



Abba Hillel Silver Collection Digitization Project
Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4787: Abba Hillel Silver Papers, 1902-1989.
Series V: Writings, 1909-1963, undated.

Reel
183

Box
68

Folder
792

Park Synagogue, dedication of, 1950.

1) Whenever life permitted, our people always erected Park (Synagogue) beautiful sanctuaries to enshrine and proclaim their faith.

Observe how lovingly and with what wealth of detail ~~and care~~ ~~the~~ Bible ^{dwells upon} the building of the ~~Tabernacle~~ ~~in~~ the wilderness, ~~and~~ ^{with what meticulous care} describes all the material which went into its construction and furnishing. The name, the architect is given and praise is lavished upon the skilful craftsmen and builders as well as upon the generous donors among the people who contributed each according to the prompting of his heart gold, silver, copper or wood, linen, spices or precious stones for the adornment of the sanctuary of God וְיָבִיאוּ אֵלַי אֲבֹנֵי יָסַף לְעֹשֶׂת הַמִּזְבֵּחַ - to make it a place of impressive beauty.

2) Similarly in the case of the building, the Temple of Solomon centuries later. The Biblical narrator records with pride and rebirth the design and dimensions of the structure, the materials used, which it was built, the ornamentation, the carvings and the fashioning of the altars, the menorah, the vessels and the vessels. Our ancestors associated beauty with holiness. They delighted to worship God עֲבַדְתֶּם אֱלֹהֵי יָפֵת - in the beauty of holiness.

When the first Temple was destroyed the prophet of the Exile left alive in the hearts of the people the hope of its early restoration "When the glory of Lebanon will come to thee, the cypress, the pine and the larch, to beautify the place of my sanctuary"

of the second Temple which Herod reconstructed and renovated in his day, the Rabbs said: "He who has not seen the Temple in its full construction has never seen a glorious building in his life." And of the great basilica-synagogue in Alexandria they ~~said~~ ^{have}: "He who has not seen the double colonnade of Alexandria in Egypt has never seen the glory of Israel."

3/ It was not always given to our people to build beautiful houses of worship. In ~~the~~ ^{early times} ~~the~~ ^{and later} ~~the~~ ^{the} wanderings of our people, the impermanence of their dwelling places, the physical quality of their lives, their poverty as well as hostile, restrictive laws devised to their synagogues, the ~~stately~~ massive state houses of medieval churches and cathedrals. In lands of persecution ~~the~~ ^{the} ~~synagogues~~ ^{synagogues} of our people were as a rule ~~lowly~~ ^{lowly} ~~and~~ ^{and} ~~unadorned~~. But whenever fortune smiled upon our people they raised lovely edifices to the glory of their faith and filled them with beautiful ritual ~~objects~~ ornaments.

4/ It is therefore ^{fully} ~~in~~ ⁱⁿ keeping with an ancient and noble tradition, that your congregation has built this beautiful magnificent house of God. It is altogether fitting that in this precious land of freedom, our faith should express its inner beauty, its individuality and splendor of its glowing life, its ~~unshakable~~ ^{unshakable} confidence in the (stateliness and womanly) dignity of such a house of prayer worship.

5/ To be sure the true worship of God is not in any

house, but in the human heart and in the service of man. To be sure a house is a house; God only in a figurative sense. No house can contain God! When King Solomon dedicated the Temple which he had built he declared "The heavens and the highest heavens cannot contain thee, how much less this house which I have built!"

6/ But of course no synagogue is built to contain God, but to express Him, to intimate and signify Him, to guide men and women through its halls of prayer, study and meditation to the true dwelling place, God, which is in all things, both physical and spiritual, within and above, in time and in eternity.

7/ The essence of the faith which reared this synagogue is symbolized in the menorah - the perpetual light which you have kindled. It symbolizes the inner light, the light of God indwelling in the soul of man. But, note, that even this purest symbol of our spiritual faith needs the replenishing oil and the physical lamps to contain it. Music is more than the wood, brass or strings which are employed to produce it. Painting is more than pigment and brush and canvass and sculpture is chisels and the stone and chisel. And yet without these physical vessels - ~~these~~ the immaterial, spiritual message, these arts could never be expressed.

It is so with the art of religion - the most profound and difficult of all arts - so difficult and so profound that it has through the ages employed all the arts, man - poetry and music, painting and architecture

Drama, ritual and symbolism to express it.

8) I congratulate your congregation upon the vitality of its institutional life which this new sanctuary evidences. I was privileged to be with you when your old synagogue and center was dedicated. I knew ~~the~~ many of the leaders and members of your congregation even prior to the building of the Jewish Center. I ~~is~~ always sensed in your fellowship a ~~strong~~ loyalty and solidarity, a pride and devotion to all that is fine and basic in Jewish life. ~~Your~~ ~~has~~ ~~been~~ ~~both~~ ~~professing~~ ~~and~~ ~~concerning~~. For ~~over~~ ~~than~~ ~~near~~ ~~four~~ ~~score~~ ~~years~~ your congregation, growing steadily through the years ^{both} in members and in influence, contributed to the moral and spiritual life of our community and frequently pioneered in the fields of religious and educational services. You have enjoyed distinguished rabbinic leadership, in the past, and your present spiritual leader, my dear friend and colleague, Rabbi Arnold Cohen, has by his extraordinary fine gifts of heart and mind, by his conscientious and unflinching labors, and by his deep and courageous devotion to the high standards and mandates of his calling, brought honor and distinction to your congregation, enlarged the place of your tent, lengthened its cords and strengthened its stakes, and proved himself invaluable to the advancing life of our community.

What you have built here is a tribute to a worthy and nourishing past. It is also a promise of an even more fruitful and accomplishful future.

- 9/ It is good that men are still building ^{to-day} sanctuaries (5) to God, for they proclaim the undefeated hope of man and his confidence in a good future for society.
- Everything which is transpiring in our world today appears to be in dark negation of such hopes.
 - Our times are not propitious either for optimism or moral idealism.
 - At the moment our nation and the United Nations are in disastrous retreat before the forces of communist dictatorship.
 - Just 5 years ago we were at war - a global war - and now we are at war again - on the verge of another global war.
 - We defeated one dictatorship. We are now confronted with another.
 - Again our lives - and especially the lives of our youth - are being dislocated, again as they have separated from their homes and their careers. Again the draft, the camps, the uniforms, the casualty lists.
 - What has our world experienced in last few decades but wars, revolutions, the ruin of cities and countries, bitter class struggle, violence and organized hate.
 - What hinders moral chaos! Why speak of building a better world, why challenge men to clean up this "cloaca maxima," this drabby, shiny world!

10/ In ~~some~~ dedicating a new edifice to the living God, you indicate your rejection of ^{all} such pessimism. ~~It~~ Such pessimism is contrary.

to the spirit of an apophthegm, ^{and} messianic faith. It is in fact, a form of atheism. For it outrights the reality of God from all such defeatist meditations, reflections.
 "Share thy burden with the Lord, and He will sustain thee" God established His world that it should not be moved.

וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ

- His enduring plan is not affected by the shifting tides in the fortunes of men and nations.
 - The restless eddies on the surface of history do not deflect the deep and sure channels beneath.

It is in this confidence that the religious man continues to build at all times upon the ruins of many ~~shattered~~ hopes and dreams.

He continues to build the City of God, convinced that "God is in the midst of her, she shall not be moved... though the earth do change, and though the mountains be moved into the heart of the sea"

11) By your confident building of a new House of God in these darkening days of world tensions, discord and confusion you have eloquently and dramatically reasserted your ^{invariable} faith in a brighter future for mankind and in the regenerative power of man - in an epoch of darkness - when all that is wrong and evil and cruel will vanish and pass away, when men will beat their swords into plowshares - when every man will dwell under his vine and under his fig tree with none to make him afraid, when the members of God will ~~the~~ cover the earth as the waters cover the sea.

12/ It is remarkable, is it not, that the most persecuted (7) and harassed ^{of all} peoples has always remained the most hopeful and the most optimistic, always in love with life and enchanted with the rich promise of life, surging ^{always} entirely to the goodness and the glory of life and its creator, God.

"I shall not die but live and extend the creative acts of God? - With God we shall move forward!"

