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### **MS-4787: Abba Hillel Silver Papers, 1902-1989.**

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The angry men of the Bible, 1958.

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Reel 35

Sunday Morning Service  
The Temple  
Cleveland, Ohio

January 19, 1958

*Archives  
File*

THE ANGRY MEN OF THE BIBLE

by

DR. ABBA HILLEL SILVER

→  
Heinrich Heine, who thought of himself as a great pagan and an Hellene rejoicing in life, and who laughed contemptuously at what he called gloomy-minded religion, who flirted with atheism and "turned an impertinent face", as he said, "to the Lord" — Heine, who abandoned Judaism for the sake of his career, and in so doing said that if it were lawful to steal spoons — silver spoons, — he would not have *had* to undergo baptism: this famous poet, perhaps the greatest lyric poet that Germany produced, when he was on his mattress grave in Paris during the long years of his agony before he died, returned to the ancestral faith of his people and explained the reasons for his spiritual reconversion, ~~as it were~~. He describes the beginning of that process of reconversion: it was on the day that he went out for the last time, that he took farewell of his dear idols to which he prayed in the days of his happiness. He was hard put to it, he wrote, to crawl as far as the Louvre and he almost broke down when he entered the great hall where the blessed Goddess of Beauty, as he put it, the Venus of Milo, stands on her pediment. *He writes that at* the feet of this statue, ~~he writes~~, "I lay for a long time and wept so as to move a stone to pity. And the Goddess looked down on me so compassionately and yet so desolately as though she would say to me 'Seest thou not that I have no arms and therefore cannot help thee?'".

This was his first realization that the pagan way was not his way. His true conversion, he wrote, he owed "simply to the reading of a book". ~~(To the reading of a book.)~~ "A book?", he said,



"Yes, and it is an old, homely-looking book, modest as nature and as unaffected, a book that has a work-a-day and unassuming look, like the sun that warms us, like the bread that nourishes us; a book that seems to us as familiar and as full of kindly blessing as the old grandmother who reads daily in it with dear, trembling lips, and with spectacles on her nose. And this book is called -- quite briefly -- "the Book," the Bible. Rightly do men also call it the Holy Scriptures; for he that has lost his God can find Him again in this Book, and towards him that has never known God it sends forth the breath of the Divine Word. The Jews, who appreciate the value of precious things, knew right well what they were doing when, at the burning of the Second Temple, they left the gold and silver implements of sacrifice, the candlesticks and lamps, even the breastplate of the High Priest adorned with great jewels to their fate, but saved the Bible. This was the real treasure of the Temple, and, thanks be to God! it was not left a prey to the flames or the fury of Titus Vespasian, \* \* \* "

Long before Heine, the great teachers of Israel said, concerning the Bible

מאד עגול 12 7001 12700 turn it round and round and yet round again, for everything is in it. The Bible is the mirror of the whole life of man and everyone of man's problems and everyone of man's moods are reflected in it.

The Bible is not a propaganda tract. It is not a theologic dissertation - a brochure - devoted to one scene. It is not exclusively a book about saints or godly men. Sinners are in it also, and troubled souls, generally, and men who have lost their way in the world. All human passions are recorded in it - love and hate and fear and courage and jealousy and self-sacrifice and anger and great gentleness.

And it is <sup>men</sup> to the angry/of the Bible and of them that I wish to speak this morning, and of anger generally which the Bible condemns, and of a certain kind of anger which the Bible extolls.

There are quite a number of synonyms in the Hebrew language in the Bible, for anger, corresponding to the prevalence of that passion among men and the frequency of it. There is אֵפֶס and אֵפֶס and אֵפֶס and אֵפֶס and אֵפֶס and many, many others synonyms to describe a passion which is responsible for so much of tragedy in the world and also for so much of greatness in the world.



And there are many instances, recorded in the Bible, to illustrate this passion of anger -- in fact the very first crime of mankind recorded in the Bible, a fratricide, the slaying of a man by his brother, is traced to this passion of anger deriving from jealousy. God had accepted the sacrifice of Abel and rejected the sacrifice of Cain וַיִּקַּח אֱלֹהִים אֶת אֲבֵל וְיָצָא אֶת קַיִן and Cain became very angry -- he was burned up <sup>with</sup> in anger וַיִּחַר אַף קַיִן וַיִּהְיֶה קַיִן מְרֹדֵף and Cain waited for a moment when he was alone with Abel and he rose up against him וַיִּהְיֶה אֲבֵל וְקַיִן יַחְדָּם and he slew him. And as a result tragedy came into the life of Cain himself and the curse descended upon him וַיִּקְרָא יְהוָה אֶל קַיִן וַיֹּאמֶר אֵלָיו מַדּוּ עָשִׂיתָ he will be forever an outcast and a wanderer upon the face of the earth.

