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The Song of Songs, 1957.

Sunday Morning Service  
The Temple  
Cleveland, Ohio

April 21, 1957

THE SONG OF SONGS  
A Sermon for Passover

by

DR. ABBA HILLEL SILVER

There are five small Scrolls in the third section of the Bible known as  
(the sacred writings) five little Scrolls -- which are,  
however, very important -- The Song of Songs -- Ruth -- Lamentations -- Ecclesiastes  
and Esther. And these five Scrolls are read in the synagogues of the world on five  
separate occasions during the year.

The Book of Esther, of course, (The Megillah) is read on Purim. The Book of  
Lamentations is recited on the 9th of Ab - on Tisha b'Av, commemorating the destruction  
of both Temples. The Book of Ecclesiastes is read on Succoth, the Fall of the year,  
with winter approaching and with the thoughts of men becoming more somber, more  
reflective. The keynote of that book, as you will recall, is  
(vanity of vanity, all is vanity). The Book of Ruth is recited in our synagogues  
on Shavuoth on the Feast of Weeks - the holiday commemorating the giving of the Torah  
on Mt. Sinai, because Ruth was the first Proselyte - the first convert to Judaism.  
And the Song of Songs is recited, very appropriately, on the Festival of Passover,  
for the Song of Songs, is a collection  
of lyrics -- of most exquisite and beautiful lyrics -- about nature and spring and  
youth and love. And very appropriately, this small Scroll is recited on Passover,  
for Passover, you will recall, besides being a holiday commemorating the exodus of  
our forefathers from the slavery of Egypt, was also in ancient Israel and continued  
to be, an agricultural festival -- a spring festival -- in Palestine the Spring  
Festival of the early Spring barley harvest. So that Passover marked the beginning



of a new cycle in nature, a resurrection, after the death of winter -- a new life and a new hope. And at this season of the year the human heart is inclined to sing for joy -- out of sheer ecstasy of living. No wonder then, that this Song of Songs was chosen to be chanted in the ritual of Passover -- for this

is the most glorious anthology in the world's literature of songs about nature and the love which is in all nature - in man and in woman - the song of youth and of hope and of aspiration.

The wonder is that such a group of poems is defined in the Song of Songs, not at all, strictly speaking, religious, or historical in theme -- poems which in many ways are sensuous and exultant in their description of the beauty of the human form - in which physical love is so glowingly extolled -- I say the wonder is that such a book was ever included in the canon of the very stately Bible. The tone of its other books is rather a somber one, containing solemn meditations on human destiny and stern moral preachings. Why was such a book, shimmering with light and love included in the canon of the Bible among all the sacred books of the Bible.

Various explanations have been given through the centuries for its inclusion. Some have felt that the book had become so beloved by the people who were very fond of chanting or singing its haunting and melodious phrase that it was quite inevitable that such a book would be included in the final collection of the great literature of Israel -- that the Bible would have remained incomplete, as it were, if this type of human expression would be missing from it. Others have maintained that because this Song of Songs was very early interpreted as a profound allegory where the love between the man and the maiden was interpreted mystically as the love between God and man or between God and Israel -- that this raised the book from the mere level of being a secular book to that of a profoundly religious book and it was that which was responsible for its ultimate inclusion in the canon. The Bible, elsewhere, speaks of the relation of God and Israel and that of the relation of a lover and the beloved. The Prophet Hosea says, in the name of God "I will betroth thee to me forever" God saying to Israel, "in righteousness and in justice and in mercy."

So that when the question of whether this book should be excluded from the canon



or included, came up, the great Akiba, the foremost religious authority of his day, declared, "the entire universe is not as worthy as the day on which the Song of Songs was given to Israel; for all the writings of the Bible are holy, but the Song of Songs is the Holy of Holies". That's remarkable praise for this book and it is interesting that throughout the ages, throughout the Middle Ages, the mystics, the cabalist among our people, most frequently turned to this little book for their deepest and profoundest meditations on God and God's relation to the world.

And in this connection it might be of interest to you to recall too that the Christian Church, when it took over the Old Testament, as part of its sacred literature, also applied what we call the allegorical method in interpreting this Book. But with Christianity, of course, this Book did not sing of the love of God for Israel, but of the love of Christ for the Church which he established.

In my judgment, perhaps the basic explanation for the inclusion of this Book is the fact that Judaism always extolled nature, as God's handiwork. It drew no line of distinction between profane and sacred love, except where the love was perversely degraded into coarseness and to sheer lust. Judaism always taught the holiness of human life and all that contributes to its fulfillment and to its nobility. Judaism never contemned the human body or referred to it as the prison house of the spirit or the tomb of the soul. It never taught men to mortify the human body in order to become saintly. The body was looked upon as the temple of the soul. And marriage, in Judaism was looked upon as holy and therefore courtship was beautiful. Physical love can lead to the highest spiritual love and to the noblest dedications and devotions to men and women. It is the as this

mystic said -- the chariot which leads up to God. Therefore the love lyrics of the probably all composed to be sung at wedding feasts in honor of the bride and the groom, in which the charms of the bride were likened to a queen and that of the groom likened to a king, are praised and extolled in the rich, oriental imagery and exuberance. These love lyrics would not appear, in any sense, either indecorous or offensive to religious Jews, for they were not reared or trained in any religious tradition of asceticism, of contempt for the human body,



of other-worldliness.

