



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.

Reel
39

Box
12

Folder
556

Guest speakers, David S. Hachen and Arthur Hertzberg (on the occasion of the 10th anniversary of Abba Hillel Silver's death),
press release and speech, 1970, 1973.

Rabbi David S. Hachen is the newly appointed regional director for the UAHC. The office will be in Cleveland, where Rabbi and Mrs. Hachen and their three children have taken up residence.

Rabbi Hachen was ordained at the HUC-JIR in Cincinnati in 1952. He served for two years as a Chaplain in the U.S. Navy. For the last 15 years Rabbi Hachen has been the spiritual leader of the Suburban Temple of Wantagh, N.Y., Temple Shalom of Norwalk, Connecticut and Rockdale Temple of Cincinnati, Ohio.

When, Rabbi
Suite 502
Old Avenue
Rm. 44115
1-21-1747

In 1961 Rabbi Hachen received his doctorate in education from Columbia University, and has served for almost a decade on the Commission on Jewish Education of the CCAR and the UAHC. In cooperation with Dr. Sylvan Schwartzman, Rabbi Hachen wrote a text for adolescents entitled MEETING YOUR LIFE PROBLEMS.

Rabbi Hachen in recent years has been a member of the faculty of the HUC-JIR in New York and has also been a visiting lecturer in the graduate department of educational foundations at the University of Cincinnati.

American Hebrew Congregations, will occupy The Temple

pulpit on Sunday, January 18th. He will speak on the theme, Where
Jews Differ - The Covenanted Minority.

Rabbi Hachen recently has taken up residence in Cleveland
after many years of serving in the pulpit in Norwalk, Connecticut
and Cincinnati. He has specialized in the field of education and
received his doctorate in education from Columbia University.

3th
ted

The UAHC is a national body of the Reform synagogues in
the United States.

January 12, 1970

Rabbi David Hachen, Regional Director of the Union of American Hebrew Congregations, will occupy The Temple pulpit on Sunday, January 18th. He will speak on the theme, Where Jews Differ - The Covenanted Minority.

Rabbi Hachen recently has taken up residence in Cleveland after many years of serving in the pulpit in Norfolk, Connecticut and Cincinnati. He has specialized in the field of education and received his doctorate in education from Columbia University.

The UAHC is a national body of the Reform synagogues in the United States.

-30-30-30-30-30-

U
A
H
C

Northeast Lakes Council

DIRECTOR: Dr. David S. Hachen, *Rabbi*
Suite 502
1101 Euclid Avenue
Cleveland, Ohio, 44115
(216) 621-1747

Suggested title for sermon Sunday, January 18th
at The Temple; "Where Jews Differ - The Covenanted
Minority."



UAHC HOUSE OF
LIVING JUDAISM



On Sunday morning, November 25 at 10:30 A. M. members of The Temple will participate in a Tenth Anniversary Memorial Service for Rabbi Abba Hillel Silver. Dr. Arthur Hertzberg, rabbi of Temple Emanu-El in Englewood, New Jersey will pay tribute to the late Dr. Silver as he discusses "The Zionist Idea Today." Dr. Hertzberg is the President of The American Jewish Congress and has been a member of the Executive Jewish Agency for Israel since 1969.

Rabbi Abba Hillel Silver came to The Temple as a young man in 1917, the fourth generation of his family to become a rabbi. This outstanding spiritual leader grew to become a giant in many areas. He was a teacher of Reform Judaism and the author of many creative writings of religious thought. He was a powerful orator and a strong political influence. Undoubtedly his greatest contribution to world Jewry was the major role he played in the establishment of the State of Israel.

Dr. Daniel Jeremy Silver, who for the past seventeen years has occupied The Temple pulpit, is the fifth generation of the family to carry the rabbinical tradition.

All friends are welcome to join with the congregation at the main Temple in honoring the memory of Rabbi Abba Hillel Silver at this special service.

