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Passover greetings, 1928-1949.

PASSOVER MESSAGE

From Rabbi Abba Hillel Silver

I take pleasure in sending through the columns of the Jewish Review and Observer my greetings to all fellow Jews on the occasion of the joyous Festival of Pesach.

Pesach is humanity's first Holiday of Emancipation. The epic of the Exodus is the world's oldest record of revolution, the story of a people's heroic struggle for freedom. Since that time many other races and peoples have waged many such revolutions against tyranny and oppression. In the sacred annals of Israel's struggle they found sanction and inspiration.



RABBI A. H. SILVER

The Hero of Pesach is of course, Moses—the inimitable leader, the immortal law giver. Moses did more than liberate his people. He fashioned out of a horde of slaves a nation and endowed it with eternal life by giving it an eternal law--the Torah. From Egypt he led his people to the foot of Mt. Sinai and there he consecrated the erstwhile serfs into a kingdom of priests and holy people.

Passover should then remind us of our sacred obligations under the Torah and of our duty to transmit that great code of ethical truth unto our children. "And thou shalt teach them unto your children" was the injunction which Moses put upon every member of the household of Israel.

PASSOVER MESSAGE
Rabbi Abba Hillel Silver

A strange vitality possesses the People of Israel, and those who understand this fact - a fact frequently overlooked - are not at a loss to understand the ever recurring note of hope, optimism and spiritual buoyancy which we find in Jewish life and literature. Take this Festival of Passover. It fairly rings with the gladness of life. The major themes of this holiday are the triumphant themes of spring, freedom, nature reborn, hope rekindled.

Passover is first of all a spring festival. Winter is over. Spring has come. The miracle of resurrection is unfolding itself in the world again. Man hails this season with gladness and that gladness is Passover. It is no wonder then that our Rabbis ordained that sometime during this Festival of Passover the beautiful Song of Songs, that dulcet lilt of life and love and beauty, should be read in the synagogues.

Passover was also a Festival of Pilgrimage. Three times a year, in ancient Judea, our forefathers made a pilgrimage to the Temple of Jerusalem to bring the offerings of their fields and orchards. They climbed the mountain roads leading to Jerusalem carrying their joyous sacrifices, their hearts surcharged with joy and deep gratitude to Almighty God who blessed them and prospered them.

Passover is also filled with the loveliness of Jewish homelife. All the sweetness, poetry and tenderness of Jewish

homelife are symbolized in the Seder Service. It was a night of music and song, of friendliness and hospitality, of renewed loyalties and strengthened faith.

Hope unquenchable, imperishable - that is the spirit of Passover. "This year we are slaves. Next year we shall be free." Faith in human progress, faith in the ~~human~~ advancing ideals of mankind, faith in the miracle of redemption! This is Passover. Thank God for this glorious festival. As long as its appeal can reach our hearts, quicken our pulse, bring a glow to our eyes, so long will we abide - a people forever young, indestructible.



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Dr. Abba Hillel Silver

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March 11, 1937

THE WIDE PERSPECTIVE
Abba Hillel Silver

Between the first Seder which our forefathers celebrated in the Land of Egypt on that Watch Night of the Eternal, many centuries ago - that first Seder which was celebrated in haste, loins girded and staff in hand, waiting for the word which was to set men free, unto this Seder of 1937, many centuries have elapsed and many tides have swept over men and nations. During these long centuries Israel has endured all the fortunes and misfortunes of a strange, checkered and, often, a tragic career.

It is pleasant to contemplate the ancient and beautiful Festival of Passover, ritualized in the colorful recapitulatory drama of the Seder, and from it to learn patience and confidence. It enables us to recapture a perspective, which is the parent of wisdom. We see ourselves not merely in relation to our own immediate age and environment but also in relation to three thousand five hundred years of history. Against the massive background of centuries, many of the trials and problems of our day lose something of their urgency and desperateness. In a mathematical fraction, the numerator grows smaller as the denominator grows larger. Passover reminds the Jewish people that its denominator is thirty-five centuries and that the hard problems and experiences of the present must be viewed in relation to this vast span of time and this large accumulation of experience.

