



## Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and  
The Jacob Rader Marcus Center of the American Jewish Archives

### **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.

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February Seminar, "Judaism and America," speech, 1963.

JUDAISM AND AMERICA

In 1893, while travelling in the United States, an English jurist wrote home ~~this observation~~:

Of all the differences between the Old World and the New, this is perhaps the most salient: half the wars of Europe, half the internal troubles that have vexed the European states, from the Monophysite controversies in the Roman empire of the fifth century down to the Kulturkampf in the German empire of the nineteenth, have arisen from theological differences or from the rival claims of church and state. This whole vast chapter of debate and strife has remained virtually unopened in the United States.

Mr. Bryce, of course, overstated the case. The early colonies ~~had~~ vigorously insisted on religious conformity. Roger Williams and Mary Hutchinson walked the forest paths in search of greater freedom. When the first Jewish settlers landed at New Amsterdam the initial response of the Governor, Peter Stuyvesant, was to petition his home office ~~for assistance~~ to order a permanent restriction against <sup>Jewish in-migration</sup> ~~their entry~~.

The Jews who have arrived would nearly all like to remain here, but learning that they (with their customary usury and deceitful trading with the Christians) were very repugnant to the inferior magistrates, as also to the people having the most affection for you; the Deaconry also fearing that owing to their present indigence they might become a charge in the coming winter, we have, for the benefit of this weak and newly developing place and the land in general, deemed it useful to require them in a friendly way to depart; praying also most seriously in this connection, for ourselves as also for the general community of your worships, that the deceitful race -- such hateful enemies and blasphemers of the name of Christ -- be not allowed further to infect and trouble this new colony.

To ears accustomed to the persecutions of the European community, this language was ominously familiar. Fortunately, it did not set the <sup>dominant</sup> ~~major~~ pattern for Jewish life in the United States. The openness of the land, the <sup>labor force</sup> ~~passive~~ need for large ~~immigration~~, the humanitarian and optimistic spirit of the age, and most of all the inability of any one sect numerically to predominate, early on conditioned most Americans to accept as equals <sup>The</sup> ~~the~~ communicants of other religious professions. In the 18th century the American mind was captivated and largely captured by the Enlightenment. Reasonable men felt

To be elected, politicians need the leverage of a religious label and increasingly the more orthodox their religious brand the greater the vote value of their affiliation.

Men of the quality of Thomas Jefferson insisted on the First Amendment to the Constitution because of their determination that religion ~~have~~ should never become <sup>an issue</sup> ~~a subject~~ of partisan politics. This, too, has changed. Religion has insinuated itself into law, and belief has almost become a requirement of citizenship. About a decade ago our Pledge of Allegiance was enlarged to include the formula, "one nation under God." The requirements for immigration to the United States include a statement of religious affiliation. For some time now we have been overprinting our money with the motto, "In God We Trust." Last Fall, in a rare display of unanimity, the House of Representatives made known its disapproval of the Supreme Court's New York Regent's prayer decision by chipping into the marble behind the Speaker's chair a pious formula insisting on God's guardianship. Whatever individual Americans may believe, the <sup>verbal</sup> ~~political~~ consensus insists that America is a religious nation <sup>and</sup> that any interpretation of the Constitution that does not favor religion is unacceptable. Significantly, it was the bellwether liberal ~~and the self-proclaimed liberal~~ Justice William Douglas who <sup>first</sup> set out in law this <sup>unique</sup> ~~modern~~ Constitutional assumption:

We are a religious people whose institutions presuppose a Supreme Being. We guarantee the freedom to worship as one chooses. We make room for a wide variety of beliefs and creeds as the spiritual needs of man deem necessary. We sponsor an attitude on the part of the government that shows no partiality to any one group and that lets each flourish according to the zeal of its adherents and the appeal of its dogma. When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions. For it then respects the religious nature of our people and accommodates the public service to their spiritual needs. To hold that it may not would be to find in the Constitution a requirement that the government show a callous indifference to religious groups. That would be preferring those who believe in no religion over those who do believe.



be taken into account in practical affairs. Hence arises the great scandal among Protestants, who tax the Catholics with refusing to others freedom and even de jure toleration, in all places where they are in the majority, while they lay claim to it as a right when they are in a minority. We ask Protestants to understand that the Catholic Church would betray her trust if she were to proclaim, theoretically and practically, that error can have the same rights as truth, especially where the supreme duties and interest of man are at stake. The church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice.

On the Continent the disengagement of church and state was achieved <sup>LABELLY</sup> ~~almost~~ <sup>SECULAR</sup> through revolution. ~~The~~ Revolutions such as the French of 1789 or the Russian of 1917 were mounted by anti-church groups and either established a counter religion or made atheism a tenet of revolution. We see this process repeating itself <sup>EVEN NOW</sup> ~~before our eyes~~ in Latin America. In the United States Christian bodies accepted their disestablishment, but not all were happy about it. In time some communions, notably the large pioneer Protestant sects, came to prize and value the wall of separation. ~~THE PROTESTANT CHURCH HAS RECENTLY MADE SOME REMARKABLE~~ Dr. Dahlberg, last week, made a brilliant statement in its defense. Even <sup>167</sup> ~~when~~ such bodies <sup>ARE UNCERTAIN IF</sup> ~~speaking of~~ religious tolerance they <sup>EXTENDS TO</sup> ~~are unclear as to their~~ ~~relations to~~ the non-believer. ~~The~~ Major Protestant bodies on the one hand insist on the separation of church and state and on the other <sup>DAMN THE SECULARISM OF</sup> ~~see nothing~~ <sup>THE PUBLIC SCHOOLS AND</sup> ~~intentionally~~ in arguing for the Lord's Prayer or Bible reading in the public schools. The more orthodox and fundamentalist sects <sup>TRIED TO LIMIT RELIGIOUS TOLERANCE TO CHRISTIAN</sup> ~~do not go as far~~. Many <sup>SECULARISTS</sup> argue for a variety of special favors -- funds for their parochial schools, policing for their Blue Laws, public enforcement of their censorship rules, tax relief for their church-related enterprises, the avoidance of local gambling ordinances for their Bingo parties, hospital practices conforming to their views on birth control, released or dismissed time from the public schools, and so on. Where this special pleading will end we cannot now be certain. What is certain is that <sup>AMERICAN</sup> Christianity is no longer reticent <sup>ABOUT</sup> ~~to~~ insist <sup>PREFERENCE OR</sup> on political favors and on entering the political arena to assure itself of these favors.



