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

Series IV: Sermons, 1914-1963, undated.

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Enemies of the spirit, 1960.

SUNDAY MORNING SERVICE

April 3, 1960

DR. ABBA HILLEL SILVER

ENEMIES OF THE SPIRIT

What Stands Between Man and His Ideals

I assume that most men, if not all men, begin life with certain ideals but they do not all end up with them. What frustrates them? What defeats them? What stands between a man and his ideals? Young men, especially, experience a certain ferment of the spirit, an urge - in some cases vague, in other cases very intense and impelling - an urge to reach up, transcend, to achieve a certain degree of excellence and nobility in this or that field - even to reform the world. I have been following, as I am sure you have, the meeting which was held last week in the city of Washington. It was attended by thousands of young men in all walks of life and from all parts of the United States to discuss the problems of youth - youth in the new age. I was tremendously impressed and exalted by the spirit of idealism which pervaded the deliverances, the utterances, the resolutions of these young men in conference. I sort of got to feel that the whole conference was dominated by the moral of that parable which tells of a man who in a thick fog was climbing a mountain and in the distance he saw a huge object which loomed up and which caused him much fear - apprehension. The object looked like a monster - threatening, awe-inspiring, and when he moved forward a little closer to the mist and the fog he soon realized that what he was facing was a man - a human being. And when he got still closer, he realized it was his brother. This realization that all human

problems confront us is largely because we fail to realize that the person in front of us who seemingly creates this problem, or we think he creates it, is after all our brother. Now what happens to all this idealism, to all this hunger and thirst of the human spirit which is manifested at this conference which young men experience? What happens to it?

Now sometimes men do retain their ideals all through life, even unto the end of their days, and live under their influence - and whether they achieve these ideals, in part or in full, they are never without the strength, the pride and the sweetness which flow from these ideals as from a fountain of eternal youth. But what of the others? Why do other men abandon their ideals somewhere along the road? Why do they unbuckle their armor before the battle is over? Why do they surrender to the enemies of the spirit and who are these enemies?

What really is an ideal? What is an ideal? To some people it is only some mental image, which exists in fancy or imagination - something visionary, something unreal. And there are people who speak of the idealist with a certain amount of pity, condemnation and contempt, as of a man whose actions are not directed by sound practical considerations - but by "such stuff as dreams are made of". They think of him as sort of a utopian, a romantic. This is not what we have in mind when we speak of ideals at all. When we speak of ideals, we speak of certain worthy objectives in life - certain goals, of moral excellence - neither extreme nor impossible - certain patterns of conduct woven out of man's best impulses. Now why are these ideals often stranded, grounded and cast away? Why do we knowingly or un-knowingly abandon them?

Well, there are many reasons. I believe that sophistication is perhaps one of them. Sophistication stands between a man and his ideals and is one of the real enemies of the human spirit. My dear friends, one has to be very simple, very humble and completely whole-hearted in the presence of an ideal. One has to remove,

as it were, one's shoes from one's feet when he stands in the presence of an ideal because that ground is holy ground. Super-cleverness leads to superficiality - often to error and to folly - and very often to cynicism - and no ideal can thrive in the soil of cynicism - that's where ideals languish and die. Now, a cynic may be a very clever man, but he is not a wise man - and only wisdom, profound wisdom and reverent wisdom can long sustain a human ideal. A person who is too worldly-wise, too overly refined, intellectually too subtilized, such a person is really unfit for the hard discipline and the steady demands of an ideal. His spirit, lacking in naturalness, in directness, in sincerity, in simplicity, is too adulterated to make a clean ^{will} decision and/even find ways of skillfully quibbling and arguing himself out of commitments, of binding commitments which he himself has imposed upon himself when he adopted an ideal. Many a home which began on the foundations of fine and noble ideals has been wrecked through over-sophistication on the part of one or another in the home.

Writing in the sixteenth century, soon after the expulsion of the Jews from Spain, an eminent Jewish scholar makes this very keen, very disconcerting observation. He writes: "On the bitter day of expulsion from Spain, most of those who were proud of their intellectual attainments abandoned their faith in order to remain in Spain, while the women and the uncultivated masses surrendered themselves and their property - all they had - for the sanctification of the Name of God". "Truly", he writes and here he quotes the Psalms, "Truly, the Lord preserves the simple hearted".