And no literature of any people of antiquity, dear friends, is so rich in the appreciation of the grandeur of nature, as is the literature of Israel. The joy of nature which one finds elsewhere in the Bible, one finds supremely in this beautiful Song of Songs:

"Hark! my beloved! here he comes,  
Leaping over the mountains, skipping over the hills.  
My beloved is like a gazelle or a young hart;  
Behold, he stands behind our wall,  
Looking through the windows  
Peering through the lattices.  
My beloved spoke, saying unto me:  
"Rise up, my love, my fair one, and come away.  
For lo, the winter is past,  
The rain is over and gone;  
The flowers have appeared on the earth;  
The time of singing is come,  
And the voice of the turtle-dove is heard in our land.  
The fig-tree puts forth her green fruits,  
And the vines in blossom give forth their fragrance.  
Arise, my love, my fair one, and come away."

These poems are attributed to King Solomon. The introduction to the Song of Songs is \_\_\_\_\_, the Song of Songs which was Solomon's. Some of these lyrics probably do trace back to the time of King Solomon - the very ancient lyrics. One particularly, seems to be what we call an epithalamium, a wedding hymn or song, in praise of the bride and the groom, which seems to have been composed in honor of King Solomon's wedding. King Solomon was marrying a foreign princess and this is a song which was composed in honor of that occasion. Solomon is moving out from the capital city into the wilderness to meet the coming princess:

"Who is this coming from the wilderness,  
Like thick clouds of smoke?  
Perfumed with myrrh and frankincense,  
With all powders of the merchant?  
Behold, it is the litter of Solomon;  
Sixty heroes round about it,  
Of the heroes of Israel,  
All skilled with the sword,  
Expert in war.  
Every man has his sword at his side  
To ward off the terrors of the night.  
A palanquin has the king made for himself,  
Solomon, of Lebanon-wood.



He has made its pillars of silver,  
Its inlay of gold,  
Its seat of purple,  
Its innermost parts being inlaid with ivory --  
From the daughters of Jerusalem.  
Go forth, O daughters of Zion,  
And gaze upon king Solomon,  
Arrayed in the crown with which his mother  
    has crowned him  
On his wedding-day,  
On the day of his heart's gladness.

Nearly all the poems of this Song of Songs are probably pre-exilic, that is, dating from the time before the Babylonian exile and they breathe an exuberance of life - before the dark shadows of exile, homelessness and suffering settled down upon the people. But these poems were beloved by the people in all ages, for love is an oasis in every wilderness. And the yearning and the adoration which the lover and the beloved expressed to one another, here, in the Song of Songs, amidst the redolence of blossom and flowers, sweet fruits and spices -- lovers have sung to one another in all climes, under all skies, and in all vicissitudes of fortune.

To the lover his bride is always beautiful - "Thou art fair, my beloved, thou art fair." And to the beloved her lover is always handsome - "Thou art handsome, my beloved, yea sweet".

"As a lilly among thorns  
So is my beloved among the maidens

"As an apple tree among the trees of the woods  
So is my love among the young men

"His banner over me is love!

"My beloved is mine -- and I am his!

These beautiful things have come down the centuries and nothing that has been sung since by loving hearts has added to the beauty of these expressions of ancient times - eternal expressions - of love, of faith, of mutual adoration.

My good friends, we do not customarily think of the Bible in terms of the great literature of love. And yet, as we come to reflect upon it, every quality and manifestation of love, every experience of love, human, divine, pure or depraved, every problem which love brings to men and women is portrayed in the Bible.

One of the great rabbis declared that the Torah, the Five books of Moses,



begins with an act of love -- the creation of the world -- and closes with an act of love: God himself, lovingly putting his beloved Moses to rest with a kiss in his nameless grave."

There is the great love, for example, of a father for his son, in the Bible -- the love of Abraham for Isaac, the child of his old age, and the story of how that love was transcended by an even greater love -- Abraham's love for his God -- which made Abraham take his son, his only son whom he loved, to Mt. Moriah to offer him to what he thought was to be a sacrifice -- a sacrifice which was not demanded of him of God, for God was only testing Abraham.

There is the tender love of faith and constancy, the love of Jacob for the beautiful Rachel which made Jacob toil for seven long years that he might win Rachel, and as the Bible put it

(these seven long years were in his eyes like a few days)  
(because of his love for her).  
And when he was deceived, and Rachel was denied to him, he toiled seven years more for her.

