



Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

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

Series IV: Sermons, 1914-1963, undated.

Reel
166

Box
60

Folder
1013

The bread of affliction - the wine of freedom, 1958.

Sunday Morning Service
The Temple
Cleveland, Ohio

April 6, 1957.

THE BREAD OF AFFLICTION -- THE WINE OF FREEDOM
A Passover Sermon

by

DR. ABBA HILLEL SILVER

The Seder Table, dear friends, reminds one of a sort of a mosaic of beautiful symbols. Each object on the Seder Table, each dish, each special food, is symbolic and cumulatively, they tell the whole story of the meaning of Passover.

The two most dramatic symbols on the Seder Table, side by side, are the Matzah and the wine, symbols of slavery and of freedom. The Matzah is called by our people the _____ the bread of poverty, or in Aramaic, _____ the bread of affliction. In the very beginning of the Seder ritual the head of the household lifts up the Matzah, displays it, and says _____ this is the bread of affliction the _____ that our forefathers ate in the land of Egypt.

Now freedom is symbolized at our Seder Table by the four cups of wine which are prescribed as part of the Seder ritual; each cup, you will recall, commemorating the mention of the word emancipation or freedom or redemption which occurs in the Bible in the Book of Exodus where the story of the going forth out of Egypt is told. The wine of course has always been the symbol of joy and of happiness _____ wine makes glad the heart of man, just as the Matzah, the poor, dry, unleavened bread is the symbol of want and deprivation and poverty and servitude. And these two powerful symbols are found side by side on the Seder Table. They constitute not alone the principal ingredients of

this ritual, but they constitute also, when you come to reflect upon it, the chief ingredients of the total life of man and of the total life of nations.

Men in their prosperity oftentimes are prone to forget the poor years and the lean years and they are prone to turn their backs upon their friends and associates of their early days of struggle and of painful climbing. They do not want to remember, when the wine is red and the spirits are high, they do not want to remember and do not want to be reminded of the _____ (only) the bread of poverty which was their lot in the earlier days, some of them. They become hard and proud and self-centered and refuse to be concerned with those who still have not reached the time of the wine of prosperity and are still eating, with tears, the _____ the bread of affliction.

On the other hand there are others who in the darkness of their lives and in their adversity are prone to despair altogether of a better day. They are never destined, they are persuaded, to enjoy the wine of a happier lot in life - they are forever lost and defeated.

Now the Seder Table and the Seder ritual aims to summon all men to contemplate the real facts of human experience. In all lives there is the _____ the bread of affliction, of deprivation, of want and there is also the _____ the cup of salvation. Both have their uses and neither should be lost sight of. In times of prosperity men and women should remember that what was may ^{yet} ~~not~~ be again - that the wheel of fate has a way of turning sharply, unpredictably - that in times of want and sorrow and adversity, men should always remember that there is a _____ a cup of salvation. Men should never lose the undying hope of a better day to come. And the Jewish people, our people, was early taught this lesson, this combined lesson, the obverse and reverse of the one eternal truth. _____

Remember that thou wast a slave once - never forget it - and remember also when thou wilt pass through the waters I will be with thee and through the fires they will not overcome thee. _____ Do not be afraid.

Our Bible repeatedly refers to the story of Egypt. It is amazing how often this event is referred to in the Books of the Bible -- as if it could not be emphasized enough. The very first words of the Ten Commandments, "I am the Lord Thy God Who brought thee out of the land of Egypt, out of the house of bondage". The God of Israel is constantly referred to as _____
_____ Who brought you forth out of the land of Egypt
_____ and Who redeemed
you- thee from the house of bondage.

And many of the commandments of the Bible - both ceremonial commandments and the highest ethical commandments are recommended to the people and their observance urged on the ground of their boundened gratitude to God Who set them free from slavery. "I came, therefore _____ I command thee
_____ to do this thing. And the importance of the Exodus event was not limited to the generation which it had actually set free. It was to extend to all future generations - to generations not yet born - to all the unseen reaches of time and of history. "In every generation" you read in the Haggadah, "in every generation a man is duty-bound to think of himself as if he himself was redeemed from Egypt". Now why? Why is it so important to remember that event - for all times - for everyman - everywhere? Why is all this emphasis placed upon the Exodus from Egypt? Because, my dear friends, there are great lessons to be learned from that immortal drama of slavery and freedom. In fact, not great lessons, but the greatest of lessons which everyman, every generation must learn if they are ever to pass from the bread of affliction - to the wine of freedom - from darkness to light - from sorrow to joy.

And to three of these essential and indispensable lessons to be derived from the story of Egypt - to three of these stories, the Bible itself clearly and forcibly draws our attention. three lessons which we might well relearn today, and everyday in fact, - first, that slavery is evil! Even where the prevalent social conditions of the times are such that slavery could not be immediately eradicated,

as was the case in the ancient world where slavery was of the very pattern of the fabric of the social and economic life of all peoples. And remember that slavery continued into the 19th Century in this - our country - and that only a Civil War, a bloody Civil War, finally abolished it... Even where slavery could not be immediately eradicated, the Bible prescribes that the minimal human rights of the slave had to be respected. The ancient world treated the slave as a beast of burden. Read their literature. Judaism prescribed that the slave be treated as a human being! The noblest minds of the Greeks, not only accepted slavery but justified slavery -- not as an economic necessity, but as a law of nature, as a law of their Gods. There is no justification or defense of slavery in the Bible. The greatest of the Greeks, Aristotle, spoke of a slave as _____
"a tool possessed of life" - nothing more. He is a tool, to be used, to be abused, to be broken, to be cast aside -- a tool, and nothing more! Judaism spoke of a slave as a human being, a child of God.