There is another kind of anger recorded in the same book of Genesis, the first book of the Bible. Shechem, the prince of Canaan, had taken the daughter of Jacob, Dinah, by force. But he came to love her dearly, very dearly indeed and wished to marry her. And the father of Shechem went to the father of Dinah, Jacob, and asked for his daughter's hand in marriage for his son and offered an alliance with the tribe of Jacob and invited him to settle in his territory, for the tribe of Jacob was a nomadic tribe at the time, and offered <sup>in effect</sup> as it were, to become one people with the descendants of Jacob. But the <sup>two</sup> sons of Jacob were very indignant and ~~very~~ angry וַיִּחַר אֲפֵדֵי שֵׁמֹן וְלֵוִי <sup>with</sup> they burned up ~~in~~ their anger, and through an unworthy stratagem they deceived the people of Shechem, and the ~~two~~ sons of Jacob, Simeon and Levi took their swords and killed all the men of the city of Shechem and avenged what they regarded as the unpardonable insult which had been done to their sister. And their own father, Jacob, mourned all the days of his life over this crime of anger and on his death-bed he denounced Simeon and Levi. "They are brothers", he said, "weapons of violence are in their hands - cursed be their anger, for it is fierce, and their wrath, for it is cruel".

Anger betrayed the first King of Israel, King Saul, so much so that he almost killed, not only David, of whom he was inordinately jealous, because of David's



popularity with the people, <sup>but</sup> that he almost killed his own son, Jonathan because Jonathan was a very close friend of David.

When Saul heard the people in the city cheering David and the singers among them chanting this refrain, וְיָהוָה אִתָּךְ דָּוִד

וְיָהוָה אִתָּךְ דָּוִד

Saul had slain his thousands, but David his tens of thousands, וְיָהוָה אִתָּךְ דָּוִד

וְיָהוָה אִתָּךְ דָּוִד

Saul became very angry. And when, in one of his dark moods he called upon young David to play before him on the harp

וְיָהוָה אִתָּךְ דָּוִד

Saul hurled his spear at David, <sup>to</sup> and killed him. Fortunately David dodged the spear and escaped.

And when at a feast, arranged by King Saul the place of David was wanting, Saul asked "why has the son of Jesse failed to appear?", Jonathan, David's bosom friend, sought to explain his absence, to apologize, to appease the anger of the king, to soften his wrath. וְיָהוָה אִתָּךְ דָּוִד

and the anger of Saul was kindled against Jonathan. "You, son of a perverse and rebellious woman," he shouted, "I know that you are partial to the son of Jesse.

וְיָהוָה אִתָּךְ דָּוִד

and Saul hurled his spear at him -at his own son whom he loved, Jonathan, to slay him.

Against this sort of anger, derived from jealousy, from envy, from false pride or hurt feelings or bad temper, the Bible cautions men, in parable, in story and apothegm, over and over again. "Anger rests in the bosom of fools", says Koheleth. "Make no friendship with an angry man", says the Book of Proverbs. "Anger kills the foolish man", we find in the Book of Job. And praise is extended to him who is slow to anger: "A soft answer turns away wrath". "He who is slow to anger is better than the mighty, and he who rules his spirit, controls his passions than he who conquers a city".

And in the Apocrypha and in the Talmud there is an extensive elaboration of this theme of destructive anger. A man is known, say the rabbis, by three things:

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A man is known by his purse, by his cup and by his temper. A man is known by his purse: how generous a man is or how niggardly; how ready he is to help others with his substance. Why a man gives and how he gives: resentfully or for the sake of acquiring ~~renown~~ or appreciation or out of the fullness of his heart, because he loves mankind. ~~A man is known by his purse.~~ A man is known by his cup: how temperate he is in his food or in his drink. Is he a glutton - is he a drunkard - can he control his appetites. That is a measure of a man, -- a man is known by his cup. And finally, a man is known by his temper. How self-restrained is a man, how unrestrained, how undisciplined in his outburst, in his temper, in his sharp and hard judgments of people, in his passionate retort to the slightest insult which he thinks is being directed towards him. Three things give a clue to a man's life, and character.

And of course the whole of our sacred literature cautions men against intemperance and anger. But there are times when a man should get angry. And there are angry men in the Bible who are praised. It is good, for example, ~~my friends~~, for a man to get angry on occasion, not with others so much, as with himself. It is quite easy to get angry with others when you believe that you have been wronged and some injustice has been done to you or you have been injured, and it is the most natural thing in the world to want to retaliate, or to bear a grudge. I have known members of a family - brothers and sisters - who have grown resentful of one another because of some real or imagined wrong and who became estranged and who harbored their resentment to the very brink of the grave. And ~~anger~~, bitter, sullen, silent, <sup>anger</sup> consumed their souls, year after year, like a worm eating at the core of an apple. They always had a reason -- of course -- but it was seldom a good one. There are friends whom some misunderstanding drew irreparably apart.

Now if these people would only become angry with themselves and would say to themselves, "what a fool, what an unutterable fool I am to permit this quarrel or this misunderstanding to poison my life and separate me from those whom I should cherish and love. If they would only say that to themselves, and get really angry



at themselves, for their stupidity, for their stiff-neckedness, for their wanton stubbornness, ~~Now~~ <sup>this</sup> kind of anger would be most helpful because it cannot hurt it can only heal, ~~it~~ <sup>it</sup> can only correct and restore our perspectives in the broken harmonies of our lives.