Most of us grew up in the happy belief that America <sup>WAS A NEIGHBORLY PLACE</sup> ~~was a melting~~  
<sup>WHERE</sup> ~~pot in which~~ private and personal convictions would be respected and <sup>without intermingling</sup> ~~in which~~  
~~on a basis of integration AND NOT HAVE TOO MUCH ABOUT~~  
~~a broad neighborliness would develop religious and racially integrated~~  
~~neighborhoods, schools, and communities.~~ Today, in surprising numbers,  
Americans are choosing their suburbs and PTA's and swim clubs on the basis  
of religious <sup>lines</sup> ~~emulation~~. ~~We respect personal convictions but we seem eager~~  
~~to keep some distance socially between ourselves and other communities.~~  
Today legally and actually neighborhood integration is a practical and  
realizable goal. There are few areas in a city like Cleveland where a Jew  
or a Catholic cannot buy a home or rent an apartment. Paradoxically, the  
density of localized Jewish or Catholic concentration has increased. There  
are fewer non-Jews living among <sup>here</sup> ~~us~~ in Beechwood than lived next door to our  
fathers on East 105th Street or to our grandfathers on 40th and Woodland.  
Catholics crowd into certain parishes. Protestants escape into undeveloped  
pasture land. One sociologist has described American <sup>LIVING PATTERNS</sup> ~~neighborhoods~~ as an <sup>EMERGING</sup>  
~~voluntary triple ghetto. The generalization is too broad, but it does point~~  
~~to the direction of social movement.~~ Religious apartheid reaches down into  
our Nursery schools and Boy Scout troops, into our bridge clubs and bowling  
leagues, into our great books courses and hospital volunteer programs.  
Scholars disagree as to the causes of this social breakup, but one thing is  
certain. They are not elementally religious. The days are gone when one  
had to be close enough to the synagogue to walk there on the Sabbath.  
Religion plays a dominant role in our social and public lives. <sup>YET AGAIN WE MUST</sup> ~~Paradoxically,~~  
<sup>CONFRONT A PARADOX</sup> Attendance at Mass, at Sunday morning worship in the Protestant churches, and  
most especially at Friday night services in our synagogues has dropped both  
relatively and quantitatively over the past two decades. Americans must be  
~~politic to look the other way.~~

~~churched, but need not go to church.~~  
~~religious, but~~ worship is not an American religious requirement. The drop  
in attendance has been most marked in the more liberal churches and among  
middle and higher income groups. Thus the more orthodox and fundamental  
churches are becoming more numerous and powerful at the very time when  
religion is becoming more politically ~~vocal~~ <sup>with as yet unasserted political and</sup> and assertive. ~~What are the~~ <sup>social</sup>  
~~reasons for affiliation?~~ <sup>Why do Americans affiliate?</sup> A desire to give some religious training to the  
young. Social conformity. A fear of intermarriage. The desirability of  
church contacts for business and professional reasons. Affiliation has  
surprisingly little to do with piety. <sup>Despite its growth the church remains</sup> Indeed, ~~the church is~~ surprisingly  
tangential to the average American <sup>personal</sup> life.

Given these conditions, it is not surprising that religion as a  
moral force has not kept pace with community need. Our most serious  
domestic problem is that of race. It has been said <sup>with not complete justice</sup> that the most segregated  
hour of the week is the Sunday hour of prayer. Individual churchmen have  
taken strong moral positions and done yeoman service, but, ~~the pattern of~~  
~~church life in the north has been one of flight from the central city.~~

↪ In the south there is no instance where a parochial school <sup>has</sup> desegregated itself  
before the local public school. In the north parochial school lines are more  
closely drawn than public school districts. <sup>and note as Church has largely</sup>  
<sup>center city and the Sunday school and madison representative.</sup>  
Religious bodies in America pioneered our great universities and  
private schools. But these have long since been, in everything but name,  
secular. With the rare exception of a Brandeis or a Notre Dame, recent  
attempts at religiously sponsored education on a university or secondary  
level are inferior to that offered by public and secular institutions. In  
many northern states Catholic, Lutheran, and Jewish parochial schools  
maintain their accreditation largely because state supervisors think it  
politic to look the other way.

*understand the  
common  
phenomenon*





attended.

There were 400 men in the hall just on a Tuesday  
it was moved to a more convenient hall - if  
people didn't come to the hall, the Temple Band was  
with singing, psalm, hymns, and short sermon  
every - if sudden quiet - the bell of the quills  
crossed - Sunday school was the year long and a week  
project - To prepare for confirmation school had to learn  
I depended very much on the women.

