



Daniel Jeremy Silver Collection Digitization Project

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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series II: Subject Files, 1956-1993, undated.

Reel
31

Box
10

Folder
430

Temple Israel, Detroit, correspondence, programs, notes, and
speech, 1965-1966.

TEMPLE ISRAEL

RABBIS: DR. LEON FRAM • RABBI M. ROBERT SYME
CANTOR: HAROLD ORBACH



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December 1, 1965

Rabbi Daniel J. Silver
The Temple
University Circle and Silver Park
Cleveland 6, Ohio.

Dear Daniel:

I am writing you in behalf of our Congregation which is this year celebrating its 25th Anniversary.

Our celebration will take the form of a Re-Dedication Service, recalling the fact that this is also the 15th Anniversary of the Dedication of our Temple building.

At that time, in the spring of 1951, your father, out of a strong feeling of friendship for me, accepted my invitation to deliver the Dedication Sermon, and his presence and his words are now a treasured memory in the history of our Congregation.

At the time of the Dedication, our Congregation had grown so large that to accommodate all the members and their families, we needed to hold two Dedication Services, one on a Thursday night, and the other on a Friday night. The other Dedication Sermon was delivered by our mutual friend, Rabbi Solomon B. Freehof.

We have since communicated with Rabbi Freehof and he readily agreed to return for the Re-dedication. He will be with us on Thursday night, May 19.

The 25th Anniversary Committee of Temple Israel, consisting of the leaders of our Congregation, have expressed to me their feeling that it would mean so much to us, and to all the Jewish community of Detroit, if the son of the Rabbi who addressed us at the Dedication of our Temple, would come for the Re-dedication Service. I hope you share our sentiment.

I am writing to invite you to join Rabbi Freehof in our Re-dedication Program and to deliver the Re-dedication Sermon on Friday night, May 20. My colleague, Rabbi M. Robert Syme, joins me in this invitation, and all of us here are eagerly awaiting news of your acceptance.

Please let me hear from you as soon as possible.

With all good wishes, I am

Cordially,

RABBI LEON FRAM

LF:dc

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December 6, 1965

Dr. Leon Fram
Temple Israel
17400 Manderson Road
Detroit, Michigan 48203

Dear Leon:

I will be most pleased to be invited to speak at the Re-dedication service at Temple Israel on Friday evening, May 20. I can remember some 23 or 24 years ago traveling to Detroit as a youngster to debate with your Temple group. I believe your school was meeting then in a high school. How time flies. In any case, I am looking forward to this service and would like some indication from you as to the length of the address, etc.

With all good wishes for the New Year, I remain,

DANIEL JEREMY SILVER
DJS:mgn

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December 9, 1965

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Rabbi Daniel J. Silver
The Temple
University Circle and Silver Park
Cleveland 6, Ohio

Dear Dan:

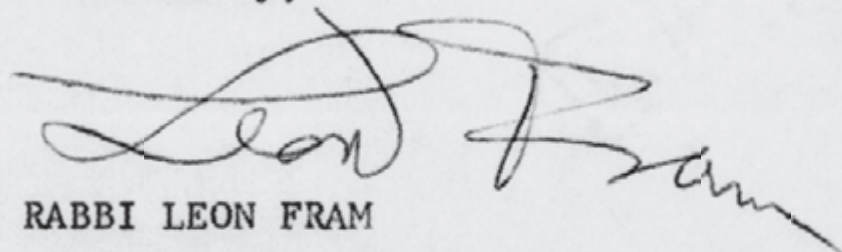
We were all so happy to learn that you have accepted our invitation to be with us and to deliver the sermon at our Re-dedication Service Friday night, May 20.

Yes, your memory serves you well. When you came to Detroit with your High School debating group, our Temple High School met in a public school. I shall be proud to show you our new facilities when you come here in May.

With regard to your inquiry as to the length of the address, etc., I shall write you these details in a subsequent letter.

With all good wishes, I am

Cordially,


RABBI LEON FRAM

LF:dc



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January 20, 1966

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Rabbi Daniel J. Silver
The Temple
University Circle and Silver Park
Cleveland 6, Ohio.

Dear Daniel:

Although the 25th Anniversary Celebration does not take place until May 20, we are beginning to print announcements of it.

We would appreciate having some glossy photographs of yourself, at least four, if possible, and the most current biographical sketch you may have available.

With kindest greetings, I am

Cordially,

RABBI LEON FRAM

LF:dc

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*Sent 1 photo & sketch
1/21/66/mgm*



AFFILIATED WITH THE UNION OF AMERICAN HEBREW CONGREGATIONS

Feb. 28, 1966

Dear Rabbi Silver

How strange it seems to address anyone but your dear father in this manner. All my life, as a child and young woman in Cleveland, and as a Detroitite since 1929, I always felt that he was "my" Rabbi.

First, let me tell you who I am - Ruth Gottfried Schmeren, and I did talk to you several times during these past two years, when Tragedy struck the families of my two nephews,

Homer Guren and Gary Newman. -
and I felt at those times that you
^{were} "Shoch Rabbi" and "friend of the family".

My husband and I are charter
members of Temple Israel in Detroit,
and we understand you are to be the
honored speaker on Friday, May 20th,
and I well remember when your
Dad honored our congregation
during our dedication services
25 years ago!

So - we would be so pleased
if you would have dinner with
us before services that evening.

Our congregation President, Mr. Harry
Plesker, who is a dear friend,
has given us permission to extend
this invitation.

I am sincerely looking forward to
seeing you again on a happier
occasion.

Cordially
Ruth Schmeren (Mrs. Gb)
P.S. we would be happy to arrange
your transportation from wherever you arrive.

March 3, 1966

Mrs. Abe Schmerin
20558 Aldham Road, Apt.. 209
Southfield, Michigan

Dear Mrs. Schmerin:

I am most grateful to you for your kind invitation to dinner on Friday, May 20, and, of course, will be most happy to be with you. Our previous contacts have been on very sad occasions and I look forward to a more relaxed and certainly a more pleasant atmosphere.

Thank you for thinking of me. I look forward to being with you.

Sincerely,

DANIEL JEREMY SILVER
DJS:mgm

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Rabbi Daniel Silver
The Temple
University Circle and Silver Park
Cleveland 6, Ohio.

April 8, 1966

Dear Daniel:

I have just spoken to Charles Feinberg, owner of that great Jewish ritual art collection, which you and your wife want to see when you come to Detroit. Mr. Feinberg says he knows you and he is looking forward to welcoming you.

Now you must figure out for yourself how to provide the time for the visit, which would, of course, be a leisurely visit since the collection is extensive and Mr. Feinberg is exceedingly knowledgeable and charming, and you should give yourself time for conversation with him.

I suppose you have heard from former Cleveland Mrs. Schmerin. She told me she was inviting you for dinner Friday night.

If you can arrive Friday morning, then we can have lunch together and visit the Feinbergs right after lunch. You would then have a large part of the afternoon for the visit.

Or, if you arrive early enough, we may visit Feinberg in the morning. Still better, you can stay overnight. You can visit with the Feinbergs anytime Saturday.

Please let me know what your plans are in this regard, and if you would like hotel or motel reservations for Friday night, and if you have any preference in hotels. Unless you express a preference, we will make reservations for you in a motel close to the Temple.

Under separate cover I am sending you some material with regard to our 25th Anniversary Celebration.