13/ Where this confidence, this high indefensible hope? our people derived it from their own experiences and free thought in the indefiniteness of things spiritual. With the bravest of hearts we say: "I have seen evil and evil and evil but have never seen the righteous ultimately forfeited!" Hard has been my way through the world and dark and danger - but always I have been delivered from the snare of the power. I have seen thousands fall at my side and ten thousands at my right hand - but I have come through the withering and devastating unbroken and undefeated. From the slavery of ancient Egypt to the promised land, from the exile of the river of Babylon when we sat down and wept to the renewed life in new Jordan; from the menace of annihilation in ancient Persia to deliverance and today of plagues and rejoicing; from the madness and wrath of Antiochus in the days of the Maccabees to the redemption freedom and reconstruction celebrated by our festivals of Chanukah - from the gas-chambers and holocaust of our modern days, to the glorious re-establishment of the State, Israel and the in-gathering of the Exile - I have always emerged from

darkness into light. Hence my strong and unfeeling hope for the future. From my own experiences, I see the workings of God in history - and I do not despair.

14) Our people's confidence is also founded in the conviction that that which is spiritual is indestructible, that which is good cannot be permanently denied or defeated. Those who build out of material things only, and rely upon power and might are doomed to failure and disillusionment. The enduring things of the world are built out of spirit, and the power and might of an idea. The Haftarah which is read in our synagogues this Sabbath is from the book, the prophet Zechariah, who was both priest and prophet at the time of the return from the Babylonian captivity. He urged the people to rebuild the Temple in Jerusalem. The rebuilding of the Temple was associated in his mind with a new and happier age for his people when 'the cities shall again overflow with prosperity and the land will comfort you and choose again Jerusalem'. Zechariah had a vision of a golden menorah of seven lamps replenished with an unvarying supply of oil. Zechariah inquired: 'What are these, my lord?' and he was told: 'This is the word, the Lord unto you Babel (the leader who led the captives back from Babylon to Judea) saying, 'not by might, nor by power, but by My spirit, saith the Lord, hosts. The menorah was the ancient symbol of our faith, the symbol of spirit. Zechariah was

It is devout prayer which makes a house a synagogue, and (10)
the earnest resolutions which are embodied there to
live firm and noble lives, and the voices of children
raised in the study, the Torah, and the congregations
preachment of the spiritual leader, summoning men to
justice and social obligations - it is these things which
will build up the real synagogue within these magnificent
walls.

We have learned from sad experience that even
services of great dignity in a beautiful temple
or synagogue can fail to attract the worshipper - if
the disposition to worship is not there. Just as
we have learned from sad experience that people can
refrain from praying from an abridged prayer-book
in the vernacular quite as conscientiously as from an
unabridged prayer-book in the Hebrew - and that a
Jew can fail to observe a one-day holiday quite as
regularly as a two-day ~~one~~ holiday.

16) Beautiful buildings alone will not turn us back to
our faith, nor will renovation, renovation or recon-
struction of synagogues. What is required is the people
the conversion of the Jew to his faith, and his commitments
of his religious obligations.

It is no longer a question, really, of more or less
ritual or the competition between orthodoxy and conserva-
tion or reform. None of them has secured any major
triumphs on the American Jewish scene.
The question now is the preservation of an essential

(4)
11

spiritual heritage, of the Jewish way of life, of basic
Judaism - of that heroic faith, of covenant and
mission, which has, more than any other influence,
helped to shape the civilization, the Western world -
~~that~~ and by whose fires other great religions ^{and}
manhood have knudged their torches - a faith of allegory
vitality that ^{the} long centuries have not ^{its} ^{free} ^{was}
not abated, its vision was not dimmed, ^{with} its voice was
not muted.

Has this faith still meaning for the world to-day,
and relevance to its urgent needs? In this age of
moral degradation, of rampant materialism, of dangerous
social and economic conflicts, of war and the ala-
men, war has Judaism, the mother religion of
peace, justice, brotherhood, charity, family purity,
any word to utter, any message to convey - and, if so,
is that religious culture called Judaism worth preserving
and advancing?

By reading this synopsis you have ascertained, yes!
Decidedly, yes!

Remember, then, that it is not an easy task - this pro-
serving and transmitting of Judaism - It never was. It is
even now difficult to-day. Religions are not concerned
with light and easy tasks.

Great religions make great demands - surrender,
renunciation, sacrifice - for the great compensations
which it offers - freedom, dignity, civic harmony

171. It is of difficult, tho not of impossible tasks, that the Synagogue has always and must again, today speak. (12)

עבודת אלהים - עבודת ה' - עבודת
① Study, Teaching Learning! To know God requires the most developed mind, the keenest insights, the most exact and awake imagination. וְיִלְלֵם אֱלֹהִים וְיִשְׁתַּחֲוֶה

To know Judaism and of history and of literature is a life-time enterprise. We cannot survive without of learning and scholarship - Survival, itself is no particular virtue - I mean survival as a creative community on the American and world-Jewish scene.

② Worship, private and public, is the discipline, the life of devotion. Religious observances and practices athene us to the religious life. Much of the poetry and music and the mystic power of J. life are inherent in them. I cannot conceive of a vigorous and happy Jewish life divorced from the proper work and the Jewish attitude. There is no Judaism without prayer and religious observance.

③ And Social Idealism - training our young generation in the high ethical standards of our prophetic faith - in social responsibility, ^{and} personal integrity, in the mandates of spiritual growth and self-improvement.

172. These are not easy tasks. ~~and they are not~~ They were not easy in the days of the Maccabees. whose struggle also culminated in the rededication of a Temple. (Minned)
The weak in number & strong in faith - overcome
The strong in number & weak in faith. 312 ע"ה/27 א"ה
- ע"ה/27 א"ה 312 ע"ה/27 א"ה

1. Whenever life permitted - our people - eushriae

① How lavishly & with what wealth & detail - pln.

- architect - praised lavished on all craftsmen -

generous donors - each according to his means
וְכָל־אֶחָד־לְפָנָיו -

② Solomon's Temple - Bible narrate records with pride
design & dimensions - materials - carvings
& furnishings

Our ancestors associated beauty with holiness
לְכָל־אֶחָד־לְפָנָיו

③ Second Temple - reconstructed by King Herod - full in

④ Great Ben li'a - synagogue in Alexandria - never

seen the floor of Israel

2. Let always given Exile - humble - study (culture)

But whenever Fortune smiled - raised lovely carpets

to lay, then faith

This is such a cur!

To be sure God does not need dwelling place

Does not contain God - Effers our faith w/d
Dedicated to things God - Rel. devotion + Study

We need physical media to achieve sp. results (2)

Musical -> word, brass, drums

Painting -> pigment, brush, canvas

Scripture -> stone & wood

Art of Religion - employs all arts - party, music, painting
architecture, drama, ritual & symbolism

3/ I cognate with - vitality - papers - helped to ~~form~~ ^{organize}
Rabbi ~~Adin~~ ^{Hebrew} ~~from~~ - softs - employing energy - ^{initiation}

Energy - conservation

A contribution to our community -

3A) It is good that men turn away from building -
undoubtedly help, man - confidence in a good future

- don't negotiate -

- our time not preparation for detour - word

ideology - theoretical class

- war - dictatorships - U.N. - circumstances

4/ ^{By your act of building} your respect with permission - a form of the sea
"Show your burden with faith"

עוֹלָם לְעוֹלָם

- ^{there} these are shifting tides - restless edges - surface

- deep & new channels

- Religion men build on ruins - "City of God"

God is in the midst of her - she shall not be moved

tho the earth do change, and tho the mountains be
moved into the heart of the seas" 3
- You have reasserted your faith - ~~and work~~

5). Remarkable - most persecuted - most determined
Hand has been on people's way ~~to~~ ^{to} ~~the~~ ^{the} ~~light~~ ^{light} ~~through~~ ^{through} the
centuries - unbroken & undefeated
always emerged from darkness to light
- working / led in ^{their} history - ~~and work also~~

6). - What shall I say - work, as well
- This edifice will have meaning only if it is used -
- A heart of Myra is not fit a House, workshop!
- ~~of her~~ - Only when people work in it
- Devout prayer - Voices, children - Great utterances

7). We have learned from our experiences - even
series of great dignity in a heart. People - Can
fail to attract ourselves - if disposition is not
abundant prayer work - Verbovitas - on day 7/6 pl

8). Religion is not long! Great demands!
- Great demands - dignity - inner beauty - Justice

1) From days, John - magnum opus or humble -
When fortune turned them - 12/10/11 3/20/11 Bible dwells (1)
lovely - John and Thomas Temple - associated beauty
with holiness - 13/11/11 2/12/11

It is \therefore in keeping with an ancient tradition that John -

2) To be sure - 13/11/11 2/12/11 John - John John John John John John John
1/10/11 John - Not to "contain" - but to "express" - "signify"
Essence, Rel- 3/11/11 - the light, God - But this part
symbol - physical containers and reflecting oil -

- Music is more - Painting - Sculpture -
- It is us that God needs this type - we need it.

