



Daniel Jeremy Silver Collection Digitization Project

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The Jacob Rader Marcus Center of the American Jewish Archives

MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series II: Subject Files, 1956-1993, undated.

Reel
21

Box
8

Folder
268

Hebrew Union College, Cincinnati, correspondence and notes,
including reprint of Silver's 1983 Founders Day Address, "Using
Language with Care", 1969, 1982-1983.

July 20, 1969

Barry Altman
Camp Wise
13164 Taylor Wells Rd.
Chardon, Ohio

H.U.C. - Cincinnati

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

Dear Rabbi Silver,

We wish to inform you of the desire of the Religious Committee of Hebrew Union College that you occupy the pulpit or our chapel for the purpose of preaching a sermon on the Shabbat, 1969-1970. We welcome the opportunity to extend this invitation to you. It has long been the contention of the Student Body that our curricular studies have been lacking in that the active Rabbinate has not been duly represented. We would be truly honored if you could preach to the Student Body on any matter of general concern to prospective ordinees. We trust that you will communicate with us concerning an acceptable date. Although our funds are limited, all expenses will gladly be paid for. You would, of course, be the guest of the College for however long you wish to stay.

Thank you for your consideration,

Sincerely Yours,

Barry Altman

Barry Altman

P.S. Please indicate whether you would be interested in preaching on a Friday Night or a Saturday Morning.

Meanwhile, Israel copes with her problem of internal security as best she can. The situation is by no means as serious as newspaper reports suggest. "Incidents" are few and rarely fatal. It is true, for instance, that an American woman tourist was killed during a senseless attack on the Dead Sea Lido by Iraqi artillery (I had been in the very spot myself only three days before). The Iraqis claimed they had identified her as a CIA agent - from a distance of several miles! But these murderous acts indicate Arab impotence. Neither their regular forces nor their terrorists constitute the smallest challenge to the Israeli occupation of the Arab territories. Civilians are nearly always the target, and often Arab civilians. Al Fatah recently bombarded Jericho because the Arab inhabitants refused to observe a general strike it had ordered. Attacks on Israeli military positions by terrorists are rare and invariably fail. Few manage to penetrate Israeli-held territory, and fewer still return. They have yet to establish a single base, even of a temporary nature, on the Israeli side of the line. The terrorist groups - there were 12 rivals at the latest count - lack both the major qualifications of a successful resistance movement: the ability to secure the active cooperation of a substantial section of the occupied population, and the means to shake the determination of the occupying power to remain. After two years of efforts, they have shown that they will never become more than terrorists, and have provoked from Al Ahram the jibe that "they spill more ink than blood."

July 29, 1969

Mr. Barry Altman
Camp Wise
13164 Taylor Wells Road
Chardon, Ohio

Dear Barry:

Thank you for your kind invitation of July 20th. Might I suggest Friday evening, December 5th would be an acceptable date to occupy the HUC chapel pulpit. If the date is an appropriate one, would you be kind enough to advise me something about the service and the length of my presentation, etc.

With all good wishes, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

July 30, 1969

Barry Altman
Camp Wise
13164 Taylor Wells Rd.
Chardon, Ohio
44024

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

Dear Rabbi Silver,

On behalf of the Religious Committee, Hebrew Union College, we thank you for affirmative response. It would be a distinct honor to have you preach at Hebrew Union College. Unfortunately, December 5th is at this time unavailable as a preaching date. Here is a list of several open dates close to December 5th: December 12, January 16, 17, 23, 24. If these dates are unacceptable there are quite a few open dates in the spring.

The service itself, will be read by a student Rabbi, while you, of course, would deliver the sermon. The topic and length of your sermon is entirely up to you. There will be an informal Oneg after the service, and we would be honored if you could meet with the Students on a more informal basis.

Thank You once again for your cooperation.

Sincerely,

Barry Altman

August 1, 1969

Mr. Barry Altman
Camp Wise
12164 Taylor Wells Road
Chardon, Ohio 44024

Dear Barry:

Mrs. Silver and I will be out of the country in January so that the 12th of December is the best date. I trust, however, that Friday the 12th is not the last day of classes before vacation. If it is everyone is flying the coop and I would rather take another date and speak in the spring.

With all good wishes, I remain,

Sincerely,

DJS:mgm

Daniel Jeremy Silver

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silon Park
Cleveland Ohio 44106

B. ALTMAN
CAMP WISE
13164 Taylor Wells Rd.
Chardon, Ohio 44024

August 7, 1969

Dear Rabbi Silver,

Thank you so much for your prompt reply. The 12th of December would be a perfect date. Classes at HUC do not let out until the Friday of the following week. I can assure you that a majority of students would be present at school that particular week-end. May I confirm your visit for Dec. 12. Thanks once again for your enthusiasm and prompt attention.

Sincerely,

Bary Altman

August 27, 1969

Mr. Barry Altman
HUC-JIR
Clifton Avenue
Cincinnati, Ohio 45220

Dear Barry:

I just returned to the city to find your letter of August 7th confirming the date of my Chapel appearance on Friday, December 12th. I am looking forward to being with you.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

September 25, 1969

Dear

May I please have your bio and if possible a glossy picture as quickly as possible for our semester calendar which will be distributed to the College community during the week of October 6, 1969.

Thank you.

Joel Lawrence Levine,
Chapel Coordinator

Hda - C'm

Sent 10/2/69 mgm

December 15, 1969

Mr. Joel Lawrence Levine
Chapel Coordinator
HUC-JIR
Clifton Avenue
Cincinnati, Ohio 45220

Dear Joel:

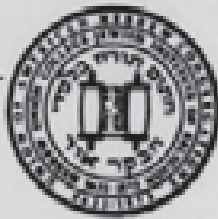
It was a pleasure being at services on Friday last.
My expenses in connection with the visit were \$85. 00.

With all good wishes, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf



HEBREW UNION COLLEGE • 3801 CLIFTON AVENUE • CINCINNATI, OHIO 45220

Mr. & Mrs. Donald Gerber
2678 Montana Avenue
Apartment 311
Cincinnati, Ohio 45211

Dear Rabbi Silver:

In less than a month I'll have the pleasure of leading services while you're in Cincinnati to preach at the College.

The service falls on the last Day of Chanukah and I'm planning on introducing a good deal of "freedom-commitment" themed liturgy into the service.

Please let me know if you have any readings which you'd like included & if possible send me photostatic copies of same.

I'm looking forward to meeting you.

נצחתי פלפ

Dan Gerber

November 20, 1969

Mr. Donald Gerber
2678 Montana Avenue
Apartment 311
Cincinnati, Ohio 45211

Dear Donald:

As yet, I have not given any thought to my college lecture so I can't suggest the mood you should strike. Just off the cuff, I may talk of gut commitments. But, we will see.

Sincerely,

DJS:mgm

Daniel Jeremy Silver

anyone who would come to the door - it was
 late in the day of the party and most of the
 energy & talent to which we will contribute to the
 thought & strategy process - enabled us to deal with
 some emergency but David's is a "DIP" -
 is people that would just volunteer to be used - that
 success is a sub - well, ^{to some} well that it for all of us
 1/11/15/16/17/18

Any chance you expect to be better served if
 David is removed - well it is not the best solution
 - the last case - which might be right - which
which paper can replace any day is good - which
 leave us still a place for more work in a move ?
re-consider it =

~~I have been here seriously - The main
 has often found very up on the note of examination -
 there is the balance of examination to re-consider it ?
expenditure I found it was for every - 2 hours to plan
of people - 2 hours of supervision per hour~~

relatively much the same at present - 46
to all reasons to infer, similar some other aspects and
kind, which one can not imagine

First among a half of small - as usual place
relation will alter - some parts - changes are needed -
not a very long - one get potentially years - become
of your years - your potentially a complete help - your social
concern - its nature very different not only just to
be great grandfather participates in the same work
because his father needed for ministers positions submitted
been notably the arrangement of many victims - his mother
his feel for other positions
which are the most needed are - depend on opportunities -
in needs are entirely off - the needs a small for -
help to have been steady - essentially - capital - power
which have as leading

