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242

Fairmount Temple, correspondence, notes, and speeches,
1960-1983.

The Men's Club
Fairmount Temple
23737 Fairmount Boulevard
Cleveland 21, Ohio

February 1, 1960

Rabbi Daniel J. Silver,
The Temple,
Ansel Road & E. 105th St.,
Cleveland 6, Ohio.

Dear Rabbi Silver:

The Men's Club of the Fairmount Temple would appreciate and enjoy having you as guest speaker at its Annual Meeting on Wednesday, April 13th.

Our plans are to have a dinner in our social hall for the members, guests, and wives at 6:30 P.M., and to adjourn to our auditorium afterwards for the business meeting which would be climaxed by your address.

Rabbi Lelyveld has asked that I include his personal invitation along with the invitation of our officers, Board and members.

We hope that you and your wife will be able to be with us on this evening.

Sincerely yours,

Allen Wurzman
Allen Wurzman, Chairman
Annual Meeting Committee

BOOKS THAT SHAPE OUR DESTINY

A Series

Charles Darwin, "The Origin of Species"

The Temple
January 3, 1960

Rabbi Daniel Jeremy Silver

Such is the pace of new research and discovery that a science text must be revised every three years, recast every five years, and entirely rewritten every decade. It is a matter of note, therefore, that when some of the best minds of our country assembled on Thanksgiving weekend last on the campus of the University of Chicago to hear some fifty papers debating and discussing the text book and the biological sciences written and published exactly one hundred years before. The subject of this convocation was Charles Robert Darwin's "The Origin of Species." That Darwin's work has weathered the shifting scientific climates of opinion of the last century is testament indeed to its merit. It is all the more surprising in that the book itself is dry, often prosaic in style, pedantic, and that of course it suffers from being scientifically archaic. Vast new discoveries in the fields of paleontology and embryology and genetics enable modern man to understand his evolution far better than did Charles Darwin. What then makes "The Origin of Species" still the subject of lively debate? This book shares with a very few others in world history the claim to have brought to man a new dimension of thought. We can see our world only with the eyes with which we are taught to see. Until Copernicus published his theories on the revolutions of planets man could only look on this world as the center of the universe, with the sky an envelope protecting him, circumscribing his world. Copernicus taught us to think of the world as part of a larger solar system. And until Galileo published his dialogues man could only think of our solar system as the center of

all that is. Galileo taught us to see the universe as a vast entity of which our solar system was but one rather small, infinitesimal part. And until Newton man was unable to comprehend the texture, the basis of all that existed outside of his world. Newton taught us to see the microcosm and the macrocosm as one, as related chemically in terms of energy and in terms of matter and mass. Like Galileo and Copernicus and Newton before him, and like Einstein and Freud after his day, Darwin gave us a new framework of thought, a new insight into our world. He gave us the theory of evolution. He gave to our bodies a new history, a new new dimension in time. For he taught that all the animals and plants that we see came into being, not full-blown, not as we know them, but rather they developed, they changed and grew out of more primitive, simpler forms, possibly ultimately out of some one or two simple like living organisms.

Darwin's theory of evolution enabled us to explain many things. It taught us why we have in our bodies certain vestigial organs which no longer play a function in keeping us alive and helping us adapt to our environment. It taught us why the big toes of our feet are prehensile in character, seemingly capable of grasping and holding on to limbs. It taught us why the human embryo in its development seems to recapitulate the structure and function of more primitive living forms. It taught us why we find a mammal like the whale swimming in the sea. It taught us why there were on our earth in ancient days dinosaurs and mastodons, huge animals who have left us a fossil relic, but no other living testimony. The theory of evolution taught man many things about himself and about the natural world in which he lives. It taught us that we have a history - a history that reaches back billions of years - two or three billions of years - to the beginning of simple virus or bacteria life here on our earth.

It is, then, of course, not surprising that since Darwin's view was essentially an historical one his own theory had a history, a long and quite proud history. The ancient Greeks and the ancient Jews both had some idea that

lower forms developed into higher forms. One of the great Greek philosophers, Anaximande, even made the startling, for his age, guess that the human body as we know it was a development of the body of a fish. In the fourteenth century the Jewish medieval scholar Levi ben Gershon -- Gersonides -- suggested that the story of creation in Genesis, which was read to you this morning, was simply an attempt to indicate the higher forms of life had developed from the lower forms. In the century which preceded the publication in 1859 of "The Origin of Species" many men, including Darwin's own grandfather, had toyed with the idea of evolution and had done research attempting to prove its existence, but none of them had been able to account for the many idiosyncracies, the vagaries, the incongruities of the order of animal and flower life as men knew it. None of them had been able to substantiate scientifically the theory of evolution. Darwin, then, did not innovate, he did not initiate nor invent the doctrine of evolution. Rather it is to his credit that he lent scientific credibility to this doctrine. After the publication of "The Origin of Species" it was not given to any thinking man to pass off the concept of evolution as an interesting but as yet unproven, unacceptable bit of speculation. Who then was this man who, at the age of forty, became one of the immortals of our cultural and scientific history?

I like to think of Charles Darwin as one of the most improbable of immortals. In his youth there was nothing that we could label precocious. His school record was anything but impressive. Family influence secured him an appointment to the medical college in Edinburgh. An absolute indifference to his studies secured him the opportunity to choose some other profession in life. Family influence secured for Charles Darwin enrollment at Cambridge University for a degree in the classics leading to the Anglican ministry. He secured that degree, but his record at Cambridge was more that of a fun-loving playboy than that of a future immortal scholar. Degree in hand, the young Darwin confronted his family with the announcement that he was not prepared to enter the ministry, he was not prepared to

settle down to work, he wanted adventure. He wanted to travel. He wanted romance. His father, in a letter which is preserved, bitterly denounced his son as a wastrel and a scoundrel. "You will bring disgrace upon yourself and upon our whole family. You think of nothing but shooting and the dogs and rat-catching and that is all." But surprisingly, the travel which Darwin sought as an escape proved to bind him to his life's work. A friend of the family's who was a professor of biology and botany at Cambridge University secured for the young Darwin an appointment as naturalist aboard a Royal Navy map-making ship bound for several years of work in the South American waters and in the South Seas. Darwin was appointed as naturalist of the Majesty's Ship Beagle, and for five years aboard the Beagle it was his task to classify and describe the flora and the fauna found on the shores near which his ship was making its soundings and writing out the charts for the benefit for the Royal Navy. Darwin found this work challenging and interesting. He did his work well. He was intrigued by some of the questions - the philosophic questions - which it seemed to present. Why was it, for instance, he began to ask himself, that the animal and vegetable life of an off-shore island tended to be similar to the animal and vegetable life on the mainland, yet visibly there was no means of passage between the two. Why was it, as his ship went southward toward the Pole and changed from climactic zone to climactic zone, animal life and vegetable life changed in turn? And asking and puzzling over these problems, Darwin began to develop the interest in evolution which was to be his life's work. Returning to England after five years' travel, Darwin now had a new, compelling interest, but he was still unwilling to settle down. He married. He married the daughter of the man who manufactured the famous Wedgwood pottery and China, and he refused every offer from his prosperous father-in-law and from his prosperous father to settle down in the family business. He had an interest in intellectual interest, but he refused every offer from the great English universities to teach his new discipline on their campuses. At thirty-one, Darwin ful-

filled the hope of many of us -- he retired, and from that time to his death he lived the life of a country squire, putting in his garden, reading leisurely in his library, working over his important collections of fossils and animal life which he had brought back from his travels, thinking and writing and researching, and twenty-four years of such slow-paced, unhurried research gave the world "The Origin of Species" and a new framework of thought. This is his biography, and this is what makes me consider him as one of the most unhurried and relaxed of geniuses and intellectual heroes our world has ever known.

Darwin had come to the conclusion that there must be the possibility of change between species and species. Individual species were differentiated among themselves, but there was also a great deal of similarity found between the lower forms of animal life and the higher forms in both structure and function. Many had sensed the same thing. The question was how did this change take place? How, scientifically, could we account for this change? Darwin accounted for this change by the theory of what he called "natural selection". He held that nature was a delicate balance between a rapid birth-rate, a limited food supply, and natural, accidental hereditary changes. Looking at nature he recognized that every new generation, every generation of children is numerically larger, all things being equal, than the generation of their parents. If you allow generations to multiply unchecked there will soon come a time when there is not enough food, not enough subsistence, for all the individuals of that that species. At this time a struggle for survival takes place. Now, some individuals of every family are different in strength, in body characteristic than their brothers and their sisters. A giraffe may have an elongated neck which allows it to reach and to take the topmost leaves of the tree. A zebra may have a peculiar kind of striation which adds to his natural protective camouflage. These accidental characteristics of birth allow the animal an advantage in the struggle for survival. It is that animal which survives. It is that animal which reproduces,

and in time it is these characteristics among the animals which can reproduce which become dominant in the species and finally ultimately destroy or blot out and make secondary the earlier, non-successful characteristics. A change takes place, and this change takes place under natural causes, because birth differentiates and because nature gives advantage to certain adaptive characteristics.

Darwin thought that this concept of natural selection could account for almost all the changes which had taken place in the two or three billion years of life history. Was man, too, the product of evolution? Did he, like the giraffe, the zebra, and all other animals, come into being as a product of growth from lower, less successfully adaptive forms? Logic would answer, yes. But when Darwin first published, in 1859, his "Origin of Species" he was unwilling to make this final link in the chain of his logic. He was probably unwilling to challenge many of the sensibilities of his Victorian compatriots. But others of his disciples, notably Thomas Huxley, quickly made this claim, and in 1871 Charles Darwin finally published a companion volume to "The Origin of Species" which he entitled "The Descent of Man", a volume in which he argued that man, too, was the product of evolution, that man had in his family tree apes and monkeys and quadrupeds and reptiles and fish and birds and all the simple organisms which breed by the billions in our seas and in our banks of mud and clay.

