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Newsletters, "From the Rabbi's Desk" articles, 1960-1963.

Western Reserve Historical Society

10825 East Boulevard, Cleveland, Ohio 44106
(216) 721-5722
wrhs.org

American Jewish Archives

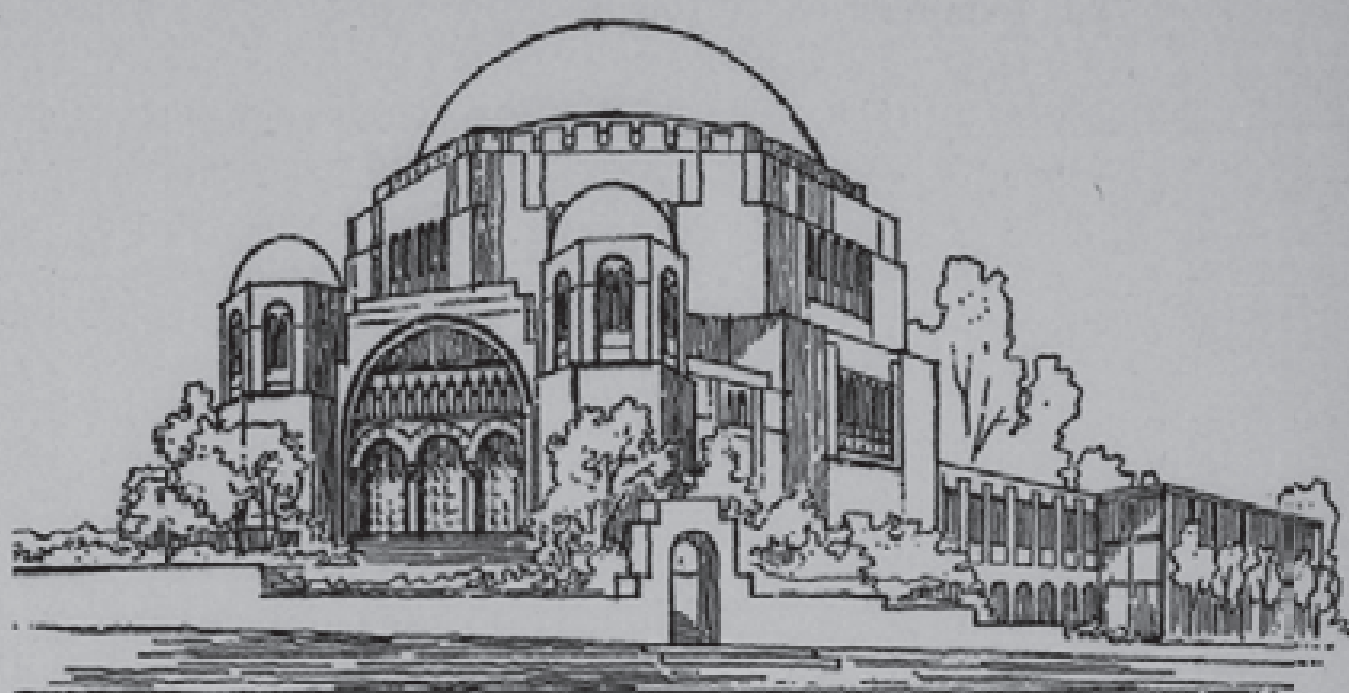
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THE TEMPLE

CLEVELAND, OHIO

March 20, 1960

Vol. XLVI No. 21



MARC CHAGALL—FROM THE RABBIS' DESK

Marc Chagall is a name famous throughout the world of art. He is one of the most prolific and powerful painters of this generation. I had the opportunity this summer of viewing an exhibit of some fifty of Mr. Chagall's paintings at the Louvre in Paris. One cannot escape a profound admiration for the efficiency and the style and the individuality of his canvases and for their unique combination of reality and symbol.

I was privileged this week to enjoy a preview of some of Mr. Chagall's finest work. Represented were some seventy-five etchings illustrating episodes from the Bible. The place was our own Temple Museum. The exhibit will open on Wednesday, March 23rd as a feature of The Temple Women's Association March program. I know of no contemporary artist who has so captured the grandeur and depth of the Biblical narrative.

Marc Chagall was born in Vitebsk, Russia in 1889. Unlike many artists of Jewish birth, Mr. Chagall did not cast aside his cultural heritage. Throughout his life Mr. Chagall has reacted in paint to the dimensions of Jewish experience. He has painted the shtetl and its poverty and its poetry, and has reacted to Jewish oppression and ultimately to the exultation of the establishment of Israel. He was born into the world of East European Jewry, especially into its Chassidic milieu, and his canvases not only portray familiar scenes of the Eastern European communities but abound with Chassidic symbols and evidence always the Chassidic love of music and dance and color.

Mr. Chagall left Russia in 1923 and has lived in France ever since, except for the war years which he spent in our own country. His works are not solely

representational, and yet he has countered the trend of most modern artists in that his art is generally content-centered. This is especially true of his etchings and lithographs. He has illustrated, in addition to the Bible, Gogol's "Dead Souls", "The Fables of La Fontaine", "The Thousand and One Nights", and Boccaccio's "Decameron".

The Biblical engravings which are on exhibit in the Museum were originally executed for a French art dealer, Ambroise Vollard, and were executed during the 1930s and 40s. Subsequently, Mr. Chagall hand colored many of the originally black and white etchings. We are fortunate in being able to exhibit both the black and white and the colored prints.

Mr. Chagall's interpretation of the Bible is a powerful one. He sees the Bible as a drama of men struggling to serve God and achieve their destiny.

SUNDAY MORNING SERVICE

March 20, 1960

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

A VISIT TO ITALY AND ISRAEL

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

Erotic and fanciful material sometimes intrude, but taken as a whole this exhibit reveals Mr. Chagall's awareness of the depth of the Biblical drama and of the height of the Biblical passion. The exhibit will be open for two weeks. I know you will enjoy viewing it.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

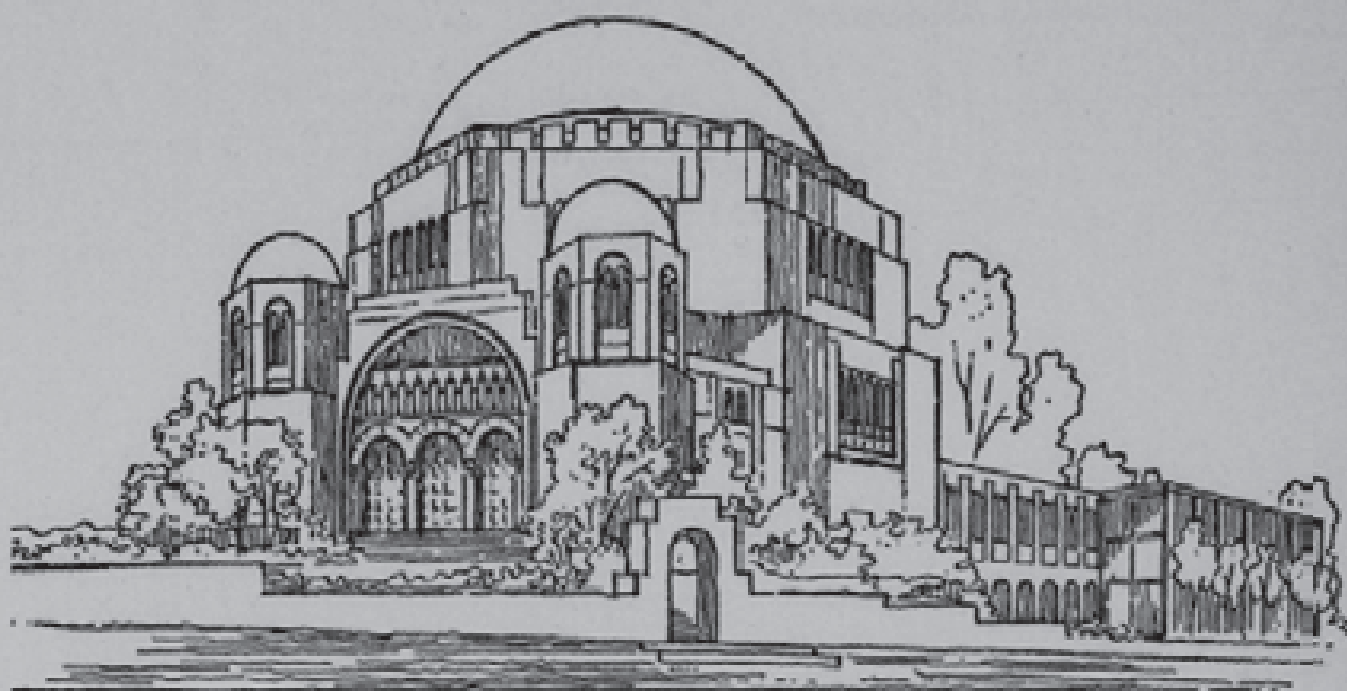
Organ		
Fugue on "O God, Our Help"		Bach
Elles		Bonnet
Third Symphony—Adagio		Widor
Opening Psalm—Somachtee Beomrim		Thatcher
Bor'chu (Congregational)		Sulzer
Sh'ma-Boruch (Congregational)		Traditional
Mi Chomocho (Congregational)		Sulzer
Kedusha		Saminsky
Silent Devotion—May the Words		Grimm
Before the Address—Ahavas Olom		Goldfarb
Mr. Hanson and Choir		
Olenu-Vaanachnu		Goldstein

THE TEMPLE

CLEVELAND, OHIO

March 27, 1960

Vol. XLVI No. 22



ON KNOWING THE BIBLE—FROM THE RABBIS' DESK

The Temple has been training a new generation of Bible scholars—and, incidentally, retraining an older generation. During much of the last two months, young scholars of our Junior High School—and their parents and grandparents—were busy preparing for our school-wide Bible contest.

Biblical literature represents not only the bedrock of our faith but much of the cultural foundation of our Western way of life. Once familiar to all, the Scriptural saga is now largely known by reference and allusion. This contest had as its larger purpose the reawakening of an interest in rereading the Bible.

