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IJN

1947
words

NEW YEAR'S MESSAGE OF IJN (492)

The year ahead will be a fateful one for our people. The Jewish situation all over the world is replete with difficulty, tension, and a sense of uncertainty. Great decisions are hanging in the balance and the year 5708 will see their resolution. Jews everywhere will have their future fate decided within the next twelfth-month.

Specifically, these are the world problems facing us: the homelessness of the DP's in the camps of Germany, Austria and Italy; the political fate of Palestine, now in the hands of the UN; the factors of terror and Arab rioting in the Holy Land; the increasingly difficult position of British Jewry, as anti-Semitism assumes ugly forms in England; the restlessness of all Jews on the continent of Europe to leave that blood-soaked soil; and the relative weakness of the Jewish communities left extant in Scandinavia, Czechoslovakia, Belgium and other smaller European countries.

At home, too, we have the feeling that great efforts on our part will be needed. It is true, perhaps, that organized and open anti-Semitism may have declined somewhat; yet our Jewish loyalties must be even stronger than before. We are being called upon for ever greater sums of money for Europe's survivors; we are forced to learn more of Jewish affairs in order to keep abreast of the swiftly moving complex of current events; we are expected to exert ourselves more politically on a score

of fronts which interest us.

No one can predict what history will give us during the coming year. We hope and pray that the DP situation may be liquidated through resettlement here and in Palestine. The Stratton bill, calling for the admission of 400,000 DP's (about 60,000 Jewish) into America, which failed during the last session of Congress, will be re-introduced at the next session in January. We will have to mobilize all our force to convince our national legislators in Washington to take this humanitarian step and provide a home for the displaced.

We hope and pray that the Palestine problem will meet a just and equitable fate in the General Assembly of the UN - and that unrestricted immigration will be obtained, so that 100,000 and more Jews can go to the land which they want and which is ready to receive them.

We hope and pray that the surviving Jewish communities of Europe, so badly decimated and weakened, will have the strength to rebuild their life.

We hope and pray for so many things that it seems almost impossible to expect their total realization. And yet many of the things we pray for can come to fruition through our own efforts. If we but marshal our political, social and economic resources, we may be able to effectuate solutions.

We Jews will have to be more loyal, devoted, alert and self-sacrificing during the coming fateful

years than almost ever before, if we hope to solve our own and our brother's problems.

God grant that you enjoy good health, happiness, and strong courage during the year ahead.



Friends, this morning's lecture is entitled "The Ten Days of Remembrance." The title comes in a letter from Mr. Henry Morgenthau, former Secretary of the Treasurer to community leaders all through America. In writing this letter, he says, "I am suggesting that throughout the nation the period from September 15 to September 24 be designated as The Ten Days of Remembrance."

This period comes from Rosh Hashonah to Yom Kippur, the High Holiday period and these are the most ~~sacred days~~ in the Jewish calendar. They invoke in all Jews a heightened sense of brotherhood with our people. So, pursuant to his request to community leaders to designate these ten days, we have done so, and the Mayor of the City of Denver has issued a proclamation, naming this period "The Ten Days of Remembrance." The beautifully worded proclamation reads as follows:

"After sundown of September 14th, the Jewish people of the world will gather in holy services to mark the coming of their New Year 5708.

"It is my pleasure as Mayor of Denver and as spokesman for its many citizens to offer them my best wishes for the coming year.

"The Jewish people of Europe have known long years of Deep suffering. I know all Americans will join with me in the sincere hope that this New Year will mark the end of such suffering and the beginning of a new era of peace and plenty.

"Here is Denver and throughout all America we have learned the bounties of peace and victory. Never before has the spirit of democracy been more manifest in the progress of our nation. Never before have we demonstrated so vividly that our nation exists as a vast power motivated by compassion and mercy.

"We have demonstrated such compassion to nations and to people who needed the support of our strength. Today in Europe, there are many peoples and many nations that still suffer the impact of the war. Chief among those who have known the brutal touch of Hitler and his madmen, are the Jewish people. Six million of their people were mercilessly annihilated. A little over one and one half million Jews remain. Broken in body, harassed by the horrible memories that follow them, they look for assistance. A chance to resume life an opportunity to make that life simple, and proud with self-sustenance.

