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Dedication Sermon, 1924.

Dedication Sermon

Delivered on the Occasion of the Dedication of the New
Temple of Congregation Tifereth Israel, Cleveland, Ohio,
September 19, 1924

by RABBI ABBA HILLEL SILVER



THE TEMPLE
CLEVELAND, OHIO

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156.

A WHOLE lifetime, my friends, may be crowded into one symbolic hour, even as a multitude of emotions may be concentrated dramatically into one profound act. This is such an hour, and this dedication is such an act. To me, this holy hour is lyric with memories of precious and unforgettable things. To me, this dedication is prophetic of many things, strangely tender and strong. For tonight, my friends, it is not this synagogue alone, which is being dedicated. It is The Synagogue, Israel's noblest achievement, which is being rededicated. It is not we alone who are participating in these holy rites. The many who have gone before us, the many of our fellowship who labored for the consummation of this dream, but who did not abide to share this joy with us,—they, too, are here; and the many who preceded them in the nigh three-quarters of a century of our congregational existence, are here. And, in a sense, all the heroic dead of the Synagogue throughout the ages—for an institution, like a nation, is composed more of the dead than of the living,—all the silent host, whose blood and whose dreams built The Synagogue, are hovering over us tonight like a sweet benediction. They are participating in our solemn ritual.

I should like to surrender myself tonight to these memories. I should like to think back over the history of Tifereth Israel, from its earliest inception, nigh seventy-five years ago, and of those pioneers whose hardihood of faith and steadfastness of purpose transplanted this synagogue from the Old World to the New. I should like to call to your grateful hearts the names and the deeds of the many who, as laymen or spiritual guides, served and led this congregation. I am moved tonight, as I stand here, to dwell lovingly upon the twenty-five years of consecrated service of my colleague and friend, Rabbi Moses J. Gries, whose inspired leadership brought our congregation to the forefront of American Jewish life.

There are many, many dear and tender memories that throng in upon one at such an hour; and yet I feel that we would not be availing ourselves of the full spiritual possibilities of this occasion were we to permit ourselves to yield to the fascination of retrospect, however sweet, and intriguing. We are here

tonight, friends, to dedicate this House of God. But surely, God does not need this dwelling place. Long, long ago, the wisest of men, on dedicating his magnificent sanctuary in Jerusalem, had wisely said: "Behold, the heavens and the heaven of heavens cannot contain Thee, how much less can this house that I have builded."

The whole universe is God's sanctuary, and even the whole universe cannot contain Him. God transcends His universe even as the creator transcends his creation. The myriad spheres that wing their courses through endless time and infinite space, can but feebly chant the litany of God's eternal ritual. Our own earth, temped in all its austere solemnities, columned with thundering mountains, over-arched with the spacious vault of heaven, with flaming sunsets for aureoles and stars for holy tapers in the firmament,—this great earth of ours, in which myriad voices, from the lowly blade upon the lonely prairie to the voice of lyric Homer join in one celestial choir hymning God's sublimity, is but a frail, a feeble tabernacle for His resplendent presence.

How can we then hope that this edifice, beautiful though it is, yet infinitesimal in the scale of things, can enshrine the majesty of One before whom whole constellations are as a grain of sand in the cosmic balance.

What then, my friends? Will God not dwell here? And have we builded in vain?

God, friends, does not dwell in time or in space, but in universal processes and in spiritual qualities. Whenever this synagogue shall reflect, in its purposes and influences, these eternal processes and these spiritual qualities, then it will reflect God as surely as a clear pool of water, however small, may reflect all the glories of heaven.

Our Jewish mystics knew of divine cordescension, of divine concentration. Divinity may focus itself in one soul, or in the common soul of a worshipping multitude, even as the perfection of an art may focus itself in some one artistic creation, without exhausting the full scope of that art. A small thing, a humble thing, can be perfect, and when it is perfect it is infinite and eternal and complete. And when it is perfect it is the dwelling place of God.

And it is in this sense, and in the sense only, that we may call this the House of God. Else it remains but a structure, one among many, differing only as to the contour of its lines, as to size and shape and style. Ecclesiastical architecture does not yet make a temple, or a church. The tabernacle which our forefathers built in the wilderness did not become a holy shrine until the spirit of God descended upon it, and sanctified it.

It is only, in a limited sense, my friends, that we can dedicate this building tonight. The real dedication will come in the ensuing days and years, through a continuous process of sustained faith and devotion and consecration. Whenever men and women shall come into this place and offer the prayer of the thankful heart, or the humble heart, or the broken heart, God will enter here and this place will then be dedicated unto Him. Whenever men and women shall be moved here to rise upon the rungs of self-mastery to higher levels of thought and conduct, God will enter here and this place will then be dedicated. Whenever men and women shall be stirred here to go out into the ways of life, seeking their brothers in the ministry of loving service, God will enter here and this place will then be dedicated unto Him. Whenever the men who shall stand where I am now standing, will speak the Word of God, lovingly but fearlessly, whenever they shall utter knowledge tempered by wisdom, and truth made whole by sympathy and understanding and compassion, God will enter here and dwell here, and His glory will fill this place.

It is to this dedication that I would summon you tonight. The physical structure is now completed,—graceful, noble, in simple reverential dignity. Every man who labored in the realization of this edifice feels a sense of humble gratitude for the privilege which was his. Everyone, from the architect whose magnificent dream has now been visibly fulfilled, to his co-workers, builders, contractors, laymen, to the humblest artisan who wielded a tool, is happy for having shared in the building of a thing of abiding beauty.

