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The great prayers of our people, 1958.

Sunday Morning Service
The Temple
Cleveland, Ohio

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THE GREAT PRAYERS OF OUR PEOPLE

by

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My dear friends, a great religion can be studied in many ways. It can be studied in its theology, in its doctrines, in its laws, in its observances, in its history. Personally, I believe that a great religion can be best understood through its prayers and its mode of worship. For all these foregoing things to which I have referred come ultimately to be reflected in the prayers of a great religion. The communal prayer -- these communal prayers -- which have endured -- which have passed through the sifting and the screening of the centuries and which have remained dear to the hearts of the worshipers are, in my judgment the best and the truest index of the essential meaning and message of their religion; for in these prayers both the hearts and the minds of the faithful through the centuries are reflected. These liturgical compositions constitute as it were the music of the religious experience of a people - the most subjective and the truest reflection of what is in the mind and in the soul of the devotee of the particular faith.

Judaism, if my approach is a correct one, is therefore also best revealed in its great prayers -- prayers unique to Judaism and unique to the synagogue which itself is a unique institution in the religious life of mankind.

The eminent Christian scholar and historian of religion, Robert Herford, writes the following:

"With the synagogue began a new type of worship in the history of humanity, they type of congregational worship. In all their long history the Jewish people have done scarcely anything more wonder-

ful than to create the synagogue. No human institution has a longer continuous history and none has done more for the uplifting of the human race."

And another eminent Christian scholar, Professor Moore, wrote the following:

"The consequences of the establishment of such a rational worship for the whole subsequent history of Judaism was immeasurable. Its persistent character, and, it is not too much to say, the very preservation of its existence through all the vicissitudes of its fortunes, it owes more than anything else to the synagogue. Nor is it for Judaism alone that it had this importance. It determined the type of Christian worship, which in the Greek and Roman world of the day might otherwise easily have taken the form of a mere mystery; and, in part directly, in part through the church, it furnished the model to Mohammed. Thus Judaism gave to the world not only the fundamental ideas of these great monotheistic religions but the institutional forms in which they have perpetuated and propagated themselves.

Now the synagogue was preeminently a place of public worship. The Temple in Jerusalem was, of course, preeminently the place of sacrifices. With the synagogue a new form of religious organization as well as a new mode of public worship -- worship disassociated from sacrifices and ritual -- came into existence, not only for the Jewish people, but for the followers of other great religions.

Judaism developed communal worship -- praying together as a group. These prayers of our people developed through the centuries, first orally transmitted from parent to child, from teacher to pupil, and later on collected in a prayer book -- in a Siddur, the first collection of such prayers, formally made around the 9th Century of the Common Era in Babylonia. But these prayers were far more ancient than the 9th Century. Now this Siddur contains many noble, magnificent prayers and no single lecture can do justice to all of them.

I have selected for our discussion this morning just two of these ancient prayers of our people which reflect the very essence of our religion - the very sould of Judaism.

The most important of all the prayers in our prayerbook is, of course, the Sh'ma. Sh'ma Yisroel Adenoi Elahenu, Adenoi Achod. It is part of the daily worship of our people. It was part of the worship even in the Temple before the synagogue was ever founded. The Sh'ma is at the heart both of the morning and of

the evening services and of every service of every festival and of every Holy day. The Sh'ma is recited when the Torah is taken out from the Ark and exalted prior to its being read on the Sabbath and on the holidays. The Sh'ma is the very climax which culminates the worship on the Day of Atonement -- that Holy of Holiest days, dedicated to the spiritual ennoblement of our lives. The Sh'ma is recited by Jews facing death. It was on the lips of our martyrs who died _____ (for the sanctification of God's name). It was always regarded by our people as the Holiest of all prayers which must not be interrupted even to respond to the salutation of the King; for in the Sh'ma one is addressing himself to the King of Kings, God Himself.

It consists of just six words -- taken from the Book of Deuteronomy, the 5th Book of Moses, Chapter 6, Verse 4. It is more in the nature of a proclamation or a declaration than a prayer. But this proclamation has changed the religious history of mankind. It is the very source from which all prayers flow. If we believe that God exists and that God is One and that He is the Creator of the universe and the Master of our destinies, then it is good to sing praises unto God.

This precious jewel of a prayer of six words was not long permitted to remain without an appropriate setting so that the Sh'ma is immediately followed by the Veohaftah which is a continuation of Deuteronomy, Chapter 6, Verse 4. "And thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might". Here is a great, unique teaching of Judaism. This one God which the Jew proclaims is a God who is to be loved. Now the ancients had gods whom they revered, whom they worshiped, whom they feared, but we find very few prayers among all the people of antiquity and very little literature of a sacred character which speaks of the love of the worshiper for his God; because the Gods of the ancients were the personifications of the forces of nature -- powerful, frequently baleful. The worshiper did not come into intimate, spiritual mystic communion with the one God of the universe Whom he could love with all his heart and with

all his soul and with all his might. Judaism was the first religion of mankind which taught the love of God.

