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Beth Israel-The West Temple, correspondence, speech, and
programs, 1975-1988.

*You
are
invited
to
attend*



A REPORT ON THE MIDDLE EAST AND ISRAEL



RABBI DANIEL J. SILVER

The Temple

"Some Historical Highlights about
Israel and the Arab Refugees."

REV. ROBERT B. DAVIS

Clague Road United Church of Christ

"Reflections of a Christian on the
State of Israel."

QUESTIONS FROM THE AUDIENCE

REFRESHMENTS AND
CONTINUING INFORMAL DISCUSSION



SUNDAY
APRIL 27, 1975
7:30 P.M.

at

BETH ISRAEL/THE WEST TEMPLE
14308 TRISKETT ROAD
CLEVELAND, OHIO 44111

Beth Israel - The West Temple

14308 Triskett Road Cleveland, Ohio 44111

11 Iyar 5735/April 22, 1975

(216) 941-8882

MEMORANDUM

To: Rabbi Daniel J. Silver

From: Lenore Singer, Chairman, Planning Committee

Re: Program on Middle East and Israel for 4/27/75

1. We are planning to tape the program on Sunday. If this does not meet with your approval, please let us know as soon as possible.
2. If you can arrive here at 7:15 p.m. on Sunday, the 27th, Rabbi Hoffman, who will be making the introductions, would like to meet with you in his Study.
3. We have not received as yet the biographical material I requested previously. We would appreciate getting anything you can send us at once.

L. S.

April 5, 1975

MEMORANDUM

To: ✓ Rabbi Daniel J. Silver
Mark Talisman
Rev. Robert B. Davis

From: Planning Group, Report on the Middle East and Israel

Subject: Plan of Meeting for Sunday, April 27, 1975, 7:30 p.m., at Beth Israel--
The West Temple, 14308 Triskett Road, Cleveland, Ohio 44111

Since you have participated in this kind of program previously, you are aware of our goals. We wish to increase the awareness of our friends and neighbors concerning the involvement and interrelationships of American Jews, the United States Government, and Israel, in the Middle East. Rabbi Silver will provide historical background, Mark Talisman an updating of the present geo-political situation, and Rev. Robert Davis will discuss his view, as a Christian, of Israel.

The audience will consist of about 200 people, mostly non-Jewish.

Program

Welcome and introductions by Rabbi Eric H. Hoffman

Some Historical Highlights about Israel and the Arab Refugees 20 minutes
Rabbi Daniel J. Silver

U.S. Relationship with Israel and the Middle East 20 minutes
Mark Talisman

Reflections of a Christian on the State of Israel 20 minutes
Rev. Robert B. Davis

Questions from the Audience 40 minutes
(Written ones only and screened for duplication)

Refreshments and continuing informal discussion

We would appreciate receiving a copy of your curriculum vitae. Please send it to me c/o Beth Israel--The West Temple, 14308 Triskett Road, Cleveland, Ohio 44111. If you have any question, please call me, Lenore Singer, Chairman, Planning Group, at 941-8882 or 251-8444.

Beth Israel - The West Temple

14308 Triskett Road Cleveland, Ohio 44111

RABBI DAVID HILLEL ROSE

(216) 941-8882

September 15, 1980

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

Dear Dan:

I am very glad that you agreed to speak here at Beth Israel on Friday night, November 21.

Our Service begins at 8:30 p.m. As we both felt, it is probably best for you to speak in the social hall following the Service. That will provide every flexibility you might want, including for the slides you might show. (We have two 35 mm. projectors available, one being mine.)

What I need now is some information for publicity. Here are several titles that occur to me:

- 1) "An American Rabbi's Encounter with Oriental Traditions"
- 2) "What Jews Don't Know about Far Eastern Religion and Traditions"
- 3) "A Rabbi Visits the Far East: Encounter and Surprise"

Could you please, Dan choose or compose a title? That's the main thing I need right now. Do you still plan on illustrating your presentation with slides?

