



LL1. The Sabbath

THE SABBATH

The Sabbath window was the first to be installed in this series of windows on the North Side. Its main theme depicts the span of the Creation in the world of vegetable, animal and human existence. Here are also shown the sun, moon and stars, thus completing the biblical story of the Creation in six days. The illustrative text is

ויכלו השמים והארץ וכל צבאם

“Now the Heavens and the earth were finished and all their hosts”. GEN. 2.1.

The upper medallion portrays symbols of the sabbath ritual — the lighted candles, the loaves of bread and the Kiddush cup. The Hebrew words are — אורחה ושמחה Light and rejoicing — indicating the spiritual and the physical aspects of Sabbath observance. The phrase is frequently quoted in Sabbath hymns.

The lower Medallion shows the father’s hands in the act of blessing his children with the opening Hebrew words בִּרְבֹךְ from the traditional formula “May the Lord bless thee”.

The window was presented by a group of members of the Congregation to preserve the memory of a dearly beloved Chief Minister, Rev. Dr. Abraham Cohen. The inscription reads: “Dedicated in memory of Abraham Cohen, Chief Minister 1913-1949 and in remembrance of Bessie Cohen, his beloved wife.”

PASSOVER

In this and the next three windows an attempt has been made to illustrate the historical and ritualistic features of the Festivals.

The main theme on the Passover window shows the Israelites crossing the Red Sea as the culmination of their release from Egyptian bondage. The Hebrew text is from the biblical account of this stirring epic — ויושע יהוה ביום ההוא את ישראל מיד מצרים “Thus the Lord saved Israel that day out of the Land of the Egyptians”. EX. 15.30.

A further historical episode is illustrated in the upper medallion which indicates the angel passing over the Israelites’ houses which had been previously sprinkled with the blood of the paschal lamb. The Hebrew words — ופסחתי עליכם “And I will pass over you”. EX. 12.13 represents God’s promise to preserve the Israelites from the devastation of the final plague.

Below we have a picture of the traditional Seder dish containing the various symbols used in the ancient ceremonial. The text is מצות על מרורים “And unleavened bread and with bitter herbs shall they eat it”. EX. 12.8.

“Dedicated by Louis Cassell and his family”.



LL2. Passover



LL3. Shavuoth

SHAVUOTH

The central theme of this window is the revelation of God on Mount Sinai and the proclamation of the Ten Commandments. EX. 19.20 provides the text וירד יהוה על הר סיני "And the Lord came down on Mount Sinai".

The Tablets of the Law are shown in the upper medallion and the agricultural aspect of the Festival is indicated in the lower medallion by the sheaves of wheat and the Hebrew words חג הקציר "The Festival of the Harvest" which is a biblical designation of this Summer Festival.

"Dedicated by Louis and Eva Bloom and their family".

SUCCOTH

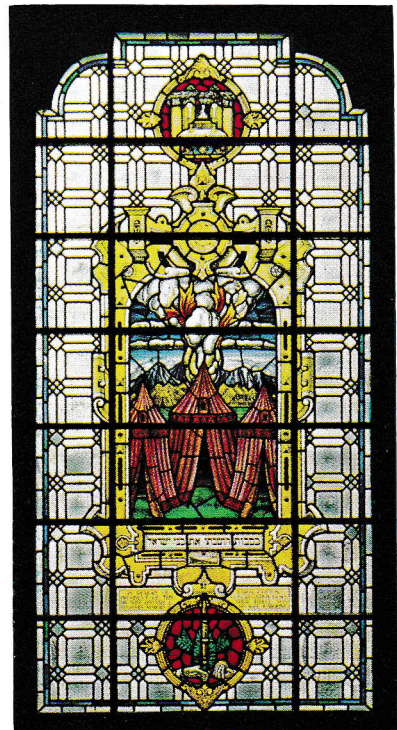
Succoth commemorates, historically, the wandering of Israel in the Wilderness, when they lived in flimsy booths for forty years. The main picture here shows tents as well as a pillar of cloud and a pillar of fire which the Bible describes as guiding Israel by day and lighting their way by night. The Hebrew text is from LEV. 23.43 —

בסכות הושבתי את בני ישראל

"I made the children of Israel to dwell in booths".

The interior of a Succah is shown in the upper medallion while below are depicted the Esrog and Lulav which are central in the religious ritual of the Festival.

"In memory of Aaron Cotton, President of this Congregation 1904-1906 his wife Hannah and their eldest son Benjamin Marcus and his wife Caroline".



LL4. Succoth



LL5. Rosh Hashanah

YOM KIPPUR

For several reasons the Yom Kippur window was the most difficult to design, chiefly because unlike the other festivals Yom Kippur has no historical event to commemorate and there is no home ritual connected with it. Abstract ideas of atonement could not easily be devised or portrayed. Nevertheless the three illustrations on this window manage to show certain features of this holiest of days in a vivid and satisfying manner.

The main theme shows the High Priest performing the sacred service in the Holy of Holies — the only time the inner sanctum was entered. There he pronounced the ineffable name of God. This was a signal for the assembled throng to prostrate themselves in an act of total subservience to the Most High.

The proclamation issuing from their lips was — ברוך שם כבוד מלכותו לעולם ועד "Blessed be His Name, whose glorious kingdom is forever and ever".

The upper medallion illustrates the famous story of Jonah which is a traditional reading for Yom Kippur. Jonah's boat and the whale are central to the story. Around the medallion we have part of Jonah's prayer — ישועתה ליהוה "Salvation is the Lord's".

The two goats which are depicted in the lower medallion indicate part of the Atonement ritual in Temple times when one goat was offered on the altar and the other was sent away "into the wasteland symbolically to carry away the sins of Israel".

"Dedicated to the memory of Harry Rich, for many years a member of the Council of this Synagogue, by his wife and family".

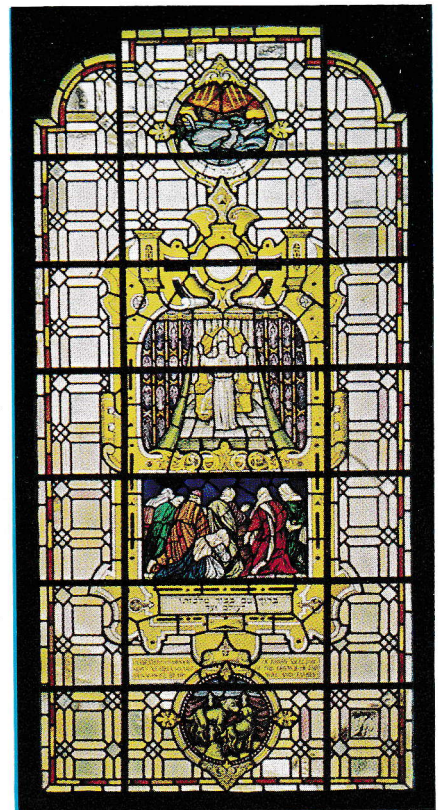
ROSH HASHANAH

One of the chief designations of the New Year is "The Day of Judgment" and it is the teaching that lies within this title which is illustrated in the centre picture. The scales represent the scales of judgment and the open book entitled — ספר החיים

The Book of Life points to a recurring theme of our prayers at this time.

The ceremony of sounding the Shofar is shown above. Below, there is an illustration of another ceremony, one connected this time with home observance. We see here apple and honey, which customarily preceded the meal on New Year, and the Hebrew words — שנה טובה ומתוקה which are part of the traditional prayer for "a good and sweet year".

"Dedicated in revered and loving memory of Oscar Deutsch by his wife and sons. President 1932-1941. His life was service".



LL6. Yom Kippur