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Trinity Cathedral, correspondence and sermons, 1970, 1978.

Trinity Cathedral

2021 EAST 22ND ST.
CLEVELAND, O. 44115

OFFICE OF THE DEAN

May 28, 1970

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

Dear Rabbi Silver,

I'm delighted that you're willing and able to preach here at the Cathedral at the 11:00 a.m. service on Sunday, June 28th. As I mentioned to you on the telephone, as I see it, one of the roles of the Cathedral is to define the religious dimension of life, private and public, for the larger community. That dimension is of such a nature to warrant spokesmen and programs which carry more than simply our denominational label.

The service on that Sunday will be Morning Prayer and Sermon, which is essentially a Bible service: Psalm, Old and New Testament lessons, prayers and sermon. The sermon is generally from 20 to 25 minutes in length. If you do have any preferences concerning the choice of lessons to be read, I'd be pleased to incorporate them into the order of service. Otherwise, I'll select them and use our Prayer Book Lectionary.

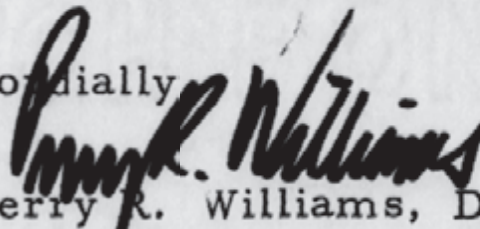
We have instituted the practice of a 45 minute Sermon Discussion group following the service. This group generally consisting of from 10 to 20 members of the congregation does not convene every Sunday. But it is scheduled with fair regularity to offer the preacher and the people an opportunity to reflect on some of the implications of the sermon for us in our present circumstances, i. e. the religious dimension.

If this is something you would care to do, would you let me know by Wednesday, June 24th, so that an announcement can be included in the Sunday leaflet.

My last request is for biographical material about yourself so that we can do a bit of introducing you to the people before you arrive. How about a picture for the daily journals?

Again may I say how pleased I am that you'll be with us on June 28th.

Cordially


Perry R. Williams, Dean

PRW:rr

Sent June 1, 1970 mgm

Trinity Cathedral

2021 EAST 22ND ST.
CLEVELAND, O. 44115

OFFICE OF THE DEAN

June 22, 1970

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

Dear Rabbi Silver,

Enclosed is a copy of this month's
parish Bulletin which includes announce-
ment of your visit here next Sunday, the 28th.

I know you would want to read what has
been said about you and about the significance
of your preaching here.

We look forward to having you in our
midst with enthusiasm.

Cordially,


Perry R. Williams, Dean

PRW:rr

Enc.

THE BULLETIN...

Trinity Cathedral

Cleveland, Ohio

JUNE 1970



TIME FOR REEXAMINATION

In colonial days, during the Continental Congress, at the time of the Civil War, national days of Fasting and Prayer were observed in times of crisis. Such crises, it was believed, are evidence that God is bringing us under His judgment and calling us to repentance and to those changes of policy that are fruits worthy of repentance. In this present crisis, brought about by the war abroad and tumult at home, we need to discern God's judgment and hear His call to repentance and amendment of our ways.

No man, no nation can finally plan and control the history we are living through. The questions in our minds acknowledge that. Have we become inextricably involved in this war? Have uncontrollable forces been unleashed? In faith we answer: God's purpose in Christ serves the interests and pretensions of no single nation, but the common good of all peoples. He is the Lord in the midst of this tragedy, and the ultimate reality is His will working its mysterious ways in judgment and in mercy. That is the fundamental reason the events of these days give us pause, open our eyes, and stir us to a serious change of heart.

The war in Southeast Asia is fundamentally a human problem. Have we understood that an Asian death is the same as an American death? When will enough human beings see through to the human beings on the other side to demand that this suffering stop? When our leaders appeal to honor to justify the continuation and extension of the war, we question whether they are not really asking for more human sacrifices to national pride. Those who appeal to national greatness should be reminded that greatness may now best be shown by restraint and the willingness to admit error in national policy.

A national repentance is required. That means *reexamining* and *changing* basic ideas, positions and policies about this war, beginning in the minds of church members. This urgently means a new seriousness about negotiation. It means repenting of some habitual assumptions: that American power must be used for ideological purposes, that America alone must "keep the peace," that military power is the chief means of keeping the peace, that peace is best served by backing the *status quo*.

For the Christian, repentance is also a turn to new life. "Christ is risen" and is now the living Lord of history. That is the ground of our profoundest hope. In that light, Christians are also to hope all things, and some things quite provisionally, without a ready prospect or necessity for success. Rarely has there been so urgent a need in public life for men and women who can hope concretely. The most deadly poison in this war is its power to paralyze and silence responsibility. The question is:

(Continued on next page)

when tempted to despair, can we hope and act again, concretely, provisionally, repeatedly?

Penitence and hope will lead to specific thought and action. The United States has said it seeks political rather than military solutions in Southeast Asia. Yet, by permitting the Paris negotiations to disintegrate, by transferring arms to the Saigon government, we are once again relying upon military power to solve the political problems of Vietnam.

The need, not only for political solutions, but for a new dependence upon political processes, becomes daily more apparent. Congress must assume its clearly defined constitutional responsibilities for the "making" and "ending" of wars. Citizens, as they participate in the electoral process should reflect their abhorrence for an unjust war. Honest penitence will be specific in redirecting national policy, and will emerge as a politics of hope.

Dissent and controversy have helped reveal the truth of our situation. When amid preconceptions and prejudices the pursuit of truth requires controversy, Christians should welcome and conduct it well, for God is Lord in the midst of it.

Constructive controversy requires truth-telling. Language is of God, the means His Word has chosen to make Himself present among men: as such, it is our most precious instrument of community. Cheap rhetoric and half-truths fascinate too many people today, and at a terrible price, for they contaminate the language and deform the community. Name-calling, especially, polarizes men and confuses issues. We ask Christians and all other men to use language modestly and truthfully; to respect the neighbor's name; to speak the truth in love; to listen, to understand, and to respond.

Constructive controversy requires peace-making. True peace-making is not merely the stilling of conflict, but the achieving of right relations and all that leads to the patient pursuit of justice in social and political structures. Working through to right solutions, the controversies of blue collar worker and student, of black and white will both produce and evoke dissent. The increasing dissent which surrounds these efforts requires in public life men and women of patient endurance who are willing to risk being misunderstood and are respectful of those with whom they deeply disagree. The times call for social and political imagination—about new forms of constructive dissent, as well as new forms of social order. We observe the sensitivity of many young men and women to the immorality of our actions in Southeast Asia. We need to support them as they seek to change the direction of our involvement through non-violent dissent and political action.

"Be watchful," says the scripture. Violence and chaos are on the prowl, seeking whom they may devour. Sometimes they attack law and order; sometimes they employ what passes for law and order; in both cases the evil consequences quickly outrun the calculations of men. Yet we bear witness that God is Lord even in the midst of violence; He is not a God of confusion but of peace; and men may therefore stand with Him, even before the threat of chaos, bound to serious peace-making. Therefore, in all circumstances, let your vision, your action, and your hoping be worthy of the gospel of Christ.

Signed: Bishop John E. Hines, Presiding Bishop of the Episcopal Church; Bishop Stephen F. Bayne, Vice-President, the Episcopal Church;

(Continued on next page)

(Continued from page 2)

Dr. John C. Bennett, President, Union Theological Seminary; Dr. S. Loren Bowman, General Secretary, Church of the Brethren; Dr. John W. P. Collier, Executive Secretary-Treasurer, Board of Missions, African Methodist Episcopal Church; Dr. Marion de Velder, General Secretary, Reformed Church in America; Dr. Frederick D. Jefferson, Associate Professor of Theology, Colgate Rochester Divinity School/Bexley Hall; Dr. Robert V. Moss, President, United Church of Christ; Bishop D. Ward Nichols, Twelfth District, African Methodist Episcopal Church; Dr. William P. Thompson, Stated Clerk, United Presbyterian Church in the U.S.A.; Dr. Colin W. Williams, Dean of the Yale Divinity School; Dr. Robert J. Marshall, President, Lutheran Church in America.

A DAY CARE CENTER PROGRESS REPORT

An important objective of Trinity Parish for the past year has been to explore the possibility of establishing a tuition supported Day Care Center for children 3-5 years old. The importance of such an undertaking cannot be overemphasized in the Cleveland area according to the comprehensive *Report on Day Care* issued by a large committee sponsored by the Welfare Federation.