Looking forward to hearing from you, and with all good wishes,
I am

LF:dc

Cordially,

AFFILIATED WITH THE UNION OF AMERICAN HEBREW CONGREGATIONS

April 12, 1966

Rabbi Leon Fram
Temple Israel
17400 Manderson Road
Detroit, Michigan 48203

Dear Dr. Fram:

I am most grateful for your letter of April 8. Adele and I plan to arrive in Detroit sometime Friday morning and we would be grateful if we could see the Feinberg collection after lunch. I must be back in Cleveland for a final Confirmation rehearsal Saturday morning so the afternoon is our best time for this. I am most grateful to you.

Place us at your convenience. I know that Detroit is a vast sprawling community and I do not know where to settle otherwise. I am looking forward to our visit. With all good wishes,

DANIEL JEREMY SILVER
DJS:mgm

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April 19, 1966

Rabbi Daniel J. Silver
The Temple
University Circle and Silver Park
Cleveland Ohio 44106

Dear Rabbi Silver:

Rabbi Fram tells me that you will be arriving here by plane on Friday morning, May 20th. I also understand that you will be spending some time here with friends in the Congregation.

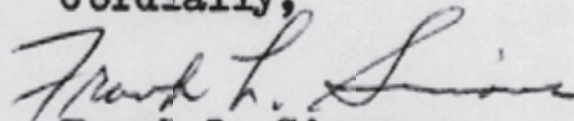
While I do not wish to interfere with any plans you might wish to make on your own, neither do I want to ignore the courtesies that our Congregation would expect and wish to extend to an honored guest.

Would you be kind enough to let me know some of your plans. For instance, will someone be meeting you and Mrs. Silver at the airport? If no arrangements have been made, I would want to know your flight number, airline you are traveling and arrival time. Would you prefer being close to the Temple (only mediocre accommodations available) or would you rather be a little distance away, but in accommodations that we would prefer having you occupy? I would also appreciate knowing whether you will be here just overnight Friday or whether you will be staying longer so that I can so inform the motel accordingly.

Might I impose upon you or your secretary to send three recent glossy photos and two mats of yourself, plus a current biographical sketch for publicity purposes. I would like to have this at the earliest convenient time.

Please let me know if there is anything that any of us can do for you to make your visit as pleasant as possible.

Cordially,


Frank L. Simons
Temple Administrator

S:B



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April 25, 1966

Rabbi Daniel J. Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Daniel:

I promised I would send you some material that would give you an idea of the nature of the service at which you are to deliver the sermon and the nature of the celebration of which this service is the climax.

I am enclosing some materials that went to the press, and some of the materials that were published.

I want to apologize for their appearance, but I believe they will be adequate to give you the information you need.

The Friday night service will be a Re-dedication Service. This means that we will go through the ceremonies we observed when we dedicated our Sanctuary fifteen years ago. This will include the procession which carries the Scrolls from the door to the Ark, and other such dedication symbols.

I look forward to seeing you and Adele Friday, May 20. Please call me as soon as you come in.

Let me take this opportunity of inviting you to lunch. From lunch we shall go to Charles Feinberg's house. Even though I am in Detroit and Charles is a dear personal friend, I always consider it a refreshing experience to see his constantly growing home exhibit.

With all good wishes, I am

Cordially,

RAEBI LEON FRAM

LF:dc



[Apr 25, 1966]

Rabbi Daniel J. Silver

-2-

P.S. If you have a black robe and an atoro, please bring it along. If you have the robe only, we will provide the atoro. If you have no robe, we can probably find one in our closet that will fit you.

As to your hotel or motel reservation, our administrator, Mr. Frank Simons, will be in touch with you.

It is not absolutely necessary, but if you wish to give me a title for your sermon, I would be glad to receive it as early as possible.



April 29, 1966

Mr. Frank L. Simons
Temple Administrator
Temple Israel
17400 Manderson Road
Detroit 3, Michigan

Dear Mr. Simon:

I am happy to advise that Rabbi Daniel Jeremy Silver will arrive in Detroit on Friday, May 20, via Tag Airlines at approximately 8:45 a.m. Eastern Standard Time. Rabbi and Mrs. Silver will await your escort at the Detroit City Airport upon their arrival. The Tag Airlines flight number is 1,000.

Rabbi Fram has extended a kind invitation to lunch and a visit to view Mr. Charles Feinberg's fine collection of Jewish art. Dinner has been arranged for with an invitation from Mrs. Schmerin.

Rabbi and Mrs. Silver will depart from Detroit on flight number 701 of Tag Airlines which leaves at 7:00 a.m. from the Detroit City Airport., Saturday, May 21st.

Your kind attention to the needs of Rabbi and Mrs. Silver is greatly appreciated.

Sincerely,

Margurite G. Mihok
Secretary to Rabbi Silver

MGM:mgm

May 3, 1966

Rabbi Leon Fram
Temple Israel
17400 Manderson Road
Detroit, Michigan 48203

Dear Leon:

Thank you for your helpful letter of the 25th. Adele and I plan to arrive in Detroit via Tag Airlines at 9:45 a.m. on Friday, May 20th and are looking forward to having lunch with you and visiting the Feinberg collection together.

I will bring my robe, but unfortunately, do not have an atoro.

If you want, my topic and remarks could be entitled "The Why's and Wherefores of the Synagogue."

Sincerely,

DANIEL JEREMY SILVER
DJS:mgm

RABBIS

DR. LEON FRAM

RABBI M. ROBERT SYME

CANTOR

HAROLD ORBACH

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Andrew Ellias
Steven Bennett

The Rededication Service



In observance of the

TWENTY-FIFTH ANNIVERSARY OF TEMPLE ISRAEL DETROIT

1941 — 1966

5701 — 5726

THURSDAY AND FRIDAY EVENINGS, MAY 19 AND 20, 1966

The Rededication Service

ORGAN PRELUDE (Bloch) BELLA GOLDBERG

*ESSA ENAI — *"I Lift Up Mine Eyes"* (Schlessinger)

CANTOR HAROLD ORBACH and the Choir

BARCHU — *"Praise Ye the Lord"* CHOIR and CONGREGATION

THE BLESSING OF THE REDEDICATION CANDLES —

THURSDAY — Mrs. Norman Robbins, *President, Temple Israel Sisterhood*

FRIDAY — Mrs. Frank L. Simons, *mother of the Bat Mitzvah*

GREETINGS —

THURSDAY — Harry L. Pliskow, *President of the Congregation*

FRIDAY — Leslie R. Schmier, *Chairman of the 25th Anniversary Committee*

REDEDICATION OVERTURE — for trumpets and organ (Binder)

THE PROCESSION OF THE SCROLLS

In the procession are the Officers and Trustees of the congregation, the current President and the past Presidents of the Men's Club, the Couples Club and Temple Israel Youth.