The ancient world knew of many frightful uprisings of slaves which were most brutally suppressed - like the uprising of Spartacus and Eunus and Trypho. Jewish history knows not of a single uprising of slaves, first, because the number of slaves was always very insignificant, very small, among the Jewish people, and secondly, because their treatment, regulated by custom and by law, was never so severe as to cause slaves to desperate rebellion - to drive them to it.

Anyone who caused a physical injury to his slave, according to Jewish law, whether the slave be Jew or non-Jew, was forced to set him free and anyone who killed a slave was himself put to death. The slave, like the master, and the members of his family, was to enjoy one day of rest every week - the Sabbath Day, and if for any reason whatsoever a slave escaped and sought sanctuary, the Bible prescribed, "You shall not give him to his master -- he shall dwell with you - in your midst - in the place which he shall choose within one of your towns - where it pleases him best - you shall not oppress him." The runaway slave was never to be returned to his master. Having been slaves themselves (and this is the point) of

the whole story of the Exodus) having been slaves themselves, our people knew, and they were admonished never to forget, the evil, the indignity, the wrong, of servitude and serfdom. And this amazing law of the Bible is incomprehensible unless you understand this profound truth which our people took to its heart soon after they had left the land of slavery where they had dwelt for four hundred years under the lash of taskmasters. The Bible prescribes: "If a slave plainly says, 'I love my master, my wife, and my children, I do not want to go out free' when his term of servitude was over; then his master shall bring him before the Judges and he shall bring him to the door, or to the door post; and his master shall bore his ear through with an awl; and he shall then serve for life." And the famous Rabbi Jochanan ben Zakai asked, "Why was the ear singled out from all the other limbs of the body?" The Holy One, Blessed be He, said: "This ear, which heard my voice at Mount Sinai when I proclaimed: 'For unto Me the children of Israel are servants; they are not servants unto servants' yet this man went and acquired a master for himself for life -- let his ear be bored!"

And so this bread of affliction which our forefathers ate as slaves in the land of Egypt, taught them to understand the bread of affliction which all men, in all ages, eat, in tears and humiliation when they are enslaved. It taught them compassion - it taught them humanity - it taught them basic human equality. So that when you come across a passage - a sentiment - such as one finds in the book of Job (and listen closely to this sentiment of Job): "If I have rejected the cause of my man-servant and my maid-servant when they brought a complaint against me; What then shall I do when God rises up; When He makes inquiry, what shall I answer Him?" Did not He Who made me in the womb, make him? And did not One fashion us in the womb?" The slave and the master - both the same handiwork of God! and both, therefore, entitled to the protection of the one universal moral law of God!

And when one comes upon such exalted sentiments of basic human equality you may know where they originated. They originated in a tremendous soul-searching, overwhelming experience of our race - early in its history - which was then resolutely

and convincingly and determinedly interpreted for it by its prophets and its sages. And so this was the first lesson learned from the bread of affliction -- hatred of slavery -- hatred of all chains which enshackle human beings and deny them their basic human rights.

And a second lesson to be learned from the Exodus, which the Bible wants us to learn, and tells us to learn -- and never to forget -- was that it was our duty to respect the rights of the stranger, the rights of the alien. There are 36 instances in the Bible where these rights of the stranger and the alien -- that is the non-Jew living in Israel -- are referred to. Thirty six times. Few laws in the Bible are stressed more often. And all these are summed up in the all-embracing ordinance:

_____ There shall be only one law
_____ For you and for the stranger in the
land. You shall have but only one statute both for the sojourner and for the native-born.

But not only one law-- the Bible is not satisfied merely with a legal prescription. It reaches down into the souls of men! Into their motives and emotions to ensure that this law should be observed. Not only does the Bible legislate against discrimination, but _____ you shall love the stranger. Why?

_____ because you were strangers
in the land of Egypt. Among no people is it written in its sacred books that their God is an _____ one who loves the stranger. We experienced in our own day - you and I - the horrible ~~e~~ xenophobia - the hatred of strangers - of the Nazis and the racists who have maintained and proclaimed to the world that anyone who is not of your race and of your blood and of your ancestry is to be degraded and exploited and destroyed! The cultured Greeks of ancient times called those not of their ancient blood "Barbaroi" - peoples who are fit -- justly so -- to be conquered and to be enslaved. Our Bible prescribed, nearly three thousand years ago, _____ if a stranger happens to live with you, the _____ in your land _____ you shall not oppress him.

And so the bread of affliction which our forefathers ate as strangers in Egypt taught them a great lesson - helped them to understand the soul of the stranger - the soul of the newcomer - of the minority member - of the homeless in all climes, in all ages -- taught them brotherhood. Have we not all one Father? Hath not one God created us all? Why then should we deal treacherously one with another? That lesson our forefathers learned in Egypt -- and never forgot it. And if so many of the fine sons and daughters of our people through the ages - and today - fought and are fighting for brotherhood and tolerance and the rights of all men, and the rights of minorities, they unconsciously are drawing their inspiration from the deep sources of their racial experience, going way back into the slave pens of Pharoah in Egypt.

And finally, dear friends, they learned a third lesson - the lesson of Freedom, the love of Freedom, the hunger for Freedom: What one must do to preserve it. Not only is this love of human liberty expressed in such legislation of the Bible as the Jubilee Year but in every fiftieth year the Shofar was sounded throughout the land and every slave had to be set free automatically and all land which had been alienated had to return to the original owners so that no one should remain permanently impoverished because a poor man is a slave.

