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Exodus, 1959.

SUNDAY MORNING SERVICE

April 26, 1959

DR. ABBA HILLEL SILVER

EXODUS

The Recurrent Theme of Passover

There are three incidents of exodus in Jewish history. There is the exodus from Egypt, the exodus from Babylon, and the last recent exodus from a global diaspora. The first exodus followed an exile of some 400 years, according to tradition; the second, an exile of some 50 years - and the third and last, an exile of some 2000 years. From Egypt, according to our tradition, some 600,000 Jews returned to Palestine - from Babylon, some 40,000. The Babylonian exile was always a partial exile. And from this last world dispersion, some one million and a half have returned ever since the movement of return began in the early eighties of the last century and this exodus is still continuing.

There are some strange and constructive similarities in these three incidents of exodus in our history though 3000 years separates the first from the last. These incidents are very instruction - especially to students of the philosophy of Jewish history and of the psychology of our people.

In each instance, deliverance came at the moment of darkest despair and greatest suffering and of the lowest point of national morale. In the case of Egypt the people had reached a breaking point. Never had their lives, as the slaves of Pharaoh, been as embittered with hard service. Never had the burdens put upon them been so grievous and heavy - never were the task-masters so cruel and exacting. And to top all these cruelties and indignities, a decree was issued that all the male children born unto the Israelites were to be thrown into the Nile. And so the people grew under their bondage. As the Bible puts it "

At that darkest moment, at the breaking point, Moses, the deliverer, appeared. In the case of the Babylonian exile, the exiles had come to believe that their end had come. By the rivers of Babylon they sat down and wept. "Our ^{bones} ~~homes~~ are dried up - our hope is lost - we are clean cut off". In this mood of utter dejection the prophet Ezekiel found the people - his exiled brethren. And at this darkest moment the powerful empire of Babylon fell suddenly under the crushing might of Persia - and to quote the Biblical chronicler, "The Lord stirred up the spirit of Cyrus, King of Persia, so that he made a proclamation - "Whosoever is among you, of all his people of Judah, is desirous of return, may the Lord be with him. Let him go up!" ". And in the case of the present exodus, need we be reminded that it came at the moment when the Nazis were systematically exterminating the Jewish people - and the greatest disaster in Jewish history was being recorded in blood and in terror and death. At this moment, the darkest in the history of 2000 years of exile and persecution, when it seemed as if the whole people of Europe was to be completely annihilated - at this moment ^{the} a representative of the nations of the world gathered in Flushing New York voted in favor of the reestablishment of the Jewish state in Palestine. And a few months later, the State of Israel was proclaimed and the great ingathering began. These are strange similarities in Jewish history, ~~and this has led the faithful of our people to two firm convictions -~~

And this has led the faithful of our people to two firm convictions -

a) First, that persecution and exile may occur at any time - in ancient Egypt, in Babylon, in mediaeval Spain, in modern Germany. and secondly, to quote from the Book of Nehemiah, whose rule was identified with the second restoration, "Thou didst give them into the hands of the peoples of the lands. But in Thy great ^{utterly} mercies Thou didst not ^{as you will recall,} make an end of them or forsake them". This is summarized in the Haggadah of Passover. There is a very beautiful and magnificent verse in the Haggadah which reads something like this: "

"and this is the established law of our existence" in the case of our forefathers

and in our case. "

namely, that not one tyrant

"

",

destroy
arose in the past to ~~xxxxxx~~ us.

" Tyrants rise to destroy us - "

" And The Holy One, Blessed Be He, delivers us
at the moment of greatest crisis from their hands. This is the unshaken faith -
this is inveterate optimism which has sustained our people. This is the eternal
fire. It's a beautiful legend told in the Talmud - when the Temple in Jerusalem was
about to be destroyed and the altar, upon which was the Eternal Flame, was to be
broken, the priests took the fire from that altar about to be destroyed and hid it
and where was it hidden? -- in the souls of the people. And then there arose another
generation of Jews that lacked something of this eternal flame - the hope, the faith
the optimism in spite of the direst of circumstances.