"Thus, from the war of nature," he writes, "from famine and death, the most exalted object which we are capable of conceiving, namely, the production of the higher animals, and ultimately the production of man, directly follows. There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being evolved." And Darwin was right. Those who were conscious in England of their genealogies, the blue-bloods, were very much taken aback by suddenly finding

simians and monkeys of all types among their ancestors.

Today we know that the line of evolution is much more complex and diversified than Darwin knew it to be. Darwin was unaware of the experiments of the monk Gregor Mendel. He knew nothing of genes and of chromosomes and of the mechanics of heredity. He knew nothing of the science of genetics as such. In his day the sciences of embryology and paleontology and plant geography and statistics were nascent sciences, science just beginning to develop systems and organizations of their own. Darwin did not know of the force of mutations, of the erratic changes of heredity and nature. We now know that natural selection cannot account for all, or even perhaps most, of the changes which have taken place in the evolutionary growth of man. We are not sure that we can describe many of the great changes which have taken place. But as piece after piece has been fit into the evolutionary picture, the scientist is more and more sure that Darwin was essentially right in this: that there is a continuity of life from the beginnings of life on our earth, and that in this continuum the simpler forms have been gradually replaced and changed and developed into more complex forms.

Darwin gave us great insight into our world. Darwin's studies propelled generation upon generation of men to study the interrelationships of man and nature, the origins of the institutions of man -- comparative anatomy and embryology and many of our basic sciences. But unfortunately, the theories of evolution and especially the theory of natural selection were seized upon by some social thinkers and social critics in Darwin's day as in our own, and were misconstrued and mis-applied, with sometimes quite mischievous results. A social thinker, historian, philosopher by the name of Herbert Spencer had determined that there was such a thing as evolution in nature long before Darwin had proved that there was, and he argued that this was nature's way of improving the breed, that the giraffe with the elongated neck and the zebra with the unique striations was an improvement. He argued that this was nature's way of insisting upon what

he called the "survival of the fittest", and then he argued from the animal kingdom to human life itself. He argued that the struggle for survival, for wealth, for family security, individual survival among men is the way in which society - nature - breeds a better breed of man. He argued that all of our attempts to be charitable, to be kindly, to protect the less successful, the indigent and the poor are misguided, if well intentioned, that what we ought to do is to permit free competition in the arena of work, occupation, and that though it is hard to see suffering and misery this is nature's way of destroying the unfit and in time this kind of free competition would breed a superior type of human being.

Unfortunately, "fitness" in human terms is quite another than fitness in animal terms. It is doubtful whether a Moses or a Jeremiah or a Jesus would be fit to survive in the marketplace. Certainly animal cunning and shrewdness and physical strength are not the marks of the saint or of the artist, the scholar, the religious leader, the teacher, all the men who cement together and give dimension and depth to what we call human society and human life. Fitness in human terms is something infinitely more complex, difficult to describe in fitness in animal terms, and breeding sheer physical strength, sheer acquisitive instinct in the human species is certainly not the way of improving the human breed. But, taking their key from Spencer's arguments, all those who argued to retain the status quo, peculiar economic advantage and privilege, all those who wished to prevent the unionization of labor, all those who wished to prevent child welfare legislation, all those who wished to prevent federal governments from providing aid to the indigent and the poor took their key and argued that it was an act of kindness to allow suffering, because this was the way in which nature did away with human weakness and inadequacy. The whole pseudo-science of eugenics, the so-called scientific breeding of the human species began, took its mark from the works of Herbert Spencer. All of it presumes that there is such a thing as a

white gene or a western gene or a wealthy gene which you can somehow breed, and by breeding improve the human species, forgetting that genius and saintliness and creativity know neither race nor creed nor color nor status nor economic capacity.

Now largely Mr. Spencer's views have, by our day, been shown to be not only wrong but outmoded. But still occasionally we hear a "realistic" individual (and I put this word in quotation marks) argue or convince - try to convince - some of his younger colleagues that one must be "tough-minded" in this world, that if business requires it one must put aside an old employee even though he cannot be retrained for some other business, that we ought not to allow our sympathy for human suffering to destroy the nest-egg, the capital which we have laid away for some rainy day. Unfortunately, it is tender-mindedness, not tough-mindedness", which has made human civilization that great and glorious thing which we enjoy today. Alone of all the animals which inhabit the earth, the human being requires a protracted childhood, and if our parents set personal pleasure above child care, none of us would as children have survived. If our parents did not allow us the prolonged twenty, twenty-five years of growth and education none of us would be equipped for business or professional capacities. If it had not been for those who were willing to sacrifice, willing to give of themselves - the saints, the decent, godly people of any generation - our society would not be cemented together, but it would have long since fragmentized itself and the bones of the human race would be fossils, as are the bones of the dinosaurs and their like.

The views of Charles Darwin were used also by some to attack religion. One of the classic debates between religion and science was based upon the theory of evolution. It was argued first that evolution had disproved the Bible. The Bible said that the world was created in six days, that man came into being on the sixth day of Creation. Evolution spoke of a two- or three-billion year history of human life before the creation of man. How can you believe, how can such a book be creditable which teaches such scientific tommyrot? Secondly, it was

argued that the Bible teaches that man was created by God in His own image, that man has a spiritual kinship to God but did not evolution prove that man's kinship was to the lower forms of animal, not to the higher spiritual forms which we call God? And finally, it was argued that the world as we know it shows no purpose, no God-given plan, that it is a world of happenstance and chance, the blind breeding and struggling, a cruel world, a brutal world of struggle for survival in which only the accidental few had the capacity for survival.

In the half century immediately succeeding the publication of "The Origin of Species" some of Darwin's disciples spent almost as much time baiting the ecclesiastics of their generation as they did seeking to remove many of the obstacles which still impeded a full understanding of the mechanics of evolution itself. In England, Thomas Huxley seemed every week or so to be mounting some debating platform, and in Germany Ernst Haeckel, an embryologist of great capacity, delighted to spend almost all of his leisure time fulminating against the supernaturalist revealed religion and arguing that ours was a godless evolutionary universe and that all men ought quickly to put aside all their misguided notions about God and about divine purpose and about faith and about prayer and the spiritual capacities of man.

A century has now passed, and this century has given all of us a great deal of perspective. We now know that both the defenders of faith and the attackers of faith misunderstood the grounds on which the discussion, the exchange of ideas should have taken place. Yes, it is true, It is true as you heard it read this morning. The Bible does say that the world was created in six days. But already fourteen, fifteen hundred years before Darwin the Talmud had suggested that the Biblical days of Creation were measured by some other clock besides the clock of man. And, as I indicated to you, in the fourteenth century Levi ben Gerson indicated that this whole passage was to be taken metaphorically, allegorically, poetically, and it was in to indicate evolution, the development of simpler forms of life into higher forms of life. Indeed, the Jew, our ancestors, had always

read these creation legends of the Bible metaphorically -- they called it Midrashically. They knew that the Biblical science was not the final word in science. They knew that the import to the first chapter of Genesis was a philosophic, a theological lesson, not a scientific lesson, that it was intended to portray the majesty of God's handiwork, His potential power through creation. There has never been in Jewish life a debate between the evolutionist and the religionist on the issue of Creation itself, and far from attacking the standards of religion, or the Bible's credibility, the Jew looked upon the doctrine of evolution as another proof of the Bible's credibility, as proof of the majesty of Creation and of the beauty of God's handiwork. Fundamentalism -- the belief that the literal surface meaning of the Bible is true -- has never been a part of our faith. It is the part only of adolescent faith. To read the Bible maturely is to read it philosophically, to read it Midrashically, poetically, metaphorically, and the Jew has read the Bible in this way since it was first written.

What of man? What of the Bible's claimed kinship of man to God and the image of God created in him, "after His own likeness created He him". I think it was Alfred North Whitehead, the great British mathematician and scientist, who first observed that Darwin's theory of evolution accounts for the changes in the material world as we know it. For he nowhere even asks the question how these changes of material phenomena such as we know account for such as we know account for such a man as Shakespeare, or as Newton. Man thinks. Man sings. Man creates. Man paints. Man prophesies. Man has religious insight. Man teaches. Man has these capacities, and no evolutionist would deny it. No other animal has it. The evolutionist has, first of all, never been able to describe how this great jump is ~~was~~ taken between the animal world and the world of man. And secondly, are these not the very capacities which make man God-like? And should ^{we} not all of us remember that it was Maimonides, five hundred years before Darwin and his disciples, who first suggested that the concept "in the image of God created He him" was to be taken metaphorically, not as literal truth? Again, if we read the Bible as our

ancestors read the Bible we have no conflict here between science and religion. Science, too, is amazed by man, and it is after all the scientist himself who has given us this understanding, this puzzlement, about the nature of man. And what about the question of purpose in our universe? What about the claim of the evolutionist, or some evolutionists, that nature is red of tooth and claw, that nature knows only cruelty and brutality, and that form is a matter of chance, chance accidents of birth and nothing more. Well, there is brutality and there is cruelty in life. "Even though He slay me, yet will I believe in Him." It was Job, not Darwin, who was first disturbed and first wrestled with the question of how to justify God's ways to man. And we cannot justify these ways, but there is another way of looking at this question. There is not only the question of cruelty in the world, but there is the amazing fact of accomplishment in the world. There is man, and no mathematical theory of statistics can give us any probability which would establish the fact that blind chance as working on some infinitesimal bacteria bit of life two billion years ago would create any of the great religious, artists, scholars, teachers of our day. Man is not an inevitable concomitant of a world of chance. Man can be explained only in a world of purpose. How else can you think of a being who has the capacity to sacrifice himself for an ideal? to limit his activity to protect his children? to add beauty to an already magnificent world, and above all else, to use his mind to understand and to develop the framework, the structure of that world?