Israel never accepted in silence throughout its history the despotic absolute rule which ^{was} so characteristic of ancient Egyptian monarchs or Asiatic rulers. Kings were deified in the ancient world. Judaism rejected all ideas of King-worship. Kings too were subject to the same moral law as the commoner and this democratic ideal powerfully influenced every phase of Jewish life and society. And any unwarranted exercise of authority, whether on the part of Kings or Priests was certain to counter the fierce resistance of a freedom-loving people which learned how precious freedom can be, early in its history. When Hitler declared that democracy is fundamentally Jewish, not Germanic, he was stating a fact and it is not at all accidental that these same Nazis who made such a violent attack upon

basic human rights - attacked even with greater violence, the Bible and the essential teachings of Judaism. Love of Freedom. At the beginning of the Seder Service, when this Matzah is lifted up; "This is the bread of affliction which our father's ate in the land of Egypt"-- that beautiful prayer concludes with the words: _____ "Now we may be slaves"

_____ "next year, please God, may we all be free".
Right on the Seder Table - occupying the most prominent position, is the _____ the cup of the Prophet Elijah -- the harbinger of the Messiah -- the forerunner of the great day of universal reconciliation when all forms of slavery will be abolished and all wrong cease to be, and the Kingdom of God will have been established upon earth. The love of Freedom.

Today, our people, most everywhere is fortunate to drink the wine of Freedom. Today the Jewish people is celebrating, in the land of Israel, the 10th Anniversary of its national freedom. And it is good that there be celebration and joy, because there has been so much of the _____ the bread of affliction in our history.

But as we partake of the joys ~~of~~ and the deep satisfactions of free men and women let us also remember those who are not yet free, whether of our own kith or kin, or of others -- people still groaning under ~~the~~ taskmasters of one form or another, in one part of the world or another -- let us not forget them. Just as in times of suffering we were admonished 'never to forget' _____ the cup of salvation, the Messianic day, the bright day which is to come.

And therefore, let us thank God, as we look upon these symbols of the Passover for all the lessons which it brings to us -- and the challenge to live up to and for the great ethical and spiritual teachings of our immortal faith.

Amen.

Many of the commandments - both ceremonial and ethical - are ^{repealed} ~~not~~ ^{repealed} where the people and their observance urged - on the ground of their bounded statutes &c

who set them free from slavery - B.N. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12
253 223 21 201

The importance, the ^{Exodus} event was not limited to the generation which was actually set free. It extended to all future generations, ~~it~~ to generations ^{not} yet unborn - into all the vases reaches, time and history.

"In every generation 23k 2115 -"

~~Be~~ Why? Because there are great lessons to be learnt from that ^{unmistakable} drama of Slavery and Freedom - in fact the protest which every man and every generation must learn - if they are to pass from the bread of affliction to the wine of freedom - from darkness to light - from sorrow to joy.

3. Three - these essential and inseparable lessons to be derived from the Exodus - the Bible itself clearly and forcibly draws attention.

① Slavery is evil! Even when the present social conditions are such that it ~~cannot~~ ^{could} be invariably abolished - as ~~was~~ the case in the ancient world when slavery was, the very patterns, the social and econ. fabric - the universal human rights, the slave had to be respected.

② The ancient world treated the slave as a beast & burden. Judaism presented that he be treated

as a human being). — The noblest minds among the ⁽³⁾
Greeks justified slavery — not as econ. necessity but
as a law of nature. There is no justification or
defense of slavery in the Bible. Aristotle called
a slave — ὁ ὀφειλὼν ἐμψυχον — "a tool possessed
of life" — that's all!

The ancient world knew of many ^{frightful} sorts of
slaves which were most brutally suppressed — like
those of Spartans, Eleans and Trojans. Jewish
history knows, no such sorts — just because the
number of slaves was always very small — and small
because their treatment regulated by custom and
law — was never so severe as to lead to desperate
rebellions.

Any one who caused a physical injury to his slave
was bound to set him free — any one who killed
his slave was bound to die. The slave
like the master and his family was to enjoy one day a
week of rest. If, for any reason, a slave escaped
and sought sanctuary: "You shall not give him to his
master — he shall dwell with you — in your midst —
in the place which he shall choose within one of your towns —
where it pleases him best — you shall not oppress him."

Having been slaves themselves — they knew — and they (4)
were admonished never to forget the evils — the injustices —
& sufferings.

"If a slave plainly says, 'I love my master, my wife,
and my children, I will not go out free'; then his master
shall bring him before the judges — and he shall bring him
to the door — as the doorpost; and his master shall
bore his ear through with an awl; and he shall then
serve for life." — The famous R. Tordaman to Sa'Khar' —
'Why was the ear singled out from all other hues, the
body?' — The Hag on B'head to H, said: 'This ear, which
heard my voice as Israel's voice when I proclaimed: 'For
unto me the children of Israel are servants; they are
my servants — and not servants to masters — yet this
man went and acquired a master for himself — at his
ear be bled!' —

And so the bread of affliction which our fathers ate
as slaves in the land of Egypt taught them to under-
stand the bread of affliction which all ~~other~~ men — in
all ages — eat — in tear and humiliation — when they are
enslaved ÷ It taught them compassion and humanity —

So that when you come across such sentiments
as are found in the book of Job —

"If I have rejected the cause of my weak servant
and my maid — servant

When they brought a complaint against me.
What then shall I do when God rises up?
When He makes inquiry, what shall I answer Him?
Did not He who made me in the womb make him?
And did not one fashion us in the womb?"