3) More than local sympathies - emerged from deep shadows -
6/11/11 - destroy us - almost necessary - 1/11/11
Here is the symbol, our death business! resuming an
hist. words

4) Let us see the way - is a sympathetic - It is
welcome testimony to undefeated spirit, man - Faith,
in Regeneration.

Everything - transferring - dark negation, then hopes

Moving into increasing menace and chaos.
2 world war - now third - Pres. Eisenhower

- So brilliant age - world eye - detachment war -
Cause - transferred lost religion! Many loyalties 1/11/11

unpleasant rejoice - Sacrifice, life - compassion - brotherhood - peace
- Democracy recounted his rel. basis was crucial
new language new ideas - the 1/11/11 is still
burning

It is important for Jewish people - + Judaism
old world Jewry destroyed - 2 centers - U.S. + Israel
 - we are inspired - must help - great things will come out
 - But the task preserving Judaism - is all - and good..
is more > - Gracious
 - cannot live as heretics - Come it to America -
children citizens

c/. synagogues + schools - Rab - + Hebrew!
צבא מלח - צבא - מלח



The Law, the Lord - עו / עו - נא / נא (2)
21 / עו - עו / עו

- His ways are ways of pleasantness - paths of peace!

5/ Not pumper - but virtuous - "peace, mind" - the whole land
- When necessary "an iron pillar and bronze walls against" - Set the horns to lay
- Warn - rebukes speaking of the truth - Watchman -
"But if the watchman see the sword come, and blow with the horn - and the people be not warned, and the sword do come, his blood will require of the 'watchman's hand'."

6/ Your Rabbi - with presence and kindness -
This is a fine for energetic teaching / word / God -
in spirit of compassion and love - A vibrant eye -

7/ A Rabbi is helpless without lay leaders, & lay followers
willing to learn - come and be instructed.

Generous - but not of their selves - (עו) / (עו) / (עו)
Build heart. Tougher - don't use them - this is with
how our faith survived (Dinah)

8/ There was a time - Reform - fail to pray - on day.
Forward - but forward, ~~not~~ not forward - but inward
There was a time - Zichron - presence & transcendent
Judaism -

9/ A great future - for early environment - accordant
175m - light, man - Good material

"In the nineteenth century", wrote Victor Hugo, "war will be dead, the scaffold will be dead, hatred will be dead, frontiers will be dead, royalty will be dead, dogmas will be dead, man will begin to live!" But here we are ^{more than half way through the} the twentieth century,

and war is not dead, the scaffold is not dead, hatred is not dead, frontiers are not dead, ^{and dictatorships are} royalty is not dead, dogmas are not dead and man is beginning to die.

The vista which stretches before our generation today ends at the edge of a wilderness.

For ⁴⁰ ~~some~~ years now, men have lived in a world of mounting hate, intolerance, and bigotry, of revolutions, invasions, wars, of the rise and fall of empires,

and amidst the slaughter of millions of their kind. Great peoples have destroyed their liberties and enslaved themselves. Millions of men cower today in terrorized submissiveness. The wealth of nations is being drained in preparation for wars,

~~which will also drain the lives of their people.~~ The mind of man, trained and sharpened by generations of scientific education, is now applied to the perfection of the war technique. So that the discoveries which science records in our day in such great numbers no longer fill the hearts of men with pride or enthusiasm. They suspect that these things will not contribute either to their happiness or security, or to greater decency in the world. The human spirit stands today frightened, weighted down with apocalyptic foreboding, as if awaiting the crash of doom.

The thoughtful among men have begun to search earnestly for some way of salvation -- a road away from disaster. They are seeking desperately hard to rediscover that vision which was somehow lost amidst the brilliant pageantry of scientific achievement in the last century, to the hurt and sorrow of the world. They understand now what the wise men of the earth have always known: that increased knowledge does not necessarily mean increased goodness or happiness, that facts are not in themselves blessings, that "truth can make us mad as well as free," that the prolongation of human life is not the same as the improvement of human life, that the acceleration of a process does not always insure a finer product and that change does not necessarily spell progress. They realize now that the fault is not with science or education or democracy, as such, but with the interpretation which men put on them, with the omnipotence and autonomy which they ascribed to them, and with their failure to understand that science, education and democracy

are means and not ends in themselves.

What has been tragically missing in our civilization has been the compelling and coordinating belief in the great human goals which religion, and religion alone, has set for mankind, and towards the attainment of which science, education and democracy must contribute, if they are to fulfill their sole function.

And that is why men are turning to religion today as to a haven of security.
P. ~~For~~ thoughtful Jews ~~is~~ ^{who are} becoming increasingly ~~clear~~ ^{aware} that there are no substitutes in Jewish life for religion. Neither philanthropy nor culture nor nationalism is adequate for the stress and challenge of our lives. All these interests can and must find their rightful place within the generous pattern of Judaism. But the pattern must be Judaism, the Judaism of the Torah, the synagogue and the prayer book, the Judaism of the priest, the prophet, the saint, the mystic and the rabbi, the Judaism which speaks of God, and the worship of God, and the commandments of God and the quest of God.



58-10

EXCERPTS OF ADDRESS OF
DR. ABBA HILLEL SILVER
ON THE OCCASION OF DEDICATION OF PARK SYNAGOGUE
FRIDAY, DECEMBER 8, 1950

It is fully in keeping with an ancient and honored tradition that your congregation has built this magnificent House of God. It is altogether fitting that in this gracious land of freedom, our faith should express its inner beauty and its immortal hope in the stately and monumental dignity of such a house of worship.

To be sure, the true worship of God is not in any house, but in the human heart and in the service of man. This beautiful structure which you have, by your generosity and sacrifices, reared will, apart from its artistic value, have meaning and significance only as you fill this house with your eager hearts and spirits, as you surcharge it with spiritual and cultural energy and enterprise, and as you convert it into a dynamo of religious power which will motive your lives and the lives of your children. It is devout prayer which makes a House of God and the earnest renunciations which are enkindled there to live better lives, and the voices of children which are raised there, and the study of the law of God, and the courageous preachment of the spiritual leader summoning and challenging men to lives of integrity and to social obligations. It is these things which will give you the real synagogue within these magnificent walls.

We have learned from sad experience that even services of great dignity in magnificent ecclestical structures can fail to attract the worshipper if the disposition to worship is not there. Noble edifices alone will not turn us back to our faith nor will the innovation, renovation or reconstruction of Judaism. What is required is the reconversion of the Jew to his faith and his recommitment to the obligations of his religion.

It is no longer a question today of more or less ritual or of the competitive claims of orthodoxy, conservatism or reform. The question now is the very preservation of our essential spiritual heritage, of basic Judaism, of the Jewish way of life, of that heroic faith which has more than any other influence helped ~~the~~ to shape the civilization of the Western world and by whose fires other great religions of mankind have kindled their torches.

If this faith still has meaning for the world today and relevancy to its urgent needs, then our bounden duty is to do all that needs to be done to preserve it and transmit it. This is not an easy task. The preservation of Judaism has never been an easy task. The great religions of mankind are not concerned with light and easy tasks. Great religions make great demands upon their devotees - surrender, renunciation and sacrifice - and in return they offer great compensations - inner freedom, inner harmony, and the sense of being a co-worker of God.