One hundred questions were given out before each round. Elimination quizzes were devised on the basis of these questions. The final quiz included some three hundred questions.

A difficulty arose. There were so many well trained contestants that we could not eliminate them on the basis of the announced questions. On-the-spot queries had to be devised before final eliminations could take place. The quality of the participants was a tribute both to the preparation of our students and to the quality of their religious training.

Believing that you might be interested in the type of material covered, I am including a few typical questions. These questions were answered by all the children. How do you compare?

1. How many psalms are there?
2. Where do you find: "Of making many books there is no end."?
3. Who was the third son of Adam and Eve?
4. In what two books of the Bible is there no mention of God?

5. Who said: "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."?
6. What three Biblical books are traditionally attributed to Solomon?
7. Where do we find: "The Lord bless thee and keep thee, the Lord make His face to shine upon thee, and be gracious unto thee."?
8. Who governed before there were Kings in Israel?
9. Identify: "Man looketh on the outward appearance, but the Lord looketh upon the heart."
10. Is any other language besides Hebrew used in the Bible?
11. Who was the most unhappily married of all the prophets?

12. Isaiah prophesied the beating of swords into plowshares; which prophet announced the reverse—beating of plowshares into swords and pruning hooks into spears?
13. Who saved the two spies that Joshua sent to spy out the land of Jericho?
14. Where do we find: "A good name is rather to be chosen, than great riches."?
15. What is the significance of the 67th chapter of Isaiah?

For those who are unsure on certain points, a helpful box will be found at the bottom of page two of this Bulletin. I am sure that you will not need to turn to it, but just in case—

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

March 27, 1960

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE CUBAN REVOLUTION AND THE AMERICAN DILEMMA

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

April 24, 1960

Vol. XLVI No. 26



YOU ARE INVITED — FROM THE RABBIS' DESK

At ten or eleven or twelve, a birthday is eagerly anticipated. Parties and presents and a few hours when everybody makes a fuss over us—this is heady wine indeed. Later on our birthdays remain warm family occasions but they lose some of their excitement. We can not escape the tug of swiftly passing time.

Institutions enjoy birthdays as much as individuals, and they are not similarly troubled by advancing years. With their age comes added dignity and a rich tradition of accomplishment and service. Unlike us frail mortals, a college, a temple or a museum possesses a potential for eternal usefulness. They grow old only when they cease to be relevant and no longer meet the needs and challenges of a new day.

All this is by way of inviting you to a birthday party. It will take place on Sunday morning, May 22nd. We will celebrate then the one hundred and tenth anniversary of the founding of our congregation. There is such a spirit of vigor and vitality around The Temple that it is hard to believe that we are eleven decades old, that there are fourth and fifth generation Temple children being educated in our school. We continue to serve effectively so this birthday marks the one hundred and tenth year of our youth.

On May 22nd, after a lovely breakfast, the one hundred and tenth annual meeting of The Temple will take place. As a feature of this meeting, one hundred children of our religious school will premier a service in song. This service was written especially for this anniversary by Mr. Elmer Olenick of our Temple staff. A choir of one hundred voices and a full children's orchestra under the direction of Saul

SUNDAY MORNING SERVICE
April 24, 1960
10:30 o'clock

RABBI MILTON MATZ
will speak on
A RABBI LOOKS AT PSYCHIATRY

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

Henkin will execute this significant new work. With its presentation we will receive the finest birthday present of all—proof that a love of our faith and of its beauty and meaning is passing on to our children—proof that they will be here as leaders to celebrate the one hundred and fiftieth and two hundredth birthdays of our Temple.

Our birthday celebration will be a breakfast, so there will not be a birthday cake. But symbolically we will blow out our one hundred and ten candles, and as we do I am sure that there will be with each of us a prayer that The Temple may continue from strength to strength. As long as The Temple serves and teaches and inspires, so long do we have reason to be sanguine of the future. Give yourself a treat. Come and enjoy our birthday.

Daniel Jeremy Silver

CONFIRMATION PARENTS

A special meeting of all parents of students in the Confirmation Class of 1960 will be held at 8:15 P.M. on Tuesday, May 3rd in Gries Memorial Chapel. Rabbi Abba Hillel Silver will at this time outline the Confirmation program and answer all questions dealing with this ceremony. Parents are reminded that the schedule for the Confirmation rehearsals is as follows:

Saturday,	May 7	9:00 A.M.
Thursday,	May 12	4:30 P.M.
Wednesday,	May 18	4:30 P.M.
Thursday,	May 19	4:30 P.M.
Saturday,	May 21	9:00 A.M.
Wednesday,	May 25	4:30 P.M.
Thursday,	May 26	4:30 P.M.
Saturday,	May 28	9:00 A.M.—

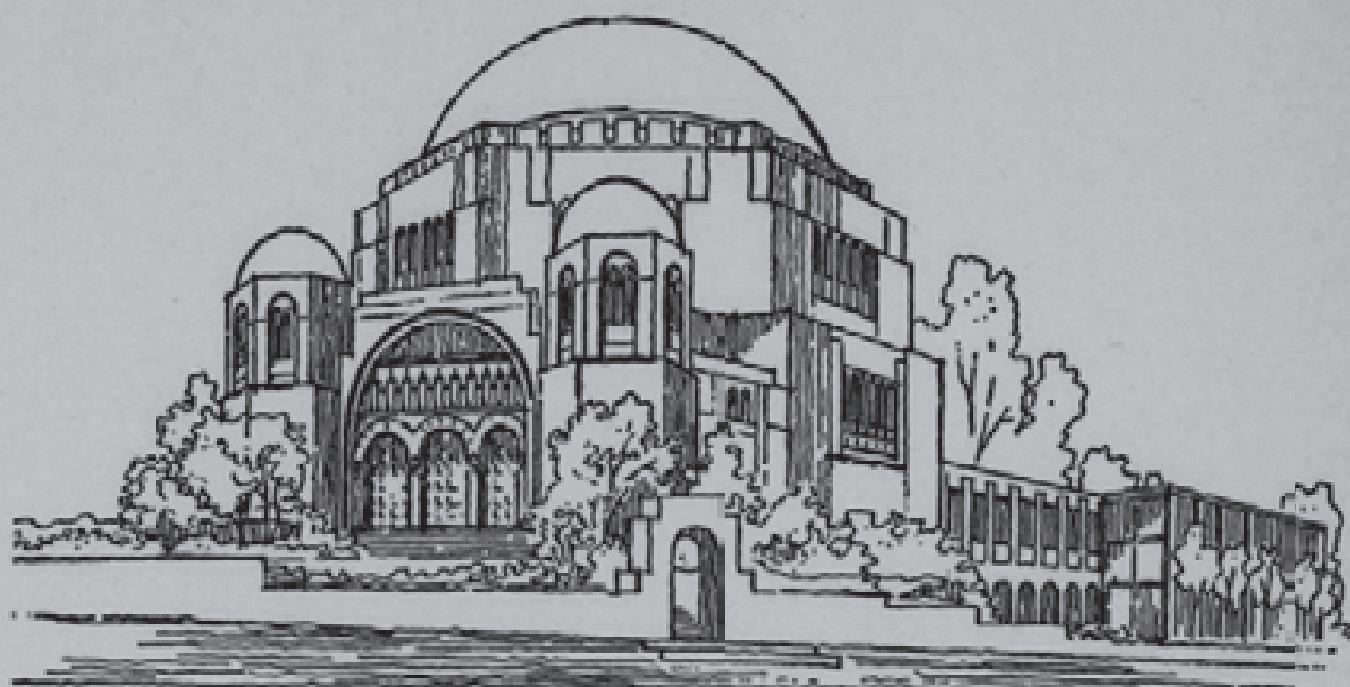
Final Rehearsal

THE TEMPLE

CLEVELAND, OHIO

May 1, 1960

Vol. XLVI No. 27



ON SUMMER SPORT — FROM THE RABBIS' DESK

"Summer is a-comin' in" is reputed to be the oldest verse in English. However ancient, it aptly describes this season. The air has a warming brilliance. The Cleveland Stadium is again crowded. These are the days when it is difficult to work, suffering as we do from Spring fever.

Of all the seasons, Summer is most physical. Our athletic proclivities hibernate during the Winter, but when the trees become green and the sun fills the air the pool, the golf course, and the back yard become irresistible.

Ought we respond to this Summer call to exercise? What attitude does our tradition take towards athletics? By way of answer, let us turn to the Summer Olympics which will take place this year in Rome. The Olympic games are, of course, Greek in origin. It was in Greece that the cult of the human form was most pronounced. Greek games were famous throughout the Mediterranean world. Greek artists delineated the symmetry of the human form, and their art and statuary still delight.

Historians sometimes contrast the Greek and Hebrew philosophies of life. They argue that contrary to the Greek pride in physical appearance the Hebrews and the Christians after them had only contempt for the body and sought only to mortify the flesh. Our ancestors are made out to be ascetic, pious men altogether intolerant of the natural physical instincts.

This is emphatically not the case. Our forefathers objected to excessive, immodest display. They were morally indignant at the needless brutality and cruelty of gladiatorial sport. They objected to the deification of the human figure. But nowhere will you find in our tradition any objection to exercise or physical fitness. Indeed, you will find

that pride of person and dignity of bearing are held up as moral virtues.

The laurels of good character, of learning and of modesty were with our ancestors more coveted prizes than the Olympic wreath. But that is not to say that exercise was condemned or that recreation was unnaturally limited.

Jews will participate in the Olympic games as members of many a national team. Israel will enter contestants in many sports. Those who do will in no way be violating ancient or modern prohibitions. Only when athletics becomes the significant end in life, only when physical fitness precludes interest in character, only when the sport is of such a daredevilish quality as to endanger life and limb, only then does our tradition enter an objection—and its objections are generally well taken.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

May 1, 1960

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

DR. THEODORE HERZL

On the occasion of the
one hundredth anniversary of his birth

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

An interesting service has been arranged in which outstanding numbers have been taken from various modern composers. Before the address a group of four notable Israeli folk-songs will be sung by our soloists.

