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

Series IV: Sermons, 1914-1963, undated.

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Centennial Service, 1950.



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CENTENNIAL RELIGIOUS SERVICE

Sunday, May 14, 1950, 10:00 o'clock

Rabbi Alan S. Green, Temple Emanu-El

Heavenly Father, we feel Thy presence near us as we raise our voices in joyous gratitude to Thee. For Thou hast blessed us abundantly: With this congregation that has brought Thy word and the sustaining sense of Thy spirit to every generation of our people in this community. Thou hast distinguished us with this incomparable Temple which stands like the Beauty of Holiness in our midst, the very sight of which lifts our minds from the distractions of the moment to the great thoughts that are divine. Blessed are the lives that have been consecrated and reconsecrated within the quiet awe of this sanctuary.

Thou hast honored us with faithful laymen and courageous Rabbis who have made the advancement of Tifereth Israel - the Glory of Israel - the dedication of their lives. And Thou hast blessed us with a great voice that speaks out of the millennial sweep of all Jewish history to bring us direction and fortitude for our own day -- a voice which first dedicated this hallowed house and then so filled it with eloquence and unwearying energy that its blessings overflowed unto our community, our nation, and unto the whole House of Israel.

Dear God, our hearts well up in gratefulness for all these, Thy gifts, and we pray only that Thou wilt continue them, sustain them, bless them, as they enter their second century.

Amen.

Rev. Ferdinand Q. Blanchard, Euclid Ave. Congregational Church

I would that it were in any way possible for me to bring to you an adequate word of greeting from the thousands upon thousands of people in this city who have followed, I know, with very deep interest the occasion of the 100th anniversary and who think of you with gratitude and interest and esteem today. That, I cannot do adequately in any measure, but I do express my deep appreciation for the privilege which



you have given me in being in some way the bearer of these far-spread greetings.

There is a very personal angle in my memory this morning. The church which I serve over 100 years ago was located not many rods away from where we are gathered now. Years of its history and of your history are written in the records. I do not dwell upon them now, but I think of that fact with interest as representing a fellowship which is very real and very sincere. And I can recall also, thinking once again from the somewhat personal angle, the fact that I have known your distinguished leader ever since he came to Cleveland and have followed, of course, with immense admiration the development of the life of The Temple under his devoted service. I think, therefore, if I may put it in three brief statements of what it seems to me are the three great things that happened in this last third of a century which I at least have known close at hand.

First of all, I would say that there has been a manful facing of the great changes which are inevitable in the social life and organization of a great nation. All people do not agree at any moment, perhaps after the lapse of years, in the things which ought to be done, but there are at least certain things which are forever essential. One of them is to care greatly; the other is to speak courageously; and the other is to act with all possible wisdom. You have met the social changes of the last generation by, I believe, fulfilling those great demands.

In the second place, it has become a matter of wide knowledge and rejoicing that you have made it possible for Rabbi Silver to be the leader in a great movement which has had to do with the international life. Divergencies of opinion in such an effort again are inevitable, but the simple fact is that beyond these divergencies there has come to pass that which is a mighty potency for good in the life of the world.

And then beyond this which relates to one's own country and which relates to the international affairs in which that country has its heart, there is the great task of establishing the souls of all men in the eternal verities of God. You have been profoundly conscious of this. You have witnessed, too, the way in which men might know beyond all boundaries and beyond all creeds and beyond all distinctions, their eternal



fellowship and brotherhood and aspiration in God.

And so, I think it to be true that you have prepared the way, made straight a highway for our God, and I would venture to give you - and I quote them in the words with which I am most familiar - the King James' version of the Hebrew rendering: "The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up his countenance upon you and give you peace."

Rabbi Armond E. Cohen, Park Synagogue

On behalf of the Jewish community and all of our congregations in the city, I deem it a very great privilege to bring greetings to The Temple on this, your 100th anniversary. And I know that the thousands of Jews in our city, in all of their different religious groupings, share in your great joy and feel a very deep sense of pride because The Temple stands in our midst.

I have been thinking of what it is that perhaps most distinguishes the work of this congregation, and I believe it is Tifereth Israel's unswerving dedication to its highest purposes, the worship of the One Living God. Our first Temple was established in the wilderness, in the desert of Sinai, and it was after God revealed Himself to Israel and the Law was given that our people felt the need to enshrine this Law in the Mishkan, the humble tabernacle in the wilderness. From the desert to the land of Israel they carried the Law where the first Temple was built; from Israel to Babylonia, the first exile, where the first synagogue was established; and through all the lands of the earth, wherever our people has gone in its long, long march, its first consecrated act was to establish a congregation so that it might together express its profoundest convictions about God so that it might together speak through prayer the language of communion with the Holy One of Israel.

Each generation in each different period of our history has added some new note to Israel's eternal melody of prayer, but through it all there has been one consistent strain, the adoration of God, the constant quest for further knowing, His eternal truths, his teachings, and it is because we have sensed that if once this golden cord



were broken, the people of Israel would soon become a weary people and a gypsy people, without a sense of destiny that Israel has remained come-what-may dedicated to the worship of God, to the establishment of holy congregations. Sometimes the public tastes have shifted; sometimes there have been influences to place the emphasis upon the secular and even upon the profane; and sometimes there have emerged philosophies that congregations and synagogues ought to become great social centers and even recreational centers. Thank God, there have always been some in our midst who have been unwilling to swerve from the course and to have recognized that the sacred calling of the Temple and Synagogue is the worship of the One God and the teaching of this message of Judaism to each succeeding generation.

