACE HATRED

January 15, 1944

1/15 Exodus 1

The book of Genesis, just concluded, dealt with the patriarchs. The book of Exodus, now beginning, deals with the people Israel. Genesis was biography; Exodus is history. The history of Israel begins with a story of oppression and hate, typical of much of Israel's later experience. Yet every historic people has experienced hatred. The difference lies in the fact that hundreds of nations have succumbed to the hateful persecution to which they were subjected, while Israel has survived. Our people must have discovered a secret, the art of facing and outliving hatred. This art must be of importance to all—because all of us meet hatred, racial, religious or personal, at one time or another. Yet no one teaches us how to meet and endure hatred. Which method did our people follow in their successful life-career?

I. *Keep Your Balance.* Books on Jewish history are misleading. The facts are correct, but the total effect is often wrong. The books make it seem that our history is simply a succession of

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hateful persecutions. Yet the record of the people indicates that they lived fairly good lives. They did their work, built their institutions, loved their homes and celebrated their festivals. They did not permit the cloud of persecution to darken the entire sky of life. This is a guide for us. We hear some mean anti-Semitic remark in a street-car and it enrages us for a week. This is a foolish expenditure of emotion. It is necessary to remind ourselves that hatred is only a portion of human experience. Meanwhile we do our work and live our life. Let us preserve a sense of proportion. Let us keep our balance.

II. *Control Your Emotions.* The phrase "emotional response," used by psychologists, indicates that many of our emotions are reflections or answers to the emotions of others. We naturally answer a smile with a smile, friendship with friendship; and it is normal for us to answer hate with hate. However, this fact is noteworthy: The people of Israel has met so much hatred in its long career, and by natural reaction should have learned by now to hate the whole human race; yet it is the least vindictive of all historic groups. It is Israel which

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created the vision of a happy, peaceful humanity. When we meet hate we must control our natural response. It is, of course, beyond human power to love our enemies, but it is foolish to poison our own soul by hating them. "Thou shall not hate" is not only a Biblical command but sound mental hygiene.

III. *Keep Your Self-Respect.*

The love we have received from the days of our childhood bolsters our self-respect. Contrariwise the hate which we occasionally meet makes us ashamed and may lead to self-accusation and even to self-contempt. The people of Israel always kept its pride, its confidence of having a noble task in the world. It accepted the rebukes of the prophets who loved them, but scorned the denunciation of those who hated them. This is a valuable guide. Criticize yourself, accept the rebukes of your friends, but ignore the charges of those who hate you. They are maddened by their hate and their judgment is not worth notice. When you meet with hate, keep your self-respect.

People of all social and historic groups meet some sort of hatred in their lifetime. All must learn how to react to this shocking emotional storm. For all, whenever confronting hatred, it is good to realize that the people of Israel, whose history in the book of Exodus began with a story of hatred, was the people which became creative enough to write the Sacred Scriptures and to give the world its noblest ethical ideals.

S. B. F.

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THE FAMILY TREE

Yaara

Exodus 6:14 ff

Saturday, January 22, 1944

The dramatic Bible narrative of the struggle between Moses and Pharaoh is curiously interrupted by a detailed genealogy of Moses and Aaron. In fact many of the great Biblical narratives are interrupted by similar descriptions of the family tree of the participants. The Bible is greatly interested in family kinship and so, indeed, are most people. But just as the Bible gives an ethical turn to everything it touches, so does it have an ethical purpose even in dealing with the universal interest in genealogy. There is clearly an unworthy as well as a worthy motive in this widespread interest. It is an important element in the ethical teaching of Judaism to inculcate the right motive for tracing and studying the family tree.

I. *Not Exclusiveness But Kinship.* The story which begins the entire Bible, the story of Creation, contains the genealogy of the entire human race, giving its common descent from Adam and Eve. An ancient rabbi considers this to be the noblest part of the Bible, as indeed it well may be.

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It declares the blood unity of all humanity, that mankind is one family. This is precisely contrary to the usual motive for searching genealogy. People usually study the family tree in order to prove exclusiveness. The Bible proves our *inclusiveness*. Our Jewish habit of constantly inquiring about the family connections of people we meet is a good habit if its motive is good. It must never be for the purpose of excluding those we cannot identify, but for the Biblical purpose of "seeking our brethren." The great prophetic verse is really a genealogical statement: "Have we not all one Father?"

II. *Not power But Decency.*

In the late Biblical books of Ezra and Nehemiah considerable reference is made to the genealogy of the priestly families who came up from Babylon. They wanted to prove that these families obeyed the Biblical laws governing priestly family purity. It is good to be proud of a law-abiding, decent family history. There is no grandeur in being related to some

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medieval robber-baron who lived by violence and was a law unto himself. It is well to revere ancestors whose life was lived according to the law of truth and righteousness. The pride in such a past can influence a worthy future.

III. *Not Wealth But Culture.*

The medieval rabbinic books usually give the descent of the learned author, proving him to be a scion of cultured parents. Jews were too realistic even to scorn wealth. They knew its blessing and opportunities. But none knew better than they, the persecuted, how quickly wealth can vanish. They knew, however, that culture in a family is an inheritance which may be securely transmitted as an influence to coming generations. It is a worthy pride to say: "I come from a family of scholars."

To boast of one's descent is a universal habit, but it generally is based upon misplaced pride. The Bible is full of genealogies in order to teach how pride in the past may be righteous and ennobling. Only when we draw nearer taught to revere decency and honor culture, will we be justified in studying the family tree.

S. B. F.

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LIGHT IN DARKNESS

Text: Exodus 10:22-23

The ninth plague in the story of the Exodus covered the Egyptians with darkness while it left clear and bright the dwellings of Israel. Some scholars seek to explain this peculiar occurrence as having been caused by an eclipse of the sun. However, we are much nearer to the true meaning and purpose of the account if we interpret the statement in a figurative sense.

Darkness in Egypt; Light in Israel. In the past 2000 years the Egyptians have produced relatively little in the way of culture and the arts. One would find it difficult to name a single great Egyptian poet, philosopher, or artist in all that time. When one contrasts this record with that of Israel during the same period one cannot but be impressed with the vast difference. Let us not think of this fact in terms of pride and vain glory, but let us seek to remember what have been the sources of our light and strength, and if we have strayed from them, to return without delay to their warmth and inspiration.

I. *The Light of Family Loyalty.* One cannot speak of the

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sacred lights pouring forth from the dwellings of Israel without first considering the personalities responsible for it, our parents and our grandparents—in fact, the entire family circle which comprised a traditional Jewish household. No matter how severe the storms of misunderstanding and persecution without, there was a blessed peace and security within the walls of the Jewish home.

Today our homes are mansions compared with those of our forefathers. Our love for our family is as deep as was theirs. But we may well inquire if we are deriving as much strength and warmth from the light of our homes, our family hearths, as we could and should!

II. *Light of Religious Learning.*
Nor can one speak of traditional lights within the dwellings of Israel and not consider the lamp of learning. Intelligent, conscientious study was an invaluable bond in Jewish family life and an immeasurable blessing to humanity. The Jewish home proudly possessed books, both secular and sacred, and they were well-worn from use and study and constant reference.

What is the situation today? It would be of interest to know how many beautiful and otherwise well furnished homes possess neither a Bible nor Prayer Book, nor any book on Jewish history or religion. How tragic that an eclipse of indifference should cast an Egyptian darkness over the dwellings of those whom Mohammed called "the People of the Book."

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III. *Light of Spiritual Faith.*

Another great source of the light that shone forth brightly from the houses of our ancestors was the beacon of religious faith. While we may not expect today the same unreasoned simple belief that gave the lives of our fathers such a rich and beautiful lustre, we can surely say, on the other hand, that cynicism, the flouting of things sacred, and a spirit of moral nihilism, which denies any sincerity, any unselfishness, any simple decency in a single human being can soon extinguish not only the lights of Israel but the lights of civilization, which it has been the pride of Israel to serve so faithfully and so well for countless generations.

In this matter of faith in God and in our fellowman, which all admit are sorely tried in these days, it is good to remember this: An eclipse, whether actual or figurative, whether shutting off the light of the sun or the warmth in human hearts, is a transient thing. It is never permanent in any one spot, nor can it cover the universe even for a single moment. If Germany and Japan today are black as the dark Egyptian midnight, let us not forget that America, the United Nations, and the sons of Israel who fight and die with all of them, are shining more brightly now than ever before. Let this be our hope as we keep securely kindled the lights of home, of learning, and of our faith in God and man.

C. B. L.

The Sabbath Pulpit

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See HOME FRONT RESPONSIBILITIES Exodus 17:8-14

All of us, as Americans and as Jews, are unalterably dedicated to the cause of peace. No ideal is closer to our hearts; no other aim so accurately expresses beliefs and hopes that are common to Americanism and to Judaism. Yet our religion, while deeply regretting the necessity of this war, fully endorses the fight which the United Nations are waging.

How shall we explain this apparent inconsistency? Our Scripture today provides the key. Israel had just crossed the Red Sea, had made the difficult transition from the despair of slavery to the hope of freedom. Hardly had he embarked upon his new career when he was attacked by the wicked and treacherous Amalekites. So vicious and bitter was their struggle that their very name became in Jewish tradition symbol for all that is base and evil. Today the responsible people in Japan and Germany may well represent the spirit of Amalek brought to life in our day.

Let us examine more closely how the ancient battle was fought and won. It should provide a few

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helpful lessons for our present titanic struggle.

I. Supporting a Righteous Cause. The picture of Moses inspiring the warriors by uplifting his hands may easily be taken as a symbol of the Home Front to-day. Ours is the task to keep our arms uplifted in order that our fighting men may see that we are with them and that we deserve to share in full measure their defeats and their victories. Let us bear in mind constantly that when we permit the hands of the Home Front to drop through indifference, complacency, through prejudice, discrimination, or the desire for personal profit, our soldiers lose much of their incentive and morale. They may wonder if indeed the only enemies they have to fight are the Germans and the Japanese.

II. Keeping the Spirit of Religion Alive. The Israelites who saw the staff of God in the hand of Moses were reminded that they were fighting for something more than territory and gain, something more than redress and revenge. They were doing battle for the Lord; their victory would mean the supremacy of the religious spirit. The warriors had to win in order that this spirit be not destroyed utterly. But the responsibility of holding it aloft as a worthy beacon during the struggle and as a light to guide the warriors upon their return, rested squarely upon the shoulders of Moses and his co-workers, the people of the Home Front.

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III. Combining Religious Faith and Fighting Spirit. We are told that the arms of Moses were supported by his brother, Aaron, of the tribe of Levi, and Hur, of the tribe of Judah. Judah was a great, warlike tribe in Israel; the spirit of combat was strong within him. The tribe of Levi was the tribe of priests, the ministers of the altar and sacrifice. They were reserved for the sanctuary, for the service of God.

Thus the fighting spirit and the religious spirit combined to give Moses his strength. If religion is the Home Front's responsibility during and after the war, it is also its blessing and its hope. It gives of its own reservoir of faith in order that we may hold faith aloft for the men and women who are absent today, but are expecting the institutions they cherished to be preserved and strengthened for their return.

Together the Home Front and the Fighting Front will fulfill the prophecy from Scripture: "I will utterly blot out the remembrance of Amalek from under Heaven!" Those who represent the embodiment of the spirit of evil today will be finally conquered and subdued. May their memory be forgotten! And may all of us here at home have the blessed satisfaction of knowing that we have not let down our hands, that we have not faltered, but have fully supported a righteous struggle and have made possible a just and lasting peace.

C.B.L.

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ABRAHAM LINCOLN

1340

Children's Service

February 12, 1944

This is Lincoln's birthday and it is our proud privilege to pay our tribute to him. From the day that he lost his life at the hand of an assassin eighty years ago, innumerable biographies have been written of him. His memory is still able to inspire the artist and the biographer. For us at this service it is well to realize that although he did not confine his allegiance to any single church, he was profoundly religious. His allegiance was to God and God's children. Let us in this religious service think of his character, his moral nature, which expressed so fully the teachings of Sacred Scripture.

I. *Justice.* When Lincoln became President, his first concern was to save the Union. But as the war progressed, he realized that even full victory would not be worth the cost if millions of men still remained the property of other men, to be bought and sold. Slavery was irreligious and unjust. That is why he never rested till this injustice was remedied and the slaves set free. This great sentence of his reveals his

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ABRAHAM LINCOLN

4150

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February 12, 1944

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devotion to divine justice: "If it be God's will that every drop of blood drawn with the lash be paid by another drawn with a sword, then, as was said three thousand years ago, the words of the Lord are just and righteous altogether."

II. *Mercy.* All war is cruel and involves pain and suffering. The higher the grade of an officer the further he is removed from his men and the less he can take account of their personal sorrows and bodily pain. Lincoln was commander in chief of the army and navy. He had authority to send hundreds of thousands of men into battle and remain indifferent to their fears and pain. But exalted as was his station, he was still close to the average man. He interfered to save many a confused recruit from punishment. He sympathized with bereaved parents. His heart was gentle and merciful. He felt these words deeply when he spoke them: "To bind up the nation's wounds, to care for him who has borne the battle and for his widow and orphan."

III. *Modesty.* In any group of Civil War generals and admirals, Lincoln was always noticeable, not because of the dignity and splendor of his appearance, but for the very reverse. He wore old, rusty clothes. He hated display. He never felt any self-importance. He was patient and modest. Few of the great leaders in history were as truly humble as was Abraham Lincoln.

These qualities of his, justice, mercy, and modesty were Biblical qualities. Lincoln represents

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the Bible type of hero. When a certain minister said to him: "Mr. President, to which church do you belong?", he answered: "I will give my full allegiance to any church which has over its portal the great sentence from the prophet, Micah (6:8). This sen-

tence was Lincoln's ideal and was embodied in Lincoln's life: "*It hath been told thee, O man, what is good, and what the Lord doth require of thee: only to do justice, and to love mercy, and to walk humbly with God.*"

S. B. F.

Feb 19, '44

The Sabbath Pulpit

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REFORM JUDAISM AND THE LAW

Sabbath Service "Mishpotim"

Beginning with Genesis, Scripture has so far covered three phases: biography (of the patriarchs), history (of the people Israel), and now law (civil, criminal, and ceremonial). From now on for several weekly readings Scripture will detail the many laws commanded to Israel. All three phases of Scripture have their permanent influence upon Judaism. The life of the patriarchs has given us a personality ideal. The history of Israel's deliverance has wedded Judaism to the ideal of liberty. And the laws which now begin have made Judaism a religion of law. Every moment in the life of the observant traditional Jew, (as to food, waking and sleeping, Sabbath rest, etc.), is controlled by ancient law stemming from Scripture.

This fact must raise a problem in the mind of Reform Jews. Our form of Judaism is under the influence of Biblical biography and Biblical history, but Biblical law seems to play a very small role in it. Our life as Reform Jews is hardly modified by ancient

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legislation. What does Reform Judaism think of the Law which has had so great an influence on the development of our Jewish faith?