The bread of affliction and the bitter herbs are no novel experience for our race. But always our people emerged from darkness to light, from slavery to freedom, and was able to drink deep of the joyful cup of salvation.

On the Seder table there jostle one another symbols of riches and abundance and symbols of poverty and suffering. Here are the rich foods and the rich wines, as befit a festive board, and alongside of them the dried matzah and the bitter herbs. That is life! A compound of prosperity and adversity, of plenty and want, of hope and defeat. The wise man does not become demoralized when destiny places before him at certain moments in his life the hard portion. Nor does a wise people!

Hard as is the lot of many of our people throughout the world today, we shall draw strength and inspiration from the lessons of Passover's Seder and, as we gather around the festive board again, we shall chant anew as did our fathers all through the long ages: "This year - slaves; next year - free men!"



Passover Message to Review & Observer - March 31, 1938

There is no more appropriate word that can be spoken at this particular time by a Rabbi to his congregation or by one Jew to his fellow Jews than that found in the Passover Haggadah. It sums up the millennial experiences of the Jewish people. It is both a sobering and a heartening philosophy of Jewish history. It is this:

"This is a law of our existence. It has operated in our lives and in the lives of our forefathers. Far more than one foe arose against us to destroy us. In every generation there arise those who seek to destroy us. But the Holy One, blessed be He, delivers us from their hands."



1/ Always a Sig. Festival - Esp. To-day! - Freedom - a Mighty Theme!
When we enjoy Freedom - celebrate its anniversary perfunctorily -
4th July. - Take it for Granted - like air we breath.
Only after we lose it - we yearn for it - celebrate its anniversary with Nostalgia.

2/ Haggada opens - first hand to - first hand to
R. Jacob Krantz - Dubno - parables - 18c.
Poor man - rich - every year celebrated anniversary
put on heggais garb - as memorial - gifts.
Because you again! heggais garb - real now - not symbol!

3/ Egypt is now real, present, for millions of our people.
Slavery is there lot - Persecution which eclipses that
Bread of affliction - they eat to-day - and
What bitterness, what indignities, ^{-physical & psych} concentration camps, children

4/ In Vienna to-day all Synag. are closed - by orders Rabbi
last night - no bedes - no prayer - no meat!

5/ When they say - a 7th horn from their hearts! but a hardness, stupid
phrase but

6/ poor - a holiday of refining - normal for -
A Time of Fear - Blood like - 135 - Rabbi of Bonharn

Again, to-day, a Time & Fear - Fear has script - written for people

7. ∴ על כן נאמר - in command upon us

To redeem him & our existence!

אשר

אשר

אשר

8/ Pharaoh had a complete plan for liquidating Israel (1) Charm
(2) older-brother by unremitting toil -

So had Haman - So has Hitler - (1) Econ. Strangulation - Exile -

Death - Death - Death -

9/ His plans best described upon Egypt - and Jews - (1) Pharaoh (2) Red Sea

Disasters upon present for (1) Pharaoh - (2) Hunger -

Red Sea and "Red Sea & Blood" - אשר

10/ Our attitude

More Indignation

(1) less resignation - More Indignation - אשר

(2) a little more fight - less coll. -

(3) And more confidence in human values - Triumph -

(4) And in ourselves - in our destiny - Slaves very early in our history - Revolutionary -

11/ At Night! - אשר

12 - Pharaoh destroyed on 1000

Sisra " " "

Haman hung " "

Arum & Lennachant " "

13 - Elijah appears on 1000. to answer Redemption. - 3158/1000



PASSOVER MESSAGE

I send warmest Holiday greetings to the Jews of Cleveland.

May this Festival of Redemption presage a new redemption for our brothers who live today in lands of bondage and are suffering cruelly in the iron furnaces of affliction.

In our long history, by the help of God and through the inspired leadership of great men, we have always crossed the Red Seas of danger and the weary wildernesses of the world, and reached our Promised Land.

