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When the Sanctuaries of Mankind are Defiled, 1938.

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"WHEN THE SANCTUARIES OF MANKIND ARE DEFILED"

A special service of prayer and intercession for the victims of
the Nazi Terror

By
Rabbi Abba Hillel Silver

At
The Temple

On

Sunday morning, November 20, 1938



My dear Friends:

Our first thought today at this service of prayer and intercession is for the persecuted, not for the persecutors, for the more than seven and a half million men, women and children who find themselves helpless today in the grip of a vast terror, pillage, extortion, murder and worse, a prey to the cold beastly fury of a government who is immune, insensate to the decencies of human life, insolent and unashamed. These helpless men, women and children are today, as they have been in the last five years, in the midst of a vast tribulation. Their tragedy has steadily mounted during the last five years, a rising tide of calamities, a crescendo of disasters, man-made. They have passed through the sorry stages of disfranchisement, the loss of civil rights, the loss of the opportunity to earn a livelihood and the loss of careers and professional hopes, to the horror a few months ago when Austria was annexed to Germany, to the horror a month ago when the frightful mass expulsion of tens of thousands took place, when they were driven like cattle across the borders and stripped of their property, to the last final act of this tragedy which occurred within the last few days - the wholesale destruction of their property, the bombing and the burning of their synagogues, the extortion of their wealth. We think of them today as we have every day for the last five years and we pray for them, for their tired hearts, for their eyes yearning with longing to escape, for their broken and scattered families, for the hopes which have been drained out of their lives, for their pride which has been dragged through the dust.

God, alone, knows my friends why this community has been singled out for this cruel fate. Surely the members of that community are no worse than the members of any other Jewish community. Surely their fate is not the consequence of their misdeeds, not a punishment for their sins.

Their sins have been no greater than the sins of any other group of human beings. We were all proud of the Jewish community, great not in number but great in merit and achievement. We were proud of their high degree of culture and the monumental contributions which they made to art, science and literature. Why has this community been chose to be broken, to become a prey to howling hooligans, and to a government of gangsters?

The answer, my friends, is a simple one. They have suffered, they are suffering for ~~no~~ other reason than that they are Jews. They are today drinking the bitter dregs of that same cup which so many Jewish communities in our history have been forced to drink. That mad intolerance which has so frequently overtaken disastrously other Jewish communities elsewhere in its mad career around the world, has now struck down this noble segment of the household of Israel.

Their suffering is therefore in a true sense our suffering. Their affliction is our affliction. The wounds inflicted upon them in very truth were inflicted upon us. And today we pray, as our people has frequently prayed in its long past, that this noble community of Israel may find a measure of comfort in the nature of the cause of their suffering.

✓ My friends, ^{we} were of old burdened with the great and hard destiny, a destiny perhaps not of our choosing, to be a Kingdom of Priests and a Holy Nation. We have not always been faithful to that destiny, nor have we always been able to extricate ourselves from the compulsion of that mission. We became ^{un} willingly and unwittingly the symbol and the messenger of those ideals which were announced a long time ago by the prophets of our people, the ideals of justice, of freedom, of brotherhood, of peace, of human

rights in the world. And as we were scattered all over the world, we germinated the seed of these ideals over the world. And they have borne fruit in many lands and in many epochs. But the sowers of the seeds have always been hated and frequently persecuted, because these ideals are calls to action....The bearers of these ideals have become the symbol of conflict in the world. They bear the brunt in the struggle. They are singled out as scapegoats. Many an ideal and many a holy institution of mankind has been wattered with the blood of the sons and the daughters of Israel. They have become today, as Jewish communities so frequently did in the past, the symbols and the scapegoats of the endless struggle between light and darkness, between freedom and tyranny, between reaction and progress, between peace and war, between special privilege and human equality. And in the home where black reaction has most triumphed, in Nazi Germany, the Jewish community has been made to suffer the most. In this land our people is experiencing bitter and venomous hatred and the forces of darkness as in no other land.

✓ In a sense, therefore, our German brethren are the vanguard of our suffering. And perhaps through their suffering and their wounds as so frequently happened to Israel in the past, mankind will be healed again. Perhaps the exposed nakedness and the inhumanity, the brutality and savagery of the perpetrators of this horror will finally shock mankind into the realization of the true nature of this Beast who is now let loose on the world. Perhaps mankind will now take the necessary steps to defend itself against this Beast and to save the remaining sanctuaries of life from his defilement. . .

