



Daniel Jeremy Silver Collection Digitization Project

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

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series A: Events and Activities, 1946-1993, undated.

Reel
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Box
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Folder
515

College reunion service, correspondence and sermons,
1977-1978.

14 Lyon St, New Haven, Conn.
Dec. 13, 1977

Rabbi Jeremy Silver
The Temple
University Circle
Cleveland, Ohio

Dear Rabbi Silver,

I received your kind invitation to share the pulpit with you and two other college students yesterday. I am sorry that I will not be in Cleveland for the vacation and so must decline the invitation. I appreciate your asking for my participation, and want you to know that I consider it an honor. I must confess that even as an elementary school and junior high student, I used to cut class or the children's service just to sit in the balcony to hear your sermons. I have always found them extraordinarily articulate and deft, and so I am quite moved by the idea of sharing the pulpit with you. Again, I am sorry that my plans cannot allow for me to be in Cleveland. I would have thoroughly valued the experience.

Besides the practical impossibility of my being there, I also wonder how well I might be able to explain my faith in these troubled times. It is not that I have none, but that my intuition is that my faith is as troubled as the times. I don't think I could list a set of tenets or beliefs that I hold onto 'in spite of' the trouble out there; I think I would have to say that if beliefs are to be real and are to endure that they must somehow accommodate the trouble, be troubled beliefs. I would probably also be forced to say that the beliefs must be forged from the trouble, and only then do they escape the kind of self-deception which results from beliefs that are held 'in spite of trouble'. I hope that a presentation along these lines, though I am unable to give it, would have been something you would have appreciated.

December 20, 1977

Miss Judy Butler
14 Lyon Street
New Haven, Conn.

Dear Judy:

Faith always emerges out of trouble or, rather, trouble tests and reshapes the assumptions which up till then we called faith. That is the meaning of the book of Job.

I am sorry that you cannot be with us, but I hope you will have a great vacation and that you will stop by for a chat and a cup of coffee the next time you are in Cleveland.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Kaddish

Friday

Sunday

DEC. 25, 1977

Those who passed away this week

DOROTHY LIGHT

DR. LEONARD G. STEUER

SADIE PRICE

ADOLPH WEINBERGER

BECKY KAZERSKY

BESSIE KRASNER

Bernard Dolin

Yahrzeit

BEN KORMAN

JEROME R. GARDNER

NATHAN E. POLSTER

FANNIE KURZ OPPENHEIMER

MABELLE FINE

SYLVIA SPIRA EFROYMSON

JOSEPH ROSKOPH

JULIUS ARNOFF

RUTH GREEN CARL

CAROLYN B. FISHEL

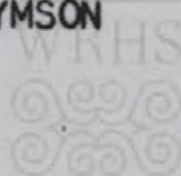
ISAAC ALSBACHER

ELEANOR SCHUMANN

JOSEPH COLBERT

DR. M.D. FRIEDMAN

ROSELLE DUBIN BROECKEL



12

These are troubled times, but not for the reasons we normally associate with turmoil. We are not at war, our economy is relatively stable, and we have successfully weathered the political storms of the last few years. But these are troubled times nonetheless. We live in an age of intellectual and emotional dislocation, and if we do not wear the brand of our confusion proudly, we do wear it openly. We no longer actively promote social ~~welfare~~ reform efforts; we no longer seem willing to experiment with creative policy planning and implementation; and we no longer seem to want to challenge ourselves.

Today, we all too often recognize the national social ills that confront us --and then ^{avoid} an emotional commitment to their resolution; we note pressing global issues --and we abstract them in the rarified air of academic debate. We tend to rob them of their human dimensions.

It is abundantly clear that the social progress that we have made in the last several decades has ^{now} slowed considerably. Domestic policy concerns simply no longer attract the kind of attention they used to. We have grown tired of, or apathetic about, the social welfare ideal. And that is troubling, so much so that we might accurately label it the paradox of the seventies: ^{and the paradox of need} there are plenty of social problems today, but there don't seem to be any viable issues. ^{are still too few} There ~~don't seem to be any~~ answers, but ^{today} ~~unlike recent decades~~, we don't seem to have any questions/either. The paradox remains unresolved. These are troubled times because they are confusing times. What has happened to us? And why?

With the advent of the New Frontier, and the wash of Great Society reform programs which followed in its wake, America began to recognize ~~an~~ a new and substantial responsibility to her poor, her minorities, and her culturally disadvantaged. As a nation, we embraced a new commitment to both a broad social welfare philosophy, and to the ^{commitment} ~~spin-off~~ social welfare programs. We struggled to fulfill the melting pot ideal.

We struggled, and in a certain sense we won, for we fostered a new awareness of the needs of vast segments of the national

not changed; first and second amendment rights, and questions of income security, poverty, crime, and race discrimination still dot the political agenda; rather, our responses to those problems have undergone profound and disturbing transformations. To speak realistically today is not to speak of power, idealism, and involvement, but to talk in terms of helplessness, cynicism, and apathy.

Here the intellectual and emotional schisms I alluded to earlier have become apparant. In terms of the legacy of social awareness we enjoy, we are, today, a greatly divided nation. The minorities, the poor, those who were to have been the direct recipients of the benefits of the last decade's social welfare objectives see themselves no closer to the realization of those goals and have grown frustrated in their helplessness. Similarly, the politicians and office-holders elected to provide the means with which to attain those goals --at a time when that has become virtually impossible-- have grown angry at their own inability to effect change. And slowly, a new conservatism has begun to take hold; its easier to ~~am~~ maintain the status quo.

The business community and the intellectuals, however, have not grown frustrated but cynical about the very objectives of the concepts many of them initiated. They question their social responsibilities to a nation with weak and divided leadership, and the intellectuals refrain from participating in, and thereby strengthening the creative political process.

And finally there are the young, the students, who are suddenly and dramatically indifferent to these goals. The student, once the torch-bearer for social reform has, in effect, become its worst enemy; he no longer risks creative thought; it is dangerous ^{perhaps,} and not conducive to summa cum laude performance. He has grown apathetic.

Not all students, obviously, feel this way. But those who maintain an active social involvement have had to become more didactic to survive. And in the curious, cyclical way students operate, this has further alienated a majority of the student community.