I. *Life abolished rituals.* Reform Jewish leaders did not abolish, as some believe, Jewish observance. They may have deprecated food rituals, etc., but they never declared that it is wrong to observe them. The fact is that vast numbers of Jews, coming into contact with new and modern conditions, ceased to observe the food and the Sabbath laws long before Reform came into existence.

This had happened many times before in our history. When the Romans took control of Judea, our laws of capital punishment, our whole criminal law ceased to exist. When the Temple was destroyed, our sacrificial laws ceased to exist. When the Jews left Palestine, our numerous agricultural laws ceased to exist. Now, in the last two centuries, when the Jews came into intimate contact with modern life, the ritual laws of food and the Sabbath, etc., faded away. Reform Jewish leaders simply faced that fact and decided to do something about it.

II. *Only the moral law is divine.* The Orthodox prayerbook prays for the rebuilding of the Temple and the restoration of all the sacrifices described in the Biblical book of Leviticus. The reason for the prayer is that all the ritual is considered divinely ordained and therefore must be re-established.

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Reform makes a clear distinction. It declares that some of the laws in the Bible are human and some divine. The ritual law, though beautiful and beloved for many centuries, is human, but the moral law is divine. Nothing can abolish the laws of justice and righteousness just as nothing can guarantee that certain rituals will endure. What the Lord eternally requires of us is to do justice, to love mercy, and to be modest. Reform Judaism is not only realistic, it is consciously selective.

III. *New ceremonies needed.* The very first act of Reform Judaism at its beginning was the creation of the ceremony of Confirmation upon the basis of the old Bar Mitzvah. Reform recognized the need for ceremonies as the human expression of the eternal moral law, but it insisted that the ceremonies must fit the age in which we live. Therefore Reform has the responsibility of creating new modes of observance. Reform must be always constructive.

Judaism is a dynamic religion. It is constantly changing its forms in order the better to preserve its eternal spiritual and ethical ideals. In the landscape of our faith, beautiful and beloved ceremonies are like fragrant flowers and beautiful fields of grass. "The flower fadeth, the grass withereth, but the word of the Lord endureth forever."

S. B. F.

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THE SERVICE OF THE SANCTUARY

Text: Exodus 25:8

"And let them make me a sanctuary that I may dwell among them."

November 10, 1938 was a day of dark tragedy for Israel and humanity. On that day occurred one of the most terrible pogroms in modern history. Beginning at two in the morning the Nazis ran roughshod over Germany, pillaging, torturing, and burning at will. On that one day more than five hundred synagogues throughout the land were ransacked and destroyed.

This pogrom was not the spontaneous outburst of an enraged populace, as the German Propaganda Ministry wanted the world to believe. It was carefully and deliberately planned for many months. The Nazis had long since determined to destroy the synagogues of the Jews.

What were those things for which the Jewish synagogues stood that made them so hated by the Nazis of Germany? It would be well to consider them today as we read of the building of the first sanctuary to the God of Israel.

I. *Symbol of Religious Freedom.* The Jewish synagogue or temple, wherever it stands, is a living testimonial that the citizens of that community or nation respect at

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least the basic rights of religious liberty. A man may lose his means of livelihood, may be deprived of all source of political status, and understand the steps as part of the process of persecution, unfair and inhuman though it may be. But when a nation or its ruling party deliberately burns innocent, harmless houses of worship, the world should know that that nation has thereby declared war on all religion and human decency.

The campaign of the Fascists is not only military and political, but religious as well. Their fight is not only against England, Russia, America; it is waged equally against Judaism, Protestantism, Catholicism! The Fascist false religion enjoins, "Worship the Leader! Die for the Emperor!"; democracy says, "Worship where and how you will." It recalls the words of the prophet, "Whoso liveth by his faith is a righteous man (Habakkuk 2:4)."

II. *Expression of God's Spirit.*
As long as the synagogues stood in Germany, the Nazis were reminded that God's spirit still was resident in many human hearts. The churches and cathedrals also bespoke this truth, but the Nazis destroyed the synagogues first because they wanted to strike at the root of an idea. Their leaders knew that Judaism was the fountain-head of Christianity and that Judaism was the source of the

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Christian virtues of kindness and charity, mercy and understanding. The Jews had given the founder of Christianity to the world, and for that the avowed enemies of all religion could not forgive them. By destroying synagogues and temples, they were seeking to annihilate this spirit among men.

To the Fascist cry, "Burn the synagogues! Root out the spirit of God!", democracy and religion answer, "God has commanded us 'Build for Me a sanctuary that I may dwell in your midst!' "

III. *Ideal of Human Brotherhood.* Over the portals of many of these now charred synagogues appeared the caption: "For My house shall be called a house of prayer for all people" (Isaiah 56:7). It is the same caption that adorns this beautiful, and thank God, this safe and secure Temple of ours. It denotes brotherhood, the common kinship of all men. Judaism welcomes every person as a fellow-worshipper, equal in dignity as a child of God, equal in humility before the Eternal and the Divine.

This is our answer. From willing hearts we build our sanctuaries unto God. We fearlessly dedicate them to His spirit. If our enemies destroy them, we carry them in our memory and in our love. We know that some day they will be rebuilt. The reign of evil will pass. Our civilization will not go down to destruction. And Jewish temples and synagogues will endure as long as our civilization endures, for both are based on the spirit of religious freedom, on the acknowledgment of God's spirit in the universe, and on the essential brotherhood of humanity.

C. B. L.

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THE SACRED CANDELABRUM

"Tezaveh," March 4, 1944

The skilled workmen who built the Tabernacle in the wilderness when Israel came out of Egypt could not have foreseen which of the many sacred objects they made would become permanent symbols of the faith of their distant descendants. This week's Scriptural portion describes the making of the Menorah, the Sacred Candelabrum. This object became a permanent part of Jewish worship. It exists in the Synagogue as the Perpetual Light before the Ark. It is kindled in the home on the Eve of the Sabbath. It has become an art-symbol which permanently expresses essential Judaism. "Light" and "Judaism" became related ideas.

I. *The Light Of Confidence.*
The great Psalm verse: "The Lord is my light and my salvation" (Psalm 27:1) indicates that we think of God Himself as Light, as the Radiance of our life. The future is always dark, and therefore we tend to fear it and the pain and sorrow which it will bring. Our confidence in God does not mean that we will be spared pain and disappointment. It means that if misfortune comes, we are confident that we shall not

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be crushed by it, but shall be able to bear it. God is not our guarantor of happiness but our source of courage and confidence. The rest of the Psalm verse is significant: "The Lord is my Light, of whom then (and of what) shall I be afraid."

II. *The Light Of Conscience.* Human life is a series of problems and decisions. A favorite symbol of that fact is "the crossroads." We are constantly standing at the crossroads in the darkness, not knowing which alternative to take. We make our choices out of confused impulses. We do not even see our own motives. Scripture says: "Thy commandment is a Lamp." (Proverbs 6:23). God clarifies our motives by His moral commandment. Our path becomes clear when we follow the light of conscience and decide each moral problem in answer to the question: "What would God command me?" The life of those who follow this light is straightforward. "The path of the righteous is like the light of dawn, growing more clear unto the perfect day." (Proverbs 4:18).

III. *The Light Of Culture.* Next Thursday is Purim, when the book of Esther is read. The triumph of Jewry in Persia is there described in these words: "To the Jews there was light." To which the rabbis comment: "Light means learning" (Orah zu Torah). To us light always meant culture. We were students during all the Dark Ages (which were properly so called because they were ages of ignorance). It is a religious ideal of ours always to look upon

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life as a school, to learn its meaning, and to find it thus a perennial joy.

The menorah of the desert tabernacle became a permanent symbol because it came to mean all these things. Its presence as the Perpetual Light over the Ark means the light of confidence, of conscience, and of culture. This is what each rabbi means to say when on the Sabbath, holding the Torah, he stands before the Sacred Ark under the Perpetual Light and proclaims:—"O house of Jacob, come let us walk in the Light of the Lord." (Isaiah 2:5).

S. B. F.

The Sabbath Pulpit

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A CONGREGATION IN ISRAEL

Children's Service

March 18, 1944

This morning you are more than pupils of our Religious School. When you pass through the doors of this auditorium, you become part of this congregation, reading its sacred ritual, listening to its rabbis, worshipping the God of Israel.

The hour of service is the seal of your month of classroom work. Our end and aim is to help you to become part of a dignified and honored congregation in Israel.

Moses, our teacher, is revered for many things. He was a leader and law-giver, preacher and teacher, all combined into one great personality. All this leadership and guidance had only one ultimate purpose: to give his people freedom and dignity, to make of them one congregation serving the Lord in the beauty of holiness. The crown and seal of all his life's labor is suggested in the section we began today: "And Moses assembled as a congregation all the Children of Israel."

I. *Unified Action.* What does it mean to be part of a congregation in Israel? Let us consider

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the first syllable of the word. It means essentially "acting as one." All of you know the meaning of the word "convoy." It illustrates a lesson as old as time: There are safety and security in numbers; there is efficiency in working together.

Of course, in war time each captain in a convoy must sail under orders. He cannot leave the course chartered by his commander. While there is no such military compulsion in your religious life, the same lessons of the convoy in war apply to the congregation in both peace and war: security in numbers, efficiency in organization. In the words of Hillel, "Separate thyself not from the congregation."

II. *Unselfish Worship.* Your duties as part of a congregation may be summed up in one Hebrew word that has a two-fold meaning, "Avodah," signifying both worship and service.

The essence of a congregation is worship; the essence of worship is to forget one's self. When you worship as part of a congregation, you are more likely to include others in your prayers. You begin to realize that as an individual you are not so important. As you examine yourself in worship as you should, you will do this not for the purpose of seeking new blessings, but to find wherein you have fallen short in sharing the blessings God has already given you.

III. *Selfless Service.* Today we are learning the lesson of service in the hard way. How often we

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read of men who risked their lives to save their buddies. Selfishness won't win the war on the battlefield or here at home. Again, because we are in war, the government sets a limit to our selfishness. Through the income tax we must give back to the country as a whole a part of what we have earned. Through the O.P.A. our government sees that everything is shared by all and that there is enough to go around. Religion cannot force us to do these things in the way that Uncle Sam can force us, but religion has always taught the lessons of unselfishness and sharing, whether we have a war or simply want to live at peace with our neighbors.

This is the other meaning of the Hebrew word "Avodah." Worship is good, but it is not enough. Service is its true expression. Service to your nation and your people will help to make you a worthy member of this or any other congregation in Israel.

When Moses appeared before Pharoah at the beginning of our history as a people, he repeated these words of God, "Send forth My people that they may serve Me." In like manner, when we send you forth from this school and these classrooms, it is with the fervent prayer that you will remain with the congregation, and that you will return often to this Temple to worship and to serve the living God.

C. B. L.

The Sabbath Pulpit

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MAKE UP YOUR MIND

"How long will ye halt between two opinions?", I Kings 18:21

KI TISA March 11, 1944

Popular proverbs are a summary of the experience of the race. They represent common sense philosophy and they help us constantly. "Never cross the bridge until you get to it," is a constant warning against too much anxiety over the future. "A stitch in time," reminds us of the danger of neglecting tasks. The difficulty with these bits of homely philosophy is that they often contradict each other and we do not know which to choose in an emergency. We are told for example to "Look before you leap," a sound advice to be cautious. But then we are also told: "He who hesitates is lost," a sound advice to make up one's mind and act.

Which is the better guide in life, to be cautious or decisive? A suggested answer to this important question of life-management comes in the prophetic portion for this week. The prophet Elijah sees the Children of Israel hesitating between the worship of the idol, Baal, and the worship of the true God. He says to them, "How long will you halt

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between two opinions? If the Lord be God, follow Him." The suggestion is that in certain selected spiritual circumstances, it is dangerous to be cautious, and important to make up our mind and be decisive.

I. *Choose Friendship.* One of the most touching phrases in the Book of Psalms is David's plea: "Oh, forsake me not in my old age." All human beings have a deep worry concerning the danger of loneliness and friendlessness when they are old. It would seem that we should therefore prepare in our earlier years by acquiring as many friends as possible. Yet many of us have few friends and therefore increase the danger of loneliness in later years.

The reason that many people have few friends often is that they are too cautious. They want to be sure that the person they meet will always be truthful, will always be reliable, before they dare open their hearts to friendship. This is a safe policy, but it leads to solitude. Young people, precisely because they are poor judges of character, make many friends. With friendship one must take a chance. It is better to be disappointed in some people than to be without friends altogether. Friendship is a matter of risk, but it is worth the risk. In the case of friendship, we may read the proverb as follows: "He who hesitates is lonely."

II. *Choose Happiness.* The Bible contains prayers for health, for knowledge, for protection, but rarely a prayer for happiness.

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Happiness is given as a command in Scripture: "Thou shalt rejoice." In other words, to be happy we must make a conscious choice. It is a strange fact that many actually choose misery. They prefer to remember their pains and their disappointments. It is wiser to decide to remember happiness and achievement. That is the meaning of the Biblical command: "I put before you life and death; choose ye life."

III. *Choose Faith.* There is the Talmudic phrase to the effect that everything is in God's hands except our reverence for God. God lets us decide whether we shall have faith in Him or not. It must be understood that religion is primarily not a debate but a choice. We shall never be religious if we wait for the endless debate of the philosophers to come some day to a decision. We are religious when we simply decide that from now on God's law will be our law and we will seek His presence continually. That is what the prophet said to Israel on Mount Carmel: "If God be God, follow him."

There are times when one should be cautious and other times when one should be decisive. When dealing with material things, money or furniture, etc., which we can see before us, it may be well to use our full, slow judgment and "look before we leap." But when dealing with spiritual matters which are essentially mysterious, then we should realize that we cannot afford to wait. Over-caution will make us miss the boat of life. If

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you wish friendship, be brave enough to be friendly. If you seek happiness, decide to emphasize the happy ingredient in your life's mixed experience. If you wish faith, simply choose the religious life. "How long will ye halt between two opinions?"

S. B. F. .

The Sabbath Pulpit

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"WITNESSES TO GOD"

Saturday, March 26

"Vayikro," Isaiah 44:8

Traditional Judaism carefully enumerates all of God's commandments. There are precisely 613 of them. Yet one of the greatest commandments in Scripture is not counted among them. Perhaps that is because it is too general and too far-reaching. It is found in this week's prophetic reading from Isaiah and in many other of that prophet's utterances. It is a simple command: "Ye are my witnesses." But it gives a profound insight into the heart of religious obligation, particularly in these tragic times.

Israel's Witness (to World Peace). War shakes our faith in the divine plan for a world of peace and justice. We see brutal nations triumphing through military aggression. We see peaceful nations compelled to buy liberty at the price of the sword. How then

mutual respect their very comradeship bears witness that God abides within the home.