I congratulate your congregation upon the vitality of its social life which this new sanctuary evidences. I was privileged to be with you when your older synagogue and center were dedicated some 30 years ago. Through nearly four score years your congregation, growing steadily through the years both in number and in influence, has contributed to the moral and spiritual life of our community and frequently pioneered in the fields of religious and educational services. You have enjoyed distinction in rabbinic leadership in the past, and your present spiritual leader, Rabbi Armond Cohen, has, by his extraordinary gifts of heart and mind, by his conscientious and unflagging labors and his courageous devotion to the high standards and mandates of his calling, brought honor and distinction to your congregation and to the community at large.

What you have builded here is a tribute to a worthy past. It is also a promise of an even more fruitful and accomplishful future. By your confident building of a new House of God in these darkening days of world tensions, disruptions and moral confusions, you have eloquently and dramatically reasserted your invincible faith in a brighter future for mankind, and in the regenerative powers of man.

DEDICATION OF PARK SYNAGOGUE, CLEVELAND, Dec. 8, 1950

Whenever life permitted, our people always erected beautiful sanctuaries to enshrine and proclaim their faith. Observe how lovingly and with what wealth of detail the Bible dwells upon the building of the Tabernacle in the wilderness, and with what meticulous care it describes all the material which went into its construction and furnishings. The name of the architect is given and praise is lavished upon the generous donors among the people who contributed, each according to the prompting of his heart, gold, silver, copper and wood, linen, spices or precious stones for the adornment of the sanctuary of God - ^(Hebrew) - to make it a place of impressive beauty.

Similarly in the case of the building of the Temple of Solomon centuries later. The Biblical narrator records with pride and relish the design and dimensions of the structure, the materials out of which it was built, the ornamentation, the carvings and the fashioning of the altars, the menorah, the utensils and the vessels. Our ancestors associated beauty with holiness. They delighted to worship God ^(Hebrew) in the beauty of holiness.

When the first Temple was destroyed the prophet of the exile kept alive in the hearts of the people the hope of its early restoration, "When the glory of Lebanon will come to thee, the cypress, the pine and the larch(?), to beautify the place of the sanctuary."

Of the second Temple which Herod reconstructed and renovated in his day the Rabbis said: "He who has not seen the Temple in its full construction has never seen a glorious building in his life." And of the great basilica-synagogue in Alexandria they said: "He who has not seen the double colonnade of Alexandria in Egypt has never seen the glory of Israel."

It was not always given to our people to build beautiful houses of worship. In exile, through the middle ages, and later the frequent wanderings of our people, the impermanence of their dwelling places, the fugitive quality of their lives, their poverty, as well as hostile, restrictive laws, denied to their syna-

gogues the massive stateliness of medieval churches and cathedrals. In lands of persecution the synagogues of our people were as a rule humble and unadorned. But whenever fortune smiled upon our people they raised lovely edifices to the glory of their faith and filled them with beautiful ritual ornaments.

It is therefore in keeping with an ancient and noble tradition that your congregation has built this beautiful house of God. It is altogether fitting that in this gracious land of freedom, our faith should express its inner beauty, the undiminished splendor of its glowing life, and its immortal hope in the stateliness and monumental dignity of such a house of worship.

To be sure, God is not in any house, but in the human heart and in the service of man. To be sure a house is a house of God only in the figurative sense. No house can contain God. When King Solomon dedicated the Temple which he had built he declared:

"The heavens and the highest heavens cannot contain Thee, how much less this house which I have built."

Put of course no synagogue is built to contain God, but to express Him, to intimate and signify Him, to guide men and women through its halls of prayer, study and meditation to the true dwelling place of God, which is in all things, both physical and spiritual, within and above, in time and in eternity.

The essence of ^{the} faith which reared this synagogue is symbolized by the - the perpetual light which you have kindled. It symbolizes the inner light of God indwelling in the soul of man. But, note, that even this purest symbol of our spiritual faith needs the replenishing oil and physical lamp to contain it. Music is more than the wood, brass or strings which are employed to produce it. Painting is more than pigment and brush and canvas and sculpture is more than the stone and chisel. And yet without these physical tools and vehicles the immaterial, spiritual message of the arts could never be expressed.

It is so with the art of religion - the most profound and difficult of all arts - so difficult and ^{so} profound that it has through the ages employed all

the arts of man - poetry and music, painting and achitecture, drama, ritual and symbolism to express it.

I congratulate your congregation upon the vitality of its institutional life. which this new sanctuary evidences. I was privileged to be with you when your older synagogue and center was dedicated. I knew many of the leaders and members of your congregation even prior to the building of the Jewish Center. I always sensed in your fellowship a strong loyalty and solidarity, a pride and devotion to all that is fine and basic in Jewish life. Your dominant spirit through the years has been both progressive and conserving. For nearly four score years your congregation, growing steadily through the years both in numbers and in influence, contributed to the moral and spiritual life of your community and frequently pioneered in the fields of religious and educational serivces. You have enjoyed distinguished rabbinic leadership, in the past, and your present spiritual leader, my dear friend and colleague, Rabbi Armond Cohen, has he his extraordinarily fine gifts of heart and mind, by his conscientious and unflagging labors, and by his deep and courageous devotion to the high standards and mandates of his calling, brought honor and distinction to your congregation, enlarged the place of your tent, lengthened its cords and strengthened its stakes, and proved himself invaluable to the advancing life of our community.

What you have builded here is a tribute to a worthy and nourishing past. It is also a promise of an even more fruitful and accomplished future.

It is good that men are ~~now~~ still building today sanctuaries to God, for by so doing they proclaim the undefeated hope of man and his confidence in a good future for society. Everything which is transpiring ~~now~~ in our world today appears to be in dark negation of such hopes. Our times are not propitious either for optimism or moral idealism. At the moment our nation and the United Nations are in disastrous retreat before the forces of communist dictatorship. Just five years ago we were at war. - a global war - and now we are at war again - on the verge of another global war. We defeated one dictatorship. We are now confronted with another. Again our lives, and especially the lives of our youth, are being dislocated. Again they are being

separated from their homes and their careers. Again the draft, the camps, the uniforms, the casualty lists.

What has our world experienced in the last few decades but wars, revolutions, the ruin of cities and countries, bitter class struggle, violence and organized hate. What hopeless moral chaos! Why speak of building a better world, why challenge man to clean up this "cloaca maxima", this ~~XXXXX~~ doggy, slimy world!

In dedicating a new edifice to the living God, you indicate your rejection of all such pessimism. Such pessimism is contrary to the spirit of our prophetic and messianic faith. It is, in fact, a form of atheism. For it ~~omits~~ omits the reality of God from all such defeatist reflections. "Share thy burden with the Lord, and He will sustain thee." God established His world that it shall not be moved.

(Hebrew) His enduring plan is not affected by the shifting
 in the
 tides ~~of~~ fortunes of men and nations. The restless eddies on the surface of history do not deflect the deep and sure channels beneath. It is in ~~confidence~~ this confidence that the religious man continues to build at all times, even upon the ruins of many shattered hopes and dreams. He continues to build the city of God convinced that "God is in the midst of her, she shall not be moved... though the earth do change and though the mountains be moved into the heart of the seas".

By your confident building of a new house of God in these darkening days of world tensions, ~~and~~ discords and confusion you have eloquently and dramatically reasserted your invincible faith in a brighter future for mankind and in the regenerative power of man - in an ^(Hebrew) - when all that is wrong and evil and cruel will vanish and pass away, when men will beat their swords into plowshares, when every man will dwell under his vine and under his fig tree, with none to make him afraid, when the earth shall be full of the knowledge of God as the waters cover the sea.

It is remarkable, is it not, that the most persecuted, driven and harassed of all peoples has always remained the most hopeful and the most optimistic, always in love with life and enchanted with the rich promise of life, always singing ~~and~~ joyous ~~to~~ to the goodness and the glory of life, and its creator, God. (Hebrew) "I shall not die but live and extoll the creative acts of God." (Hebrew) "With God shall we move forward."