Now the Sh'ma is followed not only by the Veohaftah, from the same Chapter 6 from the Book of Deuteronomy, but it is followed also by another selection from the Book of Deuteronomy, Chapter 11. "And it shall come to pass, if you will hearken unto my words diligently", etc., which announces another fundamental doctrine of Judaism, that of retribution. This one God of the universe, proclaimed in the Sh'ma, is a providential God Who rules and administers His universe according to basic principles of justice and of love. If God's will is obeyed, the world will be a good world. If God's will is flouted, it will be a world of misery and unhappiness. There is reward in the world -- in God's world -- and there is punishment. Not always as man conceives of reward and punishment; not always as man would administer reward and punishment, but as God -- the God of justice and compassion Who sees all things from beginning to end -- would administer it.

And this second Biblical passage, after the Veohaftah -- after the _____ is followed by another one from the Book of Numbers, Chapter 15, which, as in the first few words of the Ten Commandments, the people are reminded that the God Whose unity they proclaim is the God Who brought them out of the Land of Egypt -- the God of their history Who made them a free people and some of them to become a Holy people -- a covenanted people -- to carry this spiritual truth which was revealed unto them and to all the nations of the world. Now this is the Sh'ma: The unity of God. The love of a God of justice and of mercy. Loyalty to God's Torah. The duty of teaching and spreading it to the world. And the historic mission of the people of Israel which had been redeemed from slavery and from the superstitions of Egypt for that very purpose.

Now very early in the development of our liturgy it was prescribed that this Sh'ma, in its setting - in the Veohaftah _____ in the passage from the Book of Numbers, that this Sh'ma is to be preceded by two prayers and followed by one. _____

prayers which expatiate, which more fully develop the implication of this Sh'ma.

The first of these two prayers which precede the Sh'ma is called the _____ prayer and extolls God as the _____ the Creator of the world. God, Who created all things, performs light and darkness; the God Who renews every day the work of creation -- this prayer concludes (as you concluded that prayer this morning) _____

(Blessed art Thou O Lord Who creates all the lights of the world.)

Now implied in this prayer, if you read it carefully, is a rejection of Dualism -- a rejection of Zoroastrianism -- the religion of the ancient Persian people with whom the Jews were frequently in the closest contact. Zoroastrianism, you will recall maintained that the world was ruled by two cosmic forces, or two rival deities -- the God of light and the God of darkness: the God of goodness and the God of evil, and that these two deities were in everlasting conflict, one with another. Judaism rejected this Dualism. Judaism maintained that God is the creator, as we read in this prayer, both of light and of darkness, for as the great Prophet of Babylonian Exile, Isaiah, who knew of the religion of Zoroastrianism, stated: "God is _____ the Creator of life _____ and the Fashioner of darkness _____ He creates peace _____ and also creates evil which must be converted by the labors of men into good -- into peace _____

I, the Lord create all these things. And so this _____ prayer is a rejection of Dualism in religion and implied in this prayer is also a rejection of ~~no~~ what has come to be known as pantheism. That philosophy, which through history took on a variety of forms, and which in modern times was propounded by the philosopher Spinoza, maintains that the universe is God or that the universe is formed out of one substance which is God. Judaism maintains, however, that while God is imminent in the universe He also transcends the universe. God is not absorbed by the universe which He created any more than an artist is absorbed by the works of his own creation.

God is not identical with the world. He is not one with the world. The world ~~was~~ is a free creation of God. And so we read in that magnificent Psalm 102:

"Of old Thou didst lay the foundations of the earth,
And the heavens are the works of Thy hands.
They will perish, but Thou dost endure;
They will wear out like a garment,
Thou changest them like a raiment, and they pass away;
But Thou art the same, and Thy years have no end."

So that in this prayer of God the Creator, you have a rejection of two philosophies, or theologies, which had many followers through the ages, Both Dualism and Pantheism.

Now the second of these two prayers which are prescribed to precede the Sh'ma is called the _____ The Great Love. "With abounding love hast Thou loved us, O Lord, our God, and great and overflowing tenderness hast Thou shown us". This is a prayer which thanks God for having given the Torah unto our people and prays to God to enlighten our eyes in this Torah -- to give us understanding to comprehend it fully -- to learn it and to teach it and to practice it. To give us singleness of heart to love and revere it. And concludes with the words:

"Blessed, art Thou, O Lord, who hast chosen Thy people in love!