If we could become angry with our own inadequacies, <sup>if</sup> we would ask ourselves "why am I not doing better?" "Why do I give in so readily to my less worthy impulses?" "Why do I always seek excuses for myself?" "Why am I content to waste my time, the precious years of my life, on a silly routine of meaningless activities and pasttimes?" This sort of, ~~what you might call~~, self-directed anger, an intolerance with one's self, would pull us out of our rut and ~~may~~ <sup>re</sup>-direct our lives to higher levels and to wider vistas of life. ~~It's~~ <sup>is</sup> good to get angry at times, ~~is~~.

~~To~~ <sup>to</sup> get angry at injustice -- not the injustice directed against you, but the injustice directed against others, against the less fortunate in society, against the evil which exists in the world, in your community, close at hand -- ~~get~~ <sup>to</sup> get angry at it. And this kind of anger, which has no element of selfishness in it, which in fact is free from all kinds of selfishness, will inspire you to a worthy kind of life, to worthy social enterprise and activity. Because this kind of anger does not derive from hate, it derives from love, and is aimed not to hurt or to destroy, but to save and to help.

There are times, ~~my dear friends~~, which call for righteous indignations, for spiritual impatience, for speaking out passionately for the truth. There are times for the outspoken protest, for the determined and fierce opposition on the part of the human being. There are ~~times for men~~, and occasions for men to speak out and to lash out ~~on~~ <sup>when</sup> the holy sanctuaries of life, ~~of~~ <sup>are</sup> being defiled.

Such angry men we have in the Bible. Mostly they are the Prophets. The Prophets, who took upon themselves, as Jeremiah put it, "to pluck up and to break down and to destroy and to over-throw, to build and to plant."

Now these Prophets did not hate men, <sup>They</sup> loved men. They did not hate their people Israel, <sup>they</sup> loved their people Israel. At times these Prophets appear



so stern and that is because their love was not a pampering and indulging kind of a love, it was a helping and upbuilding and strengthening kind of a love.

They wanted, as Isaiah put it:

To bring good tidings to the afflicted  
To bind up the broken-hearted  
To proclaim liberty to the captives  
To give the people a garland instead of ashes  
The mantle of praise instead of a faint spirit.

But there were times when the people and its leaders and its priests and its kings needed not the mantle of praise, but the rod of correction, the lash of guilt, the anger of the Lord, if they were ever to be cleansed of their evil and redeemed from their follies and purged <sup>of</sup> ~~from~~ their corruptions.

And it was in those times that these angry men of God spoke in words of fire - sparing no-one, searing and hurling imprecations and denunciations, ~~and demanding.~~ And the pages of the Bible fairly flame with their anger.

Thus the greatest King of Israel, King David, had lusted and sinned. He saw Bath-Sheba, a beautiful woman, the wife of Uriah the Hittite (not a Jew by the way, a Hittite) but who was nevertheless a faithful soldier of the King fighting his battles and King David lusted after Bath-Sheba and took her, and then had Uriah the Hittite placed in the very forefront of the hard fighting to make sure that he would be killed. And he was killed.

Then the Prophet of the Lord, Nathan, came before the King.

And the Lord sent Nathan to David. He came to him, and said to him, "There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds; but the poor man had nothing but one little ewe lamb, which he had bought. And he brought it up, and it grew up with him and with his children; it used to eat of his morsel, and drink from his cup, and lie in his bosom, and it was like a daughter to him. Now there came a traveler to the rich man, and he was unwilling to take one of his own flock or herd to prepare for the wayfarer who had come to him, but he took the poor man's lamb, and prepared it for the man who had come to him." Then David's anger was greatly kindled against the man; and he said to Nathan, "As the Lord lives, the man who has done this deserves to die".

Who is he?

Nathan said to David, "You are the man. Thus says the Lord, the God



of Israel, 'I anointed you king over Israel, and I delivered you out of the hand of Saul; and I gave you your master's house, ... and gave you the house of Israel and of Judah; and if this were too little, I would <sup>add</sup> to you as much more. Why have you despised the word of the Lord, to do what is evil in his sight? You have smitten Uriah the Hittite with the sword, and have taken his wife to be your wife, and have slain him with the sword of the Ammonites. Now therefore the sword shall never depart from your house, . . . .

Thus says the Lord, 'Behold, I will raise up evil against you out of your own house; . . . For you did it secretly; but I will do this thing before all Israel, and before the sun, ' " Then David

(the King) said to Nathan

(no quote)

(the Prophet)  
"I have sinned before the Lord."

And so the angry prophet chastises the sinful King and by his anger he helped the King to repentance and to a better way of life.