There are other similarities between these two exoduses, if I may use
the term. In each instance - Egypt, Babylon today - in each instance the people
as a whole - that is all the Jews - the people as a whole was not prepared for
exodus and freedom. Some were - and these were the the revolvers, the restorers
but many were not prepared. In the case of Egypt, many Israelites had become
accustomed to the change, as it were, They would not risk the minimum security
which servitude gave them. They would not risk, as the Bible put it, the

They would groan under the yoke and lament
they lacked
when the yoke became too galling. But ~~xxxxxx~~ the pride, and the hope and the
faith and the courage to throw off the yoke. They mistrusted themselves - they
mistrusted their leaders. " I read you from Psalm 106 this morning "

" The soul of Moses for their constant nagging and
distrust and their criticism. They resented him when he failed in his intercession
with the Pharaohs , and when Pharaoh as a result placed increased burdens upon the

people, they resented Moses and they said "You have made us offensive in the sight of Pharaoh - may the Lord look upon you and touch you and punish you". They were not willing to go along with their leader in the initial stages of failure and defeat looking towards ultimate victory. And at the Red Sea, when they found themselves with the sea in front of them and the Egyptians pursuing them and approaching them, and they saw death staring them in the face, they called to Moses - "Is it because there are no graveyards in Egypt that you have taken us away to die here in the wilderness? Did we not tell you time and again - let us alone? And let us be slaves to the Egyptians - it would have been better for us to be slaves to the Egyptians than to die in the wilderness." This is a far cry from free men who said "Give me liberty or give me death"!!! This is ~~the~~ the snarl of slaves. The kingdom said some of them prayed - and the kingdom is denied them momentarily. They did not trust their leader. It was only after they crossed the Red Sea and they ~~found themselves~~ found themselves secure and the Bible says "

But that was only for a short time. After they had crossed the Red Sea and the difficulties of the journey presented itself to them - the hunger and the thirst and the hardships - they again began to rebel and rebel against the Lord. They built themselves a golden calf and went back to the idolatry of Egypt. They rebelled against Moses - the henchman. And time and again Moses said " I think before long these people will starve me to death. That was true of many of the Jews of that generation - fortunately, not of all.

In the case of the Babylonian Exodus, the records do not tell us how the Jews reacted to the call of the _____, the priests who sought to bring back to Judea the records of their leader. But judging by the rather limited number of those who did return - and most of them belonged to the priestly families who returned to rebuild the Temple - Judging by the limited number who did return from the Babylonian exile, the call of the _____ went unheeded and was ignored by many of them. They preferred to remain in exile. But concerning the great personality whose name is associated with the recent Exodus, with the restoration and rebuilding of Israel, the founder of political Zionism, Dr. Theodor Herzl, the records are abundant, and they all tell of continuous and incessant attacks upon him - misrepresentation, mockery, calumny from all quarters - from the extreme orthodox right to the extreme assimilationists left. In his diaries Dr. Theodor Herzl writes on the date of October 13, 1896:

" I must frankly admit to myself: I am demoralized. From no side, help; from every side, attacks. Nordau writes me that nobody stirs any longer in Paris. The Maccabeans in London are more Pickwickian than ever. In Germany I have only opponents. The Russians look on sympathetically while I slave away, but none of them lends a hand. The prosperous Jews are all against me."

And on the date of December 20th of this same year he writes:

"I feel that I am growing exhausted. Oftener than ever I believe that my movement is at an end. While I am still absolutely convinced of its feasibility, I cannot overcome the initial difficulties."

He had something of this indomitable faith of which I spoke a moment ago - this unquenchable hopefulness was with this leader. But on September 3rd the following year - 1897, following the first Zionist Congress in Basel, he writes in his diaries:

"If I were to sum up the Congress in a word -- which I shall take care not to publish -- it would be this: At Basel I founded the Jewish State.

If I said this out loud today I would be greeted by universal laughter. In five years perhaps, and certainly in fifty years, everyone will perceive it."

And Dr. Theodor Herzl missed his guess by exactly eight months. For fifty years after he wrote this the State of Israel was proclaimed.