But now that the physical synagogue is completed, let us build the inner synagogue, the spiritual synagogue. Let us recreate this building, even as the artist

recreates the object which he sees. An artist rediscovers reality by disclosing the potential spiritual grandeur and sublimity in God's creation. Let us, in a similar sense, recreate and rebuild in terms of spiritual qualities this magnificent physical structure. Let us fill these high spaces and these quiet recesses with the beauty of holiness. This physical temple was built with your substance, and your means; your free will offerings reared it. The spiritual synagogue, my friends, the inner shrine, cannot be built with substance, with means, or with money. Millions cannot call it to life. It is built entirely out of qualities of heart and mind and soul; it is built out of piety and reverence and loyalty and righteousness and love. The spiritual synagogue requires not a fashioning of stone or steel, but a molding of soul and character. It is to these spiritual qualities that I summon you men and women tonight. Failing in this, our magnificent structure will remain barren and cold, tragically irrelevant, a pitiful incongruity.

I should like to have you think with me of the things for which the Jewish synagogue stands; the ideals of which the synagogue is at once the symbol and the prophecy. The synagogue, my friends, stands for the heroic ultimates, the eternal verities of life. The Bible, in speaking of the completion of the temple of Solomon, says: "And all the work was finished." The Rabbis transfuse this phrase with a marvelous meaning when they declare: "And *all* the work was finished,"—that is to say, all the work of Creation. For when the world was created physically, it remained incomplete. Wherefore the verse in Genesis reads: "Therefore God blessed it and sanctified it; for on it he rested from all the work which he had created *to do*." There was something yet *to be done*; there was something unfinished and incomplete even after the whole of the physical world was created. But when the temple, which is the symbol of the spiritual order of things, was built, creation was launched upon its ultimate career.

This is a profound observation. The physical world must find its purpose, its goal and its fulfillment in the spiritual. The synagogue stands for these spiritual ultimates of life; it stands for God and the things of God; it stands for the high promises

and possibilities of human life, for man's highest estate; it stands for the undiscovered spiritual lands which the human race is still to tread; it stands for the furthestmost horizons, the supreme perfections, the summits of aspiration. It concerns itself with basic, elemental realities.

The synagogue stands first and foremost and above all for God. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and let the King of Glory enter!" Let the King of Glory enter into this house! Let the King of Glory enter into our lives, into our hearts! We have been permitting underlings and menials and scullions, low desires and earthly cupidities, selfishness, cruelty, lust, hate and ugliness to rule in the sanctuary of our soul, where the King alone should sit enthroned. Open the gates and let God enter! Let this new synagogue which we have reared be the earnest of our resolves to make of this community, first and foremost and above all, a God-fearing, God-serving, God-loving, God-imbued and God-consecrated community.

And just as the synagogue stands for God's divinity in man, so does it stand for man's humanity to man. The synagogue stands for justice, for love, for service. These are difficult terms to define, but not so difficult for him who responds to the highest promptings of his soul, and who rises to the best that is in him. It is very difficult to describe light to a blind man, but it is unnecessary to describe light to a man who is blessed with sight. He may need a scientific analysis to aid him in his calculations, but he knows the quality of light because he has experienced it. And I take it to be one of the supreme functions of the synagogue so to sensitize the minds and the souls of men that they will instinctively sense a moral situation and instinctively respond to a moral appeal.

The synagogue stands for justice. The synagogue must speak alike to rich and to poor, of their essential humanity and their common needs. Pain and sorrow and suffering and disease and disillusionment and death are common alike to rich and poor, and the synagogue has a message for them both. But particularly must the synagogue be the defense and the haven of the denied and the disinherited, the broken and the handicapped in life. If it is not that, if the

bruised of body, and those broken upon the wheel of life, cannot come here and find solace and strength and consolation, and a champion,—above all a champion to speak where they cannot speak, then our grandeur is a mockery and our ritual is sacrilege.

This, by the grace of God, is a city Temple. It is built in the midst of the roaring, tumultuous life of a great industrial metropolis. In such a metropolis there is much of goodness and much of kindness; but there is also much of cruelty and ugliness and injustice. There are few problems which touch the lives of men and women in the troubled and confused life of such a city which are not basically moral and ethical problems. The synagogue must speak at all times clearly and unfalteringly for the weak against the strong, and for the obligations of the strong, to the weak.

I stress this point tonight. For there is a great danger lurking in a costly and magnificent house of worship. Its very elegance may estrange the poor, and the great financial obligations involved in the maintenance of such an institution may unconsciously prompt pastor and flock at times to be silent on moral issues, at times to compromise on moral issues, for fear of offending those upon whose generosity they must of necessity heavily lean. I pray to God that such a condition may never, never prevail here.

There is a quaint but profound legend recounted by our Rabbis. They say that in the Temple at Jerusalem there was a flute fashioned out of reeds, an old flute, having come down from the days of Moses. The flute was sweet and beautiful, and ravished the souls of the worshippers. But one day the men in authority at the sanctuary decided to decorate this flute, and they covered it with gold. The flute was never the same again. Its sweet, cool, clear tones became harsh and metallic, and jangling and jarring. Gold has coarsened its melody. . . .

Again, friends, let us always remember, that this Temple was begun shortly after a terrible and devastating war, and that it is being dedicated at the time when mankind is painfully rising from the ruins, and with broken tools attempting to rebuild where the fury and the madness of four years ravaged and devastated. Mankind today, my friends, is frightened and cowed, but not chastened. Mankind today

is afraid of the recurrence of such a holocaust, but is not righteous enough or wise enough to forefend another such holocaust.