Our Day Care Center Task Force at Trinity has surveyed orally and in writing several institutions surrounding us. These institutions include Cleveland State University, Cuyahoga Community College, Halle's and St. Vincent Charity Hospital. Contact has also been made with employees in the Federal Building. There is no doubt that a strong need for a Day Care Center exists with an anticipated enrollment of 30 children.

Detailed materials and recommendations were presented to the Vestry this spring concerning the establishment of a day care center. After much study and discussion, our Vestry took the following action:

- (1) That Choristers' Hall be converted as soon as practicable for use as a Day Care Center, by the Choir and Church School, and other uses at a cost of approximately \$30,000.
- (2) With the understanding that the project be incorporated as a corporation not for profit,
- (3) That Trinity Cathedral assume no obligation for the debts of said corporation,
- (4) That the project not commence until \$8,000. in pledges for an operating reserve fund and equipment are in hand,
- (5) That a financial statement of Day Care Center operations be submitted to the Vestry each quarter by the Day Care Center Board of Directors.

It is important to note that the Day Care Center Task Force along with the Vestry envisions the Trinity Day Care Center as a self-supporting and financially sound organization with a director and staff and a Board of Directors. The Task Force also would hope that our Center would attract volunteer help from Trinity people as well as help and participation from several departments at C.S.U.

The Task Force is very pleased to report this recent progress on the Day Care Center plans. We now need your suggestions as we move into a new phase of planning for the day when the doors are opened for the first time.

C. WILLIAM RILEY, *Chairman*

GIFTS TO THE CATHEDRAL FROM DEAN EMERSON

"When in Florida recently, we called upon our former dean, Chester B. Emerson who, while not in the best of health, still retains his lively sense of humor and his deep interest in Trinity. He loves to reminisce and tell of amusing and interesting occurrences during his years here, and when we last visited him he told us of a beautifully wrought ancient Russian cross and chain which was given to him by Mrs. Matthew Andrews, also a pair of old Irish loving cups given to him by the vestry after fifteen years service to the cathedral. All of these he has just given to the cathedral, the cross to be worn by the dean at his discretion, and otherwise to be on display with the loving cups and other cathedral treasures."

BETTY & GRIF KING

RABBI SILVER TO PREACH AT CATHEDRAL JUNE 28th

Rabbi Daniel Jeremy Silver, for over a decade Rabbi of The Temple of Cleveland, has accepted the invitation to preach at Trinity Cathedral at the 11 o'clock service on Sunday, June 28th. Rabbi Silver is a native of Cleveland, an honor graduate from Harvard University, and an Ordained Rabbi from the Hebrew Union College—Jewish Institute of Religion. He received his Doctor of Philosophy degree from the University of Chicago.

Dr. Silver is an Adjunct Professor of Religion at Case Western Reserve University, President of the National Foundation for Jewish Culture, Chairman Public Welfare Committee of the Cleveland Committee of the Cleveland Community Jewish Federation, and active in a broad-range of other community and cultural activities.

Author and editor, Dr. Silver is one of the best known religious leaders in our community. That he should speak during a worship service at the Cathedral is a logical expression of one of the major functions of the Cathedral: to define the religious dimension of life, private and public with and for the larger community. That dimension is of such nature to warrant spokesmen and programs which bare more than simply our denominational label.

—P. R. W.

PLANNING UNDERWAY FOR SUMMER ADULT STUDY PROGRAM

Mary Briggs, Helen Brown, John Hunt, Troy Keeling, Jack Little, Perry Williams and Jan Bodoh—have already begun to plan for an Adult Study Program for this summer. Suggestions about topics and program design are being received from those who have been part of the program "A Time for Turning . . ." which concludes June 7th.

The need, even necessity, to continue our growth privately and corporately is too great to justify a hiatus of study during the summer. As soon as plans are completed—probably towards the middle of the month—announcement of the program will be made to all.

LIVING ROOM DISCUSSION SESSIONS

Friends and members of Trinity Cathedral are being invited to take part in a series of living room discussion sessions being held this summer and fall, to consider the new directions the Cathedral is moving in its Christian Ministry.

A year ago last spring the members of Trinity Cathedral made a commitment:

"To bring persons to Christ and to provide Christian leadership (from Trinity Cathedral) through support and loving response to one another in the parish and the community—SO THAT greater understanding may be fostered and each person recognizing himself as being created in the image of God, will work to bridge the gaps (class, race, generation) so prevalent in the nation today."

That commitment is being realized presently through efforts to create a much needed day care center at Trinity for the children of working mothers. It is also being expressed through an adult study program on Sunday mornings.

The commitment made last spring is both a promise of action and a description of the style, i.e. the manner in which the action will be carried out. For this reason a Neighborhood Meetings Committee has been formed to provide opportunities for all who are associated with Trinity to consider and discuss the meaning of the commitment and the ways in which it is and can be fulfilled.

DON MASON

CONGRATULATIONS AND BEST WISHES

To our High School graduates,—Bill and Philip Baatz, Sarah Williams, Mary Beth Grant, Patty Hartney and Linda Waldron. We wish them well in their advanced studies, and thank them for their contributions to the total life of the Cathedral during their young years here.

CHURCH SCHOOL CLOSING, JUNE 14th

On this Sunday, following the eleven o'clock service, the young people will host the congregation in the garden (weather permitting) and downstairs (the Comarts Room), where punch and cookies will be available, and exhibits will be on display. Everyone is cordially invited, and encouraged to engage the young people in conversation.

Although there will be no formal classes during the summer, the Comarts Room will be open for the young people should they wish to pursue "their thing."

P. K.

CHOIR SUMMER SCHEDULE

There will be half-choir during the summer months from June 14th until September 20th.

TRINITY CATHEDRAL E. C. W. ANNUAL MEETING will be held on June 16th at 12:30 p.m. at the home of Miss Emma Brelsford, 2185 S. Overlook Road, Cleveland Hts. Please call reservations in to her at 421-1676. Also let her know if you need a ride.

JUNE HIGH

HOLY BAPTISM

On Sunday, June 14, during the 11:00 o'clock service we propose to baptize and welcome into the congregation of Christ's Church the infant daughter of Jan and Bill Bodoh.

COOKIES FOR THE USO

Sunday, June 14th is the day to bring cookies for the USO. Church Women United furnishes cookies for the USO on a continuing basis and June 14th is the date for the Downtown District of which we are a part. We are asked for 50 dozen, so please put this on your calendar. Make the cookies large and mark the number of dozens on the outside of the box. Here is something we can do!

JUNE HIGH

A UNIQUE TELEVISION EXPERIMENT

The Council of Churches of Greater Cleveland and the Cleveland Catholic Diocese are cooperating with WKBF-TV, Channel 61 in a unique television experiment. From June 14 to 21, Channel 61 will give extensive time to air three new TV Spot Announcements on the subjects of Drug Abuse, Housing and Racism. We urge you to watch for these spots.

Letters to the station commenting on the spots and thanking them for their unprecedented cooperation will be helpful. You may write to: Mr. Arthur Hook, Program Director—WKBF-TV, Box 6100, Cleveland, Ohio 44101.

DIOCESAN SERVICES AT TRINITY CATHEDRAL

Saturday, June 27.

Diocesan Ordination—10:00 a.m.

Diocesan Confirmation—2:00 p.m.

TOURS OF THE CATHEDRAL

There will be NO conducted tours of the Cathedral on the Sundays during July and August. Mr. Russell Hehr will be on vacation but will begin the tours again in September.

SCHEDULE OF SERVICES

TRINITY CATHEDRAL

EUCLID AVE. & E. 22nd ST.

