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Passover and Human Dignity, 1961.

SUNDAY MORNING SERVICE

April 2, 1961

DR. ABBA HILLEL SILVER

PASSOVER AND HUMAN DIGNITY

My dear friends: There is grandeur and majesty in the festival of Passover which our people is celebrating this week, and there is a universal sweep to the theme and to the meaning of this festival. Passover speaks to us of things that are dear to the hearts of men; it speaks to us of Spring, to the renewal of life and to the re-kindling of human hope. You wouldn't think of Spring this morning, but if Winter comes to these parts in April, can Spring be far behind? Passover is the , the festival of Spring and quite appropriately there is included in the liturgy of this holiday the reading of that most exquisite lyric of springtime, of youth and of love that was ever composed by the grateful heart of life-loving and life-intoxicated man -- the -- "The Song of Songs":

"For, lo, the winter is past, the rain is over and gone, the flowers appear on the earth; the time of singing has come, and the voice of the turtle-dove is heard in our land!"

Passover celebrates triumphantly the resurrection of all nature. It proclaims the supremacy of life over death -- -- Death is forever swallowed up in life -- -- "Thy dead shall live! Their bodies shall rise; O, dwellers in the dust, awake and sing for joy." Passover is a Holiday of Songs -- --

"Then Moses and the children of Israel sang this song unto the Lord: The Lord is my strength and my song."

Passover speaks also of Freedom, of the end of all forms of human slavery; it commemorates the first moment in human history -- the first moment in all history -- when a people, long entombed, as it were, with the death of serfdom and degradation and oppression, rose from death, as it were, and was re-born into a new life of freedom, and human dignity. On Passover a people rejoices and gives thanks to God, its Redeemer --

"Who brought us out of slavery to freedom, out of misery to happiness, out of darkness to light." And so, hymns of praise are chanted in our homes on Seder Eve, in our places of worship and beautiful rites and symbols and ceremonies are employed to dramatize this twin-key-ideas of Spring and freedom which underlies this ancient and noble festival. For it was in the Spring of the year that the children of Israel left Egypt and set out on their long trek to freedom and the Promised Land --

-- It was as if the Eternal One purposely synchronized the two great events -- the re-birth of nature in Spring, the re-birth of a people in freedom.

There is great human dignity attached to the celebration of this festival. The humblest Jew becomes a king on Seder Night. He sits enthroned, as it were, at his festive board, surrounded by his household in holiday mood and dress and while the bread which is eaten is the matzo, the bread of slavery and affliction, the hastily prepared bread of the wanderer and the hopeless, it is eaten only as a symbol as if to say "This is the kind of bread which our forefathers ate when they were slaves in Egypt -- it is not, fortunately, the kind of bread which we are privileged to eat today, and if we still do eat this bread of affliction, why it is only temporarily -- -- this year we may be still eating this bread of affliction -- this year we may still be bondsmen, but next year we shall be free."

And to symbolize that man will not forever eat the bread of slavery in affliction, the _____, wine must be drunk on Seder Night -- four cups of it -- each cup a toast to a reference of emancipation and deliverance and freedom which is found four times in the story of the Exodus in the Bible. And even a fifth cup is set aside for Elijah, the Prophet -- the legendary forerunner of the Messiah who is sure to come and sure to usher in the Golden Age of universal justice and brotherhood and peace -- Elijah, the incarnate hope of better things to come, is the welcome guest at every Seder in every Jewish home.

And with the matzo, we eat the _____, the bitter herbs -- to recall, we are told, the bitterness of the lives of our ancestors when they labored under the lash of the Egyptian task-masters and to recall also the bitter lives of their descendants in the many subsequent centuries in all parts of the world. And perhaps to recall the bitterness of the lives of fellow-Jews in parts of the world today for _____ is seldom missing, seldom absent from the fare of our people at any time. Along with the _____, the bitter herbs, is the _____, the symbol of the Pascal Lamb which our forefathers sacrificed on the very eve of their departure for _____ on Egypt and which they ate in haste, their loins girded, their sandals ~~and~~ their feet and their staffs in their hands -- the symbols of the Exodus, the deliverance -- deliverance from slavery and oppression, the symbol of the undying hope of redemption.