Of such suffering our Abbis said: Such suffering is a treasure, beloved, holy." "And I will bring you into the suffering of the covenant, the suffering of our immortal covenant."

And so we pray today, my friends, for the strengthening of the hearts of our brothers and sisters in Germany and for their great consolation. We pray that God who is the Guardian of Israel will not forsake them. We will not forsake them. We shall open our hearts and our homes to them. We should like them to know that they are not alone. Around them is a ring of love and compassion and not only a ring forged by the loving hands of Jews but by the loving hands of non-Jews, men of good will throughout the world. One of the most heartening things which has happened in the last few days, one of the bright rays of hope in this dark hour, which in a way mitigate the horror about us, the horror of this unleashed brutality is the outburst of moral indignation on the part of mankind and the great outburst of sympathy for the victims of degradation. Surely the moral sense of mankind is not dead. From the highest to the lowest in our land, from the President of the United States, through the members of the Cabinet to the humblest human being on the street come such a spontaneous expression of sympathy and compassion, ^{and} at the same time a sense of outrage, of revulsion, that men have been reassured. The heart still beats true. The sense of human solidarity has not been banished from the world. Men still know that wrong is wrong, that cruelty is cruelty, that extortion is extortion, that blackmail is blackmail.

And men will speak up against these iniquities, unafraid, regardless of what name or under whatever guise of brazenness and shyster apologetics the perpetrators of these iniquities hope to

shield them. It is heartening to know that people are coming to understand and finally grasp that which we have been saying right along, that this systematic attack upon the Jews of Germany by a government, this organized campaign of hatred for political purposes is not an attack upon the Jews alone, but upon humanity. When they burn synagogues, it is not only the synagogues which are destroyed, but the things for which synagogues stand, the sanctuaries of all that is fine and noble and exalted in human life. These are things which remain throughout the ages, even after synagogues are destroyed.

It is not physical structures that these fiends of the twentieth century are determined to destroy. It is that which these sacred sanctuaries symbolize. It is the name of Jehovah that they would like to eradicate, the names of the prophets who preached justice, love, peace, brotherhood, human reconciliation, that they would like to strike out of the hearts of men. It is these eternal and prized special possessions of mankind which are being assaulted by this once noble government and which is now stooping to the most infamous acts of synagogue bombing, looting, pogroms and extortion.

It is heartening to know that mankind is coming to realize - I do not now how long that realization will persist and what definite action it will lead to - but at least there has come the realization to mankind that what is happening to the people in Germany at the hands of the Nazi government is not a domestic affair. When German children were starving, following the World War, the America people which had just been at war with Germany, sent food to feed their starving children and mothers, generously. It was not a domestic affair at all. It was an elemental law of humanity.

And so, when children are maltreated and abused in Germany today, when innocent men and women are driven from their homes,

pogromized, pillaged and as paupers forced to seek new home in new lands, mankind is forced to look upon that not as a domestic evil. The human species, my friends, would be altogether degraded, deserving of the fate of Sodom and Gomorrah if it stood by and witnessed all that was happening unmoved and in silence. So we pray for our unfortunate brothers and their families today.

We pray also for the German people. I find it in my heart to pity them. I would pray for any people which is ruled by a gang which began its career by desecrating cemeteries, which celebrated its advent to power by burning books and which now climaxes its triumph with the bombing and desecration of houses of worship. I would pity any people whose government drained its life blood for militarist adventure and conquest and having become bankrupt in the act, resorts to extortion to recoup its broken down fortunes.

I would pity any people whose government deprived it not only of its freedom, but of its honor as well, whose government besmirched its fair name and branded it with that most horrible of human indignities, the brand of "Pogrom".

I would pity any people whose political head announced as his motto: "What we need is pride, spite, hatred, and once more hatred." And I most reverently pray today for this people.