Now true knowledge and intellectual attainments are never the enemies of the human spirit but the subtle clever mind without the clean heart - the - that kind of a man may lead a man to become an apostate to every one of his ideals. "Let knowledge grow from more to more - But more of reverence in us dwell". And so I believe that one of the real enemies of the human spirit - that which stands between a man and his ideals - is, for lack of a better term I call, sophistication, over-cleverness, lack of reverence and simplicity and sincerity in life.

Impatience, I believe, is another enemy of our ideals - impatience. We grow discouraged too soon. Now restlessness and impatience go hand in hand with desire but not with ideals. Desires and appetites may be quickly satisfied and appeased. They will, of course, give rise/^{soon enough}to other greater desires and sharper appetites, but desires and appetites may be quickly satisfied and appeased. Even our ambitions, our laudable ambitions, may be realized sooner than our ideals, because ambitions are not necessarily ideals. The ambition to succeed in business or in our profession is a laudable ambition but to wish to use our success for the benefit of our fellow-men, to enrich life, to improve society - that is an ideal. Ideals are long-range aspirations and their real satisfaction must be looked for in working for them - in living by them - rather than their ultimate achievement.

Our sages a long time ago admonished us

"Thine is not the duty to complete the task, the ideal task, the task which you have assigned to yourself as an ideal in your life. Thine is not the duty to complete that task", nor are you free to desist from it" If we come to realize that any ideal worthy of us, of our efforts, the upreaching of our soul - any ideal worthy of us is far greater than ourselves - surpasses our limited human strength - our limited span of human life - if we come to realize that, then we shall never feel frustrated or defeated. We shall never despair of our own powers but our powers will always be adequate for what we are called upon to do for we are not called upon to succeed - we are called upon to do - to walk into life, to try to perform the task.

The man who has linked his life to a worthy ideal, whether it is to serve the community or mankind, ~~his~~ through his profession or his skills or his substance, or to improve himself, such a man will not look for quick returns and certainly not for the rewards of the market place - "

" "Be not like servants who serve their master for the sake of receiving a reward, but be like servants who serve their master

(an ideal is a master - God is an ideal) be like servants who serve their master without any expectation of reward - a reward of a good effort, of a good aspiration". A good outreaching of the spirit is the inspiration and the stimulation to have another and to ^{per}form another mitzvah. We speak of virtue being its own reward - that is what is meant by it.

It is told of a Jewish saint and mystic, who in his dream one night heard a proclamation in heaven where he had lost his place and lost his share in heaven for one reason or another. Whereupon he arose and exclaimed: "Lord of the Universe, how fortunate I am. Now I will be able to serve Thee wholeheartedly without any other consideration."

Much is required of the man who wishes to pursue an ideal - discipline, endurance, persistence! An ideal is not just wishful-thinking, just lip-service to a noble cause - that's not an ideal. An ideal ~~calls~~ calls for the exercise and the training and the discipline which a fine artist or a great athlete must exercise. Impatience spells inevitable defeat - impatience is another dark form that stands between man and his ideals.

And then good friends I think that fear of criticism is another factor. We all like to be approved of by our fellow-men; we like to belong, be included and it is therefore far easier to follow the popular and beaten track, to move along with the crowd, to do as others do, to be like others - but the man whom an ideal has caught up must sometimes live quite independently - quite alone. He must follow sometimes an unpopular course. He may hold and express opinions disapproved of by the majority, and this is not easy. Somewhere along the way some idealists, people who hold ideals, will tire of the cold and the lonely road. They long for the warmth and the shelter, the acceptance and the acclaim of the world which welcomes the conformist but is distrustful of the man who speaks or represents something new - something different - something challenging - something disturbing to the majority. These men give up their ideals. The great Hillel said: "

"

In a place where there are

no men

you try to be a man" - and that's not easy.

It is very difficult. But true ideals are very difficult and very wonderful. To stand alone is never to be alone. To be alone with God is to constitute a majority. Think of the invincible power, confidence, quickening of heart and soul of a man like the father of the Maccabees, Mattathias, who defied the greatest empire of his age and said: "Though all the nations that are under the king's dominion obey him and fall away each one from his religion, from the religion of his fathers, yet will I and my sons and my brethren walk in the covenant of the covenant, the ideals, the covenant of our Father".