There is another story recorded of an angry man of God in the Bible, Elijah. Elijah was passionately zealous דיו'ה' זק' ק'ק' ק'ק' passionately zealous, for God. He warred upon those who worshiped the Baalim through their licentious rituals. And Ahab the King hated Elijah. Most of the prophets were hated because of their righteous anger. And he called him, "You troubles of Israel" דיו'ה' זק' ק'ק' ק'ק'. And then something happened to the King. There was a man by the name of Naboth who had a vineyard next to the palace of the King and the King wanted that vineyard -- wanted it for a vegetable garden, and offered to exchange with Naboth -- to buy it. But Naboth did not wish to sell that vineyard to the King because it was an inheritance of his father's, and of their fathers before them -- had been in the family for many generations and he loved that particular vineyard -- did not want to sell it. And the King was greatly vexed about it all. And his Queen, Jezebel, a wicked woman, said to him, "Look here, are you King or are you not King? Do you govern Israel or do you not govern Israel? If you are King <sup>you</sup> and can have your way! You should have your way!" And so she suborned two false witnesses to testify that Naboth had cursed God, which was a crime punishable by death. And Naboth was siezed,



tried and executed and Ahab went down to the vineyards, after having learned of the execution of Naboth to appropriate it.

Then the word of the Lord came to Elijah ... saying, "Arise, go down to meet Ahab king of Israel, who is in Samaria; behold, he is in the vineyard of Naboth, where he has gone to take possession. And you shall say to him, "Thus says the Lord, "Have you killed, and now will you also take possession?"

*He 77 - p d l n n 3 7 7*

And you shall say to him, . . . "Thus says the Lord: "In the place where dogs licked up the blood of Naboth shall dogs lick your own blood." ~~And~~ And Ahab said to Elijah, "Have you found me, O my enemy?" He answered, "I have found you ... "

This moral indignation - this noble anger, characterizes all of the Prophets of Israel from Moses to Malachai. These men of God knew, as all righteous men must know, that <sup>there</sup> ~~it~~ is *n i l e n d n x* there is a time to keep silent, *n n 3 7 7 n x i* and a time to speak up. There is *n n 3 7 7 n x* there is a time to love *k l e d n x i* and a time to hate. Not to hate so much the evil-doer, as to hate evil.

And this prophetic tradition has been part of the inheritance of Israel throughout the ages. There is danger, of course, in intolerance but there is equal danger in indifference. And in the holy and unending struggle for human progress; in the struggle which must go on from generation to generation and from century to century to eradicate wrong and injustice and poverty and discrimination and bigotry and war, ~~No~~ man dare avoid the personal and direct challenge to do something about it. ~~No~~ man dare avoid the personal and direct challenge to do something about it. ~~No~~ man dare "tarry among the sheepfolds to hear the pipings for the herds" as we read in the Song of Deborah, preferring personal comfort and security and unruffled equanimity and the good opinion of <sup>everybody</sup> ~~other~~ and refuse to come to the help of the Lord.

And this is the test of man. What makes him angry and how he expresses that anger. <sup>Does he get</sup> ~~Is he~~ angry merely when he is hurt or insulted or abused, and forgets that there is the quality of forgiveness and compassion in life, or does he get angry at palpable wrong and injustice done around him, in his circle, in his community in his country, and is he prepared to join up with other men of good will to try to do something about it. Is he an angry man for God? The world was saved because of the angry men of God.

Amen.



sermon 9281

1/ Heine - who tho't of himself as a pagan and Hebrew - repent, in  
life and <sup>who</sup> laughed contemptuously at flimsy-minded religion -  
and flinched with atheism - and "turned an important face  
to the Lord" - ~~but~~ who abandoned Judaism - permitted studies & science  
- ~~but~~ on his mother's grave ~~is expected to be buried~~ <sup>is expected to be buried</sup> ~~and~~ returned to the penance  
of his people and explains his return.

He describes the history of the process of his re-conversion:

It was on the day that he went out for the last time,  
that he took farewell of his dear idols to which he prayed in the  
day, his happiness - He was hard put to it to crawl  
as far as the mosque - and he almost broke down when he  
entered the great hall - where the blond soldiers, Beauty, Queen  
Dear Lady, Mich (Kaiser, Mich) stands as he feels went.

"At her feet I lay for a long time and wept so as to move  
a stone to pity - and the soldiers looked down on me  
so compassionately and yet so devotely. & this she would  
say: "Seest thou not that I have no arms and therefore  
cannot help this!"


2/ His time conversion (Heine wrote - he owed nothing to the  
reading of a book! "A book? (p. 430)

3/ The Rabbi <sup>had</sup> was was - It is the vision of the  
whole life of man - and every one of his problems and  
needs are represented there



4/ It is not a propaganda tract - nor a theologic brochure - (E.  
a denotation - It is not exclusively a book about kinds  
and odd men - (Sins are there too - and frankly said <sup>reasons</sup>  
and men who have lost their way in the world -  
all human passions are recorded there - love and hate -  
fear and courage - politics and self-sacrifice - (Anger and  
Gentleness).

5/ It is of the Angry Man, the Book that I wish to frank the meaning  
and of anger which the Book contains - and of the anger which it  
exalts -

Many synonyms - for Anger - conferencing to prejudice and  
frequently, that passion among  many into -  
And many instances when Anger led to many into -  
Crimes, and disorder and chaos

6/ First crime - a fratricide - Fugitive

7/ Another crime of Anger - recorded in Jewish.  
Shochem <sup>the prince</sup> had taken Jacob's daughter Dinah by force - But  
he came to love her dearly and wished to marry her - Shochem's  
father spoke to Jacob - asked for his daughter hand in marriage  
with his son - gave an allowance into the hands of Jacob - wished  
them to settle in his territory - and because, as it was, one people  
But the sons of Jacob were very indignant and very



angry 3/12 p 21 2011 - And think an unassuming  
scholarship - they (decided) the people, p.d. - and the sons, Jacob  
Simon and Levi - took their swords and killed all the  
men, the city - and covered what they regarded as an un-  
pardonable insult to their nation.