The Zionist Idea Today
November 25, 1973
Rabbi Arthur Hertzberg
(Memorial Service-10th Anniv. of death of Abba Hillel Silver)

I am, of course, deeply moved by the introduction of which I am quite clearly unworthy, very much moved by the invitation and the honor and the responsibility, especially to attempt to speak of Abba Hillel Silver from this place which he graced for so many decades, before his congregation and in the presence of the whole of his family, is an enormous honor and a great responsibility. And, above all, I am both burdened and moved by the fact that as a few of you may remember that the last time that I stood in this place, this is the second time, that I have the honor to be here, you were then a young assistant, Danny, and it was your father who invited me and the occasion was that I had published my first book on Zionism and he felt that the young rabbi ought to come and talk to this congregation, believe it or not, I ought to come and talk to Abba Hillel Silver's congregation about the intellectual and ideological meaning of Zionism and to do it in his presence. That was no small burden and I don't remember how I got through it, but with his encouragement I somehow managed.

I have been thinking for many weeks about what it is that ought to be said here and I would like to begin by saying that as a disciple of his, as someone who began in the wars of the Jews, in those interminable internesein wars which our Jewish establishment delights in, as one of his very junior followers back in the early forties I know, I know because I have parts of his family within my own congregation, I know because he sent me the first of the Svarim of his father. I know that Abba Hillel Silver was a lichvat and I am the quintiessential golicianer, a

grandson of hasidic , and so if he will forgive me in ganaydin for inflicting upon him to begin with a hasidic insight. In the hasidic tradition we regard a yahrzeit as a ilula, as a day of celebration, not of sadness, not of sorrow, not of somberness but a day of joy. Why is a yahrzeit a hilulah, a day of joy? Because if on a yahrzeit you are aware that that which the man who is being remembered talked by precept and by example lives on; If lichmatov is indeed slurabet ahaslaiim, if his soul is indeed bound up in the bond of living example, if not a day goes by wherever his living career made itself felt, that you do not think of him, laugh in what he talked, realize how contemporary were both his words and his deeds, then on the tenth yahrzeit you can, indeed, rejoice.

I have spent a few days in the last three or four weeks rereading, not paging in, rereading, all of his books that were in my library, and I have them all, and I find that it is, indeed, true. Danny, you picked that famous passage from Bensirach and what kept going through my mind as I reread your father's book was that classic sentence in the rabbinic tradition that the mark of the living influence of a , of a scholar, of a scholar in the deepest and the broadest sense, that he lived a scholarly life, that his learning permeated his action and both together made a unity. The tradition tells us that if such a person when you repeat what he talked, , his lips moved even in the grave. A scholar lives on because of what he taught continues with us and, therefore, his life is immortal, not in any vague ethereal sense, but because Thursday morning of this week at the Zionist Executive in Jerusalem I got up at noon and I said: I'm leaving for the airport, I can't stay for the rest of the day and the rest of the meeting. And

somebody said why. And I said the only way for me to be in Cleveland on Sunday morning is to leave this afternoon and get home to New York for Shabat and that will get me to Cleveland. What are you doing in Cleveland? It's Abba Hillel Silver's tenth yahrzeit and I'm going to be there as part of the occasion. And I felt two things in the room instantly, and let me tell it straight in this sanctuary, graced by his living presence. I felt respect and awe and fear and fear. Instantly, ten years later, the evoking of his name within the Zionist Executive was an immediate remembrance of his courage, of the majesty of his presence, of his fearlessness, and of the fact that when he didn't agree you knew it, and that when he stood for something he stood for it like granite and on principle and you need merely mention his name anywhere in the Jewish world and all the reactions are instant and immediate and very real.

