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Rosh Hashanah sermon material. September 1952.

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American Jewish Archives website.

R.H. sermon

This I love you, my son

We Jews are an introspective people. We wonder about ourselves - we try to solve the riddle of our own existence. We are always asking ourselves - who are we? - what are we? - how come we are still treading the stage of history in spite of all the thousand hells through which we have gone?

God Himself, when asked for His name, said "I am that I am" - a simple statement of being. What was sufficient unto the Lord is apparently not satisfactory to His people, for we feel constantly under the obligation to explain our presence. I think this searching is good, as a matter of fact, for it demands that we repeatedly take stock of ourselves.

The probing finger of the doctor detects the inflamed appendix, and the probing eye of critical self-examination detects any tendency toward degeneration.

Tomorrow morning (This morning) in the Shofar service we will recite (we have recited) the prayer which bespeaks Israel's own definition of its universal purpose. If anyone were to ask us the reason for our

existence and survival, we could answer in these very words, spoken at the time of the sounding of the Great Horn:

"O Lord our God, we are reminded now of that great movement when Israel stood at Sinai, and heard the call of the Shofar. Then didst Thou covenant with our fathers that they should become a Kingdom of priests and a holy people. Then didst Thou send Israel forth to proclaim those laws by which man shall live and not die."

Thus Israel is to be a light unto the nations, to teach mankind the excellence of the moral law, to bring God before the eyes of man. And Israel boasts of her record in fulfilling this mission. She speaks grandly of the contributions she has made to the world. She listens in pride as others (non-Jews) add to the magnificent testimony.

Thomas Huxley says this:

"All that is best in the ethics of the modern world is the direct development of the ethics of old Israel. There is no code of legislation, ancient or modern, at once so just and so merciful, so tender to the weak and poor, as the Jewish law."

Even Nietzsche says this:

"To the Jewish nation we owe the most loving of men (Christ) the most upright of sages (Spinoza), the mightiest book and the most effective moral law in the world.

"Moreover, in the darkest times of the Middle Ages, it was Jewish free-thinkers, scholars and physicians who upheld the banner of enlightenment and of intellectual independence under the severest personal sufferings, and defended Europe and Asia."

Matthew Arnold says this:

"As long as the world lasts, all who want to make progress in righteousness will come to Israel for inspiration, (as) to the people who have had the sense for righteousness most glowing and strongest."

And Lyman Abbott says this:

"From the same fountain-source of Hebrew writings the Puritans drew the political ideals which they transplanted across the sea to incorporate in the Constitution of the American Republic. If we did but know it, every legislative hall, every court-house

every public school room, every Christian church, to say nothing of less visible and tangible manifestations of our national life and temper, are monuments of our indebtedness to this ancient people."

Yes, Israel was always proud of her destiny, and even though there were periods and phases when she did not work hard at her role, she never lost faith in it. History is dynamic, with ebb and flow. At times our people ^{was} were magnificent, at times quite mundane. Man does not always act on the high plateau of exhilarating heroism. But whether grand or gaudy, Israel always ^{was aware of} ~~realized~~ her potential and never doubted the supreme reason for her very being. This faith, more than anything else, explains the miracle of her survival.

Today something peculiar is occurring. Today ignorance is replacing knowledge, and indifference is the substitute for pride. By some fearsome alchemy, Israel's youth, normally the most devoted, ^{is} ~~are~~ beginning to doubt the essential worth of the whole struggle for existence. And Israel's nature, normally the most strong in support of survival, ^{is} ~~are~~

beginning to question the value.

On all sides of me - I hear the phrase - why bother?

Why bother about the whole question of Jewish survival? In Europe, once, I hear people say, it might have been significant for Jews to retain their separate differential culture and religion, because they were shut away from the world and they required an inner world of their own in which they could flourish and maintain their sanity.

But we, today, in America are emancipated, the argument goes. We have equality in the polling booth, equality before the bar of justice, equality to work and study and create. We are the free and the equal. We have achieved the goals of independence, status, acceptability. Why any longer retain tarnished labels which refer to an unhappier period now gone by? Wouldn't it be better if there were no labels - and shouldn't we Jews be the first to discard ours so that other men might be encouraged to do the same? The true brotherhood of man can only come when we forget and obliterate the features which distinguish and separate us one from the other. Why bother?