There is the doting love of a fond parent for his favorite child -- the love of Jacob for Joseph, and the jealousy which such a love engendered and the tragedies which ensued.

There is the love of a mother who knows that her child must die. But because of her love for him she hides him for three months and when she was no longer able to hide him she makes a little ark of bulrushes for him and puts her child in that ark and places it among the reeds of the banks of the Nile. And the child's sister is put at some distance, to see what would happen to him.

There is the destroying love and the betraying love -- the love of wild desire and treachery -- the love of Samson and Delilah, an impure love which leaves Samson a broken and betrayed man, eyeless in Gaza.

There is the love of a beautiful friendship, the love of a prince for a shepherd lad -- the love of Jonathan and David, which lives beyond the grave.

There is the love which darkens the heart of a man and destroys his sense of



justice and leads him to commit an infamous deed - of crime and murder -- the love of King David for Bath Sheba and the slaying of her husband Uriah at the hands of the Hittites.

There is the unrequited love of a child for his father -- of Absalom and his father David. Absalom revolted against his father and conspired against him and when David is finally forced into battle against him, David pleads with his general: "Deal gently for my sake with this young boy, Absalom". And when the report is finally brought to him that Absalom has been killed, the king ascends the attic and weeps and as he weeps he says, "My son Absalom, my son, my son Absalom. O that I, even I had died instead of you. Absalom, my son, my son."

There is also the love of a people for its land -- the love of Israel-for the land of Israel- and for Jerusalem. "Seek ye the peace of Jerusalem. May all those who love thee prosper." And out of their undying love for their country, they take a vow in exile by the rivers of Babylon

(if I forget thee, O Jerusalem, may my right hand forget her cunning.)

And above all there is the love of man for God, and of God for man, and of man for his fellow-man. The Bible often speaks of the spiritual love of God for man. God loved man and therefore he created him in His image. "It was with an eternal love that God loved man." And the love of man for God is frequently referred to in the Book of Psalms - "As a deer longs -- as the heart longs -- for the water-courses so my whole being longs for Thee, O God. My soul thirsts for God, for the living God.

And the great injunction of our Bible is, of course,

(and thou shalt love the Lord, thy God, with all thy heart, with all thy soul and with all thy might.) Religion is the love of God. And religion is also expressed in the love of our fellow-men. The greatest commandment of our Bible -- the summation of all the commandments is the Ohaftah Love thy neighbor as thyself and love the stranger as thyself.



The Bible is rich in the theme of love. And in the Book of The Song of Songs perhaps the highest expression of it is found in those simple verses:

"Set me as a seal upon thy heart,  
As a seal upon thine arm,  
For love is strong as death,  
Passion is unyielding as the grave.  
Its flashes are flashes of fire,  
A flame of God.  
Many waters can not extinguish love,  
Nor can the floods sweep it away.  
If a man gave all the wealth of his house  
In exchange for love,  
He would be laughed to scorn.

There is really nothing more that can be said after this is said. It is as strong as death -- it is also a flame of God. It transcends everything -- all possessions -- all wealth -- you cannot exchange love for anything else in the world. If you have it, you have everything -- if you miss it you have lost out on everything. So

"Set me as a seal upon thy heart,  
As a seal upon thine arm, ....."

the love physical and the love spiritual -- the love which ennobles and enriches and gives us deep meaning and profoundest satisfaction. This is the

"The Song of Songs" which our tradition tells us to recite on this beautiful Festival of Spring and the oncoming of a new life.

Amen.



1). 5 Screens - A collection of lyrics - exultation, about nature, Spring - Youth and love - very appropriate -

For 1000 - not only Exodus - but also an agricultural Spring festival - festival of the Spring barley harvest.

1000 marks - the beginning of new cycle in nature - the resurrection after the death of winter - the new

life and the new hope -

And so the human heart is inclined to sing for joy - out of sheer ecstasy - No wonder that the psalmist

was chosen to be chanted in the ritual of Passover - for it is the most glorious anthology of songs about ~~exultant~~ nature, and the love which is in all nature, and youth and hope and longing ~~known to~~ in all the worlds / iterations.

2). The wonder is that such a ~~large~~ / poems, not all religious or historical in theme - so serene, so exultant in its description of the beauty of the human form - and of in which physical love is so

~~gloriously~~ ~~affirmation~~ ~~extolled~~ - was even included in the canon of the Bible - the love, which looks - rather subtle - when meditating, however - destiny - strong moral preachment -

Various explanations are given - that it was greatly beloved by the people - and it was very early interpreted ~~as~~ as a frequent, allegory - where the love between the man

and the maiden is interpreted as the mystical love between

God and man or between God and Israel. (Hosea) God says to Israel: I will betroth you to me forever - in righteousness, in justice - as a king



So that - when the question of its inclusion is being considered - (2)  
the great adobe - "the future universe is not as worthy as the  
day on which the day, songs was given to Israel. For all the weekdays  
are holy, but the day, songs are the Holy, Hodes" - (3/21)  
It is, intended, in this connection to recall that the  
Christian Church, too, when it took over the O.T. - also applied  
an allegorical treatment to it - The love is the love between  
Christ and the Church - and the Shalom with mankind is the key.