David, ~~he~~ on his death-bed, denounced them:

"Simon and Levi are brothers - weapons, virtues as their  
swords - Cursed be their anger - for it is fierce - and their  
wrath - for it is cruel -

(8) Anger becometh King Saul - so that he almost killed  
not only David - of whom he was inordinately jealous -  
bec. of his popularity with people - but his own son  
Jonathan - whom he knew as David's closest friend

① 1/22/22 3/1/31 - 1/2/32 1/1/33 -  
3/1/34 1/1/35 - Hated - 1/1/36 1/1/37

② David failed to appear in Court - as a festival

"Why has the son of Jesse failed to appear?"

Satanathan rose to explain - 1/2/38 1/1/39

"You son of a perverse, rebellious woman - I know that you  
are partial to the son of Jesse... 1/2/40 1/1/41  
David ~~was~~ - Saul hurled his spear at him to  
slay him."



9). Against this sort, anger - the result of palming - envy (4)  
- false pride - hurt feelings - bad tempers - the Bible  
cautions <sup>one and over again</sup> is frankly, stony and apostasy -

"Anger rests in the bosom of fools" - Job

"Make no friendship with an angry man" - Proverbs

"Anger kills the foolish man" - Sol.

Praise is given to him who is slow to anger -

"A soft answer turns away wrath"

"He who is slow to anger is better than the  
mighty - and he who rules his spirit than  
he who conquers a city"

10). In the Apocrypha and the Talmud there is extensive elaboration  
of this theme of destructive anger -

X ① These things 10x22 - 10122, 10x22

11). But there are times when a man should get angry  
And there are angry men in the Bible - who are frankly;

① It is bad, for example, for a man to get angry on  
occasions, not with others - but with himself

② It is okay to get angry with others - who, as believers,  
have wounded or injured you, and the most natural  
thing in the world is to will to retaliate - or to  
bear a grudge!



(3) I have known brothers and sisters, members of our family - resentful over some real or imaginary wrong - who become estranged - and harbor their resentment to the very brink of the grave.

Angry - bitter, sulky, silent, consume their souls like a worm at the core of an apple - There is always a venom in it, but seldom a poison.

~~(4) Oh, if~~ - it, I - anger, but seldom a poison. draw  
And friends, too, whom some misunderstanding draw  
irreparably apart.

(4) Oh, if these people would only become angry with themselves - and say to themselves - what a fool, what an idiot - in so many ways lost I am - to permit this grain of this misunderstanding - to poison my life - and separate me from those I should cherish and love! - unforgotten and other -

(5) The other kind of anger - can only burn. with itself - can only heat.  
This kind of anger - with itself - can only heat.  
cannot restore our prosperity - and the broken  
hammer of life.

121 Anger with an inadequate - is solitude!  
Why am I not doing better? Why do I give me  
so readily to my less worthy irritations?  
Why do I away seek excuses for myself?  
Why am I content to waste my time - the precious



years of my life - on a silly routine of meaningless  
activities and past-times -

This sort, self directed rage and intolerance - will  
pull us out, the rest - and reorient your lives to higher  
levels - to wider vistas.

13/ Get angry against injustices - not the injustices  
denied against you but against others - against  
the less fortunate in society - against the evil which  
exists in the world - via your community - and  
closer at hand.

<sup>and</sup> <sup>1</sup> This kind of anger - with love can be used, selfishness -  
is for you to work with social enterprises and rebirth.

<sup>and</sup> <sup>1</sup> This anger derives not from hate but from love  
and is used not to destroy but to save and help.

14/ There are times which call for Righteous Indignation -  
- for spiritual un-patience - for speaking out passionately

for the truth! -

There are times for the outspoken protest - for the dis-  
missed and frustrated opposition -

<sup>and</sup> <sup>1</sup> For men who speak out - and look out - when  
the body structure, life are defiled.



15/ Lash was the angry man, the Bible - the Prophets (1)  
whose task was. "to pluck up and to break down  
to destroy and to over-throw, to build and to plant."

16/ They did not hate Germans - They loved them -  
They did not hate Israel - They loved Israel -  
At times they appear so stern - That is because  
their love was not a flamboyant and indulging love -  
but a helping and upbuilding love.