There is an important aside to ~~be~~ made here as well. Those students who continue to be active have been forced to focus their energies on areas ~~in~~ which they feel merit the greatest

They no longer exhibit any active social conscience at all, outside of engaging in general, "objective" theoretical discussions, using the words of theories of recent professors.

concern, or in which they can effect the greatest change. Ironically, be it fortunately or unfortunately, these are invariably marginal issues, incapable of generating the kind of large-scale student involvement they seek. Hence, these students have effectively removed themselves from the political arena.

The pervasive sense of lethargy and ~~confusion~~^{exhaustion} that surrounds us is the direct result of a number of convergent intellectual trends. First, the social problems we have experienced have now been with us for so long, that we no longer really see them as problems. They are now traditional --almost expected-- elements of the political landscape, neither conquering or conquerable. In pressing for reform, and in exploring our social consciences more deeply than we had ever done before, we left ourselves strangely emotionally depleted and physically exhausted. Much of the new national lethargy is the result of the shock of finding no reserves to call on within ourselves. In a sense, we gave it our best shot... and we failed. ~~It might~~^{to many, it} make more sense-- and certainly it is easier, not to try again.

Our sense of helplessness can also be explained. The events of the last seven years have been momentous ones, and have substantively affected most of mankind. Detente, international decisions about nuclear proliferation, and a new and critical world-wide natural resource shortage have pushed aside the questions ^{that} we, as individuals, and particularly ^{as} individuals not directly involved in policy formulation, can affect with any significance. Earth-shaking events tend to occur above us, not around us, and therefore do not engage our emotions or our emotional involvement. They appear as abstract puzzles, intellectual brain-teasers. But they are real and pressing, and somehow we must make each other aware of that.

Our present apathy is a much more difficult emotion to understand. It is also the one I fear the most. Lethargy can be shaken, self-confidence can always be restored. But both depend on a certain vitality within us, a desire to better our own lives and the lives of the people around us. *To be apathetic is to be reckless, cowardly. Just not to give a damn is morally wrong, and breaks a certain purposefulness to one's existence.* ~~Apathy is a social ill, but it is manifested through the individual, and can therefore be alleviated~~ Only by imbuing the individual with a new sense of commitment and ~~purpose~~ *direction* can we hope to alleviate the ~~problem~~ *problem* of apathy. *the pressures of many of the great American fears.*

Our Social Apathy can perhaps best be seen today on the college campus. Our national concerns are no less real today than they were in the late 1960s and early 1970s, but student involvement is markedly more passive and certainly more academic. At Harvard for example, a newly organized Student Lobby could not even muster the student support necessary to ratify it. *passing* A Student Committee on Shareholder responsibility attempted to stage a non-violent rally protesting the school's involvement with U.S. companies doing business with racist South Africa. Not more than 50 students showed, and many of them who did came more to experience a demonstration than to show their support for what it represented.

More significant than ~~with~~ the student government proposal or the abortive protest may be the dramatic fall-off in the number of students who volunteer with Phillips Brooks House, the campus social service organization. As recently as 1972, hundreds of students used to spend countless hours teaching remedial reading to prisoners, providing ~~unethical~~ legal counseling to the poor, and participating in Big Brother and Big Sister programs. Today, ~~out of~~ *one out of* an undergraduate student body of more than 6000, there are 28 Big Brothers at Harvard; *and* the legal assistance committee is, for all intents and purposes, dead.

There are no simple solutions to the problem of apathy on the college campus--or in the larger community. Social thought, much less social action, continues to require drive and dedication, it demand a new sense of purpose and a reaffirmation of our commitment to the common weal. And it requires more.

It calls for a new faith in ourselves, in our conviction that what we can do is substantial, effective, and necessary, and that our potential for action is limited only by our creativity.

Its not easy to hold onto a faith like that. It requires patience and self-examination. It demands that we know what we want before we go looking for it, that we understand the constraints on our actions, and the limitations which surround our goals; it demands that we work to effect realistic change.

We need a certain faith in these troubled times, not the blind faith of the cowardly or the uncomprehending, but the faith that an intelligent, just, and compassionate people ought to have in one another. I believe in the 28 Big Brothers as I believe in all those who find the time and the energy to work for something outside themselves. There are lots of them, enough at least to support my faith.

An ideal will always be an ideal, and never really attainable, but it is an effective yardstick with which to measure man's progress. For those who cherish ideals, progress is evident, and hope springs eternal. Hope is faith, a belief in mankind.

Its not easy to hold onto a faith like that. It forces us to explore what we are and why. It calls on us to examine our heritage -- and to make use of the tools that that heritage provides. As Jews, we have long held an unshakeable commitment to each other and to our nation. We must look inside ourselves once again, and call for the power --and the beauty-- of the social spirit within us. We can shake the bonds of apathy if we will, and we must. We owe it to ourselves.

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December 1, 1977

December 5, 1977

Rabbi Silver:

To what extent is the topic "My Faith in These
Troubled Times" intended to deal explicitly
with religious faith?

Mr. Steven J. Miller
Box 3136, Brown University
Providence, R.I. 02912

Dear Steve:

The organization of the topic is pretty much up to you. Obviously, people here are interested in the questions of faith, but they are also interested in your outlook in other areas of life.

See you in a couple of weeks. With all good wishes I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

December 1, 1977

Rabbi Silver:

To what extent is the topic "My Faith in ~~These~~
Troubled Times" intended to deal explicitly
with religious faith?

Steve



Steven J. Miller
Box 3136, Brown University
Providence, RI 02912

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December 4, 1977

Dear Rabbi Silver,

Thank you for inviting me to share the pulpit with you on December 25, but I will not be able to make it.

I have finals through December 23rd and I am not coming home until late the 24th. I hope you can find someone to take my place.

Sincerely,
Cathy Dorfman

November 28, 1977

Miss Cathy Dorfman
630 N. Frances #304
Madison, Wisconsin 53703

Dear Cathy:

Each year I invite three of our collegians to share the pulpit with me and to discuss some issue of common concern. We have chosen December 25 for this service. It is Christmas Day, but not in our calendar.

I thought we would develop the general theme "My Faith For These Tough Times." It is one of those open-ended themes that can be treated in a variety of ways. Each of us would speak for about eight to nine minutes and talk basically of what it is that keeps us going. I hope you are willing to be one of our "rabbis".