Whence this confidence, this high indefeasible hope? Our people derived it from its own national experiences and from its faith in the indestructibility of things of the spirit. With the Psalmist our people might well say: "I have seen the righteous ultimately forsaken; hard has been my way through the world and dark and danger beset. Many sought to destroy me. But always I have been delivered from the snare of the fowler. I have seen thousands fall at my side and ten thousands at my right hand - but I came through the withering and devastating (word undecipherable) unbroken and undefeated. From the slavery of ancient Egypt to the Promised Land; from the exile by the rivers of Babylon where we sat down and wept to the resurrected life in the new Judaea; from the menace of annihilation in ancient Persia to deliverance and gladness and rejoicing; from the madness ~~of~~ and wrath of Antiochus in the days of the Macabees to the redemption, freedom and dedication celebrated by our festival of Chanukah; from the Nazi gas chambers and holocaust of our day to the glorious re-establishment of the State of Israel and the ingathering of the exile; I have always emerged from darkness into light. (Hebrew)

Hence my strong and unfailing hope for the future." (Hebrew) From mine own personal experiences, I see the workings of God in history - and I do not despair.

Our people's confidence is also grounded in the conviction that that which is spiritual is indestructible, that which is good cannot ^{be} permanently denied or defeated. Those who build out of material things only, and rely upon power and might are doomed to failure and disillusionment. The enduring things

of the world are built out of spirit, and the power and might of an idea. The Haftarah which is read in our synagogues on this sabbath is from the Book of the prophet ~~YHWH~~ Zechariah. He was both ~~the~~ priest and prophet at the time of the return from ^{the} Babylonian captivity. He zealously urged the people to rebuild the Temple in Jerusalem. The rebuilding of the Temple was associated in his mind with the approach of a new and happier age for his people when "the cities shall again overflow with prosperity and the Lord ~~will~~ will comfort Zion and choose again Jerusalem." Zechariah had a vision of a golden menorah of seven lamps replenished with an unfailing supply of oil. Zechariah inquired: "What are these, my Lord?" and he was told, "This is the word of the Lord unto ~~Zimmbabel~~ Zimmbabel (the leader who led the captives back from Babylon to Judaea) saying, 'Not by might, nor by power, but by my spirit saith the Lord of hosts.'" (Hebrew)

The menorah was the ancient symbol of faith, the symbol of spirit. Zechariah was admonished that neither the restored Temple which he was so earnestly urging, nor the restored nation which the political leader Zimmbabel was working for could be achieved by material things or physical strength alone. Only ~~by~~ the spirit ~~can~~ can give them meaning and permanence. (Hebrew)

It is when men build in the spirit of God and build themselves into this handiwork, their loyalties and aspirations, that that which they build will endure and prosper.

And this brings me to the heart of what I want to say to you ^{on} this dedication evening. This beautiful structure which you have ~~built~~ by your generosity and sacrifices reared here will, apart from its artistic value, have meaning ~~and~~ and significance only as you fill this house with your own hearts and spirits, as you surcharge it with spiritual and intellectual energy and enterprise, as you convert it into a dynamo of religious ~~power~~ power to motivate your lives and the lives of your children.

A beautiful structure of noble architectural design, impressive and reverential, richly adorned with the memory-laden symbols and ritual objects do not yet make a house of God. Jeremiah warned the men of his day not to put their trust

in self-deluding words, and proclaiming proudly, behold the Temple, the Lord, the Temple, the Lord, the Temple of the Lord are these!

It is devout prayer which makes a house of God, and the earnest resolutions which are enkindled there to live finer and nobler lives, and the voices of children which are raised in the study of the Torah, and the courageous preachments of the spiritual leaders summoning men to justice and social obligations - it is these things which will build the real synagogue within ~~the~~ ^{these} magnificent walls.

We have learned from sad experience that even services of great dignity in a beautiful Temple or synagogue can fail to attract the worshipper - if the disposition to worship is not there. Just as we have learned from sad experience that people can refrain from praying from an unabridged prayerbook in the vernacular quite as consistently as from an unabridged prayerbook in the Hebrew - and that a Jew can fail to observe a one-day holiday ~~quite~~ quite as regularly as a two-day holiday.

Beautiful buildings alone will not turn us back to our faith, nor will the innovation, renovation or reconstruction of Judaism. What is required is an act of will by which the Jew will be ~~reconverted~~ reconverted to his faith, and will reassume ~~his~~ his commitments of his religion.

It is no longer a question really, of more or less ritual, of of the competitive claims of orthodoxy, conservatism or reform. None of these has scored any major triumphs on the American Jewish scene. The question now is the very preservation of our essential spiritual heritage, of the Jewish way of life, of basic Judaism, of that heroic faith of covenant and mission, which ~~has~~ has, more than any other influence, helped to shape the civilization of the Western world, and by whose fires the great religions mankind has kindled their torches - a faith of such amazing vitality that even over the long centuries its force was not abated, its vision not dimmed, and its voice not muted.

Has this faith still meaning for the world today and relevance to its urgent needs? In this age of moral degradation, of rampant materialism, of dangerous social and economic conflicts, of war and the alarm of war - has Judaism, the mother

religion of peace, justice, brotherhood, charity, family purity any word to utter, any message to convey, and if so, is that religious culture called Judaism worth preserving and advancing?

By rearing this synagogue you have answered yes! Decidedly yes! Remember then, that it is not an easy task, this preserving and transmitting of Judaism. It never was. It is even more difficult today. Religions are not concerned with light and easy tasks. Great religions make great demands - surrender, renunciation, sacrifice, for the great compensations which it offers - freedom, dignity, inner harmony.

It is ^{of} difficult, though not impossible tasks, that the synagogue has always, and must again, today speak. (Hebrew)

Study, teaching, learning!! To know God requires the most developed mind, the keenest insights, the most awakened imagination. (Hebrew)

To know Judaism and Jewish history and Jewish literature is a life-time enterprise.

We cannot survive without Jewish learning and scholarship - survival itself is no particular virtue - I mean survival as a creative community on the American and world Jewish scene. Worship, private and public, is the discipline of the life of devotion. Religious observances and practices attune us to the religious life.

Much of the poetry and music and mystic grandeur of Jewish life is inherent in them. I cannot conceive of a vigorous and happy Jewish life divorced from the prayer book and the Jewish calendar. There is no Judaism without prayer and religious observance. And social idealism - training our young generation in the high ethical standards of our prophetic faith - in social ~~responsibility~~ responsibility and personal integrity, in the mandates of spiritual growth and self-improvement.

These are not easy tasks! They were not easy in the days of the Maccabees, whose struggle also culminated in the rededication of a Temple.

The weak in number and strong in faith overcame. The strong in number and weak in faith - (Hebrew)

The Temple Bulletin

Published Weekly by
The Temple
Cleveland, Ohio



Vol. XXXVIII

NOVEMBER 4, 1951

No. 1

Opening Sunday Morning Service

10:30 o'clock

RABBI SILVER

will speak on:

"A Visit To South Africa"

Friday Evening Service
5:30 to 6:10

Saturday Morning Service
11:15 to 12:00

FESTIVAL OF SUCCOTH

The Temple wishes to express its deep appreciation to all those who assisted in the decorations of both the indoor and outdoor Succahs as well as to those ladies who acted as hostesses at the Kiddush ceremony in the outdoor Succah at the close of the Succoth services.

The indoor Succah Committee, under the chairmanship of Mrs. Milton Kane, included Mr. and Mrs. Harry Abrams, Mesdames Charles Adelstein, Ralph Bass, Earl Behrens, I. Bernon, I. Evans, S. Horvitz, Sam Klein, William Love-man, N. Pilisdorf and David Samet.

The outdoor committee, under the chairmanship of Mrs. Roy Unger, included Mesdames Wolfert Block, Richard Friedman, Lewis Gross, Eugene Klein, Julian Kassen, Merrill

Sands, Robert Schallman, Earl S. Stone, Alvin Udelson and Allen Unger.

The pampas grass which added so much to the Succahs was donated by Mrs. Sam Horvitz, and the beautiful hydrangea plants adorning the entrance to The Temple were the gift of Mrs. Allen Klivans.

* * * *

A beautiful Succoth pageant was presented to the children of the Religious School on Saturday and Sunday mornings, October 20th and 21st. The pageant was written by Sol Papurt and directed by Mrs. Sol Papurt.