Sunday	8:00 A.M.	Holy Communion (Chapel)
	11:00 A.M.	Morning Prayer
		Holy Communion (1st Sunday of each month)
Monday through Friday	12:10 P.M.	Holy Communion (Chapel)

JULY AND AUGUST

Sunday	8:00 A.M.	Holy Communion (Chapel)
	10:00 A.M.	Morning Prayer
		Holy Communion (1st Sunday of each month)

TRINITY CATHEDRAL
2021 E. 22nd St.
Cleveland, Ohio 44115

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TRINITY CATHEDRAL

in the Diocese of Ohio

THE RT. REV. JOHN H. BURT, D.D., *Bishop*
THE VERY REV. PERRY R. WILLIAMS, *Dean*
THE REV. TROY A. KEELING, *Minister to the University*
MR. DONALD SHELHORN, *Choirmaster and Organist*
MR. CHARLES D. WINNING, *Executive Director*
MRS. GEORGE KINKAID, *Assistant in Education*
MRS. ELSIE KRIESER, *Financial Secretary*
MRS. WM. A. RALLS, *Secretary to the Dean*

THE CATHEDRAL VESTRY

GEORGE P. BICKFORD, *Senior Warden*
HARRY L. JACKSON, *Junior Warden*
V. BROWNE IRISH, *Clerk*
ROBERT M. HORNUNG, *Treasurer*

ELTON R. BARBER
MRS. JOHN H. BRIGGS
PAUL B. HIGH
WILSON T. HILEMAN
JAMES D. IRELAND
W. GRIFFIN KING

DONALD B. MASON
CHARLES H. MILLEN
JOHN R. MITCHELTREE
MRS. JOHN B. PUTNAM
PETER P. ROPER
CHARLES G. SCOFIELD

GEORGE H. WAGNER

REBELS WITH AND WITHOUT CAUSE

SUNDAY MORNING ADDRESS

June 28, 1970

TRINITY CATHEDRAL

Rabbi Daniel Jeremy Silver

Judaism rather prized youth, sheer animal energy, its exuberance, even its assertiveness. The story is told in the Talmud of a teacher who had spent the better part of an afternoon defending his ideas against the eager questioning of young minds. As the day progressed, he felt himself more and more beleaguered. Finally he sighed a cryptic riddle, "Alas for the one thing which goes and never returns." "What is it?" The students pressed about to find out. He answered them with a single word, 'Yamkuthah' - 'youth'. You will not find in Scripture or in the Rabbinic writings any of that florid romanticization of age. You know Browning's, "Grow old with me, the best is yet to be for which the first was made." The Bible has no illusions about the blessings of arthritis, or of loneliness, or of forgetfulness: "Remember then thy Creator in the days of thy youth before the evil days come and thou shalt say, 'I have no pleasure in them'."

Youth is a wonderful stage in life, physically and emotionally exuberant, sometimes excessive; but of all the stages perhaps that which is most graced. Just as our people avoided romanticizing youth, so we avoided romanticizing age; and as we avoided romanticizing age, so we avoided the romanticization of youth. You will find the young constantly reminded, "Rise before the hoary head, honor the face of the old man, for with the ancient is wisdom and, in length of years understanding." "Zaken" means in Hebrew "elder" with the connotation of reverence and respect, not simply aged with its major connotation of 'put away someplace out of sight'. The ideal civilization was one in which the high spirits of the young encouraged the flagging spirits of the tired and in which maturity and long wisdom of the elderly circumscribed and directed the passions

of youth. The glory of the young man is his strength, and the beauty of the old man is his hoary head. Judaism avoided both the mystique of age, which was the ossifying disease of Chinese civilization, and the mystique of youth, which is a trivializing disease of American civilization.

In America today, if a personnel manager must choose between a thirty-year old stuffed with books and a fifty-year old stuffed with experience, he will choose the youth. Young men, young ideas, young minds, young bodies are very much in vogue and command a high price. We somehow assume that God created Man in the same way that we create our refrigerators and our cars, with built-in obsolescence. That the mind runs down in its vigor and agility in the same way that the body runs down. There is a desperate thirst in our society to know what the young are thinking, feeling, and doing; and there is the assumption that what they are thinking, feeling, and doing is somehow right and must be given sober consideration even if it be trivial and half baked. The music of the young, the dress of the young, the language of the young, the life style of the young, the sports of the young; all of these are 'in', which itself is part of the idiom of the young, and our so-called 'adult society' is busy trying to make itself over in the 'in' image. How else can we explain a mini-skirted grandmother and a rheumatic grandfather dancing to jungle music, knowing that they'll pay for it the next morning, and the next and the next. Once upon a time, not so very long ago, the young were supposed to prove themselves to their elders. Today, I am afraid, the elders have a desperate need to prove themselves to the young. I think I understand, in fact, why the first dogma of the new youth culture is to never trust anyone over thirty. How can you trust anyone who does not trust himself? How can you trust your parents and your teachers when they spend the better part of their time stammering, trying to justify and rationalize the simplest rules of discipline? How can you believe that there are standards, that the adult world stands for something when every

time you whine you win, when every time you disobey you are listened to patiently and forgiven! I think a great deal of the alienation, the drawing away, the joylessness, the rebelliousness of our youth is rooted in the simple fact that the adult world has, to use their idiom, 'copped out', and is unwilling to be adult. We are unwilling to have opinions. We are unwilling to use our minds to determine what we truly believe and to stand by it come what may. How can you prize learning when every semester begins: "Well, class, what shall we study this year?" How can you value parental authority when you live surrounded by permissiveness, where everything you want you are given, where there is no limit to the tolerance and the understanding which you are afforded; where your parents, in fact, refuse to be parents?

James Dean was, as you know, something of a cult figure to the young. Just before his death, he played in an interesting film which they relate to very well, which is called, "Rebel Without a Cause." In it, Dean plays a young man who is an acting, aggressive post-adolescent who can't find himself. He appeals to his parents time and again, "Tell me what to do;" and his father refuses to tell him. The father says simply, "Son, it's important that we understand each other." His mother's solution to all of their problems is that, whenever Dean gets into trouble, she moves the family home; and they start again in a new neighborhood. "Tell me, tell me what to do," and he is answered by silence, as are in fact, most of our young people on most occasions today. No one wants to tell them because most adults do not know what to tell them because they do not have a philosophy of life, what we would call a faith - basic ethical and moral and spiritual commitments. I am afraid that the only basic value which is generally held in our society is a vague libertarianism. We are agreeable to almost anything; we are endlessly permissive; we can justify almost every act no matter how seemingly heinous. We are marshmallow people. You can punch us, punch us again, and punch us again; and you will not find resistance. We will explain;

we will rationalize and find some psychological jargon to explain the child's action or our inaction. Rarely do we have within us a straight and fixed principle which is ours. Our young people are rebelling against this lack of principle, this lack of faith, and they have taken our libertarianism, our infinite understanding, and have raised it into a faith. They have sanctified it. They have said, "All of your institutions are hypocritical, all of your words are shallow and superficial and falsely pious. All that is truly important is love, or dissent, or genuine human relationships. We want no part of your world because your world has no shape to it; it is formless, vague." And make no mistake about this; the rebelliousness of today's youth is something very much different from that which took place in our generation or in the generations before. We walked away in order to come home as adults; they walk away determined to stay away. We walked away by ourselves; they walk away as a group, determined to rebuild out there somewhere a totally different culture, self-enclosed, encapsulated, self-consistent, and not at all related to any of the values nor any of the institutions and traditions of the culture from which they left.

Recently, I read a rather interesting personal, yet sociological, analysis of this youth culture, written by one of its members, a bright graduate of Yale University and a Rhodes Scholar. One of the most interesting facts about this youth rebellion is that it is led by the brightest of our young people. He calls his article, "How We Got This Way." He claims there are four reasons why the youth is busy building a separate culture, a youth culture, THE MOVEMENT, capital 'T' capital 'M', why they are building a counter-culture to our own. The first of these four reasons has to do with what he calls 'our peculiar parents'. He was a war baby. His father was away in the service and then he was away earning a living. He was raised by a doting mother. His mother invested much of her own emotional and personal insecurity in the children. She taught them the meaning of sensitivity, of solicitude, of love; and the young

have raised these virtues to the highest order. They talk constantly of the importance of genuine human relationships. "I" and "thou," not "I" and "it." They look, somehow, on this love which presumably must flow between all peoples as the panacea to almost all problems. The home lacked any concept of work. It lacked a father; it lacked the principle of vigor; it lacked high principle itself. And so these children, especially the young men among them, were turned into rather too tender human beings, young people who were not prepared for the obduracy of society, to social change and the obstinacy of human nature. Let me read you a paragraph from this young man's report and a paragraph on the same theme by one of the headmasters of a fine New York private school, both of which help us understand this peculiar home from which these children come:

"Our mothers were the dominant figures in our lives because our fathers were so involved in making it, with the drive and the sense of time lost that was left over to them from the war. This situation deepened and exasperated the split already evident between the educated emancipated woman and frustrated her attempts at role definition and somewhat shadowy and elusive husband whose energies were spent somewhere off in the anonymous void of the economy. Our mothers often felt insecure about their self-fulfillment in marriage and so invested an inordinant amount of emotional capital in their children. The parents set the stage; the children, especially the boys, became uprooted. The boys tended to identify more with the emotional qualities of their mothers than with the principles and practices of their fathers."