This question, with its seductive logic and its Lorelei appeal,

is the question for American Jews to face squarely. Rosh Hashonah is the day in which to face this radical question.

Let me say that I find Jews of America struggling with this question in various stages of sincerity. Some have already cast the die for out and out assimilation, and pose the question, not really to elicit an answer, but merely to torment the survivalist. The question becomes a taunt. The assimilationist says, "Why bother to survive?" implying: I've made up my mind to escape, to disappear, to duck the whole problem - why are you still fooling with it?"

For this fellow I can only say that his is the solution of suicide. One of the ways of adjusting to the difficulties of life is to destroy life itself. That is a type of adjustment, after all, unbalanced though it be. When a problem becomes so overwhelming that no solution seems to offer itself, the blind smashing of the problem and yourself with it, represents the suicidal behaviour pattern. We cannot expect to apply this technique on a mass basis, because the instinct of man and the

group is not to die but to live.

There is a wonderful Talmudic legend which illustrates this fact.

Akiba once told a parable about a fox who was walking along the bank of a stream, and saw some fishes flashing through the water, and swimming desperately from place to place. He said to them, "From what are you fleeing?" They answered, "From nets, which men are dropping in the water, trying to ensnare us." The fox said to them, "Let it be your pleasure to come up on the dry land, where you and I can dwell together in peace." They replied, "Are you the fox whom all call so clever? You are a fool. For if we are afraid here in the water, which is our life-element, how much more so will we be on the dry land, which is our death-element."

The fish may have been in a plight in the water, but on land they were certain to perish. ^{No} The group deliberately commits suicide. The will to live overcomes despair and difficulty.

There is another type of Jew - not the assimilationist - but the indifferent one - who asks the basic question, "why bother?" not out of

malice and sickness, but simply with a shrug of the shoulder. Why bother? - says he - implying that nothing is worth the effort. His is not a policy, but rather the absence of one. He is neither alert enough to seek an answer nor determined enough to smash the question. He takes no active steps to become absorbed in, or to be in flight from, the fact of his Jewishness. He is the neutral, passive by-stander. If the assimilationist, bent on suicide has become a nervous wreck seeking a solution - then the indifferentist^{one}, unprovoked by any stimulus one way or the other, has become a vegetable, placid and food for someone else's cud.

The third type of Jew is the one I am most concerned with. He has asked the question, sincerely, out of perplexity. He has neither the harried insecurity of the escapist nor the cow-like stolidity of the immune. He is the specimen of modern American Jew for whom the fixed polarity of his Jewishness has diminished across the time and space of distance from European origins. He is hesitant and searching, genuine in his desire to be convinced, but requiring a complete reorientation. He accepts his Jewishness, but is not certain of its implications for him.

Or we could speak of your son - your daughter - my daughter.
Every child of every generation is a timeless + ageless allegory of
our people. Let me speak of this tender, fresh and lovely boy as
a symbol.

How should he live Jewishly? What is expected of him in his relationship
to this group of people? When he poses the question - why bother? - he really
is asking - what does it mean to be a Jew - why am I a Jew - what is a Jew?

He deserves an answer - the most careful answer - because he asks
the question honestly. Upon the type of answer he gets and upon his
whole hearted acceptance of it, will depend the entire future of Judaism
in America. If he is satisfied and commits himself to a survivalist posi-
tion, the ancient tree remains firmly rooted in this free soil. If he
does not commit himself with the totality of his being, then the wind
will whistle through the dying branches before many decades have passed.

Milton Steinberg put the whole question in this sentence: "Are we
to have a vital Jewish life in America, edifying and rewarding, or are
we to have a deJudaized American Jewry, bereft of its God and Torah, its
will to live and joy in life, a mass golem of five million persons kept
alive only by the evil spell of anti-semitism?"

Let me try to give an answer to the honest questioner.