Winners of the Religious School Succah Building Contest were announced by the Co-Chairmen of the Holiday Committee, Mrs. Jerome

Curtis and Mrs. Emanuel Stern: 3rd Grade—Susan Hirschfield and Judith Lynne Arstein; Honorable Mention, Pam Silverman, Sharon Silver and Darryl P. Walker. 4th Grade—Marc Lionel Stern and Robert Sanders; Honorable Mention, Marilyn Ward and Kelly Selman. 5th Grade—Myrna Oppenheim and Judith Bass; Honorable Mention, Merril Greenstein and Jack Heller. Class Succahs awarded prizes were Kindergarten B, 1-C and 2-A. Terry Stern of the 2nd grade received an Honorable Mention.

Judges of the contest were Mrs. Alvin Friedman, Mrs. George Margulis, Mrs. Benjamin Teitelbaum and Mr. Sam Goodman. Mrs. Benjamin Pinkel was in charge of arranging the display tables.

The Temple Bulletin

The Temple

Congregation Tifereth Israel
(Founded 1850)

Rabbis:

Abba Hillel Silver, D.D., Litt.D., D.H.L., D. HUM.

Earl Stanley Stone, M.H.L.

Assistant Rabbi
Director of Religious Education

Ass't. Director of Religious Education
MILDRED B. EISENBERG

Executive Secretary
LEO S. BAMBERGER

Librarian
MIRIAM LEIKIND

Organist and Choir Director
A. R. WILLARD

Editor
ELIZABETH RICE

A. M. Luntz President
L. W. Neumark Vice-President
A. B. Efroymson Treasurer

Published weekly, except during the summer vacation.
Entered as second-class matter November 12, 1931, at the
Post Office, Cleveland, Ohio, under the Act of March 3,
1879. Fifty Cents per Annum. Member, Union of American
Hebrew Congregations.

Ansel Road and East 105th Street
Sweetbriar 1-7755

NOVEMBER 4th—FIRST SUNDAY MORNING SERVICE

On Sunday morning, November 4th, at 10:30 o'clock in The Temple, regular Sunday Morning Services will be resumed. Rabbi Silver will speak on "A Trip to South Africa" and give some of his impressions following his visit to South Africa during the past summer.

The Sunday Morning Services were inaugurated over 60 years ago and have been a source of enlightenment and inspiration not only to our own membership, but to the entire community. This service will mark the beginning of Rabbi Silver's 35th year as spiritual leader of The Temple.

Members are requested to be in their seats at 10:30, when the Service begins. There is a program of organ music from 10:15 to 10:30 o'clock. The doors of The Temple open at 10.

Members are reminded that there is parking space available in the lot behind The Temple and in the park facing East 105th Street.

THANK YOU!

The flowers which will grace the altar on Sunday morning, November 4th, are the gift of Mr. and Mrs. M. C. Rossin in memory of their parents.

TEMPLE WOMEN'S ASSOCIATION NEWS

Mrs. Mark Sampliner has been elected to the Board of Directors of The Temple Women's Association to fill an unexpired term of one year.

The Temple Women's Association is cooperating with the American Red Cross in securing blood donors in its new campaign. Donors must be between the ages of 18 and 60, and may receive a pint of blood free in any cooperating hospital whenever the need arises. For details, phone Blood Donor Chairman, Mrs. William V. Gross, WA 1-1063.

Tuesday Sewing resumed on October 16th in Mahler Hall. The various groups assemble at 10 a.m. and remain until the early afternoon. A delicious lunch is served by the Cantzen Committee, and there is an opportunity for sociability as well as for service to The Temple and the community in the opportunities afforded by The Temple Women's Association every Tuesday. A cordial invitation is extended to every member to attend.

The Israeli Gift Shop has reopened with many beautiful new items. The shop is open every Tuesday, and at all major Temple events. An attractive display case in the Ansel Road lobby of The Temple, adjacent to the office, makes it possible for gift selections to be made at all times.

Music Sunday Morning November 4

Organ	<i>Toccata in A</i>	MacMaster
	<i>Adagio (Toccata in C)</i>	Bach
	<i>Prelude #3</i>	Jacoby
Opening Psalm	<i>Ma Tovu</i>	Spicker
The Service		Spicker
"May the Words"		Roger
	<i>(The Quartette)</i>	
Before Sermon	<i>Toras Adonoi</i>	Spicker
	<i>(Mr. Hakola and Choir)</i>	



The Temple Museum News

The Judith Meyers Memorial Fund

Mr. and Mrs. Milton G. Meyers have given a beautiful Museum case and Torah Shield and Spice Box in memory of their daughter, Judith. Additional objects for the case will be purchased from the Judith Meyers Memorial Fund.

The Mildred I. Jacobs Memorial Fund

In memory of his wife, Mildred I. Jacobs, David Jacobs has made possible the purchase of a Museum case and a number of objects of Jewish religious art. Additional items will be purchased from the Mildred I. Jacobs Memorial Fund to which friends are invited to contribute.

The Flora Rohrheimer Memorial Fund

Friends of Flora Rohrheimer may be interested to know that a fund is being established at The Temple Museum to perpetuate her memory. Those interested may send contributions to The Temple Museum in her memory.

Temple Memorial Book

The following names have been lovingly inscribed in The Temple Memorial Book by the members of their bereaved families since the last issue of The Temple News:

Sophie Auerbach	Morris Levy
Theresa N. Bing	Getta E. Rheinheimer
David Burstein	Flora Rohrheimer
Elaine Weiss Eisner	Joe Jay Rosenfeld

THE TEMPLE WOMEN'S ASSOCIATION

presents

MERLE MILLER

speaking on

"Current Books—What People Are Reading and Why"

November 14, 1951—2 P.M. — Mahler Hall

Admission by Membership Card

Guests \$1.00

to utilize changing forms in order to advance the unchanging purpose. The many modulations in Jewish institutions and practices through the ages reflect the reactions of a living organism to the stresses of new contacts and new experiences. Yesterday is necessary to Judaism, but it cannot displace today nor dominate tomorrow. Liberal Judaism has demonstrated during more than 150 years of the most turbulent and revolutionary period in Jewish history, its capacity not only to survive but to grow and expand, and to retain the loyalty of great hosts of Jews, certainly no less, if not more than other forms of Judaism. In recent years particularly it has made substantial and gratifying progress and has commanding achievements to its credit.

It is, therefore, with clearer vision and greater confidence that we can face our future.

But we must never forget that the road of religion has never been easy in the world, and certainly not the road of Judaism. Judaism always had to struggle for survival. It had to struggle to make its message heard in the world; in ancient times against paganism and idolatry, in medieval times against persecution and proscription, and in modern times against materialism, secularism and the allurements of apostasy. Judaism always made great demands upon its followers, as have all the great religions of mankind. The demands which Judaism made were not in terms of spiritual excesses, of austerities or asceticism. "This commandment which I command thee this day is not too difficult for thee." Its demands were in terms of struggle and sacrifice for the establishment of the Kingdom of God on earth. The adherents of Judaism were called upon to serve God "with all their hearts, with all their souls and with all their might", with their whole nature, their entire substance and their very lives. Judaism has always meant the acceptance of "the burden of the Kingdom of God". In a real sense it is a burden but one which lifts all other burdens from the human soul. It is a burden which makes man free in the glorious service of God, and redeems him from all other forms of human servitude. Judaism is not an easy-going theosophy which offers us maximum peace of mind with a minimum of religious discipline. Rather is it a call to battle upon all that is evil within us and upon all that is evil in society. It is impossible to realize this without the long travail of the soul, without stripes and wounds and without, at times, being despised and rejected of men. But the faithful will not hold their peace nor seek peace for themselves until righteousness

"goeth forth as brightness and as a burning torch." Judaism means not only self-discipline and social effort, but also a life-long regimen of learning and teaching, of replenishing and augmenting one's self spiritually and of transmitting the accumulated knowledge, experience and insights of one's self and of one's forebears to the next generation. Judaism means school and home as well as synagogue and the building of the good society. Judaism is a system of duties, commandments and commitments. It is a distinctive pattern of life. It is quest and action. "All that the Lord hath said we will do."