The Temple in Cleveland has been above all a symbol to the whole Jewish community of how to preserve the dignity of communal worship. The Temple has not changed in its chosen course. It has been said that every great institution is the length and shadow of a great man. You have been blessed by a succession of distinguished spiritual leaders and teachers for your congregation and for the whole community, but it would be less than candid if I were to refrain from expressing my humble judgment that The Temple has forever been characterized by the great shadow of the greatest of your spiritual leaders, Rabbi Silver, who has not only impressed his personality and his great teachings upon The Temple, but through it, on the whole community, upon the people of Israel everywhere, and I speak, if I may, not only for our Jewish community, but for every Jewish soul in the world that rejoices with you on this great occasion and asks of God His continued blessings of life, of achievement for you and for your leader.

Amen.

Rabbi Leon I. Feuer, Collingwood Ave. Temple, Toledo, Ohio

It is, of course, a memorable, joyous and thrilling experience to participate in this Service and to extend my personal greetings and felicitations to you, my good friends of this congregation, and to my great teacher upon this historic and sacred



occasion of the celebration of its Centennial anniversary.

In participating in this Service, I am coming home because this is my Temple, as it is your Temple, and I shall always continue to think of it and to treasure it as my Temple. This was my spiritual birthplace. This congregation sponsored my studies for the rabbinate and it was the first congregation which I served. And I am coming here this morning not only to pay tribute to this, my spiritual birthplace, but I am returning a visit which Dr. Silver made to my congregation just last week on the occasion of our 75th anniversary, an occasion which he made memorable by a stirring and thought-provoking challenge which will live for a long time in the memories of my people.

Every institution and its leadership, and a religious institution is no exception, must meet the stern test of results. It must meet that test or it will wither and die. And the results in the case of a synagogue are, of course, measured in terms of the Jewish loyalties which it has inspired in the men and women who study and worship within its house; in the influence for righteousness and justice and peace which that institution has exerted not only in its own community, but in the nation as a whole; in the service which that institution has rendered to the Jewish people; in the leadership which it has provided and trained, not only for its own community, but for other communities and other congregations. How superbly that test has been met by this congregation. It would be no exaggeration for me to say it because I have always profoundly believed it and always acted upon that belief in my own ministry, and in administering the affairs of my own congregation, that this Temple is the paramount religious institution, certainly the paramount Jewish religious institution, not only in our own country, but in our time. It is in the institution after which others have patterned and will continue to pattern their own lives and activities.

How proud, therefore, men and women, you can be of the achievements of this congregation. How genuinely you can rejoice this morning, for surely this Temple has richly and profoundly and truly earned the name which the founders gave to it, Tifereth Israel, Glory of Israel.



And now, from this morning on this Temple faces a new century of life and of activity in the epic story of this, our congregation. And we cannot and must not think of it, of this occasion, of the significance of this occasion as signifying merely the fact that this congregation is 100 years old. It is not 100 years old. This congregation is young - young in spirit, dynamic, vital, always looking forward, always progressive, always pioneering. And this is an hour when the world and mankind need and thirst for the words of the Living God, for the truth that for a century has been implanted in the souls of men and women of this institution, for the truth to which thousands of men and women have dedicated themselves upon the altars of the synagogues in which this congregation has lived.

That word and that truth are desperately and urgently needed in our time as they have never been before, and the success with which we succeed in stemming the forces of idolatry and evil in the world, and that success is being determined week by week and year and by year in this synagogue and in other synagogues and in churches and synagogues and mosques all over the world - that success will determine the destiny of mankind, success in the race between salvation and disaster.

What a mighty summons to duty, then, for this and for every religious institution in our land and in all lands. May we, all of us who are devoted to the God of Israel, be worthy of the task in the days to come. May we be worthy of the trust which God has reposed in us, for we are His people, bound forever and ever to His service.

Amen.



Rabbi Abba Hillel Silver

My dear friends, in the prophetic portion which was read in our synagogues throughout the world yesterday, taken from the 17th chapter of the Book of the Prophet Jeremiah, there is found this very stimulating and thought-provoking simile which I shall use as the text of the remarks which I wish to make this morning to you on the occasion of our Centennial Service.

"Blessed is the man who trusts in the Lord and whose confidence is in the Lord. He shall be as a tree planted by the waters that spread out its roots by the rivers. He shall not be afraid when the heat comes. Its foliage shall be luxuriant. It shall not be anxious in the year of drought; neither shall it cease from bearing fruit." This, you may recall, is a favorite simile of prophets and of the psalmist, to liken the man of faith and character to a tree planted by streams of water, deep in rootage, abundant in foliage, rich in fruitage. Storms and tempests will not overthrow it. Drought and the arid years will neither parch nor wither it. "When God plants a tree," someone said, "no winds can hurt it."

Now this is true also of institutions that put their trust in God. This is true of every God-relying idea or cause or enterprise of the human spirit. At first, it is a humble seed planted <sup>in the ground</sup> by some lowly husbandman. And for a time it may be ignored or even forgotten, but the strength which is in the good earth soon enters into it, and the nourishing rains come down from heaven, and the beneficent sun shines upon it, and then it begins miraculously to grow, and its roots spread out and its trunk grows sturdy and strong and its branches are covered with unfolding blossoms and leaf, and behold, there is rich abundant fruit. No one can prophesy when the seed is first planted in the ground how majestic and glorious will be the tree which will spring from it.