"America has heard their appeal and has answered. The United Jewish Appeal has been the voice through which many Americans have spoken.

"Through the vast humanitarian campaign of the United Jewish Appeal many of us have conveyed our active support and sympathy. Today, on the eve of the New Year, the United Jewish Appeal calls again to our hearts and our conscience. There will be a ten day period between the New Year and the Day of Atonement. It has been suggested that these ten days be observed as the Ten Days of Remembrance.

"Therefore, as your Mayor, I issue the following proclamation:

"I, Quigg Newton, Mayor of Denver, do hereby endorse the campaign of the United Jewish Appeal and do hereby set aside the period from September 14th to September 24th, to be known as the Ten Days of Remembrance.

"By offering our promise and support to a suffering people; by sharing the strength of victory that they helped achieve through a terrible price, we reassert the belief that we are the true cornerstone of democracy.

"Given under my hand and the Executive Seal,"
this was signed Friday afternoon.

(Signed) Quigg Newton, Mayor"

What are we being asked to remember in this ten day period? I think we are being asked to remember three things: and they are quite simple. They need no great elaboration. a. We are being asked to remember six million Jews who were slaughtered like sheep. We'll never understand it. I never will. I don't imagine anyone can, so all we can remember is a kind of a vague abstract notion. Most of the Jews of Europe were killed without any consideration, without even too much fuss or outcry from them, themselves.

They went as sheep to the slaughter to the slaughter pen.

We are being asked to remember secondly those who refused to be slaughtered but died fighting. We have several groups of those. 40,000 heroes of the Warsaw ghetto, who in the last ten or fifteen days, when they saw that the Germans were intent upon blowing up systematically every house in the ghetto and were intent upon blowing up every human being in the ghetto. ~~These last~~ 40,000 decided to die fighting. ~~They did die.~~ Only a handful came out. One of them a woman, Sylvia Lubetkan, and other one a man, Antov Zukerman; you can name them on your fingers. I met Zukerman standing one the stones of the Warsaw ghetto, and it's a sight which is not to be seen anywhere in the world. It's more horrible than what Hiroshima or Nagasaki must have looked like. And I'll tell you why. Because those two places were blasted in a kind of a searing flame which removed every vestige

and

of living things from off the face of that area. It was like a cold knife or a hot electric welding apparatus that seared.

The Warsaw ghetto is something different. The Warsaw ghetto is a square mile of brick which is about ten feet high and absolutely level. You clamber up onto this pile of brick, and look for a square mile, and on all four horizons you see buildings standing at their normal height. They're not destroyed except as part of the destruction of the city of Warsaw in general. And here in this tight area, one square mile 500,000--one half a million Jews were packed into apartment houses, courtyards, cellars, air raid fences, any sort of habitation and were slowly, carefully, deliberately exterminated as you squash peepiebettles and kill rats. It is just a tremendous ghostly area that which frightens everyone who comes there, leaves you with a sickening smell of powder and dust and human decay because there are still some 50,000 Jews whose bodies have never been recovered and are rotting under the stones. Bones are still to be seen among the heaps of the brick. And in this Warsaw ghetto you get concretized as nowhere else on the face of this earth what happens to the Jewish people.

40,000 fought. As the ghetto narrowed down and buildings were blown up so that the area became confined, this group was pushed back into a central cord; and in Passover, the night of Passover, 1943, the last 40,000 decided to put up a stand, they took with them to their death some seven or eight thousand German soldiers. And I think we are being asked to remember them, too--~~the German soldiers~~ I don't mean the German soldiers. I mean we are being asked to remember not only the six million Jews who went to their death like sheep, but the 40,000 Jews who refused to go like sheep but died fighting.

300 Jews were parachuted into Roumania and Hungary in 44 from Palestine; the first people ~~who~~ before our invasion of D-Day June, 1944, they were the first people to land in the festoon Europa behind German lines. They were all killed--three hundred young men and women. I think we are being asked to remember them too.

Thirdly, and lastly, we are being asked to remember in these ten days the people who were not killed, but the people who live in a half death.