I am afraid that many of our people have turned to Liberal Judaism not for the maximum challenge which it offers, but for the minimum demands which it makes—minimum education, minimum worship, minimum observances, few renunciations and fewer commitments. Most everything seems to be optional. The opinion is widespread that Liberal Judaism does not require of us ever to row against the tide. Whatever is difficult may be abandoned. But convenience has never been the way of a conquering faith. Nor is it the way of spiritual growth nor yet of survival. A dynamic faith cannot be tucked away in a corner of one's life. If one's religion is incidental, it is no religion at all.

I am afraid, too, that we have not made the synagogue central in our Jewish community life, which is today more secular than at any time in Jewish history. The synagogue is on the periphery, tolerated, at times even indulged, but the real diligent and central activity in our communal life has to do with charity and relief which, in themselves, are undoubtedly noble and necessary activities, but which in Jewish life were always looked upon as derivatives from a deeper source, as spokes radiating from a central hub which was always the synagogue and the religious school.

In fact, the synagogue itself has become acentric. Even in our synagogues we have not made study, teaching and worship the central purposes. It is in a multiplicity of activities—recreational, secular and semi-philanthropic—that we look for a sense of accomplishment and success. Because we find ourselves hard-pressed and are worried at the evidence of negligence and drift about us, we have resorted to many contrivances which will, however, not avail us in the long run. A whirl of activities and numerous melodious trifles are no substitute for devout prayer, earnest study and the consecrated teaching of Judaism for which the synagogue has always existed.

They alone were the lamps which burned in all our nights.

Is it that we have been following the line of least resistance in every direction? If so, then we are truly menaced from within. The external evidences of our organizational prosperity which have resulted largely from the greatly increased peaceful and prosperous Jewish population in the United States should not beguile us into hasty conclusions concerning the inner strength and soundness of American Judaism. We should read as danger signals the fact that only a minority of the Jews of the United States are affiliated with the synagogue, that only a small minority of them are in attendance at worship in the synagogue and that an even smaller minority of these are educated Jews in the sense of being at home in the life and lore, the history and literature of their people.

But if these deficiencies exist, they can be corrected. That which is wanting in our life can be filled. Given loyalty and devotion on our part, boldness and tenacity, we can face the future confidently, provided we face it also with candor and frankness and resolution. That is why the dedication of this House of Living Judaism is such a welcome event. It is expressing the determination of the Union of American Hebrew Congregations, which represents the organized forces of Liberal Jews in the United States to face the future with loyalty and candor and will. The Union hopes that this House will become a dynamo of spiritual energy for American Judaism. The Union understands the problem and has a program for action. It proposes expansion in all fields of education, lay and rabbinic, youth and adult, for teachers and leaders alike. It aims to employ increasingly the written and the spoken word and the most effective channels of communication to bring the message of Judaism to our own people and to our fellow citizens of all faiths. It proposes to stimulate the organization of new congregations for the unaffiliated, new schools and new centers of effective Jewish community life. Those who already are affiliated in congregations, it aims to assist by offering fruitful and significant programs and projects to their men's and women's organizations and their youth groups.

This House of Living Judaism which we are now dedicating is earnest of all these resolves. It is a banner raised high for a forward-moving, upward-mounting army of the faithful, advancing in the name of God, with a new hope in their hearts for the progress of man, the destiny of the people of Israel, and the salvation of mankind.

Rabbi A. H. Silver
19810 Shaker Blvd.
Cleveland 22, Ohio

OHIO CLEVELAND 6, OHIO
Ansel Rd. at East 105th St.

The Temple News

Entered as Second Class Matter at the Post Office
Cleveland, Ohio

A TREASURY HOUSE OF HUMOR

edited by
NATHAN AUSUBEL
reviewed by
Dr. William B. Levenson

There is that kind of book which one reads in an evening or two and then shares with a friend. Not so with this volume. Surely its contents merit sharing and the chuckles it provides are universally welcome, but this 735-page collection of humorous writings cannot be readily absorbed, even superficially. Rather it is that kind of book that one keeps on a nearby book-shelf and nibbles at, so to speak, between other reading diets.

From the twelfth century Abraham Ibn Ezra to last night's television performer, Sam Levenson (no relative), this volume is a remarkable collection of humorous essays, jokes, and pointed witticisms. In space as well as in time, numerous Jewish writers are represented from the Palestinian, Chaim Bialik, the Danish, Georg Brandes, to the Argentinian Cesar Tiempo (Israel Zeitlin).

For one who in his childhood was often told the tales of Sholom Aleichem and Abraham Reisin, the reading of these and others was like a return home, a visit to old friends.

Yet, Ausubel's contribution is more than that of a persevering compiler. With him this so-called Jewish humor is not entirely a laughing matter. His premise, some might question, that there is a distinctive body of humor identifiable as Jewish. Debatable or not, Ausubel's discussion of the traits of this humor and its motivations make for interesting reading. The Jewish joke, he says, is a mixture of humor and

pathos. First you laugh, then you think. The instinct for self-preservation, has caused the Jew to joke about adversity. His humor is a comforter. "Be gay you beggars—tzoress don't cost a kopeck."

"For some two thousand years the Jews have been sharpening their wit as well as their wits on the logical grindstone of the Talmud," says the editor.

The categories into which this humor has been assembled provide an insight into the author's capacity as a student of this field. Consider the chapter containing stories and bons mots about the "Luftmenshen" (men of air). These were the restless creatures whose opportunity to earn even a marginal livelihood was limited by legal restrictions and religious bigotry so that they were compelled to float from one job to another. (Even the word "job" is too dignified a term). Many are the stories about them and many the names they bear. Unless one is at least fairly familiar with Yiddish there is no full appreciation of the subtle nuances.

What hair-line distinction there is between a "schlemihl" and a "schlimazl." Surely the reader knows the difference between a "shmendrik" and a "trombenik", not to mention a "shmiggege". At any rate, an extensive glossary is included.

Then too, there is the chapter, "Love-Shmove." The Jews, it appears, discovered tardily the romantic passion of the poets. The shadchan, the matrimonial agent, was a practical fellow. "Love is a fine thing, 'he'd agree, 'but love with noodles is even tastier."

The collection of stories dealing with our brethren who are always looking for "angles", the "finagler" and "schacher-machers", as well as the chapter on the "chutzpaniks" and skeptics, is a revealing dissection with perhaps even psychological implications, but always humorous.

The stories on Jewish Food, Bores and Pests, Geniuses and Art, suggest the wide variety of frequent chuckles and occasional guffaws that await the reader of this fine collection.

Have You Seen
THE TEMPLE MUSEUM EXHIBIT

35 Dioramas depicting the outstanding events
in the history of the Jewish people

Admission \$.25

Children Free

MUSEUM HOURS:

Every Afternoon 2 - 5 P.M.
Saturday Morning 10 - 12
Sunday at the close of Services
Sunday Evening - 7:30 to 9:30

Exhibit Closes November 12th.



PARK SYNAGOGUE BULLETIN

November 17, 1950

Candle Lighting 4:50 P.M.

Dedication Issue No. 1

Dream Becomes Reality

PARK SYNAGOGUE DEDICATION — DECEMBER 1-10

FRIDAY EVENING SERVICE

8:15 P.M.

RABBI COHEN

will speak on

Lewisohn's American Jew

Fact, Fancy and Fallacy

Rabbi Seligman will read the service assisted by Guest Cantor, Oliver Altman and choir, Moshe Grodnitzky, director

SERVICE SCHEDULE

TORAH READING	Genesis: Veyeze 28:10-32:3
HAFTORAH	Hosiah 12:13-14:10
SABBATH MORNING	10:00 A.M.
JUNIOR CONGREGATION	
SABBATH MORNING	10:30 A.M.
DAILY SERVICES	7:00 A.M. and 5:00 P.M.
SUNDAY	8:00 A.M.

MEN'S CLUB THANKSGIVING DINNER

MONDAY, NOVEMBER 20th

"Education in the Atomic Age"

PANEL DISCUSSION

WOMEN WELCOME

The long awaited formal dedication exercises of the new Park Synagogue will be observed during a ten-day period from December 1st to the 10th. National attention will be focused on the congregation as it climaxes five years of sacrificial struggle to erect a religious edifice which might express the highest development of American Jewish creativity in the Arts.

All hearts rejoice as the new synagogue, already given a permanent place in the Encyclopedia Britannica as an outstanding contribution to contemporary architecture in America, is also being widely hailed as "the most beautiful synagogue in the world."