Many.

- 3/. Perhaps the basic explanation is that Jud. always extolled  
nature - as for his hands - drew no line between  
profane and sacred - graft when love was <sup>permanently</sup> ~~dependent~~  
with more heart - and taught always the holiness of human  
life - and all that contributes to its fulfillment and  
nobility.

Jud. never condemned the body - never referred to  
it as the prison - as the ~~body~~ <sup>spirit</sup>, the soul - never  
taught men to martyr it - in order to become saints -

The body is the Temple, the soul - "To perform a religious duty  
to bathe" - Slaves (things in thanks - as Jesus thanked  
- my body phew in the way, God -

Marriage is holy - + ∴ courtship is beautiful - Physical  
love can lead to the highest spiritual love - and ~~lead~~ to noblest  
operations, <sup>dedication</sup> ~~and~~ devotion in men towards -



therefore the love lyrics of C<sup>o</sup>l - probably all composed ~~for~~<sup>to</sup> <sup>(3)</sup>  
be sung at wedding feasts in honoring the bride and groom -  
in which the charms of bride <sup>beloved to a Queen</sup> and groom <sup>beloved to a King</sup> were  
praised and extolled in the rich Oriental imagery and exhercises  
would not appear indecorous or offensive to any pious Jews -  
for they were not reared in religious atmosphere <sup>+ Tradition</sup> asceticism,  
and other - notions.

And no literature of any people of antiquity is so rich in the appreciation, the grandeur, nobility & is the religion of literature of Israel.

~~Allyson~~ literature of Israel.  
The joy in nature which one finds elsewhere in the  
Bible - one finds also in Pilgrimage (p. 52).

6/1. Poems attributed to Will - spiritualism - in praise  
of soul from, England in honor, King Solomon  
Wedding (p.56)

nearly all the power an old - fr - ex. be. breath  
 exuberant life - before the dark shadow - settles

But the poems were beloved by the people in all ages — for

But the flowers were beloved by the people  
 Love is an oasis in every wilderness. - and the  
 yearning and adoration which the lover and the beloved express to  
 one another amidst the redolence, blossom and flower -  
 and sweet fruits and spices - Love has say to one  
 another in all climes, in all lands all climes and in  
 all vicissitudes of fortune.



Appear to be a epithalamium — in praise, the bride and groom  
 compared in order, this Salomon's wedding, ~~to a~~ (p. 56). ~~and~~  
~~a~~ another such wedding song is found in Psalm 45  
 (p. 58. note)

- nearly all the houses are old - dating to pre-Civil War times -  
They breathe the old New England life - long before the <sup>dark</sup> shadows of  
natural disasters and civil war suffering fell upon the people -

~~I have~~  
- But Love is an ~~Asian~~ taken in the wilderness of ~~Africa~~  
~~a thousand changes~~ as they are the all spheres of life / to  
the light of day.

- To the lover - I'm art fair, my beloved, thou art fair.  
 To the beloved - I'm art handsome, my beloved, you art most.

- 'As a big among thous  
So is my beloved among you

- / As an apple tree among the trees, the wood  
/ So is my love among the young men  
/ His banner ~~above~~<sup>over</sup> me is love! -

My beloved is mine - and I am his!

7/ And all calling for a love that transcends all, ~~that understands all~~ that is  
everlasting! (p. 74) =

8). This is the Spring of the Year - and nearly all the great  
rejoice, marked celebrate its advent. As Pass - as  
Easter - and by many other names -  
- all have them are an hymn, praise to the Creator  
the Vener - for the world - for the world - from death to



5

love poems. It was a profound allegory. The bride spoken of in the Song of Songs was actually the people of Israel and God himself, the groom. The songs of love which appear on the surface as the love of man is really the spiritual love of God for the people of Israel. This, by the way, is not an uncommon simile of the Bible. The great prophet, Hosea, the prophet of love is quoted in the Bible as having God say unto Israel: "I will betroth you to myself forever. I will betroth you to myself in righteousness, in justice in mercy." The great Akiba, the great teacher of the Talmud in the second century before the Common Era is quoted as having said: "The entire age from the beginning until now is not worth as much as the day when the Song of Songs was given to Israel. And if all the books of the Bible are holy, the Song of Songs is the Holiest of Holiest." The great mystics sang and read it with the most mystical connotations.

The Song of Songs was read by our forefathers throughout the ages every Friday evening, and like all the other little scrolls (there are five in the Bible) on the various holidays during the year. The Song of Songs is read in the synagogue on Passover, probably because the motif of the Song of Songs is Spring.

"For lo, the winter is past  
"The rain is over and gone;  
"The flowers appear on the earth;  
"The time of singing is come."

This is the spirit of Passover.