10 Days of Remembrance

1. Request from Mr. Royenham.

~~Working~~ Proclamation from Mayor

2. What are we being asked to remember?

~~a. 6 million dead, - slaughtered like sheep~~

~~b. Those who refused~~

a. Those who were slaughtered
(6 million dead)

b. Those who refused to be
slaughtered but died fighting
(Warsaw ghetto)

c. Those still alive but in
shadow of death
(DPs)

We are being asked to remember

SACRIFICE and MARTYRDOM

— which marks Jewish
history since Isaac (today's Torah)

2a) Theme "who shall live
and who shall die".

This comes from U n - Same
Tokel.

Tell story - read prayers
and notes in Silverman.

Awful lesson rests with
us - because we are only financial
power in Jewish world today.

3. What can we do about it?

- a. Give money
- b. Put political pressure - for U.S.
- for Palestine
- c. Not stand in way of heroes
running illegal immigration.

4. Last night I said "American Jews were becoming 'better' Jews". Let us prove it in year ahead.

read telegram
read typical letter
from DeBor

MAYOR PROCLAMATION SPEECH
TEN DAYS OF REMEMBRANCE

MAYOR: After sundown of September 14th, the Jewish people of the world will gather in holy services to mark the coming of their New Year 5708.

It is my pleasure as Mayor of Denver and as spokesman for its many citizens to offer them my best wishes for the coming year.

The Jewish people of Europe have known long years of deep suffering. I know all Americans will join with me in the sincere hope that this new year will mark the end of such suffering and the beginning of a new era of peace and plenty.

Here in Denver and throughout all America we have learned the bounties of peace and victory. Never before has the spirit of democracy been more manifest in the progress of our nation. Never before have we demonstrated so vividly that our nation exists as a vast power motivated by compassion and mercy.

22085

MAYOR:

We have demonstrated such compassion to nations and to people who needed the support of our strength. Today in Europe, there are many peoples and many nations that still suffer the impact of the war. Chief among those who have known the brutal touch of Hitler and his madmen, are the Jewish people. Six million of thier people were mercilessly annihilated. A little over one and one half million Jew remain. Broken in body, harassed by the horrible memories that follow them, they look for assistance. A chance to resume life an opportunity to make that life simple, and proud with self-sustenance. America has heard their appeal and has answered. The United Jewish Appeal has been the voice through which many Americans have spoken.

MAYOR:

Through the vast humanitarian campaign of the United Jewish Appeal many of us have conveyed our active support and sympathy. Today, on the eve of the New Year, the United Jewish Appeal calls again to our hearts and our conscience. There will be a ten day period that will mark the Jewish New Year and the Holy Day of Atonement. The United Jewish Appeal has suggested that these ten days be observed as Ten Days of Remembrance.

A remembrance of the bleak past that has been the lot of these suffering people. A remembrance of the bleak future that awaits them in this new year unless action, sharp imperative action is taken.

There will be other things to remember. That our nation conceived in the great beliefs and ideals of democracy and true brotherhood will not dismiss the suffering of a people who have so long known bitter privation of heart and soul.

MAYOR:

It is with a sense of dedication to those beliefs and ideals that motivate our great nation that I call upon all to offer their complete support to the vast humanitarian campaign of the United Jewish Appeal. It is with the knowledge that I speak the feelings of my fellow Americans that I say we will observe with our Jewish friends and neighbors, the ten days of remembrance.

Therefore, as your Mayor, I issue the following proclamation;

I, Quigg Newton Mayor of Denver do hereby endorse the campaign of the United Jewish Appeal and do hereby set aside the period from September 14th to September 24th, to be known as Ten Days of Remembrance.

By offering our promise and support to a suffering people.....

MAYOR:

by sharing the strength of victory
that they helped achieve through a
terrible price of life - we reassert
those potent beliefs that are the
true cornerstone of our democracy;
Beliefs of mercy and compassion, of
a true and eternal brother hood.

Given under my hand and the
Executive Seal (DATE)

1947 A.D.

signed

Mayor

Call

Call Beck

Flora

AMERICAN JEWISH
ARCHIVES

Mrs. Long - Jr. Red Cross
about lunch Fri. - Al 0311

to my - Palestine - Hebrew is
Mr. Isaacson
Ja 3366

Mrs. Joseph Plotkin
1521 Grape, Apt. 1
send 2 copies of Yom Kippur sermon

"Hopes of 5708" TAKING STOCK

Theorem — Our people in America have become better Jews, and from this fact we may draw hope for the future.