- When we came across such 4x4's sentiments of
basic human equality - you may know where
they originated - in a freedom and an integrity
experience, the race - early in its history - which has
beneficially - voluntarily - and continually interpreted
for it by its prophets and sages.

4/ A second lesson of the Exodus - was the duty to respect
the right, the stranger and the alien. There are
36 instances in the Bible where the right, the stranger -
the non-Jew in Israel are referred to. They
all are summed up in the one all-embracing
ordinance - לֹא יִהְיֶה כָּל עַם בְּעֵינֵי עַם אֶחָד
לֵבִי - נִסְתַּח - 'You shall have one statute - both for the
sojourner and for the native' -

But not only one law - no discrimination! - but
- לֵבִי נִסְתַּח - 'loves the sojourner - the stranger -

account and - Judaism rejected all ideas, they - posts. (7)
They for was subject to one, universal moral law - The
democratic ideal powerfully influenced every dept. / of. Any
unwarranted exercise of authority was certain to en-
counter the fierce resistance, the people -

Hitler - "Democracy is fundamentally Jewish - not
German - not accidental - violent attack on the
Bible and on the essential teachings of Judaism."

8/ And this happy Freedom - sustained them - in the long
dark centuries - when they had no Freedom:

— 10/10 12 2/123 @ 11 - 1328 1230 -
— Elijah

9/ To-day - Wings of Freedom - Israel. 10th

Let us not forget the Gift of God

— And wherever we are in darkness

Men in their prosperity oftentimes forget their poor
and lean years - and turn their backs upon the
friends and associates of their early days of struggle
and ~~plum~~ climbing. They do not wish to remember or to be
reminded of the 158 PNF. They become hard and
proud and selfish - and refuse to be concerned
with those who still eat the 158 PNF. -

There are others who in their darkness and adversity
despair altogether of the light of a better day. They
~~are~~ never despondent, they are persuaded, even to death,
of the view of happiness. They are never lost and defeated.

The 73d table summarizes all men to contemplate
the true fact of human experience. In all lives there
is the 158 PNF - and the 158 PNF. Both have their
uses - and neither should be lost sight of.

In prosperity - remember the
in adversity - the 158 PNF -
- the vading hope of a better day to come

The turn of Fate
what
it was
and may yet
be again

Our people was early taught this lesson -
X11321 10 17051 - Always remember -

But also always also - 1112 121 x 10 (1011)

RABBI DANIEL JEREMY SILVER WILL SPEAK ON

AMERICA AND ITS NUCLEAR TESTING

Some reflections on the Russian ban and on the American Government's persistence.

THE TEMPLE

CLEVELAND, OHIO

April 6, 1958

Vol. XLIV No. 25

My server

Harry Fuchs

Passover

Greetings



PASSOVER SERVICES

Saturday, April 5, 1958

10:30 A.M.

RABBI DANIEL JEREMY SILVER

will preach

CONCLUDING DAY SERVICE

Friday, April 11, 1958

10:30 A.M.

RABBI HERBERT H. ROSE

will preach

Memorial Services will be held

FRIDAY EVENING SERVICES — 5:30 TO 6:10

SUNDAY MORNING SERVICE

April 6, 1957

10:30 A.M.

RABBI ABBA HILLEL SILVER

will speak on

**THE BREAD OF AFFLICTION—
THE WINE OF FREEDOM**

A Passover Sermon

Mr. Harry Fuchs, Cellist of the Cleveland Symphony Orchestra, will be guest soloist at this service

SATURDAY MORNING SERVICES — 11:15 TO 12:00

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

Executive Secretary

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

PASSOVER SERVICES

Services for the First Day of Passover will be held in The Temple on Saturday morning, April 5, at 10:30, and for the Concluding Day of the holiday on Friday, April 11, at 10:30 A.M. A special program of Passover music has been prepared for each occasion by Mr. A. R. Willard and The Temple Choir. A Memorial Service will be read on the concluding day.

Nursery care will be available in Room 13 of The Temple School Building.

MUSIC FOR SUNDAY

In honor of the festival of Passover, our service this Sunday morning will be enhanced by the cello music of Mr. Harry Fuchs, Cellist of the Cleveland Symphony Orchestra. Mr. Fuchs will play "Humoresque Hebraique" by Chassins and "Sicilienne" by Paradis.

Organ

Hallelujah
Spring Song
Meditation

Opening Psalm—Somachtee Beomrim

Bor'chu (Congregational)

Sh'ma-Boruch (Congregational)

Mi Chomocho (Congregational)

Kedusha

Silent Devotion—Yihyu Lerotzon

Before the Address: Cello Solos

Humoresque Hebraique
Sicilienne

Mr. Harry Fuchs

After the Address: The Song of Miriam

"Sound the Loud Timbrel"

Oleni-Vaanachnu

Dubois
Hollins
Freed

Thatcher

Sulzer

Traditional

Sulzer

Grimm

Bloch

Chassins
Paradis

Schachner

Goldstein

ATTENTION, TUESDAY SEWERS!

There will be no Tuesday Sewing session on April 8th. These groups will resume their regular meetings on Tuesday, April 15th, in the Auditorium of the Nurses Home of Mount Sinai Hospital.

A selection of Confirmation gifts will be available on April 15th.

HOLD the dates of April 22 or April 23 for the

Mr. and Mrs. Club Show

"THREE LITTLE WORDS"

Wiley Junior High School

Talented young people, with a fresh original script, presenting a musical comedy in the beautiful Wiley Junior High School Auditorium . . . should make for a refreshing evening for each member of the Temple.