Professor Loren Eiseley, Head of the Department of Anthropology at the University of Pennsylvania, is Curator of their Museum of Pre-History, and is a competent evolutionist and biologist as well as anthropologist. I recently came across these words of his, which I should like to share with you. He was thinking ahead to a day when the evolutionist will be able to answer many of the conundrums of scientific evolution which they cannot yet answer, the day when they will explain how life came into being, how the simplest forms of life became the one-celled animals which are in essence infinitely complex, how the animals as we

it became man -- the instinct-ridden animal became the concept-conscious man.

If the day comes (he writes) when the slime of the laboratory for the first time crawls under man's direction, we shall have great need of humbleness. It will be difficult for us to believe, in our pride of achievement, that the secret of life has slipped through our fingers and still eludes us. We will list all the chemicals and the reactions. The men who have become gods will pose austere before the popping flashbulbs of news photographers, and there will be few to consider -- so deep is the mind-set of an age -- whether the desire to link life to matter may not have blinded us to the more remarkable characteristics of both.

As for me, if I am still around on that day, I intend to put on my old hat and to climb over the wall as usual. I shall see strange mechanisms lying as they lie here now, in the autumn rain, strange pipes that transported the substance of life, the intricate seedcase out of which the life has flown. I shall observe no thing green, no delicate transpiration of leaves, nor subtle comings and goings of vapor. The little sunlit factories of the chloroplasts will have dissolved away into common earth.

Beautiful, angular, and bare the machinery of life will lie exposed, as it is now, to my view. There will be the thin, blue skeleton of a hare tumbled in a little heap, and crouching over it I will marvel, as I marvel now, at the wonderful correlation of parts, the perfect adaptation to purpose, the individually vanished and yet persisting pattern which is now hopping on some other hill. I will wonder, as always, in what manner "particles" pursue such devious plans and symmetries. I will ask once more in what way it is managed, that the simple dust takes on a history and begins to weave these unique and never recurring apparitions in the stream of time. I shall wonder what strange forces at the heart of matter regulate the tiny beating of a rabbit's heart or the dim dream that builds a milkweed pod.

It is said by men who know about these things that the smallest living cell probably contains over a quarter of a million protein molecules engaged in the multitudinous coordinated activities which make up the phenomenon of life. At the instant of death, whether of man or microbe, that ordered, incredible spinning passes away in an almost furious haste of those same particles to get themselves back into the chaotic, unplanned earth.

I do not think, if someone finally twists the key successfully in the tiniest and most humble house of life, that many of these questions will be answered, or that the thick forces which create lights in the deep sea and living batteries in the waters of tropical swamps, or the dread cycles of parasites, or the most noble workings of the human brain, will be much if at all revealed. Rather, I would say that if "dead" matter has reared up this curious landscape of fiddling crickets, song sparrows, and wondering men,

it must be plain even to the most devoted materialist that the matter of which he speaks contains amazing, if not dreadful powers, and may not impossibly be "but one mask of many worn by the Great Face behind."

Evolution, rightly understood, makes man humble again before the miraculous majesty of God's creative nature. It has not unlocked and solved for us the secret mysteries of life, but it has given us a new insight, a new dimension of scientific understanding. But the mystery remains. Man remains. The capacity of our mind to reach out beyond the selfish needs of survival remains. And, above all else, God remains in His heaven, as He has always been, conscious of our needs, conscious of our wonderment and of our puzzlement, determined as only He can be determined to help us little by little understand the world in which we live and build on this world such a civilization as He would wish and will.

February 3, 1960

Mr. Allen Wurzman
The Men's Club
Fairmount Temple
23737 Fairmount Boulevard
Cleveland 21, Ohio

Dear Mr. Wurzman:

I shall be delighted to accept your invitation to speak at the Fairmount Temple Men's Club Annual Meeting on Wednesday, April 13th. I shall give the subject some thought and shall communicate it to you in the near future. Many thanks for the invitation.

With warmest personal regards, I remain

Most cordially yours,

DANIEL JEREMY SILVER

DJS:lg

April 22, 1960

Dr. Harold Burkons
The Fairmount Temple Men's Club
23737 Fairmount Boulevard
Cleveland 21, Ohio

Dear Dr. Burkons:

May I thank you and through you the members of the Fairmount Temple Men's Club for the warm reception which was tendered to me and for the lovely book which you presented.

May I congratulate you upon the warm spirit which seems to pervade your membership and hope that the new year will find you in all ways growing from strength to strength.

With warmest personal regards, I remain

Most cordially yours,

DANIEL JEREMY SILVER

DJS:lg

Temple
Fairmount



The Sisterhood

22727 FAIRMOUNT BLVD CLEVELAND 21, OHIO FA 1-6300

July 15, 1963

Rabbi Daniel J. Silver
The Temple
E. 105th St.
Cleveland, Ohio

Dear Rabbi Silver,

The members of Fairmount Temple Sisterhood are most anxious to have you address our opening meeting on the afternoon of October 8, 1963. This meeting occurs during the Succoth holiday, and will be held in our Sanctuary. Our budget allows an honorarium of \$200.00

Rabbi Lelyveld will be most happy to have you with us, and we will do our utmost to offer you our warmest hospitality.

Since we must prepare our calendar for the coming year, may we ask that you acknowledge our invitation as quickly as possible.

Hoping to receive an affirmative reply, I remain

Yours sincerely,

Ruth S. Leff

cc: Rabbi Lelyveld

Ruth S. Leff (Mrs. Phillip)
Program Chairman
31350 Gates Mills Blvd.
Pepper Pike 24, Ohio

July 18, 1963

Mrs. Ruth Leff
31350 Gates Mills Blvd
Cleveland 24, Ohio

Dear Mrs. Leff:

I want to thank you for your kind note of July 15th. It will be a pleasure for me to accept your invitation to address your sisterhood on October 8th of this year.

I would like to give the topic some thought and I will give my choice to you by Labor Day. If you must have it sooner please nudge me along.

With all good wishes, I remain

Most cordially yours,

DANIEL JEREMY SILVER

DJS:fdb

August 13, 1963

Mrs. Phillip Leff
31350 Gates Mills Boulevard
Cleveland 24, Ohio

Dear Mrs. Leff:

I have chosen as my topic before your Sisterhood the theme, "America, Religion, and Judaism."

You asked for a few biographic details. I received my undergraduate degree at Harvard University and was ordained Rabbi at Hebrew Union College in 1952. I received my Ph.D. degree from the University of Chicago. Following my ordination, I served as United States Naval Chaplain in the Far East. Before returning to Cleveland in 1956 I organized and served as Rabbi of Congregation Beth Torah in Chicago, Illinois. I returned to Cleveland as Associate Rabbi of The Temple that year and was elected Rabbi in 1959. It is one of the few cases, I believe, in which a Confirmand of a congregation has later been elected its spiritual leader. Nationally, I am a member of the Commission on Jewish Education and of the Executive Board of the Zionist Organization of America, and of the National Advisory Committees of the American Association for Health, Physical Education and Recreation and of the World Federalists. Locally I serve on the Boards of the Jewish Welfare Federation, the Cleveland Red Cross, UNICEF, both the Boy Scouts and Girl Scouts, and of the Community Chest. I am a Co-chairman of Division 8 of the United Appeal and of the Public Welfare Committee of the Jewish Federation, as well as President of the Cleveland Zionist Society. I have published "The Service Man and his Religion", "The Retarded Child and Religious Education", "From the Rabbi's Desk", and my "Maimonidean Controversy, 1180-1240" will soon appear. It was my privilege last year to edit for the Macmillan Company "In the Time of Harvest: Essays in honor of Abba Hillel Silver on the occasion of his 70th birthday." I trust this is the type of information that you want.

Mrs. Phillip Leff

-2-

August 13, 1963

I am enclosing a glossy, which my secretary would appreciate having returned,

With all good wishes for a healthy and happy New Year, I remain

Most cordially yours,

DANIEL JEREMY SILVER

DJS:lg



Temple
Fairmount



The Sisterhood

23737 FAIRMOUNT BLVD CLEVELAND 21, OHIO FA 1-6300

5 October 1963

Rabbi Daniel Jeremy Silver
The Temple
East 105 and Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

Enclosed you will find the
schedule for our program on Tuesday, October 8,
1963.

We would be very happy to have
you join us for lunch in Rabbi Lelyveld's study
at 12:30 o'clock.

We are all looking forward to
greeting you.

Sincerely,

Rosalyn S. Husky

(Mrs. Joseph H.)
Vice-President, Program

encl.

TIME SCHEDULE FOR SISTERHOOD OPENING MEETING, October 8, 1963

IN THE SANCTUARY

Mrs. Louis Kronenberg will play organ as ushers seat guests.

On the bema will be sitting - left side - Rabbi Lelyveld,
Mrs. Harold Kahn and Rabbi Silver. On the right side -
Rabbi Rudavsky, Mrs. Joseph H. Persky and Rabbi Broude.

- 1:30 P.M. Open Meeting - Persky
Opening Prayer - Rabbi Rudavsky
- 1:35 Greetings - Persky
- 1:40 President - Mrs. H. Kahn
- 1:45 Mrs. Kahn presents Rabbi Lelyveld
- 1:50 Introduction of Rabbi Silver by Rabbi Lelyveld
"America, Religion and Judaism" - Rabbi Daniel J. Silver
- 2:25 Thank you's and announcements - Mrs. J. H. Persky
- 2:30 Closing Prayer - Rabbi Broude
- 2:35 Partake of fruits under the Sukkah

RABBI ARTHUR J. LELYVELD
FAIRMOUNT TEMPLE
CLEVELAND 21, OHIO

October 9, 1963

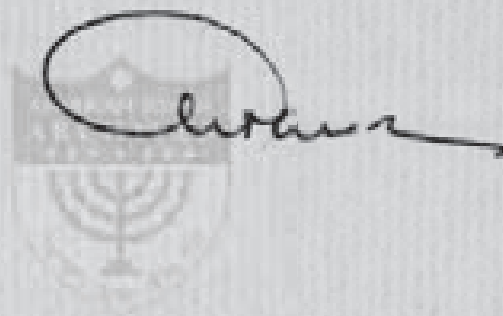
Dear Dan:

I know you sensed the joy that we all took in your presence and in your stimulating message, but I do want to tell you once again how grateful we are.