The Individual Witnesses (through confidence in God). All of us have sacred memories of parents or others who are the true source of our religious faith. These dear ones have put God into our hearts not by their words but by their mode of life. They proved by their patient courage and their smiling endurance of pain that though they walked through "the valley of the shadow," God was their strength and they "*feared* no evil." Their confidence in God gave them strength, and through their life God shone in radiance.

A modern Christian sect calls itself "Jehovah's Witnesses." This description was applied by the prophet to Israel. But the Bible belongs to all humanity. All are commanded to obey God's mandate: to conduct the business of living in such a manner that God's presence is through us revealed to all.

S. B. F.

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THE CUP OF ELIJAH

First Day of Passover

April 8, 1944

Although the synagogue service for Passover closely resembles the services for Shavuot and Succos, the *home* service for Passover is unique. No other festival in the Jewish religious year has a home service which more than remotely resembles the Seder. The Seder is unique in the method of presenting its ideas, in the combination of prayer and song which constitutes its ritual, and in its elaborate and rich ceremonial.

Every element of the Seder's dramatic ceremonial lends itself to spiritual interpretation. The Matzo is the 'bread of poverty'; the horse-radish and charoses symbolize life as a combination of bitter and sweet; the four cups of

wine are the bright symbols of hope and deliverance.

Perhaps the most picturesque element in the Seder ceremony is the opening of the door and the filling of the cup for the guest whom nobody sees, the prophet, Elijah. This prophet, whom Scripture describes as never having died but having been taken up to heaven in a fiery chariot, remains in Jewish folklore as a mysterious immortal, coming often to bring rescue in time of danger. He plays a significant role in every Seder Service.

I. *The Herald of Hope.* The great scene in the Biblical life of Elijah took place at Mt. Carmel. There he converted the idolatrous children of Israel back to the worship of the true God. It was natural, therefore, that he be pictured as playing a role in the hoped-for conversion of all mankind from superstition to truth, from brutality to mercy, from war to peace. He is the forerunner of the Messiah, the herald of hope.

This hope for a world of justice and peace staunchly maintained by Israel in spite of its own tragic experiences is all the more vivid in our consciousness in the beautiful springtime. At Passover, especially this year, we proclaim our faith in world liberation, and at the Seder hail Elijah, the herald of hope.

II. *The Eternal Godfather.* In the old Rhineland synagogues, there was always an elaborate chair called the "Chair of Elijah." Every infant inducted into the fellowship of Israel was supposed

to be held in the arms of the immortal prophet.

Elijah is the eternal godfather. His presence at the Seder reminds us of the part which children play in the service. The Seder symbolizes the unity of children and parents in divine worship. These days it helps us realize the duty of keeping the two generations united in understanding and in mutual reverence, to guard against the moral strains inevitable in wartime. "Behold I send you Elijah, the prophet, to unite the hearts of the parents with the children."

III. *The Invisible Guest.* The door is opened for Elijah, but no one sees him enter. He is the invisible guest. On Seder when all the family gathers, we miss particularly those who are far away. We think nowadays of our men overseas. Although we do not see them, they are part of the family gathering. We hope for the day when the door of our home will open, and our soldiers, now invisible, will return.

Every element in the Seder ritual has a more vivid meaning for us this year: the 'bread of poverty,' when we think of the tortured children of Israel under the Nazi yoke; the 'bitter-sweet' of our own life here; and above all, the mystic ritual of Elijah speaks to our heart. He heralds our hope for world deliverance. He calls upon us to strengthen the bond between the generations, and reminds us of our soldiers, our invisible guests. It is for them this year that we fill the cup of blessing and open the door of our homes in hope.

S. B. F.

The Sabbath Pulpit

THE BIBLE LOVE-SONG

Seventh Day of Passover

Friday, April 14, 1944

The Song of Songs is a strange book to be found in the Bible. Eighteen hundred years ago, when it was finally decided which books should be admitted into the collection of Sacred Scriptures, there was considerable debate as to whether this love-song should be admitted. The rabbis finally re-interpreted the Book and by its re-interpretation made it eligible to be part of Scripture. They said it meant not merely the joys of love between human beings, but also the joyous and blessed love which God has for His people.

The Song of Songs is thus made to harmonize with one of the leading themes of Scripture, the love between God and Israel. This theme is found in Hosea, in Isaiah, and in many other places in the Bible. Nowadays it does not seem very meaningful to us. Israel's sufferings hardly convince us that God loves us, yet this was one of the central ideas of Scripture and

of Judaism. On Passover when the Song of Songs is read in the synagogue and when we recall the verse "Because He loved you, He brought you out of Egypt," it would be well to re-think the classic Biblical theme of God's love for Israel.

I. *He Kept Us Alive.* An infant is delicate and frail. Its life could be snuffed out in an instant. The first manifestation of parental love is that the parent shields, nurtures the child and preserves its life. Sometimes in periods of pessimism we wonder whether it was worth while to have lived at all. But sound instinct reasserts itself, and we are grateful that our parents took the trouble and made the sacrifices just to keep us alive. God's love for Israel is a parental love and we pray constantly at every holiday: "Praised be Thou who hast kept us alive." Sometimes in moments of pessimism we wish that God had let us vanish with all the nations that have passed into oblivion. But sound instinct reawakens in us the proud, defiant sentence of the Psalmist: "I shall not die but live and declare the works of the Lord."

II. *He Has Taught Us To Serve Him.* Love is an emotion, and an emotion is invisible, yet it makes its presence known. Love is real when it expresses itself in the desire to serve, to do kindness. God has taught us the joy of loving service. All the manifold commandments were looked upon by our fathers as loving service to God, and not as a burden. We too

know that the greatest manifestation of our faith is through joyous and noble unselfish service: "To love the Lord and to serve Him."

III. *Festivals Of Joy.* One of the characteristics of love is that it creates anniversaries. People who never remembered a birthday begin after marriage to have all types of anniversaries of their happiness. The year becomes a belt studded with the jewels of joyous reminiscence. In all our prayers we say that "God in love and graciousness has given us festivals of joy." All the festivals are anniversaries of God's tenderness and manifestations of His eternal love. We celebrate them not because we are commanded to, but because they remind us of God's abiding love for Israel.

This interpretation explains why this book fits into Scripture and into the synagogue service. Yet, in spite of all explanations, it is still strange to us because we no longer feel the warm religious bond with God which our ancestors felt. Yet on Passover in the beauty of nature's reawakening, in the splendor of springtime, the old emotion revives, and we think again how glad we are as a community to be alive. We realize the energy of noble service living within us and commemorate with joy these festivals, the anniversaries of God's loving kindness. May all the world soon celebrate the Passover-springtime of liberation and the departure of the winter of human hatred.

S. B. F.

Every year at this season, the Hebrew Union College observes Founder's Day. Rabbis of the present and the future gather to review the life and achievements of Isaac Mayer Wise, and they find new faith and inspiration. We remain his disciples, for we still sit at his feet in the classroom of the spirit. The faith and the dreams that animated Dr. Wise should be the faith and the dreams, not only of today's Reform rabbis, but of every Reform Jew and Jewess.

I. *Faith in Reform Judaism.*
The first all-consuming faith of Isaac Mayer Wise was his conviction that Reform Judaism is essentially right and true. As an institution it may have made mistakes, but its truth lies in the rightness of the principle of *reform*. Religion is not static. It was not frozen five thousand years ago, and it cannot be frozen today, translated and interpreted into life here and now, in the America of the twentieth century.

We have been far too apologetic about Reform Judaism. It has accomplished far more than we generally give it credit for having done. It has saved to Judaism and to religion thousands of our people who were able to find in Reform a medium in which to express their spiritual aspirations in service to their fellow men, and a medium that emphasized righteous deed rather than empty ritual.

II. *Faith in the American Spirit.*
Isaac Mayer Wise sought to give Judaism a free, expanding spirit that would breathe in time with the expanding breath of America. Wise's faith in the land of his

adoption is a beautiful, touching thing to read. No matter how sophisticated one may be or how often he has read tributes to the American spirit, he cannot read Isaac Mayer Wise's repeated professions of faith in this country without getting a sentimental lump in his throat that stays there long after he has finished the reading.

Wise's faith in America is all the more striking in view of the fact that he encountered a tremendous amount of prejudice and bigotry even in this country. He had to face it and fight it almost to the day of his death. But he never weakened in his conviction that the heart of America is sound and that its future belongs to freedom and good will, and not to intolerance and hatred.

III. *Faith in Humanity.* Shortly before his death, Dr. Wise was asked by one of his students to give his opinion as to the nature of religion in the twentieth century. The teacher's answer has

become a classic: "It will be the religion of the prophets of Israel, sincerity and faithfulness will be its spirit, justice and righteousness will be its expression." That sentence may sound rather incongruous today, but if Dr. Wise were alive at this hour he would still hold that conviction. He would remind us that there remain almost fifty-seven years in the twentieth century, enough time to achieve that dream if we make up our minds to do it.

IV. *Faith in Human Immortality.* If the faith of Isaac Mayer Wise should strengthen our own faith in Reform Judaism, in American democracy, and in human advancement, his life should bolster our belief in the immortality of the human spirit, in the deathless influence of a noble example. Isaac Mayer Wise has not died, just as our dear ones have not died, as long as their hopes and their spirit live on in our deeds and in our hearts.

C. B. L.

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OURSELVES AS CREATORS

Genesis I

October 14, 1944

Although we are all children of Israel, we do not all have the same idea of God. Each of us is influenced by that fragment of God's infinite reality which appeals to our temperament and answers our need. In the story of creation different readers will see God in different lights. He will appear to some as the master of creation whose laws govern our life; to others he appears as the loving Father "whose tender mercies are over all His works." There is also a third inspiring concept of God revealed in the Bible's opening chapter: — God the ideal, whose greatness we endeavor to emulate. This is a classic Jewish thought:—As God is merciful, be thou merciful; as God is just, be thou just. To this we may add from the story of creation:—As God is the creator, so be thou creative. God is the architect of the world. Be thou the skilled architect of thy life.

Life Formless. The world before creation is described in the Hebrew word "Tohu," which means "chaotic" or "formless." God's first creative step was to abolish "Tohu" and achieve order. He separated heaven from earth and sea from land. Life needs this first creative ordering. The aver-

age life is formless, purposeless, and aimless. It is like a rudderless ship which cannot follow a course but is shifted to and fro by every wave of impulse. Early and late in life we must work against our natural chaotic aimlessness and achieve and re-achieve a planned and purposeful existence.

Life Empty. After God planned order as the first step in creation, the world was described as "Bohu," which means "void" or "empty." Thereupon God filled the empty world with flowers and trees and birds and mammals. Millions of lives are empty. There is nothing in them — no serious thoughts, no joy in art, no social usefulness — just a living voidness. He who would emulate God the creator, let him fill his life with thought and action, with joy for himself and for others. Let him conquer his inner emptiness and seek the complete, the full life.

Life Dark. The third description of the uncreated world was "Chosheck," darkness. The world was dark and therefore the Creator's command was "Let there be light." How dark are the lives of millions! The darkness of misery is tragic enough, but still worse is the darkness of self-chosen ignorance. Thousands of philosophers have studied, tens of thousands of books have been written. We are the heirs of all world culture, yet millions never get their minds above the "comic strips" in the newspapers. Education is the world's most creative task. There is so much for every man to learn every day of his life. "Let there be light."

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universe is our ideal and guide.
When this year, now beginning,
comes to its end, may we be able
to say that we have sought to
build up our life as God builds the
universe; that according to our
strength we have walked in the
"footsteps of the Creator."

S.B.F.

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Succos Service—October 2, 1944

PROGRAM NOTES FOR SUCCOS

Religion is a philosophy. It studies the eternal and the infinite. Religion is also a program. It develops and commands a code of conduct. Besides being philosophy and ethical program, religion is also art. It appeals to the sense of the beautiful and speaks through pageant and music. The Succos festival expresses its teachings by means of the Succah which is an art object—simple and beautiful. Like all art objects, it has a direct appeal to the emotions, but its message to the mind is subtle and indirect. Like most works of art, the Succah needs interpretation. If we consider the interpretations given by the great Jewish teachers, we will find that their opinions can serve us as "program notes" explaining the art-message of the festival.

1. *Simplicity.* Samuel ben Meir lived in France in the twelfth century. His home was in the Champagne country, the famous wine district of France. He saw the rich and beautiful harvests fill the barns, the cellars and caves. His comments on the Succah are characteristic of his experience. He suggests that the Succah commands us to leave the wealth of harvest in house and barn in order to live for a while in a simple, out-door hut. The Succah means,

therefore, an escape from the ostentation of material possessions back to nature, to modesty and simplicity.

2. *Happiness.* Maimonides was a physician and a communal leader in Cairo. His busy practice, his literary work and his communal responsibility burdened him with endless work. It is characteristic of him that he interpreted the Succah primarily as relaxation and happiness, a fulfillment of the commandment: "Thou shalt rejoice on the festival." Happiness is not only a blessing; it is a religious duty—the mandate of the Succah.

3. *Faith.* Jacob Moellin (Maharil) lived in Mainz in the fifteenth century. He and the community had known persecution and exile. His comments on the Succah bespeak his experience. He said that other people wait with their picnics and outings till Springtime when the weather begins to get better. But Israel is commanded to go into the frail Succah in the autumn when winter is on the way and storms are likely. The Succah says to us that our homes and our material possessions are no real protection; our sole security is our faith in God. Storms will come. They always come. God's goodness is our only shield.

These various comments, like all good art-interpretation, waken in us an echo of recognition. We may not have used the words of these ancient scholars, but what they said seems to us to be what we have always thought when year after year we see the beauty of the Succah. May this festival, an expression of Judaism as an art, bring us always the mood of simple happiness and trust in God.

S.B.F.

members of the Junior Congregation who are in the Armed Forces. In the near future they also plan to publish a news letter which they will send to these members.

Anybody who has information that they would like to have published in this news letter, please communicate with one of the co-chairmen of this committee, Mrs. Harry Orringer, 5731 Beacon Street, HAZel 3074, or Mrs. Milton Alexander, 3218 Shady Avenue, HAZel 6109.