A hard-working group of 100 members of the Mr. and Mrs. Club will present THREE LITTLE WORDS at 8:30 P.M. on Tuesday, April 22, and Wednesday, April 23. Every seat in the Auditorium is superb—this being the finest physical theatre between New York and Chicago. The prices of the seats are \$1.75—with a limited group of patron seats available at \$3.50.

This is an endeavor worthy of the support of each of us. Your money will buy nothing but pure fun, entertainment, and laughter.

The Faculty of the Religious School wishes to thank all of the members of The Temple who made it possible for them to attend the wonderful evening of music at the Concert Tuesday, April 1st.

It was an evening we will long remember, not only for the beautiful music and the enjoyment of the gala occasion, but also for the generosity of those who wished us to share this memorable experience.

The Religious School Faculty

JEROME A. LEVY MEMORIAL

The Temple announces with pride the establishment of the Jerome A. Levy Memorial Music Room. This lovely center for record listening and music recitals has been made possible through the generosity of Jerome A. Levy's many friends and admirers. It will be the center of The Temple's fine cantorial record library. The room will be dedicated next Fall. Its services will add much to our Temple life.

TEMPLE FUNDS

ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FOUNDATION

TEMPLE ENDOWMENT FUND

LIBRARY MEMORIAL FUND

FLOWER FUND

SCHOOL AND NURSERY FUND

TEMPLE MUSEUM FUND

PRAYER BOOK FUND

SOPHIE AUERBACH SCHOLARSHIP FUND

In addition there are special funds set up in memory of the following beloved Temple members: Tommy Diener, Richard Allan Fishel, Jennie M. Littman, Judith Meyers, Hilda Krohngold, Herbert Neubauer, Walter Krohngold, Cora Lederer, Ray S. Gross, Hattie D. Rich, Leslie and Linda Haas, Charles Ginsberg, Ignatz Ascherman, Mildred Jacobs, Edith Gross Bialosky, Lillian Berman Miller, William B. Cohen, and Jerome A. Levy.

The income of this fund is used to support religious cultural and educational activities both here and abroad.

This fund provides protection to The Temple in case of emergencies. It is also used to expand the activities of the congregation.

This fund makes possible the purchase of books by the library.

This fund provides Altar flowers. These flowers are distributed to members on occasions of illness, bereavement, or joy.

This fund enables the school to purchase new equipment and undertake special projects.

This fund is used to make new acquisitions for the Museum.

This fund is used to secure prayer books.

The Bibles given to Confirmants are purchased from this fund. It makes scholarships available to worthy students.

ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FUND

In Memory of:

Sophie Mason by Dr. and Mrs. Julius M. Bell
Henry Sidenberg by Dr. and Mrs. Harry J. Riemer
Pauline Glick by Mrs. Minnie Miller
David Koppelman by Mrs. Henrietta Koppelman

In Honor of:

Sidney and Ruth Rosenbaum by Stella Blum and Janet Rosenbaum
Mr. and Mrs. Max Rapport by Mr. and Mrs. William N. Slavin
Mr. and Mrs. Max Rapport by Mr. and Mrs. Louis Balantzow

MEMORIAL LIBRARY FUND

In Memory of:

Jeanne B. Feder by Mr. and Mrs. David Warshawsky
Sylvan Engel by Mrs. Doris Guggenheim
Sam Artz by Dr. and Mrs. M. R. Goldman
Edward Silverberg by Dr. and Mrs. M. R. Goldman
Jeanne Feder by Mr. and Mrs. Leon Bialosky
Jacob Singer by Mrs. Jeff Randall
Jay Silverberg by Dr. and Mrs. M. R. Goldman
Florence Wiesenberger by Mr. and Mrs. William I. Katz
Leo Newman by Mr. and Mrs. William I. Katz
Jeff Randall by Mrs. Jeff Randall and Ben
Herman Kempner by Mrs. Herman Kempner and Stanley Kempner
Dudley L. Kline by Mrs. Dudley L. Kline, Mrs. Edward R.
Ballotin and Robert D. Kline
Bessie Leopold by The Art Needlework Table—Miriam Averbach,
Stefy Baumoel, Della Beatus, Mollie Bell, Bertha Civins, Birdie
Feder, Claire Goldberg, Beatrice Kitay, Anna Kleiman, Florence
Rosenbach, Sarah Stern, Frieda Strauss, Mollie Weiner and
Harriet Wirtschafter
Alfons Cohn by Mr. Benjamin Cayne
Sol M. Koliskey by Mr. and Mrs. Alfred M. Emerling and
Mr. and Mrs. Harry H. Emerling

FLOWER FUND

In Memory of:

Jeanne Feder by Mr. and Mrs. Sydney L. Hirsch
Viola Sire by Mr. and Mrs. Sydney L. Hirsch
Mrs. Julius Bloomberg by Mr. and Mrs. Sydney L. Hirsch
Florence Wiesenberger by Mr. and Mrs. Sydney L. Hirsch
Pauline Glick by Mr. Irving Glick
Addie Rheinheimer Feder by Mrs. Rosalia Sarbey
Viola Sire by Mr. and Mrs. Leon Bialosky
Joseph Rothschild by Mr. and Mrs. Richard S. Adler
Rose Schartenberg by Mr. and Mrs. Richard S. Adler
Frank I. Klein by Mrs. Frank I. Klein
Bessie Leopold by Mr. and Mrs. Alvin Koch
Julius Goodman by Mr. and Mrs. A. B. Eiroymson
Herman Kempner by Mrs. Herman Kempner and Stanley Kempner
Mother by The Weinstein Family
Herbert Eaton by Mrs. Sydney Sytle
Herbert Eaton by Miss Esther Einstein
Louis Neuman by Mr. and Mrs. Louis M. Greene
Rosalind Friedman by Dr. and Mrs. Wesley Pressman
Henry I. Sidenberg by Mr. Gilbert L. Morris