I have a son, ~~a tender, fresh and lovely boy~~. I drink in ~~the~~ smile,
the curve of ~~the~~ chin, the sturdy little legs. At night when I go into

see him, my heart fills and I am overwhelmed by love. I want to give him everything in the world - oh God - how I want him to be peaceful and happy. In the dark I sometimes say "This I give you, my son, - this I give you" - and as I say it, I wonder what I can best give him as the most precious gift.

I would like to give him a sense of meaning and purpose for his life so that he doesn't drift in a senseless existence. If he can only find direction and goal and a belief in striving, then I know he will be saved from the cynicism, pessimism and monotony of a mechanistic life. He will have a feeling that life is worth living, that there is tang and zest and reason to it. Death will hold no terror for him at the end. Rebellion will not enter his soul and make of earth a living hell. Frustration will not eat at his core. Accomplishment will bring a thrill. In ^{short} ~~sum~~, I want him to be a whole and adjusted person, mature and confident. Since he is a man, I want him to be a whole man.

(You see - since we are Jews, I want us to be whole Jews - full Jews)

^{next} ~~Then~~ I would like to give ^{my son} ~~him~~ the tools with which to implement the

potentialities of his well-adjusted personality. These tools are a seeing eye and a knowing heart. Wisdom and understanding flow from knowledge. I want him to drink at the living fountain of the world's knowledge, so that he can move freely in the corridors of human creativity. He can be at one with the great spirits of mankind. The key which can unlock all doors will be his education. He will feel relaxed in his knowledge. He will be a whole man, integrated by knowledge into the whole world.

(You see - since we ^{to be} are whole Jews, I want us ^{also} to be educated Jews.)

And ~~thirdly~~ ^{And} then, I would like to give my son a ^{final} ~~third~~ gift, a sense of pride in me. For he is the product of his past, and if he is not tied to it or proud of it, all his knowledge and all his sweet reasonableness will crumble under an attack of shame. He will be drowned in a sea of weakness. He must be convinced that the loins from which he sprang were themselves the latest stage in a long career of honorable progress. If he is proud of me and all his father's fathers, then he is reaffirmed in a sense of his own dignity. His arm becomes as strong as Abraham's.

(You see - if we ^{become} are whole Jews, and educated Jews, we will also

be proud Jews.)

This I give you, my son: the stout heart and good head and steady hand. This I give you so you may have the will to live, the tools to live by and the strength to live with until you have reached the full measure of your days.

This is my answer to the question of Jewish survival. It makes sense and is worth bothering with because the Jew finds in his Jewishness all these treasures. He finds his sense of belonging, his adjustment, his security, his sense of purpose and destiny - what I call the stout heart. The Messianic role of his people, doing God's will, becomes his personal role.

He finds, also, in a knowledge of his people's culture, a large reservoir in which he can refresh himself. Doors open to every palace in the world when he has masterfully occupied his own palace. ^{This is the} good head conquers all.

He finds lastly a system of rituals, which invest his life with poetry and drama. He sees the beauty in the folk forms of four millenia.

He finds a moral and an ethics that make life's choices sweeter. *and easier*

He tastes the good feeling of doing good consciously, for its own sake.

He remembers the bargain, the covenant at Sinai. The steady hand steers him through the valley of temptation.

I started out by saying that we Jews are an introspective people.

This is a day for introspection. So, people and day combine in deep and solemn search for truth. Each goes to his own heart for the

answer - each scrutinizes the inner feeling - each knows the strength of loyalty to God and faith. Am I a good son of my people? Abraham slew not

Isaac - does Isaac slay himself by suicide, scorn, self-hate?

This is the answer for the honest question.

As I embrace my son and give him all I have, so Judaism embraces the Jew and gives him a full measure of her ageless and priceless mother love. She gives him the stout heart - the good head - the steady hand. And she gives him these gifts without stint - as a mother to a child.