And in this prayer there are two profound (and occasionally misunderstood) doctrines of our people. There have been those critics of Judaism who are frequently charged that Judaism suffers from a heavy load of legalism - the Burden of the Law. Israel was addled by a Torah which imposed upon them many regulations -- so many, they maintained, that they actually stifled the free spiritual life of a people. Judaism is a religion of dry legalism. Frequently in the past that charge was made, especially by apologists or propagandists of other faiths.

Now certainly when you read this prayer _____ The Great Love, this exalted prayer thanking God for the privilege for having been selected to receive the Torah; and for the great love which God has demonstrated to the people; for having taught them these _____ these statutes of life contained in the Torah; and asking God for further enlightenment so that they will

come to understand more and better, and practice more fully, this Torah:

To understand, to discern, to hear, to learn, to teach, to observe, to practice and to preserve all the words of this Torah, in love. Certainly when one reads this prayer one does not get the impression ^{that} of the people of Israel regarded the Torah as a burden. A burden is something you want to get rid of, not something you want to add to.

And the second profound truth, which was frequently subjected to misunderstanding by critics of Judaism, is contained in this idea of selection, of the _____ of having been chosen. Many interpreted that to mean that the Jews were arrogant, and proud and thought of themselves as exclusive children of God - of being prepared by God for special status or special privileges. But when you read this prayer, which concludes with the words:

Who chose His people Israel in love.

What does this selection refer to? To conquest? To domination? To riches? To prosperity? To rule other people? To racial superiority? Nothing of the sort, is contained in this prayer. What the prayer says is _____

_____ Thou hast chosen us from all peoples and from every tongue _____

in that Thou did bring us near to Thy great name in truth. Thou has chosen us from all peoples and tongues ~~and~~ in that that brought us near to Thy great name to worship Thee and to proclaim Thy unity in the world in love _____

to proclaim Thy unity in love to the world. This is the selection of the Jewish people because it was the first to recognize the existence of one God and was thereby commissioned by God to be the servant of the great revolutionary idea; and to go out into the world and to preach it to mankind and to live by it. It implied the cross and the crown of religious leadership to mankind. If this is

pride it is a legitimate pride. But it is far more than pride. It is a commitment. A hard commitment. A dedication for which Israel paid a terrible price.

And the concluding prayer, at the end of the Sh'ma, which was prescribed by the rabbis: it begins _____

True and firm, beloved and fearful is Thy word unto us forever and ever. This closing prayer which closes the whole Sh'ma complex, if you wish, does in fact carry out ^{the} ~~this~~ implication of this doctrine of the choice of Israel.

First ~~we~~ of all we are reminded of a binding obligation _____
upon our fathers _____ and upon us _____ upon our children
_____ and upon our generation _____

and upon all the generations of the seed of Israel Thy servant. And it suggests in the prayer that suffering, which this role of leadership would bring upon the people, the suffering which being different and standing alone in the face of ~~the~~ a world steeped in paganism and heathendom, remaining a permanent minority in the world, the discrimination, the disabilities, the persecution which this role would bring to the people. And rightly therefore, this prayer closes with _____

_____ arise to the help of Israel. _____

_____ Blessed art Thou O Lord, the Redeemer of Israel.

This is the Sh'ma - the very heart of the Service.

The Sh'ma is then followed by other prayers - the Amidah -- personal prayers, prayers of petition -- different kinds of prayers -- but here we have the glowing heart of Judaism revealed in this tremendous proclamation of the unity of God and of all of its implications. There is the theology of Judaism in the form, not of abstract statements, of logical definitions, but in the form of a prayer. There is the music of Judaism in the Sh'ma.

I want to say a word about another prayer - the Olenu - the Agoraton. The Olenu comes at the conclusion of every one of our services. Originally it belonged to the service of the New Year - the Rosh Hashana - and was recited in connection with the blowing of the Shofar. But the prayer was so magnificent and so popular

that the people decided to introduce it into every service of every day of the year. It is a very ancient prayer and is divided into two parts. The first part is an expression of thanksgiving to God for having delivered Israel from the darkness of heathendom, polytheism, of idolatry and for having enabled Israel to recognize that God is One and that there is none else. That is already reflected, of course, in that group of prayers in the Sh'ma. The second part is an exalted and confident expression of a hope of the days not far distant when the truth revealed to Israel will become the universal truth of all mankind; when heathendom and idolatry will be utterly destroyed on earth; when all the inhabitants of the earth will recognize that God is the God of all men; "that unto Him every knee must bend and every tongue give homage". When all men will accept the dominion of God and all will be ruled by the universal law of God. When all evildoers will turn back to God and the world will be perfected in a reign of righteousness under the Kingdom of the Almighty; the day when the Lord will be One and His name will be One!