A Gift:

By Mrs. Sigmund Korach
By Mrs. Rickie G. Baskin

In Honor of:

Mr. H. H. Felsman by Mr. and Mrs. Philmore J. Haber
Mrs. William Loveman by Mr. and Mrs. Philmore J. Haber
Ruetta D. Gross by Mr. and Mrs. E. J. Garson

In Appreciation:

By Mrs. Ruetta D. Gross

TEMPLE MUSEUM FUND

In Memory of:

Jay Goodman by Mr. and Mrs. S. W. Kern and
Mr. and Mrs. Ben Kern

In Honor of:

Mrs. William Loveman by Mr. and Mrs. Stuart Halle

MEMORIAL PRAYER BOOK FUND

In Memory of:

Maurice Palast by Mrs. Maurice Palast
Jeff Randall by Mrs. Kate Weissman
Oscar W. Randell by Mrs. Kate Weissman
Jay Goodman by Mr. and Mrs. Leonard Straus
Harry Yetra by Mrs. Harry Yetra
Mr. and Mrs. J. J. Copenhagen by Mrs. Harry Yetra
Arthur E. Wiesenberger by Harry and Ralph Wiesenberger
Harry Spilka by Mrs. Rose Spilka
Harry Yetra by Mrs. Rose Spilka
Jennie Faust by Mrs. Joseph Terr and Mrs. Jackson Wheye
Brud Goodman by Mrs. Godfrey A. Garson
Jay B. Goodman by Mr. and Mrs. Marvin C. Freedman
Matilda Danziger Goodman by Mr. and Mrs. Arthur J. Miller
Mollie Goodman by Dr. I. J. Goodman
Fannie Kutz by Mr. and Mrs. Marvin J. Kutz
Archie A. Weiss by Mr. and Mrs. A. A. Margolin and
Mr. and Mrs. Burton A. Weiss and families

In Honor of:

Lee August, Jr. by Mrs. Moses J. Garson

SOPHIE AUERBACH MEMORIAL SCHOLARSHIP FUND

In Memory of:

Dr. Joseph G. Graver by Mrs. Joseph G. Graver
Alex Bernstein by Mr. and Mrs. Sam Benjamin
Ernest Bernstein by Mr. and Mrs. Sam Benjamin
Mac C. Berne by Mr. and Mrs. Sam Benjamin
Joseph Nagusky by Mr. and Mrs. Alfred A. Benesch
Beatrice Kohn by Mr. and Mrs. Alfred A. Benesch
Florence R. Newmann by Mr. and Mrs. Alfred A. Benesch
Bertha B. Benesch by Mr. and Mrs. Alfred A. Benesch
Maurice Moses by Mr. and Mrs. Carol Levison
Joseph Nagusky by Mr. and Mrs. Carol Levison
Mrs. John Palady by Dr. and Mrs. I. J. Goodman
Miriam Janet Kaber by Mrs. Joseph Davidson
Mrs. Orrel P. Reed by Mr. and Mrs. A. Gafford
Rose Schoenberger by Mr. and Mrs. Carol Levison
Mrs. Orrel P. Reed by Mr. and Mrs. Carol Levison
Miriam Janet Kaber by Mrs. Henry Kaber
Mrs. Julius Bloomberg by Mr. and Mrs. Carol Levison
Rose Schoenberger by Mr. and Mrs. Theodore Felber
Harry Yetra by Dr. Conrad Spilka and Family
Harry Spilka by Dr. Conrad Spilka and Family
Jack Shaw by Mr. and Mrs. Carol Levison
Herbert Eaton by Mr. and Mrs. Carol Levison
David Lowensohn by Mr. and Mrs. Carol Levison
Louis Neuman by Mrs. Sidney N. Weitz
Henry H. Amster by Mrs. Henry H. Amster and Family
Marvin Kane by Mr. and Mrs. Alfred A. Benesch
Anna L. Vactor by Mr. and Mrs. Alfred A. Benesch
Jack Shaw by Mrs. Joseph Fetterman
David Lowensohn by Mrs. Joseph Fetterman

In Honor of:

Mr. and Mrs. Sidney Rosenbaum by Mrs. David Wolpaw
Mr. and Mrs. Julius Gombossy by Mrs. Gisela Eisenberg

TEMPLE FUNDS

JEROME A. LEVY MEMORIAL FUND

In Memory of:

Max Goldman by Mr. and Mrs. Sidney Heilbrun
Max Goldman by Mrs. Rose Miller
Jerome A. Levy, Alex Fodor, Abraham Victor, Sam and Frieda Ribet, Benjamin Federman and Harold Cohn, by Mr. and Mrs. Samuel Federman

In Memory of Jerome A. Levy, contributions have been made to the Jerome A. Levy Memorial Fund by:

Mr. and Mrs. Richard A. Gilson
Dr. and Mrs. Louis L. Shore
Mr. Robert Alexander
Mr. Tony Novak
Mr. Herbert Jacobs
Mr. David L. Wyckoff
Mr. David Garfinkel
Mr. Joe D. Bain
Mr. Sid Epstein
Mr. Harry Treby
Mr. Gus Floros
Mr. Wm. Hoffman
Mr. Wm. Reissman
Mr. Louis J. Prosser
Mr. Jerry DeFren
Mr. Ralph Najjar
Mr. Morris Silverman
Mr. Robert Langel
Mr. Edward Merkow
Mr. J. Ernest Koolkin
Mr. Lester Cutler
Mr. Meyer C. Friedman
Mr. Michael Wyckoff
Mr. Ben Siegert
Mr. William Rosenthal
Mr. Sidney J. Bertin
Mr. Myron J. Trywusch
Mr. Maxwell Oxman
Mr. Hy Garfinkel
Mr. LeRoy Bertin
Mr. Martin Margolis
Mr. Ben Lehr
Mr. Samuel Tuchman
Mr. Ruby Samson
Mr. Herman Orlov
Mr. Martin Kleeman
Mr. Frank Alexander
Mr. Morrie H. Shepard
Mr. Berny R. Shepard
Mr. Harold Tannen
Mr. Henry Tannen
Mr. Murray Kern
Mr. Everett E. Hess
Mr. Sheldon Leider
Mr. Harry Beyer
Mr. Stanley Beyer
Mr. Joe Dillinger
Mr. Martin M. Winokur
Mr. George Giles
Mr. Jack Borman
Mr. Burton Borman
Mr. Murray Cohen
Mr. James T. Purcell
Mr. Samuel Dorfman
Mr. Jerome L. Surkin
Mr. Don R. Hodder
Mr. Harold Jaffa
Mr. Joe Devanney
Mr. Lyle Bigbee
Mrs. C. Borin
Mr. Seymour Levy
Mr. Howard L. Bern
Mr. Eli Markus
Mr. O. T. Hogan
Mr. Robert C. Coplan

Mr. Gene Carloni
Mr. Al Lipman
Sunshine Club—United Insurance Company of America
Roy Markus and Eva Markus Charitable Foundation

JANE UDELF MEMORIAL FUND

In Memory of Jane Udelf by:

Mr. and Mrs. Donald Rosen
Mr. and Mrs. Robert Bruder
Mr. and Mrs. Dan R. Wolf
Mr. and Mrs. Mack E. Kastner
Mr. and Mrs. Harry Rudolph
Mr. and Mrs. Philip Novitch
Homeroom 214, Byron Junior High School
Shaker High School Student Fund
Mr. and Mrs. Jerome Wolf
Mrs. Oscar Kulberg
Mr. and Mrs. Lawrence R. Bloomenthal
Mr. and Mrs. Meyer Morris
Mr. and Mrs. Julius Ehrlich
Mr. and Mrs. Michael H. Nash and Elaine
Mr. and Mrs. Thomas Lubin
Mr. and Mrs. Arthur Newman

TOMMY DIENER MEMORIAL FUND

In Memory of:

Moses W. Haber by Mrs. Jerome R. Gardner

RICHARD ALLAN FISHEL HONOR KEY FUND

In Memory of:

Mollie Schwartz by Mr. and Mrs. William M. Neye
Annette and Bert Abrams by Mr. and Mrs. Everett E. Loch
Lillian Fishel by Mr. and Mrs. Clarence Fishel
Lillian Fishel and Richard Allen Fishel by Mr. and Mrs. A. C. Stein

In Honor of:

Mrs. Sol Blum by Mr. and Mrs. Everett E. Loch

JENNIE M. LITTMAN MEMORIAL MUSEUM FUND

In Memory of:

Mrs. Eli Newbury and Pauline Bamberger by
Mrs. Louis J. Grossman
Rosalind S. Friedman and Lester C. Klein by Mr. Howard Utman

In Honor of:

100th birthday of Mrs. Augusta Born by Mrs. Louis Lux

HATTIE D. RICH MEMORIAL LIBRARY FUND

In Memory of:

Julius Fallon by Mr. and Mrs. Henry Rose
Julius Fallon by Mrs. Julius Fallon

SPECIAL SCHOOL AND NURSERY FUND

In Memory of:

Bert Sampliner by Mrs. Jennie Sampliner

RAY S. GROSS MEMORIAL LIBRARY FUND

In Memory of:

Charles F. Livingston by Mr. Sam M. Gross
Mrs. B. W. Price by Mr. and Mrs. Sam M. Gross

JUDITH MEYERS MEMORIAL FUND

In Memory of:

Bert Sampliner by Dr. and Mrs. Herman J. Sampliner

IGNATZ ASCHERMAN MEMORIAL FUND

In Memory of:

Ignatz Ascherman by Mrs. Samuel Gerson

WALTER L. KROHNGOLD MEMORIAL FUND

In Memory of:

Louis Neuman by Mrs. J. H. Altman

The Temple Memorial Book

"The Memory of the Righteous is a Blessing"

The Temple Memorial Book is a perpetual Yahrzeit, keeping alive the names of our dear departed. Their names are read annually at the services which occur on the anniversary at the time of death.

SARAH LYNN

inscribed by her husband, Joseph, her sons, Nathan, Sidney and Harold, and her daughter, Mrs. Sylvia Strauss

FLORENCE BROWN WIESENBERGER

*inscribed by her daughters,
Mrs. James Nobil and Mrs. Leo A. Asher, Jr.*

JEFF RANDALL

*inscribed by his wife, Lottie May,
and son, Ben James Randall*

JANE ELLEN UDELF

*inscribed by her parents,
Mr. and Mrs. Morris A. Udelf*

JEROME A. LEVY

*inscribed by his wife, Lois, his sister, Mrs. Albert J. Lipman,
his brother, Seymour H. Levy, and their families*

ON OUR CULTURAL CENTER—FROM THE RABBIS' DESK

On March 5th the Cleveland Museum of Art took its place as one of the truly great museums of the world. All of us who have already visited the new Annex have thrilled to its beauty in architecture and design and to the magnificent of the collections which it houses. This opening brings to mind our integral relationship with the thirty-odd important cultural, educational and social institutions centered in this area. As you know, we have recently banded together into a University Circle Development Foundation. I know that you will be interested in the following extract from the Foundation's News Letter, which sets out its purposes and its hopes.