2 days, 10 weeks - but not much - The service given me of  
genuine and good - and not even if a weak and approach  
but it was successful. It failed to recruit the faithful because  
of the church, by the way of the church it overestimated the  
major cause of religion in the church. Since 1920's religion  
has been generation from the church  
generally was not a powerful force in America. In the  
1920's had a new religion in the church - it was  
the new religion which said that some men who were  
not full but the full held back. Over full religion over  
the, no amount of teaching and could not the  
way to religion, a rule of religious persons needed to be  
long been have been more becoming & agreed on the  
new, as the American people began to feel more comfortable in  
the new home - more accepted - the way to religion changed to  
a rule of religion - & the 2nd & 3rd generation religion  
& religion.



Foundations

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[illegible]

Our present concerns reflect the timeliness and importance of  
the present American experience and the present unpleasant historical position  
of the national conscience. To-day the little managers of  
journalism are filled with accused unpleasant expressing good. -  
as being and slipping language of disturbance. Monte Butler is the  
journalist subject of day as unpleasant at bullet meetings as unpleasant.  
Monte Butler became a journalist of Shirley 2<sup>nd</sup> unpleasant managers  
of a bullet age - because in order the unpleasant managers  
which 2<sup>nd</sup> bullet were even unpleasant. Though he at foot  
of our present unpleasant journal managers as bullet bullet  
the unpleasant

On a broad sand hill just  $\sim 2$  <sup>km</sup> kilometers to ~~spencer~~



I used 2 rods of 2 moment each for you all the way at under  
conclusion has postponed the present way of life, there might <sup>not</sup> be  
any more.

Adventure is a common and. — <sup>the</sup> ~~the~~ school syllabus was  
marked by written monuments.

A. bellus - at least subsp. bellus - a small  
animal - The con. appears to be oriented at right angles  
comp. necked, free-living (white & T. bellus -

Prof is an American musician - study of American music  
in different designed to be published as an early volume of  
series can be used for teaching & study material for you.

Education is considered a largely public - service - The family  
has not in substance & form been sufficiently united. I feel a NY Quaker  
involved in the early 14th cent - the coming period since it  
is a comprehensive system which makes education the child to  
be put in the children's maintenance - yet exposure to the board  
is not of the spiritual body. -

known red in a proton patulus a result of metamorphism  
 in Chad, synthetic 33' PH like down - France W. 100' 100'  
 to W. 100' 100' - the at land 1/2 size large big  
 under low low more present 8 at land 2 when seen  
 have a low a red

There is no rest of our way. Life but here ~~the~~ in  
of continued beauty - so much so that it can well be called -

What remains? There are no selected the more cost of

Is it still possible to see the original?

There might have been a similar debate in the question "Generalized ego" - not to do - where you go to the opposite of a synopses - not a club on really good - what a judge - a <sup>ice</sup> hockey - now without any in person "who just differs" - believe - still old & new - hockey in proper dog - report released -

With the ~~simple study~~  
revised — 1923      2nd 10 applicants  
                1st 100 a very low % continued beyond 12

Song 1 in 4 before

a few hundred each to reward opportunities  
for persons ~~also~~ - a few hundred each  
for the United States - a present & small fee -  
- only a few hundred - 1400 \$5 -

fields common to both sides

Little no sound

1963 - excavated north section,  
remains complex & raised much as in 1961  
remains - excavated section

9 = 10 more, only  
Aug 24th. no. 4 part continued seeds  
609. 4 more coming off the -  
fertilizer made the same  
now same in 404 as same 4  
condition of seedling -

P. m. 1944

id. - , tell say, way

put

But 3 as day - instigated rel. him started successfully to  
prevent the units in open society -

But 4 instigated rel. in trade successful adaptation -  
process of rel. have met

1) second home over rel. rel. (Substance - from - filling -  
4-mil. - practical (under and over) ] motzi  
marginal -

Subject  
are into  
the hands!

To-day - blond - played out - [ quite under ]

2) decrease of hand - WRHS - hand - the - repeat jump  
little decrease - reason for decrease

Rel. - come - to be instigated - Sunday home - just  
way of help - 2 are opened are have instigated just -  
Sunday home - last something premise - very -

A home is to be done [ some points line ]  
A home is to be done building block of personality + character

For N & P N - small quantity -

2' 7' 2' 5' 11' 10' 2'

Bureau -





B

American Jewish life has had a hidden richness & an interest -  
Blended into - open society - exposure to being - actual pulling of  
Jewish life has been to cut out to fit American culture - concentration  
of publicity around

- 1) of Jewish ~~identity~~ <sup>identity</sup> ~~has~~ <sup>has</sup> moved to concentrate only
- 2) of Jewish social rejection - congregation does not  
want a new open for and new
- 3) of Jewish protest booster would to fight - and  
this new development
- 4) of Jewish didn't need and leaving - 7 def ways

making new and push new

Ex presented Jud.

in new place

in all ways also in new

all publicity and new to change red. life - and and public  
been integrated - only to include in effort - circumstances at  
was suggested to stand -

State at

What does is no my dispute American - as a political  
philosophy non partial - Jud. adherence - regime ?  
integrated to freedom and refers

But Jud. is a spiritual phil. - described principles  
to describe how much of life - responsibility - place of world -  
under new most in conditions

disorder - retired and the movement a week ahead of  
American day.

The nature of the American impact of just is a permanent  
that many have <sup>submitted</sup> accepted the role of some very much  
the present role of just. American very emphasized the  
which had originally needed  
some months of the Bill which  
the same like some to drop off the legislation of the  
which was not reducing complexity.

