



Daniel Jeremy Silver Collection Digitization Project

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

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

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After 120 Years: Cheerful and Sober Thoughts on The Temple's
Future, 1970.

AFTER 120 YEARS
CHEERFUL & SOBER THOUGHTS ON THE TEMPLE'S FUTURE
Daniel Jeremy Silver
May 10, 1970

On the 26th of May 1850 Mr. E. Pincus respectfully submitted the first minutes of this congregation. Written in German, in ink, in minute books which we still prize here at The Temple, they record the circumstances under which Tifereth Israel came into being. Some 45-48 men and their families had met that day and passed the following resolution:

The meeting was called by Mr. A. Schwab at the home of S. Loeb to draw up rules for the new congregation under the name of 'Tifereth Israel.' Dr. Isidor Kalisch, the liberal and scholarly rabbi who left the old congregation with our seceding group, informed us that in case he was chosen, he would accept the position of Spiritual Leader, preacher and teacher only on condition that the members assure him that they will attend Services every Friday evening and Saturday morning. A vote was taken and the congregation agreed.

Alevai! Our congregation came into being because 48 men and their families had become restive under the rather traditional conservative umbrella of the then single existing congregation in Cleveland. They felt that the new age, the 1850's, required a new approach to the traditional faith. Such was our beginning, the beginning of 120 years of growth and of service.

As you know, when happiness occurs in our families, when we enjoy a simchah we want to wish another "ad meah ve'esrim:" May you live to 120. One hundred and twenty is taken to be the extreme limit of an individual's life. Well, we've reached 120. What then? We go on. Unlike individuals, institutions and congregations measure their life, their birth and growth, by another chronological standard. I have worshipped in Tiberias in Israel in a synagogue which has been in constant use for four centuries and I'm told that in the Yemen and in Egypt there have been congregations which have been open for nearly a thousand years. Still, congregations

are not immortal. They are born, they grow and grow old, but their life span can, if they are fortunate, be long indeed. But they are not immortal. We should not assume that because God has established the work of our hands God will continue to be with us. In the last forty years alone 10,000 synagogues in Europe have ceased to be and perhaps half that number in the Arab Middle East and in North Africa. For every synagogue that was in being the day this congregation was formed a hundred congregations have ceased to operate in the intervening period. So much has this sense of transiency of Jewish life been part of our life, so much has oppression and forced exile and the burning of synagogues and population movements been part of our history that when our people described the messianic dream they imagined to themselves a time when all of the synagogues where they had once congregated, the places they had loved, would suddenly miraculously materialize and would open their doors again, not in their scattered dispersion, but in Israel. Many of the Hasidim who came from eastern Europe to Israel in the last twenty or thirty years brought with them the key to their beth shul so that they would be prepared to open the door.

Many of you have been to Newport, Rhode Island. You've seen there a beautiful white clapboard colonial structure which is the oldest extant synagogue in America. Why does it still exist? It exists in part because the congregation that thrived there in the 18th century no longer thrived there in the 19th century. Newport, once the center of New England trade ceased to be such a center and plans for the enlargement of this very beautiful little box were never carried through, and the Newport downtown did not grow out simply take over this congregation. It remains a monument because the economics and politics of the time deprived Newport of front rank and

moment. We can not plan for eternity. We do not control that future. We can only

live for today and do what must be done now, by us and by us.

made it a back water. Drive from Cleveland into the Ohio countryside, drive through any of the great midwestern states, and you'll find small towns where there are synagogues built in the 1880's and the 1890's by men and women as committed as their synagogues as the founders of this congregation. But the hopes of their town were not fulfilled. Today the young have left. Many of these synagogues have closed their doors. More will close in the near future. The success of a congregation depends in largest measure upon the economic and political context of the community in which it is established. Mrs. Silver and I visited Calcutta in January of this year and were taken to visit the grand Sephardic congregation of the town. It sits on one of the busiest corners of the city. It's a great building, three stories high, capable of seating many hundreds. The Ark as in many oriental synagogues is not a cabinet, but a walk-in room with ledges on which the Sephardim put their great closed Torah cases. There were once fifty such cases in this ark. There were eight when we visited. We were shown the book the congregation had printed for its centennial fifteen years before, a proud record of past accomplishment, full of high hopes for the future. In 1955 the congregation had plans to enlarge the building. They were going to refurbish the sanctuary and to redo the altar. Ten years after that centennial so full of hope, this grand Sephardic synagogue closed its doors and for the few who remained in Calcutta worship had been moved to a small room on the top floor of an uptown apartment. How quickly do the mighty fall. When a town falls into political anarchy, or economic bad times, when Jews must leave or do leave, they leave behind many of the hopes of other generations for a congregation is nothing more really than the commitment of the Jews who live in that community at that moment. We can not plan for eternity. We do not control that future. We can only build for today and do what must be done now, for us and by us.