"Governing boards of 19 institutions in University Circle have considered the master plan for the area's next twenty years, and have voted to follow it. Approval by other area institutions is expected in coming weeks as their boards meet to consider the plan.

"The significance of the growing list is underscored by these two facts:—The plan is not a 'package' that will succeed or fail. Based on realistic appraisals of growth that can be expected in the area over a 20-year period, it charts a method for organizing the growth for the best interests of all. Approval of the plan does not mean a commitment to grow; it means a commitment to follow the plan in whatever growth does occur.

—While City understanding of and agreement with the plan is of great importance, the plan is basically a joint agreement among institutions in the area. Their approval puts the plan into action.

"Already signed up as members are Alta House, Benjamin Rose Institute, Case Institute of Technology, Cleveland Hearing and Speech Center, Cleveland Institute of Art, Cleveland Museum of Art, Cleveland Music School Settlement, Cleveland Public Library, Maternal Health Assn., Mount Sinai Hospital, Mount Zion Congregational Church, The Musical Arts Assn., Ohio College of Chiroprapody, Society of Friends, The Temple, University Hospitals and Western Reserve University.

"Institutions that have been invited to membership in the Foundation, but have not yet acted on the plan or still have it under study, include Church of the Covenant, Cleveland Area Heart Society, Cleveland Museum of Natural History, Epworth-Euclid Methodist Church, Garden Center of Greater Cleveland, Holy Rosary Catholic Church and Western Reserve Historical Society. "Mindful of the fact that laudable aims often go astray if they are too vague, the University Circle Planning Committee urged that acceptance of the plan by the various institutions be made as specific as possible. This recommendation led to a document entitled "Implications of Acceptance", which was presented to each board of trustees. According to its terms, acceptance of membership amounted to an agreement that each member institution would follow the recommended pattern of land use

—acquire new land through a centralized agency
—deal with government agencies on a unified basis in matters affecting the area
—take a unified approach to the parking problem, with as much joint usage of parking facilities as is possible
—present all building plans to a central review board for recommendations and comment
—take other measures to help the plan progress.

With approval of the plan on this basis already voted by a majority of the area's institutions, the effort to begin achieving the benefits outlined in the plan would seem to be off to a solid and realistic start."

Daniel Jeremy Silver

RELIGIOUS SCHOOL MAKE UP SERVICES

On Sunday, March 9th, The Temple High School entertained the High School Department of Temple Shalom of Chicago for a debate on the subject, "Resolved, that our survival depends upon science". The Chicago team upheld the negative while The Temple High School argued in favor of the resolution.

The visiting debaters were Laura Gelman, Charles Baer, and Barbara Frankel. Carol Blinder delivered the rebuttal for the Chicago team. The Chicago visitors were also accompanied by Duke Cohen and by Sandy Cohn. The Temple High School was represented by Harvey Irlen, David Polatsky and Roberta Friedman.

SERVICES

On Saturday, April 26 and Saturday, May 3, Kindergarten through 4th grade children may attend services in The Temple at 11:00 A.M. The Junior High Department, 5th through 9th Grades, may make up absences by attending the Service for the Concluding Day of Passover on Friday, April 11 at 10:30 A.M. and by attending the regular Sunday Morning Service on April 27 at 10:30 A.M.

The students must sign in with the School Office after the services on these days in order to receive credit for making up their absences.

TEMPLE ALUMNI ASSOCIATION ENLIGHTENING EVENING

The Temple Alumni Association cordially invites its members and their guests to travel "Around the World in 80 Minutes" with Herb Grogger on Friday evening, April 11, at 8:30 P.M. Launching site will be the home of Sanford and Joy Malkin, 1930 South Boulevard.

Mr. Grogger will show films of his recent visits to Africa, Europe and Israel. Chairman for the evening is Barbara Hoyt.

TEMPLE HIGH SCHOOL WORK PROJECT

On April 13 through April 20 The Temple High School is conducting a Work Project, the proceeds of which will go to bring over a foreign student to the United States. Our obligation is to raise \$100.00 by doing various odd jobs such as baby-sitting, washing and polishing cars and mowing lawns. If any members of The Temple family are in need of such services please contact the following Temple High School students: Steve Evans, FA 1-6959, James Kendis, FR 1-1931, Elaine Task, FA 1-7787, or Suzie Pevartoff, TE 1-8666.

Published weekly except during the summer vacation.
Fifty cents per annum.

SW 1-7755
CLEVELAND 6, OHIO
EAST 105TH ST. & ANSEL ROAD
THE TEMPLE

The Temple Bulletin

Second Class mail privileges authorized at
Cleveland, Ohio

DATES TO REMEMBER

Sunday, April 6 — Sunday Morning Services

Friday, April 11 — Concluding Day Passover Services

Sunday, April 13 — Sunday Morning Services

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.



Annually, the ladies of The Temple decorate a model Seder table which is exhibited in The Temple Museum so that all may see how the holiday can be observed in its full beauty.

This year the table was decorated by Mrs. David Weitz and Mrs. Maurice J. Koblitz, Jr. of The Temple Women's Association.