I have called this Song of Songs the "Book of the Great Love." Actually the entire Bible may be called that. We do not customarily think of the Bible in terms of a great literature of love. And yet, as we come to reflect on it, every quality and manifestation of love, every experience of love, divine, human, pure or depraved, every problem which love brings to the heart of man or woman is portrayed in the Bible. The Rabbis knew that.

One of the great rabbis declared that the Torah, the Five books of Moses, begins with an act of love -- creation of the world and closes with an act of love:



6.  
God, himself, lovingly puts his beloved Moses to rest <sup>with a kiss</sup> in his nameless grave."

There is the great love, for example, of a father for his son, the love of Abraham for Isaac, the child of his old age, <sup>and the story of how</sup> the struggle of that love which ~~was~~ <sup>was</sup> transcended by a greater love -- the love of ~~a man~~ for God, the triumph of that love which finally makes Abraham take his son, his only son whom he loved to Mt. Moriah to offer him as a sacrifice.

There is the tender love, of ~~a~~ faith and constancy, the love of Jacob for the beautiful Rachel which makes Jacob toil for seven long years, to win <sup>her - 10/12/11/12/13/14</sup> the right to wed Rachel his beloved. When Jacob is deceived and <sup>denied</sup> ~~deprived~~ of the right to wed Rachel, he toiled <sup>seven</sup> ~~another~~ years for that love.

There is, ~~for example,~~ the doting love of a fond parent for his favorite child -- the love of Jacob for Joseph and the jealousy which such a love <sup>evoked</sup> ~~aroused~~ and the tragedies which it entailed.

There is the ~~eternal mother love~~ the love of a mother who knows <sup>that</sup> her child must die. But she loves <sup>his</sup> ~~her son~~ and she hides him for three months, <sup>and then makes</sup> ~~prepares~~ an ark of papyrus reeds and daubing it with ~~pitch~~ <sup>pitch</sup>, ~~puts~~ <sup>places</sup> the child in it and places it among the reeds on the bank of the Nile. And the child's sister is put <sup>at</sup> ~~some~~ distance away to see what would happen to him.

There is the destroying and betraying love, <sup>the love or lust of</sup> ~~sheer lust,~~ and the wild desire and treachery -- the love of Samson and Delilah, an impure love which leaves Samson a broken and betrayed man, eyeless. <sup>in Gaza</sup>

There is the love of <sup>a</sup> beautiful friendship, the love of a prince and a shepherd <sup>lad</sup> ~~boy~~, the love of Jonathan and David, whose vow of eternal friendship lives beyond the grave.

There is the love which darkens the hearts of <sup>a man</sup> ~~the men~~ and destroys <sup>his</sup> ~~their~~ sense of justice and leads <sup>him to commit</sup> ~~them to sin~~ and infamous deeds, even ~~to~~ murder -- the love of King David for Bath Sheba and the slaying of her husband Uriah the Hittite.

There is the unrequited love of a child for parent, of Absalom and his father, King David. Absalom conspires and revolts against his father and when David is finally



forced into battle ~~because of the arms raised~~ against him, David pleads with his general: "Deal gently for my sake with the young man, with Absalom." *And when the* During the battle in the forest of Ephraim, Absalom fled on his mule and was caught in the branches of an Oak tree. Joab slays him. And when he comes to report victory in battle, David asks: "Is it well with the young man Absalom?" When finally told *report Absalom's death* that Absalom is dead, the king goes up to the attic and weeps and as he weeps, he says "My son Absalom, my son, my son Absalom. O that I, even had died instead of you. Absalom, my son, my son."

There is also the love of *a people for its land* ~~country, the love of a people for their land~~, the love of Israel for Jerusalem. "Seek ye the peace of Jerusalem. May all those who love thee prosper." If I forget thee, O Jerusalem, may my right hand forget her cunning.

And above all there is the love of *man for God and God for man.* ~~country for man and the love of man for country~~ and the ~~love~~ of man for his fellow men. The Bible speaks of the spiritual love of God for man. God loved man therefore he created him in His image. "It was with an eternal love that God loved man. And man responds: "As a deer longs for the water-courses so my whole being longs for Thee, O God. My whole being thirsts for God, for the living God." "Thou shalt love thy God with all thy heart and with all thy soul and with all thy might. And the love of man for his fellow men -- that is the highest *law* ~~rule~~ of the ~~Bible~~ Bible, declared the Rabbis: "Love thy neighbor as thyself - not only thy neighbor, ~~not only thy children~~, love thou also the stranger. . .