Now it would be expected to move from this conversation about the transitoriness of congregational life to a sermonic encouragement of high civic commitment, to say to you, well, congregations depend upon the well-being of their communities so let's each of us commit himself to a larger citizenship and, of course, that larger citizenship is needed. We must be involved as members of this congregation have always been involved with the concerns of welfare, civil rights, economic prosperity and economic justice in Cleveland.

Some 2800 years ago Jeremiah wrote a letter to the first exiles, the first of the many, in which he said to the Judeans who had been carried away captive by Nebuchadnezzar and his Babylonian cohorts, something which can be said today as well. "Seek ye the peace of the community wherein thou has been carried, pray for her peace, for in her peace shall ye find your peace." The prosperity, the progress, the justice, the opportunity, the decency of life in Cleveland will in large measure determine the success, the prosperity and the quality of life of our congregation.

But I wonder if this kind of sermon really satisfies the needs of the hour. It must be said that each of us must be far more energetic for righteousness and justice and peace than we have been heretofore. But I would ask aloud why so many sit quietly and do not see the urgency of the hour. Why is there Mr Nixon's silent majority? What is silence? A folding of the hands, a timidity, an unwillingness to brave new ways, to try new forms of economic or social or political organization; to give up one's security, the narrow parameters of self, family, work and recreation and to reach out to a broader kind of living where one may even have to change the entire direction of his life or change the forms in which his thinking has usually taken place. I wonder why so many sit so silently. I suspect there are two main reasons and each of these reasons in a sense establishes what I believe to be

the necessary focus of our congregational life in the years immediately ahead. The first is this: that most congregations have assumed that they stand for love, sympathy and empathy - vague human terms to which we all react affirmatively, but which are not hard terms, specific terms. Take a middle-class congregation in a middle-class suburb with middle-class people, decent folk, talk to them of love, of sympathy, of empathy and they will interpret what you say in terms of their own experience which is a limited experience, which is always the experience of the last ten years, not of the next ten years. The great virtue of our Jewish tradition is that it is hard and specific. It has a halachah, a specific listing of rules and disciplines; rules which deal concretely with the specific problems of the day. If we encounter this tradition in its fullness, if we cease to preach or teach platitudes, and look at the hard reality, what does justice mean in 1970? What does it mean in respect to Hough? What does it mean in respect to bussing in Shaker Heights. What does it mean in respect to the move to the ex-urbs? What is justice for a union man? What is justice for the businessman? What is justice for the student? What is justice for the university? If we examine these specific problems, confront them from a rich and specific tradition, we bring not encouragement but insight, not simply passion but wisdom. This is a passionate age, full of people surging after causes, but passion, dear friends, is not enough. Passion must be wise and full of understanding and must seek concrete ends which realistically can be achieved. Passion must have concrete goals and be for the good of the many and not only for the good of a particularly involved group. Our congregations must throw up to our school child-

ren and adults the rich specificity of our moral and ethical tradition, the hard realistic way of dealing with problems and each of us must in a sense react to it. We must have here not simply short term courses of an evening when a lecturer presents to us one interesting insight but the kind of disciplined continuous learning where we search, seek and expose ourselves to the tradition and wrestle with it until we come to some better understanding of the world in which we live.

Why is there a silent majority? If sociology and psychology have anything to teach us it is simply this: we prefer security to insecurity, the familiar to the unknown. None of us wants to admit that the way we walk is best symbolized by the Biblical image of the wilderness road, the unknown, the uncertain unmarked way. Each of us prefers to believe that there are clear signposts, that we walk as our fathers did walk, that the way is known to us, that what is familiar to us today we will be able to continue to do tomorrow and the day after. We have all kinds of ways of denying to ourselves what is obvious to some, particularly to the young who are not yet bound to their security - the radical uncertainty of life, what life is really like. We would like to believe that we can put on our pack the small virtues and bits of wisdom that we have and that this is food sufficient for the long haul. Such comfortable illusions remain with us even in our day so full of convulsion and change. Even in this age of future shock each of us prefers to believe that the world is not a malestrom, that the degree and rapidity of change is not as radical as some tell us. We do what we have always done in the happy if foolish hope that this will be enough. When pressed we console ourselves that in any case we are impotent, we are one in several billion, what more can we do? Here, too, it seems to me, a