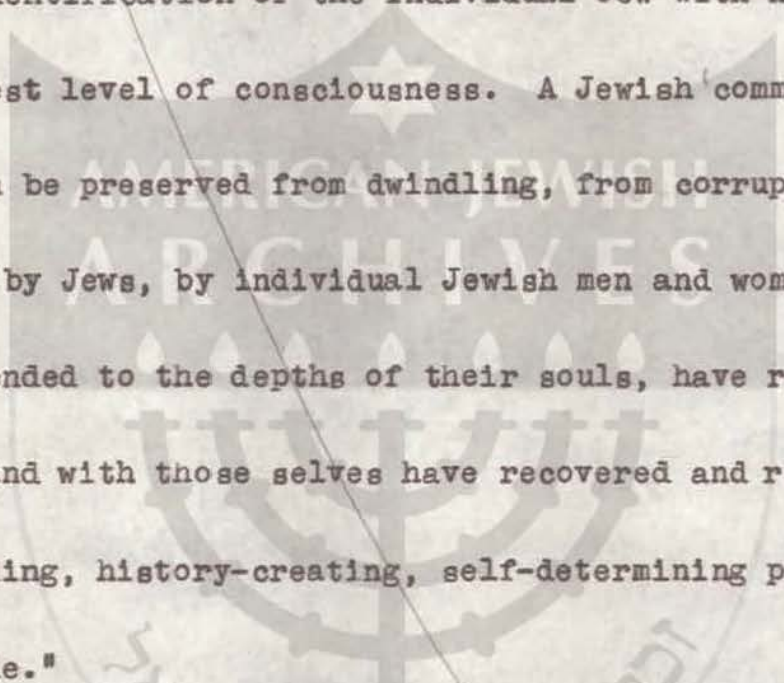
There is simple majesty to a man slowly rising to his greatest

Rosh Hashonah,
heights. This day summons the faithful to preserve the faith. Think -
look deep - be true.

Amen

Ludwig Lewisohn put it well:

"The fundamental condition of Jewish survival in America is the re-identification of the individual Jew with his Jewishness at the deepest level of consciousness. A Jewish community in America can be preserved from dwindling, from corruption and decay, only by Jews, by individual Jewish men and women who, having descended to the depths of their souls, have recovered themselves and with those selves have recovered and regained the history-willing, history-creating, self-determining power of the Jewish people."



Wisconsin Jewish Chronicle
Sept 1952

ROSH HASHONAH MESSAGE

Rabbi Herbert A. Friedman

Congregation Emanu-El B'ne Jeshurun

"A SECOND CHANCE"

People always wish they had another chance to do things over. We look back upon our conduct and say that if we had the opportunity to do it again, we would know better. Such a second chance is usually not given us.

With wonderful wisdom, however, the Jewish religion has provided exactly this opportunity. The High Holy Day period of Rosh Hashonah and Yom Kippur is the clean slate, the fresh start, the new situation for every Jew who takes advantage of it.

Our tradition says that Rosh Hashonah is the birthday of the world. On this day God created the earth. Every New Year is therefore the birthday of a new creation - and during each new year there is the chance of making the world better.

How wonderful it would be if we could only make real in our lives the sense of this new creation each fall. With new life comes new hope, a new spirit, fresh new ideas. With a few major strokes of the brush we can paint a new canvas for ourselves in the year ahead. The chance is given, psychologically, to slough off despair, uneasiness, weariness - and to lift the spirit high in a new burst of hopeful labor.

But before we can do this, we must wipe out the memory of last year's failures, make amends for last year's mistakes, ask forgiveness from ourselves for last year's evil. Man gets no forgiveness from himself until he is at peace with his fellow man and with God.

So Yom Kippur becomes an integral part of the new birth, for herein is provided the ritual whereby man cleanses himself, through

confession and self-examination and petition.

I often think Yom Kippur should come before Rosh Hashonah - because one should really clear away the debris of the old year before aspiring to the creative building of the new year.

Whether in the proper psychological order or not, however, these two solemn and serious Holy Days, pregnant with meaning, rich with ceremony, lovely with beauty and dignity, are the Jewish answer to man's yearning for a second chance.