Would you be kind enough to drop me a note. I would like to meet with the group earlier that week to discuss final arrangements.

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

Sincerely,

Daniel Jeremy Silver

DJS:mp

Dear Rabbi Dan,

11/29/77

I apologize for taking so long to respond, but I'm afraid I won't be able to join you Sunday morning, the 25th of Dec. I hope I've given you enough time to find someone to replace me.

Sincerely,

Bob Rakita



November 25, 1977

Mr. Bob Rakita
Swarthmore College
Swarthmore, Pa. 19081

Dear Bob:

I tried to reach you to find about my letter of November 11. One thing I omitted mentioning is that the Sunday morning we have in mind is the 25th of December. I am looking forward to having you take part in the service. Please answer as soon as possible.

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 11, 1977

Mr. Bob Rakita
Swarthmore College
Swarthmore, Pa. 19081

Dear Bob:

Each year during the holiday season we have our collegians join us for a Sunday morning. We choose a topic that should be of interest to everyone and I ask three collegians to share their thinking on the subject with the congregation. I thought we might take the theme "My Faith For These Tough Times" and discuss the hopes and commitments which keep us going. What are the goals and commitments which have value in our eyes? Obviously, the topic can be approached in many ways.

I would like you to share the pulpit with me that morning. Each of us would speak for eight to ten minutes. I would hope that we could meet briefly during the week before the service to share where we are and what order we should speak in etc.

The topic is broad and designedly so. I want you to feel free to develop your own thoughts in your own way. Would you be willing to participate? Would you drop me a line?

Sincerely,

Daniel Jeremy Silver

DJS:mp

out of town

December 8, 1977

Miss Judith Butler
14 Lyon Street
New Haven, Connecticut 06511

Dear Judy:

Each year I invite three of our collegians to share the pulpit with me and to discuss some issue of common concern. We have chosen December 25 for this service. It is Christmas Day, but not in our calendar.

I thought we would develop the general theme "My Faith For These Tough Times." It is one of those open-ended themes that can be treated in a variety of ways. Each of us would speak for about eight to nine minutes and talk basically of what it is that keeps us going. I hope you are willing to be one of our "rabbis".

Would you be kind enough to drop me a note? I would like to meet with the group earlier that week to discuss final arrangements.

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

Sincerely,

Daniel Jeremy Silver

DJS:mp

December 8, 1977

Miss Pam Blaser
Oberlin College
Box 998
Oberlin, Ohio 44074

Dear Pam:

Each year I invite three of our collegians to share the pulpit with me and to discuss some issue of common concern. We have chosen December 25 for this service. It is Christmas Day, but not in our calendar.

I thought we would develop the general theme "My Faith For These Tough Times." It is one of those open-ended themes that can be treated in a variety of ways. Each of us would speak for about eight to nine minutes and talk basically of what it is that keeps us going. I hope you are willing to be one of our "rabbis".

Would you be kind enough to drop me a note? I would like to meet with the group earlier that week to discuss final arrangements.

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

Sincerely,

Daniel Jeremy Silver

DJS:mp

Liber

"Even a superficial look at history reveals that no social advance rolls in on the wheels of inevitability. Every step toward the goal of justice requires sacrifice, suffering, and struggle; the tireless exertions and passionate concern of dedicated individuals... I accept this award with an abiding faith in America and an audacious faith in the future of mankind. I refuse to accept the idea that the "is^{is}ness" of man's present nature makes him morally incapable of reaching up for the "oughtness" that forever confronts him."

Martin Luther King, Jr.

accepting the Nobel Prize 1964

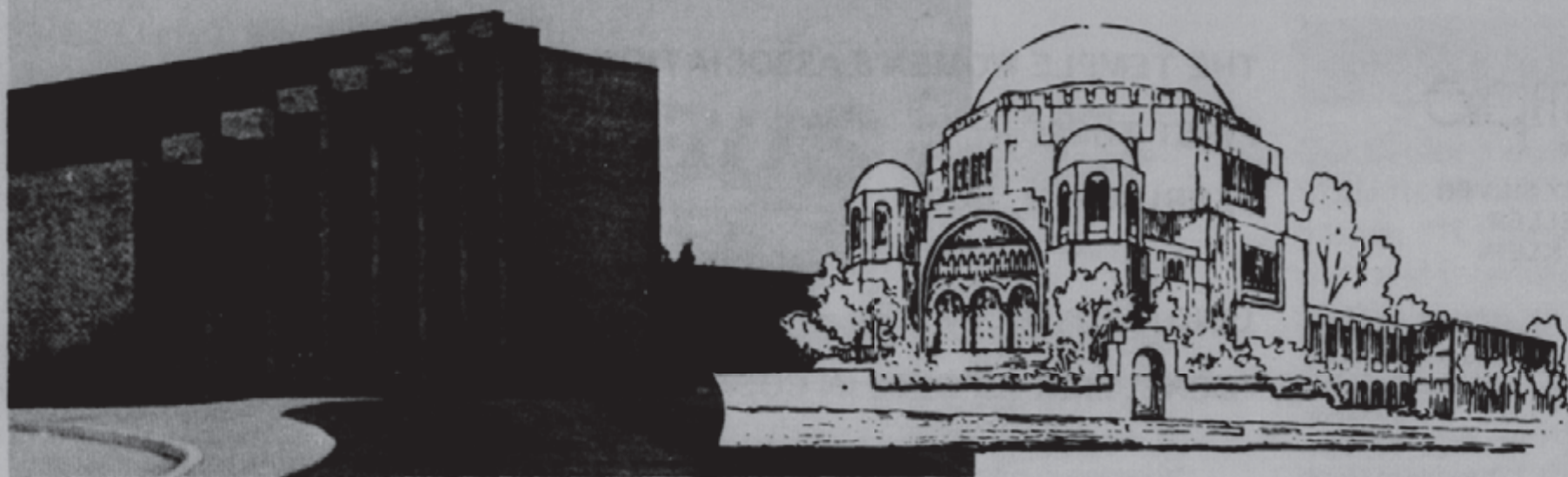
Grant us peace, Thy most precious gift, O Thou eternal source of peace, and enable Israel ^{to be} ~~and~~ its messengers unto the peoples of the Earth. Bless our country that it may ever be a stronghold of peace, and its advocate in the council of nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship and fellowship among the inhabitants of all lands. Plant virtue in every soul, and may the love of Thy name hallow every home and every heart. Praised be Thou, O Lord, Giver of Peace.