And there is still another similarity between the three Exoduses which I should like to draw your attention to and that is the pain and the struggle and the sacrifice which are involved. The terrible price which has to be paid by a people which wishes to be free and find a Promised Land. After the Jews left Egypt, danger lurked every step of their journey. For 40 years in the wilderness they faced thirst and hunger "in a land" as the Bible puts it "of deserts and pits - in a land of drought and deep darkness" - "in a land where no man dwells". For 40 years they wandered in that land and they faced enemies on all sides - and finally they reached the Promised Land. They had to fight every inch of the way before they could establish themselves in the land. It's not easy for a people to win freedom.

And the exiles who returned from the Babylonian captivity - if you read the books of Ezra and Jeremiah - encountered on all sides enemies who united and allied themselves to check the returning exiles from rebuilding the walls of Jerusalem and from consolidating their strength. And they informed against them in the court of Persia and the government put a stop to their rebuilding of the walls. And finally, when they did proceed with rebuilding the walls of Jerusalem, again to use the biblical terms "half of them worked on construction and half of them held the spears, the shields and the bones and the coats of mail" to defend themselves against attack. Nothing came easy to our people seeking freedom.

Those who are acquainted with modern Jewish history know the record of struggle and sacrifice, of sweat, tears and blood which preceded the establishment of the State of Israel, which attended the third Exodus. Recently the full story of this third Exodus was told in an impassioned historical novel called "Exodus" and written by Leon Uris. This book was reviewed in the Temple pulpit by Rabbi Daniel Silver a few months ago and I will not retrace his steps. For me the

in
interest ~~for~~ the book lies not so much in the novel end of it - in the plots
and . The real interest in this book, which I am happy that it has
caused such a tremendous stir among our people and Jews are reading it because
Jews are beginning to read about their own history and enjoy it - and feel proud
of it. This book is of interest to me because it narrates in terse and dramatic
form - however embellished the story may be - and despite of its journalese style
which was compounded at times of Hollywood and Madison Avenue and which at times
is so deceiving because of that - the book nevertheless does recount, on a high
plane of literary merit, fascinating, enthralling, the 75 year epic struggle for
the restoration of Israel. It is true that the book is more story than history.
Nevertheless, all the significant facts of this 3/4 of a century of history
which led to the establishment of Israel, are recorded and described in this book
in great detail - sometimes with great moving pathos. The horrors, for example,
of the concentration camp and the Nazi persecution are depicted here and yet there
are sorrows too deep for tears and tragedies too stark for words. But the book
does recapture something of the tragedy, of the tensions, of the horrors and of
the whole epic struggle of 75 years on the part of dedicated sons and daughters
of Israel. In this book, the Russian pogroms of the early 80's are there; the
beginning of the Zionist movement with the and the
and the establishment of the first Zionist colonies in Palestine. The spread of
and
Anti-Semitism in western Europe and France - Theodore Herzl, the first Zionist
Congress - the Balfour declaration and everything incidental to it - the first
World War - the Mandate Grant of Great Britain over Palestine - and the sub-
sequent efforts on the part of Great Britain to whittle down and to minimize
its significance in order to placate the Arabs and to insure its oil in that part
of the world and their intention to interfere with Jewish re-settlement. The
Palestine riots of 1929 - the rise of the Nazis . The all-out onslaught of the
Nazis against the Jews - the policy of Jew-baiting in concentration camps

the gas chambers - the destruction of the Ghetto at Warsaw and the flight of the Jews to Palestine. The British White paper restricting Jewish immigration to a pitifully small number at a time when hundreds of thousands sought to escape the death trap of

The tramp-ships with their load of human misery trying to get to the shores of Palestine and turned away by the British blockade. Cyprus and the concentration camps and finally the surrender of the British mandate to the United Nations and the final drama at Flushing Meadows - the resolution of the United Nations - the partition of Palestine - the Proclamation of the State of Israel in 1948 - and the war of liberation - all these tremendous moments in what is undoubtedly the most exciting three-quarters of a century in Jewish history - the most appalling in many ways - the most dramatic and the most heroic - all these are recorded in this book and they build up one of the most dramatic epics of all times, greater than any book can encompass.