1. What is a good Jew?
- Not merely one who says he is a "Jew at Heart" — (Ophir's poem)
 - But one who speaks as Cyrus Adler (quote) (next pg.)

2. My definition of "good Jew"
- One who takes studious interest in all Jewish problems — This means he must be or become an educated Jew.

- b. One who ~~takes course~~ does
something about the problems
 he has studied — This means
 he must be or become a
politically ~~active~~ Jew willing to
 take political action to defend
 his rights or people. Cannot be
 "shah-shah" Jew.
- c. One who is devoted to the
 welfare of his brethren — This
 means he must be or become a
charitable Jew.
- d. One who practices the faith of our
 fathers — This means he must be
 or become a religiously observant Jew —
 minimal or maximal.

e. One who has, above all else, loyalty to his people -

This means he must be a proud Jew. (SSW next pg)

3. As measured by this 5-point yardstick, have you become a better stronger Jew in the past 10 years, or not?

4. My feeling is that American Jews, as a whole, have improved. Upon what do I base this?

- a. They have become better educated - more aware of Jewish current events and the background of these events.
- b. They have become more active politically:
1. Through ADL They have succeeded in considerably lessening the amount of organized anti-Semitism in America.
 2. Through ZOA They have succeeded in bringing Palestine question to point where solution is practically obligatory.
 3. Through AJComm and AJCong. They have succeeded in getting minority clauses written into peace treaties of Rumania, Hungary, Italy, etc.

(5)
c. They have become more
charitable — figures tell
story 60 M, 200 M, 640 M,
950 M — over last four years.

d. They ~~may~~ have become more
religiously observant. ^{according to} UAHC
reports more congregations being organized
and more people coming to Temples.
We see more people observing Chanukah
in their homes; lighting Sabbath candles
and making Kiddush, etc. At least
if ~~for~~ Jews in general are not
becoming more religious, they certainly
are not becoming less so.
Even Reform Jews.

e. They ~~are to~~ have become more loyal. Loyalty has to do with will to survive. There was a period 20 years ago when ^{small contemporary} ~~the~~ philosophers used to write that Judaism was disintegrating because Jews were no longer loyal to it. Everyone was on the bandwagon of assimilation.

X Today the group desiring total "assimilation" or "integration" is growing ever smaller.

American Jews were thrilled by the courage of Europe's Jews EXODUS and don't want to any less loyal.

5. If, then, our Mess is
true and American Jews will
follow this trend, then they
will be worthy of Tolstoy's
praise (next page 130)

Repeat 5 points
I have faith in you.

Cyrus Adler 1884

"I am a Hebrew. I will continue to hold my banner aloft. I find myself born - ay, born - into a people and a religion. The preservation of my people must be for a purpose, for God does nothing without a purpose.

What has been preserved for 4000 years was not saved that I should overthrow it. My people have survived The prehistoric paganism, The Babylonian polytheism, The aesthetic Hellenism,

The blandishments and persecutions
of the Church; and it will
survive all modern persecution,
holding aloft the traditional
Jewish ideals inflexibly until the
world shall recognize their worth. "



Stephen S. Wise 1923

"Recently at a public banquet
I happened to sit next to a
lady who tried to impress me
by stating that one of her ancestors
witnessed the signing of the Declaration
of Independence. I could not
resist replying: "My dear lady,
my ancestors were present at the
Giving of the Ten Commandments."

Leo Tolstoy

What is a Jew?