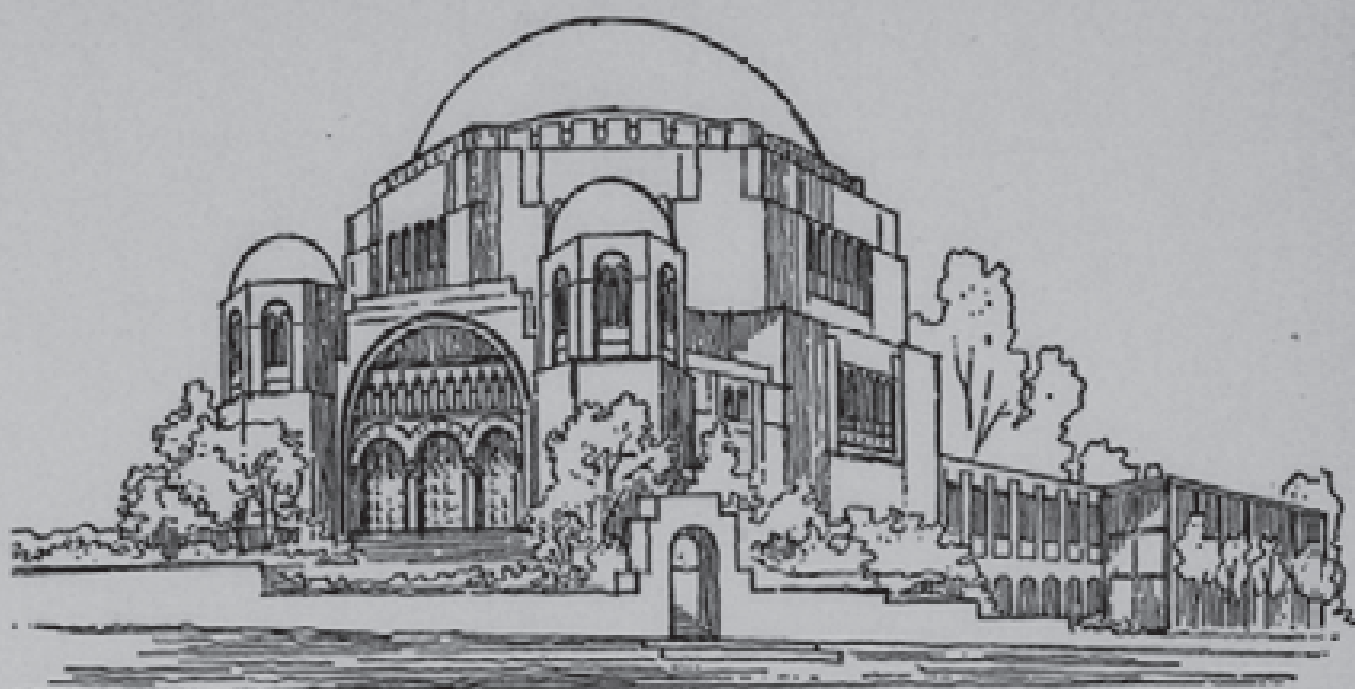
Organ		
Grand Chorus a la Handel		Gullmant
Spring Song—Birds from the South		Lemare
Adoration (Borechu)		Castellonovo-Tedesco
Opening Psalm—Ma Tovu		Piket
Bor'chu		Crimm
Veohavtoh		Bloch
Mi Chomocho		Thatcher
Tzur Yisroel		Algazi
Kedusha		Freed
Silent Devotion—Yihyu Lerotzon		M. Ihaud
Before the Address—A cycle of Israeli Songs		
Yerushalayim—arr. Bender		Mr. Hanson
Tzion Tamatce—arr. Shalit		Miss Wischneyer
Emek-Zaira—arr. Hellman		Mr. Enkola
Veulai-Sharet—arr. Belarsky		Mrs. Swasser
Adon Olom		Warren
Oleni-Vaanachnu		Gollstein

THE TEMPLE

CLEVELAND, OHIO

May 8, 1960

Vol. XLVI No. 28



THE MEANING OF KOREA—FROM THE RABBIS' DESK

This is by way of a personal footnote to current headlines. As a Chaplain, I was in and out of Korea during most of 1953 and 1954. Every month or so I became a circuit rider visiting Navy and Marine units in the Korean area.

South Korea's internal political tensions were evident even then. Rumor had it that Syngman Rhee's first act on our retaking many communities was a purge of his political opponents. Critical opinion was rigidly censored. Political rallies were by order of the government. All suppression was justified on the basis that opposition to President Rhee was evidence of Communist collaboration.

The Korean government was unwilling to permit the mingling of American service personnel with local community leaders. We were invited to sight-see. The shrines and temples of Korea could be visited. But it was extremely difficult to establish social contacts and it was forbidden to enter many homes and places of business. I tried many times to engage priests or others with whom I had contact in discussions of current issues—invariably to no avail.

The United States government did not seem much exercised over Mr. Rhee's despotism. His strong-armed behavior was rationalized as a military necessity. After all, even in America certain civil rights are set aside during times of war. But with the truce there was no change in our attitude. We continued to remain silent, despite mounting evidence of political tyranny. Little was done to stimulate Korea's democratic development.

SUNDAY MORNING SERVICE

May 8, 1960

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

SAYINGS OF THE MOTHERS

On the occasion of the special Sisterhood Service

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

Now, tardily but strongly, America has expressed disapproval and a concern for the establishment of republican institutions. Such an expression is welcome. The tragedy is that our disapproval a decade ago might have avoided the current unrest and bloodshed. Further, if we had helped Korea develop sound democratic government we would not today be identified with the hated overlord.

I recall my visit to a shrine near Pusan Village. My guide was a respected village elder. I asked him about American-Korean relations. He made no direct comment except this cryptic remark, "I am eighty. People respect my judgment and my character. They no longer respect my physical strength."

We sustained Mr. Rhee in power for a decade. What of the next ten years, and the next? Power is disputed. Principles are always respected. Our eagerness for military alliance has led us to support many a strong man. If the current Korean crisis has any meaning, it is that in the long term such support is misplaced. When these strong men fall, as inevitably they must, we reap an international whirlwind. We forfeit all popular sympathy. In the long term America's international position rests on our adherence to basic American democratic principles and the sympathy these engender in the hearts of men.

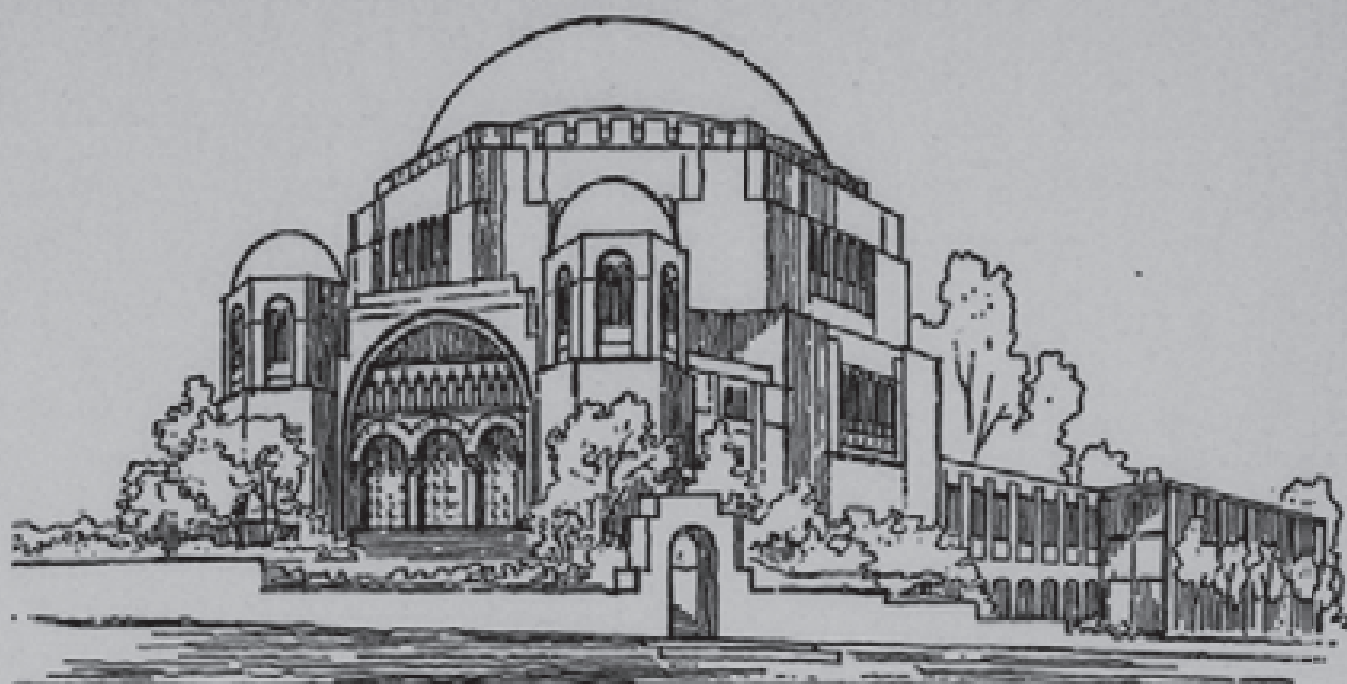
Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

May 15, 1960

Vol. XLVI No. 29



A YEAR DRAWS TO ITS CLOSE—FROM THE RABBIS' DESK

When the blessing is spoken this Sunday morning the 1959-1960 Sunday worship series will have ended. The hectic winter schedule is about over, although the Annual Meeting, Confirmation, Rally Day and The Temple Picnic are yet to come. What happens at The Temple during the long summer months?

A great deal. Worship, of course, continues. The Friday Vesper service takes place every week of the year. In the summer we welcome the Chapel's air conditioning. Otherwise the service is similar in every respect. Every Sabbath begins with a refreshing hour of worship for all who care to participate.