Now, this is especially true, dear friends, of a religious institution, a synagogue. Religious itself is likened by our people, the Torah itself is likened by our sages to an "etz chayim", a tree of life. Those who plant for faith plant enduringly



for the Eternal God.

"And Abraham planted a tree, a tamarisk tree, and called upon the name of the Lord, the Everlasting God." The faith which Father Abraham founded is symbolized by a tree which dedicated to the Everlasting God, partakes of everlasting renewal. Thus, our tradition maintains that the Middle Bar which held together all the boards of the Tabernacle which was built in the wilderness, that this all-supporting Middle Bar of that sanctuary was fashioned out of the wood of the very tree which Abraham planted long ago. And that spiritually is profoundly true because it is the wood from the same tree which has been built into and supported as the central sustaining bar every sanctuary of human life.

A small company of 47 poor and humble men met 100 years ago in a modest home, and founded this congregation. It was as if, like Abraham, they had planted a tree and called it Tifereth Israel and dedicated it to the Everlasting God. And 100 years have passed since that day of planting, and behold, how beautiful that tree has grown. How noble its foliage, how richly laden its branches. Undoubtedly storms have swept over it through the years. Undoubtedly seasons of drought have visited it, but its leaf has never withered. What the Psalmist said concerning the righteous man may be said of Tifereth Israel. "Planted in the House of the Lord, they, the righteous, shall flourish in the courts of our God. They shall bring forth fruit in old age. They shall be full of sap and richness."

My dear friend, 100 years is an impressive and searching segment of time for a human institution. A century is a severe test which many an institution cannot stand. Time has a way of probing the truth of an institution. Time exposes the fatal weaknesses of many of them and consigns them to oblivion, while others linger on, vestigial irrelevant, anachronistic, but our Temple - and this is said in humility of spirit and in gratitude to the providence of an over-seeing and benevolent God - our Temple has grown through the years, not less relevant, less vital or significant, but more, increasingly more and more. Its strength is greater today, its ideas more pertinent and



contemporary, its mission more applicable than at any time in the past. Time has tested this institution and has revealed its inherent and abiding strength, the strength which belongs to all men and to all institutions which are dedicated to the Everlasting God, the God who fainteth not nor is weary. "They that wait for the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run, and not be weary."

We speak of time. What is time? It was the poet Longfellow, I believe, who asked, "What is Time? The shadow on the dial, the striking of the clock, the running of the sand, day and night, summer and winter, months, years, centuries - these are but outward signs, the measure of time, not time itself. Time is the life of the soul." Time is the life of the soul.

Our Temple has been the soul of a community of faithful men and women. How these men and women lived and worshipped and learned and taught and served is the true time record of this Temple, not the number of its years. Men and women were banded together here through the years, at first few in number and later, more and more, and they endeavored to serve their God, their people, their country in accordance with the beloved and noble traditions of their ancient faith. And this, their Temple, which they built gave them through the years inspiration and guidance to clean and courageous living, to social responsibility and the ways of justice, to charity and human helpfulness, to good citizenship and civic interest and love to country. This, their Temple, stimulated them through the years and stimulated among them sharp awareness of Jewish responsibility, the needs of their people everywhere throughout the earth and at times, desperate and bitter needs, of persecuted and war-ravaged fellow Jews, and The Temple moved them to full and generous response. This, their Temple, aroused them to the fundamental problem of the world homelessness of the Jewish people and to the one sound and inescapable solution, namely, the recreation of a national home for the Jewish people. The Temple through the years stressed among its faithful band of men and women



learning, education as the indispensable means of Jewish survival. The Temple was solace and strength and comfort to many a broken spirit, to many a tired heart, to many who walked alone lost in the darkness of the sorrows of the world.

So, it is in terms of this life of the soul that the century story of The Temple should be told, and it will be found to be not an unimpressive story, not a commonplace story by any means. Rather, a noble story which men and women, laymen and Rabbis alike have written in this community, in this nation, and in world Jewry.

And now, my good people, as we enter into the second century, may I be privileged, who lived with you now for nearly a third of that first century - may I be privileged to express a hope, a prayer, and perhaps to offer a word of admonition, and may I return to the parable of the tree with which I began. A tree, in order to withstand the storms and the changing climates and vicissitudes of time, must have deep roots. A tree of few and slender roots will soon be toppled and overthrown, even though its branches may be many and beautiful. The trimming and the pruning of a tree, the lopping off here and there of a dead limb and branch is highly desirable and assists in the vigorous growth of the tree. Reform and innovation in religion are desirable. In fact, "time itself is the greatest innovator," as someone said. But, beware lest ye destroy the roots! The roots of our faith go far back and very deep. They reach down to patriarch and prophet and sage and rabbi, into a long and nurturing past. The roots of our faith draw their nourishment from Jewish learning, from our sacred literature, from the Hebrew language, from law and lore and history and the long experience of a world-wide Jewish community held together by a strong sense of solidarity and loyalty, and by an unbroken and distinctive tradition of Covenant and Mission.

Destroy these roots, and the tree will die! The trunk will turn to dry rot slowly by surely. We may delude ourselves, then, for a time with what is above the surface, with imposing Temple buildings and with services of beauty and dignity, but the dry rot will have set in and what was once a living trunk will soon become dead timber, a dead log.