I'm not much inspired by the people in this novel - people who carry the plot of this story - ~~this~~ this iron-cast hero, so to speak - this tough, almost mechanical monster, and married the heroine, an American Christian nurse and some of the other characters are more or less stereotyped and who often speak in clichés and spout a lot of propoganda. In fact the whole story of these 300 children who were put on board ship in one of the harbors of Cypruss in an effort to break the British blockade - and the hunger strike among these children - and finally the threat to have ten of them commit suicide in order to force the hand of and where they should go - all this is pure fiction - it never happened. Although there were children, many children - ~~and~~ on some of these other tramp-ships who tried to get to Palestine. There were children on the " " and the "Patria"

which sank - one near the Bosphorus - one in the sight of Haifa because the British refused to permit these people to disembark. The tragedy of these young and old will never be fully told.

But this book does recapture the drama of those desperate years and the indomitable courage of the men and women who built Israel - their capacity to endure and to fight and to build. It does give you more than any book that I have read in recent times something of the pride and ability of Jewish life under stress, under danger, in the face of hopelessness and I can well understand why Jews are fond of this book. The very Jews who somehow were not stirred when these events took place - these cold facts - some of them remained unknown. But in the form of a well-written novel, these facts make a tremendous impact upon them - and that is all to the good.

There are therefore three lessons that can be learned from these incidents of Exodus. First, never to despair - the hour is darkest before dawn. That is, I might almost say, a truism of Jewish history. Secondly, to prepare ourselves so as to be worthy of freedom - prepare ourselves in self-discipline - in self-confidence and trust in dedicated leadership - and finally, to be prepared to pay the price for freedom. Not only for the freedom of the Jewish people but for the freedom of mankind - for the freedom of our own country for all kinds of liberation which help man - to knock off all change and to rise to the higher levels - the purer air of life. Freedom is something to be bought and paid for by loyalty, sacrifice - often times by struggle, pain - suffering. And that is true of our personal lives as well. There is a story told in the of Moses, the hero of Passover: A great king had heard of this emancipator, Moses, and had a portrait painted of him and when the king saw the portrait he found it so much that was unattractive qualities which he had never associated with Moses - almost ugliness of certain features of the portrait of this great man. And he called together his wise men and

~~and~~ showed them this portrait and they too said "This man whose portrait you have shown us must be a very unworthy man - the features of this portrait seem to indicate a certain low qualities in the character of the man". The king couldn't believe it - he couldn't trust his wise men - couldn't trust himself. Finally he invited Moses to come to him. Moses came and when he saw Moses he was impressed with his majesty and the dignity and beauty of the man and he pointed to the portrait and he asked Moses "Is this your portrait? Does this represent you?" And Moses said "Yes, this represents me as I was. All these qualities were in me - viciousness, calumny, selfishness - they are all there. For thirty years I sought to master them - to sublimate them to suppress all that was evil in me, and thank God, I was able to do so". Moses still went forth in his personal life into a sort of an Exodus - from darkness to light, from slavery to freedom - from baseness to magnificent spiritual elevation. Every human being has to do that - none of us is born an angel but we have to learn to ^{be prepared to} pay the price of effort and study and self-discipline to be safe in ourselves and to be free as members of our society in our collective life.

There is a great message for all of us in this immortal story of "

which ~~is~~ this Festival of Passover ~~for~~ more than three thousand years has commemorated.

Amen.

1) 3 incidents of exodus in J. history.
From Egypt - from Babylon - from a global diaspora.

The first followed an exile of some 400 yrs.

The 2nd - some 50 yrs.

The third - some 2000 yrs.

From Egypt some 600,000 returned

From Babylon " 40,000

From the world dispersion - nearly $\frac{1}{2}$ of the ^{beg in the '80} and the ex-
odus is still continuing.

2). There are some strange and challenging similarities in
these 3 incidents of exodus - though more than 3000
yrs. separate the first - the Egyptian from the last - the present
one. These similarities should prove very instructive to
every one - esp. to the students of the philosophy of J. history

3). In each instance deliverance came at the moment
darkest despair, of greatest suffering, of the lowest point
of national morale.

In the case of Eg. - the people had reached a breaking point.
Never were their lives as slaves, thharsh so un-
pleasant with hard servitude. Never were the burdens put
upon them so heavy - never were their task-masters so
cruel. And now, ^{at} the moment when children born into them were
to be thrown into the Nile - And they feared under
their bondage.

