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Series A: Sermons and Prayers, 1940-2016.

Subseries 1: High Holidays, 1941-2016, undated.

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Sermons and notes, 1941-1944.

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ATTACK
ADVANCE AND ESCAPE

YOM KIPPUR MORNING

1941

If people are under pressure - there are two possible reactions. The one is escape, the other heroism. This ~~ma~~ holds true of all nations, of all races and of all religious groups. Naturally, it is the same way with us Jews, who, as human beings, are not any different from other people. In times of stress, some ~~mann~~ try to run away from our group, while others remain ~~mann~~ ^{loyal and} firm; the ones grow weak in emergency, the others grow stronger and develop unexpected power of resistance.

I should like to illustrate both attitudes, escape and heroism.

Some years ago, I spent my summer in a little village in Hungary. There I met a Jewish boy in the twenties. He was a bright and charming fellow, but, occasionally, he would make an unfriendly remark about the Jewish people which was the more astonishing since he himself was Jewish. One morning, we had breakfast together, ^{it happened that} ~~when~~ an elderly man, wearing a black silk-cap on his head, approached our table. First, he gave us a searching look, and then, he said: Will you please come with me to the temple. I have a Jahrzeit and we need another man for a minyan.

To my great surprise, the Hungarian boy replied:
"Don't bother me; can't you see I am not Jewish."

I was almost as embarrassed as the old man and left ~~him~~ with him the table at once. I have never again met that Hungarian fellow, but I still remember vividly what I saw when looked back ~~from~~ a moment before leaving the restaurant. There he sat; his face was red as fire; and ~~when~~ he nervously tried to straighten out the knot of his necktie and his collar. I shall always remember the nervous hand. ^{For} The tight collar and the uneasiness of the hand are symbolic. The young fellow had denied his identity and when ~~in~~ it dawned upon him that he had been false to himself, he felt as if he had exchanged his neat and customary coat with an alien and tight one.

This, friends, was escape. There are ~~many~~ quite a few who in recent years, ~~many~~, like that Hungarian boy, severed their ~~many~~ affiliation with the Jewish people. The hostility, which in many quarters is nursed against us, is just too much for them; pressure weakens them and they abandon us.

To illustrate the opposite attitude, that of heroism, I like to read a few selections from the prophet Habakkuk. Habakkuk must have lived at a time similar to our days. Not right but might ruled, and our prophet became impatient; where was God, he asked in anger. For this is what he said:

How long, O Lord, shall I cry,
 And you will not hear?
 I cry out unto you of violence,
 And you will not save.
 Why is there iniquity and mischief?
 And why are spoiling and violence before me?
 There is strife and contention,
 And the law is broken,
 And right does never go forth;
~~For the wicked beset the righteous;~~
~~And right is perverted.~~

In anguish of heart and soul, and beset by doubt, Habakkuk sought to regain faith in solitary meditation. He built himself a tower, and secluded from the rest of the world, he determined to wait until God would comfort his troubled soul, and he would behold a new vision. *and experience a renewal of faith.*

I will stand upon my watch,
 And set me upon the tower,
 And will look out to see what God will speak by me,
 And what I shall answer when I am reproved.

indeed, in his solitude something happened to Habakkuk. For once, he learned to be patient. And then, miraculously, he felt assured that he would behold a better day.

And the Lord answered me and said:
 " The time has not yet come for the vision,
 Though it tarry, wait for it;
 Because it will surely come,
 It will not delay."

Thereupon, Habakkuk, left his tower, and exclaimed: *(he, the farmer who tilled the soil and lived on the soil and from its produce)*

The righteous shall live by his faith.

And then Habakkuk made an oath, an oath which bears witness to the profundity of his faith. In order to fully appreciate his supreme proclamation of faith and loyalty, we should remember that Habakkuk was a farmer who lived on the soil; These are his words:

Though the fig-tree shall not blossom,
Neither shall fruit be in the vines;
The labour of the olive shall fail,
And the fields shall yield no harvest;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls;
YET I WILL REJOICE IN THE LORD,
I will exult in the God of my salvation.
God, the Lord is my strength.

this is perhaps
My friends, you just listened to the greatest YET of all *that was ever spoken*
times. Even if nature itself would forsake its law,
and the soil would cease to provide a livelihood,
~~yet~~ Habakkuk would remain faithful, he would stand
erect, looking heavenward with supreme faith in his heart.

This is the attitude of heroism. No disaster can be great enough to make such a man waver in his conviction. Suffering and persecution cannot move him. Habakkuk's YET stands out like a beacon to all men, weaker in faith and smaller in stature, who are in danger to be drowned in the current wave of hostility.

Habakkuk's YET is an inspiration to us in our infirmity; His defiance of overwhelming evil, is like a banner around which we Jews must rally if we wish to remain true to three thousand years of our history.

Defiance is our very mission. Our historical task, is to show the world that no amount of insult and repression can make us abandon the ideals we know to be right and eternally true. Let tyranny, injustice and violence fill every corner of the world, still we shall lift up our voices in defiance and pray ^{as we do today} for liberty, justice and peace.

Our rabbis tell a beautiful story. Once the Greek authorities prohibited the study of the Torah. Rabbi Akiba, however, disregarded the new law and was found by a friend diligently pursuing his study with a host of disciples.

Don't you know, asked his friend, the great danger you are facing by defying the authorities? Take my advise and leave your studies.

Your advise, returned Rabbi Akiba, seems to me like the advise of the fox who on seeing fishes swimming in a river here and there invited them to come out and have a rest ^{little} on the sand. We should be foolish to do so, replied the fishes. If in our own element we can find no rest and safety, how much worse will it be with us when we are out of it?

With us Jews, explained Rabbi Akiba, the Torah is our very life. In adhering to Judaism we may incur danger and suffer hardship; in relinquishing it, we face the certainty of moral and spiritual death.

~~We must, indeed, be willing at all times, to make sacrifices for the mission to which we were called. Ours is the task to remain faithful, our's the task to defy any power that challenges our ideals.~~

bring us nearer
 May this day of atonement make us again at one with Israel's God and strengthen our affiliation with our people. May those who fled, return; may those who wander astray, find their way back to us; may those who waver in their conviction draw new courage and firmness. Let no fear disturb us, and no foe dismay us, but let us say with the prophet:

When I fall, I shall arise;
 And when I sit in darkness
 The Lord will be a light unto me. Amen.

BENEDICTION רצה יי אלהינו בעמך ישראל

LOOK WITH FAVOR, O LORD, UPON US,

וּתְפִלָּתָם בְּאֵהָבָה תִּקְבֹּל

AND MAKE OUR PRAYER BE ACCEPTABLE UNTO THEE.

In the long experience of patient
waiting the heat of our fervor
and the hammer-blows of a
tough ~~and~~ life have forged
an iron will among our people
to see it through. To wait
the coming of the 'day when
the mountain peaks will shout
for joy and the bells of
a new world will ring out
the Biblical call:

Proclaim liberty unto the land
and to all ~~its~~ inhabitants thereof.