congregation in 1970 has a unique responsibility. The paradigm I would place before you is that of Jacob wrestling with an unknown assailant through the long night. We call ourselves "b'nai Yisroel" the children of Israel. Israel is Jacob's second name. How did he gain the name Israel? Jacob had wronged Esau his brother and had fled in fear from the ancestral home into a self-imposed exile. After fourteen years the tug of family came upon him. He felt the need to return, to make peace with his brother; but he wasn't certain his brother would accept him. Jacob sent peace offerings, gifts, bribes. There was no response. Yet his feet carried him towards the fatal meeting. He came to the river Jabok. He was on the far side of the river. Esau was on the near side and that night all of his doubts and uncertainty assailed him. He wrestled the long night with the angel of his own insecurity, the angel each of us has at some time or other wrestled with in the silence of our room, on our beds and he was not overcome. He did not wilt. He crossed the river the next morning. He committed himself to what he knew he had to do and he did it. How often do we have the courage, the guts, the will, to do what we know needs to be done? Between doing as we have always done and striking out as we need to do? We generally follow the familiar path.

What gave Jacob the courage to become Israel, "he who wrestled with God?" Faith. Faith in himself, Faith in his God. He had heard the call to return. He knew he had to return. Today this congregation, all congregations, our congregation, must confront again the demands of faith on the individual. We have talked of faith as a collective enterprise. We have encouraged the collective exercise of our religious tradition, but there is little of personal encounter within our synagogues.

Kishinev has taken place. There are pogroms in eastern Europe. The persecution of

There are few moments in which the individual faces himself and his god alone in the quiet of the sanctuary, in discussion with a religious leader, in discussion with others also seeking their way. We have spoken much, now is a time to listen. We have had religion performed for us, now is the time when each of us must be creative in his faith, do it himself, find his own way towards God.

Four times in the history of this congregation we have had to take stock to encounter our tradition and our times and ask ourselves: where are we going? We did so at the founding of Tiferet Israel. Then we said we must encounter the day. We can no longer do things simply because they have always been done a certain way. We want a worship which is meaningful, in our idiom. We want ideas which can be translated to our children, hence reform.

Some fifty years later we again had to encounter our tradition, this time not in terms of the need to change but in terms of the need to be Jewish. A vague nomanism, liberalism, a naive optimism had seeped into this congregation as into all congregations. We had joined the middle-class with its fraternal spirit. There was the open frontier. There was the rotarian spirit, everyone seemed to be getting along with everybody else. Why did we need the particular? Why did we need what was uniquely Jewish? Why did we need to talk of the people of Israel or teach Hebrew. Wasn't this the time to join in one great and grand army of those who believed in America and in American virtues? This congregation was convulsed by a great battle in the early 1900's. Some said, "Let's take the Torah from the Ark, Hebrew from the Prayer Book, the holidays from their place in the Hebrew calendar and become in all things like our neighbors. Others said: hold on now, America is not yet utopia. Kishnev has taken place. There are pogroms in eastern Europe. The poison of

anti-semitism is still real. Some American virtues are mere Babbitry. We talk of cultural pluralism, let's live it. There is nothing that denies us joining with others in various common causes, but this is our tradition, it encourages and warms us. Hebrew was kept in our worship. Torah was kept in our ark and of all things in 1917 the congregation hired a young Zionist rabbi who brought Hebrew back into the schools and lead us along a warm Jewish way.

In the late 1920's this congregation again encountered its time and itself. There was now a feeling that a congregation ought to be a community center where Jews can meet and can mingle. It doesn't matter whether Jews learn or worship so long as they come to the synagogue building. "All I really want out of Judaism is that my daughter should marry a Jewish boy." This congregation took stock and assessed its activities and as a result what is now the Social Hall ceased to be a gymnasium; and what is now our Museum ceased to be described as the space for a future swimming pool. Congregational life was centered again on Torah and on Avodah, on study and on worship, on the traditional business of a religious institution.

And now we must again encounter our tradition and ourselves, for something strange and new has come over this people, Israel in its American diaspora. We can no longer take the sense of collectivity for granted. We can no longer assume that as a congregation people will assemble and perform the rites of the tradition and be satisfied with familiar collective ritual. The times are radically individualistic. Tis man and his God, man and his destiny, each of us is trying spiritually as well as politically and personally to do his thing, the young perhaps more than we, but all of us have been infected with this individualism. And this congregation must

respond, not by abandoning collective activities, but by allowing individuals more and more role in creating the terms in which such collective activities will take place. The way in which we organize our worship was not ordained by God on Mt. Sinai. They are the result of time and circumstance, of tradition and 19th century reform. This is the 20th century and we have other needs. What we must tap is your gift of spirit, of time, of involvement, of commitment. You must help. You must help fashion the forms of religious life in the future. We will not cut the ties, we must remain within the mainstream of our Jewish tradition. We have responsibilities to this people Israel which transcend our individual preoccupations. Yet, we have responsibilities to ourselves, to find new ways of teaching and new ways of listening, new ways of celebrating our holidays, new ways of involving ourselves more intimately in study and worship. The congregations have done much. Now is the time for the individuals within the congregation to do much. We have had professionalism, now we must have a true democracy of spiritual commitment.