They wanted to bring good-tidings to the afflicted (Israel)  
To bind up the broken-hearted -  
To proclaim liberty to the captives...  
To give the people a farland instead of ashes -  
The want / prayer instead / a fantasy.  
But there were times when the people - and its leader -  
its pride and its hunger - needed the rod / correction -  
the lash / pride - the anger, the love - if they were  
ever to be cleansed, their evil - redeemed, their  
polls - purged, their corruption -

17/ Then the angry man, God (spoke in words of)  
fair-sharing no-one - starting Thursday improvements -  
denouncing and demanding



18/ The greatest King Israel - had lustful and Killed. (S)  
David Bath-sheba - wife of Uriah - <sup>He Hrb</sup> took her - "Set Uriah  
in the forefront, the hardest fighting -  
Nathan - 2 men - one rich - one poor - many floods - my  
little son - Entertain a guest -  
Then David's anger was greatly kindled against this man  
Deserves to die! - Who is this man!  
Psalms 2 VI. (Revel II Jan<sup>12</sup> 7-13) ✓

18/ An angry prophet - chastises a sinful King - He  
helped the King to Repentance and a better way, by

19/ Elijah was another angry man. He.   
- He was passionate zealot for the Lord - 20000 men  
Intolerant, Bad worship - + its heathen rituals  
Abraham the King - hunted him - "You trouble Israel"  
Psalms 2:2-8

Also he - vineyard - wear robes - respectable person - exchanged  
or buy it - "in heritages, his father" - Vexed -

Jezebel - "Do you govern Israel? 2 False witnesses  
to testify that Naboth had cursed God - stoning  
Ahab - went down to Vineyard (I K. 21. 17-24) ✓



20/ This moral indignation - <sup>very angry</sup> characterizes all the prophets (9  
from mess - things Malachi - An anger which is not held

23! x11 x11! 2! x1  
101! x1 2! 1! x1 . Not so much the

evl-does - as the Evl.

21/ That prophetic tradition - has been part, the in-  
herent, that through out the ages.

There is deceit in intoxication - There is equal danger in  
indifference.

In the unending struggle for human progress - for evolution  
of intellect, power, discrimination - no man  
should avoid the direct and personal challenge -

no man 'should carry away the shepherds to hear the  
piping ~~for~~ for the flock' - and preferring personal  
comfort, security, unruffled equanimity - and re-  
luctance to come to the help, the lead!



SUN. 1/26

RABBI DANIEL JEREMY SILVER will speak on:

THE GENTLEST BOOK OF THE BIBLE  
A second in the series of discussions on biblical themes

## THE TEMPLE

CLEVELAND, OHIO

January 19, 1958

Vol. XLIV No. 14



## THE OUTLOOK FOR JEWISH LIFE IN AMERICA FROM THE RABBIS' DESK

Our religious institutions have been expanding. Numerous synagogues, temples and religious schools are being built or enlarged. There is a marked increase in their membership rolls. Whether this is evidence of a significant religious revival of depth and duration, it is too early to say, but the fact certainly does not point to any ebbing of spiritual strength. Even our erstwhile intellectual nomads are returning from their wanderings in search of springs and palms in far off attractive but inhospitable oases and are settling down comfortably among their ancestral fields.

The American Jewish community is well organized. While there exist, of course, many groupings and divisions among our people, such as are to be expected among more than five million people and especially among more than five million Jews, who have never been noted for their coagulatory propensities, there is presently not evident any catastrophic disunity which might prove dangerous in an emergency.

The major rift in the American Jewish community between Zionists and anti-Zionists, which filled our household with the clamor of dissension for more than a generation, has been spanned and bridged by the establishment of the State of Israel. A sense of historic responsibility, as well as of Jewish pride and loyalty came to prevail over abstract ideologies once the fateful chips were down.

There remain, of course, a lingering few on the American Jewish scene, actuated either by fear or self-hatred, who are resolved to keep the dying embers of the old controversy smoldering at all costs. At times they resort to reprehensible acts of defamation and of bearing false witness against their

fellow Jews. Fortunately, their numbers are too few and their bombilations too synthetic either to impress or to disrupt the unity which has been measurably achieved in American Jewish life.

Of late, another small group, belonging to a belligerent ultra-orthodox wing, has attempted to sow dissension. It has blusteringly rejected any form of cooperation with other Jewish religious bodies and it has publicly excommunicated rabbis who do not subscribe to their tenets. This form of fanatical clericalism, the American Jewish community cannot tolerate.

The annual campaigns in our communities for welfare funds of all kinds have greatly helped to bring together Jews of all shades of opinion and from all walks of life. By so doing they have greatly integrated our community life. Jews have become acquainted with one another under the most favorable cir-

cumstances while engaged in benevolent enterprises—at which time they are at their best.

The establishment of the State of Israel, a decade ago, has under-girded Jewish life everywhere. No new Torah has come forth from Zion, and no new Torah is needed, but a new spirit has most certainly come forth which has uplifted the hearts of our people everywhere. A new grace, compounded of pride, vindication and victory has come into our lives.

The outlook, then, as far as the foreseeable future of the American Jewish community is concerned, in terms of unity, loyalty, and development, is favorable. While not ignoring or condoning its short-comings, the American Jewish community stands out today as one of the most wholesome and dynamic Jewish communities in history.

*Abba Hillel Silver*

### SUNDAY MORNING SERVICE

January 19, 1958

10:30 AM..