PRAYER BOOK AND HYMNAL FUND CONTRIBUTIONS

We are grateful for the following contributions to the Prayer Book and Hymnal Fund of the Temple which have been received during the summer:

IN HONOR OF

The Confirmation of Betty Jean Tobias; Mrs. Samuel Levitt; Miss Nora Levy's 50th anniversary at the Temple; Mrs. Esther R. Buka, Mr. and Mrs. A. Rothschild; Mrs. H. G. Dessenberg's 80th birthday; Mr. and Mrs. A. Rothschild; birthday of Mrs. Enoch Rauh; Mrs. L. Sisenwain and family; birthday of Mr. Joseph S. Rosenbaum; Mrs. Joseph Berkman, Mr. and Mrs. Robert J. Cohen; 35th anniversary of Mr. and Mrs. Edgar J. Kaufmann; Mr. and Mrs. E. B. Strassburger; 15th anniversary of Mr. and Mrs. Mortimer Gryzmish; Mr. and Mrs. E. B. Strassburger; wedding anniversary of Mr. and Mrs. Leo L. Half; Mr. and Mrs. Joseph Diamond; birthday of their son, Wudi Dreifuss; Mr. and Mrs. Benno Dreifuss; birthday of A/S Robert H. Friedman; Mrs. A. C. Kramer; birthday of Mrs. Samuel Weinhaus; A Friend; Mrs. Louis Affelder, Mrs. Sol Bachman, Dr. and Mrs. J. H. Barach, Mr. and Mrs. C. G. Bandman, Mr. and Mrs. Carl M. Bachrach, Mr. and Mrs. Julius Baer, Mrs. Morris Baer, Mr. and Mrs. Morris Balter, Mrs. Max Blum, Mr. and Mrs. A. Blumenthal, Dr. and Mrs. V. B. Callomon, Mrs. Aaron Cohen, Mrs. Josiah Cohen, Mr. and Mrs. A. Deutelbaum, Mrs. Barney Dreyfuss, Mr. and Mrs. Maurice Falk, Rabbi and Mrs. Floyd S. Fierman, Mrs. Abe Frank, Mrs. L. W. Frank, Dr. and Mrs. S. B. Freehof, Mrs. Joseph M. Friedman, Mrs. Samuel B. Goldsmid, Mr. and Mrs. A. M. Hanauer, Mr. and Mrs. Jack Hart, Mrs. Henry Herzog, Mr. and Mrs. Edgar L. Hirsh, Mrs. Herman Isay, Mr. and Mrs.

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TOO MUCH KNOWLEDGE

**The Sabbath During Succos,
5608—Ecclesiastes 1:19**

October 7, 1944

"A little learning is a dangerous thing." So said the English poet, Pope, and so we all believe. Yet the Scriptural reading for this Sabbath indicates that there are certainly some exceptions to this general rule. The book of Ecclesiastes (Koheleth), which is the reading designated for this Sabbath, concludes with the surprising words: "He that increaseth knowledge increaseth sorrow." This book is said to have been written by King Solomon in his weary old age and he was, therefore, disillusioned in mood and somewhat cynical. Therefore, while it may not give us a good philosophy for living, it does provide a sobering corrective to too much enthusiasm. The statement quoted from Ecclesiastes may serve us as a warning that, while learning and knowledge are good, there are times when the opposite may be true and "too much knowledge is a dangerous thing."

In Friendship. When young people become close friends, they like to merge their minds. They will wear the same clothes and use the same slang. They consider it treachery to keep any secret from each other. As we get mature we acquire a sense of separate personality. We seek privacy. There are

regions in our mind and heart which no one may invade. If adults are wise they will not insist upon too much knowledge about even the thought and feeling of a friend. The art of friendship includes the wisdom of leaving each alone. That is what the book of Proverbs meant by the words "Keep scarce your footsteps in the house of your friend" (Proverbs 25:17).

In Action. Many proverbs praise the value of good counsel, the importance of getting sound advice. Yet even the best of advice can be harmful. There is such a thing as too much advice. There are people who cannot take even the simplest action without debating it pro and con for hours. If it is a serious decision which must be made, they will ask the opinion of everyone they meet. The fact is that there is risk in every step we take, and life consists of taking these risks. You cannot know every outcome of your decision. A good rule is to get some advice, but then to make up your mind and go ahead. Too much advice paralyzes action.

In Faith. Some people argue so much about religion that they have no time to be religious. They seek more and more knowledge about the infinite. This is in general good, but it can become harmful. The great principles of religion are at least half-covered with mystery. "Canst thou by searching find out God?" A safe rule in religion is to theorize only a little but to work a great deal. Obey God's moral law and leave the mysteries to the professional philosophers.

Judaism is a religion of learning and, therefore, it cannot accept, as a general law of life, Solomon's disillusioned statement that "he who increaseth knowledge increaseth sorrow." Yet there are

times when his statement is true, and we are glad to learn something even from this weary old pessimist. His words have special meaning at this time of year when the harvest is over and the winter approaches. We know that the coming months may bring sorrow and pain, but we are glad that we do not know it precisely in advance.

We realize as "the melancholy days" come that sometimes we may thank God for the knowledge that he has *not* given us. Whatever will come we shall endure with God's help. Let the future retain its mystery. "Too much knowledge is a vexation to the heart."

S.B.F.

The Jewish World

A member of the Temple has been kind enough to present us with an article which appeared in the Pittsburgh Leader October 21, 1900. It describes the dedication of the second Eighth Street Temple. We are republishing it in full, in the exact text of the article, confident that it will be of great interest to the readers of the Bulletin.

A JEWISH TEMPLE

To Be Erected by the Rodef Sholem Congregation
WILL BE A FINE STRUCTURE

Estimated Cost Will in All Probability

Exceed \$100,000

A RECORD OF PROSPERITY

Another magnificent house of worship is to be added to Pittsburgh's already long list of stately edifices. The proposed new church is to be erected by the Jewish Reformed congregation of Rodef Sholem, which has been worshipping for the past forty years in the old temple in Eighth street.

It is to be erected on the site of the present edifice on Eighth street, and in point of elegance will compare favorably with the more modern and pretentious church buildings of the city. While the estimated cost of the new building cannot be definitely ascertained as yet, owing to the incomplete data regarding the embellishments, it is estimated the total cost will exceed \$100,000.

It is to be built of Philadelphia red pressed brick with stone trimmings and will be ornate and modern in every particular. The contract has not been awarded yet and will not be until some time this week, when Architect Charles Bickel, who is at work on the plans, submits his designs to the building committee.

Yesterday the last public religious service was held in the old temple and with today's Sunday school, which will be held at 9:30 this morning, all further use of the old building as a house of worship will be abandoned. The work of tearing down the old church will be started on Monday week to make ready for the new building, which will be commenced as soon as the ground is cleared. The new church will occupy almost the entire ground space of the present property, which comprises a lot 80 feet by 120 feet deep. The church proper will be 90 feet in depth with a 20 foot annex in the rear, which

our Teacher" (Moshe Rabbenu); never just "David," but "David the King" (Dovid Hamelech); never "Elijah," but "Elijah the Prophet" (Eliahu Hanovi). Thus the hero of this week's Scriptural reading is never referred to just as "Abraham," but as "Abraham our Father." He is the great patriarch, the eternal head of our family. The Prophet Isaiah bids us "look back to Abraham, your father." He is the object of our family pride. We can be sure that just as Scripture brought a new ideal into the world with regard to war and peace, and with regard to ethical obligation, so also is it original and noble in its concept of the sense of aristocracy, the feeling of family pride.

I. Pioneering—Not Property. The aristocrats of Europe were always known by their possessions. They were the men of property, the landed gentry. Abraham had possessions, but he is chiefly described as the wanderer, the immigrant, the pioneer. When we boast of our parents or grandparents for the property they possessed and gave us, we are making a pagan boast. The only ground for pride we really have is pride in immigrant ancestors who came here with nothing, who by their energy and courage achieved whatever they achieved. True pride of ancestry is the pride in our ancestors' stamina when they came as strangers to a strange land. Thus are we proud of Abraham our father.

II. Peace-Loving—Not Belligerent. The English nobility were the invaders who came with the Norman, William the Conqueror. The German aristocracy were the war-loving Junkers. Abraham, however, is described as the man who, when a quarrel arose, said: "Let there not be disputes be-

tween us for we are brothers." When he had to fight he fought; but his life-mood was not belligerence, but brotherliness. When we children of Israel learn to conquer quarrelsomeness and to be peaceable comrades with each other, we are influenced by the aristocratic serenity of Abraham our father.

III. Humane—Not Exclusive. The homes of the European aristocrats were shut off and secluded. They lived with their own group and ignored everyone else. The mark of aristocracy is exclusiveness. But Abraham's tent was hospitably open. He felt humane impulses even to the wicked men of Sodom and Gomorrah. Abraham's aristocracy was the aristocracy of the generous heart. When we children of Abraham stretch out our hand to the needy and help the unfortunate everywhere, then we are truly influenced by the proud tradition of our great patriarch.

We American Jews are proud of the great influence which the Hebrew Scriptures have exerted upon this, our beloved republic. We know well that the influence of Abraham holds a standard for our country as well as for ourselves. When America thinks most of its pioneers and immigrants who built it, when it is finished with wars that have been imposed upon it, and turns to the grand task of building world peace, when it shed its plenitude of blessings upon the hungry and homeless everywhere, then our great country, built by Biblical influence, fulfills the prophetic behest: "Look back to the rock from which you were hewn, look to Abraham your father." This is true aristocracy, true family pride, both for men and nations.

S. B. F.

The Sabbath Pulpit

In this column the Temple Bulletin presents a series of Sabbath sermon outlines. This sequence of summaries based upon the interpretation of the weekly Scriptural portion, will provide our readers with a series of Biblical lessons throughout the season.

WHAT HAPPENED TO LOT?

Genesis XVIII ff.

November 4, 1944

What we conscientiously omit to say and do is just as important as what we say and do. Silence and inactivity are just as much an index of our thoughts as our speech and actions. In the field of historical research the same situation is true. Modern historians, in attempting to piece together historical events, have already learned the significant role that silence has played in history. They have learned that startling conclusions can be drawn from what ancient historians have failed to record about their contemporaries. Our Prayer Book, which in a sense is an historical document, has also gained prominence because of its omissions. It too is silent on many events. A case such as this is to be found in one of the prayers we constantly read. The prayer begins as follows: "Praised be Thou, O Lord, God of our fathers, God of Abraham, Isaac, and Jacob, great, mighty and exalted." At this point we are prompted to ask, "Why does our Prayer Book refer only to Abraham and his family? Why does it omit any reference to Abraham's nephew Lot?" The answer to these puzzling questions is found in three events in Lot's life.

I. *Lot Was Selfish.* The first event that is relevant to our problem occurs when the strangers who visited Abraham also went to call upon Lot. The Bible tells us that when Lot saw these strangers he requested them to spend the night in his home. At first they declined, but after much urging they decided to sojourn with him. Before these men could lie down to rest, we are told that the men of the city surrounded Lot's house and requested him to bring out to them the strangers who were his guests. And then we are told that Lot came forward to save his guests. But how did he offer to save them? By offering to these savages his innocent children. He attempted to achieve a virtue, but at how dear a price; at how disproportionate a price! A virtue that finds expression in such a fashion is not the result of good intention, but of selfishness. Lot attempted to achieve a virtue through an evil deed. He performed a wrong to achieve a good.

II. *Lot Was Indecisive.* The second event in Lot's life that illustrates why he is the forgotten man occurred when Lot failed to heed the warning of God's messengers. He received them in his home and he certainly knew that their warning was divinely inspired. Yet, when they urged him to flee, Scripture reads "and he hesitated." Indecision was Lot's weakness. Lot was swayed by the indifference of his family. His sons-in-law thought that he was jesting. Consequently Lot began to question his own decision. Abraham on the other hand had no problem. He realized that a disaster was going to befall his community. He therefore left his

treasured possessions and fled for his life. Adolescent problems in the home are of this same type. They are frequently the result of parents coming to a late decision to employ discipline. Very often parents suddenly realize that they have been too lax with their children. They attempt to apply restraint. But what happens? The volcano erupts and everything that they have attempted to construct is torn down. Adolescence, instead of being a period in life when children should consult with their parents, becomes a time when our children rarely seek the advice of their parents. It is because Abraham could come to a calm, early decision that he is our ideal and not Lot. Lot is the great unknown because he hesitated. He waited.

AMERICAN JEWISH
ARCHIVES

III. *He Worshipped the Past.* The Bible tells us that after Lot hesitated and refused to leave Sodom God's angels brought him forth and let him outside of the city. We are then told that as Lot and his wife were leaving the outskirts of the city his wife looked backward and she became a pillar of salt. The incident about Lot's wife was written with a didactic purpose. The Bible tells us that Lot's wife moved forward but that her head looked backward. So it is with many of us today. We walk forward, but we still look backward. We wear modern clothing; we use the latest medical discoveries to cure our ills, but we live in the past. Our thinking process is still motivated by what we did last year or the year before. We are afraid of change. Abraham's genius was in his ability to look forward. He left Ur of Chaldea. He went to Sodom and Gomorah and from

there he went to Canaan. Abraham is remembered because he had foresight. He looked to the future. Lot is the great nobody because he feared to move forward.

What we consciously omit to say and do then may mean approval or disapproval. In the case of our Prayer Book it means disapproval. Our Prayer Book

contains no reference to Lot and his family because our teachers of old could not picture Lot as their ideal. Lot is forgotten because he was selfish, he was indecisive and he worshipped the past. Abraham is remembered because he was generous, he was decisive and he possessed foresight.

F. S. F.

The Sabbath Pulpit

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BRINGING LIFE INTO FOCUS

Saturday, November 18, 1944

When an art critic looks at a painting he uses what is known as a diminishing glass. He uses a diminishing glass because it

brings the picture into smaller compass and obviates looking at it piece-meal. It enables him to see the complete painting without backing away from it. In the case of life, the best diminishing glass is the Bible. The Bible reduces the broad valleys of human experience into a snap-shot photograph. It gives us a panoramic view of life. Through the Bible our life and the lives of other people are brought into focus. Nothing is exaggerated. Nothing is diminished.

Standing on the mountain top of religion this morning the separation between the clouds reveals that the story of Jacob and Esau is today's diminishing glass. By reading their complete history we can learn to judge their lives, as we should the lives of other men, in their proper proportion, in their true relationship to one another. There are three events in the lives of Jacob and Esau that can serve as a modern diminishing glass. The first event centers around their birth.

I. *There Is No Set Pattern in Life.* The Bible tells us that Jacob and Esau were twins, not identical twins, but fraternal twins. We are told very simply, yet graphically, that although Jacob and Esau were born within the same hour they were not alike. They were different. Not only were they unlike in their physical appearance but they were different in occupation and temperament. If we stop and analyze the painstaking description of Jacob and Esau we realize that these two boys are typical of all children. Our Holy Scripture is trying to inform us that no two children are alike, that not even the children of the same parents are identical. In fact, even twins

are different. This is an obvious fact. Yet to tell us that children are unlike is not Scripture's only purpose in recording this story. It has another and more profound purpose. The Bible is a human document and as such it is a record of human events. The story of Jacob and Esau is a means of informing us that the Bible does not speak only of super-human men. The lives of Jacob and Esau substantiate the fact that every man is unique, that every man is different. It explains to us, and very ably, that each man is the captain of his own soul. Life has no set pattern.