WORLD PUBLIC OPINION

The Force Which Prevented The Russian
Invasion of Czechoslovakia

ARMISTICE

The Continuation of War by Military Means

ZIONIST

A Czech Student Demcnstrating Against the Soviet Tanks

FRIEND OF ISRAEL

A Foreign Country Which Contents Itself With a Sharp
Reprimand Without Sanctions, for the Time Being

SOCIALISM

A Progressive Ideology for the Destruction of Small Nations
Lacking Oil Wells

IMPERIALISTIC AGENT

A Local Jew Trying to Stay as Much Alive as Possible

REFUGEES

About 1 Million Jews from Moslem Countries Who Do Not
Demand to be R turned to Their Countries of Origin

JERUSALEM

The Jewish Appellation of El Kuds, the Ancient Historical Bastion
of Jordanian Kings ~~During~~ the Last 19 Years
for

DIRECT NEGCTIATIONS

A Diabolic Invention for Humiliating Brave Nations Which
Oppose Direct Negotiations

PATRIOT

A man Who Cuts the Throat of an 83-Year Old Night Watchman

SECURITY COUNCIL

A Flourishing Soviet Enterprise

SIXTH FLEET

A Mighty Armada Which by its Very Presence Ensures a
Flourishing Nighlife in the Ports of Italy

GENOCIDE

Two Years' Jail for Arab Terrorists Who Threw
a Bomb in a Cinema

STATUS QUO

The Situation Which Existed Before the Wars Which
the Jews Won



Hansen, has been defined, as ~~a~~ man who sees no ideal points a kindly contemplation of THE INCONGRUITY OF LIFE. Certainly, I am grateful for a LONG JEWISH memory which helps me to see some ~~deeper~~ deep's ~~stages~~ & ~~phases~~ & helps me to see the CRACK OF LIGHT between my ~~own~~ shadow OF THE DARK DAYS.

We have been recognized before

We have been encouraged by
We have played Dance to a model's Piano ^{before}
and hand

It did not respond ~~as~~ desired ~~however~~ safe ~~and~~ reliable

at did not recognize the independent - also
a great calculus - and the for the independent - also

Agreed 10/10/10
 10/10/10 : Don't have been referred to a doctor

But there is not a religion in the name of human rights violations

VINTAGE OF COURAGE

VICTOR OF COURAGE = as it really is. A person
TOGETHER = as it really is. A person
= as it really is. A person

TOGETHER - to see
to see abstract persons, I am concerned with the feeling of
a sense of belonging to

to an ultimate purpose, I am convinced
INEVITABILITY and I may people seem to be developing towards
it. as the stages of culture

INEVITABILITY means my
 as no - They wanted the hassellman as the manager of the
 have trouble as

let me - They wanted the new agency - but tragedy is
used to describe a great TRAGEDY - but tragedy is
RESIGNED to the unknown

used to involve a weak TRAGEDY -
known of the protagonist and REIGNING to the audience

things y ca remember f. to.

The new elements

the boundary of a function represented

James A. Smith

to El Fatah's self proclaimed WAR OF ATTRACTION

about - interested American companies upon conditions

such as - American private enterprise paying Egyptian money

about oil money from KUWAIT, LIBYA, & SA families

to purchase the Egyptian from some

about Moscow's interest & granted special to the Egyptian National

movement in which is rejected and of how to defend

Big Two congresses showing that WAR IS INEVITABLE

and to put for the congresses in land of FIRE AND

GLORY and not of POLITICAL HALF SOLUTIONS,

about the possible plans that one of the congresses would

except some interests arrangement - long months

with

WE RESPECT

AT A WANT

WE WARN ANY

TO REPRODUCE

OF OUR PEOPLE

ALL IS A PREMISE AIMING
OF THE ARMED STRUGGLE...

WHY ARE PUTTING...

THE ONWARD MARCH

Our reflexes must be renewed - they are not new -

Is there any rejection?

Is there any rejection and is it also true a rejection of our

number

Amend's is a rejection first - but how long can the rejection be

without rejection of the rejection, Egypt, Syria, Jordan,

Jordan, SA, Kuwait, Iraq, Turkey, Greece, Cyprus,
Cyprus, the USA, the Soviet rejection, & rejection?

2) showed ~~data~~ is under 2 points. The trend selection is not quite as STARK + bicubic as a procedure of mean digital data recorded near 2). The levels of mean baseline are not necessarily any or one direction - any mean data!

[illegible]

[illegible]

F. olivaceus - Egypt - Syria (8 miles. Lebanon)

~~members present and the record is a very good one.~~

But perhaps more important (and the territory; in the matter of
recently issued 1967 concerns - The Committee has in regard to
current conditions, supported by a number of influential UN Peace
keeping people, a request for continued commitment, more to all
on the table - I would like just to select a UN Peace Keep
force in - a group which can be ordered and along the 5th
level - and which would perform a good number of -
of Peace and Endings - I would like to see some - read
and lay as we have to read more to come at, I would look at

Expenditure & I have to say the PROPOSE will
surprisingly to the members of the but misery - it will -

The new member has decided to be in the peace and endings will be done in
no small but critical and repetition - all done in
repetition - just strictly - which is an end point -
in needs for the new commitment - all in the
world but ultimately we are not off from meaningful
particular

of course we are looking for to quit the peace -
now we are - there you have to call the day of a
youngster to be paid when we start we are there
you are it and the next war
when we start in a minute or

LOVE, THE NEXT WAR CALLED WITH US.

has nearly lost everything. But the camera has had one
useful effect - by your own admission 3-4 years ago - the lack of
2 million - one million - was created - was the camera
made one - given it a stamp it didn't before

3) Monday night, I was in the club for the 22nd time
of front - for the first time 2 fundamentally unpleasant
clouds and the camera became evidence of what numbers &
persons - Publication - a land was needed - the land
was made of unusually & the very thing - the
land was just one of many things - the
land - the land was one of many things - the
parts of the land - the land was one of many things - the
was to see just one of many things - the land was one of many things - the
land was one of many things - the land was one of many things - the
land was one of many things - the land was one of many things - the

land was one of many things - the land was one of many things - the
Finally Publication - not with unpleasant land was one of many things - the
not with unpleasant land was one of many things - the
Book - not unpleasant land was one of many things - the
Indeed as unpleasant land was one of many things - the
need unpleasant land was one of many things - the

6
1961 PSD

+

time - many possibilities - of deal for sample - etc

also related to admission





HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220
(513) 221-1873

October 12, 1982

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

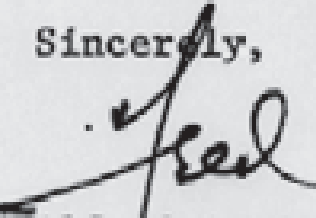
Dear Dan:

It gives me much pleasure to extend to you a most cordial invitation to address the College community of our Cincinnati campus on Founders' Day, scheduled for Wednesday, March 2, 1983, at 11 a.m. I should also appreciate it if you would plan to stay over through Thursday, March 3, to conduct the Workshop for Second-year Students and to meet informally with other student groups on Wednesday afternoon and on Thursday. If it is possible for you to accept my invitation, Dr. Edward Goldman and other members of our faculty involved in the scheduling of these sessions will be in touch with you to arrange the details.

I much look forward to your early response and to welcoming you to our campus.

With every good wish,

Sincerely,



Alfred Gottschalk

cc: Dr. Eugene Mihaly

October 15, 1982

Dr. Fred Gottschalk, President

HUC - JIR

3101 Clifton Avenue

Cincinnati, Ohio 45220

Dear Fred:

I will be happy to give the centennial address on Wednesday, March 2, and to remain in Cincinnati through the third. I would be appreciative if you could send to me some of the examples of previous Founder's Day programs so that I have some idea what is expected.

I am going to be in Cincinnati ~~Monday~~ on Tuesday for the first hour or two of the CCAR Board meeting. Perhaps we'll have a chance to meet.