Unfortunately the German people as a record and an heritage of intolerance. In its troubled and often bloody political history, the Nazis have not been the first to preach and practice religious intolerance. Germany, unfortunately has been the classic home of Jew-baiting. I have on my shelves at home three volumes, rather sizeable volumes of a book called "The Book of Tears" which contain the chronology of Jewish persecution in numerous ages. Most of the

pages in the volumes are devoted to Jewish persecutions in Germany, from the days of the First Crusade in the Eleventh century right through the Middle Ages, Jews of Europe have been subjected quite ruthlessly to exile, looting, extortion, the ghetto and to all forms of persecution. In the last one hundred years, three major anti-Semitic movements of long duration and great severity have taken place in Germany, one following the War of Liberation at the close of the Napoleonic Era, one with the period of Bismarck, and lastly in our own day. The most voluminous anti-Semitic literature and the most profitable business of persecuting the Jew are developing unfortunately to the point of fine art in Germany. Whether due to race obsession, nationalistic romanticism, political immaturity or a sense of inferiority on the part of the German people is not definitely known. Various explanations have been given by historians to this sad and tragic fact in the history of Germany.

And so we pray that the life of that people may be finally cleansed of that pollution of racial and religious intolerance and that the Germany we all knew and loved and in whose hour of need we helped to defend, that Germany in whose behalf we, the Jews, spoke up at the close of the World War and in whose behalf we demanded justice, ~~and~~ the Germany of the scientists, painters and musicians may gain permanent ascendancy in German life. ✓

I should like to pray for the Nazis, too. I should like to pray for their conversion, for their repentance, for their atonement. They will probably hold our prayers in contempt. They will probably interpret our prayers as signs of weakness. That being so, I should like to admonish them of a few things: First, that on the first flag of the American Revolution there was inscribed this motto: "Don't Tread on Me!" The Jewish people would like to say that today to the

Nazi leaders of Germany: "Don't Treat on Me!" Others have tried it - the Czars of Russia - to their hurt and to their destruction.

A significant phrase from Bible - frequently overlooked - "Do not be afraid, thou worm, Israel. I shall make thee a new threshing-sledge, having sharp teeth, Thou shalt thresh the mountains and beat them small." Do not be afraid!

Take heed! I should like to say to the Nazis, "Be afraid!" In fact they are already afraid for that kind of unbridled hysterical persecution is the result of a fear, a fear of the very people they are persecuting because they are convinced in their own minds that as long as those people survive, however constricted, however humiliated, they are a menace to them. And that is why they are so eager to use these Jewish hostages in Germany to terrorize the Jews of the rest of the world into silence. I should like to advise them of what I suspect they already know - that they will not succeed in terrorizing the rest of world Jewry into silence by putting the thumb-screws upon their Jewish hostages in Germany. The voice of Israel will not be silenced. That voice will speak ~~up~~ and will be heard louder than the shots fired in the backs of men in the concentration camps, louder than the swish of flesh-tearing whips, louder than the crash of shattered glass of looted shops and stores, louder than the roar of flames by burning synagogues. That voice will be as loud as the voice of doom to tyrants, the voice of the unmuffled trumpet proclaiming "liberty throughout the land and to all the inhabitants thereof" even though the walls of Jericho crumble into dust. I should like to tell that to the Nazis. I suspect that they know.

And I should like, finally, to tell them the story of a Jewish martyr whom the Romans, long, long ago, burned to death because he disobeyed the law of the emperor who had decreed that the Torah should not be taught. Hanina ben Teradyon assembled his pupils and his disciples in the public market place and publicly taught the Torah. He was arrested and sentenced to death. The Romans took him and wrapped a scroll of the Law, the Torah, around him and tied him to a stake. They poured oil over him and applied a torch. As the flames rose skyward, his disciples and friends stood about him weeping aloud. One of them said to Rabbi Hanina ben Teradyon, "Rabbi, what dost thou see?" And he said, "Parchments of learning, letters and words. They are flying through space."

Synagogues may be burned. Scrolls may be burned, but their letters and their words and their truths and their immortal ideals - they will continue to fly through the air, through the space, through the world, ultimately finding their resting place in the hearts and in the minds of men.

Out of that last holocaust which is today German Jewry, my friends, we pray that their may come to the world a new vision, a new consecration for Israel along time ago proclaimed by the ancestors of these German Jews.

"They shall not burn,nor destroy thy holy mountains, for the earth shall be full of the knowledge of God as the water covereth the seas." Amen. And so be it.