Carrying the Scrolls will be the President and the past Presidents of the congregation,

HARRY L. PLISKOW, JACOB A. CITRIN, MORRIS GARVETT, CHARLES L. GOLDSTEIN, NATHANIEL H. GOLDSTICK, HARRY C. LEVINE, LESLIE R. SCHMIER, LOUIS H. SCHOSTAK, SOL I. STEIN, GEORGE M. STUTZ, JULIAN S. TOBIAS

Carrying flowers will be the President and the past Presidents of the Sisterhood,

MRS. NORMAN ROBBINS, MRS. SAMUEL BLACHER, MRS. ROBERT A. COGGAN, MRS. SAMUEL B. DANTO, MRS. ERNEST GOLUMBIA, MRS. WILLIAM P. GREENBERG, MRS. ARTHUR HASS, MRS. DAVID B. KEYWELL, MRS. BAYRE LEVIN, MRS. GEORGE M. STUTZ, MRS. GEORGE VICTOR, MRS. IRVING WOLFE

PITCHU LI — *"Open the Gates"* (Binder) TRUMPETS, CHOIR & ORGAN

She-ma Yis-ra-el A-do-nai E-lo-he-nu A-do-nai E-chad

"Hear, O Israel, the Lord, Our God, the Lord is One"

THURSDAY —

The Scroll Benedictions CHARLES L. GOLDSTEIN, the "Lay Rabbi"
of our weekday services

The Reading from the Scroll (Ex XIX 1-6) JULIAN S. TOBIAS,
Past President

The Translation STEVEN TREPECK, President Temple Israel Youth

The Prophetic Reading (Micah IV 1-4) SOL R. COLTON,
Chairman 25th Anniversary Development Fund Campaign

The Return of the Scroll

HODO — *"The Glory of God"* (Haas) THE CHOIR

ETZ CHAYIM — *"Tree of Life"* (Binder) CANTOR & CHOIR

FRIDAY —

The Bat Mitzvah, Janet Susan Simons, and her father, Frank L. Simons, will conduct the Torah Service.

*This was the opening anthem sung by Cantor Robert S. Tulman and the Choir, conducted by Julius Chajes, and accompanied by Karl Haas at the organ, at the very first public service of the congregation, the service of the Installation of Rabbi Leon Fram in the Auditorium of the Detroit Institute of Arts, September 12, 1941.

THURSDAY —

SIM SHALOM — "*Grant Us Peace*" (Janowski) CANTOR & CHOIR
RESPONSIVE READING

SILENT PRAYER

FRIDAY —

KIDDUSH (Lewandowski) THE CANTOR
RESPONSIVE READING

SILENT PRAYER

CONGREGATIONAL HYMN — "*Ayn Keloheinu*"

THE REDEDICATION PRAYER — She-he-che-ya-nu
THE CONGREGATION

Ba-ruch At-ta A-do-nai E-lo-hay-nu Me-lech Ha-o-lam She-he-che-ya-nu
Ve-ki-ye-ma-nu Ve-hi-gi-a-nu Laz-man Ha-zeh

"We thank Thee, O Lord, our God, ruler of the universe, for keeping us alive,
sustaining us, and enabling us to arrive at this glorious day."

THE REDEDICATION WORD

INTRODUCING THE GUEST RABBI —

THURSDAY RABBI M. ROBERT SYME
FRIDAY RABBI LEON FRAM

THE REDEDICATION SERMON

THURSDAY RABBI SOLOMON B. FREEHOF,
of Temple Rodef Shalom, Pittsburgh, Pa.
FRIDAY RABBI DANIEL JEREMY SILVER,
of The Temple, Cleveland, Ohio

CONCLUSION

ADORATION, KADDISH, NATIONAL ANTHEM, BENEDICTION

THE RESPONSIVE READING

RABBI: To Thee, O God, and to Thy Law,
CONGREGATION: WE DEDICATE THIS HOUSE
To the Prophets and Seers of Israel, living conscience of the world,
WE DEDICATE THIS HOUSE
To American Jewry and to its work of rescue and construction in Israel and
and for our brethren everywhere,
WE DEDICATE THIS HOUSE
To Jewry the world over, united by an heroic history and dreams of a better
future,
WE DEDICATE THIS HOUSE
To America and to Humanity, all nations, all creeds, all races and their
dreams of equality and peace,
WE DEDICATE THIS HOUSE
How lovely are Thy tabernacles, O Lord of hosts!
MY SOUL YEARNETH, YEA, EVEN PINETH FOR THE COURTS OF
THE LORD;
My heart and my flesh sing for joy unto the living God.
HAPPY ARE THEY THAT DWELL IN THY HOUSE, THEY ARE
EVER PRAISING THEE
Happy is the man whose strength is in Thee; In whose heart are the highways.
FOR A DAY IN THY COURTS IS BETTER THAN A THOUSAND
ELSEWHERE.
The Lord God is a sun and a shield; the Lord giveth grace and glory;
O Lord of Hosts, Happy is the Man that trusteth in Thee.

Frank Symons

Northland Inn

Enclis — Answer!



WRHS



This is your invitation to join in the celebration of your
Temple's *Twenty-Fifth Anniversary Year*.
Mark on your calendar all of the following
fascinating and festive programs.

Sunday evening,
Feb. 6 at 8:30

SPECIAL ANNIVERSARY LECTURE

Dr. Jacob R. Marcus,

Director of American Jewish Archives, Adolph S. Ochs Professor of Jewish History
at the Hebrew Union College—Jewish Institute of Religion

"The Jewish Contribution to American Civilization."

Admission Free—The general public is invited.

Wednesday
evening,
March 16 at 8:30

THE DANIEL HASS MEMORIAL LECTURE

Max I. Dimont,

The popular Jewish historian, author of the best selling book
"Jews, God, and History."

Admission Free. The general public is invited.



Sunday evening,
April 17 at 8:00

OPERA

"Out of the Desert"

The Congregation commissioned the famed Jewish composer, Julius Chajes, to create an opera, to be given its world premier performance at Temple Israel, Detroit, in honor of our 25th Anniversary. The cast will include the Kenneth Jewell Chorale, Cantor Harold Orbach, Robert Angus, Annette Chajes, Marilyn Cutlow, Cantor Louis Klein, Leo Mogil and Raymond Sharp.

Conductor—Julius Chajes

Directed by—Evelyn Orbach

Dance Choreography—Harriet Berg

Instrumental Accompaniment—Piano, Harp, Flute

*Admission Free to members of the Congregation.
You will be informed as to how to make reservations.*

Sunday evening,
May 1 at 8:30

SPECIAL ANNIVERSARY LECTURE

Dr. Joseph Gutmann,

Curator of the Art Museum of the Hebrew Union College—
Jewish Institute of Religion presents an Illustrated Lecture.

"JEWISH ART THROUGH THE AGES—A SURVEY OF THE JEWISH
CONTRIBUTION TO BEAUTY"

Admission Free. The general public is invited.



Sunday evening,
May 8 at 8:30

CANTORIAL CONCERT AND ZIMRIAH

The Cantors Association of Detroit will pay a Tribute in Song to Temple Israel's 25th Anniversary in the form of a special choral concert. All the Cantors of the city will unite themselves and their choirs into one massive Choir of 200 voices for a program of Great Synagogal Music and Jewish Folk Songs.

NOTE: You will be informed at a later date how to secure ticket reservations.

Before the publication of this Brochure, the first musical event of our 25th Anniversary, the Sacred Service of Darius Milhaud, rendered by Cantor Harold Orbach with the Kenneth Jewell Chorale, was presented at the Sabbath Eve Service of Friday night, October 15, 1965.

Thursday evening,
May 19 at 8:30

REDEDICATION SERVICES

Rabbi Solomon B. Freehof
of Pittsburgh, Pa. will deliver the Re-dedication Sermon

Friday evening,
May 20 at 8:30

Rabbi Daniel J. Silver
of Cleveland, Ohio, will deliver the Re-dedication Sermon

Services will be conducted by The Rabbis. Music by Cantor Orbach,
an enlarged choir and instrumentalists.