Amen

ROSH HASHANAH



Faith through doubt,
the Rabbi preached.

His sermon
reached its mark.

His words were heard
by one who knew

Many nights
exceeding dark,

Many days
of deep despair.

They set me trembling
in my chair.

How good to hear
confirmed in prayer

That life belongs
to those who dare.

Alas, blind faith,
put to the test.

Often proves
quite meaningless

And now the words
took new direction,

Reaching inward
to my need.

Once doubt itself
is doubted,

Deeper faith
must then proceed,

And grow
from trust

In God, supreme,
to love of life,

Belief in others,
self-esteem.

I left that crowded
house of God

With pounding heart
and headed home —

Resolved to make
this New Year new,

To follow the path
I must pursue,

To share these words
with someone who

Needed them
as much as I,

To find
the poetry in life,

And make of life
a poem.

*By Harriet M. Epstein
Temple Rodef Shalom
Falls Church, VA*

My dear friends,

Rosh Hashana Eve 1944
Mobile

I have recently been called to this pulpit and now, I find myself united with this congregation in a common cause; ~~the cultivation of the oldest and most potent religious tradition on this earth.~~

May I invite you to consider with me this evening a problem which is uppermost in the mind of the modern Jew. WHAT ARE THE MAIN FUNCTIONS OF THE SYNAGOGUE IN THESE DAYS.

Let me call your attention to a remarkable verse in the Bible which, upon closer analysis, will yield the very thoughts which this hour has called forth in me.

וְיָצַא מִן־הַיָּם וַיִּבְרָא אֱלֹהִים אֶת־הַיָּם וַיִּבְרָא אֶת־הַיָּבֵשׁ וַיִּבְרָא אֶת־הַיָּם וַיִּבְרָא אֶת־הַיָּבֵשׁ

Ex. 25:8

LET THEM MAKE ME A SANCTUARY THAT I MAY DWELL AMONG THEM

These words were spoken to Moses shortly after the revelation on Sinai. No sooner did Israel receive the moral law through the Torah, when the need was felt for an institution dedicated to the cultivation of the new spirit which had descended upon our ancestors from Mount Sinai.

This, broadly speaking, is the chief function of the Synagogue even today: to preserve in its original purity our divine heritage, the religion of Judaism and to make it a living powerful faith among our people.

How can we best serve this noble purpose? Our text contains the answer in three parts.

Please observe a fine point in the wording of our text. God, speaking to Moses, does not say, "Moses, go, build me a sanctuary." But, He commands him to make the entire people of Israel build the sanctuary. "Let them -- the people --- make me a sanctuary.

An institution that is to live through the ages cannot be based upon one individual, regardless of his wealth, ability or outstanding leadership. Not even Moses, the founder of our faith, could be entrusted with the maintenance of the sanctuary. Nor, is any rabbi today big enough to become the sole representative and guardian of a religious life which is to embrace the entire community. Consequently, it is one of the basic tasks of the modern synagogue to bring the message of Judaism to all of our people, using every possible and dignified avenue of approach.

Preaching on Jewish themes ! that is one way. ^{However} Let us not exaggerate the importance of preaching, ~~though~~. Very few people are genuinely influenced by sermons. They stimulate thought, to be true. A good lecture may satisfy curiosity, arouse interest and, even ~~more~~ have some entertainment value. But rare, indeed, is the sermon whose effect survives the duration of its delivery. The synagogue, ~~minimally~~ trying to win devoted disciples, needs to supplement the pulpit oration with an efficient system of youth and adult education. Study groups frequently offer the rabbi a much better opportunity of reaching directly those among his flock whose genuine interest qualifies them for future leadership. I have no illusions on this point. Modern Jewish life is painfully barren in the study ~~of~~ of Torah by laymen. But laymen can become experts and laymen must be trained for leadership if the synagogue is to grow in strength.

In many ways perhaps the most important task of the rabbi is to acquaint himself personally with the members of his congregation. I believe that the warm interest, the personal friendship which

the rabbi can offer the children, the parents and families of his congregation surpasses every other function of the ministry in importance. And, traditionally, Jewish families have always opened their doors to the rabbi and drawn him in their confidence.

Let me make this clear from the out-set. The position of the rabbi is different from that of the priest or minister in any other religion. The rabbi is positively not an intermediary between God and his congregation. ~~The rabbi~~ Ours is a democratic faith and there is not a single function in the rabbinate which could not be performed properly by the qualified Jewish layman. The only qualification for leadership in the service of our God is knowledge and it is by reason of the specialized training which the rabbi is supposed to possess that he is commissioned by the Jewish community to officiate in his capacity as teacher and guide. Strictly speaking, the rabbi is not even needed to lead the service. Any group of Jewish laymen can seek God in the prescribed manner. The whole concept of the minister mediating between God and man is foreign to ~~modern~~ modern Judaism. However, Jewish communities have recently been accustomed to look upon their rabbis as the sole representatives of Judaism to the non-Jewish world, as ambassadors to the goyim, as we have ~~recently~~ been named in good humor. I honestly believe that the rabbi as ~~such an~~ ambassador is totally ineffective; the entire Jewish community and not merely the rabbi should always be anxious to earn and hold the respect of our fellow citizens.

Remember the Biblical verse: Let them make me a sanctuary. All of Jewry must unite in the synagogue in the common effort of living exemplary lives.

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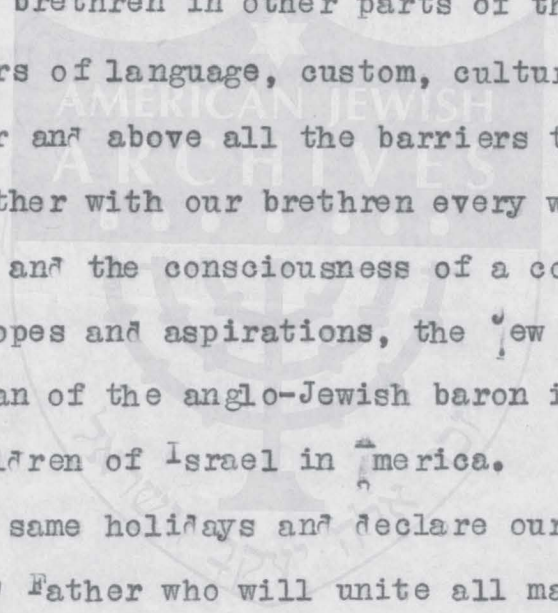
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DR. ALFRED S. MOSE
BANK BUILDING

This leads us to the second important function of the synagogue today. The synagogue is a sanctuary in the sense that it is dedicated to the preservation of our religious heritage. As such it is by far the most reliable basis of unity among our people. Jews are ~~severely~~ divided on many issues. We are divided politically as the rest of our country, we are divided on methods of community organization, fund-raising and policies of civic defense. We are divided on the question of a homeland in Palestine and in respect to our brethren in other parts of the world, we are divided by barriers of language, custom, culture and even racial descent. Yet over and above all the barriers that divide us we are bound together with our brethren every where by the bonds of a common history and the consciousness of a common religious faith.

his
In ~~man~~ ultimate hopes and aspirations, the Jew of Afghanistan and Persia is a kinsman of the anglo-Jewish baron in London and the ~~american~~ children of Israel in America. For, all of us, ~~pray~~ observe the same holidays and declare our undying faith in the Creator and Father who will unite all mankind in everlasting brotherhood. It is for the proclamation of this faith that we maintain our synagogues, convinced as we are that the spiritual influence of Judaism is essential to the salvation of mankind.