1970 - the end of 120 years, the beginning, God willing, of another 120. They will not be easy years. This congregation has lived through the three bloodiest wars in the history of mankind. We have lived through the most murderous decade in the history of this people Israel. Given our times we have been remarkably untouched. Yet, if the 1970's will have meaning we must begin from the stark truth that our security has disappeared. We are caught up in the vortex of history. This is no longer a Cleveland in mid-America far away from all else that's happening in the world. We must learn to live with danger and insecurity and learn to encounter this tradition fully, not superficially, not purely ritually, to open our hearts to it, to listen to it, to respond to it, as individuals, as men, as women, as

Jews. There's much to teach, but it cannot be taught only by me. You must learn it, you must be willing to turn to it, you must be willing to open your soul to it, to encounter it. We're here to help, to present, offer, to interpret, to listen. Come not to learn but to encounter. May God establish the work of our hands.

Here is the story of the first meeting as recorded in the minutes prepared by E. Pincus, Secretary:

"I, Mr. E. Pincus, Secretary, respectfully submit the first minutes of the meeting held May 26, 1850. The meeting was called by Mr. A. Schwab at the home of S. Loeb to draw up rules for the new congregation under the name of 'Tifereth Israel'. Dr. Isidor Kalisch, the liberal and scholarly rabbi who left the old congregation with our seceding group, informed us that in case he was chosen, he would accept the position of Spiritual Leader, preacher and teacher only on condition that the members assure him that they will attend Services every Friday evening and Saturday morning. The congregation agreed, and Dr. Kalisch became the first Rabbi of Tifereth Israel. His salary was \$400.00 annually. Contributions were accepted, the largest

amount was \$40 by Mr. David Hexter, and Dr. Kalisch himself contributed \$5. The meeting adjourned and the members dispersed in peace and harmony."

On June 9, 1850, a committee was elected to secure a charter from the State of Ohio and to prepare a constitution. A children's choir sang during the services and they received musical instruction from the Cleveland "Gesangverein" until a short time later when a music teacher, Mr. Wagner, was engaged to train the singers at a salary of \$18.00 per month; the congregation paying \$4.00 and each participating child 25 cents.

On June 23, 1850, Tifereth Israel received its Charter.

So was born Tifereth Israel. A shining light of faith in an awakening age and a growing community. The Temple, as it was later to become known, had proudly entered the scene.

CHARTER MEMBERS OF THE TEMPLE

Jacob Arnstein	Meyer Hexter	A. Loriea
Frederick I. Cohen	Selig Hexter	W. Lowenstein
Joseph Davies	Louis Heiman	Moses Moses
George A. Davis	George Isaacs	Sam Moses
H. M. Davis	Isaac A. Isaacs	Moses Nussbaum
Roland Davis	S. Kahn	E. Pincus
Max Elsinger	Isidor Kalisch	Wolf Riglander
Isaac Englehart	David Kauffman	Michael Schaffner
J. Englehart	Cauffman Koch	Solomon Schaffner
Isaac H. Frank	David Koch	Alexander Schwab
Isaac Greenbaum	Asher Lehman	Moses Schwab
H. Ginter	Moses Liebenthal	L. Schwartzenberg
David Heller	Alexander Loeb	Sigmund Stein
David Hexter	Caufman Loeb	Samuel Weil
L. Hexter	Sam Loeb	Isaac Wertheim

L. Wolf

Marks Wolf

The Temple

UNIVERSITY CIRCLE AT SILVER PARK
CLEVELAND, OHIO 44106

DAVID GOODING
DIRECTOR OF MUSIC

Saturday, May 9

--about the Service...

The use of the flute, oboe, English horn, bass clarinet, bassoon, and French horn, in addition to the voices and organ, is related to the use of such instruments (single and double reed instruments, a variety of brass instruments, and various types of flutes) in olden times, in the presentation of liturgical music.

The music is essentially original. However, there are countless references to musical motifs stemming from the rich tradition of Jewish liturgical music. In other instances, matters of texture, mood, and rhythm serve to create a musical structure which stands wholly reliant upon the Hebrew texts of the Service.