*Note: Both services will be identical, except for the guest speakers.
Tickets will be issued to members for either service.*

Saturday evening,
May 21 at 6:30

ANNIVERSARY DINNER DANCE

Grand Ballroom • Sheraton Cadillac Hotel

Program

Ceremony of the Burning of Temple Mortgage

Ceremony of the purchase of site for Future School Building

Display of designs for Stained Glass Windows

"SUMMATION OF OUR ACHIEVEMENT"

by the founding Rabbi, Dr. Leon Fram

Dining, Dancing, Sociability

Zan Gilbert Orchestra

*Your contribution to the Development Fund will enable
us to perform all these ceremonies.*

[May 20, 1966]

We are rehearsing this weekend - last night and tonight - the memorable event that took place here just fifteen years ago, when we dedicated a new Sanctuary of Reform Judaism in Detroit. This was the first time in 100 years that a new Temple of liberal Judaism had been built in this city. We are rehearsing that ceremony of dedication tonight as a way of celebrating an event of 25 years ago - the *founding* fact of the congregation itself - the first new Reform Jewish congregation to be organized in Detroit in 100 years.

In the year 1951 when we were planning the original Dedication Ceremony, we thought it to be an event of sufficient national significance to call for the presence and the messages of the two Rabbis who were regarded as the two leading Rabbis of the time, so honored not only by Reform Jewry, but by all American Jewry. These were the most distinguished scholar of Reform Jewry, Rabbi Solomon B. Freehof of Pittsburgh, *who was back with us last night* and the greatest pulpit orator of the era and the leader of Zionism in America, Rabbi Abba Hillel Silver of Cleveland. It was only natural for us when we began several years ago to plan this Re-dedication Service, that we thought it would be ~~so~~ appropriate to have these two great men with us again.

Sometime after that thought occurred to us, Rabbi Abba Hillel Silver was translated to the academy on high, and we are blessed by the memory of his greatness. Then it was that I became possessed of an idea - how wonderful it would be if we could have the great Rabbi's brilliant young son and his successor in the Cleveland pulpit, and a Rabbi who is growing into greatness on his own, grace our Re-dedication Ceremonies tonight. How ineffably delighted I was when he accepted the invitation extended by your Rabbis.

Rabbi Daniel Jeremy Silver is a graduate of Harvard University, as well as of the Hebrew Union College - Jewish Institute of Religion. He received his Doctor of Philosophy degree from the University of Chicago. He is the author of a creative scholarly work of first-rate significance on "The Maimonidean Controversy." He is the editor of "The Journal," published by and for the Central Conference of

[May 20, 1966]

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American Rabbis. He is the editor of a book which is one of the most treasured volumes in my library, namely, "The Jubilee Anthology of Essays in Honor of Rabbi Abba Hillel Silver," published on the occasion of Rabbi Abba Hillel Silver's 70th birthday. He is a leader of Zionism in Cleveland. Above all, he is the honored and beloved Rabbi of one of the oldest and largest Reform Jewish congregations in the Middle West, and one of the pivotal Reform congregations in the country. *The Temple of Cleveland is today 116 years old. Compared to this, Temple Israel is only a boychild.* It has been so congenial for Rabbi Syme and myself to invite to this

pulpit to celebrate our 25th Anniversary Re-Dedication, Rabbi Daniel Jeremy Silver.



But the old man was weak and failing and could not hold on to his suspicions. He was quickly reassured and it was only a matter of moments before he had pronounced over Jacob the irrevocable blessing and invested him with the birthright.

There are phrases in our Bible which have, in the development of Jewish thought, a history of their own. Isaac's twinge of suspicion (Hebrew) וְהָיָה קוֹל יַעֲקֹב וְיָדָיו יִשְׂאֵל 'the voice is the voice of Jacob but the hands are the hands of Essau.' has such a history. It suggested the uniqueness of Jewish life. Jacob was not only ~~one of the patriarchs~~ but representative of all Israel. After all, Jacob had won for posterity its very name 'Israel' when he wrestled the long night with the angel and would not be defeated. Jacob is Israel and Essau is Edom. Essau came to represent all the dominating and ambitious powers who by brute force imposed their will upon mankind.

"The voice is the voice of Jacob and the hands the hands of Essau" was taken to mean that Jacob has a way of life which is distinct - a way of gentle persuasion and sweet reason. This is the voice of Jacob and the custom in Israel. There is a way of life which is high-handed and overbearing. This is the heavy-handedness of Essau and the way of most other nations. The Bible describes Essau as a cunning man, as a huntsman who dwelt in the wild places. The Bible describes Jacob as a gentle man who dwelt quietly in his tent. "The voice is the voice of Jacob and the hand is the hand of Essau" implied that Israel avoided the arrogance and violence of other peoples - that Israel was (Hebrew) אֶלֶף וְיָדָיו יִשְׂאֵל among the humane and gentle spirited of the earth!

The Rabbis were not satisfied simply to state the ~~sociological~~ observation ^{ble -} that Jewish culture had outgrown the boorishness and vulgarity of less consecrated peoples. They asked how this had come about. Their answer ^{SURPRISED MANY} was ~~in a way surprising~~, for they ^{POINTED TO} said that the synagogue ^{was} the creative agent of our decency and, interestingly they phrased their explanation in a ^{PLAY ON WORDS BASED ON} phrase which ~~played on the idiom~~ of our text (Hebrew) כִּי יִשְׁמָע יִשְׂרָאֵל כִּי יִשְׁמָע יִשְׂרָאֵל "As long as the voice of Jacob is ~~To~~ heard in the synagogue Israel's deeds are not the deeds of Essau."

Let us examine their explanation. How do these walls and these halls affect the quality of our life? If we were asked to define Judaism most of us would enumerate doctrines of belief and of ethics. We tend to think of religion as a set of pious and ethical exhortations. 'Love thy neighbor as thyself.' 'Thou shalt love the Lord thy God.' 'Establish justice in the land.' ^{THESE STATEMENTS ARE CLASSIC - THEY EXPRESS} ~~ments and the prophetic vision of course, created~~ the grace of our faith and signal ^{MANY} the break with the ideals and values of the pagan world. But words are ^{BUT BREATHE AND SOUND} fragile and dissipate quickly in the open air. ~~Actually we know this well, for~~ even as we exhort our children we know that most of ^{WHAT WE SAY} the words ~~go~~ in one ear and out the other. It is not our homiletics but our home life - what they see ^{US DO} and know of our habits which motivate them towards moral standards. ~~Similarly, Faith~~ ^{TO BE} ~~is the abstract is vague and weak.~~ ^{DOCTRINE} It is only when faith becomes visible and tangible, when it is clothed in flesh and form that it becomes a vigorous force, and it is only here in the synagogue that faith is fully clothed and fully visible.

TWO GENERATION AGO SUNDAY SCHOOL LOUDED LARGELY OF THE REQUIRED MEMORIZATION OF CLASSIC TEXTS, THEY WERE NO SOONER COMMITTED TO MEMORY THEN THEY WERE FORGOTTEN - PAPERATING THE REALIST DID NOT MAKE THAT GENERATION NOTICEABLY PIOUS

'Thou shalt love the Lord thy God.' is a commendable suggestion. But how do we love God and in what does the love of God consist? When can I hear men speak unabashedly of our faith? Only here! for here we join in a congregation ^{Other} ^{Those who affirm} which is seeking God even as we speak of God. God is everywhere to be sure, ^{CREATION} but He is uniquely here. The student asked - "Where is God?" The master answered - 'God is wherever we let him in. Here our souls are open and our hearts receptive. Here the love of God is possible and pallable.