3) In dreams begin responsibilities.

William Butler Yeats

1) The worst sin towards our fellow ~~man~~ creatures is not to hate them, but to be indifferent to them; that's the essence of ~~man~~ inhumanity. Apathy is worse than antipathy.

George Bernard Shaw



January 29, 1978
Vol. LXIV, No. 11

The Temple Bulletin

From the Rabbi's Desk — MY FAITH FOR THESE TOUGH TIMES

On December 25, 1977, our College Reunion Service took place. Two of our graduates, Steven J. Miller and Jonathan Silver, spoke on the theme, "My Faith for These Tough Times." We thought you would like to know what our college students are thinking.

S.A.K.

STEVEN J. MILLER

I have been told that I would stoop low to tell you that my presence this morning attests to the fact that not everyone goes to Harvard, so I won't tell you that. After all, I attend Brown University, and I would be letting down my colleagues in Providence if I paid too much attention to "that school up in Cambridge." And my problem isn't just that I go to Brown; rather, that a few recent incidents there have intensified a dilemma for me, a problem that I wish to share with you this morning.

A week ago Tuesday, we voted. Students at Brown performed the annual rite of electing leaders for student government. The activism that marked the Sixties gave way to the pre-professionalism of our decade, the 1970's, but elections remain as one of the few political events of the year, and this most recent example attracted more attention and brought more students out to the polls than usual.

Tuesday's vote was a run-off for President between the top two vote-getters in an initial field of five candidates. Only one vote separated a Jewish woman and a black woman in the first election. The three losing candidates were all makes: a fraternity man and two quite active and experienced members of student government, one of whom the *Brown Daily Herald* (the campus newspaper) had endorsed.

There is an independent FM radio station in Providence, WBRU, that is managed and staffed by Brown students, and has as its core of listeners the University community. On Sunday afternoons, WBRU broadcasts a program of black music and commentary hosted by a black student, a friend of mine named Robert Boyd. During the program, two days prior to elections, Mr. Boyd appealed to his "brothers and sisters" — the black and Third World community — to support the black candidate for President; to "get out and vote like your life depends on it," as he put it.

Now WBRU is prohibited from endorsing political candidates, and the Undergraduate Council of Students forbids the candidates, or private individuals, to spend money campaigning. Based on Mr. Boyd's comments, the Jewish opponent challenged the black candidate's eligibility. All day Monday, sandwiched between the incident the day before and the scheduled elections the next morning, the Undergraduate Council debated the issue. In the end, they found insufficient grounds on which to disqualify the black candidate. On Tuesday, in one of the University's largest turn-outs in recent years, the black candidate won by 14 votes.

While the balloting resolved the election, the incident of Mr. Boyd's radio announcement remains a controversy. Mr. Boyd himself heightened the tension by categorizing the act as "political self-inter-

est," and therefore justifiable. In addition, the President-elect sustained the focus on racial identity by proclaiming that as "the first black president," she would cause the University Administration, in her words, "to wake up and say, 'hey, what's going on.'"

I also voted a week ago Friday. This time the arena was an upper-level course entitled "The Politics of the Legal System." Students prepared for Friday's class by reading two "friends of the court" briefs in *The Regents of the University of California v. Allan Bakke* case presently before the United States Supreme Court. For the first time in two semesters of study, we set aside time to discuss the substantive issues of the case, rather than just analyze its aspects and implications for the legal system generally.

(Continued inside)

SUNDAY MORNING SERVICES

January 29, 1978
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

**SADAT, THE SETTLEMENTS,
AND PEACE**

February 5, 1978
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

OUR LAW

Friday Evening Service — 5:30 to 6:10 — The Temple Chapel
Sabbath Service — 9:45 a.m. — The Branch

The Temple

Rabbi

DANIEL JEREMY SILVER
STUART GELLER
STEPHEN A. KLEIN

Staff

LEO S. BAMBERGER Executive Secretary
MIRIAM LEIKIND Librarian Emeritus
JANET GOLDBERG Librarian
MONA SENKFOR Principal
DAVID GOODING Director of Music

JAMES M. REICH President
CHARLES M. EVANS Vice President
NORMAN R. KLIVANS Vice President
CLARE SHAW Vice President
BERNARD D. GOODMAN Treasurer
ALLYN D. KENDIS Associate Treasurer

COFFEE HOUR HOSTS

Lee and Dr. Beldon Goldman are hosts for the coffee hour preceding the worship service today, January 29. Dr. Beldon is a member of The Temple Board.

Judith and Donald Farkas will be hosts for the coffee hour preceding the worship service on February 5. Donald is a member of The Temple Board and Co-Chairman of The Temple Membership Committee.

IN MEMORIAM

The Temple notes with sorrow the death of:

William N. Skirball
Loren B. Weber

and extends heartfelt sympathy to members of the bereaved families.

THE TEMPLE MEMORIAL BOOK

Esther Lieberman Adler
Inscribed by her children, Mr. and Mrs. Myron J. Urdang and Mr. and Mrs. Richard S. Adler.

Camilla W. Kraus
Inscribed by her children, Mr. and Mrs. David Immerman and grandchildren.

Edward A. Kraus
Inscribed by his children, Mr. and Mrs. David Immerman and grandchildren.

Henry Sadugor
Inscribed by his children, Irving and Helen Sadugor.

THE TEMPLE WOMEN'S ASSOCIATION

FIRST TUESDAY

FEBRUARY 7, 1978

LINDA AUSMAN will speak on the topic:

"CONSUMER RIPOFFS IN COSMETICS AND FOOD"

Learn how the public "gets taken and how companies get around regulations in the food and cosmetics industries.

Linda Ausman is a County Extension Agent for Ohio State University and the U. S. Department of Agriculture.

11:00 a.m. Shop and Socialize

12 noon Lunch — \$1.50 — Reservations a must! Phone before Sunday, February 5th.

1:00 p.m. Program

Reservations:

Estelle Wolfe — 371-0939
Agnes Leidner — 283-1584

Guests Welcome!
No charge for lecture
without lunch!