So, by the will of God, shall it be again.

Abba Hillel Silver

Passover 1940

1) Cannot overestimate importance of Exodus.

Our history as a nation dates from it.

Slaves in an alien land

" " " " Religion " " " "

Prior to Exodus - we were not a people - a few wandering
clans or ^{tribes} families - settled no where - possessed no
attributes of nat. polity. thru the centuries in Egypt -
we became a People - At Mt. Sinai -

Prior to Exodus - there was no Judaism - the rel. of the
patriarch was monotheistic - covenant - But Jud. as
a revealed religion - possessed of a canon ^{rel.} law and
a code of morals, dates from Sinai - The great
moment in history of Judaism was Sinai - Theology -
Revelation of God to Moses by His true name
Covenant with Israel

2) Story of Exodus - fact of redemption - became
back ground for J. theology - J. prophecy - J. morality -
J. messianic hopes -

① 12516 - Proof of existence, power + providence of God.
Not so much God of Nature - God of History.

② Morality - "And a stranger shalt thou not wrong, neither
shalt thou oppress him; for ye were strangers in the
land of Egypt... (repeated)"

(3) Not Israel out for Moral Purpose:

"Ye shall do no unrighteousness in judgment... just balances, just weights, a just ephah, or just hin, shall ye have: I am the Lord your God who brought you out of the land of Egypt"

(4) Prophets always referred to it:

(5) Manna's hope - redeemer - מִלְכָּא דְּמָנָא - "In every generation it is for the Jew to think that he himself went forth from Egypt"

3/ Hence - told to Remember

שַׁבָּת - Sabbath - שִׁשְׁתַּיִם יָמִים עָבַדְתָּ אֶת הָאֱדֹמִים וְהָעִזִּים וְהָאֲשֻׁרִים וְהָכְנִיתָ לַשַּׁבָּת
סֵדֶר - סֵדֶר אֶת הַמַּנָּה -

4/ What to remember: Many things:

(1) Insecurity - לֹא יָדָעְתָּ מָחָר / הָיָה לָךְ מָחָר -
- new regimes - Pal. + Inter. Order -

(2) Spiritual Slavery - אֲלֵךְ בְּחַלְבֵי חַלְבֵי - resist leadership -
- grumbling -
- must learn how to free own under

(3) To be friends, the Oppressed - champion freedom of others
כִּי יִדְעוּ - Our freedom depends upon freedom of others - 7 all.

(4) Not to despair: "When thou goest forth to battle against thine enemies, and rest horses and chariots and a people more than thou, thou shalt not be afraid of them; for the Lord thy God is with thee, who brought thee out of the land of Egypt" - thou were horses -

אֲלֵךְ בְּחַלְבֵי חַלְבֵי

PASSOVER GREETINGS
1941

I send my warmest greetings to the Jews of Cleveland on the occasion of our beautiful Holiday of Passover -- the oldest Festival of Freedom in the world.

Men and nations are again fighting for freedom. They are again forced to cross red seas of blood to escape slavery. The Pharaohs of Egypt have their counterpart in the cruel dictators of our day who have placed shackles upon the bodies and souls of men, and brutal taskmasters to keep them in subjection.

Mankind is today in revolt against these dictators. Our own great nation has resolved to mobilize its resources in order to provide weapons for this revolution.

We are confident that the ancient saga of Egypt with its triumphant climes will be repeated in our day, and that the hope expressed in our Haggadah on Seder night, "This year we are slaves. Next year we shall be free.", will come true for all the oppressed peoples of the earth.

Abba Hillel Silver

Passover 1943

14 Cuss - 4 Terms of Redemption - 4 Types of Servitude

① ^{They were} Brutal Treatment - ^{Oppression} Cruelty at hands of their Master - ^{rigor} groaned

② Hard back-breaking labor - Pithore & Rameses. Making
bush & mortar - ^{Relief} ^{to get some time} gather their own straw - heavier work!

Hard Task master - Eg. smiting Helan - slay him!