Contributing your honorarium to the Rabbis' Philanthropic Fund was adding graciousness to graciousness.

My warm thanks and my fond greetings to you and Adele.

As ever,

A handwritten signature in dark ink, appearing to read "Arthur", written over a faint background of a menorah and the letters "WRHS".

Rabbi Daniel J. Silver
The Temple
Cleveland, Ohio

Strathmore
Alexandra Brilliant
100% COTTON FIBER USA

REMARKS -- RABBI DANIEL JEREMY SILVER

MASS MEETING -- CLEVELAND JEWISH COMMUNITY

OCTOBER 15, 1973

Egypt and Syria ~~launched their~~ attack on Yom Kippur. The timing of their assault compounded their sin of precipitating bloodshed and has led some to speak of this as a Holy Day War. On my part, I will always associate this war with Sukkot. On Yom Kippur we prayed. After sundown, we crowded around our television sets; and, the next morning, Sunday, our task force went to work. As I made those first phone calls, workmen were busy outside my window erecting the frame of our Sukkah. They were putting up a stark and bare skeleton, fragile and exposed against the sky - the Sukkah as it ^{was} intended to be known - a reminder of the fragility and insecurity of life - open to the rains and ~~to~~ the winds, even as our lives are exposed to the sudden ^{storms} ~~invasion~~ of war and cruelty.

As I talked and watched, I was reminded of the interview our
tradition suggests awaits each of us when we stand before the
heavenly gate. The conventional tale suggests we will be questioned
there as to our character and conduct. Our Jewish tradition says
that only one question will be asked, *א-ת-ה-י-ת*. "Did
you remain confident of God's deliverance? Did you hold on to your
hope?" Events such as these remind us of the piercing significance
of that question. If might makes right (as it so often does), if
the future is to be determined by the *שולט* power of oil and guns,
~~it has been often in the past~~ where is our hope! Or any man's? But
we are here, Israel lives, ~~and we have survived despite tyranny and~~
~~oppression~~. Yes, diplomats will again write white papers full of
high sounding phrases, rationalizing their surrender to oil diplomacy.
Yes. Arab leaders may again resort to brute force to try to destroy

[Oct 15, 1973]

Israel. Yes, we will again be disappointed in our fellow men - but, if we hold fast to ~~our~~ hope, we will not disappoint ourselves or God. Israel is mobilized and is standing firm. Our anthem, Hatikvah, the hope remains sweet on our lips and in our hearts: we ^{are} ~~have~~ ~~been~~ sustained by confidence in the guardian of Israel who neither slumbers nor sleeps. ~~At times like this, life is brutal, but this darkness shall pass on.~~ During the third and fourth days of this war we decorated that bare skeleton of ^a ~~our~~ Sukkah with leaf and flower; and, as I watched, I knew that we would again be able to beautify Israel and develop there, as in all our ^{habitations} ~~settlements~~, a high and graceful culture.

That first day, the cruel winds blew far more fiercely than any of us had expected; and their bite and chill made it clear that this would be a long mobilization, during which much would be demanded of us. It is one thing to blunt an attack, another thing to push back the attacker. Shells break bones in a split second. The body requires months, sometimes years, to mend. There would be emergency needs, and there would be long-term economic and political needs. We will have to give now and give again. ^{But} We will have to elicit support now and later. ^{But} ~~They~~ have understood ~~who was the aggressor, and~~ that aggression must not be rewarded; we will ~~also~~ need their understanding of Israel's requirement of defensible borders, and of the proposition that the Arabs must not be handed in the political arena a victory they cannot gain on the battlefield - that to reward this latest aggression in any way would be to repeat the appeasement ^{policy of} tragedies of the 1930's, when the world ^{hesitated} ~~abandoned~~ Ethiopia and Czechoslovakia. Once the jackals taste blood, they go wild and attack ^{all} ~~large~~ ^{large or} prey ~~as well as~~ small. We must make that part of the world which is still willing to look, ^{Sensitive} ~~concerned~~ of the fact that

[Oct 15, 1973]

Israel's self-defense is their first line of defense, that to impose on Israel some untenable arrangement is only to invite further ^{ATTACK} ~~aggression~~ against Israel and ^{ON} ~~against~~ all the securities on which the west depends.

When we went to work that first day, we discovered a political climate which was disturbed by aggression and sensitive to the danger of condoning aggression. The Senate quickly and unanimously passed a resolution calling for a return to the cease fire lines of October 4th. Both of our senators issued strong statements, and most of our Congress people have been, not only understanding, but forthcoming. Among our representatives, I want particularly to commend our two senators and Congressman Vanik who did not wait to be asked. Within a matter of hours, all the leading clergymen in Cleveland, whom I contacted, signed a strong statement condemning this Arab attack as outrageous. The Catholic Universe Bulletin featured that statement, and its editor, Joseph Breig, wrote a strong editorial. The American Professors for Peace in the Middle East circulated a strong petition which was widely signed by the academic community. With the help of our women's organizations, we have monitored the radio, television and newspapers. The bulk of what we have heard and seen ^{has been} ~~was~~ either competent or sympathetic. But, at times, particularly on some of the so-called "talk shows," the familiar voices of anti-Semitism were audible. Through personal contact and telephone, we have spoken with editors, station managers and news people, providing them facts when they lacked information, and speaking our mind bluntly when the rare occasion demanded it. 1973 ^{is} ~~was~~ unlike 1967 in many ways, not the least of which ^{has been the sense of outrage} ~~was the willingness~~ of many in the ^{A LARGELY} ~~non-Jewish~~ community to ^{at} ~~respond quickly and effectively~~ to this violent ^{outburst of} ~~expression~~ in Arab passions.

[Oct 15, 1973]

As of the moment, there is no specific political activity which we need to undertake; but no one is deluding himself that there will not be severe strains and demands on our efforts in the weeks and months ahead. ~~The spotlight on the oil pipelines is being turned.~~ It will be one thing to end the fighting, another to rein in Arab ambitions. Oil and Western timidity has given ^{the Arab states} them an unquenchable thirst for power, and you can't reason with an intoxicated man. In anticipation of the time when the storm will break over our heads, we are working to get across some basic facts: that American interests in Israel are irrelevant ^{independent of} to the rate of the flow of oil. The Arab States have reduced oil production for economic, not political, reasons. They cannot absorb their current profits. Why pump more? Americans must also be ^{reminded} ~~conscious of the fact~~ that appeasement of the oil powers will only whet their appetite for other political gains. ^{and its allies in the Third World} The Arab world would be delirious if it could bring Europe to a standstill and so avenge itself for centuries of real or imagined colonial indignities. Israel represents a test case of how far they can go. ~~What we are seeing in the mid-East is not simply an Arab-Israeli conflict, but an act of revenge by the so-called Third World with Israel, again, the scapegoat, and a test of will.~~

~~For us,~~ ^A the time of urgent activity will come soon. Americans are not prepared emotionally for oil rationing, or to accept the reality of the anger of the Third World. This is a time for patient explanation, an explanation which begins ^{MUST} in our own understanding. Diplomats of the world are experienced at finding high sounding phrases to explain low deeds - black deeds - and their arguments are subtle and persuasive. Unless we are armed with, and have armed others with the facts, I am afraid American support of Israel may drown in a sea of specious moralisms.

(Oct 15, 1973)

We found a climate of sympathy out there among our neighbors. We found urgency and determination in our own community. No one said - "Not again, I've had enough; count me out." Everyone asked, "What can I do?" The response was as vigorous on the campus as in the community. In every college hundreds of our youth rallied. In our area college students have raised over \$20,000.00 for the Israel Emergency Fund. There have been services and teach-ins. Students have monitored the news and provided their ~~campus~~ campus newspapers and radio with background information; and some, with the urgency of youth and its ingenuity, have simply picked up and somehow gone.

One of our problems, if such it be, is that there has been such an outrush of support that we had to establish some sense of priority and order. There was no point in rushing out to get blood before we had ~~as~~ means for ~~trans~~shipping the blood and ~~until~~ ^{before} whole blood was asked of us.

Our first service was to those Israeli students ^{ATTENDING} in local colleges who had been ordered back to army duty. We helped provide transport. We continue to provide aid to their dependents.

Many wanted to volunteer their skills or themselves. There have been many hundreds of calls: "I am a doctor. I am a surgical nurse. I am a teacher," or simply "I have a pair of hands; I am ready to go, can I help?" The answer has been, "Thank you. We ^{AND} ~~have~~ ^{MERIT} ~~been asked to make~~ lists to provide for ^{every} ~~any~~ contingency, but so far there is no call." Lists of skilled volunteers have been developed.

The familiar Sherut Le Am program for volunteer service ^{THE} on farms and ^{IN} ^{THE COMMUNITY} factories has continued to process applicants, ^{WE HAVE PROVIDED SUPPORT FOR THE PROBLEM,} and ^{called} ~~these~~ ^{volunteers} will be ~~allowed to go~~ as they are needed and as transport is available.

You have wanted to do so much, and we have often had to say,

None Filed

~~for the long haul~~

[Oct 15, 1973]

despair. The armies of Israel fight well! The people of Israel stands fast! There will be ^{TENSE MOMENTS} many tensions, but I confidently await the future. I do so because I have faith in God. I do so because I have faith in this people Israel. Imagine, while all this fighting has been going on, planeloads of Russian emigres have flown almost daily into Israel. They come, though they know they are flying to an embattled nation. They are welcomed by people whose sons and daughters are on the battle lines. I have faith in a people, who went into their fourth war in less than a generation, without a whimper or self-pity. I have faith in a people who, wherever they dwell, asked not, "Why us," but only, "What can we do?"