During the summer there are marriages to be celebrated, hospital visits to be made, programs to be organized. Life continues to follow its thousand highways and byways, and the pace of rabbinical life continues unabated. Our offices are open for interviews. Together with the Officers and Boards of the affiliates, next year's programs must be planned. Each of us tries to take a welcome few weeks of rest to recharge the batteries of our energy, but rabbinical ministry is always available and the Rabbi's days are, as always, full.

What is true of the Rabbis is true of the Religious School. Curriculum must be evaluated. Staff meetings need to be held. Records require being brought up to date. The registration of new pupils must be completed. A summer school program is organized. By Labor Day we must be prepared to open our doors

again to the fifteen hundred young people who make up our school and our future. If you wish to consult the School you will find the School Office open fifty-two weeks of the year.

In the Executive Office our books must be balanced, membership applications need to be processed, the calendar of next year's activities is being developed, supplies must be ordered. The building requires being put in shape for another hard year's use. Like all the other departments, the office staff takes their vacations during the summer months, but the office itself is open every week of the year.

The personal needs of the members, the practical needs of the building, the planning needs of our activities—these continue winter and summer to be filled.

SUNDAY MORNING SERVICE

May 15, 1960

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

SHADOWS OVER THE SUMMIT

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

I hope to see many of you on the golf course this summer. I hope I will also see you at our services and participating in the planning activities which assure the success of Temple life.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ		
Grand Choeur		Hailing
A Springtime Sketch		Brewer
A Rose Garden of Samarkand		Stoughton
Opening Psalm—Mah Tovu		Migazi
Bor'chu (Congregational)		Silver
Sh'ma-Boruch (Congregational)		Traditional
Mi Chomocho (Congregational)		Silver
Kedusha		Grim III
Silent Devotion—May the Words		Thatcher
Mr. Hakola and Choir		
Before the Address—Fear Not Ye, O Israel		Spicker
Oleinu-Vaanachnu		Goldstein

TEMPLE NEWS

October 2, 1960



SUCCOTH SERVICES

Thursday, October 6, 1960.....10:30 A.M.

Thursday, October 13, 1960.....10:30 A.M.

The closing service of Succoth will be the occasion of the consecration of newly enrolled children in The Temple Religious School. On this day the children are to report at 9:45 A.M. so that pictures can be taken.

Nursery care will be provided.

FRIDAY EVENING SERVICES
5:30 TO 6:10

SATURDAY MORNING SERVICES
11:00 TO 12:00

The Temple

Rabbis:

ABRA HILLEL SILVER

DANIEL JEREMY SILVER

Associate Rabbi:

MILTON MATZ

Staff:

MILDRED B. EISENBERG

Ass't. Director of Religious Education

LEO S. BAMBERGER

Executive Secretary

MIRIAM LEIKIND

Librarian

A. R. WILLARD

Organist and Choir Director

BERTRAM J. KROHNGOLDPresident

LEO W. NEUMARKVice-President

ELI GOLDSTONVice-President

MAX EISNERTreasurer

EDWARD D. FRIEDMAN.....Associate Treasurer

ALTAR FLOWERS

The flowers which graced the altar on Saturday morning, September 17th, were contributed in honor of the Bar Mitzvah of Robert B. Crows and Jay Robert Mansbach, by their parents, Mr. and Mrs. Harry Crows and Mr. and Mrs. Alfred H. Mansbach.

The flowers which graced the altar on Friday evening, September 23rd, were contributed in memory of mother, Mrs. Getta Rheinheimer, by Mrs. Leonard S. Labowitch.

WITH THANKS

The Temple is deeply grateful for a memorial contribution given in the memory of Abraham R. Cohn and extends its sympathy to those who cherish his memory.

THE TEMPLE LIBRARY

To complete the permanent files of The Temple Archives, the Library needs High School Graduation programs from the years 1929, 1936, and 1945. If you have any of these at home, please contact Miss Miriam Leikind in The Temple Library.

In Memoriam

The Temple notes with deep sorrow the passing of

LAURIE JEAN AMSTER

ADELE BROWN

MILDRED M. FISHEL

GERTRUDE F. ISRAEL

EDITH G. SLOSS

and extends heartfelt sympathy to the members of their bereaved families.

FROM THE RABBIS' DESK

Our faith has always been concerned with the building of a good and just society. Therefore, I believe that all of you will be interested in these resolutions adopted at the last annual convention of the Reform rabbinate. These decisions of the Central Conference of American Rabbis reflect both the tensions of modern life and helpful solutions which are in the spirit of our faith.

Sit-in Demonstrations: "We view with sympathy and encouragement the efforts of Negro students and their sympathizers through sit-in strikes and other non-violent methods of demonstration to dramatize and to obtain relief from present forms of racial discrimination, and to achieve their constitutional right to practical equality of treatment. We applaud the action of the Dean and of those faculty members of the Divinity School of Vanderbilt University who tendered their resignations in protest against the dismissal of a divinity student for engaging in this type of activity.

Medical Care for the Aged—We believe that one of the most urgent questions before the American people is that of medical care for the aged. It is our view that the fairest way of providing this would be some type of prepaid insurance related to the Social Security system, provided medical coverage is extended to those aged who are not included in the Social Security system. We urge the Congress of the United States as speedily as practical to enact this protection into law.

Cultural Interchange, Armaments and Nuclear Testing—We deeply regret the recent breakdown of the Summit Conference. We hope that the channels of diplomatic communication and of cultural interchange between our country and the Soviet Union will be kept open. We urge that every possible effort be made at Geneva to arrive at agreements to reduce armaments and to ban the testing of nuclear weapons. We should not like to see our country to be the first to resume testing.

Released Time—We record our opposition to released time in the public schools. Although released time programs operating under rigid restrictions have been ruled constitutional by the United States Supreme Court, we see in them the imposition on the state of a responsibility which only the church or synagogue, and home may properly fulfill. It is our conviction that religion should not be taught under the aegis of the public school. Only the church or synagogue, and the home are the appropriate agencies for the teaching of religion.

House Committee on Un-American Activities—The Congress of the United States has the unquestioned right to conduct investigations for the purpose of determining the need of legislation. The CCAR is convinced, however, that the House Committee on Un-American Activities has abused its powers by encroaching on the freedom of American citizens, without disclosing any subversive activity which had not previously been uncovered by other governmental agencies.

The CCAR, therefore, urges the House of Representatives to abolish its Committee on Un-American Activities and to return to the Judiciary Committee the responsibility for investigating subversive activities.

"Cost of Higher Education—Whereas, the welfare of the United States and of its people requires the achievement of high educational levels, and

Whereas, the cost of higher education is steadily rising and imposes heavy burdens upon students and their families,

Be it resolved that the Congress be urged to provide more adequate tax relief for those supporting college and university students."

Perhaps later this year I'll include in this letter others of these resolutions.

Daniel Jeremy Silver

THE TEMPLE MEN'S CLUB

OPENING MEETING

Tuesday, October 18th

8:15 P.M.

Luntz Auditorium

JOHN ROY CARLSON

Distinguished author of "Undercover"

"CUBA—POWDER KEG IN OUR BACK YARD"

Social Hour and Refreshments

Open to members of the Men's Club and their ladies. Membership may be completed at the door.

THE BULLETIN VISITS OUR INSTITUTE

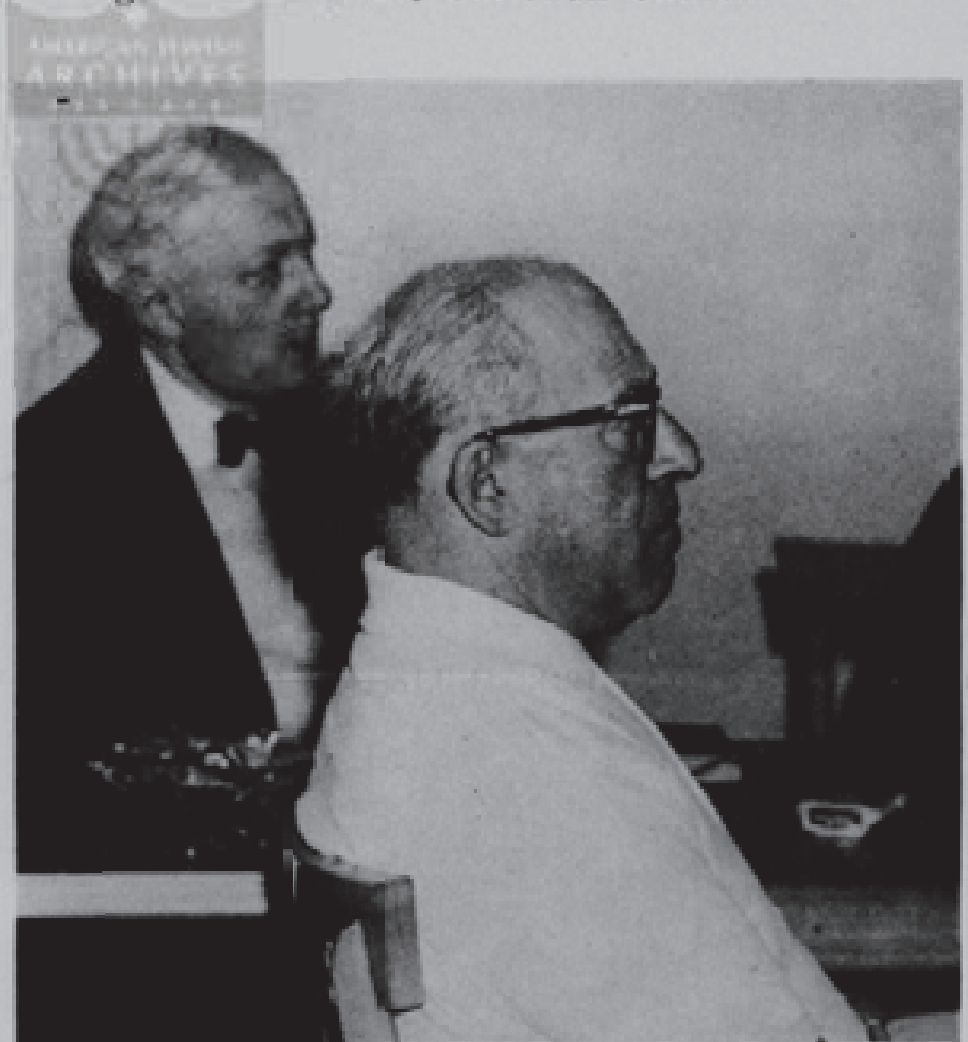
I thought you might enjoy visiting with me The Temple Men's Club Institute. The topic of the Institute this year was "The Parting of the Ways—Judaism and Christianity". We met at the Oberlin Inn from Friday, September 18th to Sunday, September 20th. Some forty members of the Men's Club were present for a weekend of study, discussion, relaxation and sociability.