Wisdom is a desirable virtue but where is wisdom to be found? And in what does wisdom consist? Our ^{LIBRARIES} library shelves are filled with ^{books} volumes arguing conflicting and contradictory philosophies. Here is the ^{WISDOM} stable of the race. Here is ~~the~~ Torah, the grand and elemental wisdom - ^{basic} The outline of ~~the~~ ^{AND} moral life ^{LAURENCE ON IN} the vision of a better life. When all is darkness round about, the light of Torah ^{PRINCIPLES} brightens this place. Torah is the beginning of wisdom, the outline but not the detail, the ^{SPECIES} challenge but not the response - ~~so~~ here is the sermon and the study - the _____ soul-searching of Yom Kippur and silent meditation of worship.

~~We re-dedicate tonight this beautiful and well-loved sanctuary. As we do it~~
~~ON SUCH AN OCCASION AS THIS IT~~
~~is well to remind ourselves of the synagogue's central and ennobling purpose, for~~

^(KNOX) There are some who see the synagogue only as an architectural monument to be pointed out to visitors, or as a spacious hall for the conspicuous marriage of ^{THEIR} ~~our~~ daughters, or as a Sunday school room where ^{THEIR} ~~our~~ children can learn manners. Let us be clear on this. We are not re-dedicating tonight steel or stone

Judaism does not sprinkle holy water on walls or altars. We re-
dedicate not a building but ^{TONIGHT} a congregation, not your plant but your ⁷⁶⁴ vision,
~~programs.~~ ^{JEWS HAVE NEVER RATED THEIR SYNAGOGUES BY THE} ~~The quality of a synagogue is not measured by its architec-~~ ^{AEETHETIC MEASURE}
tural success. In good times our people have raised splendid sanc-
tuaries. When the winds of adversity blew cold we huddled in dingy
rooms. In the final analysis the virtue of a synagogue lies not in
the splendor of its halls but in the sincerity of its worship ^{AND THE QUALITY}
^{OF ITS TEACHING.} Blessed, therefore, a congregation such as yours which dedicates
itself wholeheartedly to that which is fine and noble in our way
of life and which rules out the trivial and mundane. Blessed ~~is~~
~~deed~~, therefore, the congregation where God is worshipped whole-
heartedly and not perfunctorily and where ^{PARENT JOINING HIS CHILD IN} ~~young and old join to~~
^{LIBRARY, CLASS ROOM, AND SANCTUARY} ~~understand the values and the decencies of our faith.~~ Of such a
congregation it can truly be said "As long as the voice of Jacob
is heard in the synagogue ^{FROM} ~~its~~ deeds are not the deeds of Essau."

There are some in our generation who find this emphasis on the
synagogue not to their liking. They have convinced themselves that
you can be a good Jew without entering these doors ^{OR WORSHIPPING} ~~and participating~~
in ^{THIS INSPIRING SANCTUARY} ~~the congregation's life.~~ Unfortunately, the rising statistics
of social disorientation among our people suggest that when we absent
ourselves our lives are caught up ^{IN} and quickly coarsened by a greedy,
self indulgent and calloused society.

~~The author C.P. Snow has made us all aware of the unfortunate~~
^{INTELLECTUAL} ~~high wall of separation between the worlds of science and the humanities.~~

There is much that is cheap and gross in modern urban life - and, I am afraid that many who never turn in here become cheap and gross - almost without their knowing it their lives become commonplace - grounded over by the drabness and the business of the world they never leave, ^{human spirit} every ~~life~~ ^{requires} occasions of spiritual refreshment periodically and high challenge, unless our spirits are recharged - they run down and we become wearied and unhappy stumbling stumbling along towards the grave.

~~There is much that is cheap and gross in modern urban life - and, I am afraid that many who never turn in here become cheap and gross - almost without their knowing it their lives become commonplace - grounded over by the drabness and the business of the world they never leave, every life requires occasions of spiritual refreshment periodically and high challenge, unless our spirits are recharged - they run down and we become wearied and unhappy stumbling stumbling along towards the grave.~~

THE SYNAGOGUE PERIODS OF THE WRHS AND THE HIGH FOCUS CHALLENGE AND VISION OUR LIFE AND USEFUL PURPOSE, MY PROOF THE APPARITION AND SEEMINGLY ENDLESS MENTION OF OUR PEOPLE - HAD IT NOT BEEN FOR THE SYNAGOGUE THE HAD AND BRUISING CENTURIES WOULD LONG SINCE HAVE BROKEN OUR SPIRITS AND THAT OBVIOUS HAVE FOUND THE LOST SO MANY OTHER THINGS, WHERE SO MANY ANCIENT NATIONS LANGUISH.

There is another unfortunate ~~continental divide~~ ^{WALL IN MODERN LIFE} in our lives. On the one hand there is the cheapness and sensuality and grossness of the mass culture and on the other ~~a world of aspiration, challenge and~~ ^{THE} holiness. ~~The street and the synagogue~~ ^{THE}. Many have become street walkers - their lives greyed ~~over~~ ^{OVER} by the drabness of the world they never leave. ~~Unfortunately~~ ^{FOR} unless we allow ourselves occasions of spiritual refreshment and high challenge - unless we enter the world of the synagogue ~~our lives become increasingly self-centered, fumbling and unhappy.~~

AND THERE IS THE SYNAGOGUE TO THEIR HURT

The synagogue is a marvelous and unique institution. ~~Marvelous and unique in its informality and humanity.~~ Etymologically synagogue is of Greek derivation - it means a coming together, an assemblage or a congregation. ^{The words} Shrine - mosque, church, describe buildings, synagogue describes a meeting--people. The synagogue is a simple and unadorned place without stylized ceremonial and elaborate ritual. Before the synagogue there was the Temple, a magnificent, awesome place. Lavish ^{WERE ACTED OUT} rites ~~took place~~ in its magnificent courts. People thronged to see the priests resplendent in their vestments officiating at ~~these~~ ^{THE} offerings, carefully pouring out libations, precisely sacrificing the bullock and the holocaust upon the high altar. Children were trained from infancy to carry out the precise requirements of the sacrifice. Now consider the synagogue. The synagogue is a simple room but even this is to overstate its architectural requirement. The synagogue is any place where a minyan, ten Jews congregate to praise God and to ponder ~~this~~ teachings. The synagogue requires neither priest nor Levite. Any devoted son of Israel may come to this pulpit.

In the ancient Temple every movement of the priest's hand or body held significance. The service was designed to please and placate God

and to assure the land of God's protection. In the synagogue we ~~do not~~ seek ~~not~~ to please ~~nor~~ to placate God for we know that God is beyond our manipulation. We ~~have~~ come not to wheedle something from God but to thank Him ^{GATHERING FOR A GOOD MANY} ~~for the blessing of life~~ and to seek of Him the purpose and standards of a useful life/ The Temple was a place of petition even as ^{MOST} many churches and shrines remain the approved mailing box for ^{THE} our letters of complaint and request. ^{IN} The ~~focus~~ of the Temple ^{WE SEEK TO BE} ~~was an influencing~~ God - the ~~focus~~ of the synagogue ~~is on our being in-~~ ^{IN} ~~fluenced by God,~~ ^{THE TEMPLE WAS A PLACE OF PRAYER, THE SYNAGOGUE IS A} ~~men petitioned God in the Temple, we worship God here.~~ ^{PLACE OF} ~~Worship is the reading of Torah and the seeking out of its meaning in~~ ^{EXAMINATION} ~~a sermon.~~ ^{IMPLICATION} ~~Worship is the reading of the siddur which collects and re-~~ ^{MORAL} ~~vives the great and inspiring paragraphs of encouragement and spiritual~~ ^{PRAYER} ~~definition.~~ ^{IS PETITION} ~~There is remarkably little "give me" in our worship.~~ ^{WRHS} ~~Rather we praise God "for the day and its work and for the night and its~~ ^{AMERICAN JEWISH ARCHIVES} ~~rest". We philosophize about God. (Hebrew) יהוה אחד God is and~~ ^{God is one.} ~~Here~~ ^{WE} ~~we~~ remind ourselves of our civic and private obligation "enable Israel to be a messenger of peace unto the peace of the earth." ~~Here~~ ^{WE} ~~we~~ adore the ever-living God and renew our memories of love and of sacrifice which make possible our happiness. ^{PP 201 184}