וַיִּבְרָא יְהוָה אֱלֹהִים

At that moment - Moses appeared.

In the case, the Babylonian exile - the exiles came to feel ⁽²⁾ that their end had come. By the rivers, Bab. they sat down and wept. "Our bones are dried up - our hope is lost - we are clean cut off" - In this mood of utter desolation the prophet Ezekiel found his exiled brethren.

At this moment - the powerful empire of Babylon fell to the might of Persia - and to quote the Biblical chronicler - "The Lord stirred up the spirit of Cyrus King of Persia so that he made a proclamation - 'Whosoever is among you of all his people of Judah, may the Lord his God be with him. Let him go up!'"

In the case of the present exodus - need we be reminded that it came at the very moment when the Nazis were ^{systematically} exterminating the Jews, Europe - And the greatest disaster in our history was being recorded in blood, tears and death.

At this moment - the ^{rep. of the} nations of the world - gathered in Flushing, N.Y. - voted ~~to~~ in favor of the reestablishment of the Jewish state in Palestine - and a few months later the State of Israel was proclaimed - and the great migration began.

4/ This has led the faithful of our people to 2 firm convictions (a) Persecution and exile may occur at any time - in ancient Egypt and Babel - in Medieval Spain - in modern Germany - but (b) to quote Jeremiah -

7/ And on way with still another similarity bet. the 3 Exoduses.

The part - the story - the people involved. - The price which has to be paid by a people which wishes to be free and reach a Promised Land.

After they left Eg- danger lurked every step, their way. For 40 yrs. - they faced hunger & thirst - "in a land wilderness where."

9 deserts and pits - in a land of drought and deep darkness, in a land where no man dwells" (Jeremiah). They faced ~~defeat~~ adversities which they had to fight - And they had to fight every week, the way after they ~~crossed~~ crossed the Jordan and entered the Promised Land.

8/ The Exod who returned to Jordan from Babylon in the 6th c - remembered in all ways - united and determined that the Jews should not rebuild the walls. Jerusalem and no circumstances their strength - They imposed gains at the cost, the King sees and they repaired them in every way - so that when they finally built the walls: half of them worked on construction and half held the spears, shields, bars and coats of mail.

9/ Those who are acquainted with modern history know the epic of struggle and sacrifices of sweat, tears and blood which preceded the establishment of the State and attended the 3rd Exodus.

(5) Recently the full story was told in an unprejudiced

historical novel - called 'Exodus' - and written by
Leon Uris - This book was reviewed ^{in the subject} after months
ago by R. Darius Idris. I will not review his steps

Its interest for me is that it narrates in terse, dramatic
form - embellished to the point - and in a journalistic style,
compounded of Hardy novel and Madison Avenue, which, at
times, is ~~self-defeating~~ - the 75 year epic of the Restoration
of Israel. The book is more story than history - they
all the significant events, the last 3/4 of a century which
led up to the establishment, the state in 1948 and its
difficulties are recorded, and described, some of them ~~in~~
in great detail and ~~movingly~~ ^{with pathos} the horrors perpetrated by Nazis
are fully described but ~~it then~~ ^{is so} serious too deep for tears and
tragic too stark for words.

The Russian papers of the early 20th century - the heyday of the 1912 and the 1913
and the establishment, the first 2. colonies in Palestine.
The First, Antisemitism in Western Europe - The Quaker
Affair - Dr. Theodor Herzl and the first Jewish Congress
in Basel - The Balfour Declaration - And the First
World War - The Mandate over Pal - And the Jugoslavians
kicks out to make way its implications ^{to already the Arab} - And inter-
feres with Jewish settlement - The Palestine crisis of
1929 - The rise, the Nazis - They all-out overwhelm
the Jews - and their policy of concentration
camps - & gas-chambers ^{the destruction of the Jewish people} - Jews to Palestine

The British White Paper - yesterday J. in relation to a
highly small number - Cyprus Beth Ally as an agent
~~the separation of the 3) 2) and the League~~ The Stamp-Refers
and their load, human misery trying to get to the
them, Partition - and turned away by the Br. ~~black~~ ^{bleached}
Cyprus and its concentration camps - ~~and the~~
murder, the Br. Mandate and the final drama
at Flushing Mandates - the revolution, the U.K. - the
Partition, P - The Proclamation, the 1st of Israel in May
1948 - and the he, interaction - as all there -
- and together they build up into one, the most
dramatic epics, all times - greater than any book
for examples