I was particularly impressed by the respect shown our daughter religion, by the appreciation manifest of its civilization function, and by the understanding evidenced of the reasons that caused Judaism to reject as inadequate Christianity's new formulation—that it was not only that Jews could not accept the Arrived Messiah, but that the Christian doctrine of man and the Christian ethic were equally unacceptable for the Jewish community.



It was my privilege, along with Professor Samuel Sandmel and Rabbi Milton Matz, to read a paper and to lead in the discussion. The hours of talk were long and pleasant. Discussions ranged over many themes—belief in miracles and in a messiah, the hero in the Jewish and Christian traditions, the early literature and organization of the Christian Church.



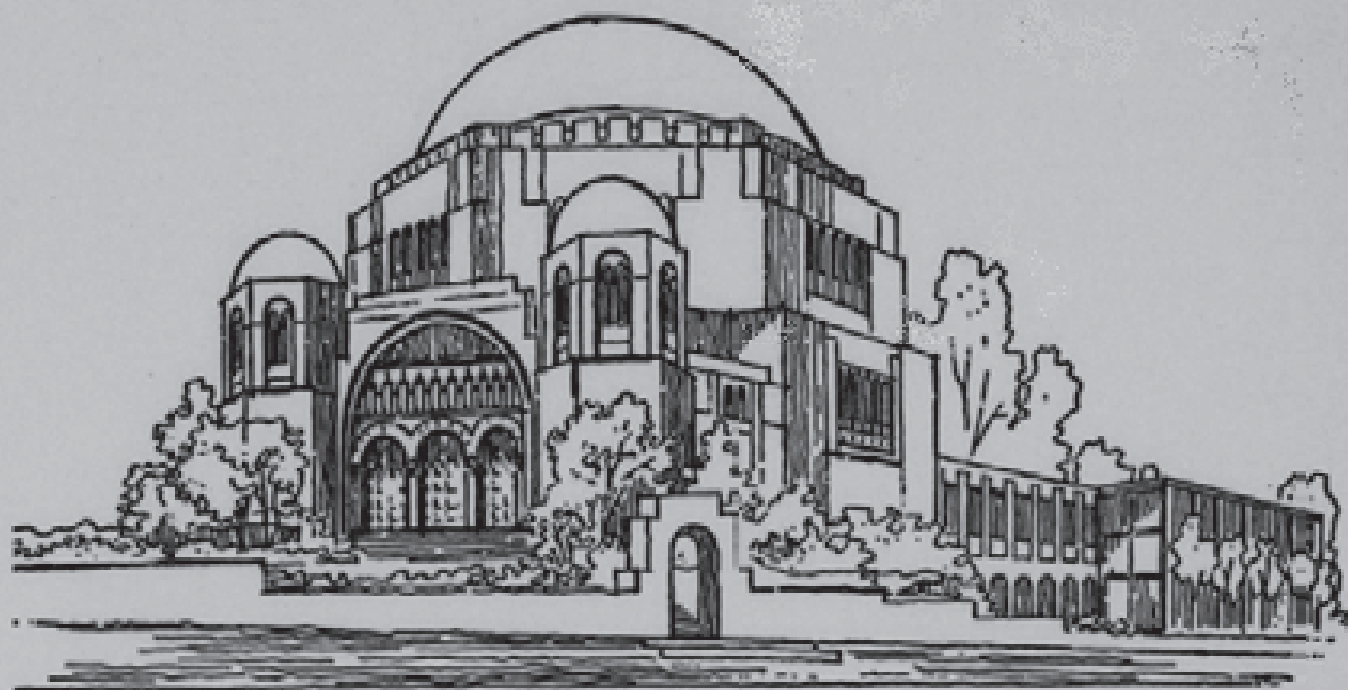
Pictures tell their own story of the discussion and of the good fun which we enjoyed. Some of you may want to join us next year.

Daniel Jeremy Silver

P.S. The pictures which accompany this article were taken by Mr. Maurice Rappaport.

TEMPLE NEWS

October 13, 1960



ON THE CAMPAIGN AND THE CAMPAIGNERS — FROM THE RABBIS' DESK

A national campaign is in full swing and all of us are being forced to do that which we like least, make up our minds.

I am always thrilled by a campaign, not so much by the speeches and slogans, which become repetitious, as by its evidence of democracy at work. It is not a perfect system. The process of nomination by party convention and certification by a college of electors leaves much to be desired. In every campaign, calloused appeals are made to prejudice, emotion and the pocketbook. But by and large our campaigns raise and debate the major issues facing the nation and the elected receives a mandate on his position from the nation.

We choose in a campaign. The elected are changed by a campaign. Surely the hand-shaking, baby-kissing and sweet-talking tries a man's patience, but as the candidate rubs shoulders with the people he becomes more sensitive to their will and more responsible as agent of that will.

Actually, there is no perfect political system. Every political system lends itself to abuse. In its early history, Israel's leaders were chosen sometimes by birth, sometimes by class, at times by age, and even at times by a form of suffrage. Each method had its successes and its failures. What saves our nation is not our system or the responsibility and character of those who seek office, but the spirit in which

SUCCOTH

SERVICE OF CONCLUSION

Thursday, October 13, 1960

10:30 A.M.

This service will be the occasion of the consecration of newly enrolled children in The Temple Religious School. Nursery care will be provided.

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

political choice is made. The American political system cannot guarantee that the elected will abide by their platforms nor be uncorrupted by power. Yet the Hardings have been few, largely, I believe, because a determined people chooses determined and dedicated men; because the spirit of the American electorate tests and tempers a candidate. A serious minded people frustrates that candidate who will toy with them for his own selfish ends. They will not be stampeded. They will not allow themselves to be dismissed as a Roman mob whose witlessness can be easily manipulated to an official's advantage.

So choose wisely and well.

Daniel Jeremy Silver



THE TEMPLE MUSEUM

A most interesting ceremonial cup has been added to The Temple Museum through the generosity of Mrs. Sam A. Horvitz. Approximately eight inches tall, the cup is a triumph of a silver-smith's ingenuity, for it includes inside its base a Chanukah menorah, inside its cover a spice box, and inside the cup itself a Furim scroll. The cup is completely unique and is now on display in the Museum.

THE TEMPLE

CLEVELAND, OHIO

October 23, 1960

Vol. XLVII No. 1



WHAT'S IN A NAME — FROM THE RABBIS' DESK

The hour of birth is a miraculous hour. Husband and wife, now father and mother, share a rare moment of deep reaching joy. Indeed, joy is unbounded, provided, that is, that a debate does not erupt over the naming.

To title a baby ought to be easy. Young parents, in the privacy of their love, search out and select. Unfortunately, in our American culture baby naming is not a private but a public affair. Friends eagerly suggest names they themselves avoided. Some parents avidly discuss their preferences at every dinner and party. Many a researcher derives a life saving royalty from name lists compiled on a philological or etymological basis. Grandparents hint that family memories ought to be perpetuated. If young parents are not definite in their own minds, choosing a name can be a tense, even a tearful experience. I know. I have seen more than one tearful mother and talked to many a harried father.

Judaism has no law respecting the naming of a child. No one ever legislated that the child must be named after a deceased relative. Such was the custom in many European communities, but it was a custom unknown in Biblical times and often overlooked in later Jewish history. It can be a lovely custom. An honored name is proudly borne. But let the name we choose be a respected one—a revered grandfather, a great-hearted grandmother—rather than some current athletic or cinematic hero. Pity, twenty years from now, our Brigittes and Elvises.

SUNDAY MORNING SERVICE
October 23, 1960
10:30 o'clock

RABBI ABBA HILLEL SILVER
will speak on
TUMULT AND SHOUTING AT THE UNITED NATIONS

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

The problem of translating archaic or awkward names into an acceptable modern equivalent is often difficult. The custom grew to render the name wholly into English. Thus "Aryeh" became "Leonard"; both the Hebrew and the English suggesting a lion and a lion-hearted. Sometimes there is no English equivalent, so another custom developed of retaining the identical first letter. Thus the "Mendele" became "Morris" or "Martin". I presume something can be said in defense of this custom. But in practice the results are often ludicrously incongruous. One wonders at the connection between a saintly great-grandfather "Menachem" and his newly named great-grandson "Maverick". If we truly rever and wish to honor our ancestors we would be

well advised to choose our names from the Book which they honored, the Bible.

What of "Juniors"? Generally the Jewish custom has been to avoid "Junior" or "Third". Again, there is no hard and fast rule. The practice simply grew. However, it may have psychological value. Occasionally we do see a Junior's personality stifled and straight-jacketed because he is expected to grow into a carbon copy. A name must have not only dignity and tradition but it must have individuality and give the person a certain freedom.

So when you choose, choose wisely and choose well, and when you have chosen come to The Temple that we may consecrate that name with you.