"Son of man, stand on your feet, then I will speak to you", you read in the Book of the Prophet Ezekiel. And it is the son of man who dares stand on his own feet to whom God's revelation comes and it is he and men like him who bring light and progress to the world. Now this challenge is addressed to Ben Adam, to the son of man, to any man, to every man. All men may belong to this category if they are unafraid, if they are patient, if they are full-hearted in what they wish to do or wish to be in the world. They need not be preeminently gifted - they need not be extraordinary human beings - nobility may belong to all men - every Ben Adam - ideals are the prerogative of no one class, of no one individual! A favorite saying of the Rabbis of Jabneh (who were great scholars and ones of great renown) was: (and I am quoting from the Talmud): I am a man and my fellow is a man - my work is in the town and his work is in the country - My hours are spent in the academy, his in the fields - I rise early for my work, he rises early for his work. Just as he does not presume to do my work, so I do not presume to do his work - Will you be tempted to say that I do much because I am a scholar and he does little? We have been taught: One may do much or one may do little, it is all one, provided he directs his heart to heaven".

Ideals are within the range of every human being, young or old, poor or rich, learned or simple - untutored - without them life is very poor, drab. With them life is rich, colorful and exalted. One transcends himself by rising on the rungs of an ideal to higher levels of the purer air. One becomes more - not have more - but becomes more, and after all that's our mission in life - to see how much more we can become - what high levels we can reach - what new walls we can enter - how it can enlarge the circle of our good-will and our interests and our sympathies and our compassion. That is within the reach of every human being within the sphere of his life's influence, within his profession, within his job, within his business, within his colleagues. Three things we must guard ourselves against: Over cleverness - sophistication bordering on cynicism and irreverence - outsmarting ourselves - thinking of the values of life cheaply; impatience - we must not break our hearts in the pursuit of our ideals because God doesn't want us, doesn't expect us to reach completion and protection in total achievement. Life will go on and others will carry on what we have undertaken. We must guard ourselves against impatience and against the fear of criticism - what people will say of us - what people will think of us. It is far better to ask ourselves "What is God thinking of us and what will men say of us ten years from today or fifty years from today - not what they are saying about us today". Well, with sincerity, with patience, with confidence we may all dedicate ourselves to the work of realizing every ideal we have taken into our lives. An ideal must be identified with two things - the best in us and the best in society about us. Amen.

Some people speak - idealist - with a ~~at~~ certain
pity, condescension, contempt - whose actions are
not directed by sound, practical considerations
- but - "such stuff as dreams are made of"
- they are romantic & utopian

= This is not - have in mind - when we speak
ideals - certain worthy objectives - certain goals
of moral excellence - neither extremes - impossible
patterns of conduct - woven out of man's best impulses

- why are they so often shamed, grounded, cast away
why do we knowingly or unknowingly abandon them?

4/ There are many reasons.

I believe that sophistication - stand - real enemy

one has to be very simple, very humble, completely
whole-hearted in the presence of an ideal

to have to remove his shoes from off his feet -

- holy ground.

~~Super~~
Cleverness leads to superficiality, often to envy (3)
and folly, ^{very} often to cynicism. No ideal ever
thrives in the soil of cynicism. Here they laugh and die.

→ A cynic may be a very clever man. He is never a
wise man; and only a ~~man~~ ^{man} who ~~can sustain~~ ^{can sustain} ~~his~~ ^{his} ~~heart~~ ^{heart} ~~for~~ ^{for} ~~any~~ ^{any} ~~ideals~~ ^{ideals}.

~~The~~ person who is too worldly-wise, overly refined
is intellectually too subtilized, is really unfit for the
hard disaphne and the steady demands of an ideal.

→ His spirit, lacking naturalness, directness, and sincerity
simplicity is too adulterated for action decisions.
~~and the firmness of thought~~ ^{and he} will, guile and
anyone himself out the binding commitment.

5/ Writing in the 16 c. - about the Expulsion, the Jews
from Spain, declared:

"On the bitter day of expulsion from Spain, most
of those who were proud of their intellectual attainments
changed their faith, while the women and the uncultured
poor masses surrendered themselves and their property
to the sequestration, the house and ... Verily (quote
the Rabbi) he wrote 'the Lord preserve the simple'."

