

B-17  
The very kind and gracious words said about me here this evening were intended, I am sure, to gratify me and make me feel happy. Yet their effect has been just the opposite. I feel more embarrassed than honored.

When the famous Chassidic Rebbe, Reb Chiam Sanzer, the "DIVREI CHIAM", one day traveled through some of the cities where he was known and loved, he once took his son along with him. In one city the reception accorded him was particularly warm, and the compliments (which, it so happens, were richly deserved) flew fast and thick. They praised him as the RASHKABEHAG, as the greatest saint and scholar of his day, Etc. When they had left, Reb Chiam's son noticed that his father had a fallen look on his face and was by no means happy. When his son pressed him for an explanation, Reb Chiam replied with a story: You know that the honors and salutes accorded a general are much greater than those given to a Colonel. It once happened that a General was recalled by to his headquarters by his superiors to undergo a court-martial. When he entered he was given the General's salute <sup>by the guards</sup>. Fate was against him inside the room, and he was found guilty and demoted to a Colonel. When he left, the guards, not knowing of the decision, again gave him the grandiose General's salute. Only then, was his heart pained and pierced to its core.

My very dear friends, you have given me a General's salute, and I know beyond the shadow of a doubt that I have not reached a Colonel's rank. Your words only make me that much more aware, painfully so, of what is expected of me. Would that I could deserve the panegyrics of the speakers and the distinguished guests and the honor given me by ~~those of~~ you that have come today.

Nonetheless, I am grateful, deeply grateful, to all of you - speakers, officers, family, members, distinguished guests and neighbors.



I can, at this time, do no more than promise that I shall devote all of my energies to deserve your praise. /

And if I may continue that military analogy, let me say that whether as Colonel or General or even Buck Private of the spiritual hosts of mid-town Jewry, I shall dedicate my every effort to the ultimate victory <sup>over</sup> of the many evils that threaten us. For if our political and economic lives are involved in wars of all temperatures, hot and cold, so that the generation into which I was born has ~~known~~ never known anything but war, so is our spiritual life one of perpetual conflict and war. For the preaching and practice of religion is a war indeed, it is MILCHAMTAH SHEL TORAH, the battle for Torah. And it is a total war in which we are called upon to exploit every resource at our command and use every weapon available to us. It is the battle against ignorance, against apathy, against indifference, against godlessness.

And if I may indulge in a bit of homiletics, contrary to the advise of some of my elders, let me ask you to think back to the ancient history of our people. Our Torah tells us that when the people of Israel assembled for war, they would not leave for the battlefield until they were addressed by a man known as the KOHEN MASHUACH MILCHMAAH, the priest anointed for war, the Kohan whose sole function it was to spiritually prepare his people for their battles. I can well imagine the plight of that Kohan as he stood upon the platform and was about to address the troops of Israel. How lonely and inadequate he must have felt. Here he was, a man who had little experience in the rough and tumble of life; a man whose experience was circumscribed by the walls of a temple and the sympathetic company of his priestly teachers and colleagues. His experience was limited to the study of the service and its practice, to the singing of the Levites and the holy rites. How was he going to address an army preparing for battle, and <sup>how</sup> was he going to instill in them the courage and the initiative required of them.



Par-  
 But our Sages have revealed to us the secret formula which assured the  
 Kohan MMASHUACH MILCHUMAH success in his venture of charging  
 and encouraging and leading the hosts of Israel in battle. They tell  
 us that the Kohan spoke BELASHON KODESH. No, my friends, LASHON KODESH,  
~~does~~ ~~DOES~~ not mean merely Hebrew, for everyone spoke Hebrew then, ~~When~~ our  
 Rabbis meant was that the Kohan was called upon to lead and encourage  
 his people by speaking to them in the language of KEDUSHAH, the language  
 of holiness, which he learned for the many years he served in the  
 Beth <sup>Hamikdash</sup> ~~Hamidresh~~. The battles <sup>in</sup> ~~and~~ the great and perpetual spiritual wars  
 are <sup>won</sup> ~~one~~ by using the techniques of holiness, by <sup>y</sup> ~~carrying~~ aloft the  
 banner of tradition and herit<sup>a</sup>ge, by filling the soul with godly<sup>n</sup>ness  
 and purity and by stock-piling good will, ethical living, and plain  
 decency - the contrabrand in the MILCHANTA SHEL TORAH.

My dear friends and neighbors of the W.S.J.C., the battle lines for  
 our community in particular are clearly drawn. ~~And~~ if you have so  
 graciously bestowed upon me the mantle of spiritual leadership, then  
 I pray and hope that I will secure your cooperation and sympathy and  
 help in fighting our spiritual battles together in the way outlined  
 by the priestly chaplain of old. There is much to do, but what is  
 thought and said and done ~~must~~ <sup>powerful</sup> necessity be BELASHON KODESH.  
 We of mid-town must set out on a ~~vicious~~ <sup>y</sup> campaign against ignorance.  
 And such a battle can ~~be~~ won only by the language of holiness, which  
 means in this case, education, education, and maximal education again.  
 The language of holiness requires that we not be satisfied with teaching  
 only reading Hebrew. We must indoctrinate as well, we must develop  
 wholesome and complete Jews. Another battle forced upon us is  
 that of restricted residence in this area. But we know that if we will  
 but speak in the language of holiness and purity we can fill this  
 synagogue every week. And, situated, as we are in the commercial  
 center of the city, we must wage a great war against the base instincts of



brash commercialism. We must, somehow, by the proper manipulation of the techniques of Loshon Kodesh, attempt to inject a few drops of Kaddushah in the blood streams of business that pulse through this Center.