My thought for the descriptive publicity is approximately as follows:

Rabbi Daniel J. Silver, of the Temple in Cleveland, devoted his sabbatical last year to teaching in England. He and his wife, Adele, also spent time in China, Japan, India, Nepal, and Thailand. Both as a rabbi and as a Jew, Rabbi Silver was fascinated by what became an eye-opening encounter with the ancient religious and cultural traditions of the Far East. He feels that modern Jews should be aware of what he saw and learned.

Rabbi Silver will share his perceptions and reactions with us at Beth Israel on the evening of our Shabbat Service, Friday, November 21, at 8:30 p.m.

Rabbi Daniel J. Silver

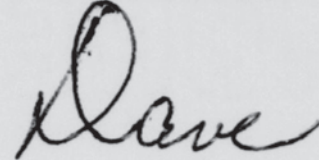
page 2.

September 15, 1980

I hope that the above is acceptable. Thanks so much for taking this on. We look forward to having you with us.

To you and yours - G'mar Chatimah Tovah.

Sincerely,



DHR:ls

P.S. The Jewishness avoidance angle in The Times' Lippman piece, which we didn't discuss, almost makes you feel someone should write a book: "Human Giants, Jewish Grasshoppers."

DHR



September 23, 1980

Rabbi David Rose
Beth Israel - The West Temple
14308 Triskett Road
Cleveland, Ohio 44111

Dear David:

However you want to handle the listing is fine with me.
I will bring a circular carousel and I hope your machine
takes that kind of equipment. If not, I will bring one
of ours across.

I hope you had a fine holiday and I look forward to seeing
you long before November 21.

G'mar Chatimah Tovah.

Sincerely,

Daniel Jeremy Silver

DJS:mp

With great joy

The Board of Trustees of
Beth Israel - The West Temple
invites you to join in a
SHABBAT OF CELEBRATION
honoring

Susan B. Stone

on the occasion of her installation
as Rabbi of the Congregation

14308 Triskett Road, Cleveland 44111

**Shabbat Services
And Oneg Shabbat**

Rabbi Daniel Jeremy Silver
The Temple-Tifereth Israel
Installation Speaker
Friday, Nov. 18 - 8:00 pm

**Havdalah Shabbaton for
Religious School Families**

Conducted by our
High School students
Followed by refreshments
Saturday, Nov. 19 - 5:00 pm

[Nov 18, 1988]

I am delighted to participate in Rabbi Susan Berman Stone's installation. The West Temple chose well, as I can attest from Susna's 3 years of work at The Temple. She is a fine, energetic, devoted rabbi--a people person--and I am sure that she will be a credit to your Temple and to the community.

An installation has always seemed to me to be a time for stock-taking and future planning, so rather than wax eloquent about Susan's past accomplishments, I would like to take a look at our community and the demands that it places upon a rabbi.

Cleveland as a city has lost something on the order of 30 percent of its Jewish population over the last 40 years. When I first came to The Temple 32 years ago, Cleveland had a Jewish population of about 90 thousand. Today our population hovers around the 65 thousand mark.

This fall in numbers is the result of outmigration, a low birth rate, a general lack of zest in the Rust Belt economy, lack of civic leadership, a brain drain to the coasts, and the Florida weather. Cleveland's Jewish history is more demographically abysmal than most, but it can be duplicated in many other communities.

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Thirty years ago Jews represented about 4 percent of the American population. Today we represent less than 2 percent, this despite immigration from Russia and Israel. Jewish family formation figures--1.6 children per family--are less than required for replenishment.

There are sobering rates of outmarriage and intermarriage, perhaps a third of all of our marriages. Young Jews who wait until they are 35 or 38 to marry and then have only one child are not making a major contribution to Jewish survival. Without live bodies, there can be no future. You can't have political power without votes.

Despite this population drop, Cleveland's Jewish community is still operating under a full head of steam. We are still building and refurbishing our institutions. In the last 10 years we have built a new Jewish Community Center, several old folks' homes, half a dozen congregations have rebuilt or refurbished their synagogues, and the community has developed significant plans for Jewish education, and added 2 day schools.