The synagogue is often called the house of God.

This should not be misunderstood; for we ~~do~~ do not believe that God is limited to any locality nor confined to any specific structure although we are eager to provide dignified places of worship which, in the course of time, are hallowed by sacred memories and the devotion of generations of worshippers.

~~The synagogue functions as an institution~~

Therefore, when we call the synagogue a House of God, we mean by it that the synagogue insures the presence of God not within ~~the~~ its four walls but among the people of our community. This, indeed, is the meaning of our text. "Let them make me a sanctuary that I may dwell among them" Note, it does not say "that I may dwell in my sanctuary," but it says "among them" the people of Israel.

This is, in truth, the highest purpose of the synagogue, so to influence our people that their personal lives will compell the admiration of our neighbors and they will point to us and say, Behold, God dwells among the israelites. Amen.

Conclude with hymn # 86

Blood is not water

Paul H. ...

Humie 1943

1. Melville

" In the year 1593 two storm-tossed boats docked at Emden, Germany and the passengers, a band of Portuguese accompanied by their women-folk, children, money, and jewels, repaired to a near-by inn and ordered roast goose.

They had come a long adventurous way. Setting out from Portugal for Holland, they had been seized by an English man-of-war. ~~The Spanish Elizabethan~~ captain ^{promptly} fell in love with one of the catch, the fair Maria Nunez, and brought them all to London. For a week-end Maria became the toast of the town, the Virgin Queen rode in a coach by her side, and when the fuss had subsided they took ship once more for the Netherlands. Again they missed their destination and, driven from their course, found themselves in the free port of Emden. Stumbling through the streets, they had remarked a house sign writ in strange characters. They stopped and stared in hopeful bewilderment, and as they stared they saw a **boy** deliver an exceedingly fat goose to the door of the house. And now, taking their ease in their inn, they bade the host prepare them a similar fowl.

The host, knowing well where to find the fattest geese, sought out the house with the strange sign, discovered the bird still lying on the table, and managed to buy it. His guests were delighted, never had they tasted its like -- and indeed they had not since their great-grandmothers' day -- and they asked whence it came. He answered, from a Jew. At once the Portuguese pricked up their ears and inquired where the Jew lived. The host told them, "in the house where hangs a sign in Hebrew letters."

Bright next day two of the strangers hastened to the house and spoke with its master, Rabbi Moses Uri Levi. They urged retiring to a backroom. And there they confessed that, though Christians for generations, they too were of Jewish blood, that they had fled from Portugal to enjoy the religious freedom with which Holland had consecrated her new independence, and they begged the rabbi to take them, all ten families, into the covenant of Abraham.

Tongues would wag in Emden, the rabbi said; it were better done in Amsterdam. Spreading before them a map of that city, he pointed out to them a certain spot and counselled their leader to hire a house in that neighborhood. "Bind a scarlet thread," he advised, "to the window of your house for a sign, and in three weeks we will come to you, circumcise your males, teach you the law and way of God, and lead you in your prayers."

So it was done, and using a room in the house of Simon Palache, consul for the Sultan of Morocco, the first synagogue was inaugurated in Amsterdam. In a short ~~time~~ the original ten families grew to four hundred and, in this manner, the most prosperous Jewish community of the 17th century was firmly established."

(freely quoted from Lowenthal; "World Passed By, p.188 f.)

But now our story really begins. About 50 years later the peace of New Amsterdam, Hollands colonial outpost on the wild North-American continent, was rudely disturbed by the arrival of 23 weatherbeaten, starved and penniless Jews. They had been captured and robbed by Pirates whose ship had, in turn, been shut to pieces by a French captain. The Frenchman took the Jews on board eager to dump them off at the nearest port. In New Amsterdam the French captain was furious to discover that his passengers could

not pay the promised passage money; he sued them and had their remaining few belongings sold in public auction. Thus, the first American Jews had plenty of trouble on their hands. Did I say first American Jews? Well, imagine their surprise when those 23 newcomers ran into a certain Jacob Barimson just as soon as they set foot in that God-forsaken port. No matter where you go, you'll find a Jew who had gone there before.

But Jacob couldn't help them; the Dutch Governor Stuyvesant was indignant. Nonlover of Jews, Stuyvesant didn't loose a minute; he sat down and wrote an urgent letter to his superiors, the West India Company in Amsterdam, telling them about the deceitful race, the hateful enemies and blasphemers of the name of Christ who had come to disturb the peace of the new colony and wound up with a request that they be deported without delay.

But the Jews were a little smarter than Stuyvesant. They, too, wrote letters and addressed them to their brethren in Amsterdam, many of whom were powerful stockholders in the West India Company. Need I say that the Amsterdam merchants of the Jewish faith took a warm interest in the fate of their brethren across the ocean? Immediately, they intervened and on April 26, 1655 (289 years ago) the Directors of the W. I. Co. wrote Stuyvesant something like this: "Sorry, we would likewise prefer to send those Jews away, but in all fairness to ~~those~~ the Jews residing here who invested a large amount of capital in the shares of our company and who bore considerable losses with our company, we have finally decided that those Potugese Jews may travel and trade in New Amsterdam and live and remain there!"

This victory over the bigoted governor of the port which was soon to be renamed New York, was made possible only by the strong sense of kinship that links one Jew with the other. The American Jewish community, prosperous, influential and now nearly 5 million strong, owes its origin partly to that obscure German rabbi whose fat geese brought him in contact with several stranded Portuguese families; this acquaintance resulted in their return to Judaism; and no sooner had they established a new Jewish community in Amsterdam when ~~xxxxxxxxxxxxxxxxxxxx~~ a peculiar destiny offered them the opportunity of helping those 23 poor souls lay the foundation of American Jewry.

