A) Two pieces sacred furniture in Temple play major roles - not as props but as protagonists, as stars - in the great 7. drama of 

B) They are: the מִזְבַּח and the נֵרִי, candelabrum + altar.

C) Briefly: when Maccabees returned to the desecrated Temple since 2,170 yrs. ago, redefined מִזְבַּח and relanched מִזְבַּח. The dramatic miracle, which is the dimar of this historical episode, relates to the מִזְבַּח and the oil.

D) Both were focal points? The Jewish victory.

E) Meanwhile מִזְבַּח has remained popular insomuch מִזְבַּח, having starred in the more dramatic role because? The miracle, while the role? The נֵרִי is subdued in our celebrations, it is a fact that the revolt began because? The נֵרִי.

F) The Greeks-syrians and the Jewish traitors known as Hellenists.

G) The Greek-syrians and the Jewish traitors known as Hellenists.

H) The Greek-syrians and the Jewish traitors known as Hellenists.

I) Now lest anyone think lam gubbling, let me explain difference.

J) Now lest anyone think lam gubbling, let me explain difference.

K) Now lest anyone think lam gubbling, let me explain difference.

L) Now lest anyone think lam gubbling, let me explain difference.

M) נֵרִי: integrated part part נֵרִי, paramount in daily service. But chiefly famous for its BEAUTY. It was designed by the most famous craftmen artists of all Israel. Its parts - The middle, the button ablosson, have become byword famed that is genuine. It lent dignity to the Temple courtyard, was beautiful. It lent dignity to the Temple courtyard, was beautiful in its majesty. Symbols of all beautiful in its majesty.
D) Nisan; in the hand, was unprepossessing. Nothing to look at was so striking with a surface, an inclined plane, when sacrifices were fixed up. Nothing particular attractive, became more so pretty about it. But in this simplicity, it was the most important part of the Temple, and it was upon Nisan that J. showed his devotion and his willingness to sacrifice.

Nisan, thus, is symbolic of that which is so important in life, that J. was willing to give his life for it.

E) So that while Nisan is that which embellishes J.'s life, and makes it attractive, Nisan is that which ennobles life, and makes it J.'s, makes it meaningful and worth living.

F) That sounds like paradox—yet it's true: Nisan places man ready to lay his life down for is really worth living to test himself on yourselves, do you will find the Nisan in your lives.

G) Nisan in your lives:
1. Comfortable house, good clothing, fine car—things fall if we want, unexpectedly we shall die—but who is willing to die for a better house or finer coat or higher-priced car? It is imp., but not crucial.

This is the Nisan, in the Nisan.

2. Safety? children, wife, parents: Who will not give his life to them?—even if they are not particularly attractive or good-looking? This is the Nisan.

...save those worth grieving for, they are what we live for—far more than for the clothes, houses and...
H) That same test holds true in C. life. There is the man, one is the man. The man makes life pleasant, the man makes it worthy; the man gives it form, but the man is its substance. In a crisis, the man can be given up—but the man never.

I) And that is why our ancestors fought the Maccabean Revolution. They were denied sin, sin, and ... they were held to declare God's sin, God's sin ... They were asked to give up their peoplehood. That is worth something giving your life for. That is the man.

A) Has often been said that difference but. Humanism, Hebraism, best. Greek ways of life. 3. way of life is esthetics vs ethics, beauty vs godliness.

B) But that is only partly true. For Greeks had ethical thinkers, religious people, Jews had artists, estheticians, and people who were great musicians, sculptors, painters...

C) Difference lies, rather, in relative values: which more important? To Greeks, answer is clear ... and to Jews is equally clear:

D) So that man is an integral part of life, but not
IV. Many gentiles have now understood this......

DRIEMEIER ARTICLE

(2 Oracle of Springfield...... Emperor Napoleon......)

False prophet......

V. 

1) But also, it seems that many Jews still do not understand this either.

b) 

Three different but. Orthodoxy say 30-40 yrs. ago, orth. today +

other “movements” - can be explained in terms of


2) Early Am. Orth. had Rabbi built yeshivas, synagogues, supported

charit, rest. in Israel. But, b/c. being suddenly transported

new environment, unacquainted its esthetic tastes, failed to

polish up......

3) Two results: Return.人士 - though not 100%, used by

Sabbath, tract prayers, practiced 3. lam, Torah,

all became secondary in non-Orth. The instead became secondary in non-Orth. The

beauty, preferably, science and a surface dignity.

took its place. Kaplan: nothing with what

there is more 100%

4) Orth. today has valued 100%, ideally, still keeps it

central, but has redefined, polished, 100%.

5) We remain true to Torah, to Halacha, it is as

we remain true to Torah, to Halacha, it is as

rest. We have attempted to keep both......

C) Women have always understood this.

1) Trad. - need not elaborate - risked life to independen

Israel’ right to practice Torah.

2) Even non-Jews - tractors, etc. recognized this. It is no

why only 100%? Bec. we realize that 100%,

vot 100%, is the guarantee of survival.
A) I am delighted to see how J. women J. Kosher and in responding to our invitations, are showing similar interest.

B) you who are here, or you who would like to be here, show that RQJ is central: That the synagogue is your haven. Pray your most cherished relations in continuity you have to clasp shall be our adventure in combining

C) Those who have been coming regularly Know 100% steady and loyalty to guiding principles, Torah, and know as well the dignity of sacrosanctness our service.

D) To you who are newly joined in this sacred society.

To women, we extend a sincere heartiest welcome.

In Kosher you will find The Spirit.

May the sacrifice of loyalty to what is authentic, and genuine in J. life, which will be as a NUN, lovely, attractive and pleasant to you.

E) we ask you to join us all, welcome, Praise of Presence +

E) we ask you to join us all, Praise of Presence +

We ask you to join us all, Praise of Presence +

F) may your devotion to Sabbath, every Sabbath, be pleasing
to God almighty, that as Psalm 119 shows, so may you, your families and Israel, be blessed in Healthy lives, a

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to God almighty, that as Psalm 119 shows, so may you, your families and Israel, be blessed in Healthy lives, a