Passover, my dear friends, tells men to think of oppression and evil as passing phenomena, as impermanent, assured some day to disappear from the earth -- ultimately all the tyrannies which ~~xxxx~~ enslave men, which constrict their lives -- all these tyrannies will be destroyed and the tyrants which impose them along with the tyrannies.

"Pharaoh's chariots and his host he cast into the sea...the floods cover them - they went down into the depths like a stone."

Passover proclaims that men, all men, have not been assigned any fixed and irrevocable stations in life, some to be masters, others to be slaves -- some to have all things, others to lack all things. It is not the universe or fate or destiny that is responsible for the human predicament but man himself and society. And Passover tells us that man should forever aspire to the dignity which he desires and to equality to which he is entitled by virtue of his humanity. In the story of the Passover we find the basic charter of human dignity -- the basic charter of human dignity. No tyrant must govern a man; no society must enshackle him. He must be free to fulfill himself fully, completely, within the challenges and disciplines of the moral law of God which is a supreme freedom. Passover proclaims that man is the servant of God, he is not the servant of man --

"They are My servants", not servants unto men.

When Moses called upon the Pharaoh of the day, the mighty ruler of the vast Egyptian Empire - very great and powerful in the thirteenth century before the common era -- when Moses called upon Pharaoh, who regarded himself as a god and was worshipped by his subjects as a god, when Moses, the un-awed spokesman of a horde of slaves, whose lives for centuries had been made bitter with hard service, in mortar and brick and in all kinds of work in the field, and who groaned under their bondage, so that they cried out for help -- when Moses called upon Pharaoh

"Let my people go" - "Send forth my people" -- that voice was the trumpet of a prophecy for all future ages of mankind. Every ruler, every tyrant everywhere, every oppressor in the world was to hear that cry from that time on -- insistent, never to be silenced

"Let my people go" -- from the gates of the slave-pens, open the gates of the prison houses and let the victims of oppression, exploitation, ignorance and poverty go free! Man is born for a higher destiny which no one can permanently thwart. If God is King, and all men are His children, then they are predestined to

to glory and honor, to royal status and He who denies it to them deprives them of their birth-right, of their native and inalienable divine endowment.

It takes a very long time for men to gain a true notion of what man really is and what he is entitled to. Sometimes the very oppressed themselves, the plundered and the profane and the disinherited remain for long centuries unaware of what is their just due and they accept and they mutely submit "stolid and stunned brothers to the ox". And sometimes because of their broken spirit and their cruel bondage, they do not listen to, they do not understand, they do not trust their own leader who could lift the burdens of their bondage from their weary and tired shoulders. This was how the children of Israel first reacted to Moses and his desire to lead them to freedom.

Men who have long been denied equality and freedom are often unprepared to receive them when the opportunity finally presents itself. Nations and countries have now begun to experience the trials and the danger of self-government. Crossing the Red Sea is only the first step -- beyond it lies a wilderness, a long dangerous wilderness, the forty years wandering, before a people can reach its ultimate destination. Men and nations do not move towards freedom in a straight line. There are many retrogressions and detours and stand-stills, and under certain pressures or enticements, some peoples will surrender whatever measure of freedom they may have achieved and will entrust themselves and their destinies voluntarily to some autocrat, to some Fuhrer, to some dictator, who promises them something more than freedom. And not all men want to be free, not all the Jews at the time of the Exodus wanted to leave Egypt. Some were afraid of being over-taken by the Egyptians. Others were afraid of the dark, uncertain things which lay ahead and still others were quite content with their daily ration of fish and leeks and onions and garlic which they received in the service of the Pharaoh. Why take chances with an adverturer like Moses?