No finer universalistic prayer has ever been written than this prayer of Olenu. And the Jewish people were the first people to conceive of a universal religion. The historic mission of the people of Israel was not to make all men Jews, but to make all men turn to the One God of the universe, for strangely enough this universalistic religion was frequently attacked by enemies as being nationalistic, particularistic. The only particularism which you find in Judaism is that the Jewish people conceived of itself as being, so to speak, the steward of a great idea for all mankind. Primarily responsible for this idea. Challenged by its covenant to preach this idea to the world, but it never arrogated to itself this idea and claimed a monopolistic control over it. It was a dedication of an _____ a servant to God, which constituted (if you can call it at all) (if you can call any commitment to dedication) a matter of particularism.

Now this marvelous prayer, strangely enough -- this universalistic prayer of

Israel by the people of Israel itself, has had a checkered history. It was attacked in the middle ages - maligned - made to say or imply the very opposite from what it clearly states. This prayer was subjected to censorship and governmental edict. Jewish apostates _____ seized upon this prayer and used it to malign the people and the religion which they had abandoned. Just as they committed themselves to become the chief defamers, detractors and condemnors of the Talmud these Jewish apostates who forced fellow-Jews into public disputations in an effort to discredit Judaism and they were responsible for the burning of the Talmud time and again in the middle ages.

The first part of this Olenu contains a verse after the one "It is our duty to praise God since He hath not made us like the nations of other lands (referring of course to the heathen ~~of~~ idolaters) this verse was contained in this prayer: "because they bowed down to vanity and pray to a God who cannot help" (a quotation, by the way, taken from the Book of Isaiah, centuries before Christianity arose) this verse was interpreted to be a slur, a covered reference to Christianity and so the whole prayer was attacked.

And in Prussia, in the early 18th Century, following an agitation, this verse had to be eliminated by order of the government and the _____ the Cantor had to recite the whole prayer aloud to make sure that this offensive phrase was not included. But the Olenu remains — the most perfect expression of universalistic faith in all the religious literature of mankind.

And so these are the two prayers. There are many others of course. Perhaps at some future time I will select some other of the beloved prayers of our people like the _____ like the Kaddish and others, to speak of.

But this morning I have spoken of two of these prayers which reflect the great doctrines of our religion - the unity of God -- the universality of God. The love of God and the loyalty towards God. The duty of carrying the truth to the world regardless of suffering and persecution. And the great confident hope in the future which is ruled by a good and just God.

1) A great rel. can be studied in its theology, its doctrine, ^{Sermon 93} its laws, its observances, its history.

I think it can best be understood in its prayers and mode of worship.

For all the preparing can ultimately to be reflected in its prayers. The consensual prayers which have endured - which have passed through the sifting and screening, the centuries - which have remained dear to the hearts, the worshippers - are the truest index - to the essential meaning and message, the Religion. The heart and the mind cooperate in voicing these liturgical compositions - and they constitute the music, as it were, of the religious experience.

4. Just (p. 286-7)



1) Most important of all prayers - is the 8th.

Part of daily worship in Temple before Temp. was ever founded - It is at the heart of both morning and eve. worship - and of every service of the festival and Holy Day.

- It is recited when ~~the~~ is taken from Ark to be read -
- It is the climax and culmination the day-long worship.
- It is recited when one faces death.
- It was on the lips of the Martyrs, those who died also 137 A.D.
- It was regarded as the solvent of all prayers. It must not be interrupted even to respond to the salutation of a ~~Thou~~.

2) It consists of just 6 words - taken from Dt. 6.4.

- It is more in the nature of a proclamation, a declaration than a prayer - but that proclamation, which changed the history of mankind - is the true basis of all prayer. If we believe that God exists - that He is ^{our} Creator and ruler of the universe - Master of human destiny then - it is good to say prayers unto God's holy presence.

3) This precious jewel was not long permitted to remain without an appropriate setting. It is immediately followed by the 11th. ~~from the continuation of the 8th in Chap. 6. - Love 78th - 87th - 91st - 100th - 104th - 108th - 112th - 113th - 114th - 115th - 116th - 117th - 118th - 119th - 120th - 121st - 122nd - 123rd - 124th - 125th - 126th - 127th - 128th - 129th - 130th - 131st - 132nd - 133rd - 134th - 135th - 136th - 137th - 138th - 139th - 140th - 141st - 142nd - 143rd - 144th - 145th - 146th - 147th - 148th - 149th - 150th - 151st - 152nd - 153rd - 154th - 155th - 156th - 157th - 158th - 159th - 160th - 161st - 162nd - 163rd - 164th - 165th - 166th - 167th - 168th - 169th - 170th - 171st - 172nd - 173rd - 174th - 175th - 176th - 177th - 178th - 179th - 180th - 181st - 182nd - 183rd - 184th - 185th - 186th - 187th - 188th - 189th - 190th - 191st - 192nd - 193rd - 194th - 195th - 196th - 197th - 198th - 199th - 200th - 201st - 202nd - 203rd - 204th - 205th - 206th - 207th - 208th - 209th - 210th - 211st - 212nd - 213th - 214th - 215th - 216th - 217th - 218th - 219th - 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The 22nd (1) is immediately followed by another Biblical passage (3) from Dt. 11. 13-21. וְכָל הַיּוֹם - which enumerates another fundamental doctrine of Judaism that of Resurrection. If Gods will is obeyed - the world will be a good world. If it is flouted - it will be a world of wisery and unhappiness. There is reward and there is punishment - not always as man conceives, then or would administer them - but as ~~the~~ God, the God of justice and compassion, who sees all things from beginning to end, administers them.

