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B'nai B'rith Hillel, 1956.

B'nai B'rith Hillel
Foundation

CLEVELAND
OHIO

tenth anniversary
sabbath service

FRIDAY, NOVEMBER 9, 1956
8:30 PM

HARKNESS CHAPEL

WESTERN RESERVE UNIVERSITY

Calendar of Events -- Tenth Anniversary Year

Tenth Anniversary Sabbath Service-----November 10, 1956

Tenth Anniversary Semi-Formal Dance----December 1, 1956

Hillel Tenth Anniversary Show-----March 16, 1957

Tenth Anniversary Passover Celebration-April 15, 1957

Tenth Anniversary Awards Banquet-----May 29, 1957

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PROGRAM

1. Organ Prelude by Mr. Robert Kitt
2. Student Service
3. Welcome by Mrs. S. Greenberger
4. Welcome by Dr. L. B. Podis
5. Introductions and Greetings by University Officials
6. Greetings by Community Organizations
7. Introduction of Leo Koenigsberg, Pres. of Student Council
8. Musical Selection
9. Introduction of Rabbi Sherman
10. Introduction of Rabbi Silver
11. Organ Postlude by Mr. Robert Kitt

Dear Friends:

Tonight, in a solemn service we are joining in celebrating our Tenth Anniversary on the campus of Western Reserve and Case Institute of Technology. We are saluting two and a half generations of students who have made Hillel what it is today: a vigorous, alive, effervescing organization serving, and served by, its students; an organization which is trying to fulfill its purpose on campus, namely, to perpetuate our great Jewish ideals of love of God and love of Man, to instill in our students the desire to work and to worship and to learn together what it means to be a Jew and how we may become better Jews.

We are grateful to these boys and girls who have helped until now in the growth of Hillel. But we know that we never may rest on past laurels— and as we celebrate we must look forward.

What about the future? Ten years are a short time but they show that we must be on the right path. Thus it must be our pledge: as a sign of gratitude for the confidence B'nai B'rith and the Cleveland Jewish Community have shown in the past, we shall endeavor to improve our program and services to our Jewish college youth as the most valuable investment in a Jewish future.

May I close with my sincerest thanks to my student officers, to B'nai B'rith, to the Jewish Community Federation and to the University Administrations of Western Reserve University, Case Institute of Technology, John Carroll University, and Fenn College for their confidence and their wonderful cooperation in the past. Let us all look forward together into a better future!

Stephen Sherman
Rabbi Stephen Sherman

Dear friends:

As president of the student body of the Hillel Foundation, I take this opportunity to welcome you to our Tenth Anniversary Sabbath Service.

We, at Hillel, are proud of our past achievements and hope that we can continue to progress and perpetuate the ideals of Hillel in the future. Hillel, the Jewish gathering-place on the college campus, has meant a great deal to those involved with its program. Because of this feeling Hillel has grown, the campus has been enriched, and the Jewish population has received a group ready to assume its responsibility in the community. I would like to thank you, at this time, for your wonderful cooperation and confidence. Without your sustained efforts we would have much more difficulty in carrying out our aims.

Thanking you again and wishing you a happy and peaceful year, I am,

Cordially,

Leo Koenigsberg

Leo Koenigsberg

RITUAL FOR LIGHTING THE SABBATH CANDLES

Come, let us welcome the Sabbath. May its radiance illumine our hearts as we kindle these tapers.

Light is the symbol of the divine. The Lord is my light and my salvation.

Light is the symbol of the divine in man. The spirit of man is the light of the Lord.

Light is the symbol of the divine law. For the commandment is a lamp and the law is a light.

Light is the symbol of Israel's mission. I, the Lord, have set thee for a covenant of the people, for a light unto the nations.

Therefore, in the spirit of our ancient tradition that hallows and unites Israel in all lands and all ages, do we now kindle the Sabbath lights.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו ואנו
להדליק נר של שבת.

Blessed art Thou, O Lord our God, King of the universe, who hast sanctified us by Thy laws and commanded us to kindle the Sabbath light.