II. *There Is No Perfection in Life.* As children when we read the story of Jacob's and Esau's struggle for their father's blessing, we were fascinated. Yet when we read it as adults we realize that this episode in their lives is filled with theological difficulties. Why is one brother honored and the other cursed unto eternity? Did not Jacob exploit his brother? Did he not act deceitfully and dishonorably when he disguised himself as Esau and lied to his blind father? Why is Jacob honored and Esau despised? We can answer these questions only as simple human beings. Jacob was a great man in spite of the misdemeanors of his youth. The life of Jacob is a testimonial to the simple fact that there is no perfection in human life. We all have our faults. None of us is at our best at all times and under all conditions. When we are tired we are irritable. When we are disappointed we are unhappy. Hate, jealousy, and connivance are human traits. We can never overcome them completely. We can only hope to make them the unusual in our life

rather than the usual, to make them the extraordinary rather than the ordinary, to make our normal mood a mood of love, of goodness, and of generosity. Great men are not perfect men. A Roosevelt, a Churchill, a Jacob, and a Moses possess human weaknesses. In judging character then, in seeking a philosophy of life, we must never look for perfection. We shall never find it. We should, however, try to make our normal mood in life one of decency, honesty, and generosity.

III. *There Is No Permanent Protection in Life.* Up until the time Jacob fled from his home his life was not his own. We are told that he was his mother's favorite. In fact, it was Rebekah who counseled Jacob to deceive his father Isaac. She instructed him to dress himself in Esau's clothing and to put the skin of goats upon his arms. Jacob's life was dominated by his mother. Rebekah engineered his whole future until circumstances forced him to flee from her guidance. Rebekah made the error that many parents make today. Many parents believe that after their children reach maturity they cannot live without their guidance. One of the most difficult lessons parents must learn is that after

they have prepared their children for life they must leave them to shift for themselves. Their children must take the wheel of the ship of life. They must learn to guide themselves in the storm-tossed seas of the outer world. We too must learn what life taught Rebekah. We must adjust ourselves to the thought that although we shelter our children, that although we protect our children, that although we drain ourselves dry to educate them, they are destined to fly away one day only to return for occasional visits. Such is life and the Bible is realistic in pointing out this phenomenon to us. In the case of Jacob, once he fled from home he never returned.

A diminishing glass is a labor saver. If used properly, it helps us avoid much labor and pain. Our diminishing glass is the Bible. By using it we can substantiate what many of us have learned through experience. Experience and our Holy Scriptures combine to teach us that there is no set pattern in life, every man is unique; that there is no perfection in life, we all have our faults; that there is no permanent protection in life, we must learn to teach self-reliance.

F. S. F.

The Jewish World

THIRTY THOUSAND JEWS REMAIN IN LIBERATED POLAND; 250,000 POLISH JEWS IN RUSSIA

Lublin (JTA)—The first official figures on the total number of Polish Jews surviving in liberated Poland and in various parts of Russia were recently published. They were issued by the Central Jewish Relief Committee in an appeal for urgent relief. The appeal was addressed to Jews of America, England, and Palestine.

The Central Jewish Relief Committee stated that in the whole of liberated Poland there are today not more than 30,000 Jews, including 10,000

his subject "The Crack in the Liberty Bell."

Mrs. Edith Canter Lazear will sing a group of songs suitable to the festive occasion. Following the formal program an informal reception in honor of the rabbis will be held.

The Sabbath Pulpit

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WHERE GOD IS FOUND

Genesis 28:16

Saturday, November 25, 1944

Perhaps the most famous dream in the world is Jacob's dream described in this week's Scriptural portion. Plays and novels have been based upon it and every verse of it minutely studied. One of its strangest sentences is the one which Jacob uttered as he awoke: "God was in this place and I knew it not." This grandson of Abraham, who first worshipped the Universal God, knew well that God is everywhere, but it was in this one place that he became vividly aware of Him. We all know intellectually that God is everywhere, but we are not aware of His presence except in certain places and under certain circumstances. Where and when do we, as did Jacob, discover for ourselves the presence of God?

I. *His Goodness—in Our Parents.* Our parents are always our parents, and we are always their children, even after their earthly life has ended. Yet though this relationship is permanent, it changes its moods from time to

time. In our childhood we cling to our parents; in our teens we rebel against their discipline; in their old age we shield them. Somewhere in this process we grow to realize what they have meant to us. Their love for us, their unselfish tenderness becomes proof positive that there truly is pure goodness in the world. We begin to learn of God's love through our appreciation of parental love. "God is in their lives, though we knew it not."

II. *His Holiness—in the Temple.* On one Sabbath a month we bring the school children into the Temple. Our object is to train them in worship and to instill in their heart the spirit of reverence which is so sadly lacking in modern life. The average modern has many virtues but he generally lacks reverence. He is suspicious and cynical and disillusioned. Yet after years of habitual worship in God's Temple, it gradually dawns upon him that this is one place in the world where no evil is spoken, where men are judged by their virtues, where only noble ideas are voiced. This becomes to him an exalted and holy place. "God's holiness is in this house, though I knew it not."

III. *His Word—in Scripture.* Mohammed described Jews and Christians as "People of the Book." This is because the pious Christian and the pious Jew always read Scripture regularly and habitually. From this regular reading they relived the lives of the inspired Biblical personalities and felt as they did, that they heard the word of God. Some day we shall succeed in making our people once more the People of the Book. Sacred Scripture will again become the daily companion of our lives. Then shall we be able to say: "God's word is in this

book, though I knew it not before."

Jacob was of noble ancestry. He was taught by family tradition the nature of the true God. But even he could not receive religion by inheritance alone. He had to discover God's presence himself.

Bulletin •

We, too, journey through our life seeking the presence of God. May the time come when we, like our great ancestor, awaken to the sense of God's nearness and say: "God is in my life. I knew it not before, but I know it now."

S. B. F.

which happened during the dedication of the Chanuko Temple. Only holy oil could be used in the gold seven-branched Menorah in the Temple. When the priests entered they found only one small bottle of this oil—enough to last for only a single day. However, they used it, and by a miracle the oil in that little bottle lasted for the entire eight days, until new oil could be prepared. This event may be one of the reasons that we light eight little candles on Chanuko today.

The Sabbath Pulpit

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BIG ENOUGH TO BE BLESSED:

'Too small for all the Kindness'

Gen. 32:11:

December 2, 1944

Our Sabbath and daily services begin with the prayer: "Not in reliance upon our own merits do we lay our supplications before Thee." The thought of this prayer is ancient. It goes back to a prayer uttered by Jacob, recorded in this week's Scripture. Jacob, returning home after more than twenty years' absence, is confronted with the danger of attack by his vengeful brother, Esau. He, therefore, prays to God for deliverance and begins his prayer with the words: "I am unworthy of all Thy kindness." One would imagine that Jacob, our father, and we too in our daily prayers, would begin with the opposite thought, namely, that we are most worthy of God's kind-

ness and therefore ask for His protection. The meaning of this strange declaration of unworthiness and its value to us in time of trouble are revealed in a closer analysis of the exact words which Jacob used. He said: "I am too small, not big enough, for all Thy kindness."

I. *Not Big Enough for Friendship.* Jacob speaks of God's kindness. This lovingkindness of God surrounds us on every hand. It exists in the hearts of all our friends. The whole world is full of human tenderness, expressing God's lovingkindness, and yet in spite of all this available comradeship many people remain friendless and in time of crisis find themselves isolated. The reason is that their hearts are too small to benefit from this abundant blessing. They are too suspicious of others. They close the door of their consciousness to other human beings. If they could only be more open-hearted they would be big enough to find an abundance of friendship all through their lives.

II. *Not Big Enough for Culture.* After speaking of God's lovingkindness, Jacob speaks of God's truth. Truth and learning abound in the world. The human mind gains immense knowledge and makes brilliant inventions. Yet these inventions, airplanes, tanks, and rockets have led to human misery only because man's moral nature has grown too small to use properly God's truth. So it is with many a learned man,—he never attains true culture because all his knowledge makes him more bigoted and opinionated. As we pray to be open-hearted, so we should pray to be open-minded, to be morally big enough for God's truth.

III. *Not Big Enough for Wealth.* Jacob then enumerates the flocks and the herds he has acquired and says that he is too small for these material kindnesses too. This is a phenomenon which we frequently observe. People suddenly earn wealth and the wealth causes them harm. It expresses itself in wild self-indulgence and life-shortening pleasure seeking. Such people are too small to be so big. Wealth is one of God's blessings if we are big enough to use it for culture, for the support of great human institutions, and for the reduction of human misery. Wealth is a great revelation of man's true stature. Every man who is given the privilege of attaining business success should pray to be open-handed so as to grow big enough for God's material blessings.

Jacob's prayer was uttered humbly, in time of crises, in the

face of danger. We are constantly confronting sudden crises in our lives. At such times we have been frequently advised to remember our blessings and thus not be discontented with sorrows. Perhaps the advice of Jacob's example goes deeper. Instead of just counting our blessings it would be more significant to measure *ourselves* against the blessings which we have already received. We shall find then that we should have been much stronger through friendship, knowledge, and material blessings had we been big enough to measure up to the opportunities of God's abundant benedictions. It should be the aim of our life to rise to the level of the gifts we receive. We need always say to ourselves: If I can be big enough to be worthy of my happiness, I shall be strong enough to endure my sorrows.

S. B. F.

The Jewish World

RUSSIA NO LONGER WILL CONSIDER ANTI-SEMITISM AN INTERNAL AFFAIR OF EACH COUNTRY

WASHINGTON, (JTA)—The Soviet Embassy recently published an article written by Vladimir Komarov, president of the Academy of Sciences of the USSR, condemning anti-Semitism. The article warned that Soviet Russia will no longer consider anti-Semitism as a purely internal affair of the country where it is practiced.

Citing the text of a reply given by Joseph Stalin in 1931 to the Jewish Telegraph Agency with regard to his views on anti-Semitism, Prof. Komarov points out that Stalin, in his statement, declared: "Anti-Semitism, as an extreme form of racial chauvinism, is the most dangerous survival of cannibalism. In the USSR anti-Semitism is prosecuted most severely as a phenomenon profoundly inimical to the Soviet system. According to the laws of the USSR, active anti-Semites are punished by death."

Prof. Komarov then goes on to point to the German mass-extinction of Jews in the Maidanek and other camps and emphasizes that the basis for these mass-executions was actually laid down through "stupid anti-Semitic jokes in the beer halls of Munich."

"This," Prof. Komarov says, "is why our attitude toward racial hatred today is different from our attitude in the days of our youth. In those days we merely felt like turning our backs on an infamous and vile spectacle."

The Sabbath Pulpit

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FIGHTING OUR FEARS

Genesis XLI. 16

Saturday, December 16, 1944

Any modern psychiatrist could understand and interpret Pharaoh's dream. Pharaoh was responsible for the welfare of Egypt. The chief problem of Egypt was the problem of harvest or famine and that depended upon the flooding of the River Nile. His dream of the cattle and the wheat was a typical "anxiety-dream." When Joseph came before him, he recognized by Pharaoh's demeanor, even before he was told the dream, that Pharaoh was in the throes of anxiety and fear. Therefore, he made the famous statement: "God will give Pharaoh the answer of peace," i.e., God will teach Pharaoh how to fight back his fears and find peace at heart. This would be a valuable text for a chaplain since fear is normal among all soldiers and each soldier must find how to achieve calm and serenity. It is a magnificent text for civilian congregations since particularly in these days, we all, like Pharaoh, live under grave anxiety and wish that God would give us "the answer of peace" and confidence.

I. *Face Your Fears.* Pharaoh resisted the normal tendency to forget the terrifying dream. He insisted upon recalling and repeating it until he found its interpretation. Chaplains and morale officers try to get the sol-

diers into a specific definition of their fears. It is better for them to be able to state precisely what they may fear, (pain, capture or death) than to be hag-ridden by vague, undefined apprehensions which, because they are vague, may grow to terrifying proportions. So it is with all of us. It would be wise to observe closely our feelings of anxiety and to keep them from being like a vague cloud which can cover the entire horizon. It is better to "interpret the dream" and face directly what we fear. Bring your fears out of the vague shadow into the clear light where they can be seen!

II. *Gather Your Strength.*

Joseph made no attempt to give Pharaoh an easy assurance. He did not tell him that the dream and its dangers were mere imagination. The famine about which Pharaoh had so much anxiety was a real possibility. Joseph's advice was practical: Prepare in the years of plenty, so that you will have strength to endure the years of famine. Soldiers are never deceived by false assurances that there will be no danger. Instead they are trained to achieve skill and strength so as to be ready for danger if it comes. So with us it would be well to gather our strength in times of happiness. Do we fear poverty? Let us learn discipline now. Do we fear loneliness? Let us begin accumulating friendships.

III. *Work Without Cessation.*

Scripture does not tell us specifically, but we may be certain that during all the years of plenty Joseph kept Pharaoh in constant touch with all the preparations which were being made. He kept him busy and thus overcame his anxieties. Soldiers find that the best cure for fear is activity. The period of dull waiting invites the

clouds of anxieties. So with us. We must be grateful that we have work to do. All the extra tasks which come to us in wartime keep us healthy-minded. It is still a great truth that the cure for worry is work.

It is significant that Pharaoh's anxiety is described in the form of a dream, a nightmare. In the darkness of night, when all familiar scenes are shut out from our eyes, it is then that all fears grow to hideous proportions. We are living

in darkness these days. The future is a black mystery. Our anxieties become nightmares. Scripture does not give us easy assurances that there is no ground for fear; it gives us instead a clear guide as to how to handle our fears. We must face them frankly. We must build up our strength while we can and continue to work at every useful task. Thus we shall outlive the dark night and see the daylight of a better time.

S. B. F.

The Jewish World

SENATE COMMITTEE TABLES PALESTINE RESOLUTION AT STATE DEPARTMENT'S REQUEST

WASHINGTON (JTA)—The Wagner-Taft resolution on Palestine which asks for unrestricted immigration of Jews to Palestine and for the ultimate establishment of a Jewish Commonwealth was recently tabled by the Senate Foreign Relations Committee.

No action will be taken on the resolution during the present session of Congress, Senator Tom Connally, Chairman of the Foreign Relations Committee, announced. He added that the State Department would issue a statement on the subject. He also revealed that his committee had acted pursuant to the State Department's feeling that action on the resolution now would be undesirable owing to the current international situation.

State Department Issues Statement Defining Its Attitude

A statement issued by the State Department emphasized that the department considered the passage of the Palestine Resolution at the present time "unwise." The statement reads:

"Resolutions pertaining to Palestine have recently been before the appropriate committees of the Congress, and the Senate Committee on Foreign Relations has inquired as to the attitude of the Department of State towards these resolutions.

"The Department has the utmost sympathy for the persecuted Jewish people of Europe and has been assisting them through active support of the work of the War Refugee Board and in every other possible way. The Department considers, however, that the passage of the resolution at the present time would be unwise from the standpoint of the general international situation, and has so informed the Senate Committee on Foreign Relations."

READ YOUR BIBLE

The Scriptural portion for this week ending Saturday, December 30, is
from the Pentateuch, Genesis XLVII—XLIX
from the Prophets, Job V

E. B. Strassburger, Mrs. Emma Russack;
Ella Silverman Bell; Mr. and Mrs. Lawrence
Biggard; David A. Wolf; Junior Congrega-
tion; Sophie R. Jacobs; Mr. and Mrs. Louis
R. Jacobs; Meyer L. Jacobs; Mr. and Mrs.
Louis R. Jacobs; her mother, Ida Sarah
Amdur; Mrs. Jesse I. Seidman.