In the American War for Independence we are told that "thousands of our people fled across the Appalachians to avoid paying the taxes needed to fight the war. New York contributed more men to the forces of King George than enlisted under Washington. Desertion and un-willingness to re-enlist were two of Washington's gravest problems. Before the end of the war, bounties as high as 1,500 pounds were paid, even in Massachusetts, to stimulate recruiting". And in our Civil War, the Federal Government was driven to conscription, which encountered forcible resistance in several places, the worst being the "draft riots" in New York when the city was in the hands of the mob for several days". In several states, bounties had to be voted to induce men to enlist.

were
Many ~~of~~ the obstacles in the way of man's progress and of a nation's progress towards freedom - both internal and external. But, this is the comforting and inspiring theme -- the great idea, the vision of the great leader ultimately triumphed. While there are the timid and the brutish and the indifferent -- while there are the spiritually maimed who are incapable of a noble aspiration -- most men aspire to a status in life which will give them and their families dignity and recognition. They will not indefinitely accept disability through social and civic discrimination, degradation, segregation and all forms of racial injustice simply because other men with it so. They will not forever live in shanty-towns and in fire-traps while others have appropriated for themselves the good neighborhoods and the spacious neighborhoods and live in good houses simply because they have a white man's credentials. Our age, my good friends, is witnessing, in my judgment, a veritable explosion of the passion -- the ethical passion for real equality in all the continents of the earth, a demand for

recognition -- not only in theory, but in practice of the rights of all men to have their dignity as human beings respected and honored. One might say that the spirit of the Exodus, the spirit of the Passover is abroad in our world today. In Africa, in Asia, in Latin America, elsewhere, men are crying out not only for an end to their unspeakable poverty and exploitation, not only for a higher standard of living, for better health, better education -- but even moreso for full recognition as equals -- equals not yet in achievement, of course, or in social advancement, but equals in humanity. They are crying out for

-- the glory and honor which is their birth-right of every human being who is the child of God.

This, in my judgment, is the real battle of today and of tomorrow -- the real battle of today and of tomorrow is not between communism and capitalism but between those who are for and those who are against human equality in action and in practice and the victory will go to those who fully accept and practice the principle of equal status in dignity of all men. The so-called backward peoples and races of the earth are now very alert and very sensitive to this issue; and they are sizing up their friends and enemies accordingly. On this issue there can be no neutralism and no nation can hope to lead and to make friends with these peoples whose own citizens do not fully practice -- wholeheartedly practice equality in relation to their own minorities.

There are two great leaders that hover over this festival of Passover -- one, of course, Moses, the liberator and the other is Elijah, the prophet who tradition says will be sent before the coming of the great day of the Lord to announce the advent of the Messiah -- that is, the advent of the Golden Age. These two heroic figures hover in all their majesty over the festival of Passover. Elijah, the forerunner of the Messiah -- we open the door and welcome him into our homes on Seder Eve. Why? Why Elijah? Because the spirit of Judaism and of Hebrew

prophecy has always been Messianic -- to announce, to usher in the New Day, the new heaven and the new earth!

"The Spirit of the Lord God is upon me," declared the great prophet of the exile, the second Isaiah. Listen to his words. "The Spirit of the Lord God is upon me because the Lord God has anointed me to bring good tidings to the humblest of the earth. The Lord God has anointed me to bring good tidings to the humbled and the afflicted; to bind up the broken-hearted, to proclaim liberty to human captives, and the ~~opening~~ opening of the prison to those who are bound....". Listen to these words: "To give them a garland of pride instead of dust and ashes -- a mantle of pride and glory instead of a beaten spirit --

This is Hebrew prophecy. This is the genius of Judaism. This is the passion of the Passover -- to bring the garland of pride and the mantle of glory to all human beings everywhere -- to break down every prison gate where men are incarcerated by poverty and misery, ignorance and the exploitation, brutality and bigotry of men.