No doubt more with some kind of as 11:30 to 4:00  
one 2 hours. not a question under 2 hours just -  
the concept of persecution - the life which will be more  
continued - but a subtle transition from which has been  
combined of the American system of justice as a matter  
of ind. class & private concerns to a matter of  
conscience and before the will of the God and the rehabilitated  
law & morality against the corrupt interpretation

## Justice

Which was the in the case of human rights  
in the case of Italy. Despite a partial beginning some in  
which has emphasized justice, persecution & all.  
responsibility - American has dropped off the column  
of ind. family, & the rest of the 11:30 with  
a job & not necessarily identical with which.







We must beware of femininity & change for the sake of change - to know  
There is no need in transforming the rules into a free concept,  
membership into a formula <sup>an ideal</sup> ~~high~~ of high symbolic purity, - can,  
deliberately, purposes must be set standards - but we can not  
afford to be handless of our modern conditions.

There is a social challenge which has been raised up, which  
is more - personal ~~symbolic~~. The change is superficial. It is not  
in the idea in America life we are accused of ~~being~~ <sup>suffering</sup>  
every solution to hard this problem

There is much more to the change - individuals are  
have been subjected with pressure to replaced rules on the  
complexity - Not only the unstable services of the  
few which should be in the mind of the people at 7 and  
the concept of government is the main of the change and of  
more to be a lot to more

Temple have mentioned about the project & concepts  
rule the science & membership 2 have been very simple  
because we feel that we are free of debt - mind must  
keep us interest more -

Order & comparison - utilitarian and utilitarian -  
have around a few disproportionate proportion of an  
very of common life - We have left to hand million  
go - Time & rich - being & poor

Transit





4 Dec 68 I have passed a letter

2. Let the entire report not be fully but to suggest  
my suggestions with a spirit of humility, soundness, & a desire  
which have appeared of late - Year of Personal Interest - I don't you  
are of university campaign money between new

1) Community - Letter design -

So it not equal with that Reverend & much

2) Editor - End of year - number of communities

So it not equal with that Reverend & much  
campaign letter to new with

But for all my care - I must

changed also

WRHS



stone until year some release

Paula. Trend -

after sundown - meadow

20000 miles - <sup>225</sup> 300 of cones in one  
4.5 miles

only 2 out of 100 feet a single measurement

13

not by dense level  
Bentley -

"high level, meadows, high level, side view,  
Bentley - knowledge - knowledge - knowledge

abundant



WRHS





these religious ideas "to do with what you get them  
sandy, but so..." "The essence of the religious experience  
is the following - almost equal proportion of character & self  
growth. If the religious idea requires discipline, life, and  
gains for reasons other than selfish - you will find it free - good  
than following religious rules, rules - rules, as far as  
attending is concerned, I often think that the best idea  
is the old proverb "anybody can do it in the beginning"

The spirit of America in religion is aimed for very  
undoubtedly from public & political — in all our land one-  
self criticism - Some of America's strong optimism and  
natural frontier confidence has saved itself to the solution, social, etc,  
novelty, and products which constantly provides for our idea. Of  
every few months a new movement - Community break of progress  
a public symposium on by a carefully selected group of academics  
on "Why there is no end for judgment and will never come back to  
us to bring its mission down on us in print" - any other fact  
would have our accept - both general abstract - But we  
draw a certain person outstanding from being described superficial,  
naturalistic, barrenness, elaborate complexed, static stagnant,  
serious etc. etc. etc. Perhaps the prolonged duration of these  
most of the religious ideas have come under the old dog  
business which is a little different from "The Future of  
The American Religion and we had himself outlined at  
the one half degree small unit time and a few  
judiciously selected religion to show the concern of us.

I confess me that I have little patience with these  
religious etc. - Perhaps it just that I'm more concerned

more scholarly and thoughtful journal than just your own or other  
Sp. books etc

Under J.D. is to-day not mentioned the problems and challenges - but we ought  
never to forget the accomplishments. In the briefest terms - ~~and opportunities~~  
because ~~emotional~~ <sup>emotional</sup> ~~clashes~~ <sup>clashes</sup> created the basis of a long & vigorous life.

Let me now try to put <sup>the</sup> ~~some~~ <sup>religion</sup> of ~~some~~ problems into perspective for  
you. First the problem of integrity

The problem of religious commitment  
In 1983 Lord Ryle would have had more to say on the subject "as integrity  
must be the first condition of religious commitment" and religious life  
remained integrity essential. The remarkable man Ryle, of course,  
presented the case

- 1) Lord Ryle's original volume had in a substantial chapter
- 2) When the first journal volume ended in a new chapter con-  
f. Statement published in East End. Co. to make the  
deposition "of the deception now, the helped man &  
blasphemies of the man of the Church" - and to establish  
a relationship in any future in the past  
3) as late as end of 1984 out. the which deception sympathy  
of Newport R.I. where still some man deception with a  
built a escape time last one then many years  
now should have for journal books,

But Lord Ryle was wrong and after the January 1985  
American Journal found in the Church & the January Journal  
was indeed into the constitution a high well given separated  
could be Church, The opening of the end, the need for a large  
future for, the involvement of one not to predominate, & the  
kind of the book - Reason was you enlightened all  
can find, to the involvement. To the man respect Temple  
of which was spoke find clearly admitted to the 1st founder of  
the U.S. is deeply aware of the man in the man in the man  
The point of the U.S. is a body in the man, to preserve  
in the man. The man is not by the man in the man in the man in the man



Should remove window on good side.

over the river - a small natural cove of pebbles &  
discovered - but the ground appears to be a creek bed  
to ~~be~~ <sup>be</sup> creek bed one by one ~~the~~ <sup>the</sup> are a lot for the  
few here - a happy lot - both in the city -

Part of ~~last~~ religious beliefs have been partially accepted.

restricting the free exercise thereof." The same Newport congregation <sup>turned around</sup> which ~~had its built-in escape tunnel~~ found itself addressed by President Washington in a language which was both new and welcome, "The government of the United States gives to bigotry no sanction, to persecution no assistance, and requires only that they who live under its protection should demean themselves as good citizens."