This is by the headmaster:

"The office of father requires even more confidence and conviction. The fact that women have more time than men do to read books and magazine articles on psychology, education, and the like, is unfortunate. It makes men move gingerly in a family situation. There has been, moreover, a general maternalization of fathers. The trouble with many children is that their fathers are mothers and their mothers are sisters. For a very young child, his parents are ageless. When he grows a little older, his parents seem middle-aged. It is a shock for him to reach puberty and discover his mother is sexy. The mini-skirted mother is a threat to her son and a rival to her daughter. The parents struggle against growing old; children may struggle against growing up."

The rules of parenthood are simple enough: Be an adult, enjoy being an adult; do not permit what you do not soberly approve; set limits and see that they are kept. When should a parent turn over authority to a child? When a child stops reaching for authority and reaches for responsibility, not before."

Each in his own way is reminding us that the responsibility of parents and teachers, of the adult, is to be adult. And I submit to you that in almost every way the aim of the average adult in our society is to be 'kidish' and youthful.

The second element which, according to this young man, goes into the making of the youth culture is what he calls the cocoon of sensory identification which surrounded him throughout his life. By this, he means television. By this, he means the mass media. Remember the endless debates when television began about the impact of television on our young. Some felt that the children would be given false values; many felt that they would be conditioned to violence. In fact, the damage of television is infinitely more pervasive than any of us had reason to expect; and it lies simply in this, that the young people know that war is not simply a casualty list or arrows penciled over a map to show the path of an army. They know that war is blood and gore and they see the bloodshed in the comfort of their own living room. They know that poverty is not simply an unemployment statistic of the number of people who fall below an arbitrary income. They have seen poverty, its blight, its misery, its dirt, its filth, its anger, its frustration; and they have seen it after a full meal in a comfortable room surrounded by the artifacts of abundance. Obviously, there is a sense of urgency to the solution of these problems; and they turned to their parents and said, "What are you doing about it?" And their parents offered rationalizations and excuses; but these young people discount words. They have not been conditioned to be suspicious of words; they have been taught by television that words lie and lie deliberately. They have been so surrounded by advertising, by attempts to make them buy, and attempts to

make them do, and attempts to make them change over their life pattern, that they have learned to discount everything that's told them verbally. It is only what they see that they believe to be true. And so they discount what their parents tell them; and no one really bothers to sit down with them and to tell them, "You know, human nature doesn't change overnight. You know, no man can play God to society. You know there's no virtue being Don Quixote chasing out to kill every dragon and slay every windmill." Often, when they wanted conversation, they found silence. They want explanations of why we are not dealing with the urgencies of the society; and, either we're too afraid to appear square in their eyes, to explain what we are doing, or else we are in fact square and doing nothing, or else we are simply, as many parents, delighted that they have the courage to do what we are too cowardly to do, delighted to see them ride out while we remain secure. Whatever the reasons, television has convinced these young people of the urgency of social change. Television has convinced them that this world is, if anything, not only not the best possible world, but perhaps the end of the world. They are determined that they will not simply be a partner to a social conspiracy which wallows in the security of the suburb forgetting the real world roiling with a thousand problems. The problem with this youthful rebellion is not only the indifference of the parents, our unwillingness to come to grips with social issues of the day, but that we ourselves have no very settled political convictions. We look to one man or another, a president, a mayor, a leader to solve our problems. There are few definite implications to the word citizenship. We lead our own lives, rather than communal lives; and much that passes as communal life is merely an endless and wasted luncheon-meeting hour for little purpose. The problem that we face is that none of us, through our life stance; and few of us, even in conversation with the young people, have taught them how to go about reforming society and toward what end that reform should take place. And so what do they do? They get their social philosophy out of Mad comics. I don't know how many of you

have seen it, but it solves all problems. It is Karl Marks and Emil Purheim and Max Weber all rolled up into a flat one-dimensional solution. There is always good and evil, virtue and vice; and one knows exactly what must be done. There is always a ray gun or some magical instrument which sets things right. There are always simple solutions to complex problems. As we grew up, as I grew up, we read the sociologists, we read the political reformers; and it was tough going. Theirs was closely-reasoned logic, facts and figures; but at least we learned that human nature is not infinitely malleable, that Man is obstinate, and we learned that social institutions must be politically pressured over long periods of time in order to be changed. And we learned, also, that there is no paradise here on earth, that you try to move society ahead bit by bit, step by step. But these young people expect, as one of their slogans goes, "Nirvana now, paradise on earth, now;" and they think that at the end of every social problem there is a shoot-out, a simple scene in which all is made right and wrong is cleanly punished. There is a simplicity, an unfortunate simplicity, to their social philosophy, which will not stand them in good stead and I am afraid is a sad comment as to our own lack of political maturity.

The third element in making them what they are has to do with the relative affluence and abundance of their lives. Almost every one of these young people had enough. Few of them could see why it was so important to work, why it was so important to go to school, to learn a skill, to earn a living. Their motto is, "Life, not existence." They want to be creative, not simply tools in the economy; and they have the feeling, because they have been given everything, that somehow they will muddle through, that what they do to earn a living isn't as important as how they, in fact, live. One of the interesting by-products of this feeling is their bitterness against the educational system. Far more venomous than their attack on social ill is their attack against universities, against the high schools, against the whole educational process. They wanted

to be taught how to live. Instead, mass-produced education teaches them how to earn a living. Education is interested in competence and not in excellence, in skill and not in education. They resented being herded through halls, their grades robotyped on an IBM machine, and their enrollment card fitted with a number and not a name. No one knew them by name. They were ciphers in a class, numbers in the registrar's office, statistics herded through the schools. Now they want to take over the schools and remake the educational structure. It is not so important for them to learn, to accomplish, as it is to learn how to live. Few in the adult world have sat down with them and talked with them about values, virtues, philosophies, God, ideas, theology: all the spiritual, all the emotional graces which lead to wisdom. They have withdrawn from us because they came to us and we turned them off. They asked us about God, and we said, "We don't know." They asked us about virtue, and we said, "We can't define it." They asked us about beauty, and we said, "Whatever the critics tell us." They asked us about literature, and we said, "We don't read." They asked us about themselves, and we said, "Go out and earn a living." They asked us about love, and we talked to them about sex. They turned us off. Perhaps they were wise.

The fourth element which goes into the making of this youth culture is the Bomb. As one young man said, "I have the feeling that Boris Karloff is under my bed every night." They have what they call 'nuclear dreams'. They are comfortable; they have been secure; they have been protected; but they have this sense of impending doom, and much of their pleasure seeking, much of their hedonism, much of their living for today, their carelessness about tomorrow, is the simple statement, "Look, you grownups, you don't care about tomorrow. You've talked about the Bomb for twenty years, and what have you done about it? You've built bigger bombs. You talked about the fact that an arms race always ends up in war, and what have you done about it? You have built new, so-called deterrent shields. You have the power to destroy the world three, five, fifteen times

over. The probability diminishes every day that we are going to live out our natural lives. Why demand that we live for tomorrow? All that we have is what we have right now." Again the challenge is flung into our faces, "Have we been adult?" We've talked about the Bomb, but we have really not believed it. We have talked about the Bomb, and we used it in our arsenal; and we are part of a war-like world, and there is little in Viet Nam which bespeaks concern for peace, and we who are in control of power, this generation, the adult generation, have in no way broken through to peace. We have taken no risks and few gambles in that cause. If our young people live for today and gather the lilies, and are the Flower Children, does not a large measure of that responsibility begin because we have gathered the dividends and built the arsenals, been careless of the beauty of the sun, of their right to live until tomorrow.

I would be more appreciative of the youth culture, of the rebellion of the young, if I felt it was more affirmative. There is a great deal in it which is simply complaint, not commitment. There is a great deal of it which is simply pleasure seeking. They like to wrap themselves in all kinds of pious sentimentality; and, with many exceptions, they have 'copped out' just as much as we adults have 'copped out'.

I was delighted by a cartoon I saw some time ago in Punch Magazine. You saw two bright youngsters skipping across a London park, flowers galore; and they were saying, "Oh, we just love the world, except of course for our lousy parents." In many ways, they are as inconsistent, as hypocritical as we are. It is long since past the hour when we ought to, out of guilt or frustration, assume for their rebelliousness a virtue which, in most cases, it does not in fact have. But I must say this, also, that the better, clearer-thinking people among the young are rubbing up now, for the first time, against obduracy, against reality. They are finding that the simplicities of love, of dissent, do not solve the problems of the world. They are finding that living with drugs, or living with love, does not make them happy. Our youth is perhaps the most

joyless generation of young people that has been around in a long time, and rubbing up against reality they are finding the authority which they lacked in their homes; they are finding a reality which is turning many of them into adults. I only wish I could say that, confronted with the reality of the youth rebellion, the adult was, in fact, assuming his responsibility. I think our young people may be growing up, but I see very few indications that the adults in our society are doing anything but growing younger; and that's not what life is all about.