May the Lord bless us with Sabbath joy.
May the Lord bless us with Sabbath holiness.
May the Lord bless us with Sabbath peace.

Amen.

לכה דורי

Reader:

לכה דורי לקראת כלה. פני שבת נקבלה.

Come, my beloved, with chorus of praise,
Welcome Bride Sabbath, the Queen of the days.

...לכה דורי

Sabbath, to welcome thee, joyous we haste;
Fountain of blessing from ever thou wast—
First in God's planning, though fashioned the last,
Crown of His handiwork, chiefest of days.

...לכה דורי

Rise, O my folk, from the dust of the earth,
Garb thee in raiment befitting thy worth;
Nigh draws the hour of the redeemer's birth,
Freedom who bringeth, and glorious days.

...לכה דורי

"Be not ashamed," saith the Lord, "nor distressed;
Fear not and doubt not. The people oppressed,
Zion, My city, in thee shall find rest—
Thee, that anew on thy ruins I raise."

...לכה דורי

Come in thy joyousness, Crown of thy Lord;
Come, bringing peace to the folk of the Word;
Come where the faithful in glad some accord,
Hail thee as Sabbath-Bride, Queen of the days.

...לכה דורי

Reader:

We thank Thee, Dear God, for all Thy blessings which Thou hast bestowed upon our Hillel these past years. We have worked diligently and faithfully to advance the ideals of the Foundation, ideals which Thou hast given unto man that he might grow wiser and more just. Hillel stands for worship, cultural and educational advancement, social gathering - the same aims any synagogue strives for. Without Thy continued inspiration our Foundation could not be.

In ten years, we have had a great deal to be thankful for. Things which we tend to take for granted, our fine Foundation home, its subscribers and caretakers, its members, but most of all its leadership.

May Thy countenance shine upon our Rabbi and be gracious unto him and his loved ones, may their lives be blessed with happiness and peace.

As thou hast done in the past, instill within us all, the desire to do justly, to love mercy, to walk humbly with Thee. That we may ever be a credit to Judaism, our country, and humanity.

Amen.

(Congregation rises)

Reader

ברכו את - יי המבורך.

Praise ye the Lord, to whom all praise is due.

Congregation

ברוך יי המבורך לעולם ועד.

Praise be the Lord to all praise is due forever and ever.

Cantor will lead singing
(Congregation is seated)

Reader:

ברוך אתה יי אלהינו מלך העולם אשר בדברו מעריב ערבים בחכמה
פוחה שערים ובחכמה משנה עמים ומחליף אהיהזמנים ומסדר את-
הכוכבים במשמרתם ברכיט כראוננו. בורא יום ולילה גולל אור
מפני חשך וחשך מפני אור. ומעביר יום ומביא לילה ומבדיל בין
יום ובלן לילה. יי צבאות שמי. אל חי וקים חמיר ימלך עלינו לעולם
ועד. ברוך אתה יי המעריב ערבים.

Congregation and Reader

With everlasting love hast Thou Loved the house of Israel,
teaching us Thy Torah and commandments, Thy statutes and judgments.
Therefore, O Lord our God, when we lie down and when we rise up, we
will meditate on Thy teachings and rejoice forever in the words of
Thy Torah and in its commandments, for they are our life and the
length of our days. Day and night will we meditate upon them.
O may Thy love never depart from us. Blessed be Thou, O Lord, who
lovest Thy people Israel.

Reader and Congregation

שמע ישראל יהוה אלהינו יהוה אחד.

Hear, O Israel: the Lord our God, the Lord is One.

ברוך שם כבוד מלכותו לעולם ועד.

Praised be His name whose glorious kingdom is forever and ever.

Cantor will lead singing
(Congregation is seated)

Congregation and Reader

ואהבת את יי אלהיך בכל- לבבך ובכל נפשך ובכל מאורך. והיו
דבריהם האלה אשר אנו מצוה עליך ללבוך. ושננתם לבנך ידברת
בם. ושתתן בהם ואלכתן בדרך ובשבת ובקדש. וקשחתם לאות
על-ידיך. והיו למעשה בין עמך. ובתנחתם עליהם וביהן יושעריך.
למען תזכרו וקשיתם את-כל-מצותי והייתם קדוש מ לאלהיכם.
אני יי אלהיכם.