We live in a strange period of our history. On the one hand, Jews have never been as well off, as integral to the political and economic life of the country--think of Senator

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Howard Metzenbaum's recent 3rd-term victory. In this past Congress there were 7 Jewish Senators and 29 representatives. The Forbes list of the wealthiest Americans include a large number of Jews--most of them, unlike their counterparts 50 years ago, take an active interest in Jewish life. Today's Jews may be no more pious than previous generations, but the pace of communal activity has quickened and the range has broadened.

The barriers to Jewish advancement have broken down. Jews can be found in the leadership of major corporations and businesses and even at the head of national universities. The United Jewish Appeal contributions each year represent a commitment of monies unparalleled in our history. The Jewish Federation movement is thriving in Cleveland and in most other places.

On the other hand, beside the nation-wide population drop, there are many down signals. Most worrisome is the fall-off in the work habits of young Jews--today the National Merit Scholars' lists are more likely to be filled with Oriental rather than Jewish names.

During the 50s Jewish life was exuberant. We had survived the Holocaust. Despite the murderous attack by the armies of 5

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Arab states, the State of Israel had established itself. We had outlasted our enemies. The displaced persons centers in Europe had been cleared out and the ma-abarot in Israel were on the way to being emptied. Israel was busy establishing its future and we were busy establishing our lives. It was a great expectations and hope.

Yet, as the years passed the problems seemed to become more difficult rather than easier to solve. In the Middle East unwanted war followed unwanted war. The Soviet Union, which had voted for partition, proved herself to be anything but a helpful sponsor. We began to hear of prisoners of conscience. I think of them every Shabbat as one of my Bar Mitzvah youngsters twins his service with a child in the Soviet Union who cannot celebrate his Bar Mitzvah on his own.

The 11-month old insurrections in the West Bank and Gaza have presented a serious challenge to Israel's capacity to provide law and order to the conquered territories. Organized civil disobedience faces Israel with the need to do many harsh things to put down the uprising and to protect its own future. In the course of the arrests and the shootings necessary to put down the insurrection, Israel has lost much of that romantic aura which had once been attached to Zion--the dream of a country

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solely devoted to the golden pursuits of civilization.

In the years immediately after its establishment, Israel seemed to be a united country walking the high road. 40 years later, deep fissures have appeared, as the debate over the West Bank and Gaza rages, and the orthodox establishment moves to impose its will and its way on a largely secular population. Most Jews reject the concept that God established the borders of Israel. It is an ultimate anomaly that both Rabbi Stone or I, if we lived in Israel, would qualify as lo-dati, a non-religious person, because we do not agree with the rulings of the chief rabbinate.

Incidentally, the orthodox/non-orthodox struggle has begun to spill over into America. Orthodox rabbis will not meet with non-orthodox rabbis. Orthodox congregations will not invite non-orthodox rabbis to speak. The sense of distance grows--hardly a healthy state of affairs for a small minority.

One of the prophets of the Bible described Israel as a prisoner of hope. I find the image apt. Ours is a hopeful faith. Our anthem is Hatikva, the hope. Rabbi Stone assumes leadership of your congregation at a particularly uncertain period--one in which, despite all the problems of Jewish life, we

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continue to build and to plan and to program. Jews have survived because during the ages of pogroms and expulsions, when there was no realistic hope, our ancestors continued to trust and to hope, to build institutions of worship and study.

The synagogue lies at the heart of Jewish life. Faith is at the center of our lives. But any institution is only worth what its builders allow it to become. I am sure that Rabbi Stone will remind you repeatedly that the synagogue is a place of inspiration, of religious instruction, of worship and study, and for discussion of the dimensions of community responsibility.

It matters not how carefully Rabbi Stone structures your synagogue's worship and study agendas. If they are not used, her work will be wasted. Worship, study, community involvement represent the potential significance of this synagogue, of any synagogue, of Rabbi Stone's work and of yours.

As Rabbi Stone will remind you, the synagogue is not for the drop-out or the drop-in but for those who care and seek to be inspired by a noble heritage. It is the place where a Jew meets God, other Jews, and himself--a potentially significant set of meetings.

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