Amen



REBELS WITH AND WITHOUT CAUSE

SUNDAY MORNING ADDRESS

June 28, 1970

TRINITY CATHEDRAL

Rabbi Daniel Jeremy Silver

Judaism rather prized youth, sheer animal energy, its exuberance, even its assertiveness. The story is told in the Talmud of a teacher who had spent the better part of an afternoon defending his ideas against the ~~eager~~ *determined* questioning of young minds. As the day progressed, he felt himself more and more beleaguered. Finally he sighed a cryptic riddle, "Alas for the one thing which goes and never returns." "What is it?" The students pressed about to find out. He answered them with a single word, 'Yamkuthah' - 'youth'. You will not find in Scripture or in the Rabbinic writings any of that florid romanticization of age, ^{which sometimes passes for "positive thinking" in polite society} You know Browning's, "Grow old with me, the best is yet to be for which the first was made." The Bible has no illusions about the blessings of arthritis, or of loneliness, or of forgetfulness: "Remember then thy Creator in the days of thy youth before the evil days come and thou shalt say, 'I have no pleasure in them'."

Youth is a wonderful stage in life, physically and emotionally exuberant, sometimes excessive; but of all the stages perhaps that which is most graced. ~~Yet youth too must not be romanticized~~
~~Just as our people avoided romanticizing youth, so we avoided romanticizing age; and as we avoided romanticizing age, so we avoided the romanticization of youth.~~ ^{IN THE TRADITION} You will find the young constantly reminded, "Rise before the hoary head, honor the face of the old man, for with the ancient is wisdom and, in length of years understanding." ^{IPS} "Zaken" means in Hebrew "elder" ^{AND HAS} with the connotation of reverence and respect, ^{as then that today's connotation of outdated and irrelevant} not simply aged with its major connotation of 'put away ^{run down} someplace out of sight'. The ideal civilization was one in which the high spirits of the young encouraged the flagging spirits of the tired and in which maturity and long wisdom of the elderly circumscribed and directed the passions

of youth. ¹¹ The glory of the young man is his strength, and the beauty of the old man is his hoary head. Judaism avoided both the mystique of age, which was the ossifying disease of Chinese civilization, and the mystique of youth, which is a trivializing disease of American civilization.

In America today, if a personnel manager must choose between a ^{thirty} ~~thirty~~-year old stuffed with ^{books} ~~books~~ and a fifty-year old stuffed with experience, he will choose the youth. Young men, young ideas, young minds, young bodies are very much in vogue and command a high price. We somehow assume that God created Man in the same way that we create our refrigerators and our cars, with built-in obsolescence. That the mind runs ^{quickly downhill after 24} ~~down in its vigor and agility~~ in the same way that the body runs down. There is a desperate thirst in our society to know what the young are thinking, feeling, and doing; and there is the assumption that what they are thinking, feeling, and doing is somehow right and must be given sober consideration even if it be trivial and half baked. The music of the young, the dress of the young, the language of the young, the life style of the young, the sports of the young; all of these are 'in', which itself is part of the idiom of the young, and our so-called 'adult society' is busy trying to make itself over in the 'in' image. How else can we explain a mini-skirted grandmother and a rheumatic grandfather ^{rocking and rolling to amplified music} ~~dancing to jungle music~~, knowing that ^{that hurts their ears as much as it threatens their hearts} ~~they'll pay for it the next morning, and the next and the next.~~ Once upon a time, not so very long ago, the young were supposed to prove themselves to their elders. Today, I am afraid, the elders have a desperate need to prove themselves to the young. I think I understand, in fact, why the first dogma of the new youth culture is to never trust anyone over thirty. How can you trust anyone who does not trust himself? How can you trust ~~your~~ parents and ~~your~~ teachers when they spend the better part of their time stammering, trying to justify and rationalize ^{what is being taught?} ~~the simplest rules of discipline?~~ How can you believe that there are standards, that the adult world stands for something when every

time you whine you win, when every time you disobey you are listened to patiently and forgiven! I think a great deal of the alienation, the drawing away, the joylessness, the rebelliousness of our youth is rooted in the simple fact that the adult world has, to use their idiom, 'copped out', and is unwilling to be adult. We are unwilling to have opinions. We are unwilling to use our minds to determine what we truly believe and to stand by it come what may. How can you prize learning when every semester begins: "Well, class, what shall we study this year?" How can you value parental authority when you live surrounded by permissiveness, where everything you want you are given, where there is no limit to the tolerance and the understanding which you are afforded; where your parents, in fact, refuse to be parents?

James Dean was, as you know, something of a cult figure to the young. Just before his death, he played in an interesting film which ~~they relate to very well~~, which ^{was} is called, "Rebel Without a Cause." In it, Dean plays ^{ed} a young man who is an acting, aggressive post-adolescent who can't find himself. He appeals to his parents time and again, "Tell me what to do;" and his father refuses to tell him. The father says simply, "Son, it's important that we understand each other." His mother's solution to all of their problems is that, whenever Dean gets into trouble, she moves the family home; and they start again in a new neighborhood. "Tell me, tell me what to do," and he is answered by silence, as are in fact, most of our young people on most occasions today. No one wants to tell them because most adults do not know what to tell them because they do not have a philosophy of life, what we would call a faith - basic ethical and moral and spiritual commitments. I am afraid that the only basic value which is generally held in our society is a vague libertarianism. We are agreeable to almost anything; we are endlessly permissive; we can justify almost every act ~~no matter~~ ^{it always} how ~~seemingly heinous~~. We are marshmallow people. You can punch us, punch us again, and punch us again; and you will not find resistance. We will explain; we will nationalize, even some psychological jargon to explain the child's action on our ~~unconscious~~ ^{unconscious} ~~at all~~ ^{at all} costs answering "tell me what to do"

^{we will}
~~we will rationalize and find some psychological jargon to explain the child's~~
~~action or our inaction.~~ Rarely do we have within ~~us~~ a straight and fixed prin-
 ciple which is ours. Our young people are rebelling against this lack of prin-
 ciple, this lack of faith, and they have taken our libertarianism, our infinite
 understanding, and have raised it into a faith. They have sanctified it. They
 have said, "All of your institutions are hypocritical, all of your words are
 shallow and superficial and falsely pious. All that is truly important is love,
 or ~~dissect~~, or genuine human relationships. We want no part of your world
 because your world has no shape to it; it is formless, vague." And make no
 mistake about this; the rebelliousness of today's youth is something very much
 different from that which took place in our generation or in the generations
 before. We walked away in order to come home as adults; they walk away deter-
 mined to stay away. We walked away by ourselves; they walk away as a ^{society} group,
 determined to rebuild out there somewhere a totally different culture, self-
 enclosed, encapsulated, self-consistent, and not at all related to ~~any~~ of the
 values nor ~~any~~ of the institutions and traditions of the culture ~~from~~ which they ^{leave}
 behind
 left,

Recently, I read a rather interesting personal, yet sociological, analysis
 of this youth culture, written by one of its members, a bright graduate of Yale
 University and a Rhodes Scholar. ~~One of the most interesting facts about this~~
~~youth rebellion is that it is led by the brightest of our young people.~~ He
 calls his article, "How We Got This Way." He claims there are four reasons why
 the youth is busy building a separate culture, a youth culture, THE MOVEMENT,
 capital 'T' capital 'M', why they are building a counter-culture to our own.
 The first of these four reasons has to do with what he calls 'our peculiar
 parents'. He was a war baby. His father was away in the ^{Korea} ~~service~~ and then he
 was away earning a living. He was raised by a doting mother. His mother in-
 vested much of her own emotional ^{intensity} and personal insecurity in ^{her} the children. She
 taught them the meaning of sensitivity, of solicitude, of love; and the young

Let me approach this problem from another perspective

The problem runs deeper than marshmallows. Marshall McLuhan has made himself something of a cultural phenomena with his punditry about the medium^d and the message. His writing is opaque and gnomic, but his central thesis seems to me to be sound. We have progressed from the era of type through the era of the photograph to the era of the TV camera. and along the way we have lost little by little, and now ^{almost} totally, any sense of distance^{between observer and the observed}--the chance to be an uninvolved spectator. To read War and Peace was a moving experience, but not the same thing as being in the trenches at Sevastopol. Today thanks to the Telestar satellite news pictures are sent instantaneously across our globe. We follow scenes the conclusion of which is not known to the camera man and director. Its one thing to ^{read Tolstoy} ~~read Tolstoy~~ or Farewell to arms another to understand the newspaper clipping I came across two years ago. Dated La Grange Georgia. A mother and a father sat watching a news broadcast from VN in their living room, suddenly their son appeared on the screen. They saw him fall victim to a VC booby trap. 'That's Landon' Mrs Morrill sobbed as the ^{field} ~~field~~ around their son exploded before their eyes.