I have been asking myself with increasing concern in recent years whether we are not becoming Jewishly rootless, Jewishly illiterate in this country. And I am afraid that if we yield to these minimalist trends, these minimalist trends, this reducing of Jewish life to some bright surface facade, we shall be underwriting our own death.

The men of the earlier generations planted and sowed and weeded and removed the thorns and harvested and built up the sheaves and ground the flour and made the dough and baked the bread.

"But as far as we are concerned, we haven't even the mouth with which to eat, but they have baked for us." A spiritual tree, and I play upon this parable of tree because I am thinking today of growth and of fruit for tomorrow - a spiritual tree should be not only "good to look upon" but "good to eat", nourishing. A spiritual tree should be "a fruit tree bearing fruit" "according to its own kind", according to its own essential genius. A spiritual tree must feed the mind and soul and we must be on hand and willing to eat of its fruit.

A Temple cannot feed the minds and hearts of absentee members. I am afraid that increasingly - and this, too, is a thought which has been giving me increasing concern as I look over the American Jewish scene - I am afraid that increasingly American Jews are becoming Temple members and Temple builders, but not Temple goers and Temple worshippers. But surely, what is due to ourselves and our faith and our God cannot be discharged with the payment of membership dues.

And finally, dear friends, a tree, in order to thrive, must be tended. Even in Paradise God found it necessary to place a man "to tend it and to guard it". A garden neglected runs to weeds. A human institution, a synagogue, is after all no stronger than the strength which its people lend to it, the people who support it, not only with their material resources, but also and more so with their devotion, with their active and continuous participation in its life. We must tend this tree "for a man does not plan a tree for himself; he plants it for posterity," wrote a wise poet once.



Our fathers planted this tree that we might live under its shade and eat of its fruit. We want this tree to grow and to bear fruit abundantly in the years to come for our children and those who come after them. They find within it a tent of shadowing grace and a place where their minds and their souls can be fed of the food of God.

As we look to the future, as I know we do on a morning like this, we ought to resolve to tend this beautiful tree which others have planted for us.

I close with these words, good friends, the words to which already those who have spoken here have referred, and I am so deeply grateful that these men have come to us, Dr. Blanchard, Rabbi Cohen, Rabbi Feuer, Rabbi Green, to share with us this historic occasion in the life of our congregation, to bring to us their words of greeting and encouragement. We are entering a new century. Our age is poised for great decisions, and at such a time, in all the long past, the synagogue found its greatest opportunity from its greatest challenge. Let us, sons and daughters of the synagogue, re-dedicate ourselves in sincerity and wholeness of heart, that this, our beloved and historic institution, along with other synagogues everywhere and other religious institutions of whatever faith everywhere, may play a significant role in the unfolding drama of tomorrow. Great day, the formative age, the new society which is emerging out of the turmoil and the chaos of what seems to be a disintegrating world community today; this synagogue, like all other important religious groups in the world, can play a tremendous role to keep mankind moving away from darkness to light, from chaos and cosmos to an organized and orderly and intelligent world, from insecurity to peace.

If you will do that - and that is my prayer this morning - the promise may be fulfilled of which the Prophet Jeremiah spoke:

"This tree shall never cease from bearing fruit." So may it be.

Amen.



# *The Temple Bulletin*

Published Weekly by

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Cleveland, Ohio

Vol. XXXVI

MAY 14, 1950

No. 30

## THE CENTENNIAL SERVICE

SUNDAY MORNING

10:00 o'clock

**DR. SILVER**

will deliver the

## One-hundredth Anniversary Sermon

The "Avodath Hakodesh" (Sacred Service)

BY ERNEST BLOCH

will be Sung by an Augmented Choir with Symphony Orchestra

Admission by card only

Doors open 9:15 a.m.

closed 10:00 a.m.

"Centennial Year"



# The Temple Bulletin

## The Temple

Congregation Tifereth Israel  
(Founded 1850)

### Rabbis:

**Abba Hillel Silver, D.D., Litt. D., D.H.L.**

**Julius Josef Nodel, M.H.L.**  
Assistant-Rabbi and Editor

**Earl Stanley Stone, M.H.L.**  
Assistant-Rabbi  
Director of Religious Education

Ass't. Director of Religious Education  
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**MIRIAM LEIKIND**

Organist and Choir Director  
**A. R. WILLARD**

Sidney N. Weitz.....President

Alfred A. Benesch.....Vice-President

S. M. Friedman.....Treasurer

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## SPECIAL AWARDS MADE AT HIGH SCHOOL GRADUATION

Last Sunday morning in Gries Memorial Chapel of The Temple, 19 students were graduated from The Temple High School Department.

Participating in the graduation exercises were Rhoda Rosen, Opening Prayer; Report of Student Council, Ronald Stillman, Class President; Class Speech, Jere Broh-Kahn; Closing Prayer, Daniel Weidenthal.

Following the graduation exercises in Gries Memorial Chapel, the graduates attended the regular Sunday Morning Service in The Temple in which Alan Bialosky, Adrienne Rubin and Edward Forman participated.