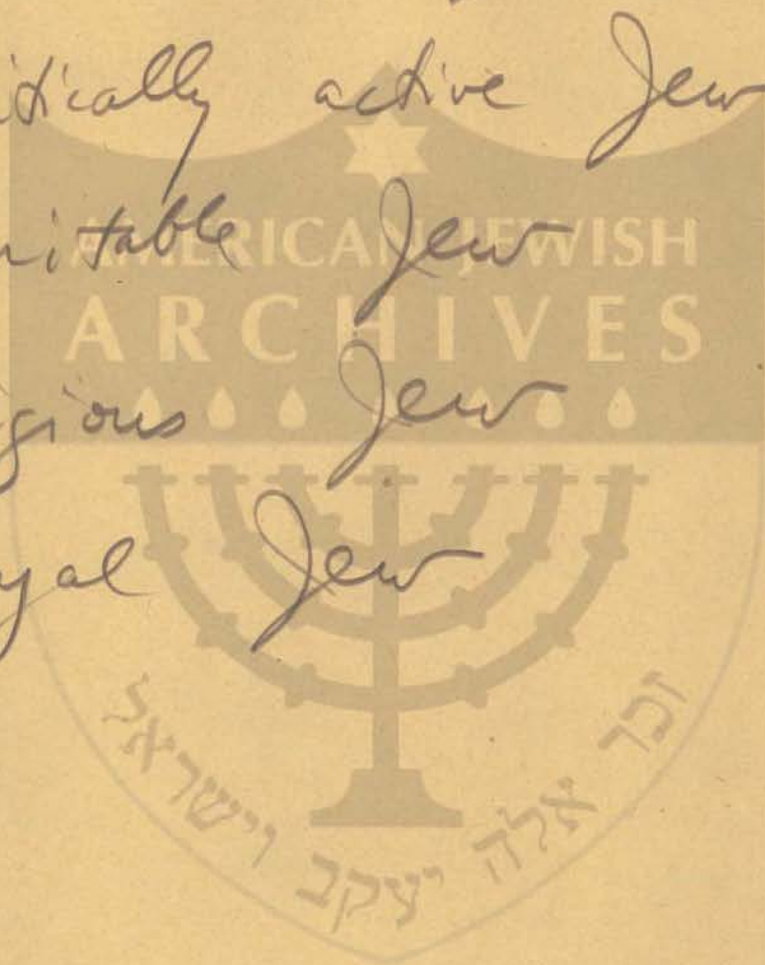
"The Jew is that sacred being who has brought down from heaven the everlasting fire, and has illumined with it the entire world. He is the religious source, spring, and fountain, out of which all the rest of the peoples have drawn their beliefs and their religions.

1. The Jew is the pioneer of liberty.
2. " " " " " " civilization
3. " " " " " " emblem of civil & religious toleration.

4. The Jew is the emblem of
eternity. He whom
neither slaughter nor torture
of thousands of years could
destroy, he whom neither fire
nor sword was able to wipe
off from the face of the earth,
he who was the first to
produce the oracles of God, he
who has been for so long the
guardian of prophecy, and who
transmitted it to the rest of the
world - such a nation cannot be
destroyed. The Jew is everlasting
as is eternity itself.

5-point yardstick

1. educated Jew
2. politically active Jew
3. charitable Jew
4. religious Jew
5. loyal Jew



Founded 1874

Congregation Emanuel

16th Ave. & Pearl St.

Denver

JUN 1 1947

19

To dues for

\$

To balance due

YEARLY ASSESSMENT

Union of American Hebrew Congregations

Total

Mr.

RECEIVED PAYMENT

Mrs. Kamin would like
copy of Yom Kippur Eve
Sermon if possible
1555 Krameria

I Historical Background - Changing
Conceptions of Sin & Atonement

Kol Nidre
night
23 Sept 47

A. Earliest pre-prophetic

Sin was primarily a religious,
not a moral conception. It was a
violation of the revealed will of God.
Thus sin could often be committed
in ignorance of the minute regulations
of the Law.

Atonement for religious sin was
by propitiation of God - appeasement -
sacrifice - scapegoat, etc.

merely social club -
criterion for membership not German Jew, etc.
merely to keep us out of public eye
in Cosmo, etc.

Compatibility

who entertain with
who associate with
who intellectual equals

Criteria
for
membership

Stan Schubar

Dike Owens

Toots Levy

Harry Herman



1. They feel that error made in repeating
rumor. [] Shouldn't spread rumors.

2. Individually & collectively people feel
maligned & slandered.

3. 25% of congregation misunderstand me.

Jack Weil
"This is not
democratic - it
is a social club."

B. Prophetic

Sin became moral violation -
i.e. cheating widows, not taking care of
poor, etc.

This conception called for moral
regeneration, not merely ritualistic.

Prophets decried sacrifice without change
of heart.

Story

When Temple was destroyed in
70, there came an end to whole
sacrificial system. No longer possible to
expiate by sacrifice. The loss was keenly
felt.

