

## CONGREGATIONAL RECORD

Published by  
Shaarey Tphiloh Synagogue

OFFICE: 76 NOYES STREET  
PORTLAND, MAINE

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Shaarey Tphiloh Synagogue is affiliated  
with the Union of Orthodox Jewish Con-  
gregations.

### TO PAY OR NOT TO PAY?

From time to time, we get complaints from people that they really oughtn't to have to pay the full cost of membership because they avail themselves sparingly of the functions of the Congregation. They feel that they should not be put on the same basis as those who draw upon the facilities of the Shul more extensively.

These people seem to think of the synagogue in terms of a theatre or a concert hall. If you want to see a particular play or hear a particular concert, you don't have to support the whole institution for the entire year. You just buy a ticket for a single performance.

For one thing, a shul program has to go on all the year round. A particular person may be choosy about going to Sabbath worship, but the synagogue has to be open and functioning every Sabbath, whether he comes or not. Likewise, we may not need the services of the rabbi except on rare occasions, but a rabbi has to be supported the year round in order to be available when he is needed.

Some of us argue that since we have no children in the religious school, we ought not to have to pay the same dues as those who do. We forget that the training of the next generation of Jews is a religious duty incumbent on every one of us.

No, we don't sell tickets for single

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## The Rabbi Speaks

As we are about to celebrate Shaavoth, the spiritual birth of our people, I would like to comment on one of the causes of the death of our people—inter-faith marriages.

Not only are they wrong according to religious law, but also pose difficulties to the partners themselves.

The mixture of religious faiths poses threats to the security of marriage in the very areas that should be points of strength and harmony.

1) In the area of worship. The experience of worshipping God and of being conscious of his presence in the home is both an individual and a corporate experience. Trying to follow two separate courses of religious experience within the marriage can only tend to emphasize the individual experience and make difficult the joint one. Common worship and common involvement in the practice of religion and the expression of faith is one of the strongest ties between a husband and wife. It forms a deeply significant resource for marital health and happiness. A continuing difference of religious faith and expression tends to erase this resource and imperil this tie.

2) In the area of companionship between the husband and wife. The goal of any significant marriage is the sharing of all elements and experience of life by husband with wife, wife with husband. To be required to fence off whole areas of experience and activity by following separate religious paths cannot help but make difficult, if not actually destroy, the motivation and support that spring from a commonly held and expressed reservoir of faith.

3) In the area of the intimacies of marriage and the accompanying area of family planning. The wisdom of God, which made man and woman sexually different and yet sexually dependent on each other, gave to the marriage relationship a sharing quality without equal. Out of that relationship springs, on occasion, new life. When a difference in religious faith fosters a difference of conscience, the intimacies of marital love might well be changed

(CONTINUED ON PAGE 5)

## THE RABBI SPEAKS

from an arena of affluence to a ground of enmity.

4) In the area of child-rearing. In the present, children from a successful marriage of parents in harmony should be reared into the faith. The parents should remain equal in every aspect of their training. A maintenance of religious faiths not only benefits the children of their community but it provides the training and discipline for the children but it prevents them from bringing the best spiritual gifts to the child. The maintenance of religious faith of the child should not divide loyalties, but should depend on one parent, when the confidence should be placed in the parents equally.

5) In the area of relationships. In a Jewish marriage the feeling of the husband to the heritage of the wife is very real and deep. In a mixed-(religion) marriage the couple may share more than the parties themselves. The havoc in the marriage is a result. While it is the husband and wife who are more than each other's partner, they should not ignore the attitudes of the respective religions. They should have on their marriage.

Simply stated, the maintenance of religious faith and the sharing of it is essential to the isolated from other people in marriage. A person's motivation for his actions is his whose reason and actions are linked to what he expresses that he is doing or unconsciously, the relationship of a man and woman and influenced by the vicissitudes of the partnership engendered strength. Dissimilarities lead to disharmony and

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**THE RABBI SPEAKS:** (continued)

from an arena of affection into a battle-ground of enmity.

4) In the area of children. Where present, children form an integral part of a successful marriage. It took both parents in harmony to bring the children into the family. Both parents should remain equally involved in every aspect of their children's lives and training. A maintained difference in religious faiths not only robs the parents of their common relationship in the training and guidance of their children but it prevents one or the other from bringing to the children the best spiritual heritage he or she knows. There is an effect also on the child. The maintained difference in the religious faith of the parents tends to divide loyalties, encouraging the child to depend on one parent more than the other, or to be suspicious of one parent, when the dependence and the confidence should be towards both parents equally.

5) In the area of wider family relationships. In a Jewish-Christian marriage the feeling of being an outsider to the heritage of the family can be very real and destructive. In many mixed-(religion) marriages, parents of the couple may show more prejudice than the parties themselves and wreak havoc in the harmony of the home as a result. While it is true that a husband and wife marry each other rather than each other's families, they cannot ignore the attitudes and the influence the respective family ties will have on their marriage.