Distinguished personalities in American Jewish life will participate in the dedication events. Rabbi Abba Hillel Silver, who dedicated the Center Synagogue 29 years ago, will preach the dedication sermon for the new Park Synagogue. At the Dedication Service the new scrolls of the Law will be Blessed, the

(Continued on page 4)

Dream Becomes Reality

PARK SYNAGOGUE DEDICATION EXERCISES — DECEMBER 1st to 10th

Friday Evening, December 1 — 8:00 P.M.

SYNAGOGUE DEDICATION SERVICE

Dedication of Scrolls of the Law, Ner Tomid, Menorah and Ark
Presentation of the Key..... LEONARD RATNER
Chairman, Building Committee
Acceptance of the Key..... HENRY A. ROCKER
President
Dedicating the Congregation..... RABBI COHEN
Religious Service..... RABBI SELIGMAN
Dedication Sermon..... RABBI ABBA HILLEL SILVER
Cantor David Garen, assisted by Augmented Park Synagogue Choir

Saturday Morning, December 2 — 10:00 A.M.

SABBATH SERVICES

Dedication Sermon..... RABBI COHEN
Religious Service..... RABBI SELIGMAN
Cantor David Garen, assisted by Augmented Park Synagogue Choir

Sunday Morning, December 3 — 10:00 A.M.

SCHOOL CHANUKAH DEDICATION CELEBRATION

Chanukah Service..... Junior Choir and Orchestra
Presentation of Dedication Gifts

Sunday Evening, December 3 — 8:00 P.M.

CHANUKAH INAUGURAL CONCERT

Organ Prelude..... A. R. WILLARD
Dedication of the Gross Memorial Organ
Concert — Hebrew Liturgical Music..... The Cleveland Chamber Orchestra
directed by Laszlo Krausz
Soloist..... DAVID GAREN
Address — "Symbolism of Park Synagogue"..... ERIC MENDELSON

Tuesday Evening, December 5 — 8:00 P.M.

OPEN HOUSE

Cleveland Community Invited
Kindling of Chanukah Menorah..... Cantor, Choir and Organ
Introduction to Tour of Building..... SIDNEY VINCENT
Guided Tours of Building
Organ Recital..... BEATRICE DEUTSCH

Wednesday Afternoon, December 6 — 2:00-5:00 P.M.

OPEN HOUSE — Sponsored by the Sisterhood

Cleveland Community Invited
Organ Recital..... BEATRICE DEUTSCH

Wednesday Evening, December 6 — 8:00 P.M.

OPEN HOUSE

Cleveland Community Invited
Kindling of Chanukah Menorah..... Cantor, Choir and Organ
Introduction to Tour of Building..... SAUL G. STILLMAN
Guided Tours of Building
Organ Recital..... BEATRICE DEUTSCH

Friday Evening, December 8 — 8:00 P.M.

FAMILY WORSHIP SERVICE

Dedication Sermon..... RABBI COHEN
Religious Service..... RABBI SELIGMAN
and Presidents of Affiliated groups.
Cantor David Garen, assisted by Augmented Park Synagogue Choir

Saturday Morning, December 9 — 10:00 A.M.

SABBATH SERVICES

Dedication Sermon..... RABBI SELIGMAN
Cantor David Garen, assisted by Augmented Park Synagogue Choir

SUNDAY EVENING, DECEMBER 10th — 7:00 P.M.

Leonard Ratner Testimonial Dinner

RABBI LOUIS FINKELSTEIN, Guest Speaker

CANTOR DAVID GAREN, Soloist

Park Synagogue Dedication—December 1st to 10th

(Continued from page 1)

Ner Tamid and Menorahs sanctified. Dr. Louis Finkelstein, President of the Jewish Theological Seminary of America and the leading religious figure in American Jewry will address a testimonial banquet. Mr. Eric Mendelsohn, long regarded as the greatest living Jewish architect, who has become known to American Jewry through his creation of the Park Synagogue, will deliver a major address explaining the basic philosophic concept as revealed in the symbolism of the new Synagogue.

On Sunday morning, December 3rd, all of the children of our Religious Schools will participate in a gala Chanukah Dedication Service in the Synagogue. The children's choir will sing, accompanied by the orchestra, and the children will present their Chanukah program. A beautiful surprise Chanukah gift, which will be a permanent souvenir of the dedication of the new temple, will be presented to the children by members of the Board of Trustees of the congregation.

A gala event will occur on Sunday evening, December 3rd, the first night of Chanukah, when the Cleveland Chamber Orchestra, composed of the soloists of the Cleveland Symphony Orchestra and directed by Mr. Laszlo Krausz gives its premiere Cleveland performance in our new Synagogue at a Chanukah Inaugural Concert featuring Jewish religious music. David Garen, who so greatly impressed the congregation during the Rosh Hashonah Services and who is the leading tenor of the New York Civic Opera will be the guest soloist with the orches-

tra. The Chanukah candles will be kindled by the Cantor, accompanied by the orchestra. On that evening also a great organ recital will mark the dedication of the Gross Memorial Organ.

Tuesday evening, December 5, Wednesday afternoon, December 6 and Wednesday evening, December 6 the entire community of Cleveland will be invited to Open House visits in the new building. On each evening the Chanukah candle lighting service will take place in the Synagogue and will be followed by brief talks preceding guided tours of the building. The introductory talks will explain various features of Park Synagogue. These will be given on Tuesday night by Mr. Sidney Vincent, and on Wednesday evening by Mr. Saul Stillman. Organ recitals will be given by Beatrice Deutsch.

Friday night, December 8th, the congregation as a family—parents, children and grandchildren will participate in a Family Worship Service. This will be the congregation's intimate family dedication. Presidents of affiliated groups will participate in the Service and Rabbi Cohen will preach the dedication sermon. Rabbi Seligman will officiate with Cantor Garen and the augmented Choir. Sabbath morning, December 9th, the officers and trustees and older members of the congregation will be honored with aliyahs. Following the formal dedication exercises, a special Testimonial Dinner in honor of Mr. Leonard Ratner, Chairman of the Building Committee, is being sponsored by a group of con-

gregational and civic leaders. This event will take place Sunday evening, December 10th and Dr. Finkelstein will deliver the main address. An appropriate presentation will be made to Mr. Ratner and leaders of the Jewish community of Cleveland will be represented.

Several other events will feature the ten-day dedication period and will be announced in the next weeks. Mr. Robert Copelin, Chairman of the Program Committee, has been largely responsible for the splendid program that has been achieved. Mr. M. E. Glass has served as General Chairman for all events. Mrs. Joseph Goldhamer heads the Testimonial Committee and Mr. Jack Wyse, the Publicity Committee. Mr. Myron Guren is chairman of Open House Events. Mr. Philip Arnoff has been in charge of music arrangements and Mr. Jack Garfinkel is responsible for all ushering at all events. Mesdames Ben and Oscar Kravitz are planning the decorations with their Committee. Aaron Weiss, Executive Director, is in charge of physical arrangements, and Stanley Goldman, Building Fund Secretary, serves as Coordinator for the staff.

PARK SYNAGOGUE BULLETIN

Published weekly from Rosh Hashanah through Sh'vuos at
PARK SYNAGOGUE
3325 Euclid Heights Blvd
Cleveland Heights 18, Ohio
Telephone: ERievew 1-2244

SUBSCRIPTION RATE:.....50c per Year

WILLIAM SELIGMAN.....*Editor*
ROBERT COPELIN.....*Contributing Editor*

ARMOND E. COHEN, *Rabbi*
WILLIAM SELIGMAN.....*Assistant Rabbi*
SYLVAN J. GINSBURG.....*Educational Dir.*
AARON WEISS.....*Executive Dir.*
HYMAN DIAMOND.....*Sexton*
ROSE ROSENWASSER.....*Librarian*

PARK SYNAGOGUE
3325 EUCLID HEIGHTS BLVD.
CLEVELAND HEIGHTS, OHIO

The Temple
Ansel & E. 105
Cleveland 3, Ohio

Sec. 34.66 P. L. & R.

U. S. POSTAGE

PAID

Cleveland, Ohio

Permit No. 2645