Now one of the things that I have been reading is that marvelous essay which I suggest that some of you reread in the first of the volumes of the collection of his sermons, that very marvelous essay called Recollections of Abba Hillel Silver by Solomon B. Freehof. Now that is the essay of a contemporary, of somebody who grew up with him. They were the same age and as you will remember, many of you, Freehof as Dr. Freehof says in that essay, they used to trade anniversary sermons for each other. I asked myself a different question, not what did he teach his contemporaries, how did he fit within the context of his own immediate generation, but what did he teach those of us who were 25 years younger, what did he teach those of us who literally were going to have to carry on, what did he teach those of us for whom he was indeed the model of what a rabbi could be on the

American scene? And I think that he summarized it best in a couple of pages that he wrote for a lecture that he gave in Harvard on the prophet and his people. He gave it in 1940 when he had already had a very distinguished career as your rabbi, as a scholar, and in the Jewish community as a whole. But his greatest days, the days of the 1940's when he was among the principal architects of the battle for Zionism on the American scene, one of the major creators of the State of Israel, that part of his life which climaxed in his leadership in the battle for the creation of Israel, the partition battle in 1947, that was ahead of him and here, almost at the hinge of his career, is Abba Hillel Silver writing about prophecy. And please let me read it to you at some length.

"There are prophets today," Dr. Silver said, at Harvard in '40, and as a whole they are little heeded and greatly persecuted. Occasionally they are found inside the rabbinate and the ministry, more often outside. The training for the ministry is not necessarily a preparation for a prophetic role any more than the priest of old was trained to be a prophet. The prophet did not preside over a congregation or occupy a pulpit or instruct the youth or work with and through an organized fellowship of men. There is much to be said for the minister who was the faithful teacher, guide and pastor, a shepherd not too far ahead of his flock. It is an honorable and indispensable profession in the life of society. He, too, does God's work in the world and an important work it is. Those men, however, who are more than teachers, preachers and pedagogues, who are privileged to see the vision of God with open eyes, who are singled out by the hand of God for proclamation and renewal, to destroy and to rebuild and to the best of their vision are content to give their back to the smiter and to remain lonely and friendless, asking for no reward but the nearness of God; seeking no Heaven but the light of

His countenance; these are the prophets. They are the men, inexpressibly gigantic, beautiful, columnar, who visioning a new social order of justice, love, brotherhood and peace are prepared to use their blood and tears, theirs, not those of other men, to cement it. It is by the hand of such prophets that the Lord brings peoples out of slavery even as he brought Israel out of Egypt and by such prophets are they kept. Such prophets are found in every age, a few in number, and in every walk of life among priests as well as among laymen. They require no ordination. They know when the voice calls, whom shall I send and who will go for us and they answer quite simply or after long and troubled hesitation, 'here am I, send me.' Such men, the rabbi said, receive each one of them a drop from the waters of Paradise.¹¹ I know of no better statement of the essence of the man who wrote it and what he was trying to do with his own life.

So what then did he indeed mean? To a young man like myself who started to be a silver watcher in the very year in which he wrote this, in 1940, 1940 was the year that I graduated Johns Hopkins and came to New York in the fall of '40 and began to be around at the meetings to which he used to come on the night train from Cleveland. What did he teach us? What did he teach this young fellow who carried his brief case, literally carried his brief case, when would let me on occasion. Well, the very first thing that he taught me was that he was a rabbi, above all a rabbi. No matter how many things were going on somehow or other he would get back home for Shabas, get back home to teach his Confirmation class, get back home to be within his family and within his congregation. He taught it to me. I have innumerable times in my life, including last Friday morning, gotten up at some ungodly hour, caught an airplane from Israel, gone to sleep for

a couple of hours and then been on my pulpit on Friday night and Shabas morning because the one thing that I learned from him very early is no matter what else you are, if you are not the rabbi of your ^{own} congregation for real, if the ind^{is}soluble bond between you and your own people, your family and the larger family which is your synagogue, is not real and deep and abiding, if you are not in the first instance the father of the orphaned and the defender of the widow, if your roots are not deeply within your own immediate community, all the rest is tumult. And it was remarkable, because a whole galaxy of Jewish leaders, rabbinic and lay, which grew up in that era he, the busiest, the most independent, sometimes the most temperamental of the lot, it went with his genius, he was ^{the} one who always put his congregation first, always had his roots within it more clearly than anyone else. And I, who have spent my life within my own congregation, with sort of pride, that now in my 18th year at Englewood I have never missed a Shabas in my pulpit, did not learn it from the air, I learned it from him and I want to stand in this place and say it. It's no small thing to say that he taught a generation of rabbis, quamachers, qua-leaders, qua all kinds of things that in the first instance you're supposed to be a rabbi.