The DMZ in VN, the back allies of Hough run straight through our living room. Reality has shattered the four walls of our privacy. The front door no longer closes out the street. None of us can shut the world off--and this intrusion of sound and blood and reality has had a profound effect on our lives--but particularly on the lives of our children.

Most of us came alive to the pathology of life ~~at the same time~~ when we were 12,13 14 15. Our children come alive to ugliness and man's aggressions at 8 or 9.

~~Thinking~~

You have to join the human race, even as our children have been made a part of that race. Many of us are shocked by a training that taught us that life is something other than living. That life was a round of eating,

He turns off the world. He ~~signs off from it and~~ becomes a member of the ~~lost~~ ^{lost} generation. ^{His way is the way of} The vacant stare, ^{the empty look} He looks only for the moment, there is no past, ~~there is~~ ^{ONLY} no future, and the moment is terrifying. ^{TRYING} Trying to protect ^{OUR} their children from the ^{COLD WINDS} ugliness of life we often destroy their ability to relate ^{LIVE} to life as it is. ^{IN THE OPEN} If a child is strong enough and not ~~that~~ ^{OUR} overly sensitive, ^{MAY} that he ~~will~~ not turn the world off, ^{BUT HE WILL HAVE HIS EXPERIENCE IN} he lacks often because of the inadequate ^{RELATING} training we give him in life, an ability to relate effectively to it.

How many of these children ~~today~~ ^{TAKING ON} are Don Quixote's, ^{ALL AT ONCE?} ~~crusaders~~ ^{TIPTING} with a thousand windmills and a thousand enemies to ~~overcome~~. It matters not what slogan is written on the placard, ^{TO PROTEST - TO FLAUNT - TO BE DISTURBED} the placard is the thing. The ~~protest~~ ^{FRUSTRATED} is the all important element. They are angry with life and they ~~strike out~~ ^{FLAY AROUND} this way and that, ^{ALL THE EVILS OF} always against this world because they have never seen in ^{THEY} their home an example of a parent who would pick one cause, one service, one relationship, one activity and stick to it. All they have heard is the ^{RAMBLING} grumbling, ^{AND SWEEPING} the complaint against the ^{MAN AND WOMAN} evils of the world. Oh they have seen an impulsive act here and ^{WHEN A} now ^{suddenly decided} their parents going out to join a crusade, but they have heard also the ^{EXCUSES} rationalizations for having ^{GIVEN UP AND LEFT OFF} turned aside, for having turned back. Lacking focus, lacking ^{THE} an example ^{OF A} from the parent who somehow walked out into the confusion, ^{OR DETERMINED} out into the cold world and was not frightened by it and was accepted in it, they ^{ALL THEIR} play against it with might and main. They fight the shadows and the enemies, the world ^{SOME ARE} it is and the world they ^{THAT} only assume it ^{that} to be. ^{AND NEVER GAIN VICTORY OR THE THEIR} And they waste their energies, destroy the young adulthood of his life, ^{PLEASURE OF THE} ^{FRAY} for one can not fight the world.

You have to join the human race, even as our children have been made a part of that race. Many of us are sheekled by ^{which} a training ~~that~~ taught us that life is something other than living. That life was a round of eating,

working, leisure, sleep, ~~Eating~~, working, leisure, sleep, ~~Eating~~, working,
leisure, sleep. ^{NO HEIGHTS, NO EXALTATION, LIFE SHALL BE LIFE ONLY} ~~There were no depths.~~ And the hope? ^{ONLY} The hope is really ^{CONTINUED} ~~to turn off life.~~ ^{FROM UNDER THE SCARF} To get out in the mainstream, out of the hustle and ~~bustle~~,
to escape into the green fields and the ~~green forests~~ and the greenness of
money.

We lived in an unreal world and often ~~unconsciously~~ ^{MISGUIDED} out of a ~~mistaken~~
^{SOME OF} ~~kind~~ ^{SOME OF} of love we tried to teach our children that ~~this is the world.~~ ^{FOR TEN UNCONSCIOUSLY} It is not. ^{OURS WAS THE REAL}
Our children are paying a terrible price for ~~this~~ ^{OUR} mistraining. They know
that the world is a fearful place. They know that they may be called upon
to die in their youth. ^{THEY REALIZE THAT} The last fifty years have been years of ~~confusion~~ and
~~and cruelty~~ ^{and hate} beyond description. They want no part of
another sixty years ~~made~~ of the same. ^{THEY ARE TIRED OF} They are tired of parents who tell
them, 'it's too ugly out there, don't get your hands dirty, don't get in the
muck. Here is so much I can give you, so many things I can provide for
you. ^{FROM DANGER} Stay out of life. Stay away from the political arena, stay away from
the Peace Corps, stay away from ~~crusades~~ ^{THE ACTION} and responsibilities, mind your
P's and Q's, keep your hands clean and neat and all will be well, until one
day the world will open up and all of us will be sucked into the ~~Abyss~~ ^{THE HUNGARY}.
^{IT IS WE MUST} ~~The time~~ it seems to me to recognize that if we want happy children ^{KNOWING}
~~and successful adults,~~ ^{THAT IT IS TIME TO PUT AWAY} ~~we don't need any more neat psychological recipes~~
~~on how to raise our children,~~ ^{IN YOUR HOME} ~~neat formulas by which to guide the governments~~
~~of our homes,~~ because our home is no longer the thing, ~~the media.~~ ^{THE CHILD'S ENVIRONMENT} The world
^{has} ~~is the media,~~ ^{has been} the wave is the center of the child's life. If we want happy
children let us create for them a happy world. If ^{we} want children who know
how to live and how to feel and how to love and how to labor and how to
think and how to be aware and how to be effective, let us ~~think and labor~~
~~and dare~~ and go out there and find out what the world is like. ^{JOIN US} ~~and have them~~

It is time that you and I discovered some of the basic themes and teachings of our religious tradition. Jewish ethics begins with a simple statement that most of us ~~push aside~~ ^{ASS OFF} because we don't want to hear it.

"Woe unto them who are at ease in Zion." Woe unto them who are at ease in Shaker Heights and Pepper Pike and Cleveland Heights and Beachwood, South ~~East~~. Woe unto ^{them} us who have mistaken leisure ^{for} and life ^{habit for} ~~existence for~~ ^{SPiritual SENSITIVITY, EXISTENCE FOR} living. To exist is ~~simply to labor~~, to eat, to work, to ~~do~~ and sleep. To live is to dream, to be aware, to ^{CARE TO} ~~feel~~, and be sensitive to love, to act ~~and~~ react.

^{INCREASING} ~~The~~ economists are constantly talking about the ^{growing rise in} ~~great~~ standards of living in the United States ^{PAST} in this century. I submit ^{TO YOU} that ^{OUR} the standard of living has remained at a constant low and ^{RATHER} ~~rather~~ drab. It is ^{the} a standard level of existence that has risen. We have much more ^{THOUGH} but I don't believe that we know much ^{he part} ~~a~~ more about how to live. ~~What it means to feel; How to~~ ^{OF} ~~with the thrust of life; How to accept life for what it is and find adventure and meaning and~~ ~~fulfillment in it.~~ "Woe unto them who are at ease ^{IN} ~~at~~ Zion." Woe unto us who ^{HAVE} ~~are~~ so fat ^{ABOUT OUR} in the soul ^{CAN} that we ^{BE} ~~are~~ no longer sensitive to the ^{ANOTHER'S FEELING, OR} ~~real world~~. Woe unto those ^{TRANSFER} ~~of us~~ who ^{TRAINING THEM FOR ROLE PLAYING} ~~translate to~~ our children a definition of life which begins in material things and ^{SUPERFICIALITY, AND CYNICISM} ~~speaks in purely physical responses~~ and ends in a ~~purely surface~~ life. Woe unto those of us who do not know what it means to ^h ~~gave~~ a holy cause, who ~~do not know what it means~~ to dare, ~~or to~~ disapprove, ~~what it means to reach out into the real world and to react to the~~ ^{THE WORLD'S} world, to share its loves, ~~and~~ its fears and its hopes, its failures and not to be frightened, not to be afraid of it.

Judaism is a lean ^{faith} spare thing. It is an urgent ^{faith} thing. Go out, ^{VANGUARD} ~~Establish~~ righteousness, seek justice, do the right, dare to be among the ~~heroes of mankind~~.