6/ True
Knowledge and intellectual attainments are never
the essence of the spirit of man - but the subtle clever
mind without the dear heart - the 22/ 22 -
may lead a man to become an apostate to any

1. ideals.

"Let knowledge grow from more to more
But more, reverence in us dwell"

7). Impatience, I believe, is another enemy of an ideal.

- We grow discouraged too soon.

→ Restlessness and impatience go hand in hand
with desire but not with ideals.

- Desires and appetites may be quickly satisfied and
ambitions, too, may be realized quicker than ideals
approach. But ambitions are not ideals. To become successful business
men of professional men is a laudable ambition, but it is not an ideal.

→ Ideals are long-range aspirations which
never be completely satisfied. The real satisfaction
and the real value of a noble ideal is in life,
to work for it, to look for it, to work for it,
it, and living by it, not in the ultimate achievement.

8). Our sages have admonished us in the matter of ideals:

- If we come to realize that any worthy ideal is
greater than ourselves, and surpasses our
limited strength and span of life - then we
shall never feel frustrated - or deficient.

- We shall never despair of our own power, for
our power will always be adequate for what is called upon to do.

9). The man who has linked his life to a great
ideal whether it be to serve man or his community

a man will through his profession, his skills or his substance, or to improve himself, will not look to quick returns. Certainly not to the remains, the market place.

— 300 100 100 —
— 100 100 100 —

10/. It is told of a Jewish saint and ^{mean} ~~might~~ who ^{heard in a dream} ~~heard~~ that he had lost his place and his share in heaven. Whereupon he arose and exclaimed: Lord, the unfortunate, how fortunate I am. Now I will be able to serve the whole-heartedly. ^{understand by other considerations}

11/. Much is required of the man who wishes to pursue an ideal.

→ Discipline and endurance and persistence!
An ideal is not just wishful thinking ^(imag- ap-)
service to a noble cause.

— It calls for the exercise and the friction and the disaffection of a fine artist, a athlete. — Where impatience pulls inevitable defeat.

12/. And fear of criticism I believe, is another fact which stands bet. a man and his ideal

- We all want to be approved, and ~~it~~ to belong to
be included, and it is therefore for longer to follow
the popular and beaten track. -- To do what
others do - to be like all ~~the~~ others.

- But the man whom an idea has caught up
must sometimes ~~follow his~~ ^{follow his} ~~own~~ ^{independent} way, follow an
unpopular course, hold ~~the~~ and express opinions
disapproved by the majority.

- This is not easy! Somewhere along the way some
people ^{with} ~~lose~~ ^{lose} their ^{cold and} ~~lonely~~ ^{lonely} road. They long for the
warmth and shelter, the acceptance and the acclaim
of the world which ~~is~~ ^{is} the ~~conformist~~ ^{conformist} and is ~~not~~ ^{not}
~~different~~ ^{different} and ~~challenging~~ ^{challenging}. They give up their ideals!
Hillel said. Like the world is not perfect.

- This is very different - ~~but~~ ^{but} all ~~the~~ ^{the} ~~fine~~ ^{fine} ~~ideas~~ ^{ideas} are
very different - ~~but~~ ^{but} very wonderful. ^{It is}
- To stand alone - is never to be alone! To be
alone with God, is to be ⁱⁿ a majority.

- Think of the invincible power and confidence of a
man in the world, who defied the most powerful empire
his day.

"Though all the nations that are under the kings'
domains obey him and fall away each one from the religion
his fathers yet will I and my sons and my brethren walk in
the covenant of our fathers"

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It is the man who does stand on his
own feet to whom God's revelations comes, -
and it is he, and men like him, who bring
light and progress to the world.

13/ All men may belong to this category if they
live are unafraid, patriot, and sincere
in what they wish to do and to be in the
world. They would not all be presumptively gifted;
extraordinary human beings. Which may belong to all
and ideals are the possessions of no one particular
class or individual.