It is narrated in Tannaitic literature
that R. Johanan ben Zakkai was one day

going out of Jerusalem accompanied
 by his disciple R. Joshua ben Hananiah.
 At the sight of the Temple in ruins,
 Joshua exclaimed, "Woe to us, for
 the place where the iniquities of Israel
 were atoned for, is destroyed." Ben Zakkai
 replied, "Do not grieve, my son, for we
 have an atonement which is just as good,
 namely, deeds of mercy *ד'301 מ'516*, as the
 Bible says 'For I desire mercy and not
 sacrifice.' " (Hosea 6:6).

(New heights in conception of
 atonement)

C. Repentance

Thus repentance in Judaism is always a change in a man's attitude toward God and in the conduct of his personal life — i.e. a religious and moral reformation.

G.F. Moore "The substance of repentance is the abandonment of evil deeds and evil intentions, and a radical change of conduct and motive."

In line with this definition, the Talmud Yerushalmi and Pesikta Rabbati give us the nine norms of repentance (corresponding to the 9 days

between R.H. and Y.K.) . They
are : (Isaiah 1:16 ff)

1. Wash you
2. Make you pure
3. Remove the evil of your misdeeds
from before my eyes
4. Cease doing evil
5. Learn to do well
6. Seek after justice
7. Relieve the oppressed
8. Do justice to the orphan
9. Take up the cause of the widow

What is written after this?

'Come now,' saith the Lord, 'if your sins
be like scarlet, they shall become white
as snow.' "

II. Relevancy

A. Rejection of concept "sin" by modernists

Some modernists scoff and say there is no such thing as "sin". That it is an outmoded concept. Modern psychiatry teaches us to avoid such terms, particularly with children, because guilt + other complexes can be created.

Modern sociology teaches us that there is no such thing as absolute right and wrong, so that sin is impossible. All you have to do is follow the habit patterns of the society in which you live, and you will be all right.

Simmer says "In The
folkways, whatever is, is right."

B. Rejection by "righteous" people

Some say, what has this
business of sin to do with me?
I don't do any thing fundamentally
wrong. I have no real sins -
I haven't broken The 10 Commandments,
and that is the fundamental ethic.

O.K. - if you reject concept "sin" - or don't think
~~let me suggest~~
it applies to you - let me suggest
another word.

IMPROVEMENT instead of ATONEMENT
Anyone so perfect that he can't improve self?

III. Suggested Areas for Improvement

⑤

1. Arrogance & Haughtiness - some people think they are better than others - either because of wealth or belief in more aristocratic background. All this is false. There is only one kind of Jewish aristocracy - the learned.

East - West myth
German Jews - Polish Jews
Basis of Town Club.

2. Selfishness - some people are indifferent to problems of others - only concerned with own creature comforts + social pleasures - having parties - especially Friday nite - is that best night, or what? Don't think you do it out of maliciousness, but rather thoughtlessness.

3. Race prejudice

I testified in charter hearings
for your real estate purchase.

I heard criticism. This is
non-Jewish. Never forget fate
of all minorities is inter-twined.
Glad to see one of our members
elected to charter convention
sponsoring This Bill of Rights.

4. Red-baiting

Some people seem to have forgotten
the war already. I don't like
communists — but I hate even more
hysterical talk anti-Russia. Only
way to combat spread of communism

is to make democracy more attractive, so none of our citizens go looking for any party else.

5. Personal lives

People could be sweeter and nicer to each other. I have heard husbands & wives bickering in public. These are tense times — happiness is hard to find. Let us preserve ideal of Jewish home, on which we have always prided ourselves.

IV. Summation

Repeat definition of repentance -
 "abandonment of evil deeds and
 evil intentions, radical change of
 conduct + motive."

If each of us tries to improve
 in these 5 areas - ~~the~~ arrogance,
 selfishness, race prejudice, Russia-baiting,
 and family life - Then we will
 really be repenting in heart + deed.

Story

Day of Atonement is the one
 day over which Satan has no
 power. The numerical value of
 Satan - 1622 - is 364, corresponding

to The number of days of
 the year during which Satan
 has the power of perverting people
 and making them do evil things.

Day of Atonement is only
 day in which men are free from
 this influence, and have chance to
 open their hearts to good thoughts
 + resolutions without competition.

Let your best instincts take
 possession of you tonight and all
 through long fast tomorrow - ~~and~~
 Think of where you need improvement.
 Better people will make better world.