Our hope is to be found in our courage, our steadfastness, the fact that there is civilization. What can you and I do? We can pray and calm our spirits. We can give and share of our substance. We can understand and help others to understand. We can prepare ourselves for that time when more will be demanded of us, when we will have to stand up again and be heard. // I know that our hope is not misplaced.

72 K. & P. 1 p. 8

December, 1977

BIOGRAPHICAL STATEMENT
RABBI ARTHUR J. LELYVELD

Arthur J. Lelyveld, Rabbi of Fairmount Temple, Cleveland, Ohio and first Vice-President of the Synagogue Council of America, is the immediate past president of the Central Conference of American Rabbis as well as past president of the American Jewish Congress.

He is the author of a Jewish response to contemporary radical theology, titled "Atheism is Dead", published by World Publishing Company in 1963 and in paperback by Meridian Books in the Fall of 1970. He is among the contributing authors in the Hart Publishing Company "For and Against" series, having written on "Population Control", "Censorship", "Punishment". His 1973 Goldenson Lecture at the Hebrew Union College-Jewish Institute of Religion in Cincinnati, entitled "The Social Relevance of the Eighth-Century Prophets", has also been published.

Rabbi Lelyveld was the General Chairman of the 1963 Cleveland Jewish Welfare Fund campaign, and has served as the President of the Cleveland Board of Rabbis. In 1972 he was honored with a silver medallion, the Jewish Community Federation's highest award. He is a member of the Executive Committee of the Rabbinical Advisory Council of the United Jewish Appeal. From 1967 to 1973 he chaired the America-Israel Dialogues of the American Jewish Congress in Rehovot, Haifa and Jerusalem.

In 1964 the Cleveland community honored Rabbi Lelyveld's services to Zionism and to the Jewish National Fund by creating the Rabbi Arthur J. Lelyveld Forest in the State of Israel. In May, 1965 he received an award "for distinguished service to the NAACP and the cause of Freedom", and in 1977 the Prime Minister's Medal from the ~~State of Israel~~ ~~Basel~~ ~~Foundation~~. He is a member of the Board of Trustees of the Martin Luther King, Jr. Center for Social Change.

Rabbi Lelyveld went to Mississippi during the summer of 1964 as part of a team of Cleveland clergy for service as a minister-counselor to the Council of Churches Commission on Race and Religion. It was during that stay that he was severely beaten by segregationists.

For further information refer to WHO'S WHO IN AMERICA

Rabbi Lelyveld is a member of the Board of Trustees of ARZA

Rabbi Lelyveld is a member of the Board of Governors of the HUC-JIR.

January 24, 1979

Rabbi Arthur Lelyveld
Fairmount Temple
23737 Fairmount Blvd.
Cleveland, Ohio 44122

Dear Arthur:

Why don't we give my Sunday visit the title: Who's At The Chelm? A Rabbi Looks At Our City. As per your request, I am enclosing a picture and a bio. I would appreciate some idea as to the structure of the morning. How long am I to speak? Is there a question and answer period?

Would you be kind enough to send your title, picture and bio to my secretary, Mrs. Pluth, by the first of February so that we can get it into the Bulletin. I will be home after the tenth.

Rabbi Klein will conduct services for you on the twenty-fifth. Usually, I speak for about thirty-five minutes. Our coffee hour begins around ten and I hope that you and Teela can be with us. The service begins at ten-thirty.

With all good wishes I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

RABBI ARTHUR J. LELYVELD
FAIRMOUNT TEMPLE
CLEVELAND, OHIO 44122

3 Shevat 5739
January 31, 1979

Mrs. Pluth
Secretary to
Rabbi Daniel Silver
The Temple
26000 Shaker Blvd.
Cleveland, Ohio 44122

Dear Mrs. Pluth:

As you requested, I am enclosing a copy of Rabbi Lelyveld's
bio and picture.

The Rabbi's Sermon title will be: "A Mission to the Gentiles?
-- That Conversion Controversy" if that is agreeable to Rabbi
Silver.

I have noted that Services begin at 10:30 a.m. and that your
coffee hour begins around 10:00 a.m. I will get back to you
with the time schedule for Fairmount Temple and answers to
Rabbi Silver's questions.

If I can be of any further assistance, please let me know.

Sincerely,

Gladys Weltman

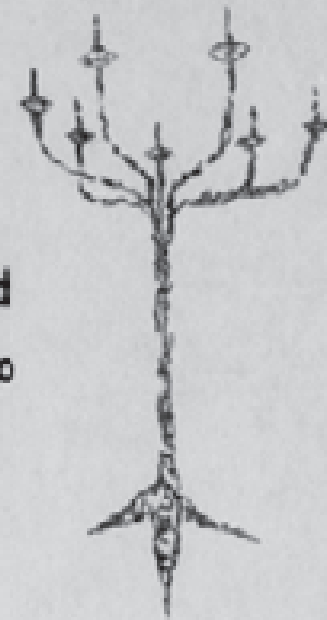
Gladys Weltman, Secretary to
Rabbi Arthur J. Lelyveld

Enc.

Fairmount Temple Brotherhood

23737 Fairmount Boulevard • Cleveland, Ohio 44122 • 464-1330

March 13, 1979



Rabbi Daniel Silver
The Temple
Shaker-Richmond Branch
26000 Shaker Blvd
Cleveland, O. 44124

Dear Rabbi Silver:

I want to take this opportunity to thank you so very much for appearing before our Brotherhood Sunday Morning Forum on February 25th and giving us such a very informative talk. We are certainly most appreciative to you for the time you gave to us and for the great crowd you attracted.

Our members are still talking about what a successful morning it was. We were so happy that Mrs. Silver joined us that morning too.

With kindest regards,

Sincerely yours,

Leo M. Jacobson, President
Fairmount Temple Brotherhood.

LMJ:MJP

March 15, 1979

Mr. Leo M. Jacobson, President
Fairmount Temple Brotherhood
23737 Fairmount Blvd.
Cleveland, Ohio 44122

Dear Mr. Jacobson:

Thank you for your kind note. It was a pleasure to
be with the Fairmount Temple Brotherhood.

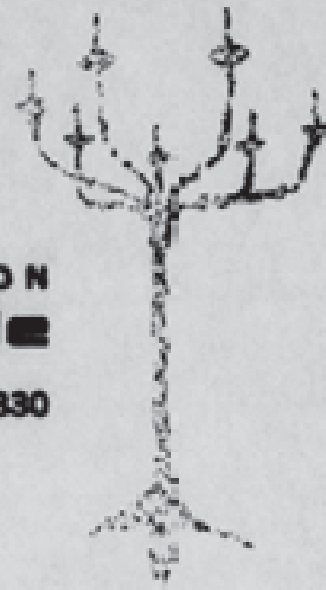
Sincerely,

Daniel Jeremy Silver

DJS:mp

ANSHE CHESED CONGREGATION
Fairmount Temple

23737 FAIRMOUNT BLVD. CLEVELAND, OHIO 44122 464-1330



Rabbis
ARTHUR J. LELYVELD
FREDERICK A. EISENBERG
STUART A. GERTMAN

Cantor
SARAH J. SAGER

Executive Secretary
SI WACHSBERGER

August 27, 1980

Rabbi Daniel Silver
The Temple
26000 Shaker Boulevard
Cleveland, Ohio 44124

Dear Dan:

I am very grateful that you have accepted our invitation to speak to our Adult Education Group on Monday evening, October 20th from 8:00-10:00 p.m. This is part of a four week symposium on Varieties of Jewish Religious Expression and Belief. Your topic, of course, is "Reform Judaism". We hope that you will speak to the group for part of the time giving the history and ideology of Reform Judaism, and then that you will take questions and participate in discussion for the rest of the period. It is not necessary that the course go until 10:00 p.m., and we trust that you will end the session when everything that needs to be said has been said.

Since I will be teaching from 8:00-9:00 p.m., I will not hear the first part of your presentation, but I look forward to seeing you at 9:00 p.m. and being with you for the rest of the session. In the meantime, may I wish you and your family a wonderful High Holy Day season.

Sincerely yours,

מב מרת סגור

Rabbi Stuart A. Gertman

SAG/ml

(Oct 20, 1980)

Enriched his every means to be proud of himself - The
 years since 1947 have been years of steady ^{continuous} ~~continuous~~ and
 progress - I want to send you a note of record for my
 own inspiration - We strayed to paradox
 to order to plan intelligently
 We understand to negotiate your plan.

I ~~must~~ ^{want} to go ~~rather~~ ^{rather} ~~which~~ ^{which} ~~can~~ ^{can} ~~you~~ ^{you}
will understand in in the ~~very~~ ^{very} ~~ministry~~ ^{ministry} - ~~the~~ ^{the} ~~first~~ ^{first} -
~~to~~ ^{to} ~~consider~~ ^{consider} in ~~the~~ ^{the} ~~unified~~ ^{unified} ~~actual~~ ^{actual} ~~house~~ ^{house} ~~budget~~ ^{budget} ~~you~~ ^{you} ~~to~~ ^{to}
~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~it~~ ^{it} ~~was~~ ^{was} ~~the~~ ^{the} ~~first~~ ^{first} ~~35 years~~ ^{35 years} ~~ago~~ ^{ago}
be the ~~same~~ ^{same} ~~first~~ ^{first}

It's not only ~~that~~ energy but also in - for sign to read dis-posed

but that is success, and for longer - particularly
the rising groups are now getting to be more
before -

Then: to inflator chamber - to cont of chamber
 When I was 2nd 6th Temple 27 years ago - was very
 a partly very big in chamber for all the in
body - Today is found one remained - at all
because an inflator when deposited in in
inflator chamber before was seen in the case
seen in the case - Yes - with found

↳ Sepoy's mutiny - country -
London - returned with hatred of people

[Oct 20, 1980]

We need honest, light, and renewed - but we can't
allow judgment - Jordan all are compromised
as you have to find way to keep my best young
millions ladies marbles bag can many - what
more ordained find - more

DDI 1'6 DIP 1'6 pt

But during I want to say problem - you have
to be able to solve your problem - and you have to
have a good problem to solve - you have to know
what your policy
~~the~~ in event
~~of~~ you need can see what the
part of a relevant text - Not in great - of 8%
- but that. has substance to them some need
content - you say ! you say not ! - the
in hand - the - text

The problem - text as content rest on
a concept of new, which most of the current
account - - The middle and some more not
given all small - - Jordan is a square
land, not a circle one - [Tree - Root]

[Oct 20, 1980]

(3)

Defined as and by spirit - intention on
extended

all non-ordinary groups. I think we agree
a cut - and beyond that there is a cut movement
on definiteness or particularity // Primary & Secondary Part.