"A far more saying, the Rabbi / I alike who men
great scholars and men of deserving was: "I am
a man and my fellows is a man - My work is in the
town and his work is in the country - I rise early
for my work and he uses early for his work. Just as
he does not promise to do any work, so I do not pro-
mise to do his work - Will you say: I do much (he
says I am a scholar) and he does little? We have been
taught: One may do much or one may do little, it is all
one, provided he directs his heart to heaven."

Hymn 18 —

Psalm 15 and 16

Sermon 955

Service 4

THE TEMPLE

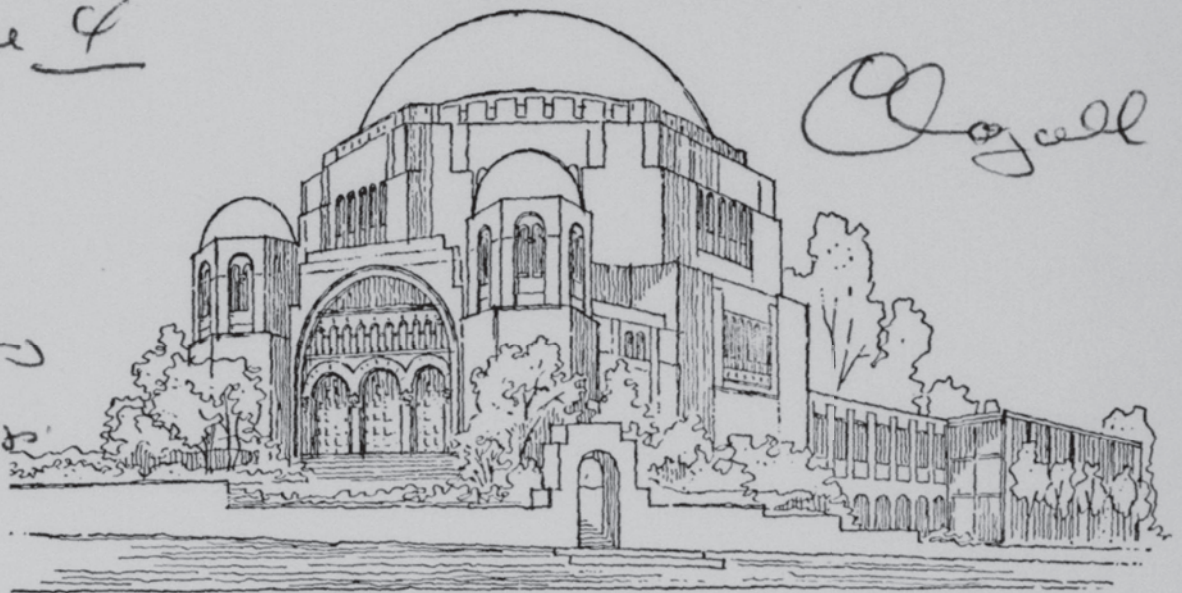
CLEVELAND, OHIO

April 3, 1960

Vol. XLVI No. 23

In The Temple Young means Fany

Gentle Tunes to the Song of Songs



ON MAKING THE MOST OF THE SEDER—FROM THE RABBIS' DESK

I do not have any statistics, but I would venture that the Seder is the most universally observed of all our home celebrations. Again I lack statistics, but I presume that the Seder has taken on among us the aspect of a family rather than a religious celebration. In many homes the worship is cut short, spoken haltingly, the singing tentatively assayed or engaged in self-consciously, the games overlooked and the ritual neglected.

There are perhaps reasons for this. Some homes have allowed the areas of family worship to be so neglected that the language of prayer seems foreign and the mood of reverence uncomfortable. In other homes the language tools are lacking which would make possible a celebration of the Seder in the manner of our grandparents.

I am surprised each year that there are many members who do not know that we have revised the Haggadah as we have revised the prayer book, that it is today possible for an Hebraically inarticulate father to fluently conduct a meaningful Seder. Like the prayer book, the Haggadah has not so much been changed as it has been translated and tightened. All the beauty of the service remains. Only the idiom is different. These observations come to mind because the Seder ought to be more than a family get-together at a sumptuous repast. Its purpose is not only to bind us to our families but to bind us to some of the most elemental truths of our faith. The Haggadah tells a story. It retells the exodus of the Jews from Egyptian slavery—from bondage to freedom. Its theme is man's inalienable right to life and to liberty. Its promise is the assurance of God's support to all who struggle in behalf of these rights.