ABSTRACT OF ADDRESS DELIVERED BY RABBI ABBA HILLEL SILVER AT THE TEMPLE
ANSEL ROAD AND EAST 105th STREET ON SUNDAY MORNING, February 19, 1939

POPE PIUS XI

A man is tested by his hour in history. Pope Pius XI lived through one of the most crucial periods in history. For seventeen years he was the acknowledged spiritual leader of more than three hundred fifty millions of followers who lived in all countries of the earth, under every form of government and who belonged to all walks of life. The issues which raged over the world during his pontificate sharply divided men and drove many to the most bitter struggles and conflicts. ^PA dignitary situated as was Pius XI, if he were politically minded, might have chosen the way of astute and non-compromising neutrality - the way of so many political statesmen of our day. He could have adroitly skirted all the major issues. Pius XI chose not to do it. He was not a diplomat. He was a man of God. Wherever he saw evil, falsehood and cruelty, he spoke up against it with a startling and shattering directness. He was not beguiled by the sham political shibboleth of "appeasement". He called not for surface appeasement but for repentance, reform and regeneration. He attacked the lies of bloated nationalism, arrogant racialism and state absolutism as few lay-heads of democratic states have had the courage to do.

Pius XI was a scholar. For years as head of a great library, he lived among books. He was at home in the garnered wisdom of the ages. He knew history and the significance of trends and movements and he understood the practical implications of social and economic philosophies. He was therefore quick to understand and appraise the movements which developed in post-war Europe. He understood the nature of the diseased ideas which spread through the ~~spirit~~ spiritually exhausted European world just as the physicians understood the nature of the physical epidemics which ravaged the post-war world as a result of the lowered physical vitality, the mal-nutrition and the filth brought about

by the war. He saw in the ruthless extermination of classes, the clamor for state totalitarianism, and the suppression of the individual; and in the revived blood cults, the plague spots which warned of the approaching death of our civilization. He saw in the revived and violent anti-Semitism of our day, but another evidence of the general spiritual break-down of the world.

And from the eminence of his exalted office, he spoke out against this madness and danger. The fact that the Vatican entered into formal relationships with the Reich, in 1933, and with the Italian Government, following the Lateran Treaty, in 1929, did not ^{in the} ~~at~~ least qualify his forthright denunciation of the vicious ideologies and brutal practices of these regimes. He seized every opportunity, whether it was an address to the College of Cardinals, to a group of pilgrims or seminarists, a formal encyclical, or an editorial in the semi-official "Osservatore Romano" to denounce the "false Christianity of the Nazis" and the swastika which is "the cross that is not the cross of Christ."

When Hitler visited Rome, last year, Pius XI left the city so as not to be in the same place with him. Exaggerated nationalism he characterized as "erroneous and dangerous" and racialism, as "detestable". Of anti-Semitism he said that "It is a movement which Christians cannot share. It is not possible for Christians to take part in anti-Semitism." He ordered prayers in the churches for the persecuted Jews of ~~Europe~~ Europe. As a symbolic act of sympathy for the victims of Nazi persecution he sent, last March, a money grant to Jewish refugees, to the widow and daughters of the great German-Jewish scientist, Heinrich Hertz. While the neo-barbarians of Europe were driving eminent Jewish savants and scholars from their universities, Pius XI appointed two Jewish scholars to the new Papal Academy of Science.

Pius XI was deeply interested in social justice. His encyclical "Quadragesimo Anno" is a courageous and far seeing social program for the

establishment of economic justice in the world based on the spiritual traditions of his church. He calls for social reform not by way of class struggle, but through cooperation on the basis of the highest mandates of the human spirit.

One does not need to agree with this great man in all things. On some issues men of good will have sharply differed with him. But no one can doubt that in a world of nigh universal strife, this man stood out for peace; in a world of intolerance, he preached tolerance; in a world of hate and suspicion, he taught men the healing of charity and compassion; and in a world where classes were reaching out for mastery through force, he admonished them to seek the common good through cooperation and justice.



The Temple

East 105th St. and Ansel Road
Cleveland, Ohio

A Service of Prayer and Intercession
For the Victims of the Nazi Terror



Sunday Morning, November 20, 1938
at Ten-thirty o'clock

*"But this is a people robbed and spoiled,
They are all of them snared in holes
And they are hid in prison-houses;
They are for a prey, and none saiths 'Restore'."
Isaiah XLII, 22.*

Order of the Service

Organ Prelude

Minister

Praised be the Lord to Whom all praise is due.

Choir and Congregation

Praised be the Lord to Whom all praise is due for ever and ever.