The synagogue and its worship derive from the theology of the prophets. The prophets accepted the Temple as divinely instituted but they were never fully satisfied by its pageantry. "To what purpose is the multitude of sacrifices unto me?" They sought to understand what God truly required. "Wash you, make you clean, put away the evil of your doing from before Mine eyes; cease to do evil, learn to do well." In

this simple phrase "learn to do well" you have the blueprint of our worship and, incidentally, of the synagogue. Man's knowledge of good and evil is not innate. We ^{ACT STUPIDLY} make ~~bad and harmful decisions~~ when we react impulsively. ^{THE} A Jew comes to the synagogue to learn to do well - to hear the word of God read out. ~~To~~ listen to serious-minded men explore the ^{RAMIFICATIONS} ~~implications~~ of the ancient teachings, to touch and to be inspired by the courage of the wise and the good whose steadfastness ~~MOCKS OUR VAGUELY~~ built our civilization.

The synagogue began as a place of informal learning. The sacred scrolls were read and discussed. When Hebrew ceased to be understood the scrolls were read, translated and discussed by sages who wove its insights into new understanding. At first the reading was haphazard. A scribe chose a portion which fit the needs of the hour. Later set cycles of Biblical readings were prescribed.

The very informality of synagogue practice makes it difficult for scholars to date and place the origin of the synagogue. Some historians have argued that the synagogue began in Palestine in the 6th or 7th century Before the Common Era. Priestly reformers at that time insisted that the local shrines must be broken down and that the worship of God must be centralized in the Royal Temple of Jerusalem. Each city was given a fixed responsibility - a week or two during which they must send delegates to Jerusalem bearing with them wine and animals for the sacrifice and grain for the heave offerings. The custom grew that while ^{THESE} ~~their~~ delegation was ^{WERE IN JERUSALEM} ~~at the temple~~ the local communities came together informally and had read to ^{IT} ~~them~~ ^{THOSE} ~~the relevant~~ portions of the Bible in which sacrifices were prescribed. Reading about these sacrifices at the same time that

they were being offered the community participated ^{EMPATHETICALLY} ~~sympathetically~~ in the worship and presumably in its benefit. It is argued that coming together and reading together the laws of sacrifice, the synagogue ^{HAD ITS ORIGIN} came into being. Another and more popular theory has it that the synagogue began not in Israel but in Babylon and not in the 7th century but in the long gray years of the Babylonian exile. Nebuchadrezzar destroyed the Temple in the year 586 Before the Common Era. All sacrifice ceased. The people were driven ^{OFF} ~~out~~ of their land. Judaism would have disappeared had not some form of devotion come into being. It is believed that the prophets and sages drew around themselves disciples and friends and on the Sabbath and on the holy days read out to them portions of the Torah and discussed with them the ideas implicit in scripture. When ⁱⁿ the fifth century Jews returned to the Holy Land they brought back with them this new form of well loved worship. They rebuilt the Temple ^{AND} but they also placed a synagogue within its walls. // Whichever be the accurate historical explanation of its origin the Rabbis ^{WERE SURELY CORRECT WHEN THEY} argued that ~~in~~ ^{NOTHING} ~~fact~~ the Torah gave birth to the synagogue. (Hebrew) ויהי מקדש. If there had been no Torah there would never have been ^{any} ~~any~~ synagogues. It was the possession of a humane, ethically alert literature, a wonderfully old and wise literature which ~~drew the Jew to his Bible~~ ^{THE JEW} and encouraged him to build the synagogue ^{LIBRARY AND SPIRITUAL SCHOOL ROOM} ~~around his Torah~~. ~~An illiterate Judaism is a contradiction in terms.~~ ^{THE TORAH IS THE FOCUS OF ALL WE DO HERE LEARNING} Judaism abhors moral simplicities. We can never be satisfied with a synagogue which ~~perpetuates platitudes or educates only the young~~. The young must be educated but it is a false assumption that religious study - Torah - ends at Confirmation. The innocent highmindedness of youth will not provide us ^{AND HELPFUL} ~~the hard answers to the complicated problems of the day.~~