SUNDAY MORNING SERVICE
April 3, 1960
10:30 o'clock

RABBI ABBA HILLEL SILVER
will speak on
ENEMIES OF THE SPIRIT
What Stands Between Man and His Ideals

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

In a world which has seen Hitler, in a world in which almost half the total population suffers the yoke of dictatorship, it is certainly not a trivial matter that we remind ourselves and teach our children certain larger responsibilities. If we are guilty of any sin it is that of self-sufficiency. Our world is prosperous, peaceful and free. We sometimes forget that many wish it otherwise and that many lack what we enjoy, and that we are responsible to secure and extend our freedom. The Haggadah brings these ideas into focus. Am I mistaken in believing that the spiritual food it offers is as important as the savory delicacies of the Seder meal?

A few simple suggestions. If you are going to conduct the Seder, read through the Haggadah before April 11th. Plan the evening's worship. Be prepared to tell in your own words

what you feel may not be understood. Involve the children in the quizzes and games and the songs in which the Haggadah abounds. Make central the symbols of the Passover. They are significant, they tell a direct, unforgettable story.

Happy holiday.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ		
Chorale in A minor		Franck
Reverie		Rogers
Opening Psalm 15		Alman
Bor'chu (Congregational)		Sulzer
Sh'ma-Boruch (Congregational)		Traditional
Mi Chomocho (Congregational)		Sulzer
Kedusha		Algazi
Silent Devotion—May the Words		Willard
Before the Address		
Psalm 81—Hear, O My People		Stevenson
Miss Wischmeyer and Choir		
Olelu-Vaanachnu		Goldstein

The Temple

Rabbis:

ABBA HILLEL SILVER

DANIEL JEREMY SILVER

Assistant Rabbi:

MILTON MATZ

Staff:

MILDRED B. EISENBERG

Ass't. Director of Religious Education

LEO S. BAMBERGER

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MIRIAM LEIKIND

Librarian

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A. M. LUNTZ.....*President*

LEO W. NEUMARK.....*Vice-President*

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

MAX EISNER.....*Treasurer*

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

THIS SUNDAY

Mr. and Mrs. Albert L. Rosen will be hosts for the Social Hall coffee hour. Mr. Rosen is a member of The Temple Board of Trustees.

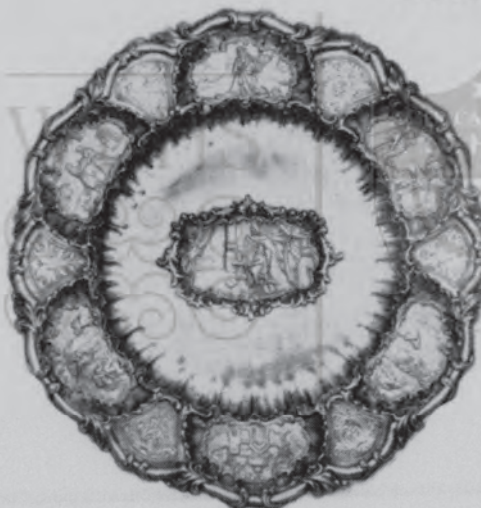
The flowers which will grace the pulpit are contributed in memory of Abraham Cohen, by his wife Beatrice Cohen, and children, David Cohen, Alice Goodman and Nettie Fertel.

In Memoriam

The Temple notes with deep sorrow the passing of

WILBUR A. STEUER

and extends heartfelt sympathy to the members of his bereaved family.



PARENTS DISCUSSION EVENING

Thursday, April 7th

8:30 P.M.

Social Hall

RABBI MILTON MATZ

will speak on

THE RIVERTON STUDY

An exploration of community relations

Continental Coffee Hour

Parents of the Confirmation Class of 1960 will be special guests.

THE TEMPLE

CONGREGATIONAL SEDER

Monday, April 11, 1960

6:30 P.M. Social Hall

The Temple Seder is conducted by the Rabbis assisted by Mr. A. R. Willard and The Temple Choir

Reservations are open to members of The Temple and their immediate families and can be made through The Temple office at \$4.50 for adults and \$4.00 for children

SCHEDULE OF MIDWEEK CLASSES DURING PUBLIC SCHOOL SPRING VACATION

REGULAR CLASSES

I. Pre-Confirmation

- a. Tuesday afternoon classes will meet Monday morning, April 11, at 10:00 A.M. - 11:00 A.M.
- b. Wednesday afternoon classes will meet Wednesday morning, April 13, at 10:00 A.M. - 11:00 A.M.