Continuing Particularities -

classification of diversity - Primary part & secondary,

but cut not in stages - diversity - HAVE TO

HAVE CONC - non-abstracted stages

Rel = character & idea, intention, feeling -
category, relation is between & group
consequence of particularities indivisibility
of definiteness: primary of relativity & unity

Full rel definiteness - if reference is any mark
VI your mark - but it just rel. concluded -
primary -

End reference cannot be placed - consequence
Right - available not any for many - used

see - second loan - Monthly appeals
October 20, 1979

Transfer - can make loan more Authority -

can make can make - Too much

Security - Reduced Yields

"Unit" was changed from change
rates credit - the cost of debt
from purchase of AOB on ALB -

the the cost of a security with
good loan portfolio

1170 made at the end



[Oct 20, 1980 p5]

Omara is not more in final life -

16/10/80 - 16/10/80

Phonetic - 16/10/80 - 2/10/80 - 16/10/80

16/10/80 - 16/10/80

16/10/80 - 16/10/80

When the same has been for the best, most fundamental

of the final day - a survival agenda

Even though in Middle eyes of the average change of things -

8 units of communication at and other -

Not repeating - repeating not a copy of what

flourish and eyes - to understand for - all eyes are

used to accept - but the change of the, eyes

instincts, eyes & instincts of understanding the final people

have expressed the change of the final people - will understand

Kayloni - The change of the final people

Drift can be clear - Try to do it by comparing

2 new pages - Three - Seven

Antennate new - new - Antennate school

[Told only reference - and of Antennate school - Ant

Handed, Antennate -

Three in place - Three blows -

1/21 2/21 - green, green, green - a form

2/21 1/21 - green - the green of the green } new camp

Oct 20, 1980

Incident - the impasse - p'd p'd p'd

Thus & That - the to under 2 unit to show up only -

the was not a correct way to show just

anti? -

Elmer - the reality is that we are not alone in the world shaped around a specific human being

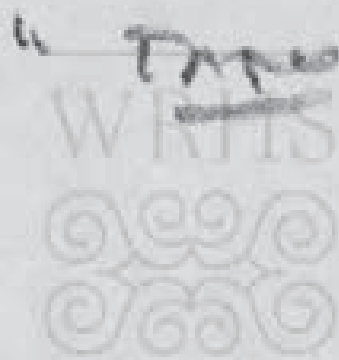
but the entire world is shaped around a specific human being

to pull up to the level of the world is not the same as the world is not the same as the world

let's

the idea of the world is not the same as the world is not the same as the world

the idea of the world is not the same as the world is not the same as the world



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SURVIVAL AND SERVICE: JEWISH IDENTITY

Rabbi Daniel J. Silver

Diversity is an agreeable word. It suggests independence of spirit, freedom from arbitrary authority and participatory democracy. We often list encouragement of the untrammelled mind as one of the advantages of Reform over Orthodoxy, though in our confused times it may not be. Many seem to prefer authoritative answers to "make up your own mind." Compare the empty pews in liberal churches to the masses at Billy Graham's football stadium crusades.

~~The overall title of these sessions is "Diversity Within Unity: The~~
~~Hallmark of Reform."~~ We rejoice in diversity. The Centenary Perspective put it this way: "Reform Judaism does more than tolerate diversity; it engenders it." We affirm unity, but even as we do so, we become a bit fuzzy and vague. Again, the Centenary Perspective: "Yet in all our diversity we perceive a certain unity." One looks in vain for a precise definition of the core, non-debatable affirmations. If we cannot define our firm beliefs and unbreakable loyalties, unity talk is theological jello. The Centenary Perspective's claim, "We stand open to any position thoughtfully and conscientiously advocated in the spirit of reform Jewish beliefs" is little more than double talk if we cannot stipulate ~~Reform Jewish beliefs~~. *OUR SPECIAL ANNOUNCEMENT MESSAGE*

Perhaps we can define our unity by examining the permissible limits of diversity. For what cause would we expel a congregation from our Union? For not acknowledging God in their prayers? For denying the relevance of tradition? For defining Judaism as whatever the members do or want to do? For teaching a liberation ethic that discounts marriage and the family? As far as I know, the only grounds for exclusion would be failure to pay stipulated assessments.

The CCAR's Centenary Perspective lists many things that many of us care about; there are ties that bind, but its language must be recognized for what it is, broad-gauged and equivocal. Equivocal: "capable of two or more significations; uncertain as an indication." We must go beyond equivocal statements and provide answers to some hard questions. What are the unbreakable loyalties? Does Reform Judaism believe in the sanctity of marriage or in the so-called new morality? Are our social pronouncements mitzvot, tradition-mandated, or simply humanitarian reactions to contemporary problems? Are we committed to Israel even if Israel is not Zion?

Diversity appealed to a generation emerging from the authoritarian atmosphere of traditional European Jewry. Some of what their melamdim taught as Torah was contrary to the new learning and to have bowed to rabbinic authority would have denied them opportunity in the larger world. Their problem was too much authority. Our problem is too much freedom. In our chaotic world diversity is no longer so appealing. We no longer gain converts because we ~~also~~ say "make up your own mind."

~~Other forums will examine this issue of central loyalties as it affects~~

~~matters theological and curricular. Our concern centers on themes suggested by the code words Jewish identity and Jewish survival; the nature of our commitment to the Jewish people, the nature of our concern for Israel, the definition we give to the phrase, Jewish values.~~

Survival themes were peripheral to the concerns of early Reform. Early Reform sought to validate civic emancipation by defining Israel as a faith community rather than a people and by positioning Judaism as a variant of a universal liberal religion. Talk of Jewish rights was seen as parochial. Talk of an organized Jewish community was anathema since it suggested that Jews continued to think of themselves as set apart. Ritual was to be kept at a minimum. Too much Jewish ceremony would make us seem strange. In that frame of reference it was possible to be 'too Jewish.'

Though some of the early reformers loved certain traditions, most operated within a conceptual system which described the distinct elements of Jewish religious life, the rabbinic teachings and the mitzvot as ancillary, time-bound, colorful, sometimes charming, but not consecrated. This attitude has lingered and manifests itself whenever speakers or texts distinguish between an assumed essence- ethical monotheism; and peripheral matters- a catchall which generally includes all that is distinctively Jewish in ceremony, diet, curriculum and history. "I'm a good Jew. True, I don't come to the synagogue very often, but I obey the Ten Commandments. That's what it is all about, isn't it?"

Early Reform centered on a bracing ethical teaching. The Jew must war against social injustice, racism, want amidst plenty. Early Reform paid scant attention to the religious life, to how the next generation would develop a Jewish identity, nor did it try to define the identity a Jew should have. Jewish survival was not accepted as an absolute value. As the struggle against Zionism showed, Jewish corporate survival was debatable. These attitudes have persisted. ~~In a paper presented to a Task Force on Jewish Identity Seminar held last March, Simeon Maslin analyzed the 1956 Statement of Basic Principles which brought into being our Joint Commission of Social Action. Mitzvah was defined "almost totally in universalistic terms."~~ "There is not one word about Israel, about Soviet Jewry, about Jewish survival or anything else parochially Jewish." Judaism's mission is totally outer-directed: 'We as Jews fulfill ourselves by working for the establishment of justice and peace...'.
Sore

Today that Commission is involved actively with Soviet Jewry and Israel's survival, but there are still congregations and rabbis who teach a Judaism which can only be defined as denatured universalism. Two years ago in a study of Confirmation services, I found that some ten percent of our congregations in effect affirmed what I have come to call the religion of high-minded vagueness. One class made no affirmation of faith. A brief service was followed by a set of speeches on the general theme of "Contributions to World Peace." One youngster spoke warmly of the United Nations, another of UNESCO, another of UNICEF, another of the World Federalists; one even spoke on the European Economic Community. In content and substance these speeches might well have been written by a tenth grade civics class in a local high school. There was nothing Jewish about them; worse, there was no attempt to come to grips with the existential concerns of the Jewish community as these are affected by the actions of such international bodies. There was not a word about Soviet Jewry, Syrian Jewry, the elderly and poor of the American Jewish community or Israel. This class confirmed a bland ethicism - not Judaism.

Another service held on a Sunday afternoon had a brief liturgy, but no confirmation of faith. There were no Israeli or UAHC camp songs. Beyond a few minimal synagogue refrains, the only music was the "Morning Song" from the Broadway musical Pippin. A confirmand introduced the service by designating the class fund to world hunger, a laudible undertaking, but the terms in which this contribution was offered were disconcerting. The gift was explained as a reproof to the adult congregation for being overly involved with the Jewish community and not adequately concerned with blacks and the poor. Most of the remaining speeches dealt with cosmic issues. None dealt specifically with a Jewish issue.