10/ I am not so much impressed by the people in this
novel - who carry the plot, the ~~story~~ novel - they
are more or less stereotyped - and too often speak in
cliches and stereotyped phrases - ^{They are over-drawn - ear-watched -} The whole story 300
children put on board a ship - in a harbor, Cyprus -
to challenge the British blockade - and the ~~very~~ ^{people} harry
them so as a prolonged hunger - strike - and threatening to
have 10 children convicted murder every day unless the
ship - was permitted to sail - is a pure invention
- altho children as well as adults were on all
the illegal ships trying to break the blockade and
were on the Spring and the Patron - which flourished
+ Saint ^{as a metaphor} the Bosphorus - & is light, happy.

11). But the book ^{does} captures the ~~drawn~~ ^{- last fragments} these desperate years (8) and the indomitable courage, the men & women who built Israel - their capacity to endure - and to fight and to build. - The ~~present~~ ^{future} Jew. life is here - and the reasons for its ~~understandability~~. I can well understand why Jews like this book. ~~They~~ and why they are stirred.

- 12). These are the lessons then
- ① Never to despair - The hour is darkest before dawn.
 - ② To prepare ourselves - for freedom - this self discipline - self-confidence + trust in dedicated leadership
 - ③ To be prepared to pay the price for freedom





= A. R. Willard =
Block Service
Twicken

*"The Lord is my strength
and my song"*

Arushel Bressi low

PASSOVER SERVICE

Wednesday, April 29, 1959
10:30 o'clock

RABBI DANIEL JEREMY SILVER

will preach

This service of CONCLUSION will include the traditional Memorial Service

2/25'

*A New Song / State.
A New Foreign Policy?*

SUNDAY MORNING SERVICE

April 26, 1959
10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

EXODUS

The recurrent theme of Passover

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 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

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ELI GOLDSTON.....*Vice-President*

MAX EISNER.....*Treasurer*

EDWARD D. FRIEDMAN.....*Associate Treasurer*

MUSIC FOR SUNDAY

Our guest artist this Sunday will be Mr. Anshel Brusilow, Assistant Concertmaster of The Cleveland Orchestra. Mr. Brusilow has just been appointed Concertmaster of the Philadelphia Orchestra.

Organ

Fantasia and Fugue

In Springtime

Three Preludes—III

Opening Psalm—Mah Tov

Bor'chu

Sh'ma-Boruch

Mi Chomocho

Kedusha

Silent Devotion—May the Words

Before the Address—Violin Solo

Concerto in D Minor II Andante

Anshel Brusilow

Assistant Concertmaster—The Cleveland Orchestra

Olelu-Vaanachnu

Douglas

Kinder

Jacobi

Algazi

Moses

Moses

Moses

Moses

Moses

Wieniawski

Goldstein

ALTAR FLOWERS

The flowers which will grace the altar on Sunday morning, April 26th, are contributed by Mr. and Mrs. William E. Newman, Ft. Lauderdale, Florida, in memory of their beloved daughter, Patricia Anne.

The flowers which will grace the altar for Passover services on Wednesday morning, April 29th, are contributed in memory of mother, Marie Mertz Ascherman, by her children.

CALLING ALL TEMPLE FAMILY AUTHORS—FROM THE RABBIS' DESK

Miss Leikind and I were working in our Library last week with a view to making certain necessary purchases. As you know, The Temple Library contains books and periodicals on Jewish themes. It is one of the most complete Judaica collections in the English language anywhere in the world.

Analysing our catalogue, I came to feel that it has only one serious lacuna. We have many of the works published by thinking co-religionists, but we have made no attempt to gather together the materials produced by our own Temple family. I think it would be a wonderful addition to our shelves could we develop a library which included the prose and the poetry, the political opinions, the research and the professional output of our own Temple family. These books need not be on Jewish themes, although thinking about it I remind myself that a surprising number of our members have written on such subjects as the Talmud and Jewish life today. So whether you have written the Great American Novel or edited a collection of your own poetry or have published some monographic material in your own field of professional competence, we would be delighted to feature this material in our library and to develop a corner of The Temple which would proudly display the creative talents of our membership.