RABBI ABBA HILLEL SILVER

will speak on

THE ANGRY MEN OF THE BIBLE

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:15 to 12:00



## The Temple

### Rabbis:

ABBA HILLEL SILVER  
DANIEL JEREMY SILVER  
Associate Rabbi  
Director of Religious Education

HERBERT H. ROSE  
Assistant Rabbi

### Staff:

MILDRED B. EISENBERG  
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ELI GOLDSTON.....Vice President  
MAX EISNER.....Treasurer  
EDWARD D. FRIEDMAN.....Associate Treasurer

## The Temple Men's Club

### FAMILY DAY AT THE TEMPLE

Sunday, January 26, 1958

10:30 A.M.  
WORSHIP SERVICE  
at The Temple

Members of The Men's Club will  
participate in the Service

Reservations limited to 300

Make yours early with Mr. Leo Bamberger at The Temple office  
\$2.00 per plate

For Men's Club members — their wives and children

If you cannot attend the luncheon you will surely enjoy the Family Day Services

12:15 P.M.

BRUNCH

at Sherwin's Party Center

New Menu —

Group singing following brunch

### MUSIC FOR SUNDAY

Organ	Buxtehude
Fugue a la gigue in C	Widor
Fourth Symphony—Andante	Bach
Adagio in A minor	Saminsky
Opening Psalm—Mah Tovu	Sulzer
Bor'chu (Congregational)	Traditional
Sh'ma-Bor'chu (Congregational)	Sulzer
Mi Chomocho (Congregational)	Trad. arr. Thatcher
Kedusha	Schlesinger
Silent Devotion—May the Words	Miss Wischmeyer
Before the Address: Ahavas Olom	Jacobi
Mr. Humphrey and Choir	Goldstein
Olelu-Vaanachnu	

### ALTAR FLOWERS

The flowers which will grace the altar on Sunday morning, January 19th are contributed in memory of brother, Maurice S. Nusbaum and sister, Celia Abrams, by Mrs. Louis Cohen.

### NURSERY CARE—A REMINDER

Parents who wish to attend Sunday morning services at The Temple are invited to bring their pre-school children to the Temple Nursery. This group meets at the Park Lane Villa each Sunday morning.

Parents are asked to leave their names and approximate seating in The Temple so that they can be reached if needed. The children are supervised by competent members of the Religious School staff.

### In Memoriam

The Temple notes with deep sorrow the passing of

AARON ROSENTHAL

JOEL M. RICE

FLORENCE B. WIESENBERGER

and extends heartfelt sympathy to the members of their bereaved families.

### HIGH SCHOOL PARENTS DISCUSSION GROUP

The Temple High School Parents Discussion Group will meet on January 23 at 8:30 P.M. at the home of Mr. and Mrs. A. Charles Schaul, 3236 Warrington Road, Shaker Heights.

The topic for the evening will be "A visit to a Temple High School class conducted by Mr. Broh-Kahn". Featured will be the play-back of a tape recording made during an actual class session. This recording will form the basis of the discussion, which will be led by Rabbi Herbert H. Rose.

Mrs. Lawrence Lurie and Mrs. Harris NeCamken are Co-chairmen of this group, which meets regularly during the school year. All parents of Temple High School students are invited to participate.

### JUNIOR HIGH SCHOOL ACTIVITIES PROGRAM

On the first Saturday of each month nearly one hundred and sixty students of the Junior High School department bring their lunches and remain at The Temple after class sessions to participate in the Club program. These groups include Stamp, Book, Modern Hebrew, Dramatic, Dance, Arts and Crafts Clubs and a Choir.

The Dramatic Club and the Choir are planning a production to be presented for Purim. The Arts and Crafts group is looking forward to entering the Temple School Art Exhibit to be held in April, and members of the Stamp group hope they can attend the Stamp exhibit which will take place next month.

Membership in these groups is still open. Any Junior High School student not yet in a club is welcome to join. Application may be made at the School office.

### ADULT HEBREW CLASSES

Classes in Hebrew for adults meet in The Temple School building each Monday evening under the leadership of Rabbi Herbert H. Rose and Miss Lillian Sugarman. In conjunction with the text material, the courses teach basic Hebrew concepts and the significance of such terms as **Chasid**, **Tsedek** and **Kavanah**. One of the objectives of the classes is to relate them to the religious history of the Jewish people.

In addition to the study of the modern Hebrew language, outstanding personalities such as Chaim Nachman Bialik, important Jewish poet, Achad Ha'am, foremost Jewish essayist, and A. D. Gordon, one of the founders of the Kibbutz movement, and others are discussed.

The classes will continue relating the study of Hebrew to the religious life of our people both here in America and in Israel.

### LOST AND FOUND

If your child has lost books or outer wearing apparel recently, check with the Religious School office. We have boots, gloves, rubbers, hats, scarves, sweaters, wallets and purses.

The School office suggests that books and clothing be marked with proper identification so that the office can notify owners of found items.