I pray to God that the consecration of this synagogue built by the descendants of those who first summoned the world to beat their swords into plowshares, may be a challenge unto us to seek peace—and to pursue it. Never to permit false patriotism and vulgar chauvinism, and the specious arguments of militarists and their unconscious servitors, touching the need of armament as national insurance and defense to dull our moral sense on this basic issue. No nation can be adequately protected against a combination of strong nations, and all nations cannot be adequately protected against each other. There are small nations and great nations, and therefore weak nations and strong nations, and the weak, however adequately protected, according to their means, are yet easy prey to the strong. The strong will exploit them, and then in turn wage war among themselves for the privilege of such exploitation. Adequate national preparedness is inadequate international competition in armament, leading with the certainty of doom to catastrophe, and war. This is history. All else is propaganda.

Peace will never come until the nations of the earth will, by common agreement, and simultaneously, scrap their armies and their navies and their air fleets, and by common consent submit their differences to a legally constituted tribunal, backed by an enlightened international consciousness, and enforced, if necessary, by an international police and an international economic boycott. In this direction peace lies and in no other. It is a long way and a hard way, but the only way; and it is the peculiar task and opportunity of the twentieth century to make broad and even this highway of civilization.

I speak of this tonight because I believe that it is the compelling task of the synagogue, in whose bosom this vision of universal peace and reconciliation was first born, to remain steadfast in its peace mission amidst the clash and confusion of opposing opinion; to withstand the furious onslaughts of opposition; all the charges of disloyalty and treason, and all the abuse and all the slander which will be heaped upon it. Peace will not come sweetly and gently, like a

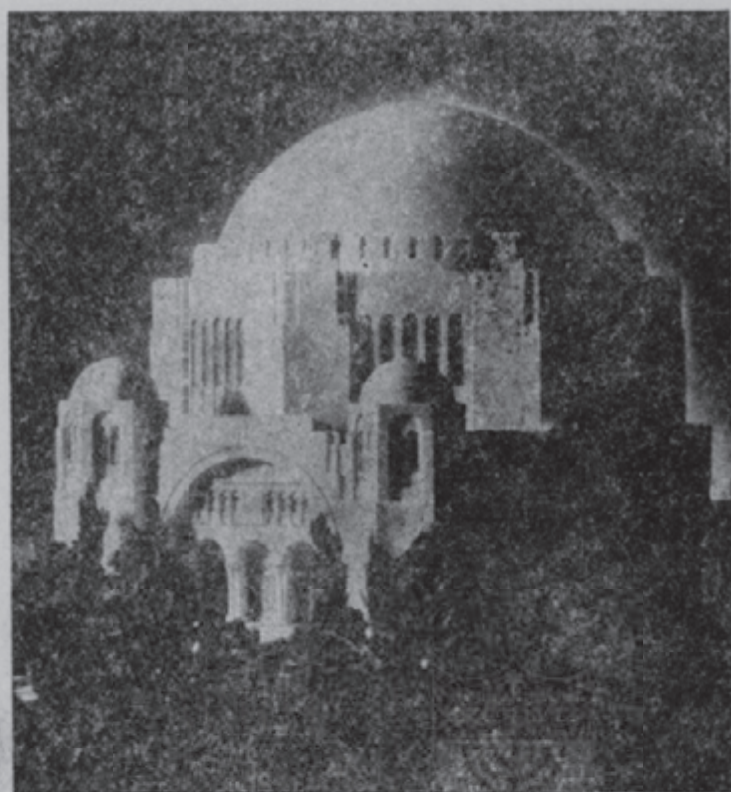
smiling angel, bearing gifts. Peace, if it comes, will come like a prophet, like a man of sorrow—bruised and beaten and mocked and spat upon. That is the dolorous road which every great ideal must travel; and we must be prepared to travel that road.

And finally, my friends, I pray that this house may stand for the Torah, whose symbol we this night enshrined; for Jewish learning, for Jewish culture. We are the People of the Book; we gave life to the Book; it must now give life to us. We cannot survive, we cannot preserve our spiritual uniqueness, unless we saturate our lives with the Torah. If we are ever to avail ourselves of the great opportunities of this blessed land—not in the sense of economic advancement, but in the sense of spiritual creativeness, we must send the roots of our life deep down into the rich subsoil of our cultural past, drawing strength and nourishment and sustenance from the piety of the patriarch, and the wisdom of the sage, from the passion of the prophet, the song of the poet, and the ecstasy of the mystic. The myriad voices of the past must speak to us again in our lives today.

Let not an old accusation be sounded against us today. "Our ancestors plowed and sowed the seed, and weeded and harvested and threshed and kneaded and baked, and we haven't even the mouths with which to eat of their bread." Our ancestors created a great literature, the repository of sublime spiritual, cultural, and moral ideals. Myriads of us haven't even the mouths with which to eat of their spiritual food. We haven't even the eyes with which to read what they wrote.

For these things, then, my friends, may this synagogue stand: for God, for God in man, for justice, for peace—peace among peoples, peace among races, peace among creeds, peace among all the children of God,—for the Torah, for Jewish learning, for Jewish loyalty, for Jewish honor.

"Lift up your heads, O ye gates: and be ye lifted up, ye everlasting doors, and let the King of Glory enter!"