Thou shalt love the Lord, thy God, with all thy heart, with all
thy soul, and with all thy might. And these words, which I comm-
and thee this day, shall be upon thy heart. Thou shalt teach
them diligently unto thy children, and shalt speak of them when
thou sittest in thy house, when thou walkest by the way, when thou
liest down, and when thou risest up. Thou shalt bind them for a
sign upon thy hand, and they shall be for frontlets between thine
eyes. Thou shalt write them upon the doorposts of thy house and
upon thy gates: That ye may remember and do all My commandments
and be holy unto your God.

Reader:

Psalm 93

The Lord reigneth; He is robed in majesty;
The Lord is robed, He hath girded Himself with strength.
Now is the earth firmly established;
It shall not be moved.
Thy throne is established of old;
Thou art from everlasting.
The waters lift up their voices, O Lord,
The waters lift up their roaring;
Yet above the voices of many waters,
The mighty waters, breakers of the sea,
Thou, O Lord, art mighty on high.
Thy law is true and unfailing;
Holiness is becoming to Thy house, O Lord, forevermore.

Cantor:

מי-כמותה בגלית "מי-כמותה נאדר בקדש נורה תהלה ע"ה פלא:
Who is like unto Thee, O Lord, among the mighty? Who is like unto Thee,
glorious in holiness, awe-inspiring, working wonders?

תלכותך ראו בניך. זה עלי ענו וחדלו:
Thy children acknowledged Thy sovereign power, and exclaimed:

י יסלך לעלה ועד:

The Lord shall reign forever and ever.

ונאמר כי- פדה יסוה את-יגעב וגאלו מיד חזק סמנו. ברוך אתה יי גאל
ישראל:

As Thou hast redeemed Israel and saved him from arms stronger than
his own, so mayest Thou redeem all who are oppressed and persecuted.
Praised be Thou, O Lord, Redeemer of Israel.

Congregation and Reader:

And the children of Israel shall keep the Sabbath, to observe the
Sabbath throughout their generations, for an everlasting covenant.
It is a sign between me and the children of Israel forever, that
in six days the Lord made the heavens and the earth, and on the
seventh day he rested, and ceased from his work.

Reader

ברוך אתה יי אלהינו ואלהי אבותינו, אלהי אברהם אלהי יצחק ואלהי יעקב.
האל הגדול הגבור והנורא, אל עלי:ן, גומל חסידים טובים, וקנה הכל
וזוכר חסדי אבות, ומביא גאלה לבני בנימין, למען שמו באהבה: מלך עוזר
ומושיע ומגן. ברוך אתה יי מן ומה:ם.

Reader

Eternal is Thy power, O Lord, Thou art mighty to save. In lovingkindness Thou sustainest the living; in the multitude of Thy mercies, Thou preservest all. Thou upholdest the falling and healest the sick; freest the captives and keepest faith with Thy children in death as in life. Who is like unto Thee, Almighty God, Author of life and death, Source of salvation? Praised be Thou, O Lord, who hast implanted within us eternal life.

Thou art holy, Thy name is holy and Thy worshipers proclaim Thy holiness. Praised be Thou, O Lord, the holy God.

Silent Prayer

(or such other prayer as the heart may prompt)

O God, keep my tongue from evil and my lips from speaking guile. Be my support when grief silences my voice, and my comfort when woe bends my spirit. Implant humility in my soul, and strengthen my heart with perfect faith in Thee. Help me to be strong in temptation and trial and to be patient and forgiving when others wrong me. Guide me by the light of Thy counsel, that I may ever find strength in Thee, my Rock and my Redeemer. Amen.

Cantor

May the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer.