③ All their male children - slain - "too many & too mighty"

④ ^{They were} Being slaves - deprived of all freedom of speech & action
- even when well-treated a slave is still a slave!

To have no independence - no will of one's own - subject
to another man's will or whim - ^{To be ruled - without protest} - even if it involves no
physical pain or hardships - is human degradation!

שָׁרְפָה נָשִׁים בְּבָתֵּיהֶן -

⑤ ^{They were in Exile} Slavery & Exile - ahims in a foreign land - not at
home - Their home was Canaan - This was עַמְלֵךְ -
- at first they thot - Goshen - protected. Forget - a new
king arose - who reminded them that they were strangers -
He feared them - and sent him to curb them,
restrict them - subject them to discrimination & shabbili
and finally to enslave them!

⑥ ^{They were} Sp. slaves - Steeped in Eg. idolatry - Forgotten faith of
their fathers - ^{Covenant} even the Name -

Forgotten even the wish to be a free people again!

^{Dull} Demoralized by long servitude - lost lib - שָׁרְפָה נָשִׁים בְּבָתֵּיהֶן
ungrateful - not enough to eat - to drink - For one's
could not see Trials & Sufferings for Freedom's sake.

- 2) It was from these 4 types of slavery that people had to be delivered -
- ① עֲלֵךְ מִתַּחַת יְדֵי הַכְּנָעִים, הַיֵּגֶל - "I will bring you out from under the knavehood of the Eg." Save you from oppression!
 - ② פָּדָה מִיָּד הַכְּנָעִים - "I will deliver you from their slavery" ^{Free men!}
 - ③ קָנִיתִי אֶתְכֶם מִמִּצְרָיִם - "I will redeem you with an outstretched arm." Redeem you from Exile and restore you to your land. - וְשִׁבְתֶּם -
 - ④ וְהָיִיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ לְעָם - "And I will talk you to the for a people, and I will be to you a God". They will become a people again and their will return ^{from their idolatry} to their faith in the God of Freedom, of Truth & of Spirit.

3). The first second forms of bondage they lost when they left Eg. - They ceased to be presented! And they were no longer in the status of slaves -

The third - 40 yrs. to reach Promised Land! to return to their home! From Exile - became wanders - citizens in their own land.

The fourth Freedom - they agreed at Mt Sinai - when they made a New Covenant. - Received the 10 Commandments - by which men pass into Freedom & Justice.
"A Kingdom of Priest to holy nation"

4). Complete Freedom of Man required not only freedom from persecution - slave status - homelessness - but also Freedom of Sp. slavery - Worship of hateful gods - Masters - Widow - maternalism - unfairness - Crush the weak

Discipline in law - liberty in pursuit of high ethical goals.

5/ Our world today is in Bondage to 4 Lewards.

① Many nations groan under physical brutality - Conquered - enslaved - Slave labor - Cruel Nazi Taskmasters - kidnappers - Mass-murder -

② Many nations have lost their Freedom - Indep. gone - Herren rase.

③ Earth filled with homeless ones - refugees - exiles - uprooted and uprooted - Bermuda. "The heart of Pharaoh is stubborn - he refuses to let the people go" - Ex. - All the brute pagan gods re-enthroned - old ritual, vilest practices.

They have condemned the Faith, their fathers - God's mercy - Men - youth - brutalized so as no longer to wish to be Free. The Pharaohs have returned! Their lash is over the world.

6/ But the hand, the Lord is already stretched forth over the Pharaohs ^{primordial persecutions} who have put chains on mankind again. A hail of fire is descending over their lands. Destruction awaits them. Leading to death -

Men are fighting for 4 Freedoms - ① Presentism - ② Slavery ^{want fear forced & even in security} - ③ Homelessness - ④ Ancient superstitions - Renewed Faith & spirit in man -

7/ And from Victory, fight they go for 4 Freedom - faith - courage for this latest -

ABSTRACT OF THE PASSOVER SERMON PREACHED BY DR. ABBA HILLEL SILVER AT
THE TEMPLE on TUESDAY MORNING, APRIL 16, 1946.