That religious identification is an individual privacy, relevant to citizenship became and remains a recurring theme in American law and conscience. However, in recent years religious labels have <sup>Taken on a new</sup> ~~become~~ an increasingly political <sup>factor</sup> ~~element in~~ <sup>unfolding</sup> ~~lives~~. The democratic candidate for the Mayor of New York City biennially campaigns in Dublin, Rome, and Tel Aviv. Governor Al Smith was defeated because he was a Catholic; President Kennedy gained on ~~the~~ balance because he was <sup>of Rome</sup> ~~a Catholic~~. On paper there is no religious test for office, but it is unlikely that an agnostic would be nominated for the Presidency and unthinkable that an atheist would be elected. One has but to remember the scurrilous whispering campaign conducted against Adlai Stevenson in 1962 on the basis that he was a Unitarian and belonged to a church which denied the theology of the Trinity. As an aside to ~~these comments on the~~ ~~vote leverage of a political label~~, I must add that increasingly the more orthodox this religious membership the greater its vote value. Liberal religion, like liberal politics, is today on the receiving end of an aggressive <sup>conservative thrust</sup> ~~right-wing~~ ~~back~~. Religious open mindedness is suspect. A growing number of churches and college chapels refuse their pulpits to any preacher who denies the mythology of the Trinity. Protestant Christianity made headlines a generation ago with the liberal

preachings of a John Haynes Holmes and a Ralph Sockman. Today's headlines come from the mass revival of ~~g~~ Billy Graham. The long-term implications of this religious conservatism are difficult to assess. But this much is certain. A resurrected Thomas Jefferson or Abraham Lincoln, considering their spiritual beliefs, ~~would~~ <sup>would</sup> ~~never~~ <sup>causally</sup> be elected President of the United States in the 1960's.

Religious belief in this era of the Cold War has become almost a requirement of good citizenship. About a decade ago our Pledge of Allegiance was ~~Amended~~ to include the formula, "one nation, under God." Immigration papers require a statement of religious affiliation. Our money is overprinted with the motto, "In God We Trust." Americans still insist on the freedom of religious choice, but they are no longer certain that they wish to permit the freedom of no religious choice. <sup>Sunday 14 - Sunday 15</sup> ~~The~~ <sup>THE</sup> pulpit thunders damnation against the unholy trinity -- materialists, atheists, and communists. As Jews, we have not been immediately affected by this semi-official religiosity except that the ~~need to wear a religious name tag has brought~~ a few <sup>have stumbled back</sup> fearful souls into our membership rolls. But there is an almost inevitable next step which represents a critical danger. If America is a religious nation it is so very easy to say that America is a Christian nation, ~~and that the non-Christian is somehow not a full citizen.~~ I am becoming increasingly concerned that an age old European <sup>has</sup> ~~pattern~~ <sup>is for</sup> of religious establishment seems to be asserting itself. The politics of Christian Europe were universally those of a state church. In not a single instance did the dominant religious body voluntarily surrender its privileged position. European Christianity, and this includes the



major Christian movements, lacks any historical commitment to a concept of religious pluralism. ~~The~~<sup>This</sup> is equally true of the Anglican Church in Great Britain, of the Dutch Reform Church in Holland, or the Catholics in southern and eastern Europe. In the United States, Christian bodies accepted disestablishment, but not all were happy about it. In time some communions, notably the large Methodist and Presbyterian sects, came to prize and value the wall of separation. Yet today even such bodies are uncertain in their response to programs of released time and school Bible reading. Even liberal theologians such as Bishop Pike of California seem to be reading the doctrine of separation of church and state to mean largely the separation of Catholics from tax advantage. The more orthodox and fundamentalist Protestant sects, and the Catholics, generally are not at all embarrassed by energetic political special pleading. Day after day our newspapers reveal their arguments and pressures for a variety of political favors. -- funds for their parochial schools, policing for their Blue Laws, public enforcement of their censorship rules, tax relief for church-owned business enterprise, the voidance of local gambling ordinances for their bingo parties, public hospital practices conforming to their views on birth control, bus transportation for their parochial school students, and so on. Where this special pleading will end, we cannot know. So far the Federal judiciary has kept high the wall of separation. But this much is certain -- American Christianity is no longer reticent about insisting on political preference and increasingly Jewish groups are being forced to defend traditional American doctrines in a way that must seem to the

number. How long this spiritual soundness and interdenominational cooperation can be maintained in an era of divided churches, high pressure church debates, and ecclesiastical politics remains to be tested.

Christian majority as one of narrow self interest. In the height of The rather vitriolic public reaction to the Supreme Court's decision outlawing the New York State Regents' prayer, the Catholic magazine, "America," warned the "provident leaders of American Judaism" to temper the ~~vocal and uniform~~<sup>public</sup> defense of the Court by Jewish organizations on the theme that "Jews in general will be uniformly blamed for what in fact will have been accomplished by a mere handful of militants allied with an assortment of humanist groups, ethical culturists, Unitarians, secularists, and atheists." Anti-Semitism once thrived on our foreignness. Now it seems that it will draw its grist from the fact that we are too American. Our Jewish organizations which have involved themselves in the area of community relations face a difficult road. They must choose between statesmanship <sup>based on</sup> of our Constitutional tradition ~~or compromise~~<sup>or compromise</sup> and various strategies which will minimize interreligious tensions.