DEDICATION PROGRAM OF
THE NEW TEMPLE
CONGREGATION TIFERETH ISRAEL
CLEVELAND, OHIO
SEPTEMBER NINETEENTH
TWENTIETH & TWENTY-FIRST
NINETEEN HUNDRED &
TWENTY-FOUR

Ida J. Thurman



DEDICATION SERVICE

FRIDAY EVENING, SEPTEMBER NINETEENTH

7.30 O'CLOCK

PRELUDE—PÆAN . . . MATTHEWS
ORGAN

ANTHEM—LIFT UP YOUR HEADS, O YE GATES . ROGERS
THE TEMPLE CHOIR

PROCESSION—INSTALLATION OF THE SCROLLS OF THE LAW
MR. MARCUS FEDER MR. ABRAM LEWENTHAL
MR. HENRY F. KLEIN MR. LOUIS LITTMAN

LIGHTING OF THE PERPETUAL LAMP . MR. EMANUEL EINSTEIN

ANTHEM—ALL PRAISE TO GOD . . . WAGNER
FRANCIS J. SADLIER AND THE TEMPLE CHOIR

PRESENTATION OF THE TEMPLE EDIFICE MR. LOUIS M. WOLF

ACCEPTANCE OF THE TEMPLE EDIFICE .
MR. BENJAMIN LOWENSTEIN

RITUAL—SABBATH EVENING SERVICE

ALTO SOLO—HOW LOVELY ARE THY DWELLINGS . LIDDLE
MISS JEAN BROWN

DEDICATION SERMON . RABBI ABBA HILLEL SILVER

SELECTION—INTERMEZZO FROM "WILLIAM RATCLIFFE"
STRING ORCHESTRA MASCAGNI

ADORATION AND KADDISH

PSALM CL . . . RANDEGGER
THE TEMPLE CHOIR

BENEDICTION . . . RABBI SOLOMON GOLDMAN

POSTLUDE—TOCCATA . . . BOELLMANN

SABBATH MORNING SERVICE

SATURDAY MORNING, SEPTEMBER TWENTIETH
10 O'CLOCK

PRELUDE—SONATA I—ALLEGRO . . . GUILMANT
ORGAN

ANTHEM—HOW GOODLY ARE THY TENTS . . . ROGERS
THE TEMPLE CHOIR

SABBATH SERVICE

ELEVATION OF THE SCROLLS
MR. HERMAN KOHN AND MR. HERMAN FRIEDMAN ASSISTING

READING OF SCRIPTURES

SOPRANO SOLO—HEAR YE, ISRAEL . . . MENDELSSOHN
MRS. EDNA BOWERFIND

INTRODUCTION . . . MR. MAX E. MEISEL

ADDRESS . . . DR. ABRAM SIMON
WASHINGTON, D. C.

SELECTION—PRELUDE—LE DELUGE . . . SAINT-SAËNS
STRING ORCHESTRA

GREETINGS FROM SISTER CONGREGATIONS
RABBI LOUIS WOLSEY

ADORATION AND KADDISH

EN KELOHENU—UNION HYMNAL, PAGE 245
CONGREGATION AND CHOIR

BENEDICTION . . . RABBI ABRAHAM NOWAK

POSTLUDE—CORONATION MARCH . . . SULLIVAN

CHILDREN'S SERVICE

SUNDAY MORNING, SEPTEMBER TWENTY-FIRST
10 O'CLOCK

PRELUDE ORGAN

DEDICATION HYMN—GOD IS IN HIS HOLY TEMPLE

UNION HYMNAL, PAGE 35

OPENING PRAYER JOY FIRTH KLEIN

RITUAL SERVICE UNION HYMNAL, PAGES 272-276

RE-CONSECRATION OF THE FLAG . . LAWRENCE AARON KLEIN

HYMN—O BEAUTIFUL, FOR SPACIOUS SKIES

UNION HYMNAL, PAGE 222

OFFERING OF THE ALTAR MARJORIE LENORE KOBLITZ

ACCEPTANCE OF THE ALTAR RABBI ABBA HILLEL SILVER

HYMN—O WORSHIP THE KING UNION HYMNAL, PAGE 16

CLOSING PRAYER RUTH ADELE GOODFRIEND

INTERDENOMINATIONAL FELLOWSHIP MEETING
SUNDAY EVENING, SEPTEMBER TWENTY-FIRST
7.30 O'CLOCK

PART I
DEDICATION OF THE MAHLER ALUMNI HALL
IN THE MAHLER ALUMNI HALL

PART II
FELLOWSHIP MEETING
IN THE TEMPLE

MR. BENJAMIN LOWENSTEIN, PRESIDING

ORGAN PRELUDE—GRAND CHCEUR . . . ROGERS
MR. CARLETON H. BULLIS

OPENING PRAYER . . . RABBI WALTER GILBERT PEISER

ADDRESS . . . DR. DILWORTH LUPTON
FIRST UNITARIAN CHURCH, CLEVELAND

ADDRESS . . . REV. FRANCIS S. WHITE
DEAN OF TRINITY CATHEDRAL, CLEVELAND

SELECTION—THE LAST SPRING . . . GRIEG
STRING ORCHESTRA

ADDRESS . . . DR. JOEL B. HAYDEN
FAIRMOUNT PRESBYTERIAN CHURCH, CLEVELAND

ADDRESS . . . FATHER C. HUBERT LE BLOND
ST. ANTHONY'S HOME FOR BOYS

SOLO—THE LORD IS MY LIGHT . . . ALLITSEN
FRANCIS J. SADLER

ADDRESS . . . DR. ROBERT E. VINSON
PRESIDENT, WESTERN RESERVE UNIVERSITY

ADDRESS . . . DR. MORRIS S. LAZARON
RABBI, BALTIMORE HEBREW CONGREGATION

PRESENTATION OF MR. SOLOMON BLUHM,
DIRECTOR OF TEMPLE ACTIVITIES

BENEDICTION . . . RABBI ABBA HILLEL SILVER

*The Trustees and the Rabbi
of Congregation Tifereth Israel
cordially invite you to attend*