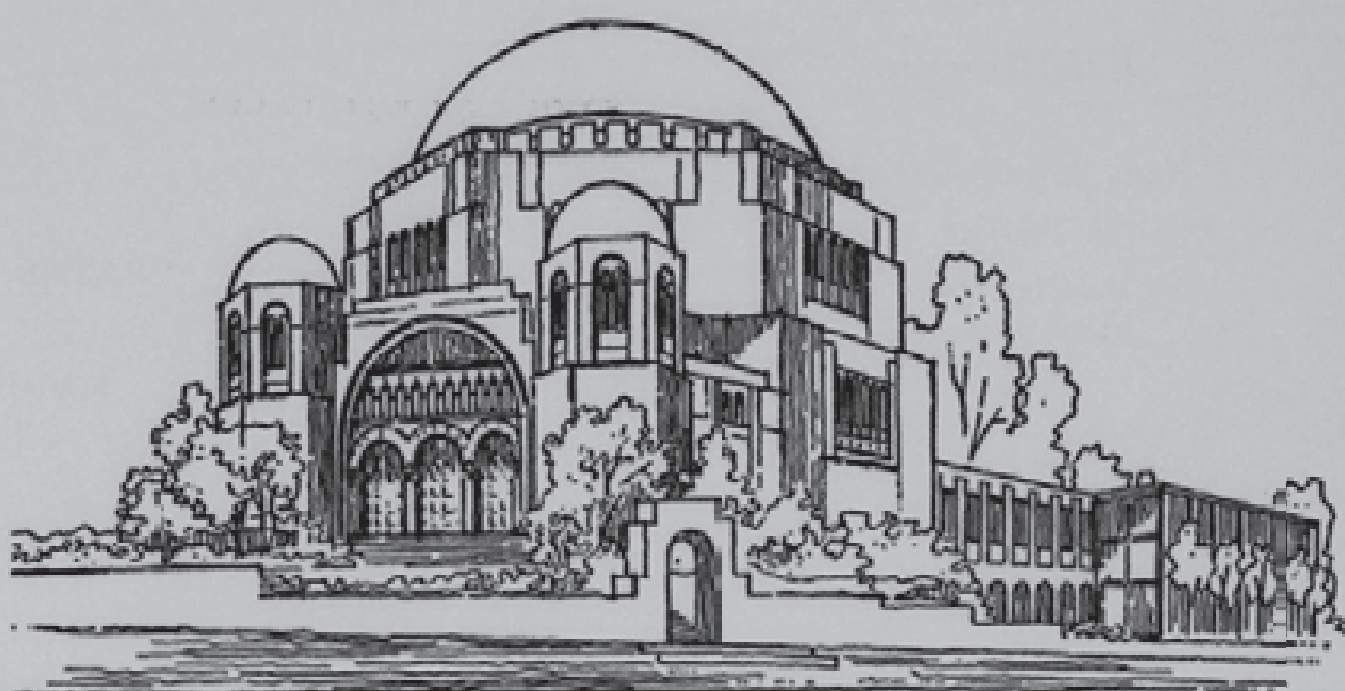
Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

October 30, 1960

Vol. XLVII No. 2



ON THE VIRTUE OF POLITICS — FROM THE RABBIS' DESK

Today's wisdom may be tomorrow's folly. Yesterday's proverb may bar the way to progress.

There is an ancient Hebrew proverb to the effect that man ought not become overly intimate with the rulers of a state. In the era of Caesars and Czars this was sensible advice. Political favor is often given on whim, as easily lost as won. To court favor is to tempt disfavor. The court Jew often purchased his position at the final cost of life and fortune.

Today such advice is out of place. Political involvement is a universally acknowledged obligation. We are united in our desire to interest as many as possible in the various professions of public life.

I make no claim for the validity of this rabbinic wisdom. Yet even today it is not a mistaken caution. Think of the current trials of the former Menderes government in Turkey, of the downfall of Rhee's coterie in Korea and the attendant mass accusations of treason, and of the merry go-round of house arrests taking place daily in the Congo. The power of government is the power of life and death. When a society lacks peaceful means of changing its government then those who accept power stake their lives on their continuation in office. They can be unseated only by revolution or by a change of heart on the part of their superiors. In either case the ultimate reward is to stand accused before the bar of some tribunal. Every autocratic state needs its Siberias and its Morro Castles.

That we do not is a measure of the sophistication and the fundamental rightness of our government. That the vocation of politics can be considered without fear and trepidation is an unusual achievement—one in which we do not take sufficient pride. For us the only cost of entering politics is an occasional post-election bruised ego.

This is by way of applauding the attempts being made to interest more and more citizens in active political enterprise. If we do not like the candidates selected we have the recourse not only of criticism and caustic comment but of personal commitment. We can enter politics. We can do so without jeopardizing our lives or those of our families. The strength of our government is the quality of its officialdom.

SUNDAY MORNING SERVICE

October 30, 1960

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

A KILLER IS CAUGHT

Some reflections on the capture of
Adolph Eichmann

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

I for one would like to see more men and more women actively involved at every level of our political structure, seeking office, seeking support for their candidates, expressing effectively their hopes and their judgments.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

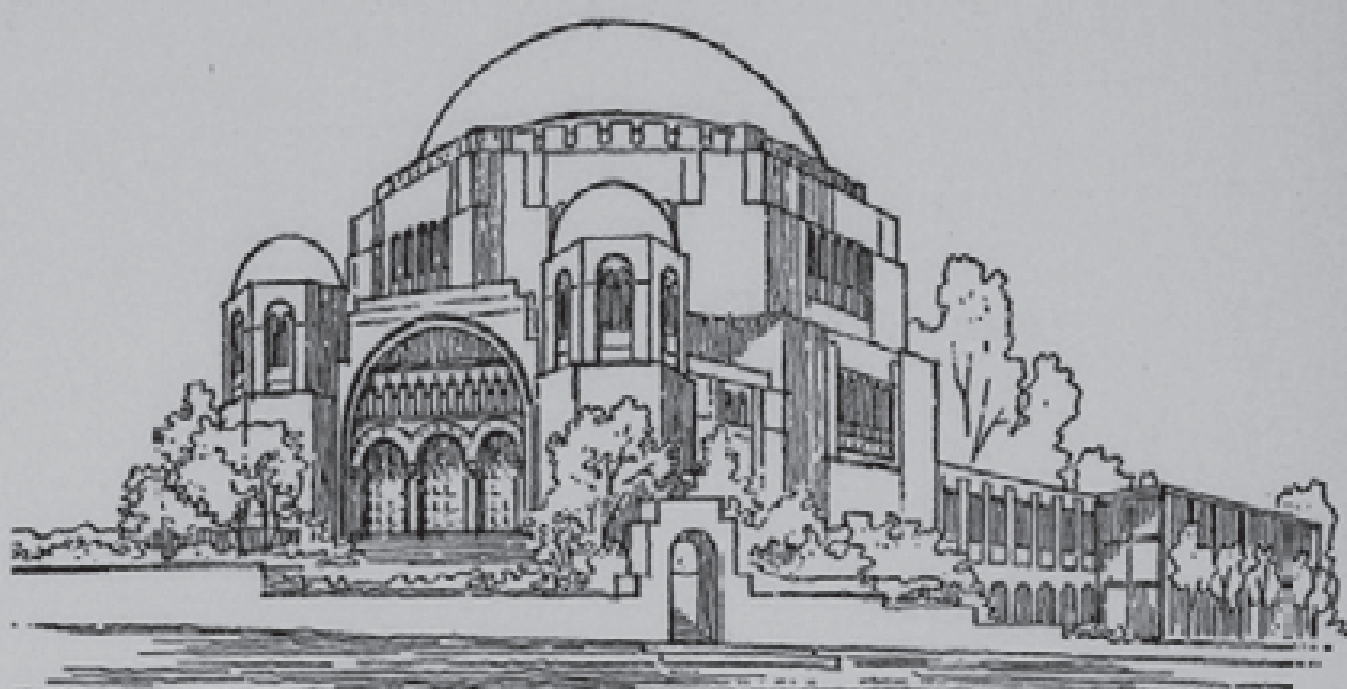
Organ	Bach
Prelude and Fugue in E minor	Lemare
Pastorale	Gullmant
Prayer in A flat	
Opening Psalm—I was Glad	Moses
Bor'chu (Congregational)	Sulzer
Sh'ma-Boruch (Congregational)	Traditional
Mi Chomocho (Congregational)	Sulzer
Kedusha	Thatcher
Silent Devotion—Yihis Lerotson Yimre Fi	Algazi
Before the Address—	
The Lord Is My Light	Allison
Mrs. Joan Hunkin	
Oleinu-Vaanachnu	Goldstein

THE TEMPLE

CLEVELAND, OHIO

November 6, 1960

Vol. XLVII No. 3



OUR CHANGING WORLD — FROM THE RABBIS' DESK

A home is built, bought, then resold. Ordinarily this fact would command a brief paragraph in the real estate news, satisfying our curiosity as to the mortgage a friend is undertaking. But this particular home was built in an exclusive suburb, bought by an epidermically acceptable prospective settler, and resold to one whose skin color raised a question of admissibility.

What particularly intrigued me about this incident was the awkward, foot-in-gaping-mouth position in which this suburb's mayor found himself. On Wednesday he told a group of clergymen, "We live in a changing world and we have changing neighborhoods." On Thursday, after the news became public, he told a reporter, "I will fight with every means in my ability to prevent infiltration in those neighborhoods where the neighbors are content with the status quo."

Mayor Stapleton's position does not do him credit. A changing suburb requires calm, helpful leadership. Instead, the mayor fanned the very flames of fear and confusion which must at all costs in such a situation be kept under control.

I find Mayor Stapleton's dilemma not only tragic but symbolic. Many of us, like him, espouse equality and justice as long as integration takes place in another part of town. We are dedicated social liberals as long as only white children play on our green lawns. Forced to face up to a changing neighborhood we put up a "For Sale" sign and scurry away to seek another suburb which has not yet been afflicted with the disease of democracy. Is it not time that everyone accepted the reality and the rightness of modern living? The 1960s will see profound social changes. In the South there will be

integrated schools, in the North integrated suburbs. Economics, politics, and simple justice demand it.