The Sabbath Pulpit

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JOSEPH'S WEAKNESSES

Genesis XLIV-XLVII

Saturday, December 23, 1944

The Bible faces life directly. It veers neither to the right nor to the left. It never pictures its heroes as absolutely good or positively evil. They are never painted all white or all black. We are always given the details of a man's complete character. This is particularly true in the case of Joseph. Joseph had two sides to his life. Our Holy Scriptures record his complete character history, his evil attributes as well as his good attributes. Sometimes, however, they are not clean-cut statements, but the material is there. We must dig it out with our eyes. What are these human faults in Joseph's adult life that can help us improve our own lives?

I. *He Was Disrespectful to His Family.* The Bible characterizes Joseph as the great humanitarian. It relates that Joseph, the humble shepherd, has now reached a position of eminence. Yet with all this prominence and distinction, with all this gifted leadership and vision, how does Joseph receive his starved brothers when

they come to purchase food in Egypt? Does he reveal his identity immediately? No. He must have his revenge. He tantalizes them.

The Bible has profound intention when it submits for our approval a microscopic study of Joseph's life. Through an analysis of Joseph's life we learn that great men are not great in every sphere of human activity. They may be superb in one field of endeavor but dismal failures in another. Joseph was a brilliant administrator, but when it came to the treatment of his own family he was weak. This is a human trait. We are all guilty. We respect the opinions of the outer world and hold our own families in disdain. Fortunately, Joseph was able to overcome this weakness. The goodness that was engrained in his character forced him to reveal himself to his brothers. Our Holy Scripture is trying to instruct us by example that we should not wait until we are pushed into the corner by our conscience before the goodness in our character manifests itself. Our conscience is like a tooth-ache. A wise man realizes that hate, envy, and revenge are just as much a part of his character as pain is in the process of having teeth. Yet, he knows that if he examines himself periodically he can make this pain the unusual in his life rather than the usual, the abnormal in his life rather than the normal.

II. *He Lost His Individuality.* When Joseph's brothers were brought back to Egypt by Joseph's deputies, we are told that Judah, in attempting to praise Joseph, whom he did not recognize, said to him, "You are like Pharaoh." Judah made a profound statement when he uttered these words, but actually he was not

praising Joseph. In reality he was telling Joseph, "You have lost your identity." Pretending that we are somebody else is a quality that we develop when we are children, but unfortunately many of us carry this trait in its childish form into our mature years. Patterning our lives after other people is a human characteristic. We all have an ideal. We have different models for every stage of our development: in childhood, in adolescence and in our adult years. Our standards should change in our adult years, but frequently they do not. Many of us retain the glamor pattern of our youth. We are adolescent in our ideals. What we should do is to make the best of this human characteristic which pushes its way through our personality. If we must have an ideal, if we must have a model, let us pattern our lives after people who possess lasting qualities, people who are genuinely kind, sincerely gracious, people who are forthright and real.

III. *He Had a Double Standard of Morality.* After Joseph settled his family comfortably in the land of Goshen the famine in Egypt became worse. So Joseph came to the rescue of the Egyptians; but how did he rescue them? He bought all the land of Egypt for Pharaoh. Scripture gives us the impression that Joseph was accumulating all this wealth for Pharaoh, but actually a knowledge of the prophetic books of the Bible does not indicate this. Joseph apparently had some agreement with Pharaoh, whereby he would profit from this arrangement. His motives were not completely altruistic. He had two standards of morality, one for his family and one for outsiders. Many of us are guilty of this same offense. We are generous to

our families but deadly in our business tactics. We are sweet in our homes but cagey in the business world. It is this double standard of morality that the prophets raged against and it was this practice of which Joseph, the provider, was guilty.

Our Holy Scriptures prefer to face facts directly and because the eternity of the Bible has already proven itself, we prefer to follow its interpretation. From its teachings we can conclude that Joseph was not immune from the human frailties that beset us all.

He was disrespectful to his family, but his spiritual heritage of goodness finally emerged successfully. He was adolescent in his ideals, but this too he outgrew. Yet, his double marked standard of morality he carried with him to his grave. It was too strong a force for him to overcome. We too wrestle with this force. Perhaps we shall be more successful. Yet, we must remember that this is an individual problem. No national legislation will help us overcome it.

—F. S. F.

CHAPLAIN ROTHSCHILD TO BROADCAST

Chaplain Jacob M. Rothschild will be the guest speaker on the "Message of Israel" program this Sunday at 10 A.M. over station KQV. Chaplain Rothschild is at the present time on detached duty in the Chaplain's office in Washington, D. C. He will speak from New York.

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PARENTAL BLESSING

Genesis XLVII 28

Saturday, December 30, 1944

A blessing is the noblest form of a prayer. It is an unselfish wish addressed to God by a parent in behalf of a child. It is significant that the last act of Jacob, the last of the three patriarchs, is the blessing which he uttered in behalf of his children. Quite understandably, it became a custom through the centuries for the Jewish parent to bless his child. Although the custom as a regular procedure is unfortunately neglected in modern times, nevertheless its mood remains deeply ingrained in us. There is an ancient traditional parental blessing which wishes for a child that God bring him to "Torah, Chuppa (marriage), and Good Deeds." As we contemplate this ancient blessing found in the Talmud, we see that it still expresses the sentiment of the mod-

ern Jewish parent with regard to his children.

I. *Torah—Culture.* Our ancestors made almost unbelievable sacrifices to provide for the education of their children in the traditional lore. Books and schools were made available at a heavy cost to impoverished communities. It was an intolerable prospect to a Jewish parent that a child should grow up an ignoramus. And we feel that way today. Even parents who claim that they are not themselves religious desire for their children a religious education. And the love for general culture and the eagerness that children should acquire a broad education,—these are among the noblest inherited traits in Jewish people everywhere.

II. *Chuppa—Marriage.* Our ancestors had an almost pathetic eagerness to see their children happily married. Life was so uncertain. Homes were broken up with such catastrophic suddenness by massacre or expulsion that parents were eager that their children achieve a home of their own as soon as possible. All parents share that feeling, even the most modern of them, particularly we who know better than most how much sorrow there is in the world and how easy it is to take the wrong step. It is one of the deepest unspoken prayers in the modern parent's heart that the

child find the happiness of a home of his own.

III. "*Good Deeds.*" The chief emphasis of all our Scripture and all our religious instruction has always been on ethical character. The best proof of that fact lies in this simple prayer. Note that the old-fashioned parent, although he valued material success, did not pray for it in behalf of his child. He did not ask that the child should attain good success, but "good deeds." No matter how materialistic a modern parent may be, it is still his most proud hope that his child become an honored member of the community because of social responsibility and righteous action.

This is not a prayerful age and many forms of religious devotion are unfortunately neglected. But it is enheartening to realize that of all forms of prayer the noblest, namely, the parental blessing, still lives in the heart. Even though it is not expressed in actual ceremony as in the past, most parents feel most prayerful when they think of their child's future, knowing that they themselves will not always be present to guide it. If the average modern parent would express the prayer most frequently in his heart, he would say: "God keep my child and guide him right." In a generation in which Jacob's mood of blessing lives, Jacob's faith will also revive.

S. B. F.

tudes to the universe. It is a case of 'we will do and then we will hear.' First we obey God's commandments and then we learn to understand God's nature. We do not begin with theology, we ARRIVE at theology. This is the historic Jewish way.

This being the case, changes in practice are of greater significance in Judaism than in any other faith; and when events of Jewish history compelled dramatic changes in religious observances, this did not mean merely that just an outer form had been discarded after it had been outworn. It meant that the mansion of the soul had been shaken to its foundations."

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MOSES, THE HUMAN ARCHITECT

Exodus III

Saturday, January 6, 1945

The Book of Genesis which we completed last week is really a series of biographies. The Book of Exodus which we begin this week is also biographical, but now for the first time we witness the character development of a people, the people of Israel. Moses is the central character in this second book of the Bible, but even this first prophet of Israel is subordinated to his people. What God taught Moses through individual experience later became basic doctrine in Judaism. Yet, this relationship did not stop with its in-

fluence on the people of Israel alone. It also touched their lives as individuals, as single men. What God taught Moses as a man, therefore, became the guiding principles for individuals as well as a people. What are these teachings that God revealed through Moses? What are these principles that are meant to guide man in his personal life as well as his group life?

I. *Dignity.* The Bible informs us that after Moses married the daughter of Jethro, a Midianite priest, he took up the simple vocation of a shepherd. We are told that one day while he was keeping his father-in-law's flock God revealed himself to Moses in a bush, a bush that burned; but strangely enough the bush was not consumed. This is not a natural, normal condition. Whenever we see anything burning we expect to see it destroyed. Our Scriptural reading presents a hidden problem, a question that is not so obvious, and it is this: "If God chose to reveal himself to Moses, why did he choose to reveal himself through a lowly bush, a common shrub? Why did he not select that denizen of the desert, the stately palm tree, as his medium? It seems that the Bible editors realized, just as many of us do not realize, that the quickest road to friendship is revealed in the inherent qualities of the desert bush. God chose a commonplace thorn-bush as his sanctuary because of its simple, unsophisticated character.

In seeking the respect and confidence of our fellow-man, therefore, it is good to use the lowly desert shrub as our model. We must be dignified but not haughty, friendly but not condescending.

We must remember that no man is above us, that no man is below us. We are all equal.

II. *Reverence.* When Moses saw the bush that burned but did not perish he decided to witness this great sight at a closer view. The Bible tells us that when the Lord saw that Moses turned aside he called out to him from the midst of the bush, "Do not draw near. Put off thy shoes from thy feet for the place whereon thou standest is holy ground." In these words God taught Moses a fundamental human principle. God taught Moses to make a distinction between the profane and the holy, the irreverent and the reverent. Today such a distinction is almost forgotten. As a result when we work with our children we find that they come to our religious schools with no pre-conceived notion of what is holy and what is commonplace. We cannot have a warless world unless those institutions which teach the dignity of man are cultivated; and these institutions not only include the temple and the church, they also include the home. We can never fathom the depths of human problems unless we first scale God's heights.

III. *Humility.* After God revealed to Moses the miracle of the burning bush and after he had instructed him in reverence, God then gave Moses his first orders. He said to Moses, "I will send thee unto Pharaoh that thou mayest bring forth my people out of Egypt." And then Moses uttered his immortal answer. He replied to God, "Who am I that I should go unto Pharaoh and that I should bring forth the people of Israel out of Egypt?"

These words are not only an expression of modesty, they are also the realization by a great man of his own limitations. It would be a wonderful achievement if we could all ask ourselves at frequent intervals, "Who am I? What good am I doing on this earth? Am I a giver as well as a receiver?"

The Book of Exodus is a character study of the people of Israel, but that is not all. It is also a guide to help us as individuals.

We learn that we should cultivate simple shrubs in our victory gardens and not tall impressive palm trees. We also learn that if man is ever to attain a warless world there must be a clear distinction in his life between the sacred and the commonplace. And last of all, man will lose all that he has ever accomplished unless like Moses he can ask himself, and ask himself at frequent intervals, "Who am I? What good am I accomplishing?"

F. S. F.

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A PLAGUE ON STUBBORNNESS

Exodus 10:1

January 20, 1945

"Whom the gods would destroy they first make mad." This famous saying comes from the Greek poet, Euripides, and was repeated by the Greco-Roman biographer, Plutarch. It means that when a man loses his calm, his self-control, he lashes about wildly until he achieves his own destruction. The saying also reveals the Greco-Roman character ideal, namely, that serenity is the highest of human virtues. When God determined that Pharaoh must be destroyed because of his wickedness, He led him to his own destruction by changing his character. Scripture tells us, "God hardened Pharaoh's heart." The highest Hebrew ideal is spiritual sensitiveness and mental alertness. When a man becomes immovably stubborn, he brings about his self-destruction. The Hebrew proverb, in contrast to the Greco-Roman, might well be: "Whom God would destroy He first makes stubborn." Since the Midrash says that each plague was a punishment for a specific sin, it is interesting to observe which plagues were punishment for which types of stubbornness.

I. *Stubbornness of Prejudice*

—*The Plague of Blood.* Pharaoh was prejudiced against the children of Israel. No amount of patriotic service on the part of their ancestor Joseph, no amount of loyalty on their part could remove that stubborn prejudice from his heart. Prejudice, a stubbornness of judgment, never remains a mere mental fact. It soon translates itself into deeds of hate and violence from which all suffer.

The punishment for the stubbornness of prejudice is the plague of blood. Modern prejudices are rarely eradicated by refutations and logical arguments. They are a spiritual stubbornness and have ended in a plague of blood for mankind. The only way to be rid of the plague of blood, for nations and for individuals to live at peace, is to remove this cruel stubbornness from the heart.

II. *Stubbornness of Pride* —

The Hail of Destruction. Pharaoh was rich and powerful. He had a stubborn confidence in his material wealth and military power. Therefore when God sent the hail of destruction, it destroyed the agricultural wealth upon which Pharaoh relied. Those who stubbornly place their hope in outward things are crushed by the hail of misfortune which inevitably comes. The only way to outlast the storm of life is not to put stubborn faith in material things, but to have the humility and the modesty of adjustment to simpler modes of life.

III. *Stubbornness of Opinion*

—*The Plague of Darkness.* Pharaoh's servants pleaded with him to change his mind; but whatever happened he was stubborn in his opinions. God sent him therefore the plague of darkness

so that he could not see the world around him. This is the most common form of human stubbornness. For some curious reason we hold on with all our strength to those opinions which we happen to take on early and stubbornly resist all change. Therefore most people live in darkness and never understand the changing world. The only way to walk out of the darkness into the light is to give up the stubbornness of opinion and to have an open mind.

The prophet Ezekiel, describing God's saving blessing to Israel said: "I will remove from you the heart of stone and give you a

living heart of flesh." If we would be rid of the destructive dangers which surround our life, we must be rid of the heart of stone, the hard, flinty sin of stubbornness. Let us pray always for the open heart, for freedom from the stubbornness of prejudice; for the accommodating life, freedom from the stubbornness of pride in material possessions; and always our prayers should be for the open mind, freedom from obstinacy of opinion. Thus, sensitive to others and alert to truth, we shall walk unplagued along the pilgrim road of life.

S. B. F.

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THE WILDERNESS AND PEACE AIMS

Exodus XIV ff

January 27, 1945

Bodies of water have always had an important place in history. There is hardly a country in the world where a river, an ocean, or a sea has not been an historical monument. This is just as true today as it was in the past. Within our own times both the English Channel and the Rhine River have been the focal point of our attention.