"Woe unto them who are at ease in Zion." Our faith is a wise faith. It is a realistic faith. It knows that the problems of the world are many and we are not going to solve all of them. It is not ^{FOR} upon us ~~sk~~ to undo ~~all~~ the evils of the past or to remake the world after our own image. "Yours is not the work to complete, neither are you a free man to desist from it." We know that we can not be Messiahs, any of us, but we also know that the wise man walks into life ~~and lives~~ and takes his child along with him. ^{He} ~~The~~ ~~wise man~~ does not deny that ~~life is~~ what ^{LIFE} it is, ^{BRIEF} ~~grief~~, and unpredictable. There are no promises and there are no ~~gambles~~ guarantees. But ~~he~~ he refuses to ^{be a} ~~live life as~~ a spectator, ^{OR TO} ~~he refuses~~ to simply ^{GO ALONG} ~~go along~~ from morning to dusk, ~~he~~ he will determine ~~something about his life~~, the path he will follow, the priorities which will be his, the ^{MOUNTAINS} ~~feelings~~ which he will ^{CLIMB} ~~dare~~, he will teach his child to build his soul, not to another human being, but to life itself, to bare his heart to emotion and to seeing and feeling, the feelings ^{TO} ~~which he will~~ ~~and to~~ uncertainty and greatness.

We speak of a ^{rebels without a cause} ~~lost generation~~. The younger generation is lost because ^{IT IS BECAUSE WE HAVE} ~~their parents are lost, and if we are lost and they are lost we have simply~~ ^{LOST} ~~lost~~ our grip on reality, our hold on the world. ^{WE} ~~We~~ have slipped out of life.

We found a neat ^{COMFORTABLE} ~~little~~ place for ourselves, ~~very comfortable~~, and we work hard to maintain that place ^{even though it's out there} ~~in that which is, however, not a part of the world~~, ^{FOR THIS} ~~it is~~ ^{IS A} ~~out there~~, ~~the~~ world where half the people go to bed every night with nothing in their bellies and ~~in~~ ^{we are} ~~where~~ one fourth of the people ^{CAN NOT READ} ~~are not literate~~, ^{OUR NEAT} ~~this little world out there~~. This ^{QUIET} ~~escape~~ ^{will} ~~is not life~~ ^{which} ~~it's a dream, a mirage, and some day to become a nightmare.~~

All that I have been trying to say to you this morning ^{is} ~~summed up~~ in a poem written by a young Israeli, and I conclude with it.

As we stand on the edge of a crag, a great
wind began blowing,

All drew back disheveled, but I, I grasped the
sledgehammer, preserved here from a generation
back,

Began to strike the rocks, and the wind answered,
Amen, Amen, Amen.



July 1, 1970

Mr. Robert Kaplan
1308 Yellowstone Road
Cleveland Heights, Ohio 44121

Dear Mr. Kaplan:

I am sorry to inform you that Rabbi Silver's address at Trinity Cathedral, Rebels with and without Cause, was penned in his own handwriting which, unfortunately I can not decipher.

Thank you for your request and interest in this presentation.

Sincerely,

Margurite G. Mihok
Secretary to Rabbi Silver

April 4, 1970

Rabbi Silver
May I have a copy of
your expression



A Service of Concern and Commitment

in honor of

DR. MARTIN LUTHER KING, JR.

Jan. 15, 1929 - April 4, 1968

Trinity Cathedral - Cleveland, Ohio

April 4, 1978

Rabbi Selver.
May I have a copy of
your expression.

Prelude: Variations on a Shape-Note Tune: "Wondrous Love" Samuel Barber b. 1910

Organist: Daniel Hathaway

Hymn Mine Eyes Have Seen The Glory Congregation

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of
wrath are stored;
He hath loosed the fateful lightning of his terrible
swift sword; His truth is marching on.

Refrain: Glory! glory! Hallelujah!
Glory! glory! Hallelujah!
Glory! glory! Hallelujah!
His truth is marching on.

I have seen him in the watchfires of a hundred circling
camps;
They have builded him an altar in the evening dews and
damps;
I can read his righteous sentence by the dim and flaring
lamps, His day is marching on.

Refrain

He has sounded forth the trumpet that shall never call
retreat;
He is sifting out the hearts of men before his judgement
seat;
O be swift, my soul, to answer him; be jubilant, my feet!
Our God is marching on.

Refrain

In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us die to make men free!
While God is marching on.

Refrain

CALL TO CONCERN AND REMEMBRANCE

Dr. Donald Jacobs

PRAYERS

Dean Perry Williams

Hymn

Were You There? Congregation
Leader: Gertrude Ribbins

Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh, .. sometimes, it causes me to tremble, tremble, tremble
Were you there when they crucified my Lord?

Were you there when they nailed Him to the cross?
Were you there when they nailed Him to the cross?
Oh, .. sometimes, it causes me to tremble, tremble, tremble
Were you there when they nailed Him to the cross?

Were you there when they laid Him in the tomb?
Were you there when they laid Him in the tomb?
Oh, .. sometimes, it causes me to tremble, tremble, tremble
Were you there when they laid Him in the tomb?

EXPRESSIONS OF SOLIDARITY

Father Walter Jenne
Rabbi Daniel Jeremy Silver
Father Robert Stephanopoulos

SCRIPTURE: Old Testament-Psalm 133 Rev. Anzo Montgomery
New Testament-Matt. 5:43-48 Dr. Henry Anderson

SOLO "If I Can Help Somebody .." Rev. Earl Preston

WORDS OF COMMITMENT

Mr. William O. Walker
Rev. Joan B. Campbell

Hymn

Lift Every Voice And Sing

Congregation

Lift every voice and sing,
Till earth and heaven ring,
Ring with the harmonies of liberty;
Let our rejoicing rise
High as the listening skies,
Let it resound loud as the rolling sea,
Sing a song full of the faith that the dark past has
taught us,

Sing a song full of the hope that the present has
brought us,
Facing the rising sun of our new day begun
Let us march on till victory is won.

Stony the road we trod,
Bitter the chastening rod,
Felt in the days when hope unborn had died:
Yet with a steady beat,
Have not our weary feet
Come to the place for which our fathers sighed?
We have come over a way that with tears has been watered,
We have come, treading our path through the blood of
the slaughtered.
Out from the gloomy past,
Till now we stand at last
Where the white gleam of our bright star is cast.

God of our weary years,
God of our silent tears,
Thou who has brought us thus far on the way:
Thou who has by thy might
Led us into the light,
Keep us forever in the past, we pray.
Lest our feet stray from the places, our God, where
we met Thee.
Lest, our hearts drunk with the wine of the world,
we forget Thee:
Shadowed beneath Thy hand,
May we forever stand.
True to our God,
True to our native land.

James Weldon Johnson

LITANY

Leaders: Rev. E. Randel T. Osburn
Rev. James Hannah
Ms. Clara Luciola

LEADER(S): God the Father of the ages and the heavens,
the men and women, the sons and daughters
of this earth-

In the spirit of Your servant MARTIN, we make
this declaration of rededication. We come in
gratitude for the life of MARTIN LUTHER KING,
JR., for his leadership and service in behalf
of the rights of all people. And in return
for your great gift of this man of humanity,
we come to rededicate ourselves to the vig-
orous pursuit of his continuing movement.

ALL: In the spirit of MARTIN LUTHER KING, JR., we
come in gratitude and in determination to
work for the fulfillment of all his goals.

LEADER: Father, we thank you for the progress made
already in our non-violent movement for
human rights-

ALL: For the civil rights secured out of suffer-
ing and sacrifice in Montgomery and
Birmingham and a thousand towns and villages;

LEADER: For the political rights proclaimed in Selma
and reinforced and consolidated in a contin-
uing process of government across the cities,
counties, and the states of this land;

ALL: For political awareness, motivation, cohesive-
ness, and action that brought masses of
blacks and scores of whites together in
Cleveland to elect its first black mayor;

LEADER: For the economic gains obtained thus far in
our struggles for poor and working people;

ALL: For the thousands of minorities employed in Cleveland through his leadership of SCLC's Operation Breadbasket;

LEADER: For the recent end of a tragic war and the new attempts to strengthen a fragile but cherished world order of peace with justice.

ALL: In the spirit of our nonviolent movement for human rights, we give thanks.

LEADER: We are nevertheless acutely aware of the unfinished work of DR. KING and our movement.

ALL: Many human rights are still denied to people in this nation and throughout the world;

LEADER: The right to productive employment.

ALL: Up to 50% of our black youth are unemployed in Cleveland's inner city.