This is why I say, good friends, there is grandeur and majesty to this festival of ours and a universal sweep for it speaks of things eternally dear to the hearts of men for all men are forever groping through darkness to light, through degradation to dignity and an equal status. This is why our people kept the Passover so lovingly through all the darkness and persecution of the centuries -- sometimes like the Maranues of fame in secret places, hidden from the eyes of the Inquisition. They would go down into a dark cellar where they would not be detected, in order to celebrate the festival of Passover. And sometimes our people would celebrate it in the midst of very real and present danger for the season of the Passover and the baking of matzos was the occasion for that infamous and dreadful blood accusation from the days of William of Norwich in the twelfth century to the days of Mendel Beiliss in the 20th century.

Still in spite of danger, our people insisted on celebrating this beautiful festival of Pesach for they found in it a sustaining hope and a sustaining pride in a festival which reminded them of ancient deliverance and gave them the promise of future deliverance --

this year we may be slaves --

-- next year,

next year we shall be free.

Amen.



and oppression and degradation, ~~now from death~~ ^{reborn into}
a new life of freedom and human dignity on ~~this day~~ ^{Passover}
a people rejoices and gives thanks to ~~its~~ ^{its} redeemer
who brought us out of slavery to freedom, out of
misery to happiness, out of darkness to light.
Hymns of praise are ^{chanted in our homes and in our place of worship} ~~sung~~ and beautiful rites
symbols and ceremonies are employed to dramatize
the twin-^{key} ideas of Spring and freedom which under-
lie this ^{ancient and} ~~great~~ festival. For it was in the spring, the
year that the children of Israel left Egypt, and
set out on their long trek to freedom and the
promised land.
It was as if ~~God~~ the Eternal One - ^{purposefully} ~~deliberately~~
synchronized the two ^{great} events - the rebirth of nation
and the rebirth of ~~man~~ a people in freedom.

4) There is a great human dignity attached to the
celebration of this festival. The humblest ^{house} ~~house~~ ^{sees} ~~sees~~
a king on ~~the~~ ^{the} ~~stage~~ ^{stage} ~~right~~ ^{right}, and sits enthroned at
his festive board, surrounded by his household in
Roshday ^{in joy and} ~~cross and word~~. While the bread which is
eaten is the ~~23rd~~ ^{23rd} - the 14th p.p.r. - the bread of
~~poverty~~ ^{poverty} and affliction, the hastily prepared bread of
the wanderer and the homeless - it is only as ~~that~~
symbol that it is eaten - ^{as if to say} this is the bread, bread

5/ Passover tells men to think ^{of} ~~evil~~ ^{the evil} as passing -
as impermanent. Ultimately all the ~~tyrants~~
tyrannies which ~~exist~~ ^{are} ~~confronted~~ ^{will be} destroyed, and with
the tyrants ~~who~~ ^{these tyrannies} oppress them ~~along with them~~.

"Pharaoh's chariots and his host he cast into the sea...
the floods cover them - they went down into the depths
like a stone."

6/ Passover ~~proclaims~~ ^{proclaims} that
men have not been assigned ~~any~~ ^{any} fixed and reserved
stations in life - some to be masters, others ^{to be} slaves.
Some to have ^{all} and others to want freedom. It is
not the universe, or fate or destiny that is responsible
for ~~the human~~ ^{the human} predicament - but man himself and society.
Man should ^{aspire} ~~aspire~~ to the dignity he deserves and to
the equality to which he is entitled by virtue of his
humanity. In the story, Passover we find the
basic charter of human dignity. Man must be
free! No tyrant must dominate him. No society
must enslave him. He must be free to fulfill
himself within the challenges and demands, the moral
law of God. ^{which is supreme freedom} ~~It is the~~ ^{man} ~~resistant~~ ^{only} God. 12 11 10
P 328 - P 328 11/10/10 -

7/ When Moses called upon the mighty ruler of the
Empire of Egypt - who thought, himself, and was
worshipped by his people - as a God - when Moses,
the ~~underdog~~ ^{underdog} of a horde of slaves ~~whispered~~ ^{whose} ~~his~~

the children of Israel ^{part} ~~roasted~~ to Moses and his ~~desire~~ ^{desire} (6
to lead them to freedom.