Yes, the Bible *has much to say about* ~~is replete with the theme of love!~~ - ~~It is its regnant, dominant~~ theme. ~~In the Book of Proverbs and elsewhere there is more sound advice of a practical nature to be found on the subject of love. Thus we read in the Book of Proverbs:~~

~~"Better a dish of herbs, where love is  
"Than a fatted ox, and hatred with it."~~

~~Hatred stirs up strife but love draws a veil over all transgression. Love overlooks,~~

~~love forgives.~~ *For love is, as the Bible says, the very flame of God (Interpretation)*

~~The Song of Songs is a collection of love songs, possibly a collection of poems~~



# The Temple Bulletin

Published Weekly by  
The Temple  
Cleveland, Ohio



Vol. XLIII

APRIL 21, 1957

No. 29

## Sunday Morning Service

10:30 o'clock

**RABBI ABBA HILLEL SILVER**

will speak on

## The Song of Songs

**A Sermon For Passover**

MR. JOSEF GINGOLD, CONCERT MASTER OF THE CLEVELAND SYMPHONY ORCHESTRA,  
WILL BE GUEST SOLOIST

Friday Evening Services  
5:30 to 6:10

Saturday Morning Services  
11:15 to 12:00

SERVICE FOR THE CONCLUDING DAY OF PASSOVER

MONDAY, APRIL 22nd — 10:30 A. M.

Traditional "Yizkor" Memorial Service

Rabbi Abba Hillel Silver will preach

① To-morrow 2050  
② Mr. Mrs. Silver  
Talent House  
③ Gent & Crafts School  
④ - The Beach  
Sea Scrolls - The  
Living Religion -





# The Temple Bulletin

## The Temple

Congregation Tifereth Israel  
(Founded 1850)

### Rabbis:

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

**Daniel Jeremy Silver, A. B., M. H. L.**

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Director of Religious Education

Ass't. Director of Religious Education  
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### MUSIC FOR SUNDAY

Organ	Dubois
Hallelujah	Hollins
Spring Song	Freed
Meditation	
Opening Psalm—Mah Tovv	Spicker
Bor'chu (Congregational)	Sulzer
Sh'ma - Boruch (Congregational)	Traditional
Michomocho (Congregational)	Sulzer
Kedusha	Moses
Silent Devotion—May the Words	Rubenstein
Mrs. Strasser and Choir	
Before the Address—Violin solos	
Andante	Nardini
Cavatina	Raff
Mr. Josef Gingold, Concertmaster	
The Cleveland Symphony Orchestra	
After the Address	
Sound the loud timbrel	Schachner
Miss Wischmeyer and Choir	
Olenu—Vaanachnu	Goldstein

### PASSOVER SERVICES

Services for the concluding day of Passover will be held in The Temple on Monday, April 22nd, at 10:30 A.M. The traditional "Yizkor" Memorial Service will be read.

Nursery facilities will be available in the School building for children of pre-school age from 10:00 A.M. until the close of Services.

### ACKNOWLEDGMENT

The flowers which will grace the altar on Sunday morning, April 21st, are contributed in memory of Isaac Evans, by his wife, children and grandchildren.

The Mr. and Mrs. Club is on the ball  
With a TV Special from Mahler Hall  
So turn off your sets and come on down  
For the livest, most colorful show in town.

### MR. and MRS. CLUB ANNUAL TALENT SHOW

### "TOMORROW NIGHT"

All live—no film

Color—black and white

WEDNESDAY  
APRIL 24  
8:30 P. M.

MAHLER  
HALL

Tickets \$1.00

available at door or from

Marshall Nurenberg  
YE 2-5518

### Extra attraction:

Exhibition and presentation of  
**ARTS and CRAFTS AWARDS**

### THE MR. AND MRS. CLUB WEEK-END RETREAT

A unique and unusual project for adult learning—a Week-end Retreat—is being planned by the Mr. and Mrs. Club for Saturday, June 1st and Sunday, June 2nd, at Red Raider Camp.

Themed "The Worth of Judaism", the week-end discussion will be divided into four general categories—God is Worth Serving; Man is Worth Knowing; Life is Worth Living; and Right is Worth Doing.

Leading the discussion groups concerning some of the noble insights of our faith and ideologies will be Rabbi Abba Hillel Silver, Rabbi Daniel Jeremy Silver, Mrs. Cele Auerbach, Judge Albert Woldman, Mr. Ernest Siegler and Mr. Laurence Williams.

Included in the week-end program are Jewish music and Jewish folk dancing. A wiener roast also is planned.

Cost for the week-end is \$20.00. Checks may be mailed to Mr. and Mrs. Jerome Friedman, 3781 Warrendale, South Euclid.

**RESERVATIONS MUST BE IN  
BY MAY 1st.**

### HIGH SCHOOL DISCUSSION GROUP

The Temple High School Discussion Group will gather for their final meeting of the year at the home of Mr. and Mrs. Irving R. Zwick, 25471 Bryden Road, Shaker Heights, Ohio, on Thursday evening, April 25th at 8:30 P.M.

Rabbi Daniel Jeremy Silver will lead the discussion. A Social Hour will follow.

Co-chairmen for the evening are Mrs. Ralph B. Hurwitz and Mrs. Alvin O. Schreiberman.