With all good wishes I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp



HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION

Cincinnati • New York • Los Angeles • Jerusalem

OFFICE OF THE DEAN

2101 CLIFTON AVENUE • CINCINNATI, OHIO 45220
(513) 221-1875

November 19, 1982

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Dan,

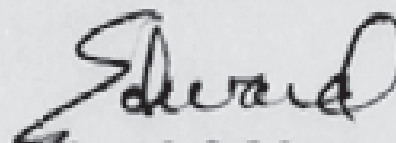
I am delighted that you have accepted Fred's invitation to be the Founders' Day Speaker on March 2, 1983. We look forward to having you here and to your address.

I understand that you have agreed to remain in Cincinnati through the third. I would like to invite you to address the Workshop in Practical Rabbinics, which meets on Thursday afternoon from 1:30 - 2:45 p.m. The Workshop is made up of the entire second year class, those who have spent their first year in Israel and will be nearing completion of their first Cincinnati year. The purpose of the Workshop is to help the second year students to understand the nature of the rabbinate and the skills it requires, as well as the nature of the Jewish community they will be serving. Enclosed please find the schedule for the first semester of this year, so that you can get an idea of the range and focus of the Workshop. You might note in particular the topics that Sam Stahl and Jack Stern have selected. You may want to select a topic that in some way complements one of theirs, or you may want to propose something altogether different.

Since I know that you have been able to successfully combine a fine scholarly career with the vast demands of a busy rabbinate, you may want to speak on how one manages one's time to balance the various rabbinic requirements. Perhaps you might jot down several ideas for possible subjects and send them on to me. Based upon my knowledge of the class, I could probably tell you which one(s) would be most helpful to the students.

Again, we look forward to your Founders' Day Address, as well as the opportunity to have you participate in other parts of our program. If you have any questions with regard to the Workshop, or anything else with which I can help you, please feel free to write or call.

Sincerely yours,


Edward Goldman
Assistant Dean

EG/jw

cc: Dr. Alfred Gottschalk
Dr. Eugene Mihaly
Prof. Lowell McCoy

November 29, 1982

Rabbi Edward Goldman
Assistant Dean
HUC - JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Edward:

Thank you for your letter of November 19. I am looking forward to being in Cincinnati on March 2 and 3.

As to the second year Workshop, I would like to deal with the Jewish Studies world. I was President for many years of the National Foundation For Jewish Culture and have been Chairman of its Academic Advisory Council for two decades. In this role I've had a chance to observe Academic Judaism and I think your class would be interested to know how this field developed, who is in it, something about the attitude towards a congregational rabbinate, and what the existence of this field means for those who may hope to teach at the university level. I would also touch on how congregations can make use of these academics to enrich adult education.

I hope this finds you in good health. With all good wishes I remain

Sincerely,

Daniel Jeremy Silver

DJS:np



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220
(513) 221-1875

January 7, 1983

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Rabbi Silver:

I am delighted to learn that you will be our keynote speaker at Cincinnati's Founders' Day Exercises. We look forward with great anticipation to your address.

The degrees will be awarded at our Founders' Day Exercises on Wednesday morning, March 2, 1983, at 11:00 a.m. Following the Exercises there will be a luncheon honoring the speaker, recipients, their spouses, and any immediate family guests in the Sisterhood Dormitory Dining Room.

Enclosed you will find a hotel reservation card which should be mailed directly to the hotel should you choose to stay there. Please make your reservation early, as the hotel will not hold rooms beyond February 18th. Kindly bring your robe to Cincinnati as Founders' Day is a formal academic event. Please send to this office a bio, black and white glossy photo of yourself, and the title of your speech at your earliest convenience. All of this is necessary for our printed program and pre-publicity. In addition, please respond as to the number and names of family members we can expect attending the Exercises and luncheon.

I look forward to seeing another fellow Clevelander in March, and if I can be of assistance to you in any way please feel free to call.

Cordially,

Adrienne Polster, Director
Office of Community Relations

AP/pj
Enclosure

staying Jesus + Will note

January 11, 1983

Ms. Adrienne Polster, Director
Office of Community Relations
HUC - JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Ms. Polster:

In response to your letter of January 7, I am including a picture and bio. I would like to have the picture returned. I don't have as yet an actual title for my speech. My working title is Using Language With Care, but I don't know that that's the way it will end up. I will be in Cincinnati by myself.

On a practical note, I got the card about room reservations. I had assumed that expenses to and from Cincinnati and in Cincinnati would be paid for my two days' work at the College. Am I correct in that assumption?

With all good wishes I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

January 20, 1983

Dr. Fred Gottschalk, President
Hebrew Union College-Jewish
Institute of Religion
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred,

Thank you for sending me the offprints which I will
read with pleasure. I look forward to seeing you
on Founder's Day.



Sincerely,

Daniel Jeremy Silver

DJS:mp

POT in my Cincinnati, my Folder
Hebrew Union College-Jewish Institute of Religion

WORKSHOP IN PRACTICAL RABBINICS

Second Semester 1982-83

- I. Jewish Liturgical Music: Members of the Workshop will meet with Mr. Bonia Shur, Director of Liturgical Arts, each Tuesday at 1:30 p.m. in the Music Room (B-23) of Klau Library Building.
- II. Orientations, Lectures, Discussions: Members of the Workshop will meet each Thursday at 1:30 p.m. for the following scheduled activities:
 1. February 10 - Carol Dragul, Executive Committee, National Jewish Community Relations Advisory Committee; Past President, B'nai B'rith Women, District Two; Israel Chairman, B'nai B'rith Women International will speak on "What Organizations Should the Rabbi Join?" (Room 3-Classroom Building)
 2. February 17 - Robb Fitch of Planned Parenthood will discuss "Planned Parenthood Services." (Room 3-Classroom Building)
 3. February 24 - Dr. Werner Weinberg, Professor of Hebrew Language and Literature, will discuss and demonstrate traditions related to the Etrog and Lulav and will also discuss some of the mistakes commonly made in the reading of Hebrew Liturgy. (Room 3 - Classroom Building)
 4. March 3 - Rabbi Daniel Jeremy Silver, Senior Rabbi of The Temple in Cleveland, Ohio and our 1983 Founders' Day speaker, will deal with the topic "The World of Jewish Studies." (Room 3-Classroom Building)
 5. March 10 - Ben Kaufman, Cincinnati Enquirer reporter on leave/Visiting Assistant Professor of English at the University of Cincinnati, will speak on "What to do When the Reporter is at the Door." (Room 3 - Classroom Building)
 6. March 17 - Nancy Klein, Area Director, the American Jewish Committee, will discuss the role of her organization. (Room 3 - Classroom Building)
 7. March 24 - Rabbi Barry Greene, Senior Rabbi of Congregation B'nai Jeshurun in Short Hills, New Jersey, will speak on "Alternative Rabbinate: The Life of the Military Chaplain." (Room 3 - Classroom Building)
 8. April 7 - Henry Marksberry, Manager of Pastoral Care and Pastoral Counseling at Bethesda Hospital, will provide an orientation on "The Hospital Chaplancy." (Bethesda Hospital, 628 Oak Street)
 9. April 14 - Don Morris, Executive Director of Glen Manor, will give an orientation on Glen Manor. (Glen Manor Home, 6969 Glen Meadows Drive)

1982-83 Workshop in Practical Rabbinics -- Second Semester

10. April 21 - Max Frankel, Executive Director, Bureau of Jewish Education, will discuss the role of The Bureau. (Jewish Community Center, 1580 Summit Road)
11. April 28 - Walter Klein, President of the Walter J. Klein Company and a member of the Board of Overseers, will discuss "Public Relations and the Rabbi." (Room 3 - Classroom Building)
12. May 5 - Dr. Ezra Spicehaldler, Professor of Modern Hebrew and President of the Labor Zionist Alliance of America, will speak on "The Organized Zionist Community in America." (Room 3 - Classroom Building)
13. May 12 - Sue Auerbach, Vice President of Education, and Mona Kerstine, Past President of National Council of Jewish Women, will give an orientation on Council. (Room 3 - Classroom Building)
14. May 19 - Leigh Gerdson, Director for Hospice of Cincinnati, will discuss "Hospice Programs." (2710 Reading Road - the main entrance is on June Street, and Hospice is on the second floor)



February 14, 1983

TO: All Founders' Day Sponsors, Honorary Degree
Recipients and Other Participants in Exercises

FROM: Adrienne Polster

To Sponsors and Honorary Degree Recipients

Please be in Classroom #10 at 10:00 a.m. for robing. After robing, be ready to escort your recipient into Room #11 when your names are called for photos with Dr. Gottschalk. After your photograph is taken you can return to Room #10 to familiarize yourself with the processional and service order.