In ~~1976~~, I followed up the Confirmation study with one centered on the evening service of Rosh Hashanah. Again I found the ten percent who keep the "Jewish" element at arm's length. A set of inserted readings in one service defined Torah as freedom and presented a long catalogue of injustices, omitting only those injustices being endured by Jews. Place had no meaning in this service. Abraham "set our people to wander the highways of the world." Our place, Israel, was suspect. "Solomon built the temple and perhaps some day we will gain the insight to see that it had to be destroyed." I was reminded of the anti-Zionist reformers of the 19th century who insisted that galut was a blessing since it, presumably, allowed us to reform all the countries into which we had been dispersed. The sermon insisted that we must live in the here and now by utopian standards. By these standards it was wrong to be concerned with Israel's defense capabilities and right to be disturbed that Israel would not unilaterally ~~withdraw to the 1967 borders and gamble on the good will of the world.~~ LEAH'S AUTUMN.

A liberal movement must expect excess, but my studies also suggest that the ninety percent of us who believe in affirmative action, yet fear quotas, who believe in detente and defense, who accept Hillel's two-sided advice: "If I am not for myself who will be for me" and "If I am for myself alone what am I" fail to communicate the full range of our concerns to many in and around our synagogues. At least some of our young are going off to college, firm in the faith - as one told me - that "Reform is like one of Dr. Spock's parents, always understanding, never demanding." A colleague tells of a youth group discussion during which one in three insisted that being Reform and being Jewish were not one ^{and} the same.

When did you last hear any synagogue voice say: "As a Jew you may not... even if you want to." And if it had been said, would you have paid attention? Our most involved youth accept the general proposition that intermarriage weakens the ability of the Jewish people to survive, but they have no intention of allowing this proposition to determine what they do.

Why is this so?

Part of the problem rests with us insofar as we are the synagogue and part rests with us insofar as we are the individual members of the synagogue.

~~Unfortunately~~ The synagogue has a fatal fascination for high-flown vagueness. Rosh Hashanah night most synagogues tried to present a message which was both "Jewish" and "prophetic," but generally, whenever I thought: "Aha, here comes a careful analysis of affirmative action or peace negotiation" off we would soar into the platitudes. Universalist themes can be stated poetically. Particularist

Our love affair with platitudes grows out of a nineteenth century habit of thought which we should long since have outgrown. Geiger and his colleagues adopted the Enlightenment's positivism and its fixation on abstraction as a tool of analysis. They proceeded to reduce Judaism to a few neat formulations by abstracting something called ethical monotheism from the vast deposit of Jewish teaching and the rich variety of Jewish living.

In the process Reform invented Judaism. By this I mean that until Reform the people and the teaching were treated as a coherent unit: Yisroel v'oraitha. hada hu. Life was with people. Jewish life was with the Jewish people. Geiger and his colleagues floated Judaism above amcha. Judaism was raised from the realm of existence to that of pure essence. Paradoxically, by being purified Judaism was diminished. Where once the community had been the focus, now all eyes were on certain concepts - words - purified of their specific Jewish context and flavor. Clearly, one could be an ethical monotheist without ever doing anything that was specifically Jewish. A Jewish identity became synonymous with "respectable citizen" or "good parent" which is to say a meaningless label.

I find it easy to point out the intellectual fallacy of this process of abstraction as a technique to revive and reform Judaism. Judaism is a way of life, not a denatured set of ideas. Religions are born, preserved and perpetuated by communities. To abstract the teachings from the living community always and necessarily diminishes the area and scope of the real thing and destroys the living faith. Over the years I have perfected an early warning system which red-flags every golden platitude and warns me "beware," the more exalted the phrase the less exacting the implicit demand and the more diminished the Jewish content.

We also are in the habit of seeing only what we do want to see. We suffer from excessive optimism. In the nineteenth century, when such ideas were popular, we adopted an incredibly naive doctrine of man. We insisted/insist that all that is contradictory or erratic or malicious in human action represents an environmentally and institutionally introduced distortion of personality. Consequently, if we can radically reform society we will create a gentler and better breed. In this frame of reference, most of our problems start with our institutions whose inadequacies are held to be responsible for the violence and instability which people exhibit. Since the synagogue is one of society's institutions and the synagogue school another, we, in effect, declare ourselves part of the problem. All talk of the importance of the survival of the synagogue becomes irrelevant.

The film, O God, expresses this conventional nonsense graphically. God is

-4-

concerns require careful and qualified statement. The discussion of Israel's bargaining position is not a smooth runway for a flight of oratory.

with the supermarket assistant manager, not the roomful of religious leaders. Institutional religion is not a blessing, but a blindness. How often have you heard, "Let's do away with all the labels," "Aren't all religions really the same?" "I don't need to come to synagogue." In this frame of reference, particularist concerns are quixotic, survival concerns are regressive and a Jewish identity is an anachronism.

THE EARLY REFORMERS

These naivetes testify to the hypnotic power of our dreams. Our fathers were romantics, fevered messianists if you will. In messianic times the lion lies down with the lamb and all need for prudence disappears. Our problem is that we live in a jungle which is full of predators. Would that we lived in a new and better age. We do not. Our tragic century has already endured two world wars, Siberia, Auschwitz and Hiroshima. Our Jewish century began at Kishineff and moved through Stalin's terror, Nuremberg, Bergen Belsen, four Arab wars and Munich to the present impasse. We ought to have no illusions. Yet, we still hold on to the naive ideas about man which became popular in a century that did not yet know Freud. We still hold on to naive ideas about progress which became popular when technology, medicine and western values still promised a happily transformed world. Deep down, most of us no longer believe in a moment in time when "every man will sit under his vine and fig tree and none will make him afraid." We have discovered that the future is not all that it used to be, and never will be. Yet, we still talk and frame our pronouncements as if the messianic age was going to begin in 1984.

REFOAM
Thinking

Let me put the problem this way. We know that our children will live in a world full of problems and probably with considerably less security than we have known. Yet, many synagogue schools organize curriculum so as to fill their minds with happy thoughts and discuss ethical problems as if reason always has its way. Parents complain if we show pictures of the death camps. "We do not want them to see horror movies, after all, Hitler was a mad man, it cannot happen again. We want them to hate war even though there may be other wars like World War II, 1948, 1956, 1967 and 1973 where there may be no alternative but to enlist.

RENEGADE THEN TO LOOK ON DRAFT RESISTANCE AS

It is not only the children. I had a meeting the other morning with half a dozen folk with whom I have worked for years in causes relating to Israel. They were troubled. "We want to talk about the settlements on the West Bank and Golan Heights." We talked, but they were not relieved. Their problem was emotional, not political. Finally, someone said: "It is not the same any more. I used to get such a warm feeling when our work was with refugees, desalination projects and access to holy places. I still get that feeling about Open Fences, but now we spend so much time campaigning for military aid or defending some point about who ought to sit with whom at Geneva." That is the problem: rabbis who must talk about ground-to-ground missiles and Dimona and, somehow, that is not synagogue talk.

TALKS

AND LIVING

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SAVED

Moreover, our romantic hopes force us to think/talk as if every problem had an appropriate solution. We become impatient with political process. Our eagerness for peace tends to make Israel's pre-Geneva diplomacy seem mulish and narrow. We have time only for our hopes and no time for the realities of the Middle East. When the Arabs tough it out long enough, our eagerness for solutions tends to make us put some onus on Israel. We have not developed the patient habits of thought required to deal with the recalcitrant problems of an unredeemed world. Worry about Jews and medical school quotas seems self-serving and hence objectionable. We treat social action resolutions and pulpit oratory as if only

FOR CHILDREN

AFFIRMATIVE ACTION ACTION

vested interests stood in the way of pure justice, this at a time when our scientists talk of a future of limits and insist that the problems of population, ecology and resource cannot be solved quickly, or perhaps, at all. Our social scientists deal in tradeoffs, but our high school ethics and camp buzz sessions continue to suggest neat, complete resolutions to questions of social policy. A ~~1976~~ Rosh Hashanah sermon ended, "We can change the world - you and I - in this generation - if you will it, it is no dream." In life we cope as best we can, but our new prayer book tells us "we can if we will it change the world that is into the world that may come to be."

We need to cleanse the synagogue of the illusion of innocence. To do so we must mothball a favorite rhetorical theme: "the mission of Israel." You know the litany: Israel is to be a light to the nations. I do not mean that our emphasis on an activist ethic should be diminished. All of us are confirmed social activists, whether we vibrated to the mission theme or not. Early Reform believed that Israel's mission was to offer moral leadership to the world. Outside of the synagogue no one listened - or, if they listened, they either laughed or declared our teachings subversive. When we are honest with ourselves the assumptions of such a mission seem either sheer arrogance (how many of the lamed vavniks of our world are Jews?) or a forlorn illusion (are we Jews really the catalyst of social progress?). The problem with mission rhetoric is that it was and is understood by the ordinary Jew not as a sober exhortation to social duty as the climax of a full life of mitzvot, but as the simplicity: "Let the child be good. Let the adult do good."

By endless repetition the mission theme suggested to many that the business of the Jewish community was parochial, essential insignificant, sometimes an obstacle to the solution of the "big" issues and, therefore, illegitimate. Yesterday we were told that Zionism would delay the triumph of world brotherhood. Today we are told that "survival anxieties of Israelis" or "parochial concerns about minority quotas" can delay true peace and true racial justice. Other people can have their tribunes, but we must be the champions of everyone's rights save our own. Mission rhetoric emphasized a reformist crusade, but not the reforming pieties and it is these pieties which alone can provide an environment in which a Jew can grow, not only in Jewish knowledge but in Jewish sensitivity, not only in awareness but in holiness.

Let's stop talking about the messianic age and begin to talk about the messianic journey. The term "messianic journey" reminds us that the end is not in sight and may never be. It suggests that counsels of prudence cannot be dismissed as unworthy. It is possible to live meaningfully and positively in a world without conclusion. If the work we do is worth the doing and if in doing the Jewish thing we give ourselves over to experiences which are significant to us, which touch our soul and inspire our deepest thinking, does it really make any difference that we cannot remake the world? "Ours is not to complete the work, but neither are we free to desist from it."