By sincerity, by passionate devotion to the ideals of our religion, by the unswerving cooperation and mutual regard of Rabbi and Congregation, By fervent dedication to Loshon Kodesh, we can and will raise the banner of Judaism and declare victory in the MILCHUMTA SHEL TORAH in this neighborhood.

I cannot conclude without offering some words of thanks and gratitude to all those who have toiled to prepare me for this mission. Our Rabbis of the Jerusalem Talmud deduced the law requiring the Kohen to speak <sup>a il nse, a verbal</sup> BeLoshon Kodesh from <sup>a</sup> comparison to the OHEL MOED, the <sup>here</sup> tabernacle where, according to our Rabbism, MOSES and G-D, conversed in Lashon Kodesh. My dear friends, if G-d will give me the strength and wisdom to <sup>here</sup> minister BeLoshon Kodesh, it is only because I have been taught the language of holiness in the many OHEL MOEDS, ~~and~~ the many tabernacles in which it has been my privilege and good fortune to grow and study.

My undying gratitude will ever be directed to the sacred precincts of the Yeshiva University, that veritable <sup>sanctuary</sup> ~~tabernacle~~ of knowledge where I was trained in MILCHUMTA SHEL TORAH for over six years. My personal affection for the President of that OHEL MOED, Dr. Belkin, shall never grow dim.

I must thank Rabbi Lookstein who ~~has~~ guided me in my first year of the Rabbinate in the Tabernacle which is his Congregation. It is there that I learned the idiom and the delivery of the language of holiness. He and Mrs. Lookstein shall always remain dear to me for their generosity and hospitality. And what can I say, and how can I express my profound love and affection and devotion to my parents and the many distinguished members of my family who have so selflessly direct and guided me from Tabernacle to Tabernacle.



My parents, whose every physical sacrifice was saturated with spiritual insight and understanding; my grandparents, ~~whose~~ and relatives whose devotion to me was unbundled; my rabbinical uncles who have so graciously helped me over the first stepthreshold of the Rabbinate; and especially my very dear grand-uncle and teacher, the Shavnitzer Rav, <sup>pup, I</sup> whose I was for many years.

But no expression of gratitude can be complete without the mention of one man who is not, and yet is, here today with us; the man who was, by all accounts, the KOHEN GADOL in the OHEL MOED of my life. I refer, as you no doubt know, to my saintly grandfather, ZECHER ZADDIK LI'VRACHAH, on whose lap I sat as his oldest grandchild, and at whose feet I sat as an admiring and worshipful student. No words can adequately express and no eloquence can sufficiently do justice to the debt that I and all members of the family owe to the man who made the greatest single impression on our lives. His profound goodness, his delicate humaneness and his undiminished greatness <sup>form</sup> are the basic vocabulary of the language of holiness which I have always and shall always endeavor to learn. Zeide was a man, a GAON, who lived the life of KEDUSHAH, spoke its language and breathed its spirit. Were it not for the all too few years I spent in his OHEL MOED, I would not be here today.

*As I assume the abt responsibility of this pulpit for the first time, officially,*

MODEH ANI LEFONECHA HASHEM ELOKEINU VE'LOKEI AVOSEINU, I thank You, G-d the G-d of my ancestors, SHESAMTA CHELKI MYOSHVEI BEIS HAMIDRASH VELO MEYOSHVEI KRANOSS, for leading me, in Your everlasting goodness, to a life of Torah and Yahaduss. HAAREV NA HASHEM ELOKEINU ESS DIVREI SORASCHA BEFINU UVEFIYOS AMCHA BEIS YISROEL, Make sweet the words of the Torah and the language of Holiness for us and for all I srael, so that we may all, in mutual cooperation and affection, dedicate our lives to Your service. In the great tasks that lie before me now it is only upon You, O RIBONO SHEL OLAM, that I rely for sustenance and courage and help.

*Prayer -> Hear O Israel, 2 part.  
Cong. Beth Israel,*

And let me close with the words of the Mashuach Milchamah, AL YERACH LEVAVCHEM, AL TIRU V'AL TACHP'ZU V'AL TAARTSU MIPNEIHEM, Let not our hearts be faint, let us not be afraid of the battles we are about to wage, KI HASHEM ELOKEICHEM HA' HOLECH <sup>IMACHEM LEHILACHEM</sup> IMACHEM IM OYVEICHEM LEHOSHIAH ESSCHEM, for it is the Lord our G-d who accompanies <sup>us</sup> into these battles, and He will surely see us through to the victory for which we pray, Amen.



*add to B17*

PROGRAM  
INSTALLATION EXERCISES  
of

RABBI NORMAN LAMM

As spiritual leader of

CONGREGATION BETH ISRAEL - WEST SIDE JEWISH CENTER

Sunday Evening - December 21, 1952 - Tebeth 3, 5713

- 1- The Procession.....Led by Cantor L. Wax  
Congregation Beth Israel
- 2- Invocation.....Rabbi Irving Baumol  
Temple Beth Sholom, N.Y.C.
- 3- The President's Address.....Mr. Murray Kay  
President of the Congregation
- 4- Greetings from the Rabbi's  
family.....Rabbi Joseph M. Baumol  
Yeshiva Crown Heights, Brooklyn
- 5- Cantorial Rendition.....Cantor L. Wax  
Congregation Beth Israel
- 6- Address of the Installing  
Officer.....Rabbi Joseph H. Lookstein  
Cong. Kehillath Jeshurun, N.Y.C.
- 7- Response.....Rabbi Norman Lamm
- 8- Benediction.....Rabbi Irving Baumol  
Temple Beth Sholom, N.Y.C.