Thank you!

Other Participants

Please arrive in Classroom #8/9 for academic robing and familiarizing yourself with the processional and service order.

Thank you!

NOTE: Classrooms #8/9 and #10 will be open at 9:30 a.m. if you would like to bring your robe earlier.

Sincerely,

ARP/pj

March 9, 1983

Ms. Adrienne Polster
HUC - JIR
3101 Clifton Ave.
Cincinnati, Ohio 45220

Dear Ms. Polster:

I want to thank you for your many courtesies last
Wednesday. I could not have gotten through the day
without it.

My expenses to Cincinnati were \$210 for airline
tickets and \$20 for a taxi to the airport in the
morning. Sorry to lay that one on you but I could
not have managed otherwise.

Again, my thanks for your courtesies.. With all good
wishes I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp
Encl.

March 9, 1983

Dr. Alfred Gottschalk
HUC - JIR
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Fred:

I want to thank you for your many courtesies during my all too brief visit last week. I'm sorry I wasn't up to snuff, but your staff did everything they could to make my day an easy and comfortable one. Since I have always believed that a staff reflects its leader, my thanks go out to you.

A few weeks ago when I was in London our hosts took us to a small musical soiree - a bright young Peruvian pianist and her celloist husband. Over wine afterwards, I was accosted by a lady whose card I enclose. When she heard I was a rabbi she immediately wanted me to take her card and ask you why you didn't write more often. I literally hadn't said two sentences to her before I was given these marching orders. I am not even sure if she asked if I knew you.

In any case, it was good seeing you. Thank you for your courtesies and your time. I enjoyed the service.

Sincerely,

Daniel Jeremy Silver

DJS:mp
Encl.



The President, the Faculty
and the Board of Governors of
HEBREW UNION COLLEGE—
JEWISH INSTITUTE OF RELIGION
cordially invite you to attend
FOUNDERS' DAY EXERCISES

Cincinnati School

Wednesday, March 2, 1983

at 11:00 A.M.

3101 Clifton Avenue

Cincinnati, Ohio

ADDRESS

RABBI DANIEL JEREMY SILVER (HUC—JIR '52)

The Temple
Cleveland, Ohio
"Using Language With Care"

DOCTOR OF DIVINITY, *Honoris Causa*

RABBI FREDERICK A. EISENBERG (HUC—JIR '58)

Brith Emeth Congregation
Pepper Pike, Ohio

RABBI EPHRAIM FISCHOFF (HUC—JIR '28)

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Founders Day Addresses

1983



Hebrew Union College-Jewish Institute of Religion

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USING LANGUAGE WITH CARE

DANIEL JEREMY SILVER

הלשון המפתח ללב האמה.

The phrase is Bialik's and who, better than a poet, should know the degree to which language expresses and reveals the soul of a people.

I have long believed that the most important of the many issues which the Zionists fought through in the early days of the movement was the one which resulted in their decision to establish Hebrew as the everyday language of the new *yishuv*. We find it only natural that Hebrew should be the common speech of Israel, but the use of Hebrew was not inevitable. Herzl envisaged a Jewish state which spoke German. If the European patrons of the *yishuv*'s schools had had their way, Hebrew would have become our Latin, an elective taught to talented students in the upper grades who might want to read the classics in the original. The Anglo-American Association favored English as the common speech. The *Alliance Israelite* favored French. The *Hilfsverein der Deutschen Juden* was so determined to make German the language of instruction that it endured a teachers' strike in 1913 at the new Haifa Technicum to force their way, and only the advent of World War I prevented them from having it. These well-meaning patrons wanted Zion to be an up-to-date place, which meant to them that the children of the pioneers should speak a European language as their native tongue. Fortunately, the teachers and the local parents' groups recognized that Hebrew was absolutely essential if the Jewish national home was to develop and maintain a Jewish national spirit.

Language defines and describes loyalties, and language decisions are often critical in determining the nature of a community. In the first half of this century, our movement faced a decision involving

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Hebrew not unlike the *yishuv*'s. Many Reformers felt that the study of Hebrew, however praiseworthy, was for most Jews a cultural luxury, and at the beginning of this century it was the exceptional Reform congregation which spent any time teaching Hebrew to the young. The precious time of the children would be better spent studying the ethical import of Bible stories. Judaism could be fully experienced in English. The few simple Hebrew rubrics of the service could be memorized without difficulty and the choir could learn their texts from transliterations.

To his credit, Isaac Mayer Wise recognized the importance of Hebrew to the integrity of Jewish life: "Whenever Hebrew has been dropped, there springs up a new religion which is not Judaism . . . The simplicity of divine truth has been submerged in artificial dogmas; and confusion has taken hold upon the minds." But few among his congregants or his colleagues agreed. That Hebrew had been a magnificent vehicle of expression for the prophets and sages of ancient Israel was readily admitted, but the Bible had been competently translated. Most of the major texts were available in a European language. With so much to learn and do, why add the burden of Hebrew to a child's educational curriculum?

Fortunately, there were others in the congregations who, like Wise, understood that a Hebrewless Judaism would be a denatured Judaism, and the force of centuries of habit came to their support. Hebrew could be banished to a facing page in the *Union Prayer Book*, but *Ayn Kelohenu* loses everything in translation and the "Four Questions" in English somehow lack the appeal of the *Mah Nishtanah*. Centuries of conditioning made it unnatural for Jews to participate with complete satisfaction in a fully de-Hebraized religious life.

Hebrew held on by its fingertips until assimilation and modernity lost their glamour, and a new generation of rabbis and educators were able to develop an appropriate Hebrew curriculum for our schools. Every extra twenty minutes of Hebrew instruction added to the religious school day was hard won, and proficiency standards remain minimal; but today almost every religious school has a Hebrew program, and Hebrew is accepted by all as essential to our religious and national lives.

Since most Hebrew curriculums are minimal affairs, they can be easily criticized, but we ought not downgrade what has been achieved. Few in our congregations doubt that Hebrew is the appropriate language for the Jewish State or that Hebrew has an important role to play in synagogue worship and home ritual. It's a small thing, but symbolically quite significant, that the editors of *Shaarey Tefillah* introduced terms like *Torah* and *mitzvot* directly into their English renderings where their untranslated presence signals their importance as special and unique terms expressing the particular sense of holiness which is natural to our tradition. The congregant who falteringly puzzles out the sounds of a Hebrew word in the *Gates of Prayer* accepts the idea that Hebrew belongs on the same pages as the English, and that the text is for him to read as well as for the rabbi. Wise was right: the use of Hebrew is an important safeguard against Reform Judaism becoming "a new religion" or "an artificial dogma." The long familiar terms remind us of the long-cherished values of the tradition.

I speak of Hebrew because it signals the specialness of our religious heritage, and it is the definition of that specialness which I believe to be the major challenge confronting today's rabbis and synagogue leaders. I've been a congregational rabbi for over three decades, and the challenge which is thrown up to me most frequently touches on whether Judaism in fact has a special message for our times. Our people want to know why they should become seriously involved with a minority tradition if that involvement does not make a significant difference in the quality of their lives or in their moral and social outlook. I'm asked over and over again whether being Jewish really makes a difference. Why bother reading *Present Tense* rather than the *Atlantic* or spend Friday night at synagogue rather than at symphony if I'll still end up believing just what most other upper middle-class, college-educated Americans believe? Why should I listen to my rabbi's views on nuclear freeze or Reaganomics if they are a carbon copy of, and possibly quoted from, the annual policy statements of the American Civil Liberties Union or the Americans for Democratic Action or a recent *Christian Century* editorial?