קדוש

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצוותיו וצונו לומר
באהבה וברצון הנהילנו, וברצון למעשה בראיתו, כי הוא יום החלה למקרא-
קדש זכור לצאת מצרים, כי לנו היום ואנחנו קדש, ושוב קדשך באהבה וברצון
הנהילנו. ברוך אתה יי, מקדש השבת.

Let us praise God with this symbol of joy, and thank Him for the blessings of the past week, for life and strength, for home and love and friendship, for the discipline of our trials and temptations, for the happiness that has come to us out of our labors. Thou hast ennobled us, O God, by the blessings of work, and in love hast sanctified us by Sabbath rest and worship as ordained in the Torah: Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath to be hallowed unto the Lord, thy God.

Blessing of the wine:

ברוך אתה יי אלהינו מלך העולם בשרא כרי הגפן:

Praised be Thou, O Lord our God, King of the universe, who hast created the fruit of the vine.

(Congregation rises)

Congregation and Reader

Let us adore the ever-living God, and render praise unto Him who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. He is our God; there is none else.

We bow the head in reverence, and worship the King of kings, the Holy One, praised be He.

ואנחנו ברעים ומשחתים ומודים לפני מלך מלכי המלכים הקדוש ברוך
הוא:

(Congregation is seated)

Reader

May the time not be distant, O God, when Thy name shall be worshiped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all men shall invoke Thy name, when corruption and evil shall give way to purity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that to Thee alone every knee must bend and every tongue give homage. O may all, created in Thine image, recognize that they are brethren, so that, one in spirit and one in fellowship, they may be forever untied before Thee. Then shall Thy kingdom be established on earth and the word of Thine ancient scroll be fulfilled: The Lord will reign forever and ever.

Cantor will lead singing:

On that day the Lord shall be One and His name shall be One.

ביום ההוא יהיה יי אחד ושמו אחד:

(Congregation rises)

Reader:

יגדל ויחַדש שמה רבה. בעלמא די ברא ברעוּחה. וימליך מלכותה. בחייכון
וביומיוֹן ובחיי דכל-ביה ושראל. בעגלא ובזמן קריב. ואמרו אמן.

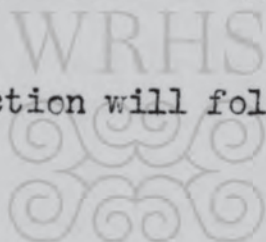
Congregation:

יהא שמה רבה מברך לעלם ולעלמי עלמיא:

Reader:

יחברך ויחַבבך ויחַפאך ויחרומך ויחַנאך ויחַהדר ויחַעלה ויחַהלל שמה דקודשא.
ברוך הוא. לעלא מן כל-ברכתא וסירחא. חַבבתא ונחמחא. דאמירן בעלמא.
ואמרו אמן.
יהא שלמא רבא מן-חמיא וחייים. עלינו ועל-כל-וּשראל. ואמרו אמן:
עמא שלום בפרומיו. הוא יעשה שלום עלינו ועל-כל-ישראל. ואמרו אמן:

Benediction will follow the program.



1/ Hillel - Congratulator - One of the most important - Karl Barth -
To bring the wisdom and insight of an ancient faith to the college world
of students preparing for ~~modern living~~ life in the modern world.

2/ Other historic faiths have done likewise - for the conviction has
become universal, - at least among the free people of the world,
that sc. and material progress - so remarkable swift in our
day, may lead to catastrophic disasters - unless it is guided
by a strong moral purpose and devoted towards ethical and
sp. objectives.

3/ In recent times, there have been many who believed that
mankind could dispense with religion and religious mores & conduct. They believed
that man could achieve freedom, justice, dignity, brotherhood
and peace without reference to God and the sp. teachings of
religion.
But they achieved only destruction, slavery, relativism, hatred & war.

They put their entire hope not at all in the sp. conversion
and moral regeneration ^{of man}, but in a precipitous scientific
and intellectual progress, which threw in the sp. time
the older man of war vs. humble riding horse and
chariot into bloody and disastrous troughs, destruction.