## DANIEL SCHORR ADDRESSES TEMPLE WOMEN'S ASSOCIATION

On Wednesday, January 8, Daniel Schorr, Columbia Broadcasting System Moscow correspondent, took the members of The Temple Women's Association behind the Iron Curtain for a reporter's close-up of life in the Soviet Union. His was the keen analysis of an experienced observer. Though there are signs of impressive economic progress, he said, there is an underlying feeling of crisis. There is a well-developed program of public education. Yet cultural freedom is not compatible with Communist rule. With the achievement of improving material plenty, they are running into deeper, more subtle problems. These center largely in the uncertain relationship between persons in the top echelon and the people.

Mr. Schorr gave a humorous outline of the frustrations that beset an American correspondent in Moscow. He never talks to a live audience, only to a microphone. He is sure of only one listener—the censor who is extremely vigilant on the job. From favorite “golden boy” after his famed interview with party boss Krushchev, he fell to the status of “agent provocateur”, because of an interview with an American young man attending a Youth Festival in Russian.

In these times of supernuclear weapons and supersensitive emotions, Daniel Schorr clarified considerably for us the enigma that is Russia. He touched on Russia's effect on men and the human spirit. Peaceful co-existence be-

tween the East and West is not only possible but imperative. That is the decision that must come out of these troublesome times.

Mrs. Harry A. Cohn, President, opened the meeting and was followed by Mrs. Joseph R. Gould, Program Chairman, who introduced the speaker and opened the question period. Mr. Charles Day, News Director of radio station WGAR, and Mr. William Levenberg of the Cleveland News editorial staff were in the audience and participated in the question period.

A social hour preceded the meeting. Refreshments were served by the Chairman of Hospitality, Mrs. Richard Adler, and her Co-chairmen, Mrs. Louis Gross, Mrs. Leonard Himmel and Mrs. David Schiffer. Chairman of Hostesses Mrs. Lawrence Skall and her Co-chairmen, Mrs. Joel Bennett, Mrs. Melvin Lazerick and Mrs. Donald Wirtshafter, were assisted by new members of the Association.

The next open meeting, to be held on Wednesday, February 12th, will bring an entertaining program. The theme will be “Globe-Trotting with Temple Women”. A panel show will be presented by members of the Sisterhood.

## THE VISITING COMMITTEE

The Temple Women's Association believes that in organizational as well as in personal relationships we must practice good will. Contact with other human beings banishes the fear of loneliness. The Visiting Committee is one of the good-will groups that binds the

thread of Sisterhood activities into a friendly whole.

Mrs. Joseph Rothschild is Chairman and Mrs. Milton P. Altschul Co-chairman of the recently reactivated Visiting Committee. They have invited the Past Presidents of the Association to be in charge of visiting during the next twelve months. Each Past President will serve as visiting chairman for one month, and if the schedule requires, she will have the assistance of two or three Sisterhood members. The ladies in charge of visiting for 1958 are:

January — Mrs. Sydney Galvin  
February — Mrs. Helen Bing  
March — Mrs. Victor Wise  
April — Mrs. Henry Steuer  
May — Mrs. George Furth  
June — Mrs. Joseph H. Gross  
July — Mrs. Leonard Bialosky  
August — Mrs. Leo Neumark  
September — Mrs. Walter Goldsmith  
October — Mrs. Harry A. Cohn  
November — Mrs. Merrill D. Sands  
December — Mrs. Irwin Yoelson

To function at its best, the Visiting Committee needs the cooperation of every Sisterhood member. Be an “interested person”. Telephone the name of Sisterhood members who are ill, who have suffered a bereavement or who, on the joyous side, are celebrating a high birthday or anniversary, to Mrs. Rothschild, LO 1-8424 or to Mrs. Altschul, WY-1-0577. They will coordinate the information for the Past Presidents and keep records of those visited and by whom and when. A phone call will be made before every visit. With your help the chairmen will keep their visitor's log book up to date.

Mr. and Mrs. Club

Sunday, February 2, 1958

ANNUAL SERVICE AND BREAKFAST

• Breakfast preceding Services  
at  
Sherwin's Party Center

• Services  
at  
The Temple

RABBI ABBA HILLEL SILVER

will speak on

“IS THIS A GOOD WORLD IN WHICH TO RAISE CHILDREN?”

Members of the Mr. and Mrs. Club will participate in the service.



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Cleveland, Ohio

**DATES TO REMEMBER**

- Sunday, January 19 — Sunday Morning Services
- Monday, January 20 — Adult Hebrew Classes
- Tuesday, January 21 — Temple Women's Association Tuesday Sewing  
Mr. and Mrs. Club Arts and Crafts Classes
- Thursday, January 23 — High School Parents Discussion Group
- Sunday, January 26 — Temple Men's Club Service and Brunch

**THE TEMPLE LIBRARY** is open Tuesday through Friday from 9:00 a.m. to 5:00 p.m.; Saturday, 9:00 a.m. to 12:00 noon. The Library will be closed on Sunday mornings until the conclusion of services.

**THE TEMPLE MUSEUM** will be open at the close of Sunday Morning Services and during all major organization meetings. Arrangements may be made to view the Museum by special appointment at The Temple Office.

**THE ISRAELI GIFT SHOP** is open during Tuesday sewing sessions. Selections may be made at all times from the display case in the Ansel Road Lobby by contacting The Temple Office.