Rabbi Silver presented Awards to the following: Scholarship Award, Jere Broh-Kahn; Flora Rohrheimer Scholarship Award for First-Year Student, Barbara Hoyt; Flora Rohrheimer Scholarship Award for Second-Year Student, Elliot Sharpe; Richard Allan Fishel Honor Keys, Arlyne Adelstein, Jere Broh-Kahn, Judy Cohen, Rhoda Rosen, Ronald Stillman, Daniel Weidenthal; William Weidenthal Award for Extra-Curricular Activities, David Federman and Isabel Terr; Cora Lederer Memorial Award for Scholarship and Attendance, Jere Broh-Kahn, Adrienne Rubin, Ronald Stillman and Daniel Weidenthal; Herbert Neubauer Hebrew Award, Ronald Stillman.

Mr. Sidney N. Weitz, President of The Temple, presented diplomas to the following: Alan Bialosky, Jere Broh-Kahn, Richard Cohen, David Federman,

## WILLIAM NEYE ELECTED PRESIDENT OF TEMPLE MEN'S CLUB

At the 25th annual meeting of The Temple Men's Club held Thursday evening, May 4th, at 6:30 in Mahler Hall, Mr. William N. Neye was elected President of the Club for the coming year.

Rabbi Silver gave his annual talk, "I Take You into My Confidence" and spoke on the theme, "How a Rabbi Lives 24 Hours a Day". Over 300 members of the Club attended this annual meeting.

Others elected to offices in the Club were Harry Gellin, 1st Vice-President; Charles Auerbach, 2nd Vice-President; Aaron Pomerantz, Secretary; Louis G. Herman, Treasurer.

Mr. Jack J. Schachter, retiring president, was presented with an album of photographs of all Temple Men's Club activities during its 25th anniversary year.

## ALUMNI ASSOCIATION ANNUAL MEETING

The Temple Alumni Association will hold its Annual Meeting Sunday, May 21st, at 3 o'clock in Mahler Hall.

The meeting will begin with a Tea Dance followed by the business meeting at which officers for the coming year will be elected.

The proposed slate of officers and Board members is as follows:

President.....Lenore Steinberg  
Vice President.....Sheldon Katz  
Treasurer.....Albert Polen  
Corresponding Secretary.....Richard Wengel  
Recording Secretary.....Rita Neye

### Proposed Board Members For Two Years

Gertrude Firestone	Anita Perlmutter
Doris Goldberg	Lenore Pfeffer
Morley Melden	Helene Ronis
Marshall Nuremberg	Dorothy Sperling
Frank Oppenheimer	Dick Weitz

### Proposed Board Members For An Unexpired One Year Term

Arlene Angell	Judy Terr
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On Saturday evening, May 27th, the Alumni Association will hold a spring formal dance at the Lake Forest Country Club.

Edward Forman, Donna Fuldauer, Leon Henry, Jr., Betsy Nebel, Allan Newman, Sanford Pessell, Rhoda Rosen, Adrienne Rubin, Iris Saks, Judy Schoenbrun, Lee Seidman, Ronald Stillman, Isabel Terr, Marsha Wallof and Daniel Weidenthal.

## CENTENNIAL SERVICE

Keen interest has been indicated in The Temple Centennial Religious Service to be held Sunday morning, May 14th, in The Temple at 10 o'clock. The presentation of Ernest Bloch's "Sacred Service" will be one of the highlights of the occasion. An augmented choir will be accompanied by a symphony orchestra made up of the following members of the Cleveland Symphony:

### First Violins

Ben Silverberg, Jack Pollock, Edward Matey

### Second Violins

Maurice Leysons, Robert Klotman

### Violas

Fred Funkhouser, Tom Brennand

### Cellos

Harry Fuchs, Charles McBride

### Basses

Marvin Goldlust, Albert Ravagnani

### Flute

John Stavash

### Obce

Arthur Stafano

### Clarinet

Charles Avellone

### Bassoon

John Tierney

### French Horn

Martin Morris

### Harp

Alice Chalifoux

The following members of the Choir will sing:

Mrs. Alma Babb	Miss Jean Wilson
Mrs. Phyllis Kammen	Mrs. Ilona Strasser
Miss Eleanor Cohen	Mrs. Charlotte Bossinger
Mrs. Edith Hays	Miss Florence Keller
Anthony Fitch	John Bankhurst
D. Clifford Williams	David A. Berger
Karl H. Driggs	Sydney Kaufmann

assisted by:

Mrs. Martha Schrock	Miss Selma Jacobs
Mrs. Virginia Gibson	Miss Frieda Schumacher
Mrs. Margaret Vegso	Charles J. Cammock
Albert Bender	Roland D. Patzer
David Hershberger	Edward W. Sinclair
	E. Dana Brooks

The entire presentation will be under the direction of A. R. Willard, Temple organist and choir director.

A violin solo, "Avodah" (God's Worship) by Ernest Bloch will be rendered by Ben Silverberg following the sermon which will be delivered by Dr. Abba Hillel Silver.

Participating in the Centennial Service will be Dr. Ferdinand Q. Blanchard, Rabbi Armond E. Cohen, Rabbi Alan S. Green, Rabbi Julius J. Nodel, Rabbi Earl S. Stone and Rabbi Leon I. Feuer of Toledo, Ohio.

Admission to the Service is by card only. The doors of The Temple will open at 9:15 and will close at 10:00 at which time the Service will begin.



# *The Centennial Banquet*

## *and 100th Annual Meeting*

Thursday Evening, May 18th, 6:30 p.m.