ALTAR FLOWERS

The flowers which grace The Temple altar are delivered by members of The Temple Women's Association to members who are hospitalized.

Friday, January 6 in memory of Ben Bialosky by his daughters Reva Leizman and Iris Zahler. Friday, February 3 in memory of Michael H. Green by his wife Hortense and daughters Ruth Strauss and Marilyn Salon; also in memory of beloved mother Rae Synenberg Cohen on her birthday by J. Harmon Cohen; also in memory of Rachel Rivchun by her husband Charles and children Muriel and Frederick Rivchun, Lynne and Sanford Rivchun. Friday, February 10 in memory of Adolph Koblitz by his daughter-in-law Naomi Koblitz Schumann.

STATIONERY SALE

Again this year The Temple Women's Association is offering its members and friends a real bargain. Personalized stationery is on sale at half price: a special selection of fine papers — 100 sheets and envelopes — for the price of 50.

There is also a special offer on white personalized napkins — 45% off the regular price. These prices will be in effect for the months of January and February only.

Call Stella Sampliner at 381-6970 or come to The Branch any Tuesday morning to make your selection.

THE TEMPLE MR. & MRS. CLUB

proudly presents



All "Mr. & Mrs. Clubbers" are invited to join us for an entertaining evening of eating, drinking, merriment, AND leave the driving to us!

Date: February 11, 1978
Bus Departure Time: 7:30 p.m. sharp!
Place: The Temple Branch
Cost: \$18.00 per couple (to include bus transportation, drink in The Flats and full course dinner.)
R.S.V.P. Immediately!
Dave and Ilene Saginor, 371-0563

SENIOR YOUTH GROUP NOTES

Our Senior Youth Group is open to all students in the 10th, 11th, and 12th grades. If you are looking for enjoyable and interesting programs, look no further — you've found them!

A Theatre Party and a Tennis Party are in the works; you will receive mailings about them soon!

Ski Trip on February 20 at Alpine. Whether you are an expert skier or just beginning, join us for a day of snow, snow, and more snow. Details to follow — for more information call Brian Stark at 751-7510.



Any questions? Want to suggest new ideas? Call Sarah Silver at 921-2842.

The Temple Men's Club

SPORTS DAY with the CLEVELAND BARONS

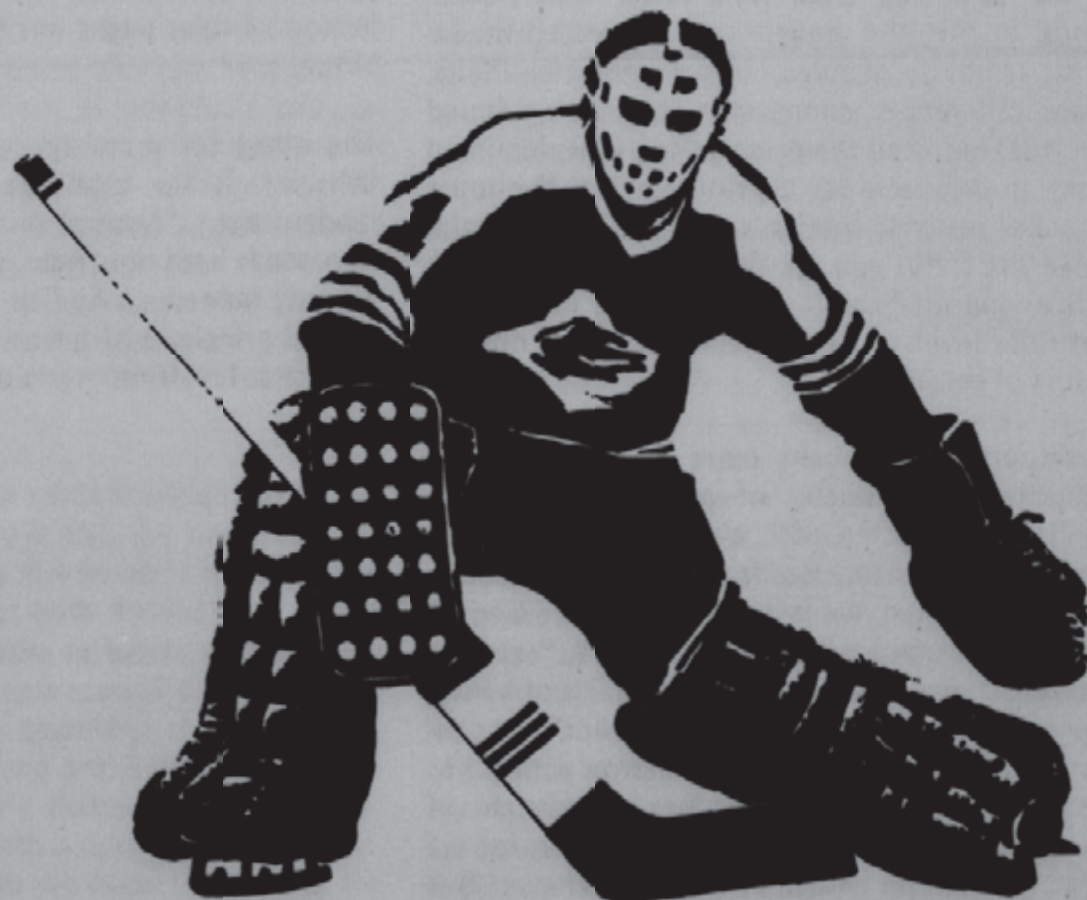
Sunday, February 12, 1978

The Temple Men's Club is sponsoring a Sports Day on Sunday, February 12, 1978.

Enjoy lunch at The Temple Branch at 1:00 p.m. Then everyone will be transported by charter bus to the Coliseum to see an exciting hockey game between the Barons and the New York Rangers. The game will be viewed from our reserved section of \$7.00 seats. After the game the bus will return us to The Branch.

Total cost for game ticket, lunch and round-trip transportation is just \$8.00 per person.

It is a great way to spend a Sunday with family and friends.



My Faith For These Tough Times (Continued)

When, fifteen minutes into the session, our Professor called for a vote, we hesitated. We had alluded to too many aspects of the case, studied too many interpretations of the judicial role, arrived at too many conclusions about the tensions inherent in the judicial function to defend any position unequivocally against the flurry of challenges we were bound to face.