*The Dedication Services of
The New Temple*

East One hundred and fifth Street at Ansel Road

Friday, Saturday and Sunday

September nineteenth, twentieth, and twenty-first

Nineteen hundred and twenty-four

Cleveland

1. Congratulations

1-97 is a splendid addition to the many fine rel. intell. you city - and
and the spec. reserves, a power house in our common. I trust you
meeting - we rejoice with you - with the address-facilities you
will be able to carry on on a much larger scale & on rel. interests

2. Great vigor & demand - the whole of demand - evidence of (1) our
people loyalty (2) desire to participate in their faith - (3) Realization
of their moral obligation as Jews & as Am. Citizens - Israel
recog. that it is not easy to be Jew in Jew. prosperity, land.
but must contribute to its necessary progress, by being vitalizing
our great rel. brotherhood by having it up with the
ideals of J. manhood -

3. Our answer to all demands -

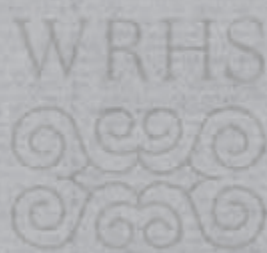
2. Our notes & caution.

1- Great bldg do not see themselves made for beauty. Sails -
Great Syn - do not mean great rel. influence. It is the
inner being - the purpose, the program, the action
& quality of activities - Qualitative, must have
great inner - great inner as attracted by

Common place, ordinary, Churchman - Wagner is
Centering - Wagner & Wagner & success of an affair
by Wagner what attend it - The Syn. San as
compete with the Wallerill & the Dance Hall & the
Cabaret - This will attract curios - but to what?

Not to the Wallerill & Syn - but Wallerill, the Wallerill -
- And it is it has is often argued, that any means
justifying Wallerill end - Attitude then & then
as well Wallerill with the Wallerill Wallerill -
Unjust. It does not make that way - Such places
never will come to the pseudo-Syn. function - they
will not come to this - Wallerill Wallerill should
come to our center - but we are Wallerill - on
Syn. standards - A Wallerill must Wallerill

the ~~as an example to challenge~~ the ~~just~~ only
that activities which in quality, in tone, in
purpose are ~~compar~~ with the high moral
traditions - ~~Here The~~ ~~Center~~ ~~should~~ ~~not~~ compete,
It should guide.



III. This Temple is being dedicated at a time when the world
is slowly & painfully rising from its ruins; ~~it~~^{and} is setting about with
broken tools to rebuild where fury and madness for 4 years
destroyed and devastated. Mankind is covered but
not chartered, fearful of a recurrence of another such
holocaust but not vigorous enough ~~to do so~~^{to proceed}
it. May this House built ^{in these critical days} by the descendants of a people
whose first numerical mandate was to beat their
rivals into plowshares, be a challenge to us to
seek peace and pursue it, To let no vulgar
paternalism and vulgar chauvinism, or the specious argu-
ments of militarists ever thin our conscience,
locking breeching the need of vast armaments for
nat. insurance, dull our moral sense. No nation
can be adequately protected against a combina-
tion of strong nations, and no all nations can be
adequately protected against one another. There are
smaller and poorer nations, weaker and stronger.
The strong will inevitably exploit the weak, and
as inevitably will they war among themselves for the
privilege of this exploitation. Adequate national
insurance ^{under} is inadequate internat. compulsion in
armament - This is history - All else is propo-
sition. There will be peace ^{only} when the nations ^{that}
will consent by mutual agreement and simultaneously
to scrap their armies, ^{and} air fleets and by ^{agreement} ~~consent~~ ^{and} to

submit their differences ^{if and} when they arise to a ^{legally constituted} Tribunal
~~in a deliberation~~ whose decision shall be
~~dictated by the force~~ ^{and if necessary by} an international police force,
by an enlightened inter. public opinion, and
^{an} ~~the~~ economic boycott - In this direction lies
the way to Peace - a long way a hard way but
a way which ~~the~~ it is the peculiar task &
duty of the 20 C. to ~~bring about and even -~~
~~warranted~~ ^{defend} ~~the~~ ^{the} way of nat. arrangement

And the Syn - must hold true in whose
mid this vision was born - must hold true to it
amidst the clash and storm of opposing views - in
the face of fierce opposition, of charges, treason
and disloyalty, of abuse and persecution -
Peace will not come sweetly and gently like
a smiling angel. It will come like the
man of sorrow, weary and marked and
spat upon - That is the dolorous road
which every new idea must travel.

IV And the synagogue stands for the Torah which
we have this night rekindled. For the love of it and
the study of it - ~~It stands~~ we are the people of the Book.
~~It gave life to it. It must give life to us -~~ ~~we are~~

with out the ^{without preservation of growth except values} ~~Less~~ ~~Truth~~, without learning, without the
for ~~exhibition~~ of the ~~actual~~ we cannot survive.
Charitable institutions alone will not ~~and never~~
~~have~~ preserve our spiritual vigor - If
America we are ever to rise to the spirit of
American life, not in the mere ^{economic} advancement, but
in the rise of spiritual creation ^{of} ~~can~~ be only
thru by means of reaching ^{the roots of our life} ~~the roots~~ down deep
into the rich soil of our cultural past, ~~we~~ ^{and thereby}
draw ^{our} nourishment & sustenance forth from
the poetry of the patriarchs, the wisdom of the sage, the
oracle, the prophet, the song, the poet and the
construction of the ^{of the} ~~past~~ ^{the} ~~multitudinous~~
voices of the past must be made to speak
again in our lives. ~~and a new by reaching~~
~~must be~~ ~~composed~~ out of the. Let us the complaint
of the Rabbi, old be re-echoed in our midst. "Our
ancestors plowed, and sowed, and weeded and
harrowed, and harvested and threshed and
ground, and reved and kneaded and baked the
bread, and we have ^{ever} the mouths with which
to eat their bread." But we must not only partake
of their food, but ourselves ^{as a people} ~~plant~~ ~~and~~ ~~sow~~ ~~for~~ ~~our~~
seed, new Cultural Achievement for the
future -