### ALUMNI NEWS

On Saturday, April 27th at 9:00 P.M., The Temple Alumni Association will hold a dance for their members and guests at the Community Room of Shaker Savings Association, 16800 Kinsman Road.

The "Musical Jesters" will provide the music and continental refreshments will be served at this "Back to Bohemia" evening.

In charge of the event are Chairman, Don Bercu; Nancy Silber, Publicity; Larry Schmidt, Decorations; Don Wohl, Refreshments; and Bess Leiner, Communications.



**The Temple Gratefully  
Acknowledges The  
Following Contributions**

# TEMPLE WOMEN'S ADVISOR

## SIXTIETH ANNIVERSARY CELEBRATION ENJOYED BY LARGE AUDIENCE

### TO THE ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FUND:

In honor of Rabbi Abba Hillel Silver's 40th anniversary at the Temple, by Mr. and Mrs. J. W. Lerner; in memory of Mr. D. I. Simon, by Mr. and Mrs. Allen Klivans; in memory of Irwin Jacobs, by Mr. and Mrs. Allen Klivans; in memory of Mrs. Leah Green, by Mr. and Mrs. Allen Klivans.

### TO THE CORA LEDERER LIBRARY FUND:

In memory of Cora Lederer, by Miss Martha B. Markowitz.

### TO THE HATTIE D. RICH LIBRARY FUND:

In honor of the 50th wedding anniversary of Mr. and Mrs. Michael Weil, by Mr. and Mrs. Murray A. Newburgh; in memory of David Simon, by Mr. and Mrs. Murray A. Newburgh.

### TO THE LIBRARY FUND:

In memory of Mr. S. S. Weber, by Miss Marie Mirvis; in memory of Milton P. Altschul, by Mr. and Mrs. Sam Wolff.

### TO THE PRAYER BOOK FUND:

In memory of beloved father and grandfather, Mike M. Rosenberg, by Dr. and Mrs. Mark Orfirer and Avis and Dennis, of Santa Monica, California.

### TO THE HERBERT J. NEUBAUER MEMORIAL FUND:

In honor of the 65th birthday of Mr. Sam Deutsch, and in memory of Mr. Sol Friedman, Mr. Ike Bialosky, and Mr. Abraham Klivans, by Mrs. Samuel Goldstein, of Lorain, Ohio.

### TO THE SOPHIE AUERBACH SCHOLARSHIP FUND:

In honor of the 50th wedding anniversary of Mr. and Mrs. Michael Weil, by Mr. and Mrs. Nelson Grossman; in honor of Dr. Silver's 40th anniversary as Rabbi of The Temple, by Mr. and Mrs. Emanuel Margulis and Mr. and Mrs. Gilbert A. Margulis.

### TO THE FLOWER FUND:

In memory of Abraham Cohen, by Dr. and Mrs. Irwin E. Yoelson; in memory of Mrs. Joseph E. Mayer, by Mr. and Mrs. Harry S. Heiner; in honor of the 50th wedding anniversary of Mr. and Mrs. Michael Weil, by Miss Esther Einstein; in honor of the 50th wedding anniversary of Mr. and Mrs. Michael Weil, by Mrs. Sidney Sycle.

### TO THE IGNATZ ASCHERMAN MEMORIAL FUND:

In memory of mother, Marie Mertz Ascherman, by Mr. and Mrs. Charles Ascherman.

The early spring winds that had roared like lions, purred like contented kittens for the Sixtieth Birthday of the Temple Women's Association. Outside the sun shone brightly and inside an enormous birthday cake shone with similar splendour. The large cake was tiered by rings of cupcakes and candles and completely embanked by flower decorations of Cimmerara in lavender and purple and white.

Mrs. Harry Cohen, President, opened the meeting with her annual report. Mrs. Cohen gave a resume of the successful programs that had been held in honor of the anniversary year with guest speakers Rabbi Abba Hillel Silver, McKinlay Kantor, Bertram Beck and Marquis Childs, to mention a few, as well as a concert featuring Ben Silverberg. Mention was made also of the successful Seminar held jointly with the Temple Men's Club.

Mrs. Merrill Sands read the list of nominations for the Officers and Board of Trustees. These nominations were seconded and elected, and the new officers, the members of the Board and the Delegates to the Temple Board were introduced and congratulated.

Also introduced were a group of senior members whose membership in the Temple Sisterhood went back to the turn of the century 1896-1906. Six of these members were present, Mrs. Helen Bing, Mrs. Joseph Colbert, Mrs. Cora Grossman, Mrs. B. F. Klein, Mrs. Herman Moss and Mrs. Ruby Traub. Eight of the members greeted had joined the Sisterhood in the decade following 1906: — Mesdames Stefy Baumoel, Helen Benesch, Henry Berger, Bertha Civins, Godfrey Garson, Anna Goldman, Martin Mandel, and Irene Roth.

The entertainment of the day was in

complete accord with the theme of the anniversary. An original show was presented, written, directed and acted by the women of the Association. The skit was a take-off on the \$64,000 question and in a sugar coated pep-pill, the history, the contributions and the services of the Temple Women's Association for the past sixty years were presented.