AMERICAN JEWISH
ARCHIVES



מזרחי
התנועה
היהודית
האמריקאית

CHILDREN'S SERVICE - ROSH HASHONAH DAY

Rosh Hashonah has four different shades of meaning,
according to its four different Hebrew names:

1. ROSH HASHONAH - "Beginning of the Year"
BIRTHDAY OF THE WORLD
2. YOM TERUAH - "Day of the Blowing of the Shofar"
RAM'S HORN - AKEDAH
3. YOM HA-ZIKARON - "Day of Remembrance"
GOD KNOWS and REMEMBERS ALL
4. YOM HA-DIN - "Day of Judgment"
STORY OF THE THREE BOOKS

HAPPY NEW YEAR TO ALL !!!!!



"What It Means to be a Good Jew"

1. World-wide Union of Jews - all praying together tonight -
wherever they are.

2. Why have we been doing this for thousands of years?

Because we have been trying to keep Judaism alive.

3. Why do we want to keep Judaism alive? Why is it so important?

Because Judaism teaches that man is more than an animal.

4. We kept this concept alive in the early days and middle ages:

a. when the Greeks exposed female children.

b. when the Romans delighted in gladiatorial combats.

c. when the feudal lords held life cheaply.

5. Judaism always taught that people are important, that life is
dignified, and that each man is entitled to rights.

6. We have to keep saying this and acting it - practicing our Judaism
for the whole world to see.

7. We have to insist that war is insane.

We have to repeat that color is no sign of inferiority.

We have to demand that no one should be allowed to hunger or want.

In other words, we continue to be the conscience.

8. Nobody ever likes to listen to the conscience, and perhaps that is
one of the reasons why Jews are sometimes hated. But what would
you be without your conscience?

9. We welcome the New Year - hope it will bring peace - so the soldiers
can come home - but know that it is going to take many New Years
before everybody learns the lesson of peace.

NEW YEAR

WHAT THE JEWISH HIGH HOLIDAYS
MEAN TO ME

"A Second Chance"

By RABBI HERBERT A. FRIEDMAN

Congregation Eman-El B'ne Jeshurun

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HERBERT A. FRIEDMAN

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Milwaukee Sentinel, Sept. 20, 1952

What the Jewish High Holidays Mean to Me

"CREATION—A CONSTANT PROCESS"

By RABBI HERBERT A. FRIEDMAN

Congregation Emanu-El B'ne Jeshurun

CREATION is a constant process. It is inadequate, for example, to think that the world was created once and for all. Creation constantly unfolds itself in each new life, new bud, new year.

The Jewish New Year, called Rosh Hashonoh, is celebrated, at least allegorically, as the birthday of the creation of the world. Each new year gives man another opportunity to improve the world, to improve himself, to re-create the possibilities for growth.

It is a beautiful thought to celebrate the New Year not in riotous revelry, but in prayerful anticipation. Temples and synagogues all over the world will be filled this weekend with men and women thinking about the year ahead, numbered 5713 in the Jewish calendar. They will gather to pray for peace, for happiness, for self-improvement. They will beg forgiveness for sins and errors committed in the year gone by. This forgiveness must first be obtained from fellowmen who have been wronged, before God will accept the repentance. The whole mood is one of solemn and serious concentration. Hence this High Holy Day period is often called "The Days of Awe."

It is our basic hope that each New Year the Jew will take advantage of this opportunity to re-set his sights and to strive afresh toward bringing God's Kingdom to pass on earth.





The Temple Bulletin

OF

Congregation Emanu-El B'ne
Jeshurun

Milwaukee 11, Wisconsin

Vol. 20, No. 1

Rosh Hashonah

5713

1952 - High Holy Days - 5713

Friday Evening, September 19 Rosh Hashonah Eve

Saturday Morning, September 20 Rosh Hashonah Day

Friday Evening, September 26 Sabbath of Repentance

Sunday Evening, September 28 Kol Nidre Eve

Monday, September 29 Yom Kippur Day

Young People's Services

(8th Grade through High School)

Friday Evening, September 19, 7 p.m. Community Hall

Sunday Evening, September 28, 7 p.m. Community Hall

Children's Services

(Pupils through 7th Grade)

Saturday Morning, September 20, 11 a.m. Community Hall

Monday Afternoon, September 29, 1:30 p.m. Community Hall

THE TEMPLE BULLETIN

Published by

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Joseph L. Baron	Rabbi Emeritus
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Herman Weil	Director Religious Ed.