IV. For these things then their sign stands - And with
these things it is tonight again been dedicated

for food, for ^{God in man} the goodly man, for the goodly race,
for justice, for love, for peace. ~~for Jewish learning~~
~~and Jew. loyalty~~ - for the fellowship of all
of God's children - With Solomon we pray -
And the Angels etc -

For ^{the Torah, for} Jew. learning, for Jew. loyalty - for Jew.
Honour.

Lift up your heads, O ye gates, The
ye lifted up. ye everlasting doors, and
let the King of glory enter - Who is the
King of glory - The Lord of hosts, he is
the King of glory - Silab

to grateful ~~hearts~~ minds the name, those who
as Rabbis or laymen served and led the congregation.
- esp. would I dwell upon the 25 years of consecrated
service and faithful leadership of ^{my predecessor} Mr. J. Green -
whose ~~major~~ inspired leadership led Tiferet Israel
into the forefront of Am. Jew. Organ. & Trans. But we
would ^{not} ~~be content~~ to the ~~growing~~ numbers of the full
spirit. ~~possible~~ ^{entirely} ~~this house~~ ^{we are} ~~to yield~~
~~members~~ ^{up to the} ~~the~~ ^{passion} ~~of~~ ^{of} ~~sweet and~~
~~peace~~ ~~missionaries~~ ~~at this time~~ -

We are here to dedicate this sanctuary unto the
God of Israel - The Lord, God, Israel, and (the whole of) mankind. ^{But} Surely
God does not need this sanctuary. ~~From~~ Centuries
ago - the ~~uprest~~ ^{uprest} of men on ~~earth~~ ^{earth} - the way. Temples
~~which he had built~~ ^{in Jerusalem} - had with ~~some~~ ^{weight} declared - 'Behold,
Heaven and the Heaven of Heavens cannot contain Thee,
how much less this house that I have builded.' The
whole universe is his dwelling place, sanctuary,
and even the universe does not completely ~~contain~~
contain Him - In He transcends it - ~~even~~ ^{for} the Creator
transcends his creation - The ^{myriad} spheres ~~sing~~ ^{chant}
waving their course, their ~~qualms~~ ^{qualms} turn and
infinite space ~~can but~~ ^{can but} ~~feelably~~ ^{chant}
ritual, ~~The~~ ~~mountain~~ ~~are~~ ~~the~~ ~~pillars~~ ~~columns~~
of his tabernacle - The flaming ~~sun~~ ^{sun} and ~~as~~ ^{as} his
Orbiter and his ~~rose~~ ^{rose} ~~windows~~ ^{windows} ~~with~~
the ~~panor~~ ^{panor} ~~and~~ ^{and} ~~mystery~~ ^{mystery} & color -

Our own ^{earth} world, templed in all its austere
solemnities, ~~its~~ ^{with} ~~of~~ ~~proving~~ ~~into~~ ~~the~~ ~~columns~~,
~~of a vast cathedral, its~~ ~~columns~~ with
thundering roofs, overarched with the ^{spanning} vaults
of heaven, ~~whose~~ ~~oracles~~ and rose windows
~~with~~ ~~the~~ ~~flaming~~ ~~sunrise~~ and sunset, ~~and~~
~~and~~ ~~stars~~ ~~candles~~ are the ~~flashing~~ ~~tapers~~
and ~~stars~~ ~~for~~ ~~holy~~ ~~tapers~~, ~~unexpended~~ ~~in~~
of the firmament ^{which} myriad voices
from the lovely black upon the
lovely ~~prairie~~ ~~to~~ ~~the~~ ~~stars~~ ~~of~~ ~~the~~ ~~lyric~~
border join in ~~the~~ ~~celestial~~ ~~choir~~ ~~beginning~~
God's sublimity, is but a frail tabernacle
for His ~~reflected~~ ~~presence~~.

How much less then can this edifice beautiful
as it is ~~not~~ ~~in~~ ~~proportion~~ in the scale of
things house ^{the} His majesty of One before whom
whole constellations are on a grain of sand
in the cosmic balance - Will God, then, not
dwell here and have we builded ourselves
any for Him in vain? ~~for~~ ~~dwell~~ ~~not~~ ~~in~~ ~~space~~
or in time but in processes and in qualities
of the spirit - If this edifice will reflect in
its purposes and influences those processes and
those qualities it will as surely ~~reflect~~
God as a small pool of clear water may