The celebration of Passover -- mankind's oldest Festival of Freedom -- should remind the world that the Four Freedoms for which mankind waged the last war are far from won. There is widespread want in the world today and fear and oppression and intolerance. War-ravaged Europe faces starvation. Hundreds of thousands of homeless refugees face ^a future of dark uncertainty. Few countries in the world can boast of political stability and many forms of tyranny ^{still} shackle peoples in many parts of the world.

Truly we have a ^{long} road to travel from slavery to the Promised Land of freedom, peace and human brotherhood. A long wilderness lies ahead and long wandering. But great and inspired leadership and great ^{and} unshaken faith may bring mankind ultimately to the blessedness of those freedoms for which the ages have longed.

The United Nations Organization may become instrumental ⁱⁿ ~~for~~ the attainment of these freedoms for mankind. Unfortunately ^{it has as} ~~as yet it has~~ not been permitted to function in the spirit in which it was created. The great powers are using it as a shuttle-cock in their game of power politics. They are employing it as a sounding-board for mutual recriminations and to expose one another's intrigues in the sight of the ^{whole} world.

Not a single great power has ^{so far} emerged as the firm, disinterested ~~spokesman~~ ~~and~~ champion of the rights ~~and demands~~ of long-suffering mankind. The role of our own country in the United Nations has so far been ambiguous, uncertain and uninspired. The masses of the world have as yet no great leadership to turn to, although their faith in the essential good will and love of fair-play of ~~our country~~ ^{our country} remains like a strong prayer in their hearts.

The high hope of the world is not that the United States, as the most powerful nation in the world, should "get tough" with one imperial power or bolster up the interests

of another imperial power, but that it should "get right" with itself, and, following its own noble traditions of freedom and the rights of man, ^{it should} throw the whole weight of its influence behind the new world organization whose task it is to defend the rights of all peoples. There is no room within the concept of the United Nations Organization for a competing concept of a new Balance of Power. The two cannot survive in the same world. The ~~League~~ League of Nations was destroyed because of this inner contradiction. All power to the United Nations! If the United States would sound this slogan in this dangerously confused and troubled world of ours, and give decisive indications that it means to live up to it at all times and under all conditions, it would send a wave of new hope surging through the hearts of men.



April 13, 1949

Mr. William Dinwoodie, Church Editor
The Cleveland News
1801 Superior Avenue
Cleveland, Ohio

My dear Mr. Dinwoodie:

I am enclosing herewith a few paragraphs of my sermon
tomorrow morning which you requested. I trust that you will
find them suitable to your purpose.

With all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:rlh
enc.

FROM THE SERMON OF DR. ABBA HILLEL SILVER PREACHED IN THE TEMPLE THURSDAY,
APRIL 14, 1949

Jewish people throughout the world will celebrate the Festival of Passover this year with an added measure of joy and thanksgiving. It is the first Passover since the reestablishment of the State of Israel. This Passover will mark triumphantly the consummation of a millennial hope. I suppose that not since the days of the rebuilding of the Temple after the return from the Babylonian captivity in the days of Zerubbabel has such a Passover been celebrated in the household of Israel.

In the long history of the Jewish people ^{there} are three such exalted moments of exodus from slavery and return to freedom--the first great exodus from Egypt; the second from Babylon in the sixth century before the coming era; and the last one from the horrors of persecution and annihilation in our own time. On each occasion the Festival of Passover, the symbol of liberation and invincible hope, was celebrated by our people.

Especially joyous will be this Passover for the hundreds of thousands of Jews who after languishing for so long in the refugee camps of Europe or wandering the weary roads of homelessness have finally found peace, security, and freedom in the reborn State of Israel.

