



## Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and  
The Jacob Rader Marcus Center of the American Jewish Archives

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

Series V: Writings, 1909-1963, undated.

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Reel  
185

Box  
69

Folder  
907

Leon I. Feuer, 1955.



3/ To be sure - אין אנו נאמרים - אין אנו נאמרים <sup>Rabbi Zerk</sup> <sup>88-10</sup>  
אין אנו נאמרים -

But, of course, no Temple is built to contain - intimate -  
Synagogue House - direct attention - and thus physical  
hallways and corridors - lead men in prayer - study, to  
the true dwelling place of God - which is in all things -  
both physical & spiritual - within and without - in time  
and in eternity

4/ Essence, Rel. symbolized as 3: אין אנו נאמרים - the inner  
flame - the light of God in dwelling in the soul, man  
But even this purest symbol of our spiritual fact - reflected  
o.c. - and the embodiment, physical lamp.

Music is for us - instrument of work - to produce  
Painting - pigment, brush and canvas  
Scripture - stone - chisel

Nevertheless without - phys. vehicles tools - the sp. message  
It is so with the art, Rel. - the most difficult art of all  
so different - than the ages employed all the art of man  
poetry - music - painting - architecture - drama - ritual  
and symbolism to express it.

5/ Concurrence - Vitality -  
Rabbi Fren - Vision - initiator - preserver  
angels well



1/ For "You will do be Her in Toledo" - 20, 4 - 11/21 - ~~the last of the~~  
such happy occasions = Silver Fox Farm - 31817

2/ 80<sup>th</sup> <sup>Young-Spy</sup> Reaffirmation - many religions - but little religion  
- No consecrated convocations - no sp. direction.  
- Many strong - primitive beliefs - <sup>East</sup> ~~system~~ <sup>West</sup> ~~has~~ <sup>has</sup> ~~been~~ <sup>been</sup> ~~lost~~ <sup>lost</sup>  
not to Humanity! <sup>Later. Vocabulary. comparison by next</sup>  
<sup>Rather poor</sup>  
- much know ledge - little <sup>wisdom</sup> ~~wisdom~~ - 3000 v. 100

3/ 80<sup>th</sup> - Good society can be built - but only as fundations  
of love, and truth - tolerance, brotherhood. peace -





Likert and fragments  
R. Fein has known that in <sup>A</sup> emergency and the mandate of leadership,  
the American people will be confronted with many grave problems,  
and that their reaction is not at all clear. Nobody has  
all the answers.

Because the reactions are not clear and the right way has  
yet to be found, it is important no more than ever to  
allow full and free discussion, all comes as the part  
of an citizen and responsibility.





Who can evaluate-

Rabbi Feuer has been a leader who early in life saw his task and his mission clearly, and who, in quiet confidence, steadily moved toward his fixed objectives across the broken and shifting terrain of some of the most turbulent years in history. He has not been a doctrinaire. He has never lacked vision, nor has he been a cloistered intellectual. There was always a steady, resolute quest to his ministry but never a restless insurgency. He knew his own mind, ever an open mind, never an inconclusive mind.

There has always been a dignity to his ministry which has been so notable, a high elevation and distinction of tone in word and manner - a quality which we would all like to associate with the term, rabbi. Whenever Dr. Feuer speaks, he speaks eloquently and effectively, but with restraint and responsibility. Always he is the teacher - never the agitator. He seeks not to incite men into admiration, but to persuade them into conviction. He does not attempt to impress the world with skillfully manipulated publicity. I rather think that he suspected right along that the most puffed up numeral of all numerals is the zero.

He did not convert his synagogue into a noisy mart which offered all kinds of wares to all kinds of people. He refused to put up a false facade of spurious activities to delude either himself or others. He knew the difference between a healthy, ruddy complexion and a feverish one. As far as it is humanly possible, he endeavors to convey the message of the synagogue through ways of dignity and consecration, and in the darkened world of apocalyptic terror such as overtook mankind in these recent desperate years, he sought to hold aloft for men the undimmed torch of truth and faith and knowledge which alone can sustain the hopes of man. Dr. Feuer is the student always, always the seeker after knowledge, always reverent of Jewish learning. He knows that a people perishes for want of knowledge and that



it is the primary responsibility of the Rabbi to magnify the Torah, to exalt it, and to spread its knowledge among men.

From time to time there take place serious discussions, not only among laymen but also among Rabbis as to what is the real function of the Rabbi in the modern world. Some place the emphasis upon preaching; others upon pastoral work; still others upon community leadership; again, there are those who would like to have the Rabbi serve as the tribune of his people to the non-Jewish world. More recently there have been those who wish the Rabbi to become a psychiatrist ministering to the sick and wounded souls among his parishioners. I suppose that there is considerable merit in each one of these contentions although it is quite difficult to see how any one man can comprise them all in one career. But it should be remembered that traditionally among our people the primary function of the Rabbi was to be the "Talmid Chacham," the scholar, who taught and interpreted the law of Judaism to his people. By whatever names our spiritual leaders were known in the last 2500 years - whether as "Sopherim," "Chachamim," "Tannaim," or "Amoraim," "Rabonim" - the terms always signified in one way or another the teacher, the schoolman.