The Red Sea, Israel's bridge to freedom, has also had a significant position in history. Like the Rhine River and the English Channel it has more than local fame. It has had more than local fame not only because of the theological and scientific problems it presents, but because Israel's crossing of the Red Sea is parallel to the Allied position in Germany. What is there in Israel's experience in the wilderness that can guide us in the post-war wilderness? What qualities did they learn that can be applied to the post-war world?

I. *A Vivid Memory.* The Bible tells us that when the Israelites who were encamped at the Red Sea saw that they were trapped by the sea and Pharaoh's six hundred chosen charioteers they complained to Moses. They said to him, "Were there not enough

graves in Egypt that you had to take us to die in the wilderness? Did we not say to you, 'Let us alone that we may serve the Egyptians?'" Does it not seem strange that a people who had been slaves only twenty-four hours previously should now forget all the pain and burden of their forced labor? Is it not peculiar that they should only think of the good things that existed in Egypt? It is strange but it is not peculiar. In fact, it is typical of all of us. The ability to look into the past and remember only the cheerful things, the blessings and not the hardships, is a gift from God. As individuals this ability to forget hardships is something for which we can be thankful. But, unfortunately, as groups, as nations, and as Allied Confederations, it has served to the world's disadvantage. Because our memory is short we forget the horrors of the past. Like the Israelites at the Red Sea who forgot the slavery of Egypt in twenty-four hours, it took us only twenty years before we forgot the horrors of the first world war. We must remember them. It is good for man to forget his personal disasters, his private troubles, but it is not recommended for international life. Nations must remember the gloomy past as well as the glorious past.

II. *A Parental Attitude.* We must keep alive the memory of the horrors of the past so that they will be absent in the future. But we should also remember that the horrible past should not be a memorial of venom and hate. The Axis nations must be punished. They must be treated in accordance with their transgressions, but this treatment must not flow out of a fountain of joy or a spring of hate. To do so makes us as

guilty as they. The Allies must treat the Axis as a stern father punishes his child and not as vengeful maniacs.

III. *The Absence of Want.*
The grumbling and the complaining of the people of Israel in the wilderness have always been distressing to those who are avid readers of the Bible. Yet, this feeling of discontent by the recently emancipated Israelites has a significant meaning today. It seems — and the facts indicate this — that the people of Israel wanted freedom from the bondage of Egypt. However, the facts also reveal that they preferred the servility and slavery of Egypt with its bare minimum of food to freedom with starvation. Freedom with an empty stomach had no significance to them and it has no significance today. Freedom in the post-war world will have no cur-

rency unless people can satisfy their physical hunger. Philosophy and quick cures will have no meaning to the occupied countries of Europe unless the necessities of life are first supplied. Then, and only then, can we apply our lofty ideals of democracy.

Water is an important element in man's life. It slakes his thirst. It waters his plants and it irrigates his fields. But water and bodies of water can also be a snare, a trap. The Rhine River has both of these potentialities. It can be either a glorious monument or an historic tombstone. It is our duty to make it the former. Peace demands a vivid memory, a parental attitude, and the absence of want. May our leaders recognize these factors and may their laws and legislation perpetuate its memory.

F. S. F.

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THE TEN COMMANDMENTS:

Exodus 20

February 3, 1945

This week's Scriptural reading contains the most famous passage in the Bible, namely, the Ten Commandments. This famous series of commands was always deemed to be of highest importance. It alone, according to tradition, was spoken aloud at Mount Sinai so that all of Israel should hear it. The two tablets on which they were inscribed were always kept in the Holy Ark. Therefore it is surprising that this famous passage is not found among the many Biblical passages used in our Prayerbook. It was indeed part of the prayer service at one time but was actually removed nineteen centuries ago due to the "murmuring of the heretics." The heretics misunderstood the Ten Commandments. Anybody in fact may misunderstand them. They need explanation.

I. *Do Not Be Superstitious.* The noblest statement in the Bible about God is "Thou shalt love the Lord thy God." Yet when the Commandments speak of God, they do not refer at all to our love for Him. They merely say in effect: do not worship idols; do not be superstitious. This explains the purpose of the Ten Commandments. They are a moral mandate, the true beginning of spiritual growth. The love of God

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Again the Commandments do not mention this high ideal. It says instead: "Do not rob thy neighbor," "Do not murder." Love of our fellowmen is an exalted ideal but to refrain from doing them actual harm is our immediate moral duty. Do not think of yourself alone. Learn to consider the needs of others. That is the direct ethical mandate of the Ten Commandments. . . .

The Ten Commandments do not represent the highest imaginable goal of moral perfection. They are addressed not to saints but to human beings. They show us the sure beginning of the journey of moral growth. Like the two tablets of stone kept in the Ark and carried by Israel on their journey through the desert to the Promised Land, so do we keep these great and practical mandates, confident that we are on the right road to our own moral progress and the happiness of our fellowmen.

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LAWS FOR YOUNG AND OLD

Exodus 21 ff.

Children's Service.

February 10, 1945

Everybody likes a story, adults as well as children. That is why novels are so popular and that is why of all the books in the Bible those which are narratives are the most well known. The lives of the patriarchs and the early history of our people, therefore, are fami-

liar to us. Yet, there are portions of the Bible which are equally important, but which unfortunately are not in story form. These sections of the Bible which are not in story form are the legal portions, rules and regulations, laws. But legal portions are not as interesting as stories so that most of us "thumb over" these chapters of the Bible because they make dull reading.

Some of these laws, however, in spite of the colorless content, have become well known; but because they have been quoted so frequently their effectiveness has waned. Their strength has been spent. What are these laws that have lost their ardor? What do they mean to the young people today? What significance do they have for parents and teachers?

I. *Friendship.* One of the most misused Scriptural laws is the one that reads as follows: "A stranger shalt thou not wrong neither shalt thou oppress, for ye were strangers in Egypt." Most of us, when we hear this law, very naturally apply it in its narrow meaning. When we think of a stranger in the Biblical sense we think of a non-Jew—a Gentile, a Chinese, or a Negro. But actually it also applies to those who are close to us, those who are not Gentiles, Chinese, or Negroes. In order to understand this more fully, it is best that we analyze what we mean by friendship. Friendship at the same time that it is a symbol of companionship is also a sign of unfriendliness. Friendship is exclusive. It means that some people are our companions. It also means that many people are not. Those who belong to our clubs, those who are members of our fraternities and sororities, and those who live in our

neighborhood are our companions. But have we ever considered how distressing it must be not to belong to one of these clubs, not to be a member of one of the sororities or fraternities, or not to live in a neighborhood where all of our classmates live? It is a very lonesome experience. Those who do not possess this feeling of belonging are very hurt people. They are alone. And the only thing that is uppermost in their minds is to run away, run away from those people and those places that are not friendly to them. This is the additional meaning of the law, "And a stranger shalt thou not wrong neither shalt thou oppress, for ye were strangers in Egypt."

II. *Mutual Respect.* Laws are important, but the manner in which they are ratified is also important. This is more meaningful when we examine a significant answer which the Israelites gave to Moses. When Moses submitted God's book of laws to the people for their approval they accepted these laws in simple words. They said to Moses, "All that the Lord has spoken we will do and we will obey." If we go back to the original Hebrew we will find curiously enough that the expression "we will obey" is only a secondary meaning. Its primary meaning is "we will hear" or "we will listen." In other words the Israelites said to Moses, "All that the Lord has spoken we will do and we will hear. We will fulfill God's law first. We will not be inquisitive. We will not question His authority. However, once we carry out His will then we have the right to know the reason behind His decision." Here, in this answer, is the key to the relationship of child to parent and child to teacher.

Children have the duty to obey their parents and teachers to the letter of the law. Parents and teachers, however, have the obligation to explain "why" whenever possible.

Stories are interesting. They have a quicker appeal to the mind than laws. Yet, the sign of real growth and mental development is the ability to understand rules and regulations with the same ease that we grasp stories. We must remember that when we speak of strangers we refer not only to those who live outside of the country or to those whose skin

has a different pigmentation, we also include our schoolmates and those who live outside of our social and geographical circle. The spirit of the law can also guide us in our relationship with our parents and teachers. Whenever we feel the urge to challenge, the desire to rebel, we must think of the simple answer, "We will do and we will listen." This is the meaning of Jewish law for young people and adults today, and this is what we mean by conforming to God's law.

F. S. F.

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SYMBOLISM IN THE SANCTUARY

Exodus XXV ff.

February 17, 1945

Today many of those who helped plan and build our houses of worship have gone. They sleep contentedly, hopeful that we will build a super-structure of worship on their solid foundation of faith. However, those of us who are left, their descendants, have lost their sense of religious responsibility. The discipline of regular synagogal attendance is absent in our lives. We are no longer attracted by the divine and the solemn. This absence of the divine in our lives is certainly a trenchant cause for our lack of regular religious attendance; but it has a deeper source. Religion is no longer an expression of the handicrafts and the arts. We have reached our peak in building. No longer can we use construction as a means to develop temple worship. We must find a new source of motivation. What type of participation can we substitute for the old handicraft participation? In what ways can people build the inside of the sanctuary now that the outside is completed?

I. *Sincerity.* The rabbis, in commenting on the Biblical verse, "And thou shalt overlay the ark with pure gold on the inside as well as the outside," asked a very profound question. They inquired, "Why should the inside of the

ark be overlaid with gold? After all, nobody but high priests has access to the Holy of Holies. Nobody will see the inside of the ark, but everybody can observe its exterior." The rabbis, however, after careful thought, were able to recognize the symbolic reason for this command. They reached the conclusion that just as the ark was overlaid with gold on the inside where it was not visible, so man should overlay his inner life with pure gold. A man must be just as pure in mind and heart as he appears pure in his outward manner and bearing. The same observation holds for us as well. We must repair our sanctuaries by relining our hearts with sincerity. No house of worship can exist unless those who sit in its pews become religious goldsmiths. We must overlay the ark of our lives with the pure gold of genuineness.

II. *Mutual Responsibility.* A man may be sincere and genuine, but he can still be selfish. The Bible describes unselfishness in a very quaint way and this explanation is enhanced by a beautiful comment from one of the rabbis. Ibn Ezra makes an interesting observation. He points out that the tabernacle was made of ten separate curtains, but once the tabernacle was erected for worship the ten distinctive pieces were indistinguishable as separate units. They were so arranged that when they were formed together they were a single whole. Similarly Ibn Ezra concludes that the community of Israel, which comprises different points of view, must also be linked together. This principle was later summarized in the pithy statement, "Every Jew is responsible for his brother Jew." The inside of the sanctuary, therefore, can be built only through mutual responsibility.

III. *Peace In Our Houses Of Worship.* Mutual responsibility is a beautiful concept, but it can also lead to conflict—and it has done so. Judaism today is torn asunder because of our strong sense of responsibility. Controversy in Judaism has always been healthy and productive until it was carried into the synagogue. This is particularly true today. It now appears as if Zionism and anti-Zionism have been substituted for Judaism. If this war continues within the Holy of Holies, Judaism will suffer. The rabbis were also aware of this problem. They related that when Solomon's Temple was built Scripture recorded that "Neither hammer nor axe nor any tool of iron was used in its construction." "If this was the case, how then were the stones of the Temple fitted together?" the people asked. "Solomon in his wisdom," was the answer, "had come into possession of a wonderful worm. This worm was one of the miracles of creation and if it was placed on the hardest of stones,

it would instantly and noiselessly shape them as desired." This, of course, is only a legend, but it does enshrine a moral truth, the truth that the Temple of the Lord cannot stand where there is discord, violence, or revolt. The sanctuary is a peaceful place. It is God's habitation and man's resting place. It is our spiritual oasis.

Religion uses symbolism as a means to teach great religious truths. Such was the case in this morning's Bible reading. The rabbis took dry, uneventful engineering instructions and they wove them into a tapestry of religious doctrine. The symbolism of the ark, the ten curtains, and the worm were their instruments. They indicate to us that sincerity, mutual responsibility, and peace in our houses of worship is what the contemporary synagogue needs. Without these qualities our sanctuaries will crumble, but with them they will rise to great religious heights. They will become spiritual skyscrapers.

F. S. F.

The Jewish World

UNITED JEWISH APPEAL DISSOLVED;

J. D. C. AND U. P. A. WILL CONDUCT SEPARATE CAMPAIGNS

NEW YORK (JTA)—The Joint Distribution Committee and United Palestine Appeal have decided to conduct independent fund raising campaigns in 1945. Their decision marks the end of the United Jewish Appeal which has functioned since 1938 as a joint fund raising body.

The separation came as a result of a disagreement between the U. J. A. and the J. D. C. with regard to the proportion of funds each of the agencies should receive from the joint campaign. A proposal to continue the U. J. A. was offered by a special mediation committee of the Council of the Federation for Welfare Funds but it was reported that the U. P. A. rejected this proposal.

The Sabbath Pulpit

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EQUALITY AND ATONEMENT

Exodus XXX, 15

March 3, 1945

We are always proud to repeat the great sentence of the Declaration of Independence: "All men are created equal." Yet we know that the statement is open to objection. People are remarkably

unequal in temperament, in ability, and in character. It is questionable even whether they are born equal in abilities. The fact is that people in some ways are not equal and in other ways are, and we feel that it is important to emphasize at times the characteristics which they have in common. So it is in Scripture. When the tabernacle was built, Scripture recognized inequality of resources and let each man give according to his ability; yet, after the first collection was made, Scripture ordains that there should be a second collection in which "the rich shall not give more and the poor shall not give less than a shekel." Scripture feels that the emphasis on the equal side of our respective natures has a special purpose which it describes as "an atonement for our lives."

I. EQUALITY OF LIVING

—*An Atonement for Special Privilege.* Even though the Israelites had just emerged from slavery they already had rich and poor among them. In our western civilization the development of riches is almost inevitable. There is nothing wrong about it either. Why should not people be rewarded with riches for their energy and their enterprise and their constructiveness? But, although it is a worthy enterprise to gain wealth through energy and creativeness, out of this virtue an evil often emerges. People of wealth become too quickly accustomed to expensive foods, liv-

ing quarters, etc., and they begin to consider themselves as specially privileged people who are ordained by nature to live better than ordinary folk. Then comes the war and we atone for this sense of special privilege. People learn to travel in day coaches again and an ordinary workingman has as fine food on his table under rationing as the most opulent millionaire. It is good for all of us to go through this war experience of equality of living. It reminds us of our essential humanity.

II. *EQUALITY OF SACRIFICE — Atonement for Group Prejudice.* Those who came out of Egypt were not all Israelites. Scripture says that there was a "mixed multitude" of other races who escaped from Egypt with them. Most modern countries have a multitude of races and out of this awareness, which is normal, the sin of prejudice sometimes emerges. For this sin we make atonement in wartime. Men of all races and faiths are brought into the same army and dressed in the same uniform. Their prejudices continue to exist but when they are in battle together and their life depends upon each other's loyalty, then their prejudices diminish under the influence of comradeship. The atonement of mutual sacrifice tends to cleanse the sin of prejudice.