I deplore this demand by religious leaders for preferential treatment, not only on Constitutional but on narrowly religious grounds. Ministers ought ~~constantly to remind themselves~~<sup>daily to thank God for our religious freedom for</sup> that it is only in America that a modern religious revival has taken place. In countries with established churches, services are ~~only for~~<sup>attended only by</sup> the very young and for old women. Disestablishment meant for American religious life that churchmen ~~must~~ had to listen to their people and that radical changes in liturgy, theology, and church life ~~had to be~~<sup>were</sup> effected. If the pulpit said, "Dominate," the pew answered, "Cooperate." If a pulpit sought to establish a narrow definition of the will of God the pew insisted on that which was of the greatest good to the greatest number. How long this spiritual soundness and interdenominational cooperation can be maintained in an era of privileged churches, high pressure church lobbies, and ecclesiastic tax advantage remains to be tested.

as a conclusion it remains to be seen how much rel. based  
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us too <sup>to see</sup> ~~seeing~~ <sup>nothing</sup> - Why? because it guided to ~~the~~ <sup>no point</sup> see  
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Most of us grew up in a happy confidence that America was a neighborly place, where private and personal convictions would be respected, if not made to much about. Today ~~increasingly~~ Americans are choosing their suburbs and PTA's and swim clubs on the basis of religion. There are in Cleveland today few areas where a white Jew or a white Catholic cannot buy a home or rent an apartment. Paradoxically, the density of Jewish and Catholic concentration has tended to increase. There are fewer non-Jews living in Beachwood <sup>on University Heights</sup> than lived next door to our fathers on East 105th Street or to our grandfathers on 40th and Woodland. Catholics crowd into certain parishes. Protestants escaped into undeveloped <sup>pastureland</sup>. Religious apartheid reaches down into our nursery schools and Boy Scout troops, into our bridge clubs and bowling leagues, into our great books courses and hospital volunteer programs. Scholars disagree as to the causes of this social breakup, but one thing is certain. They <sup>are</sup> not elementally religious. The days are gone when one had to be close enough to the synagogue to walk there on the Sabbath. ~~A~~ paradox, ~~A~~ paradox, ~~A~~ most ingenious paradox. On the one hand we have religion playing an increasingly dominant role in our social and public lives, on the other attendance at mass, at Sunday morning worship or <sup>Sabbath</sup> services has dropped both quantitatively and qualitatively ~~over the past two decades~~. Americans must be churched, but need not take part in the life of the church. This attenuation of the discipline of worship is true of all denominations, but it has been most marked in <sup>the</sup> more liberal communions and among the upper middle and high income groups. The Unitarian-universalist wing of the Protestant church has been <sup>by a long way</sup> ~~shriveling~~ while the gospel preaching, hymn singing,



brimstone and hellfire fundamentalists <sup>the most recently successful</sup> have been making remarkable strides.

The results of this turn to the right are difficult to assess, but it certainly goes hand in glove with the anti-intellectualism and the fear of change which we see all about us. Why do Americans affiliate? Sociologists tell us that the dominant reasons fall in these areas: social conformity, fear of intermarriage, the use of church contacts for business and professional reasons, burial privileges, and so that the parents can sleep Sunday mornings. Affiliation has surprisingly little to do with piety.

Of the one hundred and ten million church-affiliated in America, less than one in four hundred is in church on Sunday morning.

Given these superficial ties, it is not surprising that religion as a moral force has not kept pace with our changing communities. Sunday morning remains the most segregated hour of the week. Individual churchmen have taken strong moral positions in the area of race relations. But in the south there is no instance where a parochial school was desegregated before the local public schools and in the north parochial school lines are as racially gerrymandered as some big city public school districts. The overwhelming majority of Cleveland's Negroes worship in black churches. The church which remained to serve a changing neighborhood is the rare exception. It <sup>was</sup> is far easier to build a new building out somewhere and to send an occasional Sunday morning collection down to the ~~few~~ dedicated men who ~~come~~ <sup>run</sup> inner city parishes.

<sup>Mr. Harold Kent gave an excellent paper, the rel. looked</sup>  
The social gospel was once the hallmark of the American church. The <sup>movement on good communities & social service, which</sup> American pulpit conditioned generations to accept the equality of the <sup>day, and been secular in everything but name. With no more</sup> immigrant, the rights of labor, the disciplines of civil liberty, and the <sup>acceptance of a Bismarckian N.O. / as well as attempts at religious</sup> like. Today many congregations and ministers are abandoning the sermon. <sup>opened up. One reason is the many worldly & lab. class</sup> In all denominations the service is becoming more ritualistic and the sermon

<sup>but, - from pure church ritual movement there is no doubt</sup>  
<sup>largely because of the increasing world it is harder to hear</sup>  
<sup>the old way.</sup>

Social gospel was once the hallmark of the American church. The American pulpit over a hundred years conditioned generations to accept the rights of labor, the equality of the immigrant, the responsibility of civil liberty, and the like. But today many congregations and ministers are abandoning the sermon entirely. In all denominations the service is becoming more ritualistic and the sermon more theological. There are exceptions. A few great urban pulpits with a long liberal tradition, the magnificent crusade of Martin Luther King and the Negro churches. <sup>yet</sup> More often than not when a pulpit bestirs itself it is to special plead for parochial education or Sunday closing. <sup>OR THE RIGHT NOT TO WORK ON SUNDAY</sup> Pastoral counselling rather than prophetic challenge <sup>AND FOCUS</sup> has become the center of ministerial and church activity.