Reform Judaism—old style—was determined to prove Judaism's

up-to-dateness, that Judaism was simply the Jews' version of what they liked to call "true religion," different in form but not in import. Reform Judaism—our style—must prove Judaism's particularity and singularity—the value of our special message—not where we're in agreement, but where we differ, and why.

Everyone has sensed this challenge, and our response has generally been to make a display of ritual and ceremonial differences. We've all noticed and been part of the return to older forms and the creation of new ones: the wearing of the *tallit*; bowing during the *Alenu*; the use of a *siddur* which opens from right to left; *Yom Ha-atzmaut*. These changes are important and have been popular. Color and tradition help to establish identity, but they express difference without defining it. They represent formal rather than philosophic distinctions. The task remains—and it's a peculiarly rabbinic task—to make clear to our people the dynamic distinctiveness of our inheritance—just where we stand apart from the conventional values and conventional wisdom of our society and why. Everyone agrees that Judaism differs. The problem is that most do not see where non-traditional Judaism differs—to define Judaism's special redemptive message in compelling terms seems to me to be our most urgent rabbinic task.

What follows is a modest proposal which may help us in this critical task. I take it as a given that any expression of an authentic Jewish message must emerge organically out of the dynamics of our history. Too much of what has been passed off as progressive Judaism is little more than a scissors-and-paste collage of whatever ideologies and values caught the writer's fancy. We need to confront the past before we pronounce for the present, and my idea is to use Hebrew as a way of forcing us to do so. Briefly, I propose that before we deliver ourselves of a sermon or essay, we pause long enough to translate its key concepts back into Hebrew—our natural and historic idiom. I am convinced that if our predecessors had thought *Torah* every time they spoke or wrote "the Jewish religion," they might not have come up with or popularized that sterile term, "ethical monotheism," which misled so many into the unfortunate belief that Judaism is a rather bare set of rational theological concepts rather

than the rich and many-layered religious civilization of the Jewish people.

As Wise predicted, the substitution and frequent use of denatured English terms for those Hebrew terms which had drawn to themselves over the centuries all the nuances of Jewish life inevitably led us to credit artificial dogmas and to be careless with our *hechsher*. Many of the excesses of Reform theology and the Reform pulpit derive directly from our habit of expressing and explaining ourselves with terms which do not carry the full range of traditional associations. Let me illustrate what I mean, using a typical paragraph from the writings of one of the fathers of Reform.

Legalism is not Judaism, nor is mysticism religion; the belief in fiction is superstition; Judaism is the fear of the Lord and the love of man, in harmony with the dictate of reason.

The language is specific. It was written by one who was something of a scholar; but we have only to introduce Hebrew terms into the text at the appropriate places to recognize how cavalierly the writer treated traditional Jewish themes.

Halacha is not Judaism, nor is *kabbalah* religion; *aggadah* is superstition; Judaism is *yirat adonai* and *ahavat adam* in harmony with the dicta of *hochmah*.

I'm sure I've been unkind to the original speaker's intention, but I've not mistranslated and I trust the point is made. Legalism is not Judaism, but *halacha* has always played a central role and most of us today are convinced that when Reform Judaism arbitrarily and unwarrantably set aside this essential element, Reform Judaism weakened itself and lost a good bit of its power. I doubt if any here subscribe to the elegant theosophies of *Sefer ha-Bahir* or the *Zohar*; but we all recognize that social action cannot be the sum and substance of our message, and that Judaism cannot thrive without developing the religious life. Few of us would dismiss *aggadah* as cavalierly as our predecessor. Myth—fiction—is the vehicle through which the

religious imagination expresses itself. In sum, Judaism is *yirat adonai* and *ahavat adam* and *talmud torah* and the *mitzvot* and *ma'asim tovim* and much else.

I'm not arguing that we restrict our teaching to traditional concepts, only that we check ourselves constantly against these themes. I'm a Reform Jew because I believe that a religious civilization, like every other living thing, must be dynamic, must grow; but I also believe that we mislabel the product unless Judaism emerges organically out of what has been.

Translating our thoughts into Hebrew forces us to justify change and to recognize the wide-ranging sensitivities of the tradition. It might also give us pause when we're tempted to pronounce certain values and positions Jewish without working out the basis of our certification. Recently, I came across an essay by a colleague which contained this *hechsher* of almost any contemporary sexual arrangement: "In our day moral sensitivity requires that we encourage all forms of sexual freedom. Marriage is, after all, merely a legal status. Any relationship entered into honestly need cause no shame." As I translated key terms of these lines into Hebrew, I wondered if the speaker would have spoken with the same certainty if he had adopted the same discipline. "In our day *musar* requires that we encourage *ervat davar*. *Kiddushin* is, after all, merely a formality. Any *bi'ah* entered into honestly need not cause *bushah*."

Perhaps our most immediate problem as a religious tradition is that we no longer offer with confidence any specific redemptive hope. Wise and most of his generation spoke confidently of a "Messianic Age." Many still do. The idiom, "Messianic Age," led many Reform teachers to preach a gospel which was urgent, confident, and deliberately insensitive to the contradictions and perversities of the human condition. Because of "Messianic Age" talk, Reform was unprepared for the tragic political realities of recent times. Social commitment became the key theme of our evangelism and we promised our people a manufactured utopia in return for their active commitment to social reform. Many no longer talked of the *yetzer ha-rah* as a natural endowment, but as the by-product of unfortunate social conditioning. Our message was: change the social order for the bet-

ter and human nature will change for the better. It did not work out that way. Futurology has become a dismal science. My point is that much of our excessive faith in social tinkering might have been avoided if we had kept before us the more patient, more God-dependent vision of *yemot ha-mashiah*, and we might not be having the trouble we're now having articulating to our people a redemptive promise.

I'm suggesting an approach, not any particular conclusion: a method of consciously lifting up our heritage, not a particular formulation of its message. I know that most of us—and most of our predecessors—believed that they were building their theologies out of familiar Jewish concepts and themes, but the record suggests otherwise—that the familiar and frequent use of translated terms led them further and further away from the uniqueness of the faith they defended. Some are not troubled by this. They say: Reform is freedom and openness. The past is dead, only the future has any claim on us. That's their way. It's not mine. I'm a Jew, not a Reform. I believed that the Jewish way begins in peoplehood, continuity and tradition, not in an unfettered and unconditional meeting with the contemporary. We're not prisoners of the past, but it's the past alone which can explain where we differ and why we must continue to bear witness.

My proposal is simply a consciousness-raising technique designed to help us catch hold again of the special and historic Jewish perspective. If nothing else, Hebrew translation would have the salutary effect of weaning us away from the golden words—"peace," "justice," "righteousness"—glorious, but essentially vacuous, terms which have no meaning until their specific implications are made clear. **והציגו בשער משפט** means one thing to the commissar and meant quite another to Amos. Judaism's treatment of concepts of peace or righteousness is anything but naive, yet many of us have had great difficulty explaining to our congregations that "Do not be righteous overmuch, why should you destroy yourself" is an idea which we have to keep in tension with: "Righteousness, righteousness, shall you pursue." Why? Because our predecessors emphasized the denatured English equivalents rather than the deeply rooted Hebrew originals.

I recently completed a study of what colleagues said about Israel's invasion of Lebanon to their congregations during the last High Holidays. Views varied, but few were not at one time or another carried away by their English hyperbole. Let me quote one, not atypical, sentence from this trove: "Either Israel and Jews everywhere are abnormally moral or why be Jewish?" Translate this effusion into Hebrew and its absurdity becomes manifest. "Either Israel and Jews everywhere live *lifneh v'lifnim meshurat ha-din* or why be Jewish?" *Lifneh v'lifnim* is the standard of the *lamed vavniks*, not of *k'lal Yisrael*. *Meshurat ha-din* evokes the *halacha* whose more prudential discussion of "my life—his life" is clearly not what this latter day moralist had in mind. I'm not arguing that the pulpit should be a forum for Israel-related apologetics, but that the pulpit must speak an authentic message. Judaism is both prophetic and priestly—concerned with social issues and survival—mystical and rational, rich, varied, sensitive, irreducible to platitudes. Why do I make such an issue of this? Because I am firmly convinced that we lose out with many of the best and brightest in our congregations as a result of our tendency to define Judaism simplistically while failing to make clear that Judaism is a wise and experienced tradition.