~~JUPALIA~~ ~~1975~~ ~~1976~~ ~~1977~~ ~~1978~~ ~~1979~~ ~~1980~~ ~~1981~~ ~~1982~~ ~~1983~~ ~~1984~~ ~~1985~~ ~~1986~~ ~~1987~~ ~~1988~~ ~~1989~~ ~~1990~~ ~~1991~~ ~~1992~~ ~~1993~~ ~~1994~~ ~~1995~~ ~~1996~~ ~~1997~~ ~~1998~~ ~~1999~~ ~~2000~~ ~~2001~~ ~~2002~~ ~~2003~~ ~~2004~~ ~~2005~~ ~~2006~~ ~~2007~~ ~~2008~~ ~~2009~~ ~~2010~~ ~~2011~~ ~~2012~~ ~~2013~~ ~~2014~~ ~~2015~~ ~~2016~~ ~~2017~~ ~~2018~~ ~~2019~~ ~~2020~~ ~~2021~~ ~~2022~~ ~~2023~~ ~~2024~~ ~~2025~~ ~~2026~~ ~~2027~~ ~~2028~~ ~~2029~~ ~~2030~~ ~~2031~~ ~~2032~~ ~~2033~~ ~~2034~~ ~~2035~~ ~~2036~~ ~~2037~~ ~~2038~~ ~~2039~~ ~~2040~~ ~~2041~~ ~~2042~~ ~~2043~~ ~~2044~~ ~~2045~~ ~~2046~~ ~~2047~~ ~~2048~~ ~~2049~~ ~~2050~~ ~~2051~~ ~~2052~~ ~~2053~~ ~~2054~~ ~~2055~~ ~~2056~~ ~~2057~~ ~~2058~~ ~~2059~~ ~~2060~~ ~~2061~~ ~~2062~~ ~~2063~~ ~~2064~~ ~~2065~~ ~~2066~~ ~~2067~~ ~~2068~~ ~~2069~~ ~~2070~~ ~~2071~~ ~~2072~~ ~~2073~~ ~~2074~~ ~~2075~~ ~~2076~~ ~~2077~~ ~~2078~~ ~~2079~~ ~~2080~~ ~~2081~~ ~~2082~~ ~~2083~~ ~~2084~~ ~~2085~~ ~~2086~~ ~~2087~~ ~~2088~~ ~~2089~~ ~~2090~~ ~~2091~~ ~~2092~~ ~~2093~~ ~~2094~~ ~~2095~~ ~~2096~~ ~~2097~~ ~~2098~~ ~~2099~~ ~~2100~~ ~~2101~~ ~~2102~~ ~~2103~~ ~~2104~~ ~~2105~~ ~~2106~~ ~~2107~~ ~~2108~~ ~~2109~~ ~~2110~~ ~~2111~~ ~~2112~~ ~~2113~~ ~~2114~~ ~~2115~~ ~~2116~~ ~~2117~~ ~~2118~~ ~~2119~~ ~~2120~~ ~~2121~~ ~~2122~~ ~~2123~~ ~~2124~~ ~~2125~~ ~~2126~~ ~~2127~~ ~~2128~~ ~~2129~~ ~~2130~~ ~~2131~~ ~~2132~~ ~~2133~~ ~~2134~~ ~~2135~~ ~~2136~~ ~~2137~~ ~~2138~~ ~~2139~~ ~~2140~~ ~~2141~~ ~~2142~~ ~~2143~~ ~~2144~~ ~~2145~~ ~~2146~~ ~~2147~~ ~~2148~~ ~~2149~~ ~~2150~~ ~~2151~~ ~~2152~~ ~~2153~~ ~~2154~~ ~~2155~~ ~~2156~~ ~~2157~~ ~~2158~~ ~~2159~~ ~~2160~~ ~~2161~~ ~~2162~~ ~~2163~~ ~~2164~~ ~~2165~~ ~~2166~~ ~~2167~~ ~~2168~~ ~~2169~~ ~~2170~~ ~~2171~~ ~~2172~~ ~~2173~~ ~~2174~~ ~~2175~~ ~~2176~~ ~~2177~~ ~~2178~~ ~~2179~~ ~~2180~~ ~~2181~~ ~~2182~~ ~~2183~~ ~~2184~~ ~~2185~~ ~~2186~~ ~~2187~~ ~~2188~~ ~~2189~~ ~~2190~~ ~~2191~~ ~~2192~~ ~~2193~~ ~~2194~~ ~~2195~~ ~~2196~~ ~~2197~~ ~~2198~~ ~~2199~~ ~~2200~~ ~~2201~~ ~~2202~~ ~~2203~~ ~~2204~~ ~~2205~~ ~~2206~~ ~~2207~~ ~~2208~~ ~~2209~~ ~~2210~~ ~~2211~~ ~~2212~~ ~~2213~~ ~~2214~~ ~~2215~~ ~~2216~~ ~~2217~~ ~~2218~~ ~~2219~~ ~~2220~~ ~~2221~~ ~~2222~~ ~~2223~~ ~~2224~~ ~~2225~~ ~~2226~~ ~~2227~~ ~~2228~~ ~~2229~~ ~~2230~~ ~~2231~~ ~~2232~~ ~~2233~~ ~~2234~~ ~~2235~~ ~~2236~~ ~~2237~~ ~~2238~~ ~~2239~~ ~~2240~~ ~~2241~~ ~~2242~~ ~~2243~~ ~~2244~~ ~~2245~~ ~~2246~~ ~~2247~~ ~~2248~~ ~~2249~~ ~~2250~~ ~~2251~~ ~~2252~~ ~~2253~~ ~~2254~~ ~~2255~~ ~~2256~~ ~~2257~~ ~~2258~~ ~~2259~~ ~~2260~~ ~~2261~~ ~~2262~~ ~~2263~~ ~~2264~~ ~~2265~~ ~~2266~~ ~~2267~~ ~~2268~~ ~~2269~~ ~~2270~~ ~~2271~~ ~~2272~~ ~~2273~~ ~~2274~~ ~~2275~~ ~~2276~~ ~~2277~~ ~~2278~~ ~~2279~~ ~~2280~~ ~~2281~~ ~~2282~~ ~~2283~~ ~~2284~~ ~~2285~~ ~~2286~~ ~~2287~~ ~~2288~~ ~~2289~~ ~~2290~~ ~~2291~~ ~~2292~~ ~~2293~~ ~~2294~~ ~~2295~~ ~~2296~~ ~~2297~~ ~~2298~~ ~~2299~~ ~~2300~~ ~~2301~~ ~~2302~~ ~~2303~~ ~~2304~~ ~~2305~~ ~~2306~~ ~~2307~~ ~~2308~~ ~~2309~~ ~~2310~~ ~~2311~~ ~~2312~~ ~~2313~~ ~~2314~~ ~~2315~~ ~~2316~~ ~~2317~~ ~~2318~~ ~~2319~~ ~~2320~~ ~~2321~~ ~~2322~~ ~~2323~~ ~~2324~~ ~~2325~~ ~~2326~~ ~~2327~~ ~~2328~~ ~~2329~~ ~~2330~~ ~~2331~~ ~~2332~~ ~~2333~~ ~~2334~~ ~~2335~~ ~~2336~~ ~~2337~~ ~~2338~~ ~~2339~~ ~~2340~~ ~~2341~~ ~~2342~~ ~~2343~~ ~~2344~~ ~~2345~~ ~~2346~~ ~~2347~~ ~~2348~~ ~~2349~~ ~~2350~~ ~~2351~~ ~~2352~~ ~~2353~~ ~~2354~~ ~~2355~~ ~~2356~~ ~~2357~~ ~~2358~~ ~~2359~~ ~~2360~~ ~~2361~~ ~~2362~~ ~~2363~~ ~~2364~~ ~~2365~~ ~~2366~~ ~~2367~~ ~~2368~~ ~~2369~~ ~~2370~~ ~~2371~~ ~~2372~~ ~~2373~~ ~~2374~~ ~~2375~~ ~~2376~~ ~~2377~~ ~~2378~~ ~~2379~~ ~~2380~~ ~~2381~~ ~~2382~~ ~~238~~

our
The synagogue was ~~and is~~ ^{our} ~~spiritual home~~. It grew in response to the inner logic of our faith which demands that we learn to do well and suggests that we will learn as we humble ourselves before the miracle of creation and ^{before} ~~before~~ the ~~meaning of the moral vision of our Scripture.~~ ^{UNIVERSITY TO THE ETHICAL VISION OF OUR LITERATURE AND HISTORY.} ~~Study and worship have been the~~ ^{central} themes, the systole and diastole of the synagogue life. ~~Over the years~~ ^{Schoolhouse} this informal spiritual home ~~of ours~~ took on other functions. In Hellenistic times the synagogue included a hostel, rooms where itinerant merchants could find safety, lodging and the opportunity to worship and be with their own. The Medieval synagogue was the town meeting hall. Here the elders met to discuss community affairs. ~~Here monies were raised for the welfare and protection of the Kehillah.~~ ^{UNTIL A DECISION WAS RENDERED} Anyone who felt justice delayed could halt the service. There have never been fixed or inflexible rules about a synagogue ^{OR} ~~and~~ its program. Judaism recognizes no separation between the sacred and secular. ^{FLEXIBILITY GIVES LIFE} But the flexibility has its dangers. Like all other peoples ~~the Jews are not without vanity.~~ ^{THEY ARE} If the synagogue requires ten men often when there are twenty there are two synagogues. The Medieval community of Seville in ~~Spain~~ numbered less than 400 families and we know it supported 32 synagogues. Too often ambitious and ^{shallow} ~~pretentious~~ men created congregations which reflected their social prejudices or their class pretensions rather than God's prescriptions.