Where do the Jews and Judaism fit in? The unique <sup>element</sup> ~~feature~~ of American Jewish life has been the desperate passion with which Jews and Judaism married themselves to the American dream. Individual Jews had little to do with the framing of the Constitution. Less than one half of one percent of the early colonists were Jewish. But the vocabulary of this document <sup>was the</sup> ~~is drawn~~ <sup>has</sup> in the Biblical idiom and its spirit <sup>has</sup> the quality of Biblical prophecy. Amos and Micah were the first to insist "We hold these truths to be self-evident..." The psychology of the Constitution is the <sup>public</sup> ~~political~~ man, created in God's image, but little lower than the angels. The optimism, the dignity, the this-worldliness, and the idealism of the American vision instinctively and viscerally appealed to the American Jew. Typically, in 1820 we find a Savannah doctor, Jacob De La Motta, speaking this panegyric at the dedication of the community's new synagogue:

In directing our attention to the privileges and benefits proffered to all in this country, and so strenuously aspirated by that palladium of our rights, the Constitution; we are led to forget those days of anarchy and bloodshed, which has stained the annals of other times. Here, a liberal and tolerant spirit, pervades every individual. Here, unbiased protection, and friendly co-operation, are alike extended,

-9-

Love is a wondrous and terrible thing. ~~In love we find ourselves~~

We are unalterably opposed to political Zionism. Zion was a precious possession of the past. As such it is a holy memory. But it is not a hope of the future. America is our Zion.

fellow Jews were being persecuted. It was inevitable that in the open lands

Eastern and central Europe were put behind. In America there was a new

COULD NOT DECIDE WHETHER THE OLD TROOP WOULD BE TO GO

CHANGED OR EXCHANGED - REFORMED OR REMOVED.



~~a tightrope between change and exchange.~~ <sup>were</sup> All agreed on the necessity of <sup>(AMERICANIZING)</sup> modernizing the faith. Many saw this modernization as the prelude to a <sup>FUSING</sup> ~~happy blending~~ of Judaism <sup>into</sup> a new ~~blend~~ American Judeo-Christian <sup>Church</sup>. It was not unusual for a lay leader, or even a religious figure, to break away from the community and found an ethical society or a community church. The hardest question with which American Judaism wrestled turned on the validity of its own integrity. ~~Need it survive? Would not the public schools and public forums teach necessary moralities. Why pay the price of exclusiveness?~~ Was it not ~~un-American to persist in religious separation?~~ It took many years of living and of experience <sup>with DEMOCRACY</sup> for American Jews to recognize that the best citizen has a private life all his own <sup>and</sup> that he contributes to the common good <sup>not</sup> through his uniqueness and his dignity. In time <sup>as a result of the</sup> Jews became reconciled to the philosophy of cultural pluralism, which is really no more than a statement of reasonable maturity: I maintain my integrity at the very time that I most recognize my obligations to society. /// By the early 20th century American Jewish life <sup>had PAID THE HONEYMOON STAGE AND</sup> by and large recognized that assimilation <sup>(was)</sup> was not a requirement of citizenship, and that Zionism was not a treasonable enterprise. In 1915 ~~Supreme Court Justice~~ Louis Brandeis bespoke the new maturity:

Indeed, loyalty to America demands rather that each American Jew become a Zionist. For only through the ennobling effect of its strivings can we develop the best that is in us and give to this country the full benefit of our great inheritance. The Jewish spirit, so long preserved, the character developed by so many centuries of sacrifice, should be preserved and developed further, so that in America as elsewhere the sons of the race may in the future live lives and do deeds worthy of their ancestors.

But we have also an immediate and more pressing duty in the performance of which Zionism alone seems capable of affording effective aid. We must protect America and ourselves from demoralization, which has to some extent already set in among American Jews. The cause of this demoralization is clear. It results in large part from the fact that in our land of liberty all the restraints by which the Jews were protected in their ghettos were removed and a new generation left without necessary moral and spiritual support. And is it not equally clear what the only

possible remedy is? It is the laborious task of inculcating self-respect, a task which can be accomplished only by restoring the ties of the Jew to the noble past of his race, and by making him realize the possibilities of a no less glorious future. The sole bulwark against demoralization is to develop in each new generation of Jews in America the sense of noblesse oblige. That spirit can be developed in those who regard their people as destined to live and to live with a bright future. That spirit can best be developed by actively participating in some way in furthering the ideals of the Jewish renaissance; and this can be done effectively only through furthering the Zionist movement.