And this Biblical passage is followed by another from the Bible Numbers 15. 37-41 - where, as in the first words, the 10 Commandments, the people are reminded that this God, whose unity they proclaim is the God who drove them out of the land of Egypt - the God of their history - who made them a free people and sanctified them to become a holy people, a civilized people, to carry the spiritual truths revealed into them into all the nations, the world.

4/ This is the God (1) Unity, (2) Love, (3) loyalty, to Gods Will (4) The Duty of Teaching and Spreading it to the world - as its historical mission, having been redeemed from slavery and the superstitions of Egypt for that purpose. - the God of father and Son, Holy Spirit

5/ Very early in the development of our history it was presented that the will should be spread by (2) prayer and followed by action - deeds which expatiate on it and define more fully its implications.

14
One is called the Yotzer prayer - and extolls God as
Creator - who creates all things - and brings both light
and darkness - the God who renews every day the work of
Creation - and concludes - וְיָיָהּ אֱלֹהֵינוּ
"Blessed art Thou, O Lord, who create all the light, the
world (humans)."

Implied in this prayer is a rejection of Dualism - which
was the basis of Zoroastrianism - the religion of the ancient Persians -
with which the J. people came in close contact after the
Bab. exp. World ruled by two cosmic powers - a
two rival deities - Light and Darkness, God and Evil
and these as in everlasting war as with another. Judaism
rejected this dualism - God is one Creator both light
and darkness - בראשית Gen. 1:5. וְיָיָהּ אֱלֹהֵינוּ
וְיָיָהּ אֱלֹהֵינוּ

Implied in this prayer too is a rejection of what we
call pantheism - the philosophy - which in modern times - was
propagated by Spinoza - that the universe is God - a
that it is formal out of one substance which is God.
I maintain that God is, in fact, immanent in the universe
but that he also transcends it. He is not absorbed by the
universe - any more than the artist is absorbed by his
creations. God is not identified with the world. He
is not one with the world. The world is a free creation of God. and so we
read in Psalm 102

" Of old Thou didst lay the foundation, the earth,
And the heavens are the works, Thy hands.
They will perish, but Thou dost endure;
They will wear out like a garment.
Thou changest them like a raiment,

and they pass away;

But Thou art the same, and Thy years have no end."

6/ The second prayer - which precedes the 1st - is the 220 220 1c

" With abundant love hast Thou loved us, O Lord, our God, and great
and all-pouring kindness hast Thou shown us.

It is a prayer which thanks God for having given the 551x
to our ancestors - and calls upon God "to enlighten our
eyes in the 221x - and give us understanding to comprehend
it ~~fully and~~ to know it and thank it, - to proclaim it -
to fulfil all the words of its instructions. - To give us
wisdom, heart to love and serve God's name -

And concludes: 221c 1st 11 1st 12 221c 221c - 3" 221c 221c

" Blessed art Thou, O Lord, who hast chosen thy people in love!

Here are two profound, and exalted, and by prayer to our
faith reasonably understood:

They have have critics of T. d. - who have frequently
charged T. d. with what they called the Burden, the Law
- I said was saddled with a heavy load of laws and regulations
- which stifled the life - a B. 19 drop beginning.

Certainly when you read this exalted prayer thanking God (6)
for the privilege of having been selected to receive the SD 1X -
-and for the great love which God demonstrated to the people
for having taught them the principles - the statistics, life
contained in the SD 1X - and asking God to enlighten
their eyes still further in the SD 1X - so that they will come
forth - old - 3rd - 4th - 5th - 6th - 7th - 8th - 9th - 10th
- 11th - 12th - 13th - 14th - 15th - 16th - 17th - 18th - 19th - 20th - 21st - 22nd - 23rd - 24th - 25th - 26th - 27th - 28th - 29th - 30th - 31st - 32nd - 33rd - 34th - 35th - 36th - 37th - 38th - 39th - 40th - 41st - 42nd - 43rd - 44th - 45th - 46th - 47th - 48th - 49th - 50th - 51st - 52nd - 53rd - 54th - 55th - 56th - 57th - 58th - 59th - 60th - 61st - 62nd - 63rd - 64th - 65th - 66th - 67th - 68th - 69th - 70th - 71st - 72nd - 73rd - 74th - 75th - 76th - 77th - 78th - 79th - 80th - 81st - 82nd - 83rd - 84th - 85th - 86th - 87th - 88th - 89th - 90th - 91st - 92nd - 93rd - 94th - 95th - 96th - 97th - 98th - 99th - 100th - 101st - 102nd - 103rd - 104th - 105th - 106th - 107th - 108th - 109th - 110th - 111th - 112th - 113th - 114th - 115th - 116th - 117th - 118th - 119th - 120th - 121st - 122nd - 123rd - 124th - 125th - 126th - 127th - 128th - 129th - 130th - 131st - 132nd - 133rd - 134th - 135th - 136th - 137th - 138th - 139th - 140th - 141st - 142nd - 143rd - 144th - 145th - 146th - 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we still
one does not get the impression that the people I know
regarded them as a burden - a burden one wishes
to get rid of - not to get more, it!