9/ Men who have long been denied equality and freedom
are often unprepared to receive it, when the opportunity
finally presents itself.

Men and nations do not move toward freedom
in a straight line. There are many retrogressions,
detours and stand-stills. Under certain persons, ^{such as} ~~they~~ ^{will}
surrender whatever reason of freedom they had achieved,
and entrust themselves voluntarily to autocrats, tyrants,
and dictators, who promise them some thing more
than freedom, and in fact impose a long time the oppression
more than they have known to oppress the people. Not all men want to be free. But all the slaves of

the time, the Exiles wanted to leave Egypt. Some
were afraid of being over taken. Others, in the past, had known
things which lay ahead. Still others were just content
with their daily work of fish and beasts, own and share
what they received in the service, Pharaoh. Why, take
chances with this adventurer, Moses?

In the American war for independence - thousands of
men fled across the Appalachians to avoid paying
the taxes needed to fight the war. New York contributed
men to the forces of George Washington. Desertion and unwillingness to re-enlist
were two of Washington's greatest problems. Before the end of

the war bounties as high as \$1,500 were paid, even in Massachusetts to stimulate recruiting" 17

And in the Civil War, the Federal Government was driven to conscription, which encountered fierce resistance in several places, the ~~worst~~ being the "draft riots" in New York, when the city was in the hands of the mob for several days." So for several states bounties had to be voted to induce ^{men} ~~volunteers~~ to enlist.

10/ Many ~~are~~ the obstacles in the way of man's proper freedom, ^{both} external and internal. But the great idea and the vision of the great leaders ultimately triumph. For while there are the timid, the brutish, the indifferent among men, ^{the spiritless material} ~~there are~~ who are incapable of a noble aspiration - most men ~~want~~ aspire to a status in life which will give them and their families dignity and respect. They will not indefinitely accept disabilities, civic and social discrimination, degradation, segregation and all forms of racial injustice simply because other men work it so. They will not poorer live in shanty-towns while other have apartments ^{and improved} and neighborhoods for themselves - simply because they have a white man's credentials. An Ape has witnessed a veritable explosion

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for real equality - for recognition not only in ~~theory~~^{theory}
but in practice of the right of all men to ~~their~~^{their} dignity
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not only for an end to ~~the~~^{the} ~~unjust~~^{unjust} poverty and
exploitation, not only for a higher standard of living,
for ~~health~~^{health} and education, but even more for full
recognition as equals - not just in achievement
and progress - but as equals in ~~humanity~~^{humanity}. ~~for the~~^{for the}
7321 3122 where is their birth-right.

11) This is the real battle, to-awareness not between
communalism and capitalism, but between those
who are for ~~and~~ those who are against human ~~equality~~^{inaction}
and the victory will go to those who fully accept and
practice the principle of the equal status in dignity
of all men. The ~~backward~~^{sophisticated} peoples and races are
now very alert and very sensitive to this issue; and
they rise up their friends and enemies accordingly. On
this issue there can be no ~~neutrality~~^{neutrality}; and
no nation can hope to ~~lead~~^{lead} ~~and be the friend of~~^{and be the friend of} these peoples -
whose own citizens do not fully practice whole-
hearted equality in relation to their own workers.

like the Marannos in secret place hidden from the eyes (14)
of the Angels, sometimes in the midst of present
danger for the sanctuary, Prayer ~~and~~ the boiling of the AB has
the reason for the blood recusation from the Waller
of Waller in the 12c - to the Waller Waller in the 20c -

For ^{our people} ~~they~~ found their sustaining help and judgment in
a festival which reminded them of ancient dilemma
and gave promise of future dilemma, ~~1328~~ 1328 c. 7 c. 7
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THE TEMPLE