The second thing that he taught us was that to be a rabbi does not mean that you surrender a single of your intellectual, your moral, your religious independence. Let that which is just break mountains. We saw him do that again and again. I remember once having the impertinence to tell him a story and he laughed. It was in the middle of one of those ^{another} cowering internal battles within the Zionist movement and I told him a story that I had heard the chief rabbi of England, Dr. Hertz, who was no mean battler himself. The story was going around that a delegation had come to see Dr. Hertz, and on a matter which normally he

would not accept, Dr. Hertz had taken a very irenic view of things and I told Dr. Silver Dr. Hertz had been asked by his secretary who was a friend of mine to explain why he was so uncharacteristically peaceful, irenic, accepting. Dr. Hertz answered: "young man you must understand when all else fails the chief rabbi tries peace." Now in Dr. Silver's life, and I attest to this as someone who was around for both the battles and the peacemakings of the 1940's, battles were not personal. This was a man of passionate conviction who stood by principle, would win with it, and was not afraid to lose with it. There was something Churchillian in the nature of his life. There were lull patches when he was out of office on the Jewish national scene as there were lull patches when Churchill was not around on the English scene, but always the presence was there and known because he stood for something and that something was not being in office. He taught the younger generation the principle persists and matters of the moment do not.

There's a third thing that he taught, at least to some of us youngsters who watched him and who learned from him and that is that underneath all of the various passing moods, underneath everything, and not very far underneath it, this was always a classicist. His ways of thinking had been fashioned by a deep and profound knowledge of the Jewish sources, a knowledge which he was always adding to. This was a man who was always studying and who thought as a classicist. Not for him were the fads of the moment. What concerned him from the beginning of his life to its very end were the lasting, the eternal values of the Jewish tradition. This was a man who at the very beginning did battle against the kind of secularism which was to be found in the early Menorah Journal in the name of religion and this was the Zionist who at the very end after the State of Israel had been created was still asserting, looking at his own handiwork, that ultimately what Jews survived on

was sure of their peoplehood, but above all their spiritual tradition. And, of course, he always remained the practicing scholar. You always had the feeling about Abba Hillel Silver, no matter how busy he was, that he had just left a book that he was either writing or studying and was on his way back to it and that what he was doing in between times was something that had to be done.

This is a tenth Yahrzeit and it's a tenth yahrzeit for somebody I revered and I loved and I hope you will permit me if I am even more personal than I have been. I used to watch him in wonder. How does it all come together? How do you manage to be a loving pastor and a revolutionary prophet in the same congregation in the same life within the same community? How do you manage in the same day to be what I have called in some of my more flippant moments both a mama rabbi and a papa rabbi, a mama rabbi being the one who enfolds you in his arms and binds up your wounds, the papa rabbi being the one who chastises you and tries to straighten you out and make you better. How can you be the scholar and the activist, the parish priest and the international figure and writer of books? Oh, there were a few people in the American Jewish community who tried it or tried to pretend that they were it, but nobody other than Silver, nobody, and I mean nobody, and I say this as historian, nobody other than Silver in his generation was taken seriously by scholars as a scholar, by political figures as a major diplomatic political intellect, was taken seriously in everything that he did part time by those who did one or the other aspect of his career full time as their only trade, as their only capacity. I watched him for years and asked myself, is there a way to learn to do it, and the answer is, of course, there is no way. He was a unicorn, you had to be blessed with a certain kind of genius, with that very drop of the meaning of Paradise of which he spoke in the quotation in the citation from his Essay on Prophets which I

read to you. It's cheap and easy to say we shall not see his like a game, but we shan't, we shan't, because what there was was genius and what's around are various orders of pallet and we can only marvel and be humbled and try to do some little of that which he did.