The second misunderstanding covers this idea, selection
 2 2/112 - having been chosen! When, as usual
 this paper concluding with the words "2/112 1/102 1/107 2/1/100"
 - what does this selection refer to? To component 2
To domination? To Riches or Prosperity? To rule
over other people? To Racial Superiority?

"Their heart chosen us from all people, and ~~certain~~ ^{to King} tongues
 - in that their heart brought us was ~~into~~ ^{to King} the Great Name
 in truth - to worship thee and ~~to~~ to proclaim thy unity
 (in the world) in love..."

This is the selection! The Jews were the first to recognize
the unity of God - God as the Father, all men - and they
were therefore assigned the resp. of rel. leadership to bring that

to market - in box - 22 1/2 x 2 3/4 x 1 1/4

If there is pride in all this - it is a disgrace
pride - But far more than pride - there is conceit
 here! Dedication! - Terrible power!

7/ the are people after the 8/12 - by way with the words
2011 2010 - Time and place - believed and present - is
they will into us for ever and ever - does in fact
carry out the implications of this choice / word.
- It is a binding obligation - 8/1 10/2 8/1 - 10/1 - 10/2 8/1
9/21 10/1 8/1 10/3 8/1 - 10/1 10/3 -
the people then the ages -

It suggests the suffering, the people then the eyes -
And concludes: FRIDMAN

"O Rock, Israel, break to the help of Israel, and deliver us according to Thy promise - ...
Psalm 91 - Blessed art Thou, O Lord, Redeemer, Israel!"

8/ Oleum - which comes at the conclusion of all our (8)
services, originally it was part of the R. H. service - in
connection with the 101st service. So popular - that it was
carried over into every service - and placed at its
climactic conclusion.

It is a noble prayer - a very ancient one -
The first part is an expression of thanks, prayer & prayer
for having delivered Israel from the darkness of paganism,
polytheism and idolatry. For having enabled it to recognize
that God is one - and that there is none else -

The second part is an excited and confident expression
of the hope that the day is not far distant when the
truth revealed to Israel will become the universally accepted
truth - when heathendom and idolatry will be utterly destroyed
on earth - when all the inhabitants of the earth will recognize
that God is the God of all men - "that with Him every
knee should bow, and every tongue vow allegiance" - When
all men will accept the dominion of God - and all men
will be ruled by the universal law of God - When all
evil - even will turn back to God - and the world will
be perfected ^{in a rising righteousness} under the kingdom of the Almighty - "The Day
When the Lord shall be One - and His name shall
be one!"

No finer prayer for universal religion has ever been
written. The Jews were the first people to have conceived of

of a universal religion - their historic mission was not
to make all men Jews but to make all men turn to
the God of the Universe! - A hatavatic religion - a particularistic

9). This ^{happily, variously} prayer, Israel - like the people, Israel they - has had
a checkered history. It was attacked in the hundred -
maligned - made to say or imply the very opposite, what
it clearly states. It was censored - and subjected to
governmental edicts. Search operators seized upon and
used it to malign the people and faith which they
abandoned - as they did in other writings - in public
disputations - and in the condemnation and burning, the
3rd/4th.

The first part of 1st - continued a verse after "It is our
duty to praise God since He hath not made us like the
nations of other lands (referring of course to the heathen idolaters).
the verse: "because they bow down to vanity and pray to
a ^{for Christ, Jesus,} God who cannot help" (a verse from Isaiah) - This, it was
charged, by Jewish enemies - was a covert reference to Christianity
in Prayer, in the early 18c - following an agitation, against
this verse had to be eliminated by the order, the part -
The Center was ordered to recite this prayer aloud - to
make men that the Jewish phrase was not recited!