What is it that holds us Jews together? Would that it were a common land. But, more than 2000 years the vast majority of our people have been living outside of Palestine dispersed ~~xxxxxxxx~~ unto the four corners of the world, dispersed but not dismembered. Is it a common language, common ~~xxx~~ culture and customs? In the long history of our dispersion, never more than a small fraction of our people spoke and understood Hebrew, the rest spoke wrote and sang in a thousand different tongues, dressed and conducted themselves not unlike the French, Germans, Russians, Arabs, Spaniards, Persians, ~~Indians~~ and all the nations among whom they lived. No doubt, ~~much of the~~ *the basic element of the* unity of our people flows from a common religious life. But any other people would have been hopelessly divided and disintegrated by ~~religious cleavage~~ *the variety of religious interpretation* such as we Jews witnessed in our midst. Now we ~~are divided in~~ *recognize a* Reform and Orthodoxy, *type* before it was Chassidim and Misnagdim, Sephardim and Ashkenasim, Rabbanites and Karaites; but, despite religious ~~differences~~ *variation* among ourselves such as would have torn asunder any other people, we Jews

Some measure of coherence.

preserved ~~our~~ *unity*. Beside our religious faith, there are other bonds that ~~link the~~ *tie together the scattered groups of Israel.* ~~the Abyssynian Jewish tribesman to the yellowskin~~ ~~slit eyed Chinese Jew as well as to the silk hat wearing Jewish Baron in Britain.~~ Call it a consciousness of common history, call it the ~~religious~~ *national* brotherhood of Israel, ~~call it what you will,~~ *call it the community of our religious faith.* ~~nothing but blood-relationship could possibly equal the binding power of Israel's covenant.~~ The religious as well as the irreligious ~~the~~ the nationalistic as well as the assimilated Jew receive the call of a fellow Jew as though it were the voice of a brother.

~~One~~ A hundred years ago, Jews by the millions broke down the narrow walls of the ghetto and in the frantic effort to merge with the life about them, it seemed that our people ~~madman~~ was about to cut the ties of Judaism for the sake of greater uniformity with the non-Jewish world. False prophets predicted the complete disintegration of Jewry. It needed but the spark of a minor though tragic incident to ignite the flame of group solidarity in every Jewish heart. It happened in that far away Asiatic city of Damascus. A few Jews were arrested and falsely accused of murdering a Christian monk for ritual purposes. The news spread like wild-fire from Damascus to Vienna, to Paris to London to New York. Orthodox, Reform, Spanish and German Jews, Jews of all shades and nationalities cast aside their differences and in an inspiring demonstration of unity prevailed on every important government to intervene on behalf of those unhappy Syrian Jews. Within a short time, the efforts of world Jewry were crowned with success and our brethren in Damascus could again breath freely.

have been fresh
 The Damascus affair must ~~have~~ still ~~lingered~~ in the memory of
 a New York Jew by the name of Henry Jones, as he drank his
 coffee at Sinsheimers coffee shop on Essex Street, two years later.
 Perhaps, he marvelled at the deep sense of unity displayed with
~~great success~~ far reaching results so recently despite the differences
 of opinion, religious practice and social cleavage which seemed to
 divide his people. Suddenly an idea struck him. He proposed to
 his friends to found a Jewish fraternal ~~society~~ and service order
 which could unite all Israelites in the work of promoting their
 highest interests and those of humanity. And on that October day in
 1843, the first international Jewish organization, ~~immortalized~~
 the B'nai B'rith was born.

Almost immediately B'nai Brith became active in the World Jewish
 scene. Jews in Switzerland were denied residence and citizenship.
 The call for help ~~was~~ found response 4000 miles to the West in the
 hearts of the merchants, lawyers, clerks, the orthodox as well as the
 liberal Jews who had joined the ~~organization~~ order of B'nai B'rith.
 Why should they have responded? None of them had any relatives
 or interests in mountainous Switzerland. (And yet, what happened
 to those strange co-religionists in the Swiss Alps ~~was almost~~
 somehow left a mark on American Jews. ~~This same feeling of solidarity~~
~~moved the members of B'nai B'rith to pay the salary of an American~~
~~Jew as U.S. consul in Roumania, in order to insure energetic~~
~~intervention on behalf of our suffering people in that Balkan country.~~
~~Many more cases could be added;~~) but soon Bnai Brith was not alone
 in its work. Other international Jewish organizations sprang up
 to protect the rights and promote the welfare of our people in all
 lands. The Alliance Israelite Universelle in France, the American
 Jewish Committee in New York, The Board of Deputies in England
 and the ~~Zionist~~ World Zionist Organization united Jewry in ~~political action~~
 the common effort of liberating our oppressed brethren in many
 lands!

In addition, the last 50 years saw the growth of Jewish philanthropy far superior to that of any other nation. The Joint Distribution Committee alone raised close to 200 millions/ dollars so far, representing **perhaps** the greatest philanthropic venture in the entire world.

Among the largest contributors to Jewish charity and the most ardent workers for Jewish rights, you will find men and women who have dropped their religious affiliation, who do not even mingle in Jewish society any more. Yet, somehow, no matter how far remote they might be from the core of Jewish life, their heart is ^{still} with us; no matter how assimilated they might be, their devotion to our people has not ^{completely} vanished. The Lady who confessed that her only bond with religion is the fact that she does not use her car on Rosh Hashonoh spends many hours a week doing volunteer work for the National Refugee Service. The gentleman who told me that Judaism means nothing more to him than the annual recital of Kaddish for his father, nevertheless proves his intense feeling of group loyalty by staggering donations to Jewish charity.

If you restrict the term Jew as applying merely to members of congregations and other Jewish organizations you will leave out thousands of persons who belong to us although they are not affiliated officially. We may criticize the unaffiliated, but we cannot read him out of Judaism. He may be an irreligious and uneducated Jew, --- then, we may call him a bad Jew, but a Jew none the less.

What, then, makes a person "A Jew"?

He is a person who, ~~in the first place~~, is conscious of the peculiar history of our people, a past which, at least during the last 2000 years, has recorded no diplomatic double-deals, no violence, no invasion into the territory of other peoples no encroachment upon the rights of other nations, nothing of all that constitutes the chief content -- the monotonous and for the most part idea-less content -- of many other chapters in the history of the world.

we, as a people have been
2000 years free of the guilt of war and bloodshed. We can ~~may~~ face

~~the~~ countless generations; ~~in perfect innocence and say to them~~ ~~of~~ and orphans and widows and say to them truthfully and in perfect

innocence: *As a people we have made no war on* ~~We have not killed a single one of your fathers,~~ husbands and sons; we have been among the persecuted but not ^{among} the persecutors.

Our history is the long procession of spiritual giants, the unfolding of saintly lives, the reflections of keen minds, the storing up of treasures of wisdom, the thrilling drama of the eternal people, its bottomless suffering and its unflinching hope. Our history does not describe the exploits of vain princes and cruel generals, not external pomp and physical prowess, but our history ~~is the glorious tribute to the heroism of~~ tells of the heroism of the mind, the spirit that stirred our martyrs to cry their Shema Yisroel while flames consumed their suffering bodies.

Common sorrow unites men more closely than common joy; and though we have had our triumphs filled with joy, it is the consciousness of our people's martyrdom assumed for the sake of ~~our~~ lofty ideals that binds us fast to one another. ~~In the course of centuries, more or less the same fate was allotted to the remnants of our people in all parts of the earth. This same fate produced~~ ~~similar~~ a mass of similar impressions which have crystallized into what may be called the "Jewish national soul."