Minister

Our Father who art in Heaven, we beseech Thee to send speedy deliverance to the sons and daughters of Israel who are singled out for persecution because they bear the name of a people consecrated to Thy service. Lord of the spirits of all flesh, who didst teach justice and love to the world, deliver all men and women of whatever race or creed, who suffer because liberty and right are overthrown by the wicked arrogancy of those who boast of their brutal power and brazenly deny Thy teaching of righteousness.

Merciful God, give them strength and preserve them by Thy loving kindness. In Thee we trust and pray for Thine aid.

Behold, O Lord, how multitudes of our brethren have been slain, wounded, driven out from their native lands, robbed of their possessions, hurled from places of eminence which they had deservedly reached. Thou who lovest the stranger and defendest the poor and the needy, behold how thousands are deprived of the right to earn a livelihood. How long, O Lord, wilt Thou, who didst proclaim that all human beings are created in Thine image, suffer the mad pride of race which has heaped indignity upon us.

For Thy Name's sake, who art both loving Father and righteous Judge, send healing to a world that is very sick and whose pains Israel is especially made to feel. Not in reliance upon merit in ourselves, do we lay our supplications before Thee, but with trust in Thine infinite mercy. Father of mankind, come quickly, and illumine the whole world, that the shadows may flee away, that all hatred and iniquity be driven out of human hearts. Reveal the might of Thy spirit so that all nations, races and creeds may be ennobled. Strengthen liberty and justice in the commonwealths of men. Plant pity and compassion and love of peace in human hearts. May those who are in authority recognize that not power but righteousness exalteth a nation. In the world's redemption from evil may Thy servant, Israel, find its salvation. May Thy kingdom of truth, justice, love and peace, come speedily.

(Congregation rises)

Minister, then Choir

Hear, O Israel, the Lord our God, the Lord is One.

Praised be His name Whose glorious kingdom is for ever and ever.

Minister

O God, our soul is sore vexed through the greatness of our grief; forget us not forever; arise and save us, for we trust in Thee. Our Father, our King, though we be without righteousness and good deeds, remember unto us the covenant of our fathers, and the testimony we bear every day that the Lord is One. Look upon our afflictions, for many are our griefs and the sorrows of our hearts. Have pity upon our brethren, O Lord, in the land of their captivity, and pour not out thy wrath upon them for they are Thy people, the children of Thy covenant. O God, look upon their sunken glory and the abomination in which they are held. Arouse Thy might and Thy zeal against Thine enemies, that they may be put to shame and broken down in their might. O let not their travail seem little in Thy sight. Let Thy tender mercies speedily come to meet them in the day of their trouble; and if not for our sake, do it for Thine own sake, and destroy not the remembrance of our remnant; but be gracious unto a people, who in constant love proclaim the unity of Thy name saying, Hear, O Israel: the Lord our God, the Lord is One.

Anthem—"Hear My Prayer"

Mendelssohn

Responsive Reading

- Minister:** O Lord God, of Israel, turn from Thy fierce wrath, and repent of the evil against Thy people.
- Cong.:** Look from heaven and see how we have become a scorn among the nations; we are accounted as sheep brought to the slaughter, to be slain and destroyed, or to be smitten and reproached.
- Minister:** Yet, despite all this, we have not forgotten Thy name: we beseech Thee, forget us not.
- Cong.:** Strangers say, There is no hope or expectancy for you. Be gracious unto a people that trust in Thy name. We are weary, and no rest is granted us. Let Thy tender mercies subdue Thine anger from us.
- Minister:** We beseech Thee, turn from Thy wrath, and have mercy upon the people whom Thou hast chosen.
- Cong.:** O Lord, spare us in Thy tender mercies, and give us not into the hands of the cruel. Wherefore should the nations say, Where now is their God? For Thine own sake deal kindly with us, and delay not.
- Minister:** We beseech Thee, turn from Thy wrath, and have mercy upon the people whom Thou hast chosen.
- Cong.:** Hear our voice, and be gracious, and forsake us not in the hand of our enemies to blot out our name; remember what Thou hast sworn to our fathers, I will multiply your seed as the stars of heaven:—and now we left a few out of many.
- Minister:** Yet, despite all this, we have not forgotten Thy name; we beseech Thee, forget us not.
- Cong.:** Help us, O God of our salvation, for the sake of the glory of Thy name; and deliver us, and pardon our sins for Thy name's sake.
- Minister:** O Lord God of Israel, turn from Thy fierce wrath, and repent of the evil against Thy people.