~~There are~~ So many thoughts and sentiments crowding into our mind
at such an hour ^{that} we cannot utter ^{them} for their profession and
~~their~~ intensity. A whole-life time some times ~~concentrates~~ ^{condenses} itself
into one symbolic hour, just as a multitude of emotions
often ~~express~~ ^{concentrate} themselves dramatically in one profound act.
This is such an hour and ~~this~~ ^{this} dedication is such an
act. ~~There have~~ ^{There have} about the service to-night This holy hour
is ~~filled~~ ^{filled} with ^{many} precious and unforgettable memories -
and this dedication is prophetic of the ~~deep~~ ^{deepest} spiritual
thoughts and things of rare tenderness and strength -
It is not this synagogue ^{alone} which is being dedicated to-night.
It is "The Synagogue" - Israel's noblest achievement. Which is
being rededicated. It is not we alone who participate
in this solemn ritual. But all those who have ^{fine} ^{hope}
us - ^{the men & women} ^{of our fellowship} who ^{in recent years} ^{the days of the year}
and ^{worked} ^{with us} and who did
not ^{believe} ^{to witness} ^{this beautiful} ^{consecration} ^{the}
many who preceded them ^{in the} ^{past} ^{century}
of its existence - the hosts of our ^{ancestors} ^{who} ^{lived} ^{for}
~~a nation is composed~~ ^{of} ^{the} ^{dead} ^{than} ^{it}
~~living~~ - are here to-night hovering over us like
a great benediction -

I should like to summon myself to-night
to these memories - I should like to think back
upon ^{over} the ^{life} ^{story} of this ^{people} ^{who} ^{lived} ^{for}
wept ^{over} ^{30,000} ^{souls} ^{when} ^{this} ^{consecration} ^{was} ^{made}
^{more} ^{than} ^{30,000} ^{souls}. I should like to recount
its early struggles, and pay tribute to the loyalty
of those pioneers of our ^{common} ^{faith} - who transplanted their
faith to these parts - I should like to summon

humble hearts & of broken hearts, God will
enter here. Whenever men will be ~~swayed~~ stirred
here to rise upon the wings of self-sacrifice
to higher levels - ~~and seek~~ ^{that and} God will
enter here and seal in love their resolutions.
Whenever men & women will be prompted
by the appeal of this Syn - to go ~~forth~~ ^{forth} into
the world seeking their brothers - in the
ministry of love and service - God will
descend and fill this place with his
glory. Whenever ~~from~~ ^{from} this pulpit the
men who shall stand in the place
where I now stand shall speak the
word of God ~~lovingly~~ ^{lovingly} but ~~firmly~~ ^{firmly} and fearlessly, ^{wherever they shall}
tempered by wisdom, truth made whole
by sympathy and understanding - God shall
bless it and bless his words and
purge him -

This is the dedication to which I would
summon you - ~~I would have you~~ ^{I would have you} The
physical building is now complete - ^{careful}
and ~~charming~~ ^{stable} - ^{that is the} ~~let us now~~ ^{let us now} rebuild ^{the} ~~spiritually~~ ^{spiritually}
even as an artist recreates the object which he
sees - let us fill the ~~of~~ ^{of} high spaces and the
quiet recesses with the beauty of God's

The physical Temple was built with your substance -
you gave & your possessions - few will give up
to war it - but the Spirit Temple which must
be enshrined here cannot be built by
substance or money. Millions cannot call it
to life. It ^{can only} ~~must~~ be fashioned ~~by~~ ^{by} the
qualities of heart and mind, by purity, reverence,
by devotion, faith, righteousness, sacrifice, humility.
It is a wedding of hearts and minds, not a
fashioning of stone or steel. Else this magnificent
structure will remain cold and barren and
pitiful ~~in its~~ ^{in its} ~~gray~~ ^{unexciting} and mean-
ingless. - ^{Not outwardly splendid etc} - ^{just to}

It is to the things for which the Synagogue
 stood unmovable thru the ages the ideal which
 it is at once the symbol and ^{the} prophecy,
 that I would summon you—

[illegible]

The Syn. stands for the heroic culmination of life -
for the eternal verities. Scripture says ~~at~~ the completion
of the ~~temple~~ ^{of the Temple} ~~the~~ ^{the} ~~same~~ ^{same} with the wilderness. ~~Ex 1~~
And all the work was finished. And
the Rabbinic dreamer that Pharaoh with marvellous
meaning when they ~~add~~ ^{add} all the work that is
all the work of creation - when the physical
world was created. ~~the universe~~ ^{the universe} was still incomplete. Hence
the verse in Gen. reads - "And God blessed the 5th day
and hallowed it - for in it he rested from all
his work which he created ~~Ex 1~~ - to do.
There was something yet to do! It remained
unfinished - The physical world finds its
consummation its purpose and its prelude
in the spiritual - When the Temple, ~~the~~ ^{the} ~~temple~~ ^{temple}
of the spiritual age, the temple, was built, creation
was launched upon its ultimate career -
This is a profound observation - The Syn. concerns
itself with this ultimate ~~task~~ ^{task} of life existence
with God and His moral law with man's highest
estate with ~~humanity's~~ ^{humanity's} 'the promise land'
distant horizons to these ideas of the
Syn - that of ~~humanity~~ ^{humanity}

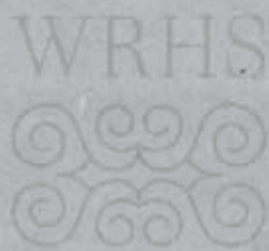
kept up your heads, O ye gates! Let not enter -
Let this new syn. be laurelled, your resolve to
make our community a joy-pleasing, joy-renewing,
joy-loving community -