Our difficulty in handling a "Jewish" agenda rests not only with certain cultural habits basic to the Reform synagogue, but with certain cultural attitudes which have determined what we perceive and how we react to experience. The Jews of Isaiah's time are not the only Jews "who have eyes but they see not, ears but they hear not." Put bluntly, many of us have been brainwashed by an all-pervading individualism. "I am going to make up my own mind." "I am going to make my own way." "I am going to do my own thing." "Nobody is going to tell

me what to do." When the "I" dominates, platforms and perspectives are exercises in futility. We listen to what we find agreeable.

Why do many of our most active synagogue youth turn us off when we suggest that aliyah or a large family or marriage to a Jew is a mitzvah, a duty they have to accept if they mean what they say about being interested in the survival of the Jewish people? These people are happy being Jewish, but they cannot conceive that being Jewish imposes obligations which could alter their lives.

We are as our children. In the name of happiness and self-fulfillment, we turn a deaf ear to the traditional Jewish values of family, parenting and modesty. We find it hard to accept the thought that Judaism could make claims on us which take precedence over our own pleasures and plans. I quoted earlier the phrase I found in a Rosh Hashanah liturgy, "Torah is freedom." But Torah is not freedom. Torah is instruction. Torah is command. Torah is "you shalt" and "you shalt not."

Can we open our eyes and unstop our ears? Yes, if we are willing to do some hard thinking about the conventional privatism we absorbed in public school and from the media. We worship the "I." We need to learn a philosophy of meeting and community where the "I" is never separated from "you." ~~This is not the place to suggest a new philosophic frame. Let it simply be said that the happy egotism of the Enlightenment has long since been abandoned by all who bring seriousness and intelligent reflection to their thought.~~

Today's serious Jew smiles tolerantly if he hears Judaism described as ethical monotheism, a pure and universal form of the religious spirit of the West. The emphasis is on Judaism as itself. Western civilization has let us down. Judaism is significant, not because it is the same, but precisely because it is itself. At least, that is the hope.

There is no longer much pretense that we are man-in-general, the same as everyone else. We have moved beyond apologetics (no one was listening) and restyling (who can keep up with cultural fads?) to a sharp awareness of ourselves as Jews and of Judaism as a special tradition. We are Jews. The world knows us as such. There is no brotherhood of good will out there. There are simply ordinary folk who want oil for their cars and hard-headed ~~Vanants~~ and Brzezinski's who will get it for them.

Giscardi's

We do not accept reason as sovereign. Hitler's professors were men of intellect. Judaism is nothing if it does not speak to the heart. The early Reformers effectively used reason to dissolve a tangle of folkways and superstitions; but reason proved a corrosive, acid which burned away not only superstition but every trace of the sacred. We reduced every ritual to an historical curiosity. Mitzvot were obligatory only if they promoted mental health, and they were obeyed not because they were spoken at Sinai but because a Karl Menninger or a Carl Rogers approved.

Judaism is nothing if it does not appeal to the heart. The times are cold, and we need not only the bracing command to seek justice but the warmth of poetry, the intensity of faith in God's power to save, and the strengthening of a congregation that sings together against the darkness.

Reform's activism and mission rhetoric validated a powerful impetus towards communal involvement, but it was too simple. Ours is an age of ambiguity. We need to know with more precision precisely in what justice consists. What is right is no longer crystal clear. Predominant considerations cannot be arbitrary. We sense again the value of the casuistic approach of the responsa. Ethical commitment of a high order there must be, and Torah - wisdom of a high order.

Religious understanding was believed to be cumulative and, inevitably, Torah was buried behind a mountain of sociological and psychological learning. Can we any longer accept today's wisdom as necessarily superior to yesterday's understanding simply because it is today's? Universities, those sanctuaries of the secular culture, did not prove their claims to truth and character in the nineteen thirties in Germany or in the nineteen sixties in America. If today's wisdom is so advanced, why are we burdened by a pervasive sense of meaninglessness? Why do we respond instinctively when Martin Buber tells us that wisdom is not in logic, which is a game - but in meeting, which is life? Today's intellectual, like the Chasidim he once despised, knows that man must sometimes dance to wordless tunes.

Identity is never given. Identity is achieved. We are only what our talents allow us to be, but to a large degree what home, school and culture permit us to become. The synagogue and our homes must refract a love of and loyalty to this very special people and this very special tradition. We must help our children grow up feeling the glory and challenge of being Jewish. We need serious Torah study and we need a serious religious life. In the last analysis any meaningful philosophy of Jewish existence must validate Jewish existence in personal terms: "What will it mean in my life if I identify myself with the Jewish people and Judaism? Will I be wiser, more stable, more aware of the possibilities of my being?"

For Jews

The challenge of the 19th century was the challenge of change. The challenge of the 20th is the challenge of definition: to find common patterns of worship and shared intellectual interests, to express common convictions, to consecrate the unique and special in Jewish life and to be wholly committed to Jewish survival. We need to turn inward; learn and study, cease and desist from following the current fads, and search for the deep wellsprings of our tradition. There is evidence among us today of a search for a deeper meaning of Judaism and a wider experience of the Jewish life and I take this as a sign of health, but we had better make sure that we are being Jewishly serious and not simply engaging in Jewish serendipity.

It will not be easy. A minority exists among us who believe that Judaism is whatever they will it to be and who delight to accuse those who will not cut their ties with the past of intellectual cowardice, of turning Reform into a new Orthodoxy. Some will be cowed. I hope most of us will not be.

It will not be easy. A majority of our members simply do not care or do not care to understand. Our interviewers heard again and again: "I chose Reform to make the kids Jewish, but not to bother me." "Reform fits very nicely with my needs." "I can be Jewish and yet not necessarily believe in God." "Here's a chance to teach my kids Judaism and it's not going to interfere with my life." "The Reform rabbi said it is okay to do as little as you want." "I'd rather have my daughter marry a Unitarian Harvard attorney than an orthodox Jewish businessman." There is a clear and present danger that in a desperate attempt to increase membership and attendance, we will pander to the disinterested and in doing so drive away the sensitive and concerned who are our best hope for a significant future.

*meet with ANTONIA
LOIS AND*

The challenge to define does not mandate the drafting of a new platform or the redrafting of the Perspective - words are not the problem. Jewish living is. Our problem is the superficiality of affiliation and pervasive indifference to Torah both as a study and a discipline. For too many membership is simply a check, a car pool and a cemetery plot. Fact: one in two adult members of our congregations did not attend services on both High Holidays last year. Fact: last year one in two affiliated families did not contribute to the local United Jewish Appeal. In such an environment, diversity is simply a euphemism for indifference. We say we are a million strong. Actually, we are only as strong as the interested core.

There is much that is healthy within the house of Reform. You find it wherever you find sensitive social concern, a serious wrestling with issues, honest and disciplined study, the habit of worship, a sturdy defense of Jewish rights, a challenge to conventional cultural assumptions. You find it wherever the high-flying words have been grounded and the talk is again of Torah and Avodah. Unity will emerge in measure as we care. Diversity will dominate in measure as we are careless. The battle for intellectual freedom is long over; the struggle to respond lovingly and fully to a commanding voice has just begun. The Exodus is behind us, Sinai is ahead of us. Will we have the courage to say with our fathers, na'aseh v'nishmah?



RABBI ARTHUR J. LELYVELD
FAIRMOUNT TEMPLE
CLEVELAND, OHIO 44122

22 Iyar 5743
May 5, 1983

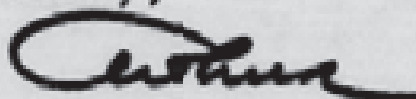
Rabbi Daniel Jeremy Silver
The Temple
26000 Shaker Boulevard
Cleveland, Ohio 44122

Dear Dan:

We are delighted that you will be with us on November 18, d.v. It is the regular Friday evening service starting at 8:30 p.m. with a Jewish Book Month theme. We would, of course, want you to speak on your "Images of Moses"; and if you wish, we can have a display table at which orders can be taken.

Incidentally, if I failed to tell you that I found it both helpful and stimulating, I apologize for my neglect and do so now. It is a fine work -- y'yashayr koch'cha!

✓ 5/5/83
Cordially,



Rabbi Arthur J. Lelyveld

AJL:et

The Temple

DANIEL JEREMY SILVER - RABBI

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BRANCH: 26000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233

May 12, 1983

Rabbi Arthur J. Lelyveld
Fairmount Temple
Cleveland, Ohio 44122

Dear Arthur:

In response to your kind note of May 5, I am looking forward to November 18.

You might want to consider running through the services and then doing my talk as a separate unit. A topic of this kind is really more a lecture than a sermon but, of course, I will conform to whatever program you have in mind.

I will be delighted to have the book on display for orders to be taken. If your librarian contacts ours--Beth Dwoskin--it can all be arranged easily.

I have been delighted with the way the book has been received. I was just informed yesterday that a French edition will be brought out next year.

As always,



Daniel Jeremy Silver

DJS/mr

RABBI ARTHUR J. LELYVELD
FAIRMOUNT TEMPLE
CLEVELAND, OHIO 44122

26 Sivan 5743
June 7, 1983

Rabbi Daniel Jeremy Silver
The Temple
26000 Shaker Boulevard
Beachwood, Ohio 44122

Dear Dan:

I appreciated your response to my earlier letter,
and I agree with you that it will be well to have
you speak after the service rather than to have your
presentation as a sermon.

I have given our librarian, Mrs. Merrily Hart, the
details of your letter, and I am sure she will be
in touch with your librarian in the near future or
early Fall. We are all looking forward to November 18.

Have a very good summer.

✓ 6/9/83

Cordially,



Rabbi Arthur J. Lelyveld

AJL:et