As the curtains opened, in the center of the stage was a magnificent "isolation booth" (courtesy of the Ohio Bell Telephone Company). On one side of the stage a huge 'coke' bottle (courtesy of the Coca Cola Bottling Company) was adorned to represent a huge bottle of TWA tonic pills. The stage was also graced by two policemen (courtesy of the Cleveland Police Department) to protect the checks issued by the Cleveland Trust Company. There were three winners and only one loser, a real tribute to the many informed minds of our Sisterhood. The questions covered sixty years of history of The Temple Women's work and were answered on the stage and in the isolation booth and even by song. Some of the songs written for the show were "Sixty Years Agrowing", "No More Blue Days for Marianne", "As the Woman of the Year, I Give my All".

The Chairman of the day was Mrs. Robert H. Selden; the Co-authors of the play were Mrs. Harvey Carl, Mrs. S. L. Dancyger, Mrs. Leon E. Newman, Mrs. Allan M. Unger. The skit was directed by Mrs. Alexander Miller. Mrs. David Kaufman was Chairman of Artwork. At the piano were Mrs. Rudy Cohen and Mrs. Arthur Miller.

The floral centerpieces at the tea table were the work of Mrs. Marc B. Goldstein. The cake form itself was by courtesy of the Hough Baking Company.

## THE KANDY KITCHEN

We wish to thank the ladies of the TWA for the tremendous task they performed in making, packaging and selling the delicious assortment of candies, which were made available at the April 10th meeting.

Mrs. Alvin Udelson, Chairman, Mrs. H. Shan Carran, Mrs. Jay Cohn, Mrs. Jared Faulb, Mrs. Allen Friedman, Mrs. Edgar Friedman, Mrs. Robert Friedman, Mrs. Richard Goldstein, Mrs. Walter Kloppe, Mrs. George Schoen, Mrs. Robert Schulman, Mrs. Daniel Silver, and Mrs. Roy Unger.

## CANTEEN COMMITTEE

The following women served in the Canteen during March and April: Mrs. Joel Bennett, Mrs. H. Shan Carran, Mrs. Rosalie Davidson, Mrs. Edgar Freedman, Mrs. Goldie Harris, Mrs. H. James Horvitz, Mrs. Ralph Kovel, Mrs. David Lazerick, Mrs. Joel Rice and Mrs. Arthur Roth.

Mrs. Alvin Udelson, Mrs. Lawrence Weisberg and Mrs. Jared Faulb served as Chairmen: Mrs. Louis Brooks served as Administrative Chairman.

Desserts for luncheon were made and donated by Mrs. Bertram Krohngold, Mrs. Robert Rosenthal, Mrs. Joseph Sands, Mrs. I. Silber and Mrs. David Weitz.



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### MODEL SEDER TABLE



Pictured above is the model Seder table in the Temple Museum, which this year was arranged by Mrs. H. Shan Carran. The ritual objects used as well as the rare illuminated Haggadah, and cup of Elijah are from the permanent collection of The Temple Museum.

The table may be seen in The Temple Museum this Sunday and Monday morning prior to and immediately following the services.

The Temple wishes to express its appreciation to Mrs. H. Shan Carran for arranging this lovely table, and to the Kane Furniture Company who made available the table and chairs.

### ARTS AND CRAFTS SHOW

sponsored by the

#### MR. AND MRS. CLUB

Works of Arts and Crafts, executed by members of The Temple will be shown in The Temple Museum this Sunday, April 21st.

The exhibit will open following Services and continue to 5:00 P.M.

Refreshments are planned for 3:30 P. M.

During the week, the display may be viewed on Monday, Tuesday and Wednesday, April 22, 23 and 24, from 7:30 P.M. to 9:00 P.M.

Awards for the prize winning pieces will be presented at the Mr. and Mrs. Club "Talent Show" on Wednesday evening, April 24.

### AMERICAN REFORM JUDAISM — OUR RESPONSIBILITY

Throughout the United States and Canada, liberal congregations are in the process of completing their 1957 campaigns to provide the annual maintenance needs of the Union of American Hebrew Congregations and the Jewish Institute of Religion.

This campaign will assist the Hebrew Union College—Jewish Institute of Religion to prepare the spiritual leaders of our congregations as well as chap-

lains in the armed services of our country. The Union of American Hebrew Congregations makes available religious textbooks to our religious schools throughout the country. In many other fields of religion the Union is rendering tremendous service to the cause of American Judaism.

The five million Jews of the United States need the influence of religion in their lives. The guidance which the noble traditions of Judaism can give

them will enrich their lives and will help them to make their fullest contributions as American citizens. Our young generation especially needs the inspiration of the faith of Israel in the confused and troubled world in which they live.

Please make generous contributions to this cause.

Mr. Max Eisner is serving as Temple Chairman of this Campaign.