II And ^{even as} the syn. stands for joy's democracy in man,
it stands for man's humanity to man - It
stands for justice, and fairness and service and
love. It is very hard to define these terms. But
not so hard for one who ^{is there} to the best that
~~promptings of his soul~~ ^{is in it} - you cannot describe legend to
a blind man. But the man who is blessed with
~~eye~~ sight needs no description. He may need
a scientific analysis to help him in his calcu-
lations, but he knows the quality, legend for he
has experienced it - The ~~explorer~~ syn. stands
for justice - social, legal, pol. The explorer, the
murderer, the despoiler, the ruthless profiteer
have no place in it - except the place of the
a humble peasant - If the syn. cannot
speak must speak to rich and poor alike
of their essential humanity, sorrow suffering,
disillusion, despair, pain and death
come to rich and poor alike - But the
syn. must particularly be the refuge and
haven of the dejected and the disheartened,
the broken and the handicapped - Else it
is a mockery and is ritual of
sacrilege -

This is to be a City Temple. It is built in
the midst of the roaring, tempestuous life
of an industrial community. There is much
of goodness and kindness in such a community.
There is also much of cruelty and injustice
and injustice. The voice of the synagogue must
speak clearly and unflinchingly ^{at all times} for the rights
of the weak against the strong, for the obligation
of the strong to the weak.

A great temple lurks in a costly and
magnificent house of worship - Its very
elegance may exchange the poor - and its
very great funds. Obligation. worked in its
maintenance may unnecessarily make
part of flock to ^{be silent or} compromise on moral
issues for fear of offending those upon whose
generosity it leans - I pray to God that
these conditions may never come to pass
here. The Rabbi ~~has~~ received a precious
but ~~has~~ proposed ^{there was} by the Temple
Jerusalem ~~there was~~ a beautiful flute
made out of reeds. It was very old having
been fashioned by Moses himself. ^{It is very old having}
the men in charge the sanctuary desired ^{to have it}
to ornament it & covered it with gold.

There are few problems which touch the lives
of men & women in the troubled and confused
life of a great city which are not at bottom
moral, ethical problems —

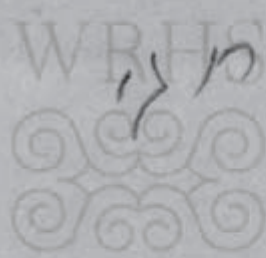


But the flute was never the same again. Its
voice was no longer clear & sweet, but harsh
& metallic. — Gold had coarsened its
melody —

III Reave

seven classes. religious

IV. Learning.



V. Jewish loyalty. Honor. and chivalry.

I. All human customs have been subjected to criticism. Why not the Church - Certainly not perfect -

II. Church played no role as an institution in war - The Soul of a Bishop.

III. What is the Church to do now

IV. It is not that men have become less religious. On the contrary -

1. Soldiers have found God. -
2. Men + women -
3. Very frequently most religious are outside of Church.

V. First Opportunity of Church is to free itself of the accretions, the past to hunt up, the Revelations, to-day than, yesterday. To sever itself of ancient gods and Oriental notions, superstitions and traditional absurdities -

VI. Second Opportunity is in the way of leadership in Reconstruction -

1. Men have smacked the lines over their and will march there -

A. Social Degradation - life cheapened yet hallowed - the glory of common man - charm of each man

B. Economic Degradation - awful responsibilities of citizenship - Poverty, child labor - women. Liquid balance with plenty of great wealth vs. great poverty

D. Higher Nationalism. Political Democracy.

VII. Church can lead in this

1. Measures in part. worshipped at their
things as they are.

2. Let it again become prophetic -

VIII. a new age is beginning - will the
Church synchronize with it - will it
put itself out, place & power in it -
You will answer -



.... I cannot behold a Beggar without relieving his
Necessities with my Purse, or his Soul with my Prayers;
these scenical and accidental Differences between us,
cannot make me forget that common and untouched
part of us both; there is under their Clothes and
miserable outsiders, there mutilate and semi-bodies,
a soul of the same alloy with our own, whose
Genealogy is God as well as ours, and in as fair
a way to Salvation as our selves."

- Sir Thomas Browne, Religio Medici.



① God. - In the beginning - In charge - ~~For~~
- The source of all - history - human experience
② ~~I wish you knew~~ - ~~Freedom~~ - ~~need~~
~~power~~

③ 1875 - Job.

② Man - wage; job - unwisdom - justice.
- love - Rich - poor

③ Freedom - Syn. deutor. Testaments -
- Anti Semites - From Abraham, Moses,
Prophets - Herim - homage - nations
in freedom - Samuel - Resist Oppression
& Ignorance - 2 edged sword

④ Peace. ~~Pres. Coolidge~~ -

① Opportunity; Synagogue - Church
Laity; State -

⑤, Friend - A noble institution is your
- your it; our loyalty - Feed the poor
- Teach your children -
- ~~Do not reduce your life to Philanthropy~~

1. You are to be congratulated:

① Beautiful new Temple: ⁷ housed in tents - houses
of Cedar. ^{Roof} Criticism - as long as we remem.
- not when we unstuff - whether show?
Faith builds Temples - Temples do not build

② 90 years - ^{Jacob} had a long period. But in U.S.
152 yrs. old.

(a) Cong. on your youth + vigor - Sel 2/18
(b) on your leadership - stepped forward.

2. Bible & Synagogue

① will not speak; Bible - man + authentic record
② no other institution so adequately - Exile
- Wanderer - wandered with - refuge.

③ A wandering sanctuary - out of way place.
Towns - Sargeet - grey - bleak -
- winter shrine - photo 12/16 5N

④ Bialik

⑤ S. witnessed all the heroic moments
- Crypts - Spain - Rhine -
Ukraine, Sokolovka, 1921 -
Kosakov - out of their sanctities +
sublimities

3. Ugla to us not only for its memories but
for its ideals - Oton -
Sol - Humanism - Social solidarity.