Two of us voted to affirm the California Supreme Court's decision favoring Bakke; about twenty voted to reverse, a vote for the University of California and their Medical School admissions policy. The twenty-five or so abstentions reflected not indifference, but pure uncertainty.

During much of the ensuing discussion, students argued along result-oriented perspectives. They perceived the Court as a political institution; that its ultimate position will depend on the commitment of the judges to certain societal goals. Based on our coursework, this is an understandable analysis; the thesis that judges make law in line with their own worldviews and political preferences is a well-founded one.

Something more significant emerged in the session, however. My classmates, by and large, subscribed to a model of human behavior motivated purely by political self-interest. They placed the outcome in a position paramount to all other considerations; especially concerns for procedure. In this perspective, the preferred result becomes the single-minded objective, and it prevails over all else. The method of reasoning and resolving the conflict derives exclusively from one's commitment to who should win.

How do we arrive at this position, oriented only to political results; and reaching it, how do we evaluate it as a model for human behavior?

In the beginning there were rules. But human minds, in this, the modern age, recognized the intrinsic fallibility of rules. In governmental affairs, where differences among men abound, we found that rules enforced the perspective of the dominant class. In prospects for the future, where the hopes for social progress inspire, we saw that rules maintained the status quo. In the striving for equal, objective, and predictable judgments, we understood that rules involved a consistent bias against distinct sectors of society.

In response, we sought more open methods to reconcile a multiplicity of perspectives and demands. We took the rules; we bent them, we made exceptions to them, we failed to apply them in every case. Then, we institutionalized the inapplicability of certain rules. In the 1950's, "separate but equal" was "inherently unequal," and hence, integration. In the 1960's, "color-blind" was essentially biased, and hence, affirmative action. In the 1970's, affirmative action was not enough. If the objective be true racial mix, then perhaps we have stumbled on an age of racial preference. But first, let the goal be defined, let the injustice be determined, and cause the method to be specifically and temporarily applied.

Here is where my classmates failed me. In their effort to avoid the inflexible aspects of rules, in their attempt to ensure that each voice be heard, they abandoned all judgment of the merit of a position. Instead, they combined the equality of people and the right to free speech and derived a new thesis: the basic equality of thought, of perspective, of demands.

A week ago Friday I took a reactionary position. I struggled, and hesitated, and voted for Allan Bakke. I saw "political self-interest" coming and I ran. Before I would subscribe to that, I said, I will reaffirm a commitment to the blind rule. I'll vote for a return to color-blind applications and admissions; no lines on the form for sexual, racial, or ethnic identity. Use other criteria, regardless of the outcome; it's better than a political contest in which whoever shouts their self-interest loudest wins.

I've thought about this issue ever since that vote. I know too much to feel fully comfortable with my reactionary position. It denies the hard answers that these tough questions deserve; it precludes the social progress they require. But, I doubt that I'll ever subscribe to the value relativist: The "all perspectives are inherently equal" position. And when I understood why not, I found the missing component in my model of human behavior.

I rejected the pure, non-judgmental pursuit of political self-interest with this thought: "there must be something more." Something more — not something different. I was disturbed by my inability to move beyond vacillating between political self-interest and rules, a kind of single-plane analysis. The missing component is something of greater significance and authority. Politically motivated man denies morality; value relativism is an inherently amoral conception. What is missing is a sense of character; on the one hand, not that whatever suits my needs best, is best, on the other, not that the rule applies in every case, no matter how extreme. It is the striving for principle, rather than process or result. It is the recognition that the rejection of rules ought not include the rejection of virtue.

The quest for morality, for neutral principles of behavior, is the challenge to humankind in the modern age. "Neutral principles" — in that they transcend both the rigid procedure and the immediate outcome. And so, it is in the existence of neutral principles of behavior, in the moral side of man, that I reaffirm my faith.

JONATHAN SILVER

These are troubled times, but not for the reasons we normally associate with turmoil. We are not at war, our economy is relatively stable, and we have successfully weathered the political storms of the last few years, but these are troubled times nonetheless. We live in an age of intellectual and emotional dislocation, and if we do not wear the brand of our confusion proudly, we do wear it openly. We no longer actively promote social reform efforts; we no longer seem willing to experiment with creative planning and implementation, and we no longer seem to want to challenge ourselves.

Today we all too often recognize the national social ills that confront us — and then avoid an emotional commitment to their resolution; we note pressing global issues — and we abstract them in the rarified air of academic debate. We tend to rob them of their human dimensions.

It is abundantly clear that the social progress that we have made in the last several decades has now slowed considerably. Domestic policy concerns simply no longer attract the kind of attention they used to. We have grown tired of, or apathetic about, the social welfare ideal. And that is troubling, so much so that we might accurately label it the paradox of the seventies; and the paradox reads: there are plenty of social problems today, but there don't seem to be any viable issues. There are still too few answers, but today we don't seem to have any questions either. The paradox remains unresolved. These are troubled times because they are confusing times. What has happened to us? And why?

With the advent of the New Frontier and the wash of Great Society reform programs which followed in its wake, America began to recognize a new and substantial responsibility to her poor, her minorities, and her culturally disadvantaged. As a nation we embraced a new commitment to both a broad social welfare philosophy and to the resultant social welfare programs. We struggled to fulfill the melting pot ideal.

We struggled, and in a certain sense we won, for we fostered a new awareness of the needs of vast segments of the national body. Concern, conviction and commitment were the cornerstones of an activist nation and the hallmarks of an exciting national identity. Catch-all phrases about power, idealism and involvement — while trite — signaled a bold, new approach to the domestic agenda. Together several important social thinkers and a number of very competent and equally articulate, politicians and administrators brought a new sense of awareness and social responsibility to a more or less receptive body politic. We consciously fostered a sense of social obligation among the economic and political mainstream which was later reinforced by and, finally, overwhelmed by the new political consciousness of the economic and social substructure. In raising the consciousness of the affluent upper middle-class, the sixties leadership could not help but sensitize the very groups they were trying to assist. Indeed, they had wanted to do just that, supporting special interest advocates for ethnics, blacks, the elderly and the poor; seeking extensive citizen participation on the local level; and widespread grass-roots political support for their own pet reform programs; but this new

(Continued)

My Faith For These Tough Times (Continued)

substructure awareness made that task infinitely more difficult.