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Thanks To . . .

E. C. VOORSANGER

The Congregation notes with thanks the fact that Mr. Elkan Voorsanger has again responded graciously to the request of the Board that he serve in the Pulpit during the High Holy Day season.

As will be recalled, Mr. Voorsanger, a graduate rabbi of the Hebrew Union College, class of 1914, officiated last year with Dr. Maurice Eisendrath, president of the UAHC.

This year again, the double services will necessitate the presence of two rabbis and Mr. Voorsanger will share the pulpit equally with Rabbi Friedman.

ROSH HASHONAH MESSAGES

The quality of courage is fear which has been overcome by yearning for truth. The high moral courage of Judaism is nowhere expressed more beautifully than at this High Holy Day period.

Without equivocation, the faith summons the faithful to stand before God and fellow-men in unabashed confession.

No man is free of fear. Each knows his own inadequacy — weakness — error. Yet if there is bred in the mind and soul an unquenchable devotion to truth, even the most fearful will stand to be counted.

In this standing, before the ark of God, before the gaze of neighbor, the fear brings trembling, and the trembling brings humility. Out pours the anguished confession, out tumble the words, out goes the heart in an unutterable yearning toward the infinite. When it is over, the Jew trembles again, but this time from the simple weariness of a purged exhaustion. He has sought and found the innermost peace.

The prayers are mighty and the words strong. The music is noble, filled with majesty. In speech and song, the Days of Awe crackle and lash, then soothe and comfort. There is nothing in the familiar religions of western man to compare.

I love these tense and wonderful days. Come and share them in their deepest intensity. Then be blessed with forgiveness, filled with love, and strengthened for the year ahead.

Rabbi H. A. Friedman

As President of the Congregation, I would like to wish all our members and their families a very healthy and happy New Year. As we face each New Year, we have many hopes for the months ahead. We hope and pray that the world will find peace in the year ahead. We hope and pray that our nation, with wisdom and with patience, will continue to skirt the dangerous course between peace and war. We hope and pray that those serving in Korea will be returned safely to their families.

The New Year is a time for us to reaffirm our Jewish values. I anticipate that within our Congregation during the year ahead, there will be many opportunities for our members to enjoy spiritual nourishment and to participate in many projects which will enhance their self-respect as Jews.

I urge the members of the Congregation to take advantage of the facilities which will be offered in education, religious inspiration, the religious school for their children, and the good work of our Sisterhood and Men's Club, with its social and recreational programs.

The Officers and Board of the Congregation join me in the hope that you find in the year ahead peace and prosperity, happiness and wellbeing.

B. F. Saltzstein,
President

Roll of Remembrance

(These names will be read during the Memorial Service on Yom Kippur Day)

Charles L. Aarons	Goldene Gold	Morris Milgrim
Robert Adelman	David Goldman	Edward J. Miller
Gertrude Ahlfeldt	F. F. Gottschall	Abraham Morris
Rose Arnstam	Sara Schneider Hess	Albert Newman
Peter Arnowitz	Flora Hirsch	Frances Orlove
Sigmund Bensinger	Edwin B. Hirschberg	Charles Polacheck
Robert Bienenstock	Walter P. Hirschberg	Benjamin Poss
Abel Berkoff	Celia Amdur Isaacs	Ludmilla Ruscha
Harry Berkoff	Rix Jasculca	Albert Salomon
Jennie L. Boraisky	Milton Karger	Rosa Schwartz
Bertha Fried Breslauer	Eva Kimmel	James I. Schulhof
Paul Breslauer	Maurice Leser	Eugene J. Seelig
Ruth Ullman Breslauer	Michael Levin	Dolly Shanberge
Sarah Diamond	Harry LeVine	Arthur M. Shutkin
Solomon J. Eisen	Belle Levinsohn	Arthur V. Strelitz
Hinda Epstein	Sara Palay Mack	Samuel Wager
Sam Fredman	Eleanor Mann	Mrs. Hugo B. Weiner
Gus Fried	Theodore Markey Jr.	Ethel Rottman Weisfeldt
Rose Friend	Louis Marks	Florence Weisskopf
Sara Glassner	Ella Mendelson	David Zarne
Albert Gold	Harry V. Meissner	Ralph Zimmer