^{PRESENTS} The flexibility of the synagogue ~~creates~~ ^{creates} a constant challenge to ^{TO} ~~our devotion.~~ ^{FOR ITS LEADERSHIP}
In every age there are those who ^{SEEK} ~~hold~~ a pedestrian religion which will encourage them in their sloth and ^{INDIFFERENCE} ~~carelessness.~~ And there are always those who do not want to hear the prophetic command, ^{OR TO BE TOLD THAT HIGH KIBBUTZ ATTENDANCE IS NOT} ~~who want nothing of spiritual heights.~~ ^{THEY} ~~Rather they~~ ^{THEY} seek a place which will ~~reassure them that God is in his heaven and all is right~~ ^{with the world.} ~~with the world.~~ Where they can be honored with title and where ~~they will~~ be amused or distracted by little thoughts lightly spoken. We find the Rabbis of the Talmud warning against a synagogue which has degenerated into a (Hebrew ^{PRIVILEGE} ~~club~~) a social club, a place ^{OF} ~~for~~ mingling and meeting and ~~little more.~~ ^{TRIVIA} The multiplication of extraneous activity by ~~a synagogue~~ ^{that one} is not a unique 20th century problem but it is nonetheless a problem. The 4th and 5th century Jews ~~also~~ catered to the mass taste

and fed the stomachs of their people rather than their minds, or saw to it that their ~~boards and leaders remained~~ ^{boards and leaders remained} ~~discouraged~~ ^{discouraged} ~~silent~~ ^{silent} on the tense political and social problems of the day - does not excuse our failings.

In a synagogue we express and create our religious life. Being flexible ^{The} ~~a~~ synagogue has been able to create new patterns of learning and of worship when these were required. The simple Torah reading of early times gave way to the Midrash and instruction of Rabbinic times. The ~~late~~ ^{rather} formal service of the sephardic world gave way to the cantorial melodies and the folk piety of eastern ~~Europe~~ ^{practices}. The 20th century has demanded new forms ~~in the synagogue~~ ^{new forms - the reformation - of many familiar}. A worship which can be understood ^{music attune to the tastes} and which speaks in the language of the day and ~~which~~ ^{preaching} ~~teaching~~ which raises the relevant issues in a tough minded way which questions our responsibilities to our major social order as well as to the Jewish community. - Torah and instruction which begin in the ~~existing~~ ^{teaching which is rooted} science of today even ^{as} it is rooted in the established ^{traditions} teaching of another day. When our grandfathers held a service of dedication they spoke of responsibility and renewed discipline. We must speak of responsibility and renew ~~the~~ ^{the} ~~disciple~~ ^{disciple} and institutional renewal. To our grandfathers our Torah meant Bible and Talmud. To us Torah must mean Torah and Talmud and ~~all that is worthwhile in our libraries of learning~~ ^{the best of modern thought and science}. To our grandfathers worship meant siddur and mahzor. Our worship begins in the ancient formulas but cries out for a contemporary expression. ~~We cannot~~ ^{nor can we} be satisfied even with the reforms of ~~another~~ ^{yesterday} day. The American synagogue ~~gave~~ ^{gained} dignity at the expense of devotion. Sunday education at the expense of adult education. ~~Popularity~~ ^{attendance} at the expense of its ~~most~~ ^{serious} purpose. ~~An architectural~~ ^{serious programming in} form following function ~~we can not~~ ^{we can not} ~~blow away~~ ^{blow away} the fact that and in the contemporary synagogue the ~~architecture~~ ^{architecture} of the social hall has been expanded and the sanctuary contracted. ~~There was~~ ^{on that} always a youth canteen but ~~only~~ ^{rarely} occasionally an adequate library. ~~Classrooms have blackboards and chairs but rarely~~ ^{classrooms have blackboards and chairs but rarely} an open shelf of books.

The re-dedication of a sanctuary is never lightly undertaken, for, if, as I have argued, ~~it is in~~ ^{it is in} the synagogue that our lives are ~~protected~~ ^{protected} from the coarseness of ~~the cross of routine mediocrity~~ ^{the cross of routine mediocrity} ~~Essau~~ ^{Essau} our program and our policy is of crucial importance in ~~our~~ ^{our} lives and of those of our children. I congratulate you on your covenant of yourselves ~~again~~ ^{again} to the

IN THE WILDERNESS OUR FATHERS CARRIED WITH THEM THE
JOY - THE TABERNACLE - THE VISIBLE PRESENCE OF GOD IN
THE MIDST OF THE PEOPLE - IN THE WILDERNESS OF
HISTORY OUR PEOPLE CARRIED WITH THEM THE JOY
- THE SYNAGOGUE - AS THE VISIBLE PRESENCE OF GODHOOD
AND GODLINESS IN THE MIDST OF THE PEOPLE -
THE SYNAGOGUE REMINDED THEM OF FINE DISCIPLINE AND
RENEWED FLAGGING ENERGIES - MAY THIS CONGREGATION
EVER BE ENABLED BY THIS SYNAGOGUE

AMEN



May 24, 1966

Rabbi Leon Fran
Temple Israel
17400 Manderson Road
Detroit 3, Michigan

Dear Leon:

It was a joy and privilege to be with you on the occasion of The Temple's 25th anniversary celebration. It was a thrilling evening and both Adele and I were delighted to be a part of it.

My expenses for the visit totaled \$45 and I was richly rewarded by the visit. Hope to see you at the Conference, I remain,

DANIEL JEREMY SILVER
DJS:ngm

May 24, 1966

Mr. Herbert S. Schmith
13800 Terrace Road
Cleveland, Ohio 44112

Dear Herb:

As I told you briefly Sunday morning, we did meet the Silvers during our pleasant visit to Detroit. I am returning your photo which you so kindly lent me which was most useful.

Thanks again,

DANIEL JEREMY SILVER
DJS:mgm



May 24, 1966

Mr. Charles Feinberg
872 West Boston Boulevard
Detroit, Michigan

Dear Mr. Feinberg:

You were most gracious to us Friday last and Adele and I are deeply grateful. Your collection is a joy to behold and we felt richly rewarded. I can only hope that you found everything at your son's in good order and that the week end was a happy and pleasant one.

Adele and I hope that you will come to visit us in Cleveland so that we may reciprocate your kindness.

Sincerely,

DANIEL JEREMY SILVER
DJS:mgm

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June 10, 1966

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Rabbi Daniel J. Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio, 44106

Dear Daniel:

It was so good to receive your enthusiastic letter about our Anniversary celebration.

The congregation was deeply moved by your sermon, and they were greatly charmed by the presence of Adele.

I note your statement that the expenses for the visit totaled \$45. It would surely come to more if you counted Adele's travel costs. It was so meaningful for us that you both came that we want to cover all the expenses of the trip. I am therefore enclosing a check which is still modest but will cover the expenses for both of you.

This was the first time that I heard you from the pulpit, and I delighted in the knowledge that the Silver name continues as a symbol for an eloquence which is based on scholarship.

I am so glad that I helped Adele realize her wish to see the Feinberg Collection.

I wonder if, when you turned toward the open Ark, you noted one remarkable Torah decoration we had recently purchased. It was a Torah breastplate, shaped like a Torah crown. I purchased it from the Zargayski Collection at the Park-Bernet auction a couple of years ago.

With all good wishes to Adele and you, and with greetings to mother, I am

Cordially,

DR. LEON FRAM

LF:dc
encl.



June 16, 1966

Rabbi Leon Fram
Temple Israel
17400 Manderson Road
Detroit, Michigan 48203

Dear Leon:

I am most grateful to you for your check for our expenses. It was most generous of you. We enjoyed our visit with you and I look forward to seeing you in Toronto.

With all good wishes, I remain,

DANIEL JEREMY SILVER
DJS:mgn