Though the entire nation appeared to have been awakened — or, at least, aroused — by these reform efforts only one facet of that renaissance appears significant. The success of the reform movement depended largely on the involvement in and receptivity towards change in the "American Way of Life" by the economic and political mainstream. Political power never really changed hands; it only changed form.

But, mainstream reform ran aground. The Peace Corps, fair housing proposals, and our discussions about guaranteed annual incomes rapidly lost significance in the face of prolonged warfare, massive riots in Newark and Watts, and a deepening recession. What had once been creative and courageous leadership quickly became confused and cowardly management which turned in on itself in self-defense. The rise of the Imperial Presidency was as much a response to the national mood as it was a manifestation of the man who occupied the office.

The war is over now; the Imperial President is gone, but the social problems of the 1960's linger on and, in recent years, have been amplified. The nature of our national problems has not changed; first and second amendment rights, and questions of income security, poverty, crime and race discrimination still dot the political agenda. Rather, our responses to those problems have undergone profound and disturbing transformations. To speak realistically today is not to speak of power, idealism, and involvement, but to talk in terms of helplessness, cynicism and apathy.

Here the intellectual and emotional schisms I alluded to early have become apparent. In terms of the legacy of social awareness we enjoy, we are, today, a greatly divided nation. The minorities, the poor, those who were to have been the direct recipients of the benefits of the last decade's social welfare objectives, see themselves no closer to the realization of those goals and have grown frustrated in their helplessness. Similarly, the politicians and office-holders elected to provide the means with which to attain those goals — at a time when that has become virtually impossible — have grown angry at their own inability to effect change and, slowly, a new conservatism has begun to take hold; it's easier to maintain the status quo.

The business community and the intellectuals, however, have grown not frustrated but cynical about the very objectives of the concepts many of them initiated. They question their social responsibilities to a nation with weak and divided leadership, and particularly the intellectuals refrain from participating in and, thereby, strengthening the creative political process.

And, finally, there are the young, the students, who are suddenly and dramatically indifferent to these goals. They no longer exhibit any active social conscience at all, outside of engaging in general, "objective" theoretical discussions, mouthing the words and theories of recent professors. The

student, once the torch-bearer of social reform, has, in effect, become its worst enemy; he no longer risks creative thought; it is dangerous, painful, and not conducive to summa cum laude performance. He has grown apathetic.

Not all students, obviously, feel this way, but those who maintain an active social involvement have had to become more didactic to survive, and in the curious, cyclical way students operate, this has further alienated a majority of the student community.

There is an important aside to be made here as well. Those students who continue to be active have been forced to focus their energies on areas which they feel merit the greatest concern, or in which they can effect the greatest change. Ironically, be it fortunately or unfortunately, these are invariably marginal issues, incapable of generating the kind of large-scale student involvement they seek. Hence, these students have effectively removed themselves from the political arena.

The pervasive sense of lethargy and cynicism that surrounds us is the direct result of a number of convergent intellectual trends. First, the social problems we have experienced have now been with us for so long that we no longer really see them as problems. They are now traditional — almost expected — elements of the political landscape, neither conquering nor conquerable. In pressing for reform, and in exploring our social consciences more deeply than we had ever done before, we left ourselves strangely emotionally depleted and physically exhausted. Much of the new national lethargy is the result of this shock of finding no reserves to call on within ourselves. In a sense, we gave it our best shot — and we failed. Today it makes more sense — certainly it is easier — not to try again.

Our sense of helplessness can also be explained. The events of the last seven years have been momentous ones and have substantially affected most of mankind. Detente, international decisions about nuclear proliferation, and a new and critical world-wide natural resource shortage have pushed aside the questions that we, as individuals, and particularly as individuals not directly involved in policy formulation, can affect with any significance. Earth-shaking events tend to occur above us, not around us, and, therefore, do not engage our emotions. They appear as abstract puzzles, intellectual brain-teasers, but they are real and pressing and, somehow, we must make each other aware of that.

Our present apathy is a much more difficult emotion to understand. It is also the one I fear the most. Lethargy can be shaken; self-confidence can always be restored; but both depend on a certain vitality within us, a desire to better our own lives and the lives of the people around us. To be apathetic is to be feckless, cowardly. Just not to give a damn is morally wrong and bespeaks a certain purposelessness to one's existence. Only by imbuing the individual with a new sense of commitment and direction can we hope to alleviate the inertia and helplessness so many Americans feel.

Our social apathy can perhaps best be seen today

on the college campus. Our national concerns are no less real today than they were in the late 1960's and early 1970's, but student involvement is markedly more passive and certainly more academic. At Harvard, for example, a newly organized Student Lobby could not even muster the student support necessary to ratify its passage. A Student Committee on Shareholder Responsibility attempted to stage a non-violent rally protesting the school's involvement with U.S. companies doing business with racist South Africa. Not more than 50 students showed, and many of those who did came more to experience a demonstration than to show their support for what it represented.

More significant than either the student government proposal or the abortive protest may be the dramatic fall-off in the number of students who volunteer with Phillips Brooks House, the campus social service organization. As recently as 1972 hundreds of students used to spend countless hours teaching remedial reading to prisoners, providing legal counseling to the poor, and participating in Big Brother and Big Sister programs. Today, out of an undergraduate student body of more than 6,000, there are 28 Big Brothers at Harvard and the legal assistance committee is, for all intents and purposes, dead.

There are no simple solutions to the problems of apathy on the college campus — or in the larger community. Social thought, much less social action, continues to require drive and dedication. It demands a new sense of purpose and reaffirmation of our commitment to the common weal, and it requires more. It calls for a new faith in ourselves, in our conviction that what we can do is substantial, effective, and necessary, and that our potential for action is limited only by our creativity. It is not easy to hold on to a faith like that. It requires patience and self-examination. It demands that we know what we want before we go looking for it, that we understand the constraints on our actions, and the limitations which surround our goals; it demands that we work to effect realistic change.

We need a certain faith in these troubled times, not the blind faith of the cowardly or the uncomprehending, but the faith that an intelligent, just and compassionate people ought to have in one another. I believe in the 28 Big Brothers as I believe in all those who find the time and the energy to work for something outside themselves. There are lots of them — enough, at least, to support my faith.