The above list contains the names of those members of the Temple family who have passed away since last Yom Kippur. If there are any additional names which were not called to our attention, please notify the Temple Office by Friday, September 26, at the latest, so that the list may be complete for Yom Kippur.

Rabbi and Mrs. H. A. Friedman

and

Cantor Sol Altschuller

extend best wishes to you and your family

for the New Year

and invite you to a Rosh Hashonah Reception

Sunday, September 24, 1952 from 3 until 5 o'clock

4530 North Murray Avenue

Courtesy Cards

The Temple Office will be happy to provide courtesy cards for members of our Congregation who are planning to be out of town for the High Holy Days and who would like to attend services while away from home. These cards will be honored at any congregation affiliated with the Union of American Hebrew Congregations.

If you will need such a card, please call The Temple Office.

OUR SISTERHOOD

GIFT SHOP

HAS A COMPLETE SELECTION
OF JEWISH CEREMONIAL OBJECTS

PRAYER BOOKS ON SALE

Since it has been the practice in our Congregation for members to bring their own High Holy Day Prayer Books to services, we would like to remind you that the Union Prayer Book, Volume II, newly revised edition, is now available for purchase at \$1.75 per copy.

You will need a copy in order to follow the ritual and fully enter into worship during High Holy Day services. Please call The Temple Office if you need a prayer book.

Congratulations!

We wish to extend our heartiest congratulations to Mr. Max C. Blade on the occasion of his 95th birthday, Saturday, September 13th.

Cantor Sol Altschuller

On July 1, 1952, the Congregation welcomed Mr. Sol Altschuller, the newly engaged cantor and musical director. The cantor is a graduate of The Hebrew Union College — Jewish Institute of Religion, School of Sacred Music in New York. He has an extensive musical background and has enjoyed a successful career in secular as well as religious music.

His voice is tenor and those who attended services this summer had the opportunity to enjoy the quality of his renditions.

The cantor will have full charge of the total musical program of the Temple, including the religious services, the religious school, preparation of boys for Bar Mitzvah and special musical events. He will offer recitals to the Sisterhood and Men's Club, and will in every way attempt to elevate the musical standards of the Congregation.

We welcome Cantor Altschuller to Milwaukee.

Men's Club DINNER DANCE

Monday Evening,
September 29, 7 p.m.



Empire Room,
Schroeder Hotel



\$15.00 per couple

Call Joe Mandel
WO. 4-1257 for reservations

Sisterhood Opening Meeting

October 6, 1952 . . . 12:45 p.m.



Dessert Luncheon



Guest Speaker:

Rabbi H. E. Schaalman

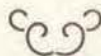
Director of the Chicago Federation
of the UAHC

Check this date on your calendar!

Religious School Opening

Saturday, September 27,
at 9:15 a.m.

Grades 6, 7, 8, 9,
10 (Confirmation)



Sunday, September 28,
at 9:30 a.m.

Kindergarten and
Grades 1, 2, 3, 4, 5

NOTE of EXPLANATION on RISING FOR KADDISH PRAYER

The Congregation voted at its Annual Meeting in May 1952, to provide the worshipper with an option of rising or remaining seated during the recitation of the Kaddish Prayer.

Many members have asked the Rabbi whether they should rise, if they are not in a state of personal mourning.

The murder of the six million has placed the entire Jewish world in mourning. We do not recite Kaddish only for our immediate dead, but do so in the highest sense, for the entire household of Israel. We mourn the named and the nameless — those we hold dear in our family bosom and those we have never seen.

In this most sentimental of prayers, all may and should rise who feel constrained to express grief for the mass death we have witnessed in our day.

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