Simply stated, the truth is that religious faith and practice cannot be isolated from other experiences of marriage. A person's set of values, the motivation for his attitudes and actions, his whose reason and purpose in life, are linked to what he believes and how he expresses that belief. Consciously or unconsciously, every significant relationship of a marriage is colored and influenced by the religious convictions of the partners. Similar convictions engender harmony and strength. Dissimilar convictions engender disharmony and weakness.

**WORTH REPEATING —  
WORTH REMEMBERING**

The religious institutions of our non-Jewish neighbors are often well endowed. Because their faithful adherents frequently remember their churches in their wills and through substantial gifts in their life-times, these institutions need have no fear of weathering future crises or lacking the wherewithal to provide for growth and expansion.

It is true that many clear-sighted and loyal Jews recognize their obligation to maintain membership in a congregation and to support it by payment of annual dues. However, many are very lax about paying their obligations.

The Synagogue today, unlike most other Jewish institutions, receives nothing from the welfare funds and federations of the Jewish community. It depends entirely upon the generosity of its individual members. We hope that the day may come when the Synagogue will no longer have always to live, as it were, entirely "from hand to mouth"; when it will have that basis of security which will make its ever-growing service to the Jewish community assured and continuous.

Our Synagogue is an inheritance which has been bequeathed to us. Ought we not to strive to pass this legacy on to our children unimpaired and, if possible, enlarged? We can make sure that the House of God will continue to provide inspiration and comfort to our children and children's children by securing the economic foundation of its existence through our dues and gifts and through our testamentary bequests.

**WANTED**  
**NEW MEMBERS**

If you know of any newcomers to Portland, please call either Marshall Frankel, 772-2677, or Dr. Harold Woolf, 774-8115.

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Our tradition teaches us that on Rosh Hashonah the world was created. However, not only was it created but given the power of creation. Nature is constantly recreating itself.

Likewise, man is called to create and recreate himself. We are challenged to raise our sights and to quest for exalted and exalting goals. We must recreate good. Expand our horizons of truth, virtue, and noble motivations which lead us to MAASIM TOVIM (good deeds). It is far more efficacious to serve God and fellow man with hands and heart than with lips alone.

Man's upreaching to obtain the best in himself is a deific human venture. It is our striving to imitate God himself. Rosh Hashonah and Yom Kippur are the ideal ladders from which a spiritual leap may be mounted.

This is the spiritual trip upon which each of us must embark in the New Year. The direction must be upward and Godward.

May the New Year be one in which we shall create within ourselves, our families, our people and society the desire to do and the realization of goodness and the performance of Mitzvos.

Sue and I wish you a Happy and Healthy New Year.

Rabbi Steven M. Dworken

**A MESSAGE FROM THE  
PRESIDENT**

It is with deep humility that I accepted the presidency of Shaarey Tphiloh. Having been associated with the synagogue for many years, and having married into one of its most active families, I know the high ideals for which the Shul stands.

I hope that with ardent work, your help, and God's blessings that once again this year will be a banner one for Shaarey Tphiloh.

I am truly optimistic. Our very fine and beloved Rabbi has had a full year's experience with us. Our seasoned and veteran Cantor is still going strong, and our officers and committee members are a dedicated group. I envision great things for our Shul and I ask but one thing—your total cooperation. When asked to help the Shul, you are helping nobody but yourselves.

On behalf of the Officers, Board, my wife and family, a Happy, Healthy and Prosperous New Year.

Saul Brenerman, President

**A MESSAGE FROM THE  
SISTERHOOD**

Dear Friends:

The year 5732 has been made fruitful and exciting through the efforts of many warm, enthusiastic people.

Our Synagogue is fortunate in having people of all ages supporting it with great dedication.

In the new year, 5733, I look forward to a vital, working relationship with all of the members of Shaarey Tphiloh. Let us draw from our bountiful resources and grow stronger through deeper involvement.

For the New Year, let us pray that God will grant us peace, health, and happiness.

Marlene Koslow, President

**SCHEDULE FOR****SUNDAY I**

Monday, September

**NOYES STREET**

Morning Services

Torah Reading

Rabbi's Sermon

Yizkor Services

Concluding Shofar

**Candle Lighting Prayer**Baruch Ataw Ado-N  
B'Mitzvosove V'tzivanuIf you are interested in  
please contact Cant**NOTE!**

For Rosh Hashonah an the brocha recited before 1 candles ends with the word ner shel yom tov." If it is a it is "Shel shabbos v'yom

For Yom Kippur, the b with the words "Lhadlik ne HaKippurim."

**HOLIDAY FOOT**

It is customary on the fir Rosh Hashonah to eat the dishes:

1. Round loaves of chalah lize the fervent hope and i the year will be complete for all of us even as a circ plete and endless.

2. An apple dipped into symbolize our fervent hope year which is to come be a

3. Carrots, called "mer word "meren" also means t

On the second night of shonah, it is customary to the table a fruit which has eaten all year.