It is very likely that the State of Israel will be admitted into the United Nations during this Passover Holiday. This will be an historic moment of incomparable grandeur. The nation that has for so long been politically outcast will have been welcomed back into the world community of nations self-redeemed, proudly vindicated, and justified in its faith. A nation that was so often consigned to death will have risen from its immemorial crucifixion and return to sovereign national life. It is drama of profound spiritual depth and majesty. The nation that first kindled for

mankind the vision of universal peace will have taken its honored place in the association of the United Nations which is today the heir of that ancient vision of Israel. The nation's voice that was silent for centuries in the council chambers of the world's rulers and statesmen, even though its spiritual accents never failed to reverberate in the conscience of mankind, will now be free to speak as one having authority, and we hope that it will speak as of old of peace, of justice, of compassion, of brotherhood.

In this amazing phenomenon of our times there is hope and comfort for all men and nations who must wait through the desolate night of watching for the coming of dawn.



1/ July 21 - Visible differences - 23. 15. dip
receiving, occasion - Tell a glorious
story of a people's redemption - First
record of an enslaved people - under
super leadership - knocking off shovels
- no night was made diff. then with
symbolism in order to dramatize and
reanimate intent - glorious saga
so that its meaning - re-inspire each
year - + its message made to resonate.

2/ But no symbolism is required - to tell us
we see it all about us
Feel it in our hearts - greater happiness
- pride tell a resplendent status long
lost - a sense of greater security +
renewing - Revision
1 321 2121 - We know that it is no
longer so - no longer so.
2 22 2121 - Then is need for revision. It is diff.
the year - and from here on.

(a) Then is a f. State - which did not exist but
Parade - a f. govt. - To nations.
Exchange of gifts of peace -
Dr. Ambassador - Mr. 1/2 real -

② For part two in 21 C - decisions J. (2)
unlabeled victims - in Pal - Diff. from
being helpers victims of persecution -

(c) Stream, refugees - for whom there was
no home - 25.000; 30.000 - causes - brother's history

Lift up their eyes round about and see: all
they gather themselves together. they come to this: thy
sons shall come from far" Truman

(d) The handlers have found a house - It is to be very diff.

3/ This is the first Panzer, the Amer. tank.

subject to foreign rule - lack nat. unif.

(a) There is, I claim, the sp. mess. goal -
- 3rd & 4th - This is not the mess. help
alone - but humanity's - But the classic
nat. virtues

along - but humanity - nat. virtues
(apocalyptic) mass. life / Israel - nat. virtues

(c) 3 such moments of ^{not} redemption in Jhist.
 one is the third - and 3 such Passovers
 celebrated.

celebrated.
 ① Eight - slavery - nat. redemption -
sang sh. 4th on eve of 14th day - celebrated ^{First} _{second} ^{return} _{return}

(2) 536 - Baby - Jubilee - return - Exh.
celebrated 100 - in a manner -

Samy - "For the Lord had made them joyful"

(3) And now the 3rd question - before - $\frac{3}{2}$ (3)
היינו כחלקים - היינו למיני

Passover 1928

3614

I take pleasure in sending through the columns of the Jewish Review and Observer my greetings to all fellow Jews on the occasion of the joyous Festival of Pesach.

Pesach is humanity's first Holiday of Emancipation. The epic of the Exodus is the world's oldest record of revolution, the story of a people's heroic struggle for freedom. Since that time many other races and peoples have waged many such revolutions against tyranny and oppression. In the sacred annals of Israel's struggle they found sanction and inspiration.

The Hero of Pesach is of course, Moses - the inimitable leader the immortal law-giver. Moses did more than liberate his people. He fashioned out of a horde of slaves a nation and endowed it with eternal life by giving it an eternal law - the Torah. From Egypt he led his people to the foot of Mt. Sinai and there he consecrated the erstwhile serfs into a kingdom of priests and holy people.

Passover should then remind us of our sacred obligations under the Torah and of our duty to transmit that great code of ethical truth unto our children. "And thou shalt teach them unto your children" was the injunction which Moses put upon every member of the household of Israel.

I should like to stress this message at this time. Our community is preparing to hold its annual Jewish Education Campaign for funds with which to carry on our noble educational institutions. May all our fellow Jews in this city respond to the forthcoming appeal as their fore-fathers responded at Sinai: "We will do as we have heard."

Abba Hillel Silver.