*Congregation Shearith Mithrayim
Dredy note, Sept. 15, 1944*

There was a time when sermons in the synagogue were as rare as circuses are today. Rabbis were scholars, teachers and judges. The business of preaching was a burden to ~~the~~ most of them. They took to it unwillingly and only in exceptional cases.

The time I am referring to, lies about 200 yrs. back. Obviously, the absence of preaching was not a sign of health and, indeed, the 17th and 18th century witnessed perhaps the lowest point of deterioration in the religious life of our people. Yet, on Rosh Hashanah, or shortly before, even the rabbis with feeble voices and a reputation as dull speakers would preach to their congregations with how ever deep mutual regrets.

Rosh Hashanah and Yom Kippur and the intervening days of awe call for an exposition of the main ideas which have grown like the majestic vegetation of an ancient forest.

Perhaps you have often wondered why we begin our New Year in the fall. Well, all ancient peoples had their different New Years. Babylonians and Persians celebrated in the Spring. The Egyptians patiently waited for the waters of the Nile to rise in the summer. And our Christian friends inherited the 1st of January from the Romans who named the month after the double-faced idol Janus.

The origin of the Jewish New year is shrouded in darkness. Yet, we know that it is somehow connected with the fall-harvest, when the work of the year was completed and the earth was parched with heat and the rains were awaited to bring forth new growth and life.

The puzzling thing about Rosh Hashanah is the fact that even according to the Jewish calendar, Rosh Hashanah falls on the New Moon of the 7th and not the first month of the year. ~~We might solve the puzzle by answering that it was perhaps because of the renewal of life expected to begin after the fall harvest~~

We have the notion that the New Year must start with the first month on the calendar. Perhaps our fathers came closer to the real meaning of the New Year when they celebrated the day on which they expected a renewal of life and growth.

It was customary in those days to mark the coming of the New Moon with the sounding of the Shofar, the ram's horn. On the new moon of the 7th month, especially long blasts were sounded as a sign of that day's special significance.

Judging by Biblical descriptions not much more was done to mark the special significance of Rosh Hashanah. Indeed, it seems that it was a rather unimportant holiday in the days when our priests proudly offered sacrifices in the sanctuary on Mount Zion. Pessach, Shavuos and Succos, by contrast, were then the important holidays, splendid in pageantry and highlighted by the assembly of thousands of pilgrims streaming into Jerusalem in large caravans bringing joy to the priests and a real business boom to the merchants of Jerusalem.

Rosh Hashanah is hardly mentioned in the Bible and one of the few references speaks only of refraining from work, holding a sacred convocation and blowing the trumpet.

It is a sign of the continuous growth of our religious life that from such meagre beginnings a holiday of unique solemnity and the deepest spiritual meaning developed.

Moreover, the development of Rosh Hashanah to its present significance took place after the sanctuary in Jerusalem had been destroyed and our people had been scattered to the 4 corners of the earth.

Now, that sacrifices could no longer be offered and the priesthood ceased functioning, our people found comfort in the small local synagogues and expressed their hopes and needs in prayers which were considered a substitute for sacrifices. These prayers, collected in our liturgy and preserved even in our translated prayerbooks, increased and changed in the many centuries of our history, express the true mood, the ideals and aspirations of the common people among our ancestors.

The simple ceremony of sounding the ram's horn was soon invested with new meaning. Formerly it was merely a signal announcing the New Moon. But now, the blasts of the Shofar became a stirring appeal to the conscience of the Jewish people, reminding them of the ideas expressed in the prayers which accompany the Shofar blasts. These prayers, composed of selected ~~passages~~ biblical passages, deal with three fundamental beliefs which make Judaism an exalted and sublime faith:

The first group of verses proclaim God as Creator, Father and King of the univers to whom all living creatures owe reverence.

The second group of verses proclaim God as Judge of all mankind.

And the third group of verses speak of the trumpet of deliverance, first heard on Mount Sinai when the law of life was revealed to Israel and which will sound in the future when all mankind will find deliverance by living according to God's Law in everlasting peace and unity.

The outstanding achievement of the Prayerbook in the New year Service is that it invests the sound of the Shofar with the lofty idealism gathered from prophetic writings. The noblest vision of the prophets was that all mankind are children of one Father, that they are destined to achieve their brotherhood some day, that they will eventually beat their swords into ploughshares, cease war and unite as one family to worship one God.

This fervent hope, accentuated by the solemn sound of the Shofar, sums up the message of Rosh Hashanah.

This message, glorified in hymns and religious poetry, entered into the hopes of every humble worshiper and cheered our people and gave them new courage from year to year, no matter how sad their fate and dreary their prospects.

The prophetic vision of the day of human peace and unity is supplemented by the expectation of God's great day of judgment.

But the Rosh Hashanah service also changed the notion of the ultimate judgment day ~~as held by~~ ^{in which} our biblical ancestors believed. Instead of the concept of some distant day of world judgment, the Prayerbook makes the New Year day an annual day of judgment.

On the New Year Day, all human beings pass before God to be counted like sheep by their shepherd. God's judgment is not postponed to a far off day, but becomes a living reality year after year. God is the Judge of mankind and His judgment governs our lives and is manifest in the course of history. Judaism differs

from Christianity in this respect. For, Christianity emphasizes a day of judgment after death, when repentance is beyond reach and the sinner can only await damnation.

We, however, knowing that God's justice ultimately rewards good and punishes evil even in our own lives, regard the New Year's Day as man's opportunity of self-judgment and repentance.

This, then, is the great achievement of the New Year Service: out of a few simple Biblical descriptions is made a lofty liturgy. From the prophetic idea that some day God would judge the earth the Prayerbook developed the idea of the Shofar summoning mankind to God's judgment throne year after year for the moral regeneration of the individual and the ennoblement of humanity.

How inspiring the message of Rosh Hashanah has always been to our people and how conscious they were of the broad universalism of our faith can be judged by the following poem written by an unknown author about 1200 years ago, in the midst of the Dark Ages:

All the world shall come to serve Thee
And bless Thy Glorious Name,
And Thy righteousness triumphant
The islands shall acclaim.
And the peoples shall go seeking
Who knew Thee not before,
And the ends of earth shall praise Thee
And tell Thy greatness o'er.
They shall build for Thee their altars,
Their idols overthrown,
And their graven gods shall shame them
As they turn to Thee alone.

They shall worship Thee at sunrise,
And feel Thy Kingdom's might,
And impart their understanding
To those astray in night.

Hyman #63

Adoration

Yiddish

Kiddush

Order of Service #276



Mobile, Alabama
1944

Good times often call for the message of religion with greater urgency than bad times. For, when everything we touch seems to turn into gold, we are tempted to be less discriminating in the ways and means that are to ~~hasten~~ get us more and more wealth. Prosperity makes us careless just as surely as ^{unusual physical strength} ~~ambly with strong muscles~~ is likely to get/into trouble. A prosperous person tends to become less sensitive to evil, the more he is removed from the suffering and privation of his less fortunate neighbors. He has wealth and security, he has honor and the law favors him. Injustice, poverty and exploitation do not touch him.