CLEVELAND, OHIO

April 2, 1961

Vol. XLVII No. 24



PASSOVER SERVICE

Saturday, April 1, 1961

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

FREEDOM

Friday, April 7, 1961

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will preach

This Service of Conclusion will include
the traditional Memorial Service

SUNDAY MORNING SERVICE

April 2, 1961

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

PASSOVER AND HUMAN DIGNITY

Mr. George Poinar will be guest soloist

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:
MILTON MATZ

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EDWARD D. FRIEDMAN.....Associate Treasurer

THIS SUNDAY

Mr. and Mrs. Julie Kravitz will be hosts for the Social Hall coffee hour preceding the worship service. Mr. Kravitz is a member of The Temple Board of Trustees. Coffee is served each Sunday morning from 9:30 to 10:20.

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

JENNIE COOKE
IDA B. FRIEDMAN

and extends heartfelt sympathy to the members of their bereaved families

THE MR. AND MRS. CLUB

At 8:30 P.M. on April 11th and 12th, Luntz Auditorium will ring with the voices of Mr. and Mrs. Club members in their presentation of "THE BOGEY MAN". This year's talent show, based on the hit musical "The Music Man", brings confidence-man Sandy Trappe (Bob Rogoff) to Shaker City to organize a de luxe golf club at minimal cost to members but with maximum profits for Mr. Trappe.

Dorma Weiner plays Bob's romantic downfall and Mike Art and Carol Ann Shipley team up to "con" the confidence-man. Dr. Marvin Dorfman, Evelyn Chitlik and Ben Baron with the singers and dancers complete the star-studded cast.

The show is produced and directed by Herbert and Dorothy Schechter. Stanley and Marilyn Lowitt and Stuart and Flo Koslen are co-producers. Musical Director is Will Turner and pianists are Sue Nurenberg and Ruth Federman. Phyllis Goldman is the choreographer. Scene design is by Stan Kramer; Stage Manager is Harlan Hertz; Jerry Kerner is Technical Director and Lois Gross is the costume designer; Harriet and Herb Levine are in charge of publicity.

All Temple members are cordially invited to see "THE BOGEY MAN" April 11th and 12th in Luntz Auditorium. Tickets at \$2.00 each and \$3.50 (patron seats) are available through the Koslens at EV 1-4016.

Following each performance the audience is invited to meet the cast and have refreshments in the Social Hall.



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

THE TEMPLE MEN'S CLUB

"FREEDOM: 1961"

Wednesday, April 5th

Dinner 6:30 P.M.

The Executive Club

An evening of stimulating study and discussion on a theme inspired by the Festival of Passover

Led by

Mr. Charles Auerbach
Attorney

Dr. Erwin Levin
Physician

Dr. Samuel J. Mantel, Jr.
Professor

Reservations \$5.00—The Temple Office
Limited to 50 members of The Temple Men's Club

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In Memory of:

Tillie Devay by Mr. and Mrs. Barthold Holdstein
Joseph E. Mayer by Mrs. Philmore J. Haber
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Tillie Devay by Mr. and Mrs. Robert B. Devay
Cecelia Hempl by ~~Mr. and Mrs. Robert B. Devay~~ *Mr. and Mrs. Bernard*
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Dudley L. Kline by Mrs. Dudley L. Kline
Jacob Mandel by Mrs. Bertha Stern
Fillipo Del Deo by Mr. and Mrs. Jack Bernstein

In Honor of:

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DATES TO REMEMBER

Saturday, April 1 — Passover Services — First Day
Sunday, April 2 — Sunday Morning Services
Tuesday, April 4 — Temple Women's Association Tuesday Activities
Wednesday, April 5 — The Temple Men's Club "Seminar"
Friday, April 7 — Concluding Passover Services
Sunday, April 9 — Sunday Morning Services

THE TEMPLE LIBRARY is open Tuesday through Friday 9:00 A.M. to 5:30 P.M., Saturday 9:00 A.M. to 12:00 noon, and Sunday 9:00 A.M. to 10:30 and at the close of Sunday morning worship.

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 featuring a newly arrived display of Passover Kiddush cups, trays and matzoh platters. 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.