We can no longer pay the price of private prejudice. Culturally, educationally, financially, legally many a colored person is the equal, if not the better, of the average white suburbanite and understandably wants the same opportunities for himself and his children. Shall we flee? Mass exodus will only lower the value of our homes. Shall we be fearful? Of what? Are the lives of our children not the richer for knowing those of other backgrounds and persuasions? In our tense and anxious world can we afford the bitterness of community strife, a bitterness inevitable if we attempt to bar our gates? What we must do is learn to live in the twentieth century in that spirit which our prophets commanded thirty centuries ago. It will not be easy. There are no simple, wholly adequate

solutions. But this much is evident—those neighbors who extended a hand of welcome understood the dimensions of modern life. The mayor, protesting loudly both pious platitude and the prejudices of property, is a man who has not yet faced squarely the challenge of our times.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

November 6, 1960

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

**AS THE POLITICAL CAMPAIGN
DRAWS TO A CLOSE**

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

Organ	Fandel
Concerto V, Set 2, Allegro	Gulmunt
Pastorale—First Sonata	Branch
Cantabile	
Opening Psalm—Tov l'hodos	Rogers
Bor'chu (Congregational)	Sulzer
Sh'ma-Boruch (Congregational)	Traditional
Mi Chomocho (Congregational)	Sulzer
Kedusha	Rogers
Silent Devotion—May the Words	Saminsky
Before the Address—	
C How Great Is the House of God	Dickinson
Mrs. Strasser, Mr. Hakola and choir	
Olena-Vaanachnu	Gollstein

THE TEMPLE

CLEVELAND, OHIO

November 13, 1960

Vol. XLVII No. 4



IS RELIGION ALWAYS IN THE RIGHT? — FROM THE RABBIS' DESK

By and large Americans approve of religion. Each Saturday the press is filled with advertisements urging us to attend the church of our choice. Colleges undertake religious emphasis programs. Public occasions begin with an invocation. For their good work religious institutions are granted tax relief.

We Americans favor religious affirmation and by and large decry religious bigotry. The voice of America was clear and unmistakable during the presidential campaign. Constitutionally and morally a man's religious profession is not a bar to office. As Americans we know the futility and folly of competitive religious argument. My religion is not necessarily better than your religion; it is simply better for me.

Unfortunately, not all religion is respectable. The aura of a carnival side show permeates certain religious revivals. The miracle working charlatanism of Reverend Stiles is an unfortunate case in point.

Unfortunately, not every religious purpose is commendable. Religions have selfish as well as noble ends. Some denominations seek a ban on literature which attacks ideas sacred to them. Others would convert the public school into a Sunday school. Others disapprove entirely of public school education. A religious label does not guarantee a program's worth.

All too often religious organizations seek to impose their disciplines upon non-believers. Birth control legislation and Sunday closing laws are cases in point. So is prohibition. In short, one is neither anti-religious nor

un-American nor inspired of the devil nor a bigot if he finds himself in honest disagreement with some particular denominational program or policy.

With their increasing strength, our religious institutions will increasingly attempt to influence national policy. Much of this influence will be for the good. Much, however, will be a matter for debate. At issue will be the future of the public school, censorship, Sunday closing laws, planned parenthood and the continued separation of church and state. Let us debate these issues without rancor but let us have debate. We can disagree without being disagreeable. We can respect religion and the religious without necessarily agreeing with every denomination's social and political ends.

No one need be ill at ease or cowed

if the negative is taken by a man in a black robe or a turned collar. A platform which bears the label "secular" is not necessarily inferior to one which bears a religious imprimatur. The religious way is the right way—sometimes. The right way is a necessity at all times.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ	Buxtehude
Fugue in C	Salome
Andante Pastorale	Merkel
Sonata En-Adagio	Piket
Opening Psalm—Mah Tovu	Sulzer
Bor'chu (Congregational)	Traditional
Sh'ma-Boruch (Congregational)	Sulzer
Mi Chomochu (Congregational)	Saminsky
Kedusha	Rubinstein
Silent Devotion—May the Words	
Mrs. Strasser	
Before the Address—Ahavas Olom	Goldfarb
Mr. Hanson and Choir	
Oleinu-Vaanachnu	Goldstein

SUNDAY MORNING SERVICE

November 13, 1960

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE BOOK OF BEGINNINGS

The Stories of Genesis and Their Meaning

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

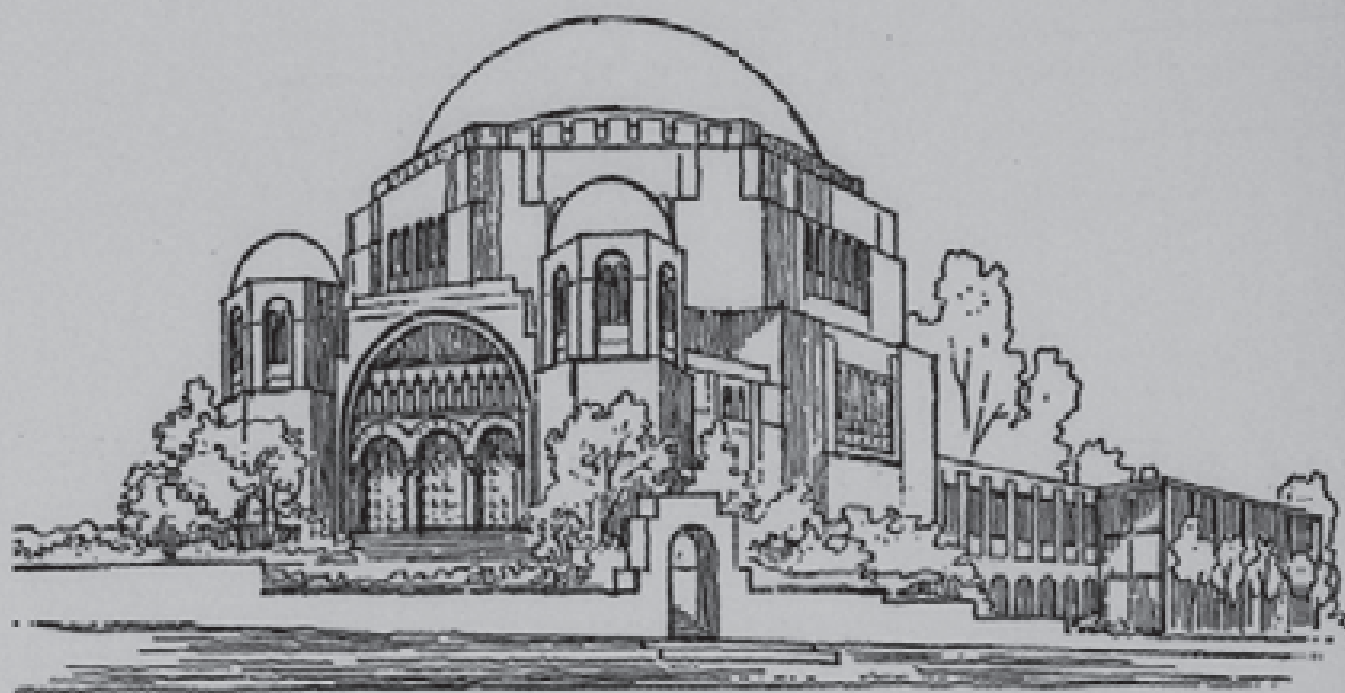
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

December 4, 1960

Vol. XLVII No. 7



WHAT SHALL WE GIVE? — FROM THE RABBIS' DESK

This is the season when America becomes possessed—possessed of a mania for gifts and gift giving. Now, I have no quarrel with gift giving. There is too much tight-fistedness in this world for anyone to be critical even of calendar-determined generosity. A national predisposition to share and to bring joy is to be applauded even if it intrudes only one month in twelve.

I am concerned, however, with the integrity of Chanukah. Chanukah is in danger of drowning in the flood water of our December generosity. It all began with an occasional exchange of "Chanukah gelt". Next, gaily wrapped presents were exchanged on the first night. Now, such is progress, that some children receive presents every night.

I suspect there is something of a "See, our holiday is better than their holiday" attitude in all of this. I decry that attitude as psychologically overindulgent and needlessly competitive. Judaism's worth does not rest on the fact that a child receives eight presents instead of one.

The crux of the matter is simply that Chanukah rests on a principle rather than on presents. The texture of Chanukah is the texture of our own Bill of Rights. Chanukah marks a victory for the free man over a thought controlling, arrogant, and all powerful tyrant. Such a victory can be a joyous

SUNDAY MORNING SERVICE
December 4, 1960
10:30 o'clock

RABBI ABBA HILLEL SILVER
will speak on
"THE ORIGINALITY OF MOSES"
First of a series of lectures on the
Spiritual Frontiers of Judaism

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

celebration but it is a meaningless celebration unless we relate it to our lives.

The battle of free men, for freedom of speech and assembly—for all that we label civil liberties—is still joined and the issue is still uncertain. The free world confronts the controlled world of the Soviet. The emerging nations of the world are vacillating between old-new tyrants and old-new liberties. In our own country there are those who seek to shout down dissent, to impose censorship, and who insist on political or religious conformity. The light of the Menorah is a light of obligation.

If our culture insists on Chanukah giving, so be it. But let the giving be in

moderation. If we expect our children to have a system of values which transcends materialism we must guide them towards these values through such holidays as Chanukah. Surely the gift of an ideal is more precious and more lasting than any present.

