



Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series IV: Sermons, 1914-1963, undated.

Reel
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The Synagogue: Temple Anniversary, 1916.

A. H. Silver, Rabbi
M. Sonnebarn, Pres.
E. M. Baer, Vice-Pres.
H. O. Baer, Treas.
A. Duga, Secy.

Koff Street Temple

Wheeling, W. Va.

The Synagogue - What a ~~mighty~~ hosts of memories that word
conjoins up! what legions of mingled feelings! what
throng of ~~confused~~ ^{varied} emotions? - One can no
more speak of ~~the Synagogue~~ ^{the Synagogue} ~~as a Fatherland~~ without
turning the embers of a world's tender
thought and sentiment than ~~for~~ ^{as} home
a Fatherland; for the Syn. was ~~you might~~ ^{you might} 2000
yrs. the home and ~~the~~ ^{the} Fatherland of the Jew!

The Synagogue - How inextricably interwoven is its
~~history~~ ^{life} with that ~~life~~ ^{life} of the Jew! How it lived
with the ~~people~~ ^{people} and suffered with him: how
faithfully its ~~own~~ ^{own} life reflects the trials
and the triumphs and the tragedies in
the ~~life~~ ^{life} of the
devotees.

The Synagogue - How truly representative it is of
the soul of its worshippers! What sublime
simplicity! what calm nobility! What
strength of ~~character~~ ^{character} and ~~firmness~~ ^{height & vision} of conviction!
What sanctity and ~~kindness~~ ^{kindness}, what
humanity.

perhaps this very circumstance contributed
to its effectiveness later on when the people
were again in exile.....
the exile to Babyl. at first broke the
spirit of the Jew - God had forsaken him. - b. 21
How can we sing the
songs of Zion in strange lands" - But the Syn. was
a response to it - The Temp. was destroyed in 14th c.
Syn. exists. The Jews' fatherland is in ruin but
we shall need a spiritual fatherland which neither
the horrors of the destruction nor the fury of
watered lay waste. And so the Syn. has been
for 2000 yrs. the home & fatherland of the Jew - his
brothers & his high tower - his refuge in the day
of affliction -

The Syn. has suffered with the Jew. Somewhere I
read that you can read the heart of the Jews
in Europe for the past 15 cent in the rage
of pogroms of Europe - The Syn. first met the onslaughts
of persecution. The Syn. are the tombstones of many a
Jewish community. broken by blood & persecution.

the Synagogue meant for the Jew.

1. Faith per se is not pl. of God dwelt
in his midst. The joys of the true faith were not
extinguished. ~~These~~ ^{These} hearing billows, and winds
had not overpowered him. It was the distance
from which the wanderer sees at night
in which inspire him in his weary pilgrimage
believing that the City is within reach -

~~A~~ A. 41 stored for the 2 years, has further
universality (Box 212 x 12 10) and spirituality
(no pump or circumstances)

2. Inspiration in תפלה וזמירות
... אלוהים יתברך

The synagogue

Nov. 10, 1916

The synagogue! What hosts of memories that word conjures up! What legions of mingled feelings! What throngs of sacred emotions! One can no more speak of the synagogue without stirring a world of tender thoughts and sentiments than of home or fatherland: for the synagogue was for 2,000 years the home and the fatherland of the Jew!

The synagogue - how inextricably interwoven is its history with that of the Jew! How faithfully does its life reflect the trials and the triumphs ~~XX~~ and the tragedy in the life of its devotees.

The synagogue!- How truly representative it is of the soul of its worshippers! What sublime simplicity! What calm nobility! What strength of character and height of vision! What sanctity and kindliness, what humanity.

The synagogue - the secret of Israel's survival - the source of Israel's strength, the oracle of Israel's inspiration, the altar of Israel's devotion, the goal of Israel's vision, the synagogue!

"Of all the institutions that man has ever", remarks Mr. Herford in his splendid history of Pharisiism(?), "the one with the longest history is the synagogue". And no human institution has so completely enrapt itself in the ~~XXXXXXXXXXXX~~ mystic grandeur of fancy, lore and legend, swathed itself in the sacrificial love of men, nor been so "eternally eloquent" as the synagogue.

It was in exile that the synagogue was first conceived and the unfortunate circumstance of its birth has somehow attended it throughout its history. And yet, who can tell, perhaps this very circumstance contributed to its effectiveness later on when the people were again in exile.

The exile to Babylon at first broke the spirit of the Jew.

My 65

God had forsaken him.

(Hebrew see p 3 of mss)

"How can we sing the songs of Zion in strange lands". But the synagogue was a response to it - the Temple was destroyed but the synagogue exists. The physical fatherland is in ruins but we shall erect a spiritual "father"land which neither of the hosts of the destroyers can devastate, nor the fury ~~and~~ hatred lay waste. And so the synagogue has been for 2,000 years. The home and the fatherland of the Jew - his buttress and his hightower - his refuge in the day of affliction.

The synagogue has ~~been~~ suffered with the Jew. Somewhere I read that you can read the history of the Jews for the past 15 centuries in the razed syagogues of Europe - the synagogue first met the onslaughts of persecution. The synagogues are the tombstones of many a Jewish community, by blind and infernal mobs. The synagogue witnessed supreme acts of holy martyrdom. The synagogue heard the prayers of men and women besieged. The synagogue witnessed acts of fury and madness and bloodthirstiness and intolerance and the synagogue saw the dawning of the new day, the coming of morning not only from without but from within. It saw the triumph of the Jew. The synagogue vibrated and throbbed in one fundamental chord of constant pain. The synagogue meant for the Jew -

1. Faith.

God dwelt in his midst.

The fires of true faith were never extinguished. The heaving villains(?) of adversity had not overpowered him. It was the distant gleam which the wanderer sees at night which inspires him in his weary pilgrimage knowing that the city is within reach. It stood for the two of faith - universality (*(Hebrew see p 4 of mss)*) and spirituality. (No pomp or circumstance).

2. Inspiration.