Hebraizing our concepts will not magically resolve the problem, but it should provide us an ever-present reminder that we need to clarify our message, and that this task is our most urgent priority, a task which is uniquely ours, to express *kedushah*, our special message, *b'lashon ha-kodesh*, our special language.

THE PEOPLE, THE TABERNACLE AND THE BEACONS

LEONARD S. KRAVITZ

What a sight it must have been! The Children of Israel, as we read at the end of *Shemot*, the Book of Exodus, are in their encampment, stretched out as far as the eye can see, arrayed in their tribal patterns, to the north, to the south, to the east, to the west. And at the center of all the people, in the midst of all the formations, the *mishkan*, the tabernacle! Reaching down from heaven to the top of the tabernacle, there was a pillar of cloud, visible for miles in the hot desert air and visible even further in the dark desert night. For that pillar of cloud was illuminated in a miraculous manner by an inner pillar of fire. That cloud and that fire, those marvelous pillars, led the Children of Israel. When the cloud went up, they would move; when the cloud came down, they would stay. Thus we read in the last verse of the Book of Exodus;

Ki anan Adonai al ha-mishkan yomam, v'esh tiheyeh lailah bo l'eyne kol bet Yisrael l'maseihem.

For the cloud of the Lord was on the tabernacle by day and a fire was within it by night in the sight of all the house of Israel for all their journeys. (Ex. 40:38)

The Children of Israel in movement, following their tabernacle, the symbol of their faith, the repository of their values, being led by the marvelous beacons of cloud and fire: that is the picture that we get from Scripture. Note the three elements: the people, the sancta, the leaders. Now, the rabbis taught, *maaseh evot siman labanim*: what occurred in the past may be instructive as to what occurs in the present and what will occur in the future. Wherever we have moved, we have moved as a people with our own values and following our own leaders.

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We, as Liberal or Reform Jews, are people in movement. As persons, we move, as do all living things, between birth and death. But as human beings we move between possibilities and their actualizations, individually and as part of the entire cosmic human drama.

As Jews, we move from Sinai to the Promised Land. We move from that distant point in time and space, shrouded in mist and myth, wherein a horde of escaping slaves, somehow and somehow, became committed to values and to the Supreme Value that we call God, to that future point in time and space (in some ways partially manifest in the present land of Israel, the *atchalta d'geulah*), which is the Promised Land where the values of those slaves—and their descendants and *their* descendants—will finally be realized in the lives of men and women and children. And all will be able to sit under their vines and under their fig trees and none will make them afraid.

As Reform Jews, we are in transition, as we wrestle with what we have received from the Jewish tradition and what we receive from the world in which we live, as we move to new insights into what we mean by Torah and what we are charged this day to do.

As members of the House of Israel, we have moved from place to place: from the wilderness to the land, from the land to the exile, from the exile to the land, from the land again to the exile, from land to land, and in our time to the land again, *le'aretz* and to *this* land. We have needed beacons: we have needed leaders. The pillars of the wilderness gave way to different leaders guiding different kinds of *mishkanim*, differing foci of faith. In the land, the *Kohen Gadol*, the High Priest, connected to the *Bet Hamikdash*. The Temple stood as the beacon of faith, the symbol of God's love for His people. When the Temple was destroyed and even before, the *Bet Hakenesset*, the Synagogue, became the new *mishkan*, the new place where God's presence might be felt as the congregation, the *Adat El*, met. More portable than its predecessors, the Synagogue became the school, the *shul* to instruct Jews in every land. Where Jews were, Torah might be. The rabbis taught the Torah, they explained the Torah, they commented on the Torah; they made the Torah the inheritance of the Congregation of Jacob. More than that: they wove the commandments of the Torah into the fabric of the *halacha*. That fabric was

a magic carpet: it enabled Jews to go anywhere; it was their *ohel moed*, their tent of meeting. It sheltered them wherever they lived; it formed the portable fortress which protected them not only against "the slings and arrows of outrageous fortune" but also against the slings and arrows of outrageous hate. In each of the generations stretching to the beginning of the modern world, the rabbis were the beacons. They projected the light of Torah upon the dark corners of life.

For us as Reform Jews, our beacons have been the founders, Isaac Mayer Wise and Stephen Samuel Wise. As a pillar of cloud contains water so important in the wilderness, so the Wises in the new land, America, saw the necessity of satisfying the parched Jewish soul with the water of Torah. And so they founded the Hebrew Union College and the Jewish Institute of Religion. Like the pillar of fire, they were warm people, filled with enthusiasm, zealous to make Judaism live and develop here. They stood out; they could be seen; they led. They put their personal stamp upon this movement. Can you think of the College, the Union, or the Conference without thinking of Isaac Mayer Wise? Stephen Samuel Wise did more than found the Jewish Institute of Religion; his presence pervades it. His passion for social justice; his love of Zion touched all who knew him, whether they agreed with him or not. I remember hearing a touching eulogy for him in an Orthodox synagogue in the Cleveland of my youth. The *Rav* disagreed with the man but cherished the life. Something that he wrote summed him up; he once advised a student: "Dare to fail, but never fail to dare." Stephen S. Wise dared—and we are all the better for it.

We who would be *talmide chachamim*, the disciples of the wise, and who by our attendance here are the disciples of the Wises, Isaac Mayer and Stephen Samuel, should learn from their examples: leadership means personal commitment; it means getting involved; it means taking risks and seemingly failing as Isaac Mayer Wise did in Albany and as Stephen Wise seemingly did in New York—and then going on to have an impact on ongoing Jewish life. It means rejecting the conventional knowledge, whatever that might be, and striking out to shape and guide the Judaism that would be. The two Wises were willing to look at the needs of the hour and to respond.

Did Jews need to be set into American culture? Then Isaac Mayer Wise founded the *American Israelite* so that his readers might understand the language and the ideas of this country. Did Jews need to understand the great ideas of Judaism and their application to the problems of American life? Then Stephen Samuel Wise founded the Free Synagogue as a forum for all Jews who would come and hear. What they did to make Judaism relevant to the Jews of their time, we, their descendants and their disciples, need to do in ours. The image of the Founders gives us an image of what leaders can be.

The two Wises shaped the *mishkan* of their time; the Reform synagogue reflects their work. Starting with the *Minhag America* and continuing with the *Union Prayer Book*, Isaac M. Wise attempted to shape worship. Who can gainsay the influence that Stephen Wise had on preaching with his pioneering of the freedom of the pulpit? We are in the debt of the Founders. We begin to pay that debt when we refurbish worship so that each Jew may find his path as individual and as member of a people to God. We begin to pay that debt when we regenerate preaching so that Jews are moved to act out their commitments and to realize their values.

The *mishkan* that the Wises fashioned faced out into the world; that was the need of the hour. If we be the true disciples of the Wises, then we may understand, paradoxically, that the needs of our hour require somewhat of a change.

The symbol of the change in our time has been the word "gates." We have had the *Gates of Prayer*, the *Gates of Repentance*, the *Gates of the House*, the *Gates of Mitzvah*. Now "gates," not as a word but as a structure, do not stand alone: gates are part of an enclosure; we come into or come out of gates. I would suggest that "gates" as idea suggests that there is a mood within our movement to look within, to ground our values upon the foundation stone of our tradition. We have made the changes that have enabled us as Jews to fit into the modern world; now we look for that spiritual support which will enable us as Jews to *endure* in the modern world. We are Reform or Liberal Jews, but we are Jews; we are part of an historic tradition. If, as it has been said (by Mordecai M. Kaplan, *yibbadel l'chayim*), that tradition should have a vote if not a veto, then for

many Liberal Jews there is the feeling that that vote should be truly cast. No, we are not and should not be part of that group that said *chadash asur min Ha-Torah*: whatever is new is forbidden; neither should we be part of a group that would say: whatever is *new* is permitted. To be a Liberal Jew is to wrestle with values, past and present, those of Judaism and those of the world—and to start with a Jewish perspective.