LEADER: The right to economic security.

ALL: Over 50% of the minority businesses started here in the past decade are now out of existence.

LEADER: The right to adequate housing.

ALL: Cleveland still has over 50,000 substandard housing units where our poor must call home. We must be more supportive of the objectives of the Cleveland Tenant Organization, the Central Advisory Council and other housing groups.

LEADER: The right to comprehensive health care.

ALL: Cleveland's black community has not one 24 hour drugstore to fill emergency prescriptions or needs.

ALL: Clinics for the poor are invariably marked by long lines or even longer waiting periods.

LEADER: The right to food and proper nutrition.

ALL: Cleveland has no comprehensive city wide program aimed at assuring food and proper nutrition for the disadvantaged.

LEADER: The right to education that prepares us for this modern world.

ALL: Cleveland's high school students still graduate each year with ninth grade skills.

LEADER: The right to criminal justice.

ALL: All too often our poor find that they cannot "afford" equal justice under the law.

LEADER: The right to the cultural freedom so desperately needed to nourish the souls of human beings.

ALL: Minority and poor Clevelanders must devote themselves totally to survival, thereby leaving little or no time or energy to their cultural enrichment.

Karamu House and other cultural enrichment centers for minorities are not adequately supported.

Black Studies Programs are diminishing in our schools.

LEADER: The right to live in peace. People everywhere aspire to these rights. We must relentlessly organize and cooperate in renewed efforts to extend these rights to all.

ALL: Our streets are unsafe, our seniors are robbed and murdered, our youth are molested.

ALL: In the spirit of those who still seek full rights to justice and freedom, we will press forward with our movement.

II) LEADER: As long as there are cries of hunger on this earth, we will not be silent. We will speak out.

ALL: We will support the efforts of the Hunger Centers of Cleveland.

LEADER: As long as there is unemployment, we will not be idle. We will act in the nonviolent process to restore a full employment economy.

ALL: We urge business and industry to make good commitments to provide jobs for our youth.

SCLC's Operation Breadbasket will reinforce its efforts to secure employment through negotiating procedures.

LEADER: As long as there is untreated disease, we will not remove ourselves from the quest for comprehensive health care.

ALL: We must support all efforts toward achieving adequate health services for all Clevelanders.

LEADER: As long as schools fail to educate our children, we will insist on teaching the rights of all to quality education.

ALL: We support the efforts of the NAACP toward quality education.

While we fully support integrated education, we will at all times, focus our energies on quality education.

LEADER: As long as there are political prisoners and victims of double standards of criminal justice, we will strive for equal justice under the law.

ALL: We will attack discrimination in all its forms.

LEADER: As long as war clouds linger on the horizon, we will support nonviolent measures to safeguard the peace.

ALL: We further pledge our support to gain full and adequate rights and benefits for our veterans.

In the spirit of freedom fighters of earlier days, we will wage our struggle again and again.

III) LEADER: We scorn the despair that comes from failure to act against evil. We seek out the joy and invigoration that we always experience when participating in the movement.

ALL: We will march and sing. We will speak and shout. We will laugh and cry. We will petition the mighty and recruit the oppressed. We will pray and teach and preach.

LEADER: Yes, we will preach.
Yes, we will recall Luke:

"The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

ALL: Let all people share in the fullness of the blessings of the Lord's earth.

LEADER: And those who participate in this movement will turn to Matthew and read:

"Then the King will say to those at his right hand, 'O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was in prison and you came to me.'

LEADER: Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcomed thee, or naked and clothed thee? And when did we see thee sick or in prison and visit thee?'"

ALL: "And the king will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.'"

ALL: Let us now serve the least of these.

LEADER: And we shall also preach the words of Micah:

"And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift sword against nation, neither shall they study war anymore."

ALL: And people today will sing spirituals,
"Ain't Gonna Study War No More."

LEADER: As we now conclude this rededication, we consecrate the new day about to dawn, a new day of combatting violence with non-violence, of replacing hate with love, of forsaking racism for brotherhood, of rejecting war and affirming peace.

ALL:

Let us give thanks once again for the life of our beloved MARTIN LUTHER KING, JR.-- a Christian statesman whose ministry transcended race, sex, denomination, culture, class and nation, and whose voice still rings out in moral triumph and eternal truth.

In his spirit God the Father, we vow to keep our commitment to the transformation of this nation, and the whole world, into the beloved community of justice, peace, equality and love. AMEN.

CALL TO ACTION

Dr. Donald Jacobs

Alms basins to receive your offering will be placed at the doors. Your contribution will go to the Martin Luther King, Jr., Center for Social Change in Atlanta, Ga.

Hymn

We Shall Overcome

Congregation

We shall overcome, we shall overcome
We shall overcome some day.
Oh, deep in my heart I do believe
We shall overcome some day.

We'll walk hand in hand,
We are not afraid today
The truth shall make us free
The Lord will see us through
We shall live in peace

MARCH

Note: All who would be invited and encouraged to march to Chester Commons to make public witness to our renewed commitment. Please gather at corner of E. 22nd St. & Euclid following behind Service participants and Band.

*Litany compiled and arranged by Coretta Scott King and The Rev. R. Randel T. Osburn.

This Service of Concern and Commitment is sponsored by the Interchurch Council of Greater Cleveland and The Southern Christian Leadership Conference, inspired by the energy and insistent devotion of Ms. Vivian Balester and publicized by Ms. Joanne K. Kaufman.



[Apr 4, 1978]

Ten years ago I was a scheduled speaker at a symposium on the humanities and the moral revolution at Baldwin Wallace College. The sessions were to be opened on Thursday night by Carl Stokes and Carl Rowen. The evening had hardly begun when the news was brought of Dr. Martin Luther King's assassination. There was nothing to say. The meeting disbanded quickly and quietly.

Late that night the president of Baldwin Wallace telephoned me. "You are our morning speaker. Could you give meaning to Dr. King's death?" As we spoke, I realized how deeply each of us had been conditioned by his religious tradition. In the Christian environment death is assumed to have meaning. Death is redemptive. In the Jewish environment life is assumed to have meaning and death simply marks the end of life. The Bible puts it this way: "The dead praise not God."

Could I give meaning to this death? Dr. King was an exceptional man, a servant of God of rare spirit, a servant of mankind of great heart and fine wisdom. Dr. King had a unique ability to make clear the horizons of social need to those whose views had been cramped. His charisma enabled many to find in themselves a greater courage than they knew they possessed. He was able to make deep and significant changes in our society, but the cruel fact is that he no longer controls the use to which his words and memories are placed. "The dead praise not God." Some will remember and re-dedicate themselves to the sacred cause of social justice and others will read into Dr. King's life whatever they wish to read into it.

I said that morning that to know if Dr. King's memories would continue to be compelling we would have to await the verdict of time. I said then we should ask ourselves a decade hence whether we have overcome - whether this nation had moved significantly to overcome racial injustice, civic strife and human violence. Have we?

[Apr 4, 1978]

2

There are more guns in our world today than there were ten years ago. There are more spectators on the civil rights sidelines than there were ten years ago. Ten years ago this city had a mayor possessed of urgent social vision. Today we have a mayor who will not even endorse an urgently needed school levy - who seems to want to say through his silence here is a way to protest the constitutional requirements that the schools be integrated.

A few weeks before Dr. King's death, the Kerner Commission on Civil Disorder made a series of significant recommendations. They recommended a budget running into the tens of millions of dollars to provide decent housing, meaningful employment, job training, better schools, decent welfare. They recommended a major overhaul of civil rights laws to assure a greater voice for the other America. That was ten years ago and the report remains a report. Ten years ago the Kerner Commission warned "our nation is moving towards two societies, one black, one white, separate and unequal." The statistics of unemployment and the tragedies of the center city make amply clear that we have not paid much attention to that warning.

I have come today out of respect to the man and out of respect to the causes to which he was devoted. I would add this. I have come as a representative of the Jewish community which was proud to know this man and call him friend. Dr. King had a largeness of spirit rare in our age. A man who champions the needs of his race has more than enough to occupy him, but Dr. King's vision was not limited to justice for the black community. His heart and mind was sensitive to anyone and everyone who worked to create the kingdom of God on earth. He asked our help and many of us were prepared to give it. He understood our involvement with the democracy of Israel

*"A marvelous example of what can be done - how
desert can be transformed into an oasis of
brotherhood and democracy" - His words*

[Apr. 4, 1978]

and was prepared to be helpful.

The dead cannot praise God. The living must. How shall we praise God?

Through the quality of our being.

Daniel Jeremy Silver

April 4, 1978