*Carter Hotel - Rainbow Room*

### *Principal Address:*

John Foster Dulles

### *Greetings:*

Senator Robert A. Taft

Governor Frank J. Lausche

Mayor Thomas J. Burke

Bishop Beverley D. Tucker

### *Guest Artist:*

Moshe Kusevitsky

Mr. Sidney N. Weitz will give the Annual President's Message for The Temple.

Mrs. Bertram J. Krohngold will give the Annual President's Report for The Temple Women's Association.

All members of The Temple who have not yet done so should get their reservations for the Banquet to The Temple office promptly. Reservations are \$7.50 per person.



# ONE-HUNDRED YEARS OF TIFERETH ISRAEL

by RABBI JULIUS J. NODEL

The life of an institution, no less than that of a human individual cannot be measured in terms of years, but rather in influence and accomplishment. Almost from the very beginning of its history, The Temple has been in the forefront of American Jewish congregations. It has been a leader in the development of Jewish religious life in this country, and it may be credited with many of the ideas and practices which are today an accepted part of Reform Judaism.

Dr. Isaac M. Wise, writing in the "Chicago Israelite" in 1894, speaks of "Tifereth Israel" Congregation as the first Reform congregation in the West because reforms in his congregation in Cincinnati came later than they came to Cleveland. In 1848, as a result of the revolutions in Europe and of restrictive legislation in Germany, Jews of distinct reform leanings settled in Cleveland, and soon there developed a clash within the existing "Anshe Chesed Society", which was organized a few years earlier, between the more conservative elements and the more liberal elements. In 1850, 47 members, led by Asher Lehman, seceded from the existing congregation, and on May 26th, organized "Tifereth Israel". From these humble beginnings, The Temple has grown to a membership of almost 2,000 families who worship in a beautiful and inspiring synagogue upon whose cornerstone are inscribed the words: "Dedicated to the service of the One God, the fellowship of all His children and the Prophetic mission of His people Israel."

## "From Strength To Strength"

At the first meeting of the congregation in 1850, Dr. Isidore Kalisch was elected Rabbi. Dr. Kalisch was one of the early liberal and scholarly rabbis who worked closely with Isaac M. Wise in the development of Reform Judaism in America. Under his guidance the members developed a revised order of worship, a children's choir sang for the services which were held in a rented hall, and a religious school was held in a private home, where the children received instruction in Hebrew and religion in the afternoon of week days and on Sunday mornings.

The members of The Temple, like most of the immigrants who came to this part of the world in those years, were generally poor people—small tradesmen, peddlers, bakers and butchers, and in 1853 Dr. Kalisch left

the congregation because of financial difficulties in meeting his "munificent" salary of \$400.00 per annum.

New hope came to the small, struggling group in 1854 when Judah Touro, the eminent Jewish philanthropist of New Orleans, left, among his many other bequests to Jewish, Christian and civic institutions, the sum of \$3,000.00 to Tifereth Israel.

The first dream of Tifereth Israel was realized when on December 14, 1855, the Huron Street Temple was dedicated. This edifice was the first of three homes occupied by the congregation in its century-long history. It remained, after being twice remodelled and enlarged, the home of Tifereth Israel until 1894 when, under the spiritual leadership of Rabbi Moses J. Gries, the Willson Avenue Temple was dedicated (now Central Avenue and 55th Street). Dr. Isaac M. Wise, Rabbi Max Lilienthal, Dr. Machol of the Anshe Chesed Congregation, as well as Christian ministers participated in the dedication ceremonies. This building was described in the press as "probably the finest church building in Cleveland, and ranks high among the finest Jewish temples in the country".

Rabbi Moses J. Gries established the first "institutional synagogue" in America. The Willson Avenue Temple was equipped with a library, an assembly hall, a gymnasium and many large and airy class rooms.

As a result of Dr. Abba Hillel Silver's vigorous Leadership beginning in 1917, new activity stirred in the congregation and the shift in population threatened to isolate the Willson Avenue Temple. In 1919 steps were taken for the acquisition of a new site, and in 1924 the present Temple, completed at a cost of almost one and a half million dollars, was dedicated. It is today regarded as one of the most beautiful religious edifices in the country.

## Reform and Progress

The first members of Tifereth Israel were inclined towards reform, and they were considered from the beginning as liberals, opposed to the conservative group from which they had separated. In fact, there were many attempts at reconciliation between the two groups, but they were without success, for despite financial pressure on both congregations, their ritualistic differences were irreconcilable.

The first prayer book used was the ritual of Frankfort-au-Main which followed the general Orthodox pattern, but the Orthodox practice of calling up members was abolished in favor of a more modern and orderly practice of assigning portions each week. In 1859 the congregation set out to secure a preacher or lecturer "of reform principles competent to discourse in the English and German language".

Traditional prayers were changed or eliminated as early as 1859. The Yekum Purkan and Pitum Ha-ketoret were eliminated. An attempt to abolish the blessing by the Kohanim was at first voted down, but in 1866, with the adoption of a new reform prayer book, this practice was abandoned.

In 1861 when the Huron Street Temple was enlarged and rededicated, family pews, an organ and regular choir were instituted, and the reader of the Service was instructed to face the congregation during all prayers instead of toward the Ark. In this same year the second day observance of the Holidays was abolished.

However, their faithful adherence to the Jewish Sabbath is manifest in the following resolution which was unanimously carried that year: "We, the undersigned members of Tifereth Israel Congregation, knowing and without hesitation admitting our violation of the Mosaic law, in keeping our places of business open on the Sabbath Day, whereby not only ourselves but also our children become estranged from Judaism, and trusting that our Heavenly Father who ordained the 7th day as one of rest and meditation will bless us with prosperity during the weekdays, deem it our duty, and hereby promise, if all agree, to keep our business places closed on Saturday, and to attend regularly on that day of divine worship."