It was at the height of Jewish prosperity in ancient Palestine that the prophet Hosea appealed to the people's conscience to call forth their repentance:

Return O Israel to the Lord your God
For you have stumbled in your guilt.
קח אתך את דבריך ושוב אל ה' אלהיך
Take with you words and return to the Lord.

Hosea 14:2

Take with you words, the prophet urges his people. Words, these are the apologies, the words of regret, the expressions of remorse, the prayers of our worship service. But that is not all there is to true repentance. Words, even the most beautiful and tear-provoking words are not yet honest repentance. Something infinitely more important must be added. Hosea hints to it when he says: And return to the Lord. It is the active part of repentance, doing something about it, going out of one's way, yes, the deeds that give meaning to the words --- that is repentance. Therefore the call of the prophet is: Take with you words --- say prayers --- and return to the Lord --- transform your prayers into action.

Yet though our actions speak louder than our words, the words of prayer are a vital part of religion and should not be minimized in their importance. So many people have the wrong notion about prayer. We think everybody can pray. Can everybody understand music or poetry? Certainly not! Only those who are appreciative of the rhythm in a melody and the thought and structure of poetic expression can enjoy music and poetry. The same holds true of prayer. Only the person who has cultivated an appreciation of the language and mood of prayer, who has opened his heart and mind to the influence of worship can understand it. If some people say they cannot pray, let us believe them, for certain persons really have not learned the art of ~~prayer~~ devotion and meditation.

It is likewise a mistake to believe that words alone make a prayer. The rabbis once discussed the meaning of the Biblical verse : Lift up your hearts with your hands. " How can you do a thing like that," asked one of them. " If you tear out your heart and lift it up in your hands, you will not live to say your prayer." Another rabbi answered: " This verse must be understood symbolically: Lift up your hearts with your hands " -- this means "Raise your heart heavenward as you lift your hands in prayer, don't let your hands point upward ^{while} ~~and~~ your hearts remain below.

Prayer as an empty gesture has no value. The heart must feel it and on the wings of sincerity ^{will} prayer ~~must~~ rise heavenward.

The third and perhaps most grievous mistake about prayer is the popular notion that by prayer we do God a favor and, therefore God has to do us a favor. Prayer cannot heal a disease nor can it extinguish a fire. It has results though not the results many expect of it. It is effective though not the way most people think it is. Prayer, and we mean sincere prayer transforms our inner self.

Our reward is an enriched personality.

It awakens the good

in us because it appeals to the good in us. Just as listening to good music ^{calls forth} ~~creates~~ in us, in the course of time, a ^{better} appreciation of good music, so prayer frequently calls forth the capacity ^{elaborate} for appreciating the good. ~~It cultivates our moral sensitiveness.~~ Prayer also makes us forget our own petty self. Realizing ^{transition} that we are but a tiny little part of the universe, we address ourselves to the Master of the World. Thus, we take our proper places and rid ourselves of the notion that the world is circling around our own dear self. It is good to remind oneself at times that we are not the center of the world, AND ~~It is truer to fact to realize how insignificant our personal destiny is in this infinite cosmos. God rules above this vast world and we and our small worries do not amount to much. This is a realistic ^{view} outlook, it is the ^{view} outlook of the pious person. The/test~~

~~Not everybody can pray. Some people truly and honestly cannot pray.~~ Not every prayer is ~~sincere~~ a genuine prayer. It must be sincere. If it comes from the heart it will surely have results. It will enrich the inner self and lead to action. Yes, a sincere prayer will fortify our resolutions and encourage us to go out of our way to do good.

III

repentance is a renewed pledge to one's ideal.

Repentance is too often confused with apology. Now, we all know how meaningless apologies can be. ~~They/are/here~~ ~~words~~ Apologies are words and mere words do no one any good. True repentance is a strong sentiment that leads to resolutions. Words about repentance are meaningless. They must be accompanied by a genuine intention to improve one's conduct. Repentance will

If there were a choice ~~between~~ between prayer and repentance, our sages would have recommended repentance. No matter how sincere prayer may be, it remains the mere expression of a sentiment; ~~and~~ ~~in~~ ~~the~~ ~~case~~ ~~of~~ ~~genuine~~ ~~prayer~~, ~~but~~ ~~in~~ ~~no~~ ~~man~~ it may be sincere and then again it may not be sincere. Repentance on the other hand, is always brought about by sincere feeling. As soon as there is remorse and the wounded spirit of man cries out unto His God, there is ^{some measure of} assurance that the repentent creature will mend his ways and change his conduct.

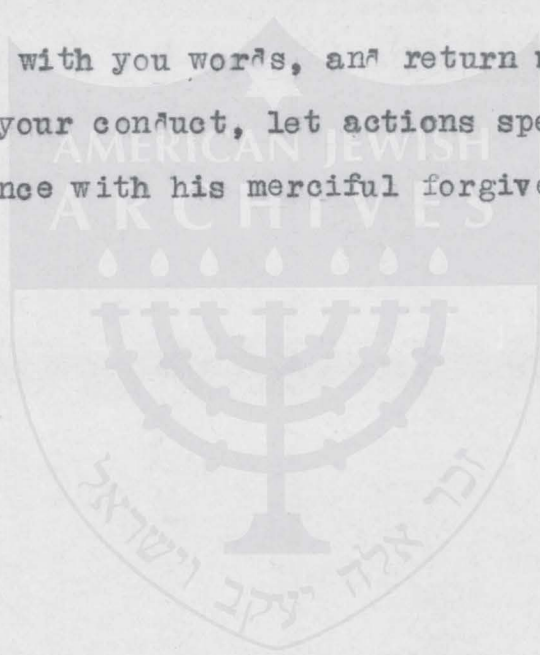
Most of our prayers are formal; we read them in our prayerbooks and repeat after the minister who leads us in worship. ~~They~~ They are fixed in time and, usually, are associated with a definite location, the house of worship. For these reasons, our rabbis compared the ~~relationship~~ formal prayer to a pool in whose stagnant waters man can find ^{but} little refreshment and only at the prescribed hours, but repentance they compared to the open sea which needs no refilling, in which man can bathe at any ~~time~~ hour and whose waters are ever fresh, flowing continuously from many sources.

But even with regard to repentance, the rabbis drew fine distinctions and were anxious to point out ~~and~~ the requirements which make repentance acceptable. As practical men, they were less interested in a man's emotions ^{of remorse} and contrition, ~~than~~ and more anxious to make sure that a man refrain from sin ~~when the opportunity~~ ~~and~~ ~~in~~ ~~the~~ ~~future~~. Therefore when Rabbi Judah was asked "who is a penitent man?" he answered: The man who, when the same opportunity for sin occurs once or twice, refrains from sinning.