There are many moods encountered in the course of the Service. One may need the advantage of more than a single hearing in order to reach a point of response to the music. I hope we can do it again.

Expenses...for the six instrumentalists:

4 @ \$55.00 =	\$210.00	
2 @ \$80.00 =	<u>\$160.00</u>	
	\$380.00	--paid by DG on 5/10/70
1 @ \$50.-		
	50.-	RECORDING
	<u>430.-</u>	

Cheers! DG

ABRAHAM RICH
MORT A. UGER
MIRIAM BLUM RICHMAN
LUCY JOSEPH BING
DOROTHY FRANKEL

Kaddish

Friday

Sunday

May 8
10

Those who passed away this week

MICHAEL H. BOIM

MINNIE LIFF

RHEA KATES

Vahrzeits

DR. JESSE M. BELBER

JOSEPH AMSTER

KAL B. SMITH

BENJAMIN HART

CAROLINE KLAUS

CAROLINE R. EISENMAN

JOSEPH M. GOLDWASSER

ERNST ALTSCHUL

PEPI NEWMAN WIESENBERGER

RICKIE L. HABER

MANUEL WEINBERGER

CHARLES R. FINN

LOUIS HORKHEIMER

ISIDOR R. COPPERMAN

EDWARD A. WEISKOPF

ANNETTE SILVERMAN

MATTIS Y. GOLDMAN

ABRAHAM KROHN

MORT A. UNGER

MIRIAM BLUM RICHMAN

LUCY JOSEPH BING

DOROTHY FRANKEL

DINNIE BENSON BENJAMIN

WILLIAM J. BIALOSKY

SAYDE R. MANDEL

RACHEL S. GROSS

~~XXXXXXXXXXXXXXXXXXXX~~

READ ON SUN MAY 10 ONLY

LLOYD H. FEDER

Participating in the service Sunday, May 10th

Mrs. Louis Brooks (Mae)

Mrs. Julie Kravitz (Marie)

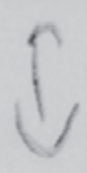
Mrs. Robert Levin (Lucille)

Mrs. Jack Coven (Horty)

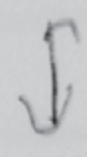
Mrs. H. Shan Carran (Betty)

On May 26, 1950 Mr. E. P. Kiser has respectfully submitted the ^{1st} minutes of the congregation. Written in German they make clear the unpleasant as well as less happy circumstances. We have a letterhead group of change which man a family who felt rested under the rather conservative understand of the one single conservative

Consequences



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We are now!

We are now!

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AMERICAN JEWISH
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 5. Grain - 1000 bushels
 6. Stock - 1000 head
 7. Land - 1000 acres
 8. Water - 1000 feet
 9. Time - 1000 hours
 10. Money - 1000 dollars

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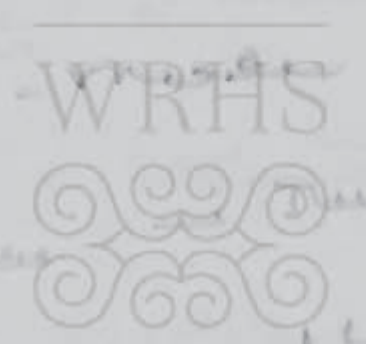
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History of Nevada — 1800 1850

כָּל הַנְּשָׁמָה תִּהְיֶה יָהּ הַלְלוּיָהּ :

KOL HAN'SHAMAH T'HALEL YAH HAL'LUYAH

(Ps. 150:6)

SABBATH MORNING SERVICE

by

DAVID GOODING

* * * * *

Scored for soloists (SATB), choir (SATB), flute, oboe, english horn, bass clarinet, bassoon, french horn, and organ.

First performed at THE TEMPLE, Cleveland, Ohio, on Sunday, May 10, 1970.

Bernita Bricker Smith, soprano
Ilona Strasser, contralto
Charles Smith, cantorial tenor
Melvin Hakola, cantorial baritone

Eugenia Hahn, flute
Patricia Payo, oboe
Joscelyn Godwin, english horn
Albert Blaser, bass clarinet
Robert Snyder, bassoon
Tom Trittle, french horn

tenor
Steven Giaimo
Robert Hicks
Paul Wilbur
Clifford Williams

bass
Richard Anderson
Melvin Chalker
Craig Comfort
Theodor Duda
William Jean
James Krapp
Kenneth Noetsel



THE TEMPLE CHOIR

soprano
Sharon Anderson
Susan Bryan
Margaret Comfort
Patricia Genchi
Linda Silver

alto
Amy Burdick
Janelle Cole
Sandi Feldman
Frieda Schumacher
Rita Stark