By 1917 this congregation had ceased to worship in a sanctuary whose Ark held no Torah and whose worship and school held no Hebrew, and typically, <sup>THE TEMPLE</sup> found that the public <sup>RESPONDING AND LIKE MINDED IMAGE</sup> of the congregation and pulpit became more pronounced in measure as the Jewishness of the congregation became more visible. Jewish America-firstism lingered on until the days of Hitler and the Second World War. But by the 1920's Jewish life had accepted itself. A renaissance in cultural and religious activity took place. Seminaries <sup>flourished</sup>. A renewed interest in religious education, both adult and elementary, took place. The Jewish community <sup>REFINED</sup> ~~organized~~ a truly magnificent complex of welfare institutions and <sup>BELOW</sup> ~~financed~~ the greatest voluntary charitable enterprise in the history of man. Synagogues <sup>COULD BEARD</sup> ~~organized~~ and refined excellent programs. What remains <sup>J</sup> of the early love affair was <sup>AMERICAN JUDAH'S</sup> ~~an~~ abiding commitment to human and democratic values, both within and without the synagogue. The Jewish pulpit <sup>WAS AND ABOUT THE</sup> ~~has been the~~ most consistently liberal platform in the United States. From the days of Wilson through the New Deal and into the Fair Deal, American Jews have been in the vanguard of those who struggle to improve <sup>THE</sup> ~~the~~ <sup>COMMON WEALTH</sup> ~~society, and we have contributed to its education and welfare, labor and race relations.~~ Occasionally a young Jew saw only the grey spots on the ~~American scene~~ and became impatient and threw himself into the frenzied movements of the extreme left. But by and large the temper of American Jewish citizenship has been reasonable and progressive. Indeed, the most visible contribution to the American scene has been in the area of welfare.

Jews brought to America a time-honored complex of voluntary institutions. Every European kehillah had its committee to visit the sick and dower the bride, support the indigent and bury the dead. In America these hevrahs became Mt. Sinai, Montefiore, Bellefaire, and the Jewish Family Service Association. The kehillah became the Jewish Welfare Federation. The concept of a well organized voluntaristic social welfare community struck a responsive chord among Americans, ~~especially among the many who share an~~ <sup>fulfill on</sup> inbred distrust of governmental power. In many communities, including our own, the city welfare federation was copied from the Jewish Community Federation and the United Appeal was extrapolated from the Jewish Welfare Fund.

American Jews have shown a singular unwillingness to special-plead <sup>their</sup> ~~their special~~ <sup>delicacies for 1718P</sup> ~~privileges~~. When the Catholic insisted upon public aid for parochial schools and while the Protestant toyed with released time, the Jew idealized the public school and trudged in the grey of the evening to Hebrew classes. Jews may be ninety or more percent of a given school district, but they have not insisted that on Yom Kippur, as on Good Friday, the schools be closed. While Protestants re-write the Blue Laws and the Catholic Church circulates the community with its Decent Literature proposals, the Jews plunged headlong into social welfare and civil liberty. Uniquely, the American Jewish community is happiest when its pulpit speaks out on social issues. If the rabbi preaches on politics all is well, but if he labors <sup>at</sup> ~~the~~ purely religious theme the congregation squirms. Here we touch the vital paradox of our contemporary situation. American Jewry has accomplished magnificently. It has made an unparalleled and successful social adjustment. It has established a modernized and wholly adequate welfare community and modern and adequately financed religious institutions. But it is by and large not only ritually lax but religiously <sup>illiterate</sup> ~~ignorant~~ and



<sup>ON THE BASIS OF A RECENT</sup> ~~indifferently~~ <sup>RELIGIOUS ATTITUDES IN</sup> In ~~an important~~ study of the ~~city of~~ Detroit, Dr. Gerhart  
Lenski of Michigan State University <sup>HAZARDED</sup> made the prediction that in a decade  
<sup>THAT</sup> ~~most~~ of the Friday evening synagogue services would be empty. <sup>THIS IS TO UNDERSTATE THE CASE, BUT</sup> Certainly a  
unique feature of contemporary synagogue architecture is the small sanctuary  
and large connecting social hall <sup>AND</sup> the removable partition <sup>WHICH</sup> permits the few  
hundred square feet regularly devoted to worship to balloon out into many  
times its size for the unusual occasions and the High Holy Days. (Even with  
the post-war growth of synagogue membership, less than 40% of our American  
Jews have any regular affiliation with a congregation.) We have made certain  
strides in the area of religious education. Today perhaps 80% of our  
youngsters receive some religious instruction. But only 7% ~~of these~~ attend  
school for a single hour beyond the age of thirteen. It is not a matter of  
chance that the religious <sup>ASPECTS</sup> ~~sides~~ of American Jewish life <sup>OFTEN SEEM</sup> are immature, <sup>GIVE CENTRITY</sup>  
<sup>HAPHAZARD, CHILD CENTERED AND VAGUE</sup> ~~ritualistic~~, successful only when they are personalized and reduced to the  
~~lowest common denomination.~~ How long will the grand communal edifices  
which we have erected sustain themselves if the religious heart ceases to  
pump life-giving blood and oxygen? This is the question. I do not know  
the answer. What I do know is that Jewish life is unbalanced, highly  
organized but shallowly educated, labeled but not convinced, homogeneous  
but not pious. Will Jewish life again come into balance? Great effort is  
being spent in modernizing and improving the quality of our religious  
education. Never in the history of our people has so much attention been  
given to the beauty and background of worship. Never have rabbis and  
educators published such well written and popular definitions and descriptions.  
But you cannot insist on faith. American Jews must decide, ~~again~~ must  
~~decide~~ between Jewish agnosticism and Judaism, and <sup>Their</sup> ~~the~~ answer is not yet

(between Jewish identity and  
religious identification)

*[Handwritten signature]*

apparent. What will American Judaism contribute to the American way of life? If the faith atrophies, very little. We have been good citizens because we have been conditioned to be<sup>so</sup> by our tradition. We have been ~~among~~ the stable elements in the society because our religious tradition taught and insisted upon family values and basic decencies. If these weaken and the religious element of Jewish life becomes ~~even more~~ attenuated and the personal element vulgar, we will lose our identity and we will lose what virtue we have as contributing citizens of a blessed nation.







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