II. Confirmation

- a. Thursday afternoon classes will meet Thursday morning, April 14, at 10:00 A.M. - 11:00 A.M.
- b. Friday afternoon classes will meet Friday morning, April 15, at 10:00 A.M. - 11:00 A.M.

III. Special Hebrew

- a. Tuesday afternoon classes will meet Monday morning, April 11, at 10:00 A.M. - 11:00 A.M.
- b. Thursday afternoon classes will meet Thursday morning, April 14, at 10:00 A.M. - 11:00 A.M.

MAKEUP SESSIONS

I. Pre-Confirmation

- a. First session, Monday, April 11, at 1:00 P.M. - 2:00 P.M.
- b. Second session, Wednesday, April 13, at 1:00 P.M. - 2:00 P.M.

II. Confirmation

- a. First session, Thursday, April 14, at 1:00 P.M. - 2:00 P.M.
- b. Second session, Friday, April 15, at 1:00 P.M. - 2:00 P.M.

NOTE: Limousine service will be available for regular classes only.

TEMPLE FUNDS

ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FOUNDATION THE TEMPLE FOUNDATION FUND

LIBRARY MEMORIAL FUND

FLORAL 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: Wendy Lois Abrahams, Tommy Diener, Richard Alan 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, Jerome A. Levy, Jane Ellen Udelf, Julius E. Goodman, Harry D. Koblitz and Ralph Selig Fuhrer.

THE ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FOUNDATION

In Memory of:
Helen Colbert by Mr. and Mrs. Abram B. Efromson

A Gift by:
Mrs. Russell J. Van Dame

THE FOUNDATION FUND OF THE TEMPLE

In Memory of:
Louis Neuman by Mrs. Sidney N. Weitz
Helen Colbert by Mr. and Mrs. Joseph Hartzmark

In Honor of:
Mrs. A. M. Luntz by Mr. and Mrs. Richard J. Goulder

LIBRARY MEMORIAL FUND

In Memory of:
Arthur C. Hoffman by Mr. and Mrs. Lee Warner
Rebecca Bruch by Mr. and Mrs. Harry H. Kozman
and Mr. and Mrs. Gerald Kerner
Charles Soule by Mrs. Charles Soule
Helen Colbert by Mr. and Mrs. William E. Kaynes
Jacob Halper by The Sugarman Family Club
Jacob Halper by Mr. and Mrs. Edward Sugarman
Rebecca Bruch by Mrs. Stefy Baumel, Mrs. Della Beatus,
Mrs. Bertha Civins, Mrs. Birdie Feder, Mrs. Florence Rosen-
bach, Mrs. Mollie Weiner, and Mrs. Harriet Wirtshafter
Dudley L. Kline by Mrs. Dudley L. Klein

JENNIE M. LITTMAN LIBRARY MEMORIAL FUND

In Memory of:
Mr. and Mrs. Louis Littman by Mrs. Louis Lux

MEMORIAL PRAYER BOOK FUND

In Memory of:
Mrs. William Rigelhaupt by Mr. and Mrs. S. M. Schultz
Mrs. Gussie Buttingheimer by Mrs. Sarah Lieber
Charles Kalech by Mrs. Charles Kalech

FLORAL FUND

In Memory of:
Helen Kirtz by Mrs. Joseph E. Stone
Sam Sitzman by Mrs. Edna Siegel
Sadie Rigelhaupt by Mrs. Helen E. Bing
Fannie Stone by Mrs. Helen E. Bing
Frank I. Klein by Mrs. Frank I. Klein
Moe W. and Ruth D. Haber by Mrs. Jerome R. Gardner
Rebecca Bruch by Mrs. Maurice Filston and Mr. Robert Filston
Arthur Keller by Mr. and Mrs. David Eilberg
Moe W. and Ruth D. Haber by Mrs. Jerome R. Gardner
Samuel Roth by Mr. and Mrs. Sam E. Greenwald
Sadie Rigelhaupt by Mrs. Tobias L. Felber