And, another of our sages put it even more strongly in these words:
~~And~~ A man who speaks words of repentance but does not improve his
conduct, is like a person who takes a bath holding dirt in his
hands. All the waters of the ocean can not wash him clean until
he has ~~cast~~ thrown away the dirt that soils his hands.

This, then, is the Jewish ^{idea} ~~concept~~ of repentance: ~~חממתמחמח~~
~~חממתמחמח~~ Cast off your evil and your prayers will be received.
Remove your stains and you will attain purity.

Take with you words, and return ~~unto~~ to the Lord.
do something about your conduct, let actions speak and God will
answer your repentance with his merciful forgiveness.



Eve of Yom Kippur '44 - Mobile, Ala.

If the service of Yom Kippur could be compressed in 3 words, it would be the brief confession that runs through our prayers like the motive of a symphony: "we have sinned." Everything on this solemn day emphasizes our feeling of guilt: the somber confessional prayers, the fasting, a form of self-punishment and the soul-stirring Kol Nidre. The Kol Nidre has its peculiar fascination. Its tune more so than its content conveys a message that penetrates the Jewish heart.

It has a melody that is sweetly entreating and yet solemn and stern. It brings back the memory of by-gone days, when the dead silence of the synagogue was suddenly interrupted by the traditional proclamation: "With the knowledge of the All-present and with the knowledge of this congregation, we give permission to receive in the fellowship of worship those that have transgressed. Then, the Kol Nidre with its warmth and tenderness would turn into a processional for the most wretched among our people. Its soft melodious flow would swell with the sobbing of the returned renegade, the weeping of the remorseful traitor who had waited outside, ashamed to lift his head among his fellow worshipers until the Kol Nidre opened the gates of mercy even to him, the scum of Israel.

Like a mother receiving a son after long separation, so the synagogue welcomes back her children this very hour. Indeed, among the crowds that fill our synagogues tonight, we find many who have become almost strangers in the family of our faith; and those who fail to join us even tonight can almost be given up as lost. Somehow, Kol Nidre night has become a test of loyalty to Judaism.

Paradoxically, it is tonight when Israel proves its loyalty by mass attendance at services that it dispaly its full spiritual plight. For many of us who come here tonight do not know the real meaning of loyalty.

Loyalty is a major force in human life; it is but another word for love; the love of a child for his parents; the love of a boy for his play-mates; the love of a soldier for his comrades; the love of a man for his people. These bonds of affection produce the loyalties that maintain families, cities and nations and make possible life as we know it, friendship, fellowship, cooperation, the pith and marrow of civilized social life.

If you were to enumerate all your loyalties, you would have to mention everything you like, not only the people whose affection you value, but even the street where you find your home, the shady trees in your backyard and the dog that runs up to you his master.

We are loyal to persons and places, to animals and lifeless objects. The more extensive and stronger your loyalties, the better a human being are you. For, at the root of our loyalties is appreciation, warmth of feeling and love and the more generous you are in your affections, the richer is your personality.

But who can fail to see the other type of loyalty that owes its strength not to the positive instincts of love and good will, but the negative force of hate and aggressiveness.

Gangsters are tied together by a code of blood; common crime supplies the basis of their loyalty.

Racial conceit, the common hatred of a convenient victim and an aggressiveness freed of the inhibitions of the moral law, produced the loyalty of the Nazi hordes.

That selfish fanatic who cried out, "my country right or wrong!" displayed the perverse loyalty of the chauvinist violating all virtues with that immoral slogan.

Corrupt political machines are kept alive by the loyalty of dishonest men to a dishonest boss, a loyalty that feeds ~~mmmm~~ on a common racket and derives its strength from the division of the spoil.

Loyalty, as you see, can be good and bad, wholesome and harmful. But if you wish to learn of a loyalty that is neither good nor bad, a loyalty that is empty and meaningless, you need not look very far. You will find it in our midst. Many of our people are loyal Jews, but what are they loyal to? Is it the accident of Jewish birth? Is it a preference for gefillte fish and a few other Jewish delicatessen?

We pity the Jew who is a Jew in name only, who is reminded of his Judaism only by the experience of prejudice and the moving though monotonous charity appeal for his suffering brethren across the sea. We pity the Jew who has grown up with the notion that Judaism is a burden and whose experiences as Jew have been only painful and disappointing. We pity the Jew who has come ^{to} know Judaism only as something to be defended all the time, as a liability and not an asset. We pity him though we cannot deny him our highest admiration for the continued support he is rendering to a people and a cause of whom he knows nothing.

It is the tragedy of Jewish life today that our people have become estranged from the positive, inspiring sources of loyalty and, at the same time, have grown more familiar with the negative, depressing

factors of Jewish life that make for loyalty ~~many~~ in suffering and defense. In plain words: Never before have we had a generation so patiently suffering and so shockingly ignorant of Judaism.

For this reason, we hesitate to ask you tonight, be loyal to our people. After all, why should you, what benefits have you derived from your Judaism? But, this we shall ask of you tonight:

Come to this house of Israel as you would to a school. Come here and seek food for your spirit. Learn the incomparable history of our people, learn the deep thoughts treasured up in our Torah, the rich wisdom of our sages and the matchless idealism preserved in our traditions. Join us in our weekly meetings when we shall attempt to present to you the beauty of the Jewish way of life and explain to you the meaning of our ceremonies and holidays. Yes, we invite you to make good the neglect of your Jewish education for we are anxious to guide you toward a new and deeper appreciation of the faith of our fathers. We are anxious for you to become familiar with our hopes and aspirations so that you can go out and lift your head with pride, knowing the ideals for which our fathers stood and labored and for which you too will work and live.

Come to us and expose yourselves to the influences of this holy place. Let the inspired prayers of our people move your heart and the ancient melodies of Israel ennoble your feelings. Transform what is now blind allegiance to Israel into a fervent loyalty flowing from knowledge and reverent appreciation.

Then, Israel will rise again as God's witness on earth for the word of the Lord will not cease from our lips and we shall again be His faithful servant, a light unto the nations.

John Kippner 1944

It is amusing to watch an infant play. With amazing instinct he will pick out the finest China and break with his innocent hands. Now, picture in your mind the room enlarged until it reaches the dimensions of the earth, and put all mankind in the place of the prankish infant. The point is obvious. Just as the little child is unable to use correctly the objects within his reach, so is man unable to put to right use the things which the earth so gnerously supplies. We use metals to make guns, minerals to produce poison and a thousand other raw materials to forge weapons of destruction.

The result is devastating: starging children, ghastly swarms of refugees crowding the bombwrecked highways, cities made to look like junk-yards; and the end of it is still not in sight.

But why should there be an early end to this misery? Why should not function the eternal law of crime and punishment? There is prophecy in the Biblical verse:

~~MEMOR~~ HE IS FALLEN INTO THE DITCH WHICH HE MADE
HIS MISCHIEF SHALL RETURN UPON HIS OWN HEAD?
AND HIS VIOLENCE SHALL COME DOWN UPON HIS OWN NECK.