4/ Hillel and similar movements on our college campuses.

has ~~have~~ as ~~the~~ ^{its} objective - to teach the future leaders ^{in an ever changing (c}
 to understand that ~~science & technology~~ ^{science & technology are not} ~~alone~~ ^{will} ~~not~~ ^{yield}
~~give~~ us either happiness or security in life - ^{centered}
 that we need a devout humanism - a ~~God-centered~~ ^{God-centered} moral
 idealism to advance safely and confidently into the
 amazing but ~~dangerously~~ ^{dangerous} world of tomorrow.

5/1. Some-how, certain people, esp those in the anti chambers,
of educational ^{material} assessments religion with the past. It is, in
their view, a sort of impressionist, hodgepodge - a hodgepodge
and reversant ^{cultural} complex of yesterday ^{bygone days} religion ^{religion} is irrelevant to the
new day ^{our water knowledge} and our present needs.
Religion is not modern But religion never claimed to be
modern - but true - yes! It attends others in the future.
It is not impressed with what people frequently hail as
progress and change.
No other one the

Not everything that changes - changes for the better! No thing ever the
that never -
moves forward!
Nothing is so shallow and ephemeral as modernity
the very word suggests a mode, a fashion, a passing version,
which may have a momentary appeal, or even a ~~practical~~ utility,
but which should not be confused with that
which is the essence, life and civilization - with what
is essential - with the real bread and wine of ~~human~~ life.

6/ There are certain basic sp. and ethical instincts - which make (3)
for a clean and noble art, life for men and nations -
which ~~change the~~ ~~change~~ ~~very little~~ ~~change~~ ~~any appreciable~~ ~~change~~ ~~very little~~
indeed from generation to generation - which call not for
innovation but application -
without them, as we have witnessed in our day, the populus
city becomes a heap - and man - with all his sc. equipment -
reverts to the jungle!

7. Iskcon renewed Knowledge and the human intellect.

It never based itself on any radical skepticism, knowledge

It never published itself by anti-rationalism.

It reversed the ~~lower~~ wind as a divine endorsement in man

and taught men to pray daily "O, Lord as with Kumbhoj,

Under "Bathing and Intelligences"

It held all learning and study - secular courses with using the study, this is all in light regard.

It was reception of all truth from whatever source, and

8/ Even in the field region and the Point Hilary Island.

3600 3 8 100 - 1000 1000 1000 1000

The scholar^{er} was bigger > the prophet. (12)

Education First Public School — $\Rightarrow 123/456789$ —

9/. But it shows the limits of discussion necessary.

"Keyway, wisdom is Power for God"

Reverence, God means - "doing justly + loving mercy and walking humbly"

Reverence for God is shown ~~th~~ by a pattern of behaviors - a way of life - which seeks at all times Unity, Freedom and Compassion - attributes, God - to be sought after and imitated by man

10/ All this is very modern! ^{indeed!} ~~It is what an age is~~
~~It is~~ at the very heart, the prolonged crisis of an age.

- How to reverse the Unity, handcuffed - competitive nationalism
- How to preserve freedom within the framework / collective security
- How to preserve the dignity ^{keeping} of life - by personal ^{attributes} and relationships
- attributes ^{and} institutions and ways which will protect the weak & the handicapped the aged, the depressed, the injured - how to be our brother's keeper. - ever -

- 10/ To these tasks we must apply as - as able ^{to} as possible
- 11/ Hillel - ~~is essential~~ by making available ^{to} the great treasure house of Jew. love and law - the great literary sources of Judaism - the Bible - "the word" - which is inextricably tied up with the culture, ethics, history, art & literature half the word - and nourished the heart and mind, conscience education / men - unified idealist and social reformer - as well as the wisdom, wisdom ages, Levi and Ruth - is

helping them to orient Es harmoniously in the modern world (5)
- and help to guide their thoughts and actions - in the present, ~~these~~
urgent objections
12/1/1917 And by ~~identifying~~ ^{relating} them with their ~~other~~ drawing them
closer to the young Jew - and worship - and ^{religious} valuable customs
and practices of his forefathers - it is giving them
opportunities for religious expression - and training them in
the helpful disciplines of religious life -.