III. *EQUALITY OF PRAYER—Atonement for Materialism.* Scripture tells us in this week's

portion that the children of Israel made a golden calf and worshipped it. Generally this is interpreted to mean the worship of material possessions. Our machine civilization is in many ways a blessing. It has added greatly to our physical comfort, but out of this blessing emerges a sin. We begin to worship physical possessions as if they were the salvation of our life. But in wartime we make atonement. How worthless is all the wealth, all the furniture in the beautiful home if the beloved son does not return. All of us are turning away from the worship of material things and are devoting our hearts to the invisible, eternal God, praying for His protection and help. The anxious prayers of millions of Americans are an atonement for the worship of material things.

During the great Civil War, Lincoln in his Gettysburg address selected the idea, "all men are created equal," as the ideal description of our country. He knew that people differed greatly from each other but he felt that in wartime they sensed their equality greater than they do their differences. So it is with us. In wartime we are moved deeply to make atonement for the sins of special privilege, prejudice, and materialism. The well-known saying is "one touch of nature makes the whole world kin." We may just as correctly say: "One touch of sorrow makes the whole world equal."

S. B. F.

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SACRIFICES TODAY

Leviticus I

Children's Service, March 17,
1945

There are still millions of people who read the Bible from beginning to end regularly. Many others wonder how they can do it, particularly since there are so many portions which seem dull and meaningless today. This week we begin the third book of the Bible, the book that deals chiefly with a dull-seeming subject of the animal sacrifices which people brought to be offered on the altar in the tabernacle and later in the temple. These detailed descriptions of the sacrifices seem like dull reading until we go beneath the surface of the mere words. Sacrifice means a voluntary gift of that which is valuable to us, brought to the noblest place for the noblest cause which we can find. Surely that has a special meaning today.

I. MILITARY SACRIFICE.

It was announced yesterday that 4189 Marines lost their lives in the battle for Iwo in three weeks of campaign. In those same three weeks thousands of old people died in America, thousands of peo-

ple of all ages died in sickness; and in the days of automobile traffic as many would die in such a period from road accidents. Yet, anyone can see that there is a difference between the death of the Marines and these deaths by sickness or by accidents in civilian life. All our departed are revered by us, yet those who died of old age go through the normal process of nature. Those who die of sickness may be the victims of neglect or of ignorance. Those who die of traffic accidents are the victims of carelessness. But those who die as these Marines have died, have brought as a voluntary gift their most precious possession, their life itself, upon the altar of human liberty. They have made a noble sacrifice and their memory will be especially sacred.

So it is with all in military service. Although most of them are drafted into the services, nevertheless most heroism is "beyond the line of duty" and is a true sacrifice. All ministers have been asked to say a word this week in behalf of the nurses' corps. I am sure they will all pay homage gladly. Nursing is a noble profession with fixed hours and fixed pay, a means of making a livelihood, but when a nurse joins the Armed Forces she gives up all comfort and convenience. She will serve sometimes for forty-eight hours without interruption and endanger her life in order to bring healing to the wounded. She makes a true, a sacred sacrifice.

II. *CHILDREN'S SACRIFICES.* In our training of children for a religious life, we never are able to teach them the most

important element of religion, namely true sacrifice. Our American children, and God be thanked for it, live sheltered and protected lives. Relatives of theirs are in the Armed Forces. Their parents are heavily taxed to maintain the war effort, but the young person's life is virtually untouched. Hence religious teaching seems unreal to them because you cannot learn religion until you learn to offer sacrifices. Perhaps the discerning child may be made to understand that the little gift he gives to charity is a form of true sacrifice. All his other money is commonplace, but this coin becomes part of a sacred fund reverently administered for noble purposes. Also, attending services is an exalted form of sacrifice. We have so many hours in our life and many of them are commonplace and wasted and thrown away. When we come to services we bring one of our hours to the altar of God and make that hour noble and sacred.

This portion of the Scripture, the third book of the Bible, is not at all dull when we appreciate what sacrifice means as an essential mood in religion. If anyone, old or young, wishes to know whether he is truly religious, let him judge himself by this impulse: whoever asks himself, what is my noblest quality, what is my finest possession, what is the grandest cause to which I can give what I have to give—whoever says that sanctifies himself by bringing a sacrifice to the altar of God.

S. B. F.

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PEACE OFFERINGS

Leviticus VI

March 24, 1945

When religious law and civil law are by-passed by modern inventions and new institutions, each has its own means of adjustment. Civil law writes new laws but at

the same time it leaves its old laws on its statute books. It ignores them. Religious law, however, particularly in the case of Judaism, followed another procedure. It reinterpreted its old laws. It brought them up to date.

This method of reinterpretation is clearly illustrated for us in this morning's Bible reading. Last week's Scriptural portion, this week's, and those which have been outlined for the next few weeks all deal with the Temple sacrifices. Obviously the sacrificial laws in their literal interpretation have no place in our present society, but this is no reason for neglecting them and initiating new laws. All they need is a new garnish, a new interpretation. The rabbis were the first ones to develop a new method of Scriptural interpretation, but it remained for their successors, the medieval philosophers, to give it a new garnish. Three notable Jewish scholars, Judah Halevi, Abraham Ibn Ezra, and Moses Maimonides, rendered three interpretations that can help us to give the sacrificial cult a new relevance.

I. *JUDAH HALEVI—Sacrifice As Religious Knowledge.* Judah Halevi, the poet philosopher, was no dry scholar. In addition to depth he possessed imagination. In his composition "Kuzari," the Chazarite, he presented his own ideas on sacrifice in the form of a dialogue between a rabbi and a king. In one of these dialogues Halevi tells us that the king had a series of dreams. In these dreams the king endeavored to carry out all the commands of the sacrificial cult, but like Joseph his rest was disturbed. Finally an angel of the Lord tells him why his dreams are nightmares. He

says to him, "Your intentions are acceptable to God, but not your practice." This thought transposed into modern life impresses us with the fact that purity of heart and good intentions are not enough in religion. Man cannot rely upon his conscience alone. He cannot do so because frequently his conscience is not operative until after an evil act is committed. We feel sorry after we become angry, not before. We repent after we sin, not before. To Judah Halevi, therefore, religious observance must be a partner of knowledge.

II. **MOSES MAIMONIDES**—*Sacrifice As Immaturity.* Moses Maimonides, Judaism's first philosopher, was also interested in adjusting the sacrificial laws to a new religious economy. Thus, he concluded that sacrifice was a sign of immaturity. The sign of a nation's maturity, therefore, is its ability to pray as a nation. If we use this criterion then Germany is still a child. It needs the sacrifice of war to satisfy its child's mind. Once we are alerted to this fact, then we can visualize that the military defeat of Germany is only a wedge. Neither is the beating of Germany's swords into plowshares, as some people have advocated, the solution for world peace. It is not the solution because plowshares can always be beaten back again to swords, pruning hooks can be forged into spears, and men can learn the art of war once more. The German people must learn to pray as a nation. The military uniform must be exchanged for sackcloth and ashes. The haughty goosestep must be replaced by the bended knee. Mass war must be turned into mass prayer. Total war must become total peace.

III. **ABRAHAM IBN EZRA**

—*Sacrifice As A Psychological Release.* Abraham Ibn Ezra concluded that when a man sins he must forfeit his life to God. The sacrificial cult, however, makes the provision that if the guilty person substitutes a faultless victim, like an animal, to whom the guilt may be transferred, then that man is absolved from his sin. In Christianity this process is known as vicarious atonement. While vicarious atonement is no longer doctrinal in Judaism, in its prayer form it is still a part of our liturgy. The atonement prayers are substituted for animal offerings but they are also a psychological release. They are a controlled confessional. Atonement leaves an individual with a pure feeling.

Ibn Ezra gave sacrifice a psychological interpretation. Sacrifice to Ibn Ezra relieved the pressure of sin. It removed the fear of eternal punishment.

Today, the Saturday preceding Passover, is known in Jewish tradition as the Great Sabbath. This Sabbath heralds the beginning of our Passover holiday, the holiday which is known to us Jews as "The Season of Our Liberation." Perhaps in the near future the whole world will celebrate a season of liberation. Judah Halevi, Moses Maimonides, and Abraham Ibn Ezra were not concerned with a war torn world when they presented their ideas on sacrifice, but they too were interested in freedom. All three philosophies com-

bined can guide the world to a permanent season of liberation. The good intentions of world wide peace can only become a reality when physical sacrifice becomes prayer and man can forget

the pain and guilt of sin through atonement. Then, and only then, can God hear our prayer, "Grant us peace, thy most precious gift, O Thou eternal source of peace."

F. S. F.

The Jewish World

N. Y. UNIVERSITY ELIMINATES QUESTIONS REGARDING RELIGION FROM APPLICATIONS FOR ADMISSION

NEW YORK (JTA)—Supreme Court Justice Meier Steinbrink, chairman of the Board of Directors of the Eastern Region of the Anti-Defamation League, recently made public an exchange of letters between Chancellor Harry Woodburn Chase of New York University and himself. In this correspondence Chancellor Chase declared that all questions regarding religion and nationality would henceforth be eliminated from applications for admission to New York University.

These letters grew out of a denunciation by the Anti-Defamation League of the confidential report sent by Dr. Harlan H. Horner, secretary of the Council on Dental Education, to New York University, urging reduction in the number of Jewish students and Jewish members of the faculty at the College of Dentistry at New York University.

In the letter made public today, Chancellor Chase stated that questions on application blanks regarding nationality and religion "will no longer be asked as part of the application procedure. A separate card, only for religious data, will be provided which the student may fill out after he has been admitted. This represents on our part no change in our policy, which has always been one of non-discrimination in matters of race and religion, but simply the omission of requests for data which might lead some to wrong conclusions regarding our policy."

ARAB-JEWISH QUESTION DISCUSSED WITH ARAB RULER. ROOSEVELT REPORTS TO CONGRESS

WASHINGTON (JTA)—President Roosevelt, reporting to a joint session of Congress on the "Big Three" conference in the Crimea, revealed that he has discussed the Arab-Jewish question during his talk in Egypt with King Ibn Saud, ruler of Saudi Arabia.

The President made no specific reference to Palestine in his address, but he deviated from the prepared text, when discussing his meeting with the ruler of Saudi Arabia, to state: "For instance, on the problems of Arabia—I learned more about the whole problem, the Moslems—the Jewish problem—by talking with Ibn Saud for five minutes than I could have learned in the exchange of two or three dozen letters."

The president declared that his conversations with the kings of Saudi Arabia and of Egypt "had to do with matters of common interest. They will be of great mutual advantage because they gave us an opportunity of meeting and talking face to face and of exchanging views in personal conversation instead of formal correspondence."

The President emphasized that Nazi war criminals will be severely

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THE PASSOVER IN SPRINGTIME

First Day of Passover
March 29, 1945

A great work of art, as for example a novel, speaks to the mind and also appeals to the heart, that is, it not only proclaims a message but also creates a mood. So it is with a great festival such as Passover. It has both a message and a mood. Its message is well-known, namely, that of liberty. Its mood can be understood from the fact that almost invariably when the Bible speaks of the laws of Passover, it mentions the fact that the children of Israel were liberated in the *springtime*. By analyzing our own emotions at this time of the year, we may be able to understand the mood which irradiates the message of Passover.

I. *LIFE RESUMES*. Nature provides that we rest by means of almost complete unconsciousness, namely sleep. It is as if we must have a foretaste of death before we can resume life. This applies to a great part of growing nature. We say that the trees are asleep in winter. They are to all outward appearances dead. Then suddenly, in the springtime, like a man awakening in the bright morning, the trees come to rebirth. The people Israel in Europe has really been brought to the very verge of communal death.

It cannot believe that it will live again. Yet these weeks when spring returns to Europe and adds its mood to the message of liberation brought by the Allied armies, the faith in their own living must somehow return to the fragments of Israel and they will repeat the verse in their hearts: "I shall not die but live."

II. *WOUNDS HEAL*. This has been a bitter winter. All around us bushes have been bent to the ground by the weight of snow. Trees have been wounded by the breaking of their branches. These wounds look as if they would never be healed. Now spring comes, the bushes straighten out, the scars on the trees heal and leaves cover the wounds. A favorite simile of Scripture is that man is "like a tree." We are indeed broken and wounded by life and in the winter of our sorrows we feel that we can never find healing. But at this time of the year we feel the magic of God's influence in nature and His word: "I shall heal them."

III. *BEAUTY IS BORN*. Artists paint winter scenes, for winter can be beautiful; but whenever we see a winter landscape we know that its beauty is transient. The pure white of the snow becomes ugly in a day or two. The beauty of springtime is different, it is a beauty being born and destined to grow. It is beauty with a future. We have seen how ugly the world is "in the winter of our discontent." We have seen the ugliness of human cruelty, of bitter and cynical prejudice. We could hardly believe in human decency and comradeship, but now in the springtime, when joy fills our hearts, our faith in the beauty of human brother-

hood, even though it is yet far from flowering, revives in our heart. We begin to appreciate the verse: "How beautiful it is when brethren dwell in comradeship."

The message of Passover is clear and its mood also is not too vague. Its message of liberty is taught by history. Its mood is taught by nature. This Passover, more than any Passover in the last ten

years, we see life reborn for Israel, we can believe that our wounds of sorrow can be healed, and in the world around us the beauty of comradeship can come to blossom. The mood of Passover is in the Song of Songs: "Behold the winter is past, the trees give forth their leaves and the song of the birds is heard in our land."

S. B. F.

The Jewish World

NEW TELEPRINTER DEVELOPED IN JERUSALEM TRANSMITS TELEGRAMS IN HEBREW

JERUSALEM, (JTA)—The first transmission of telegrams in Hebrew between Jerusalem and Tel Aviv occurred when Hebrew teleprinters devised by the staff of the Postmaster General's office were placed in operation. The first telegram was sent by the Postmaster General to Mayor Israel Rokach of Tel Aviv.

The Palestine Government is planning to acquire a powerful transmitter from the army to enable it to beam Hebrew broadcasts to liberated sections of Europe, it was disclosed at a press conference by Acting Chief Secretary Scott.

40,000 JEWISH SOLDIERS OF ALLIED ARMIES OBSERVE PASSOVER IN ITALY; LARGE SERVICE IN ROME

ROME, (JTA)—At least 40,000 Allied Jewish troops in Italy—including the Jewish Brigade of the British Eighth Army—celebrated Passover at front-line services and at the American Army rest center in Rome. Throughout the Mediterranean area, commanding officers were instructed to allow Jewish soldiers time off and provide transportation to the nearest Passover services, if they could not be spared for any length of time, or to go to Rome if possible.

Special planes brought Jewish troops here from every sector of the Italian front to participate in the united Allied services. Bearded infantrymen, mud-spattered artillerymen, medical corpsmen and flyers filled the American rest center's largest hall. The traditional "four questions" were asked by 18-year-old Pvt. Ray Fox, who is training for the infantry at a replacement depot. Captain Jacob Hochman, Jewish chaplain who conducted the services, replied in accordance with the ancient ritual.