Can man expect to reap love when he sows hatred, peace when he sows violence, liberty when he sows the seeds of tyranny? We should have lost some of our faith, if the world could have remained so immoral and not find itself in its present predicament. The very punishment we are taking, is our only source of hope. In our present distress lies the prospect of salvation. For, some day, man will know that in order to reap a different harvest he will have to sow different seeds. A good many people had the ~~pacifist~~ notion that progress consists in better roads, faster transportation, more productive machines and more effective exploitation of natural resources. Their hope for the future rested upon greater mechanization and more abundant supply. Well, we are splendidly mechanized and our supplies are abundant.

But, we are almost tempted to call our technological progress a
curse. Our predicament is similar to that of the
Jews in Prague in)

~~This brings to mind~~ the famous legend of the Golem.

Many hundred years ago, the story goes, the Jews of
Prague were in terrible danger. Enemies besieged
the ghetto and all means of defense were exhausted.
In desperation they flocked to the house of the great
Rabbi Loeb and implored him for help. When rabbi Loeb
appeared on the balcony, a hush went through the crowd.
His old age, the severe black garment and his rugged
silver-grey beard gave him the appearance of a prophet.
Silently he stepped out into the street, went up to
the first mud-heap outside the door of a palatial
building and made a clay image. He blew into its nostrils
and it began to move; then he whispered a name into its
ear, and away went the image out of the Ghetto, and rabbi
Loeb sat down again to his books. The image, known as
the Golem, fell upon the enemies who were besieging
the Ghetto, and threshed them as it were with flails -
they fell before him as thick as flies.

The miracle spread like wild-fire all about the city
of Prague. The Jews were jubilant. Their joy ~~became~~
grew to exstasy when the Golem, a giant ⁱⁿ stature,
returned to ~~the houses of the ghetto and took~~ ^{the Ghetto and remained standing}
position in front of the great rabbi's house.

"Let us see what other miracles the Golem can perform,"
they exclaimed. The whole ghetto gathered again
before rabbi Loeb's house. Rabbi Loeb, they said,
the long siege by the enemy has exhausted our water
supply; tell the Golem to get us fresh water.

A second time the rabbi shut his book; silently he stepped out into the street and whispered a command into the ear of the Golem. At once the monster of clay began moving; he carried bucket after bucket down to the river and returned with fresh water. The Jews could not believe their eyes. Without interruption the Golem walked back and forth, untiringly carrying his burden. Some exclaimed, if the Golem can get us water, why not have him bring us gold and treasures from the depths of the earth? While they argued who of them should first approach the rabbi with such a request, the Golem had brought so much water into the Ghetto that it began to flood the streets. And still more and more water poured into the city. "Stop it, stop it, ^{it is} that's enough," ~~mmmm~~ ^{people cried out in despair} the Jews began to yell. But the Golem would not listen. Unceasingly he carried more and more water into the Ghetto. Realizing the dreadful danger the Jews waded through the ever rising ^{flood} ~~pool~~, till they reached the house of rabbi Loeb. Rabbi, rabbi help, the Golem will soon drown us. ~~MM~~ Command him to stop, they cried with horror in their voices. As soon as the awe inspiring figure of Rabbi Loeb appeared on the balcony, the Golem quit ~~mmmm~~ his work and returned to the house of his master. Silently, rabbi Loeb stepped out into the street, whispered into the ear of the Golem as before, its eyes closed, the breath left it, and burst ^{it} ~~with~~ ~~a crash~~ into thousand pieces of clay.

While the crowd, astonished and terror-stricken, watched the death of the Golem, the great rabbi turned around and said: It is better not to rely upon the work of ~~your hands~~ ^{clay}.

Here ends the story; but, strange as it may sound, the Golem is not dead. He exists; he has come back to us in many different shapes: the Golem is here in the shape of thousands of machines; he is here as electricity; he is here as the power gained from gas and oil; the Golem came back as the tank and the bomber; he returned as the warship and machine-gun; and the Golem will surely destroy us if we do not learn how to use his terrible power with wisdom.

The industrial expansion of the last few hundred years yielded an unlimited supply of all commodities; inventions were made which surpassed the keenest expectations of former generations. But all these achievements have not made our lives happier; they have utterly failed to better human relationship, to secure peace and to insure ~~guarantee~~ happiness and contentment.

~~On the contrary, life has become more of a hazard; danger lurks from all sides; ^{the world is filled with} distrust and hatred. ~~have spread like poison; and nobody can tell today whether he and his children will not have to suffer the bitter affliction of war and want.~~~~

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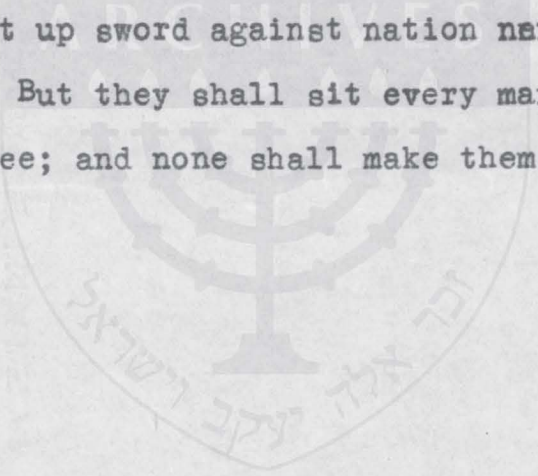
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Through bitter experience we have learned that our money, our possessions, the machines and inventions of the age are mere Golems, blind instruments which will destroy us if we fail to grow in wisdom.

Would that this solemn day purify our intentions and ennoble our desires that we put to the highest use the gifts of nature and the talents with which we have been endowed.

May we grow richer in love and friendship and may we so use our strength that justice will well up as waters and righteousness as a mighty stream. Then, nations shall beat their swords into plowshares, and their spears into pruning hooks; Nation shall not lift up sword against nation neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid.



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Yes, we Jews together with all mankind have committed

the costly error of believing that life consists of the things we have. We spent our strength upon making life materially more abundant and lost much of its former security and harmony. The emphasis was all along upon the drudgery of making a living rather than the art of living well.

Through bitter experience we have learned that our money, our possessions, the machines and inventions of the age are mere Golems, blind instruments which ^{will} destroy us if we fail to grow in wisdom.

Would that this solemn day purify our intentions and ennoble our desires that we put to the highest use the gifts of nature and the talents with which we have been endowed. (Let not our eagerness to acquire wealth and security destroy the peace within. Let us not become so absorbed in the pursuit of our daily business that we lose sight of those possessions that can alone insure happiness in this life: Goodness of the heart and a mind seeking truth and discerning justice.) Let this hour restore unto us those virtues that will ^{by our neighbors} make us beloved ~~by~~ and strengthen our desire to be hospitable and generous with our affections. May we grow richer in love and friendship and may God hear the prayers of those who do justly, love mercy and walk humbly with the Lord and grant us peace.