A Jewish perspective depends on Jews. It was *Kol Bet Yisrael*, all the House of Israel, who followed the *mishkan* which in turn followed the pillars of cloud and fire. Had they not followed, the Divine Purpose would have been frustrated; the beacons would have been useless; the *mishkan*, the tabernacle, purposeless. It was the people and their needs that affected their leaders and the symbols of holiness that they shared.

The people who were led by the beacons of the Wises, those for whom the *mishkan* of the traditional synagogue was reshaped, were, like Isaac Mayer and Stephen Samuel, immigrants to this land. They spoke to and for immigrants. It was the influx of immigrants both from Central and Western Europe at one time and from Eastern Europe at another, that brought renewed vitality to the American Jewish community of their time. They had the need to fit in; but once fitting in, they enhanced the Jewish community that was already here.

We of the present-day House of Israel can expect no great immigration of Jews. Hitler took care of that! The American Jewish community, in terms of its numbers and its institutions, must depend upon itself. Professor Gerald BUBIS of our School of Jewish Communal Service has pointed out that here we have a problem. Statistically we are shrinking, statistically we are getting older. The average age of the general American society is 28; the average age of the American Jewish community is 48. We are shrinking; we are getting older statistically because we are not having enough children to preserve our community. No Jewish children in this generation, no Jews in the next, and no Judaism after that! We are going to have to build the House of Israel; we are going to have to strengthen family life and marriage and encourage child bearing. We will have

to think creatively—and maybe *shadchanim* are not a bad idea. So we have a problem of numbers.

Add to that problem, the vast majority of the American Jewish community is—to use a mixed metaphor—unchurched. We shall need an outreach program for those Jews who are far from the *summit* of Jewish life, who are outside the structures of the House of Israel. How shall we reach them? I think it is a matter of attitude. We all know the Hasidic story of the man who asked his *rebbe* what he should do with his son who had turned from the Jewish path. “Love him all the more” was the *rebbe*’s response.

“Love them all the more” will need to be our response to those elements of the traditional Jewish community who, in a moment of triumphalism, seem to indicate that they want nothing to do with us, the Reformers. We shall have to love them even more—even though that may be difficult to do. In times of tragedy, no one asked what brand of Jew one was—Auschwitz did not distinguish between Liberal and Orthodox Jewry. We shall have to talk with all members of the House of Israel—not that we will convince them and not that they will convince us. But if we talk to each other, then at least we are aware that the other is. If, according to the Rabbis, the Giving of the Torah would not have occurred if one Jew would have been missing, then we should learn that we need all Jews—those who agree with us and those who do not.

That we contemplate an outreach to those who would be *far by choice* is important, but the numbers of such Jews will not make up for the Jews we lose who choose to cease being Jews or who indifferently simply slide away.

The House of Israel of our time encompasses Jews in this land and in the land of Israel—in *Melukat Yisrael*. We are one people; we are affected by one another.

We have to talk to each other: not merely to pontificate on power nor prate pious words. We all have to remember: they don’t have all the power and we don’t have all the wisdom.

Let us not lose heart. In their wanderings in the wilderness, the Children of Israel had their beacons and their tabernacles—and following them, they finally entered into their Promised Land. In

this land, we have had the beacons of the Wises, who led their Jews and renewed their values. Let us, taking their examples, serve, in whatever our capacity, as the beacons for the House of Israel as together we embark on the journey into the future. Let us try to come one step closer to that ultimate Promised Land—and let us say what one says on the completion of the reading of a book of the Torah: *chazak, chazak, v'nitchazek*, "Be strong, be strong, and let us strengthen one another." Amen





ELIJAH, THE WISE AND US: A SUMMONS TO LEADERSHIP

LEE BYCEL

Another day, the irritating sound of the alarm. Each of us awakening once again to life. Each of us ready to face the reality of another day. A few moments in the safety of our homes and then a plunge into seemingly endless traffic. Then class after class with some of us teaching, some of us learning, some being inspired and some being bored. Then off to teaching or field placement or pulpit duties, or our studies to continue our lifelong search into Jewish tradition.

During a day, each of us experiences life in a distinctive way. At the end of a day, we return home, each to private life and private responsibilities. Day after day like this. At times there are moments of joy: a moment of realization in learning—or a moment in teaching when a student understands what the teacher is trying to communicate. And those other moments of joy in life when we share friendships, when we celebrate life, when we watch children grow. And moments of anxiety: when we struggle to cope with busy schedules, to balance tight checkbooks, to assess an unclear future. Moments of anger at a world filled with havoc and suffering and injustice, a world moving closer and closer to the possibility of nuclear holocaust.

When we meet one another every day in the halls and classrooms, who can see through to the joys, the anxieties, the angers, the myriad of emotions that are a part of each of us? And yet here we are, the many individuals who make up this College-Institute: people from different walks of life and different backgrounds. Here we are, investing endless hours, weeks and years. All of us burdened with the pres-

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sures of daily tasks, sometimes forgetting that we are here for a purpose, a purpose of the utmost importance, a commitment to great responsibility, a mission of leadership.

We have been summoned to leadership by our own convictions. Leadership is a complex and awesome challenge. Leadership means making Jewish life viable for Jews in the closing decades of the twentieth century. As leaders, we need to consider who we are—and examine the road we have travelled and the journey ahead of us. What better occasion than today when we celebrate the lives of our founders, the great leaders of the past? Our tribute to them must include a look at ourselves in our roles as leaders, to learn from yesterday and glimpse tomorrow.

Our text today has three reflections: the first concerns the prophet Elijah. Elijah, so central on this upcoming *shabbat*—*Shabbat Hagadol*—which ushers in the Passover holiday. Elijah, herald of the Messianic Age, the prophet who will prepare the ground for history's fulfillment, who will be with Jews everywhere next Monday night at the *Seder* table. The second is a Wise text. Its authors are Isaac Mayer Wise and Stephen Samuel Wise, the founders, whose productive lives have granted us the opportunity to teach and learn in this academy, to become leaders who will serve the Jewish people. The third is a text within each of us: our visions and our dreams, our challenges and our responsibilities, our very lives.

"Behold, I will send you Elijah, the prophet, before the coming of the great and awesome day of the Lord." It is here, in the closing verses of Malachi, in the prophetic portion to be read this *shabbat*, that we see clearly the future role of Elijah as harbinger of a better world. And it is from Elijah and his role that we will learn more about ourselves and our mission. Elijah, citizen of Gilead, place of birth unknown, age unknown—though we know from the biblical text of his courage, his ideals, his commitment to change. Elijah speaks succinctly and poignantly. In a few words, he unmasks the social and political corruption of his time. He confronts King Ahab who has confiscated Navot's estate, "You have killed a man, and now you want his inheritance?" And he confronts the theological corruption on Mt. Carmel: you must choose to be either God-

centered or idolators, you cannot be in both worlds at once. Elijah, the prophet, the confronter of social and theological problems. Elijah, the prophet, alone, tough, outspoken, critic of a decadent society.

But then this Elijah of the Bible undergoes a metamorphosis: he becomes the eternal Elijah of Jewish folklore. This is the Elijah we know so well and love: the comforter, the counselor, the guide, the teacher, always with the Jewish people wherever we are, giving us perspective at a *bris*, giving us hope on a *Seder* night, giving us peace at *Havdalah*. Elijah, whose role is to ready the world for that great and awesome day of the Lord. And always with the one specific mission, expressed in the final verses of Malachi: "And He shall turn the hearts of the parents to the children, and the hearts of the children to the parents, so that when I come I do not strike the whole land with destruction." Why this one specific role? What is it to live in a world where the hearts of parents are turned away from the children and vice versa?