10). Unity - Universality
Love - Loyalty -
Mission - Service - Udying any Confession & Hope

SUNDAY, MARCH 9th.. RABBI DAN WILL SPEAK ON:
ISRAEL'S ENEMIES AND ~~WHY THEY HATED ISRAEL~~
(Some thoughts on the theme of Purim)

931
and then
Motra

THE TEMPLE

CLEVELAND, OHIO

March 2, 1958

Vol. XLIV No. 20

Visit *Amusements*



SOME THOUGHTS ON OUR RELIGIOUS PRACTICES—FROM THE RABBIS' DESK

From time to time I am asked questions about our religious practices. When a question is asked often enough I like to answer it both privately and through this column. The other day again I was asked why we Reform Jews observe the holidays for only one day instead of the traditional two. I hope the answer is of interest.

Actually, the question can not be so simply put. Rosh Hashanah and Shevuoth are observed by us only one day and by traditional Jews for two. Yom Kippur, however, is observed only one day by all Jewish groups. The same is true for the minor holidays, Chanukah and Purim. Succoth lasts eight days with us and nine days among the Orthodox. We observe Passover for seven days, they for eight.

Basically then, there is an extra day of observance in traditional Judaism. The reason is to be found in the nature of our traditional Hebrew calendar. If you would look up the twenty-eighth and twenty-ninth chapters of the Book of Numbers in the Bible, you will see that the one-day observance is stipulated. The extra day was added later in Jewish life. The reason for this change is that the ancient Jewish calendar depended on direct astronomical observation rather than on fixed mathematical calculation. This observation of the moon was undertaken in Palestine. When Jewish communities were established in Babylon, Egypt and Italy, it was no longer possible for them to depend upon a message from Palestine as to the exact date. Gradually each community evolved some fixed system for its calendar. However there was the danger that climatic conditions might vary slightly and that they might make an error of at most one day. In order to be assured of ob-

serving the holiday on the same day as it was celebrated in the Temple in Jerusalem, the custom was instituted of adding a day for safety's sake.

Yom Kippur was never observed for two days. To do so would have imposed an onerous burden of fasting—a rigor foreign to Jewish practice.

Reform Judaism felt that in this day of instantaneous world-wide communication and of exact mathematics we ought to go back to the Biblical practice. There was no longer any danger of observing in Cleveland and in Jerusalem the same holiday on different days. Reform Jewish leaders were also motivated by aesthetic considerations. It was felt that a long two-day observance tended to "water down" the holiday's impact and significance. Modern taste recognized that much can be accomplished in brief span. Brevity often heightens the effectiveness of an idea or a ritual.

SUNDAY MORNING SERVICE

March 2, 1958

10:30 A.M.

RABBI ABBA HILLEL SILVER

will speak on

THE GREAT PRAYERS OF OUR PEOPLE

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:15 to 12:00

Despite the logic and value of the reform, the custom of two-day observance is deeply revered by the traditional Jewish community which has not as yet seen fit to accommodate itself to the change.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ	
Chorale III in A minor	Franck
Reverie	Dickinson
Opening Psalm—Mah Tovu	Spicker
Bor'chu (Congregational)	Sulzer
Sh'ma-Boruch (Congregational)	Traditional
Mi Chomocho (Congregational)	Sulzer
Kedusha	Algazi
Silent Devotion—May the Words	Schlesinger
Miss Wischmeyer, Mrs. Crays, Mrs. Strasser	
Before the Address:	
Toras Adonoy	Spicker
Mr. Hakola and Choir	
Olelu-vaanachnu	Goldstein

The Temple

Rabbis:

ABBA HILLEL SILVER
DANIEL JEREMY SILVER
Associate Rabbi
Director of Religious Education

HERBERT H. ROSE
Assistant Rabbi

Staff:

MILDRED B. EISENBERG
Ass't. Director of Religious Education

LEO S. BAMBERGER
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MIRIAM LEIKIND
Librarian

A. R. WILLARD
Organist and Choir Director

A. M. LUNTZ.....President
LEO W. NEUMARK.....Vice-President
ELI GOLDSTON.....Vice-President
MAX EISNER.....Treasurer
EDWARD D. FRIEDMAN.....Associate Treasurer

ALTAR FLOWERS

The flowers which will grace the altar on Sunday morning, March 2nd, are contributed in memory of beloved parents, Mary and Nathan Klausner, by their four daughters, Beatrice Gray, Doris Klausner, Arlene Wagman and Evelyn Casselman.

COMBINED CAMPAIGN

The Union of Hebrew Congregations and the Hebrew Union College hold an annual fund drive to finance their educational and cultural activities. As a member of the American Hebrew Union College, The Temple has always encouraged their program. It is hoped that as in the past individual members of our congregation will continue to be generous in their support.

In Memoriam

The Temple notes with deep sorrow the passing of

JANE ELLEN UDELF
ROSE SCHOENBERGER
ROSALIND S. FRIEDMAN

and extends heartfelt sympathy to the members of their bereaved families.

THE WORLD OF THE SEPHARDIM—II

Second Session

Friday, March 7

8:30 P.M.