Minister

Praised be Thou, O Lord our God, God of our fathers, Abraham, Isaac and Jacob, great, mighty and revered God. Thou, O Most High, bestowest lovingkindness upon all Thy creatures; Thou rememberest the goodness of the fathers, and in love Thou bringest redemption to their descendants for the sake of Thy name. Thou, O King, art our Helper, Savior and Protector. Praised be Thou, O Lord, Shield of Abraham.

Thou art mighty for ever, O Lord; Thou aboundest in salvation. In lovingkindness Thou sustainest the living; in the multitude of Thy mercies Thou quickenest all; Thou upholdest the falling, healest the sick, and loosest the bound. Thou wilt fulfil Thy promise of immortal life unto those who sleep in the dust. Who is like unto Thee, Almighty God, Author of life and death, Source of salvation? Praised be Thou, O Lord, who hast implanted within us immortal life.

Sanctification

(Congregation rises)

Minister

We hallow Thy name on earth, even as it is hallowed in heaven; and in the words of the prophet we say:

Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory.

Choir

Ko-dosh, ko-dosh, ko-dosh, Ado-noy tsvo-os. Me-lo kol ha-aretz ke-vo-do.

Minister

In all places of Thy dominion Thy name is praised and glorified.

Choir

Bo-ruch ke-vod Ado-noy mim-ko-mo.

Minister

The Lord will reign for ever, thy God, O Zion, from generation to generation. Hallelujah!

Choir

Yim-loch Ado-noy le-o-lom elo-ha-yich tsi-yon le-dor vo-dor ha-le-lu-yah.

(Congregation is seated)

Responsive Reading

- Minister: O Lord, Thou God to whom vengeance belongeth, Thou God to whom vengeance belongeth, shine forth.
- Cong.: Lift up Thyself, Thou Judge of the earth; Render to the proud their recompense.
- Minister: Lord, how long shall the wicked, How long shall the wicked exult?
- Cong.: They gush out, they speak arrogancy; all the workers of iniquity bear themselves loftily.
- Minister: They crush Thy people, O Lord, and afflict Thy heritage.
- Cong.: They slay the widow and the stranger, and murder the fatherless.
- Minister: And they say: 'The Lord will not see, Neither will the God of Jacob give heed.'
- Cong.: Consider, ye brutish among the people; and ye fools, when will ye understand?
- Minister: He that planted the ear, shall He not hear? He that formed the eye, shall He not see?
- Cong.: He that instructeth nations, shall not He correct, Even He that teacheth man knowledge?
- Minister: The Lord knoweth the thoughts of man, That they are vanity.
- Cong.: Happy is the man whom Thou instructest, O Lord, And teachest out of Thy law;
- Minister: That Thou mayest give him rest from the days of evil, Until the pit be digged for the wicked.
- Cong.: For the Lord will not cast off His people, neither will He forsake His inheritance.
- Minister: For rights shall return unto justice, and all the upright in heart shall follow it.
- Cong.: Who will rise up for me against the evil-doers? Who will stand up for me against the workers of iniquity?
- Minister: Unless the Lord had been my help, My soul had soon dwelt in silence.
- Cong.: If I say: 'My foot slippeth,' Thy mercy, O Lord, holdeth me up.
- Minister: When my cares are many within me, Thy comforts delight my soul.
- Cong.: Shall the seat of wickedness have fellowship with Thee, which frameth mischief by statute?
- Minister: They gather themselves together against the soul of the righteous, and condemn innocent blood.
- Cong.: But the Lord hath been my high tower, and my God the rock of my refuge.

Psalm XCIV

Silent Devotion

O God, keep my tongue from evil and my lips from speaking guile. Be my support when grief silences my voice, and my comfort when woe bends my spirit. Plant humility in my soul, and strengthen my heart with perfect faith in Thee. Help me to be strong in trial and temptation and to be meek when others wrong me, that I may readily forgive them. Guide me by the light of Thy counsel, and let me ever find rest in Thee, who are my Rock and my Redeemer. Amen.

Choir

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Rock and my Redeemer.

The Hymn—"Father, To Thee We Look in All Our Sorrow"

No. 96

Reading from the Scriptures

Anthem—"Why Art Thou Cast Down, O My Soul?"

Stark

Sermon

Solo—"Eli, Eli"

Adoration

Kaddish

Benediction