So what did he teach us? What did he teach us that is relevant to this very day and that it seems to me, you will permit me another few minutes, because Silver is not one of those subjects about which you talk for the requisite fifteen or twenty minutes ceremoniously because you're supposed to with the tenth yahrzeit. You are either unguidee, involved. The nature of the man was that he could not leave you uninvolved. You could love him, revere him, scream at him, follow him or differ from him but indifferent to Silver you couldn't be., not to the first phrase out of his mouth, not to his walking in the room, the room changed as he approached. What happens when you commune again with what you learned from him? Well, I've been rereading him in the middle of the gravest crisis to the Jewish people, certainly since the crisis that he had a major hand in seeing us through. We are back again since the Yom Kippur war and uncharted seas of danger and of travail. I got on an airplane Thursday afternoon in Israel, carrying this book which I read all the way to Frankfort. I read it through again and what I find absolutely remarkable is that I could construct a commentary and a political position out of what I have been reading, a commentary and a political position for this moment. What is it that Silver rose with and that ultimately he and the Zionist movement came to a parting of the ways over in 1949-50? What was that great achievement followed by the great battle between him and Ben Gurion? It was essentially his assertion that we are, even after the creation of the State of Israel, one people in one political

situation as Jews, requiring one kind of statesmanship and that it cannot be imagined, not even after the creation of the State of Israel, that there is now the politics of Israel and the political concerns quite secondary and unimportant and determinable elsewhere of the world Jewish community. Silver fell from the very pinnacle of power in the world Jewish community. He was had because those who dominated in the councils of Israel immediately after its creation refused to accept the principle that international Jewish politics remained one domain within which the opinions of leaders from places other than Israel had to have major and independent and even often determining weight. And for twenty-five years that idea has been a no-no in all right-thinking Zionist circles. I stand before you here this day in this pulpit from which he expounded such heresy and tell you that all that I heard in Israel last week amounted to the following. Tell us, what are the Jews of America going to do about the attempt to push Israel back, the probable attempt to push Israel back to undefensible borders? What is the political relationship between the international oil crisis and its possible fallout in America? And the parameters of political possibility for Jews in America in defense of Israel in a very bad time? How identified is American Jewish leadership with Israel down the line? Without you we are in very bad straits and please give us some opinion as to how our cards should be played in a weakened situation for your White House with unpredictable elements coming up in the American political scene and in the realization that we, the State of Israel, are in a very Jewish situation, and that is lots of trouble and very few friends. I didn't like it. I was much happier in years gone by when I came to Jerusalem to be told that everything is marvelous and wonderful and we are the

dominant power in the Middle East and we'll wait for the Arabs to come and sign on the dotted line and what we expect from the Jews in America is love, affection, a cheering section and money. But we are now in realism and realism is the realism that Silver sought twenty-four and twenty-five years ago which is that we are one people and that there are no unrelated Jewish issues and that there are no sources of power or of wisdom which are a monopoly in Cleveland or New York or Jerusalem and that as one people we husband our resources, we think our problems through, and we work them out together. Back in 1949 and 1950, I suggest that you read his very last essay in *Therefore Choose Life*, back in 1950 surveying the State of Israel, surveying the extent of the Jewish world, Abba Hillel Silver kept insisting that the dominant and the continuing problem of Jewish life was the evaporation of our Jewish content, of the Jewish quality of what we are about, that the spirituality, the rootedness, the navigability of our people, was decreasing. Now he addressed himself in particular to the diaspora. He spoke of us and said let us not be sure that within a generation we're not going to face very major problems of inner spiritual survival and ^{that} that was the most serious problem with which we had to deal. He made passing references in those days to the secularity of Israel. It was clear from the way he was speaking, quite guardedly, that he already was worried by that worry which a decade later became quite prominent in Israeli parlance when they began to speak of the need for Jewish consciousness, for the consciousness of the tradition, even there as well as here. This man of politics, this man who was the architect of the new forms of the Jewish future, principal architect of them, remained ultimately concerned not about the forms of our survival, Even the most

important and majestic form, the State of Israel, but about its content, its quality, its nature and that, too, is a continuing concern.