The Temple

under the auspices of

The Temple Women's Association and The Temple Men's Club

Speaker

RABBI ABBA HILLEL SILVER

"The Place of the Sephardim in Jewish History"

Musical Program

A Series of Sephardic Airs

Mr. Melvin Hakola and Mr. A. R. Willard of The Temple Choir

Chanting of the Kiddush

Lighting of the Sabbath Candles

Social Hour

Open to all members of The Temple and their friends

Registration Fee: \$1.00

HIGH SCHOOL CONCLAVE WEEKEND

During the weekend of February 14, 15 and 16, the annual North Eastern Lakes Federation of Temple Youth Winter Conclave was held in Youngstown, Ohio. It was attended by fifteen representatives of our High School. The program consisted of services, seminars and sociability. Host Temple was Rodef Sholom. They were most gracious in their hospitality.

Rabbi Herbert H. Rose led a discussion at one of the seminars on the theme "The Search for God". Mrs. William Slavin of The Temple was selected to be representative of the Ohio Sisterhoods and was in attendance. Mrs. Agnes Fries served as chaperone on the weekend.

The following Temple High School members were in attendance: Ruth Amster, Steve Evans, Bruce Friedman, Bob Fries, Jim Kendis, Harvey Irlen, Pat Newman, Judy Reich, Marilyn Rosenberg, Alan Samuels, Kelly Selman, Paul Schultz, Elaine Task, Barbara Victor and Rhoda Zukerman.

HIGH SCHOOL DEBATE

A special feature of the Sunday High School Chapel Service on February 9th was the debate between The Temple High School debating group and the Youth Department of Holy Blossom Temple, Toronto, Canada. The subject at issue was: "Resolved, that Judaism should actively seek proselytes". The Temple High School was pleased to welcome Joel Ulster, Barbara Steinberg and Frank Moskoff, who accompanied the debaters, as well as the debaters themselves, Bonnie Lawrence, Richard Lubell and Noel Turk. The Toronto team argued the negative. For The Temple High School Jim Kendis, Bruce Friedman, Edie Bassichis and Dick Horwood argued the affirmative. After due deliberation the panel of three judges, Sheldon Guren, Roy Unger and Morton Krasner, awarded the decision to The Temple. The Temple is proud of the long time record of its debating group under the leadership of their Faculty Advisor, Mr. Lawrence Broh-Kahn. This year's schedule includes home and home debates with the Holy Blossom Temple in Toronto, Temple Sholom in Chicago, and Temple Beth El in Detroit.

The Temple Women's Association

OPEN MEETING

Wednesday, March 12, 1958

1:00 P.M.

The Temple

Guest Speaker



WILLY LEY

World Famous Authority on Rockets and Space Travel

"THE MISSILE AND THE FUTURE"

Refreshments served before the meeting

Admission by Membership Card

Guests \$1.00

The Temple Men's Club

presents

THE CLEVELAND SYMPHONY ORCHESTRA

DR. GEORGE SZELL, CONDUCTOR

CANTOR MOSHE KOUSSEVITZKY

Guest Artist

Tuesday, April 1, 1958

8:30 P.M.

Severance Hall

BOX SEATS 100.00 Seat

There are only 170 seats in this section. Be sure to place your order early. All these seats are reserved, and your generous support is solicited.

MAIN FLOOR 15.00 Seat

Every seat in Severance Hall offers comfort and good listening. These seats will be unreserved, but may we suggest that you buy your tickets early.

DRESS CIRCLE 50.00 Seat

Among the best seats for listening, these seats will be reserved. By selecting from this group you will be making a notable contribution to Temple life.

BALCONY 10.00 Seat

No seat in the hall is second-best. These seats are first come—first seated.

No section will be oversold.

The ticket price includes a donation to The Temple Building Fund

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DATES TO REMEMBER

- Sunday, March 2 — Sunday Morning Services
- Monday, March 3 — Adult Hebrew Classes
- Tuesday, March 4 — Temple Women's Association Tuesday Sewing
- Friday, March 7 — Temple Women's Association - Temple Men's Club
Adult Institute — Second Session
- Sunday, March 9 — Sunday Morning Services
Seventh-Eighth Grade Party

THE TEMPLE LIBRARY is open Tuesday through Friday from 9:00 a.m. to 5:00 p.m.; Saturday, 9:00 a.m. to 12:00 noon. The Library will be closed on Sunday mornings until the conclusion of services.

THE TEMPLE MUSEUM will be open at the close of Sunday Morning Services and during all major organization meetings. Arrangements may be made to view the Museum by special appointment at The Temple Office.

THE ISRAELI GIFT SHOP is open during Tuesday sewing sessions. Selections may be made at all times from the display case in the Ansel Road Lobby by contacting The Temple Office.