In Honor of:
Bertram J. Krohngold by Mr. and Mrs. Lloyd H. Feder
Pauline Wertheimer by Mrs. Henry Berger
Pauline Wertheimer by Mrs. J. A. Kepner

JUDITH MEYERS MEMORIAL FUND

In Memory of:
Judith Meyers by Mrs. Alma B. Rapport

JANE UDELF MEMORIAL FUND

The income of this fund is used to support religious cul-
tural 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 distrib-
uted 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 Confirmands are purchased from this
fund. It makes scholarships available to worthy students.

In Memory of:

Jane Udelf by Mr. and Mrs. Harry Rudolph

MUSEUM FUND

In Memory of:

Rebecca Bruch by Mr. and Mrs. Leon Bialosky
Arnold M. Nathanson by Mr. and Mrs. Morris P. Nathanson

SOPHIE AUERBACH SCHOLARSHIP FUND

In Memory of:

Rebecca Bruch by Mr. and Mrs. Ben Baron
Rebecca Bruch by Mr. and Mrs. Sanford Levkoff
Rebecca Bruch by Mr. and Mrs. Howard S. Filston
Helen Colbert by Mr. and Mrs. Carol Levison
Dora Lev by Mr. and Mrs. Sylvan Rosenfield
Henry H. Amster by his wife and children
Rebecca Bruch by Mr. and Mrs. Alvin Arsham
Rebecca Bruch by Mrs. Elsa Auerbach

In Honor of:

Mr. and Mrs. A. M. Klein by Mr. and Mrs. Nicholas Goodman
Mr. and Mrs. A. M. Luntz by Mr. and Mrs. Carol Levison
Mr. Jack Harris by Mr. and Mrs. Theodore Felber

SPECIAL SCHOOL AND NURSERY FUND

In Memory of:

Arthur Keller by Mrs. Estelle Birns

HARRY D. KOBLITZ MEMORIAL LECTURESHIP FUND

In Memory of:

Arthur Keller by Mr. and Mrs. Maurice J. Koblitz, Jr.
Fannie Davis by Mr. and Mrs. Lee August, Jr.

In Honor of:

Mr. and Mrs. Louis G. Herman by Mr. and Mrs. Lee August, Jr.

RICHARD ALLAN FISHEL HONOR KEY FUND

In Memory of:

Lillian Charlotte Fishel by Mr. and Mrs. Clarence Fishel
Lenore Lieberman by Mr. and Mrs. Jack A. Cannon

WENDY LOIS ABRAHAMS MEMORIAL FUND

In Memory of:

Wendy Lois Abrahams by Dr. and Mrs. Albert Friedberg

IGNATZ ASCHERMAN MEMORIAL FUND

In Memory of:

Ignatz Ascherman and Carl A. Sperber by
Maureve and Howard Sperber

RALPH SELIG FUHRER MEMORIAL FUND

In Honor of:

Jacob Fuhrer by Mr. Joseph A. Rosenfeld
Jacob Fuhrer by Ralph Caccavale, Robert Goldsborough
and Florence Baer

JULIUS E. GOODMAN MEMORIAL FUND

In Memory of:

Louis Neuman by Mr. and Mrs. Louis M. Greene

LESLIE AND LINDA HAAS MEMORIAL FUND

In Memory of:

David Warner by Mr. and Mrs. S. Lee Rotman

HILDA KROHNGOLD MEMORIAL FUND

In Honor of:

Bertram J. Krohngold by Mrs. Leonard M. Bialosky

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.

LENA MENDELSON
inscribed by her children

LENA E. KLEIN
*inscribed by her husband,
Peter E. Klein*

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DATES TO REMEMBER

Sunday, April 3 — Sunday Morning Services
Monday, April 4 — Adult Hebrew Classes
Tuesday, April 5 — Temple Women's Association Tuesday Activities
Wednesday, April 6 — Adult Hebrew Classes
Thursday, April 7 — High School Parents Discussion Group
Sunday, April 10 — Sunday Morning Services
Monday, April 11 — Congregational Seder

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 Activities sessions. Selections can be made at all times from the display case in the lobby through The Temple Office.