An ideal will always be an ideal and never really attainable, but it is an effective yardstick with which to measure man's progress. For those who cherish ideals, progress is evident and hope springs eternal. Hope is faith, a belief in mankind. It is not easy to hold on to a faith like that. It forces us to explore what we are and why. It calls on us to examine our heritage — and to make use of the tools that that heritage provides. As Jews, we have long held an unshakable commitment to each other and to our nation. We must look inside ourselves once again and call forth the power — and the beauty — of the social spirit within us. We can shake the bonds of apathy if we will, and we must. We owe it to ourselves.

LUNCH WITH THE RABBI

February 14, 1978 — Downtown

Conversation and Community with Rabbi Daniel Jeremy Silver

Sponsored by The Temple Men's Club

Tuesdays — Noon to 1:30 p.m.

Downtown — Pewter Mug, Hanna Building — April 18, 1978

Uptown — James Tavern, Eton Square — March 14, 1978

For more information, call:

Mel Einhorn, 442-9932
Lew Frauenthal, 382-4720

MR. & MRS. CLUB WINE & CHEESE BOARD MEETING

On Tuesday evening, February 7, The Temple Mr. & Mrs. Club will have an Open Board Meeting for all club members.

Find out the inner workings
of our Board

Help in the programming and planning
Join us for wine & cheese afterwards

The meeting will be at 8:30 p.m. at
the home of David and Ilene Saginor.
RSVP — 371-0563

THE TEMPLE MEN'S CLUB

presents a

THEATRE PARTY

at the

Euclid-77th Street Theatre

of the

Cleveland Playhouse

WEDNESDAY, FEBRUARY 22, 1978

8:00 p.m.

See "KNOCK KNOCK", a Jules Feiffer play which has been playing to jam-packed audiences at the Circle Repertory Theatre in New York.

See the first production in the Cleveland area.

Following the play a dessert reception will be held at the Playhouse. Meet the cast, nosh and socialize.

RESERVATIONS ARE LIMITED

Cost: \$14.00 per couple — Men's Club Members; \$16.00 per couple — Guests

Registration Deadline — February 10

..... Registration Form

Return to: The Temple Men's Club, University Circle at Silver Park, Cleveland, Ohio 44106

Please reserve the following tickets for the February 22 production of "KNOCK KNOCK":

- _____ Men's Club members at \$14.00 per couple
_____ Guests at \$16.00 per couple

My check for \$_____ is enclosed.

Name _____

Address _____ Zip _____ Phone _____



Your TEMPLE Calendar — *Clip and Save*

SUN	MON	TUES	WED	THURS	FRI	SAT
JANUARY 29 SERVICES 10:30 a.m. THE TEMPLE BRANCH Rabbi Silver will speak on SADAT, THE SETTLEMENTS & PEACE 1st Grade Open House 3rd Grade Hebrew Retreat	30	31 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:45 a.m. - Branch Temple Library Committee 8:00 p.m. - Branch	FEBRUARY 1	2	3 Services - 5:30 p.m. The Temple Chapel FIRST FRIDAY 8:15 p.m. - Branch THE STATE OF OUR ECONOMY Dr. Herbert Stein	4 Shabbat Services 9:45 a.m. - Branch
5 SERVICES 10:30 a.m. THE TEMPLE BRANCH Rabbi Silver will speak on OUR LAW 4th Grade Hebrew Retreat	6	7 TWA FIRST TUESDAY 11 a.m. - Shop & Socialize 12 noon - Lunch 1 p.m. - Linda Ausman "CONSUMER RIPOFFS" Fellowship & Study Group Rabbi Stephen Klein 10:45 a.m. - Branch Mr. & Mrs. Club Board 8:00 p.m. Finance Committee 8:00 p.m. - Branch	8	9	10 Services - 5:30 p.m. The Temple Chapel SEVENTH SABBATH 8:00 p.m. - Branch	11 Shabbat Services 9:45 a.m. - Branch Bar Mitzvah 11:00 a.m. Temple Chapel BRIAN CRYSTAL Bat Mitzvah 4:30 p.m. Temple Chapel HEIDI BEDOL Mr. & Mrs. Club BUS-N-BANQUET 7:30 p.m. - Branch
12 SERVICES 10:30 a.m. THE TEMPLE BRANCH Rabbi Silver will speak 2nd Grade Open House TMC SPORTS DAY The Cleveland Barons 1 p.m. - Lunch at Branch Bus to Coliseum	13	14 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:45 a.m. - Branch LUNCH WITH THE RABBI Pewter Mug - Hanna Bldg. 12 noon - 1:30 p.m. Temple Board Meeting 8:00 p.m. - Branch	15 TWA Board Meeting 10:00 a.m. - Branch TMC Board Meeting 8:00 p.m. - Branch	16	17 Services - 5:30 p.m. The Temple Chapel	18 Shabbat Services 9:45 a.m. - Branch
19 SERVICES 10:30 a.m. THE TEMPLE BRANCH Rabbi Silver will speak Religious School Proclaim Liberty 3:00 p.m. - Music Hall 3rd Grade Hebrew Retreat	20	21 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:45 a.m. - Branch Religious School Board Meeting 8:15 p.m. - Branch	22 TMC THEATRE PARTY Euclid-77th St. Theatre Cleveland Playhouse 8:00 p.m.	23	24 Services - 5:30 p.m. The Temple Chapel	25 Shabbat Services 9:45 a.m. - Branch

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First Friday

FEBRUARY 3, 1978

THE STATE OF OUR ECONOMY

Dr. Herbert Stein

Dr. Herbert Stein is the former Chairman of the President's Council of Economic Advisors under Presidents Nixon and Ford.

He has worked with the Committee for Economic Development, an organization of businessmen concerned with national economic policy, and has studied a wide variety of national and international economic issues.

Dr. Stein writes a weekly column, "The Economy Today," is a Consultant to the Congressional Budget Office, and has numerous publications to his credit.

He will speak to us of the state of our national economy, as well as the international economic scene, and will analyze the Federal budget which is being released this month. Dr. Stein brings his substantial knowledge and his years of experience in the field to these important issues which affect all of us.

KIDDUSH and CANDLE LIGHTING

Admission by ticket only — Mail reservations early



8:15 P.M. — THE TEMPLE BRANCH
The Ellen Bonnie Mandel Auditorium