I hope that none will be too bashful to notify Miss Leikind of their published work. Of course, as you have already guessed, we will be deeply appreciative if you will make us a presentation of this material.

Israel has always been known as a literate people. Our generation has certainly produced an amazing variety and abundance of important works in all fields. Indeed, I doubt that any period in Jewish history from Bible times to our own has seen such an outpouring of talent and has been so enriched by the printed thoughts and research and artistry of our people. Let us develop a living record of our contributions.

Daniel Jeremy Silver

THE TEMPLE WOMEN'S ASSOCIATION

ANNUAL MEETING

Wednesday, May 13, 1959

1:00 P.M.

Luntz Auditorium

"ALICE IN DREAMLAND"

Original Skit by Members of The Temple Women's Association

Installation of Officers and Board Members

Nursery care will be available



Annually, the ladies of The Temple Women's Association 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. On the table are displayed the ritual objects for the Seder supper, including some of the very beautiful Passover ritual silver pieces which are in the possession of The Temple Museum, as well as a rare illuminated Haggadah.

The Seder table will be on display beginning Saturday, April 18th and throughout the Passover holiday.

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

CONFIRMATION CLASS OF 1934

The Temple Confirmation Class of 1934 will hold its Twenty-Fifth Anniversary Reunion on Saturday evening, May 9th, in the Social Hall. Dancing and a champagne buffet will be continuous from 9:00 o'clock to midnight.

Members of this class may contact Mrs. Irving Lieberman, 24041 East Silsby Road, EV 1-8244, or Mrs. David Immerman, 3035 Morley Road, SK 2-0024, for reservations. Tariff is \$9.00 per couple.



ULPAN HEBREW CLASSES

The Ulpán Hebrew classes held regularly in The Temple, will continue after the completion of the present series. Beginning May 4th, the new course will continue through the first week of June.

Mrs. Shoshana Schechter will teach the morning classes, which will meet on Mondays and Wednesdays from 9:30 to 12:00, and on Tuesdays and Thursdays from 9:30 to 12:00. The evening classes will be taught by Miss Lillian Sugarman and will meet on Mondays at 8:00.

Registration is \$8.00 Admission is open to all members of the present classes and to students who have a background of intermediate Hebrew.

The Elijah Cup pictured is in the unusual form of a stag. It is Polish, executed in the 18th century, a naturalistically wrought stag with hollow head on shaped oblong base. The base is inscribed, "This is the Goblet for the Prophet Elijah".

The stag symbolism is based on the Biblical book of Song of Songs, Chapter 2: verses 8ff. Here the longed-for lover is described as speeding to his beloved "Leaping upon the mountains, skipping upon the hills, my beloved is like a gazelle or a young hart . . ." A traditional interpretation identified the eagerly waiting lover as Israel and the awaited beloved as the Messiah.

The Cup was given to The Temple Museum in honor of the birthday of Arthur Friedman, by his brother, Leo Friedman.

TUESDAY SEWING CLEARANCE SALE

Every Tuesday during the month
of May

10:00 a.m. to 1:00 p.m.

Social Hall

Drastic reductions in every
department

Toys	Aprons
Lilliputian Shop	Knit and Crochet
Specialties	Art Needlework
	Novelties

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DATES TO REMEMBER

Sunday, April 26 — Sunday Morning Service
Monday, April 27 — Ulpan Hebrew Classes
Tuesday, April 28 — Temple Women's Association Tuesday Sewing
Wednesday, April 29 — Concluding Passover Services
Sunday, May 3 — Sunday Morning Service

THE TEMPLE LIBRARY is open Tuesday through Friday 9:00 A.M. to 5:30 P.M., Saturday and Sunday 9:00 A.M. to 12:00 noon.

THE TEMPLE MUSEUM will be open at the close of Sunday morning services in addition to all occasions of organization meetings. Arrangements to view the Museum by special appointment may be made through The Temple Office.

THE ISRAELI GIFT SHOP is open during all Tuesday Sewing sessions. Selections may be made at all times from the display case in the Ansel Road Lobby.