There are unfortunately so many in our rabbinic profession who, hard-pressed as they are by the urgencies of life about them and by the impact of the demands of the day, forget the timeless in the timely, and lose sight of this preeminent duty and privilege of the Rabbi in Israel. It reminds one of the students who were taken into a room by a teacher and asked to describe all that they saw. Not one of them mentioned the light in the room. Dr. Feuer never forgot the light of the Torah in the life of his people.

He is persuaded that there is a great future for the Jewish community in the United States, now more than 5,000,000 strong - the greatest Jewish community in history - if it will remain true to its great past. An individual who loses his



memory is no longer normal. A people which becomes completely emancipated from its past culture becomes likewise abnormal. We require our great past to nurture a great future. Dr. Feuer feels that the survival of the Jewish community in the United States depends upon its schools and upon the quality of Jewish education which we shall give to the rising generation. He furthermore believes that the very meaning and dignity of Jewish living in the United States depends upon our being able to produce on these gracious shores a Jewish culture on a scale and quality commensurate with the size of our community. We cannot banquet forever upon borrowing. The most significant revolution in human history was the transition from food-collecting to food-producing. We must begin to produce our own spiritual and cultural food in this country. We cannot survive long upon philanthropy or exclusively upon public worship. Our forefathers taught us the strategy of survival: "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night...for then thou shalt make thy ways prosperous, and then thou shalt have good success."

Dr. Feuer has served not only his people and his faith, but also his beloved country, his state and his city with rare distinction. He loves America. He understands its traditions and the unique qualities of its genius. He is eager for the great role of leadership which America has been summoned by destiny to assume in the world. He preached and taught and exemplified the highest type of citizenship. Dr. Feuer has blended his Jewish and his American loyalties perfectly and his exemplified in his life the complete harmony and concordance of the two. He did not find it necessary to reconcile his Americanism and his Judaism, and both of them with the historic effort to reconstitute the State of Israel, for he at no time saw any contradictions between them. Dr. Feuer devoted a whole year during the critical period when the question whether there is to be a State of Israel or not



was to be decided to the vastly important work of organizing the forces of American public opinion in behalf of the historic cause of Israel. He asked and he received from your congregation a year's leave of absence to carry on this most important mission, and he set up his headquarters in Washington. I shall never forget, nor will anyone who had a position of responsibility in those critical times, the immense and valuable service which Dr. Feuer rendered the cause of reborn Israel. <sup>Visit -</sup> The frightened clamor raised by some Jewish exapists for integration within the American scene leaves him cold and unmoved, for he rightly suspects that those who raise this cry are interested not in integration but in assimilation.

*A General (Book A.B.C)*

My dear friend, what is past is prologue! You stand in the full tide of your active and vigorous career with so much yet to be done and so much that you can still do. On the loom of the years you have woven the resplendent cloth of a noble career whose golden threads are ideals and service and learning, but the weaving fortunately is still to go on, according to the gracious pattern which you have set. Let the great shuttles fly! The years ahead will be even lovelier, mellowed, set in the frame of increased appreciation and the growing esteem of your friends. *Hortens*

The Rabbis said that scholars, the older they get, the more precious their wisdom, the more profound their insights, the greater their contributions to mankind.



# MISSING PAGE (S)





to safeguard the tried and tested procedures of a free democratic society. We may differ as to their proper solution, and it is within the American tradition for our citizens to express their differences. In a free society a man must be prepared to do his own thinking. He must not be afraid to express a contrary opinion if it is an honest and a responsible opinion and motivated by love of country. It is the moral duty of a free citizen to call attention whenever he feels that the policies pursued by the majority are wrong and to advocate what he regards to be the right and not to be deterred by criticism, abuse, or intimidation. Else by silence or indifference or calculated prudence the wrong will be confirmed and the evil will be perpetuated. All tyrants and dictators, big or little, depend for their ultimate success upon the timidity, the submissiveness, or the penchant for conformity on the part of most people.

It is the moral duty also of the free citizen to defend the intellectual freedom, the independence of judgment, and the right of expression of other people. The forces of law should, of course, be invoked against those who by force would destroy our democracy. But the law should be clear and specific; the term "Communism" should be clearly defined and established in law, and the laudable traditions of American court procedures which safeguard the basic rights of every accused should be employed in the process.

In fighting Communism we must make doubly sure that we are fighting Communists, not others whose views we do not happen to like. It is so easy to permit our prejudices and our dislike for the unlike to run away with us. It is so easy to brand and to excommunicate a man who does not happen at the moment to agree with a policy which is favored by the Government or by the majority of the people, but whose disagreement may be grounded in a profound patriotic devotion and loyalty to our country. We must ask ourselves what it is that we want to suppress and why we want to suppress it and whether the suppression will ultimately serve the best interests of our free and democratic America.



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55-10

YOU ARE CORDIALLY INVITED  
to the  
**80th Annual Meeting**  
of  
COLLINGWOOD AVENUE TEMPLE  
TO BE ADDRESSED BY  
**DR. ABBA HILLEL SILVER**  
in a Special Celebration  
IN HONOR OF RABBI FEUER'S  
TWENTY YEARS OF SERVICE

6:30 P.M.

WEDNESDAY, MAY 11, 1955

KOBACKER HALL

INFORMAL

R.S.V.P.

No text