At the very end of his life, every time I had the privilege of speaking with him, there was a recurrent sadness. Politically, he used to say, I am a Herzolian Zionist; spiritually I am anahara . I believe that we need a Jewish political state, but above all we need a modern continuity, the classic values of the Jewish tradition. All of this is terribly contemporary. As Dan was saying at the beginning, "Blessed is the father whose son is not only his son, whose children are not only his children, but also his disciples." Quite correctly Abba Hillel Silver was dedicated to a set of concerns which are perennial and which are yet with us.

Let me conclude with something that he said to which I want to add a midrash. He said in several places actually in his writing, the theme in his essays and his speeches, the theme of what is a leader, was a recurrent one and one doesn't have to be a great psychiatrist to understand why. He was constantly asking himself what's a leader for, what's he supposed to be doing? And the thing that he said more often than not in his writings is that a leader is a man who does himself what the community as a whole ought to be doing. A leader is a man who personally redeems the promises of the community.

Well, it's ten years since Abba Hillel Silver died and I'm in the fourth year since the death of my father: May the memory of these two righteous men be for a blessing. So let me quote an of my father's into a text of the midrash to add a little midrashic resonance to this remark of Dr. Silver's.

You will remember that on the day of the Exodus Moses went and found the bones of Joseph and Moses went, you remember that dramatic passage where Moses goes to the river Nile which has buried the bones of Joseph under lots of

water and he commands the Nile to yield up the bones of Joseph because the Nile knows well that the Exodus will come when the bones of Joseph are yielded up and therefore it won't give it. Here is Moses before the Nile and he makes the Nile give him the bones of Moses and he carries those bones with him for forty years in the desert. My father asked, What's this all about? Didn't all the Jews at the end of the book of bereshit, at the end of the book of Genesis, didn't all his brothers promise Joseph that when they would leave the land of Egypt he would bring his bones with him. That is the promise that Joseph exacted on his death bed at the very end of bereshit. But when it came time to go the rest of the tribes were very busy getting themselves the gold and the silver of Egypt to carry with them and there was only one person left in the whole of the camp of the Jews among all 600,000 of them, who redeemed the promise that all Israel had made to Joseph. That one person was Moses. He redeemed a communal promise and, therefore, he was entitled to leadership. That Silver I think kept saying to himself, a leader is not a man whose narcissism is tendered to by leadership. A leader is not a man who's in it because it makes him feel better. A leader is a man who takes the good with the bad, and it's more often the bad rather than the good, who takes the crisis and the heartache and the disappointment and the misunderstanding and the attacks and sometimes even the betrayals because he regards himself as expendable to some ideals which he redeems by his very life. One of his great contemporaries, Yabotinsky, once said, and I think that it was in his hearing, I think I was in the room when he said it in Dr. Silver's hearing: There are people who live off of an idea, there are people who live for an idea. Abba Hillel Silver lived his life for the dignity, the

redemption of the Jewish people, for its dignity on the American scene, for social justice here, for equality. He lived his life for the continuity of the classic values of the Jewish tradition. He lived his life fearlessly and courageously and taught us all how to live as a Jew and as a rabbi. And certainly on this Tenth Anniversary of his death, on this yahrzeit of his, not only here, elsewhere, all over the Jewish world wherever his influence reached in America, and it reached widely and pervasively, it remains true: "The righteous in death are accounted, are announced, are proclaimed to be still alive." Your presence in this room, our presence together, the hearts and the spirits of thousands upon thousands of people all over the world which beat with us at this moment are the surest proof of the meaning of this quotation.