Further progress in the congregation's reform tendencies occurred in 1866 when 34 members of the Anshe Chesed Congregation applied as a group for membership in Tifereth Israel. In their petition for membership the candidates said, "We, the undersigned, one and all, send our petition to your honorable body for admission as members in your congregation. This petition comes from a body of men who come not merely because we have no shelter to lay our heads down, neither is it for our aggrandizement, it is solely because we see that our hands are bound and we are stopped in the way of progress. We have outlived the dark and superstitious ages; we are determined one and all of us to help to raise the Congregation Tifereth Israel to the standard, and to such beauty as will make it a joy and glory, not only to ourselves, but



also to our sons and daughters. We wish to have a good Sabbath and holiday service as well as a good and wholesome moral and religious instructor . . ."

With the addition of this large group into the membership, further steps were taken to liberalize the Service. "Minhag America", the prayer book prepared by Dr. Isaac M. Wise, was introduced in the congregation.

In 1867, with the election of Dr. Jacob Mayer, other reforms were introduced. The practice of having the laymen from the congregation called up to the reading from the Torah was abandoned. The Shofar blown on the High Holydays was accompanied by a cornet.

In 1868 the first service of Confirmation on the Festival of Shevuoth was held in Tifereth Israel. Eight boys and eight girls were confirmed. Since that time Tifereth Israel has confirmed over 4,000 children.

One of the most radical departures from traditional Jewish practice came in 1869 when the motion was made to worship with uncovered heads. This resolution was "not to interfere with members who wished to keep their heads covered during services". General acceptance of this new rule regarding hats was not immediate. In 1871 the matter again was raised, and the decision arrived at was that only those who agreed to worship without hats could be accepted for membership. Visitors, however, were requested to remove their hats. Finally in 1875 a resolution was passed that all worshippers must remove their hats and that was passed by a very close margin of votes.

In 1873 Tifereth Israel affiliated with the Union of American Hebrew Congregations which was founded that year. In 1873 delegates were sent by The Temple to Cincinnati for the purpose of assisting in establishing a seminary for the training of Rabbis.

With the resignation of Dr. Mayer in 1874 and the election of Dr. Aaron Hahn as Rabbi, The Temple continued to expand its activities along cultural lines. A Literary Society was organized and met in The Temple to study "the literature and language of our country". In 1886 Dr. Hahn instituted the first Sunday lectures, and his sermons filled with substance and thought raised the standard of preaching in The Temple pulpit. Rabbi Hahn served for 18 years and was succeeded by Rabbi Moses J. Gries.

During the 24-year ministry of Rabbi Gries, new changes and activities which have influenced the programs of Reform congregations throughout the country were instituted. In 1893 Rabbi Gries

changed the main service of the week from Friday evening to Sunday morning. In 1894, when the Union Prayer Book was adopted, a resolution was passed that the weekly portion was henceforth to be read from the English Bible and not from the Hebrew scrolls. Rabbi Gries wished to remove the Torah Scrolls entirely from The Temple, but in deference to majority opinion, the Scrolls remained in the Ark, though never used. The Services were read almost entirely in English. The Hebrew responses were changed by the choir. The study of Hebrew in the Sabbath School was abandoned in 1895.

The first Union Thanksgiving service with a Christian church was held in November 1894, and Christian ministers were invited for the first time to preach from The Temple pulpit.

Between 1893 and 1917 Rabbi Gries advocated the Open Temple where non-members could send their children to the Religious School as well as members and participate in all Temple activities. He made The Temple the first institutional synagogue in the United States with clubs, athletics, forums, extension courses and a library. In 1894 The Temple Society was organized which conducted extension course and popular lectures, and which, in 1896, developed into the well-known "Temple Course" which for more than 12 years was a unique and highly successful institution in the cultural life of Cleveland. A Junior Temple Society was also formed. In 1896 Rabbi Gries organized The Temple Women's Association. In 1902, The Temple Alumni Association was organized. The Sabbath School became the largest in the United States.

Rabbi Gries represented in his day what might be called the extreme radical wing of Reform Judaism. Most of his ministry was spent in the years before the First World War. It was the "Golden Age" of great optimism among the Jewish people, and the hope of universalism and brotherhood ran high.

When Dr. Abba Hillel Silver came to The Temple in 1917, Reform Judaism had reached the furthestmost boundaries of radicalism. The War had undermined the Utopian dreams and a great deal of soul-searching took place among the leaders of Reform Judaism. The work of Reform was now practically accomplished, and Judaism had been modernized and adjusted. It was now urgently necessary to strengthen the inner life of Judaism and to plan for its survival.

Against much opposition which he eventually overcame, Dr. Silver brought back to The Temple the positive and meaningful practices of Judaism. He-

brew was re-introduced in the worship service and in the curriculum of the Religious School. Week-day Hebrew instruction was likewise introduced. The Sefer Torah was taken out of seclusion and the reading of it became once again, as always in Jewish worship, an integral feature of the service. Friday Evening Services were re-instituted. The Temple now conducts three services weekly—Friday evening, Saturday morning and Sunday morning. The beautiful ceremonies of Jewish holiday observance were re-introduced. The Temple Library was converted to a Judaica Library exclusively and is one of the largest Temple Libraries in the country, both reference and circulating. Recently a Museum for Jewish Religious Art and Music was built in The Temple.