The Book of Malachi describes a world full of chaos and turmoil, where dishonesty and arrogance prevail, where social and ethical laws have been forgotten, where the ethical teachings of our Torah have been discarded. Elijah does not see these as disconnected problems. He sees as their solution—and his task—the reconciliation of parents and children. Parents who are alienated from their children refuse to believe in a Jewish future. They may be warmed by nostalgia for past norms, they may attend to the needs of the moment, but they fail to have vision. When children spurn parents, history is forgotten. They cut themselves loose from their roots, refusing to share the mysteries of the past and tradition. It is here that Elijah's place becomes so clear. Elijah who understands that basic human relationships, the relationships between parents and children, are the key to the complex problems of the world. Parents who open their hearts to their children, who feel their struggles and growing pains, become acutely aware of the world into which their children will be stepping. Children who can open their hearts to their parents have looked beyond self-interest, have acknowledged the feelings of another generation and have thus made the first step toward reconciling the voices of the past with the needs of the present. It is Elijah

who guides us this day as we scrutinize the way in which we live and exercise leadership.

On this Founders' Day we turn our hearts to our parents, to our spiritual parents, the founders of the College-Institute. Although Isaac Wise and Stephen Wise were not blood relatives, they were intimately related by virtue of the fact that each in his own generation shared in the work of Elijah, helping turn the hearts of parents to children. Both men responded fully to the summons to leadership. Both cared about the world into which their children would be stepping. Isaac Mayer Wise, with his creative, forceful vision, fashioned a communal structure for Jewish life in America, because he saw that life as floundering and shapeless. He helped establish the three basic institutions of Reform Judaism. But Isaac Mayer Wise was not just a great organizer: more importantly, he was a religious liberal and innovator, a reformer of Judaism, a creator and developer of Jewish thought and life. He was guided by his belief in the "spirit of the age," an age in which American democracy and Judaism could both flourish. He championed the Reform Movement in an effort to rescue Judaism from indifference, desertion and ignorance. Intent on inspiring Jews with a love for Judaism, he urged a return to essentials. He held to his position of moderate liberalism despite the disdain of both the Orthodox and the radical reformers. Speaking of his brand of Reform, he said:

... It must always be borne in mind that [Reform] never touched the principles, doctrines or precepts of Judaism. Its object was always and is now to lead the Israelite out of the obsolete and isolating forms forged for him in the past centuries . . . and to give him and his institutions, morally, politically, and socially, the modern form of cultivated society.

His work was to make Judaism viable in the modern era, not by altering the basic principles of Jewish life, but by infusing Judaism with a sense of the contemporary. We are the spiritual legatees of this Johanan Ben Zakkai of his time, because, like his predecessor, Wise had the vision and stamina to create the institutions and the ideology that would perpetuate Judaism. As he stated so well, "The

world belongs to him who dares," and through his penchant for daring, for turning his heart to the children, he insured a future for Judaism in America.

Our other Founder—a generation younger—was Stephen Samuel Wise. He, too, created institutions: the Free Synagogue, the Jewish Institute of Religion, the American Jewish Congress, the World Jewish Congress—all to preserve Jewish life. History will remember him most for his social activism: the champion of humanity's causes, the perpetuator of the work of Elijah. He lived in a generation when hate and ill-will covered the earth. He dared to speak out against it. "I use my voice unequivocally to serve as a challenge, to arouse the conscience of humanity and to force men of political power to correct social wrongs." Stephen Wise lived his life according to these principles of social idealism and social activism. He fought against the corruption of the government of New York City. He fought for social reforms, equal rights for women, social security, old-age pensions and unemployment insurance and justice for the Jewish people. He was an ardent and active Zionist. He was, in a way, the most prominent American Jewish spokesman of his time, as suggested in the story of the European Jew in distress who sent a letter addressed "The Rabbi, USA." There was no question for whom the letter was intended. From the free pulpit at his synagogue, he spoke out on all the issues of the day. Stephen Wise gave the Jewish people leadership, hope, optimism, and courage. His heart was indeed turned to the future, to a world in which the generations to come could live more fully. We are the spiritual heirs of his activism, of his determined courage to fight for the freedom of all, of his independence of thought, of his commitment to Jewish life and learning.

Thus have we turned today to our spiritual parents. Both the Wises were future-oriented in their thought, in their activism, in the institutions which they gave us, and most importantly, in the HUC-JIR that has been training Jewish leaders for over a century. Certainly as leaders we turn our hearts to our children, to the work that will ensure a viable Jewish life in the future. However, before we can achieve that future, we need to ask ourselves whether we have allowed

our hearts to turn not merely ceremonially, but truly, to our spiritual parents. Have we allowed their message to touch us and our lives as leaders?

Reform today is, of course, significantly different from what it was in the nineteenth century—and it should be. But are there not tendencies among us today that signal a retreat from the philosophy of liberal Judaism articulated by Isaac Mayer Wise? I don't mean the current synthesis between traditional observances and Reform Judaism which Wise, were he here today, would have wholeheartedly endorsed in the spirit of *our* age. The retreat of which I speak is our coasting along, our reticence about Reform, our coolness to the need for vitality, for constant assessment, for renewed adaptability and for the will to bring about change. Isaac Mayer Wise bequeathed us an approach that respects history and tradition, but demands integration with modern life and thought. We seem to be somewhat hesitant and apologetic in advancing the spiritual development of the Reform Movement these days. Have we put too much distance between us and Isaac Mayer Wise? At the same time we must ask: are we in tune today with the social activism and commitment of Stephen Wise? In all honesty, we must admit that too often we are inclined to disregard the social and political issues that make up humanity's agenda: the struggle against nuclear war, hunger, poverty, pollution of the environment. Is there a continuing commitment to seeking remedies for these problems or have we retreated from universal issues to focus our efforts exclusively on a Jewish agenda?

It is in the spirit of Isaac Mayer Wise, of Stephen Samuel Wise, of the prophet Elijah, that we must view our summons to leadership as an obligation to share the responsibility of working for human fulfillment. What I hope is that, infused by the liberalism of one Wise and the activism of the other, we will be able to give greater meaning to our work. As partners with Elijah, we are the teachers, the counselors, the comforters, the guides, the builders, the sources of hope, inspiration and love. It is we who currently do, and will do, the day-to-day work of leading the Jewish people. Our summons is to leadership. It is to share in the daily life of the Jew, the moments

of joy and exultation as well as the times of misery and anguish. It is we who bring classrooms to life, who inspire, who comfort. Each of us will hold the hand of a child at a funeral, will give hope and comfort to those in sorrow; will give counsel to the sick, the poor, the needy; will spend hours devising programs and talking with people; raising funds, arranging car pools; even setting up and taking down chairs. All of us will attend a myriad of meetings. And at times we will feel frustrated, overwhelmed by the demands and pressures—the second funeral of the day, the fifth complaining parent, the third lengthy meeting. But it is the spirit of our mission, of turning hearts, that will uplift us.

The Talmud (*Sanhedrin 98a*) preserves the story of Rabbi Joshua Ben Levi's meeting with the Messiah and of his asking him when he will come to the world. The Messiah responds: Today, I'll come today. Rabbi Joshua then complains to Elijah that the Messiah has deceived him. He has not come today. Elijah explains to Joshua that what the Messiah really meant was: Today, if you hear my voice. His coming is conditional and the condition has not been fulfilled. Our challenge is to be attuned to that voice, to complete the work of Elijah.

Grant us, we ask, the understanding to turn our hearts to our parents, to learn from their lives, to be inspired by their work, to gain wisdom from their experience. Grant us Isaac Mayer Wise's stamina, his independence of thought, his belief in the future. Grant us Stephen Wise's activism, his courage to speak out on the issues of the day. Grant us the hope, courage and strength of the prophet Elijah. Grant us the ability to see beyond the daily burdens, to see the higher purposes that motivate us. Grant us not only a vision of the future, but also the ability to see magic and richness in our daily tasks. Grant us the humility to see our limitations and the exaltation of feeling ourselves partners with Elijah and with the Jewish people. Grant us the ability to lead, to turn our hearts to our children—our spiritual heirs. Grant us honesty and generosity of character. Grant us the power to listen, to learn, to teach. Grant us the willingness to be with those in need and to give hope where hope is needed.

All this we ask, that we might do our work in integrity, love and courage. May we use our lives, our words, and our deeds to create and to enhance life and may it be said about each of us that we added to life, that we were good to life.





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