When the new Temple was built on Ansel Road, the subject of the "institutional synagogue" was carefully restudied, and numerous secular activities which Dr. Silver said had no direct relation to the synagogue and religious services, were abolished. On May 26, 1929, The Temple adopted a policy that in the future it should devote itself exclusively to the role which it alone can perform in the community; namely, as a "House of Prayer" and a "House of Religious Study". "The Temple cannot be all things to all men," said the statement of new policy, "but it can be and should be a place of inspiring worship, of religious education, of ethical guidance and of Jewish sanctities for all men."

Thus, Tifereth Israel once again demonstrated its pioneering spirit, abandoning in the new day what it had initiated in an earlier day.

#### **City, Nation, and Humanity**

In its 100 years The Temple has kept pace with the forward social and spiritual surge of America. Its lay and rabbinic leaders have participated and frequently led in important social activities in Cleveland and in the nation. Many a Jewish or civic organization in the city, such as the Bureau of Jewish Education, the Cleveland Welfare Federation and the Cleveland Community Chest, were initiated by the lay or rabbinic leadership of The Temple. The movement for unemployment insurance in Ohio and the legislation which led up to its adoption were originated and planned by Dr. Silver and a committee of civic leaders who met at The Temple for many months planning and organizing for it. Dr. Silver's leadership in the Zionist movement and his contribution to the establishment of the State of Israel are well known. The Temple has been officially thanked by the Zionist movement for



CLEVELAND 6, OHIO  
Ansel Rd. at East 105th St.  
The Temple  
*The Temple Bulletin*

having made it possible for Dr. Silver to devote so much of his time to this great historic task. Through Dr. Silver's chairmanship of the United Jewish Appeal and the United Palestine Appeal for many years, The Temple was able to assist in the raising of vast sums for relief and reconstruction.

The Temple family served loyally during all the wars of the nation—the Civil War, Spanish-American War, First World War, Second World War—and its sons fought in all of them. In the First World War 165 Temple boys were soldiers. In the Second World War, 775 served. Many of them won great distinctions; 23 of them died in the service of their country.

#### EVENTS OF CENTENNIAL YEAR

- |                 |   |
|-----------------|---|
| <b>October</b>  | A Festival and Bazaar by The Temple Women's Association.<br>A Series of Sunday Morning Lectures by Dr. Abba Hillel Silver on "A Bird's-Eye view of a Critical Century". |
| <b>December</b> | A Reconsecration Service of all the Past Confirmants of The Temple.   |
| <b>March</b>    | The Dedication of The Temple Museum of Religious Art and Music.<br>"A Temple Century"—A Pageant of The Temple's One-Hundred Year History.                               |
| <b>April</b>    | A Dinner Fellowship Meeting for Jewish and Christian Clergy of Cleveland.   |
| <b>May</b>      | The Temple Centennial Service.<br>The Temple Centennial Banquet.  |

also:  
Guest Cantors at Sunday Morning Services  
Guest Preachers  
Publication of The Temple  
Centennial History Volume

#### TEMPLE HISTORY ON "OHIO STORY"

This Friday evening, May 12th, from 6:30 to 6:45 p.m. "The Ohio Story" on Radio Station WTAM will tell in dramatized form the story of Rabbi Silver and The Temple's 100th Anniversary.

"The Ohio Story" has attained national distinction for its presentation of the interesting facts of Ohio history and biographies of outstanding men and women who have contributed to the history of the State.

#### Temple Memorial Book

The name of  
SIMON ADELSON

has been lovingly inscribed in The Temple Memorial Book by his children, Mrs. Henry A. Hollander and Mrs. Maurice Gardner.

#### In Memoriam

The Temple notes with deep sorrow the passing of

CARL FELDER

EDWARD A. WEISKOPF

and extends deepest sympathy to their bereaved families.

#### The Temple Gratefully Acknowledges The Following Contributions

##### TO THE LIBRARY FUND:

In memory of daughter, Miriam Jeannette Kaber, by Mr. and Mrs. Henry Kaber; in memory of Sara M. Ulmer by Mr. and Mrs. Harry Saks; in memory of husband, Otto Greene, by Mrs. Otto Greene; in memory of husband and father, Dudley L. Kline, by Mrs. Dudley L. Kline, Joan and Robert Kline.

##### TO THE SOPHIE AUERBACH SCHOLARSHIP FUND:

In memory of Carolyn Stone Kopper by Mr. and Mrs. Alfred A. Benesch; in memory of sister, Ida B. Kohn, by Mr. and Mrs. Alfred A. Benesch; in memory of Mrs. Anne Kane by Mr. and Mrs. Bernard Rand; in memory of Louis Horkheimer by a Friend.

##### TO THE FLORAL FUND:

In memory of Dr. William Rigelhaupt by Mr. and Mrs. Arthur Friedman; in memory of Mrs. Sarah Ulmer by Mr. and Mrs. Bertram J. Krohngold; in memory of mother, Mrs. Sigmund Joseph by Mrs. Walter A. Goldsmith and Mrs. Harold Zellerbach of San Francisco.

##### TO THE TOMMY DIENER MEMORIAL FUND:

In memory of Charles Mandelkorn by Mr. and Mrs. Herman A. Jacobson.