Daniel Jeremy Silver

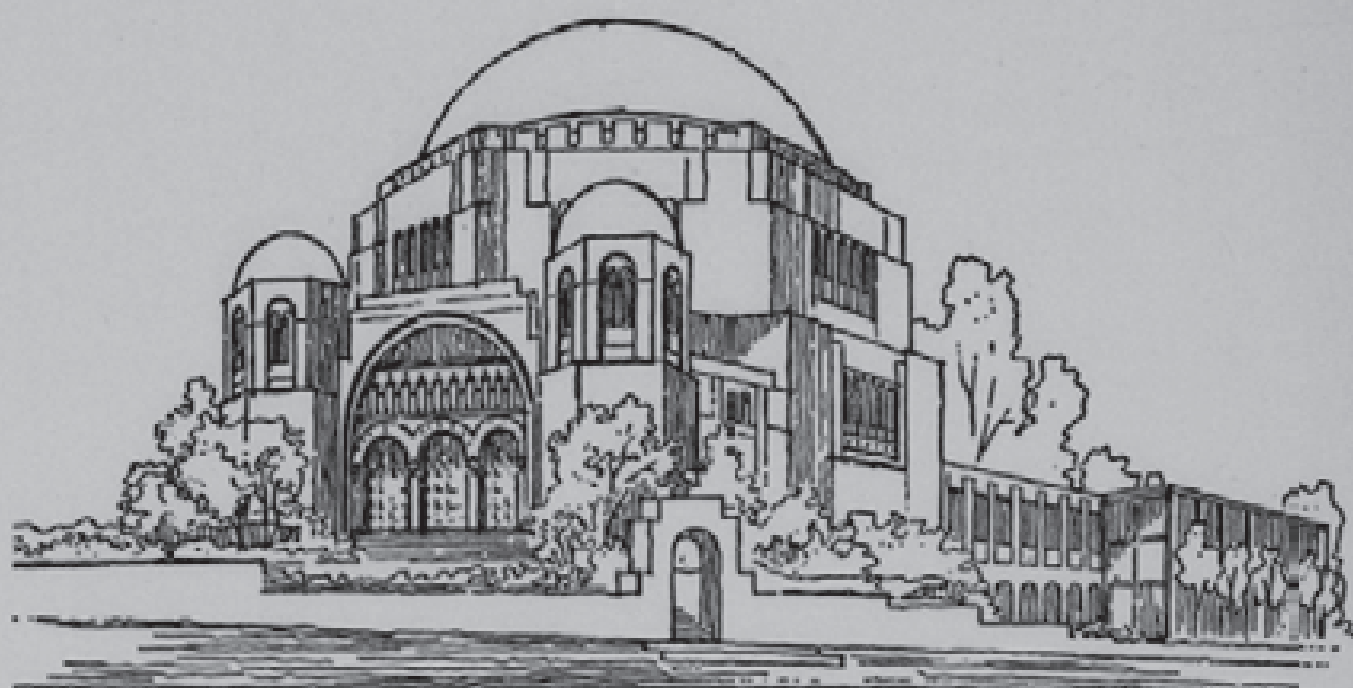
I have just heard of the passing of Edna D. Willard, the wife of our beloved organist. She was a woman of personal warmth and rare musical talent, who enriched the lives of many through her presence and her art. I am sure that I bespeak the sympathy of our entire Temple family when I express to Mr. Willard our respect and affection.

THE TEMPLE

CLEVELAND, OHIO

December 25, 1960

Vol. XLVII No. 10



OF WAR AND PEACE — FROM THE RABBIS' DESK

I am not easily shocked, but I was shocked December 7th last. Opening the newspaper, I came face to face with two photographic enlargements of the atomic bombs which we had dropped into Japan in 1945. These missiles were posed with that attention to detail which Tiffany usually reserves for royal jewels. The accompanying article made much of the engineering skill and unique explosive power which these shells represented. Indeed, only by way of afterthought did the release indicate that these two bombs had atomized one hundred and fifty thousand men, women, and children. No question was raised whether these nightmarish, death dealing weapons deserved such glamorous publicity.

As a child I remember being puzzled that our Museum of Art should display knights in full armor and hundreds of carefully honed swords, spears, and maces. I have never found beauty in murder or in weapons of bloodletting. The attention given weapons by the human race testifies only to the beast within us. Despite the engineering achievement these bombs represent, I cannot look at them except to shudder, nor in viewing them can I share any pride of national accomplishment.

How can we look at such weapons with pride? How can we reduce them to scale and give them to our children as toys, or set them up in our public squares for family visits? War is not a game. Guns are not toys. The hydrogen bomb does not represent the finest accomplishment of human civilization.

Perhaps such bombs are necessary. Some claim that peace can be preserved

only through the present balance of terror. I question this position, but surely all of us can agree that we ought to know these bombs for what they are — daemonic, satanic instruments of indiscriminate murder, evidence at best of our civilization's tenuous hold on life.

Atomic weaponry has developed its own set of euphemisms. We speak of clean bombs, tactical weapons, and limited warfare. We treat our capacity for bloodshed antiseptically, when the simple truth is that our weapon stockpile represents neither more nor less than a stored up capacity for indiscriminate bloodletting.

Why do I insist that we see these weapons for what they are? Because no one can be comfortable until every atomic or hydrogen warhead has been deactivated. If we wish to live long

we must learn to live without such weapons. They cannot be accepted as part of everyday life. Ultimately they represent the destruction of every value in our lives.

The triumph of our age will not be the engineering of new weapons systems but the engineering of world peace and world order and international disarmament. It is folly to think that our world can live securely through an unceasing atomic arms race. Atomic weapons mean atomic war. Atomic war means the end of human life. Let us bend every energy to secure disarmament and peace. The new administration has promised us a stronger defense posture. I pray that it will also provide us with a stronger program for peace.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

December 25, 1960

10:30 o'clock

RABBI MILTON MATZ

will speak on

THE AMERICAN IMAGE

Seeing Ourselves As We Are

Temple Confirmants currently attending college
will participate in the Service

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

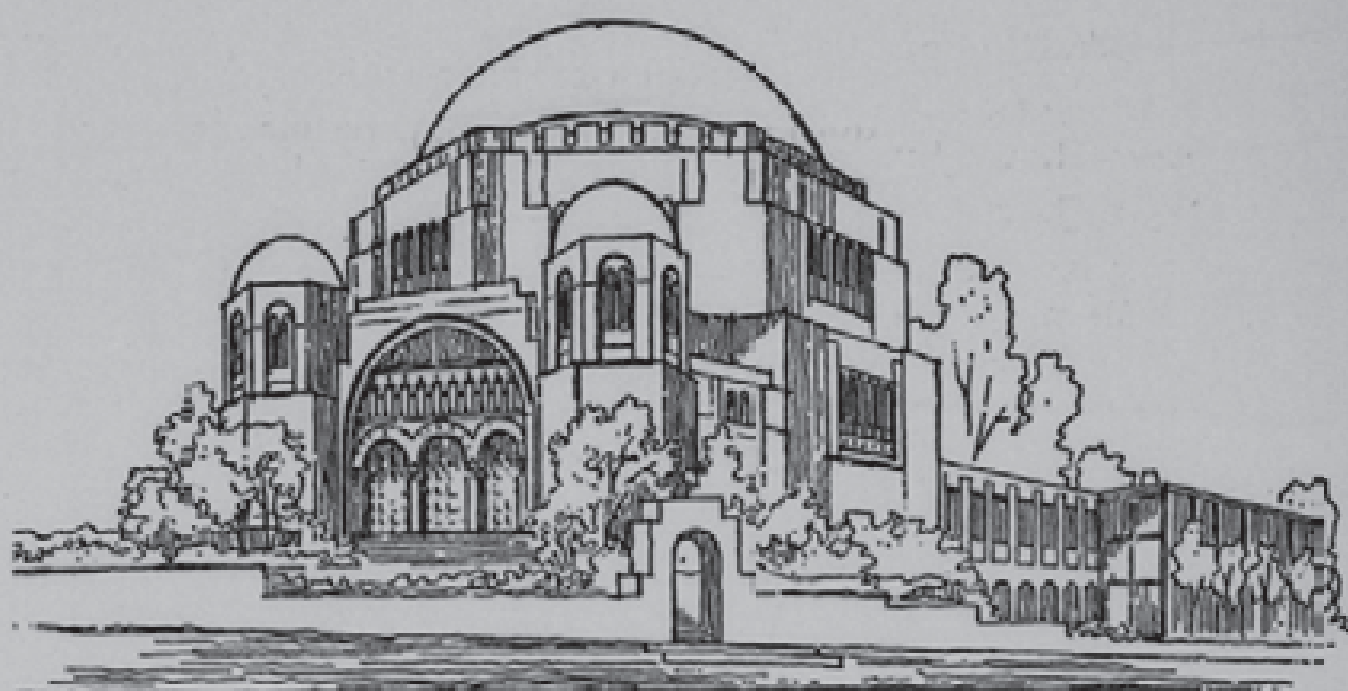
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THE TEMPLE

CLEVELAND, OHIO

January 1, 1961

Vol. XLVII No. 11



RING OUT THE OLD—RING IN THE NEW—FROM THE RABBIS' DESK

This is by way of confession. I am not one who enjoys enforced gaiety, for I have always found that my best moments come about in an unplanned and unexpected fashion. The annual calendar necessity of riotously enjoying oneself on New Year's Eve has never appealed to me.

Perhaps it's just that I'm getting older. Perhaps I am projecting, but it seems to me that most of us no longer plan or need the release of a wild and woolly New Year's Eve. We have our parties, of course, but the level of excitement is hardly different than on any other social occasion. It is not unusual for a group of friends to meet on January One and admit that they were in bed by one o'clock.

Why so? I suspect that the current restraint of New Year's Eve testifies to our national wellbeing. When life is raw or difficult and the past and future are full of crisis and tension, then both body and spirit cry out for excitement. During depression days, the days of Hitler, and the war, every routine had an edge and severity which is lacking today. Like the circuses of ancient Rome and the carnivals of medieval Europe, New Year's Eve unbottled life's tensions through the frenzy of laughter and alcohol. A happy, fairly relaxed age finds the old explosive New Year's celebration somewhat artificial

and forced. Every day has its own measure of leisure and happiness. The occasional crises of daily living only in rare instances tear away the prevailing euphoria.

Ours is a prosperous society, but there is an element of unreality to our wellbeing. I sometimes feel that we are living in something of a fool's paradise. Our world is changing more rapidly and dramatically than we generally admit. Politically we speak of the emergence of the underdeveloped nations, practically we must recognize the emergence of a thousand new problems. Life led at the balance of atomic terror. Abundance enjoyed in a world stuffed with undernourished

millions. Scientific knowledge multiplying faster than it can be absorbed. A shrinking world, teeming with more people, more prejudice, and more ignorance than it can accommodate.

This is why I believe it to be a happy coincidence that we shall be worshipping together this first day of January, nineteen hundred and sixty-one. It would be tragic indeed if we failed to admit and accept the sober responsibilities of life. A new year begun in meditation has a fine chance of ending in happy, if sedate, celebration.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

January 1, 1961

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

TAKING STOCK OF 1960

Nursery care will be available

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

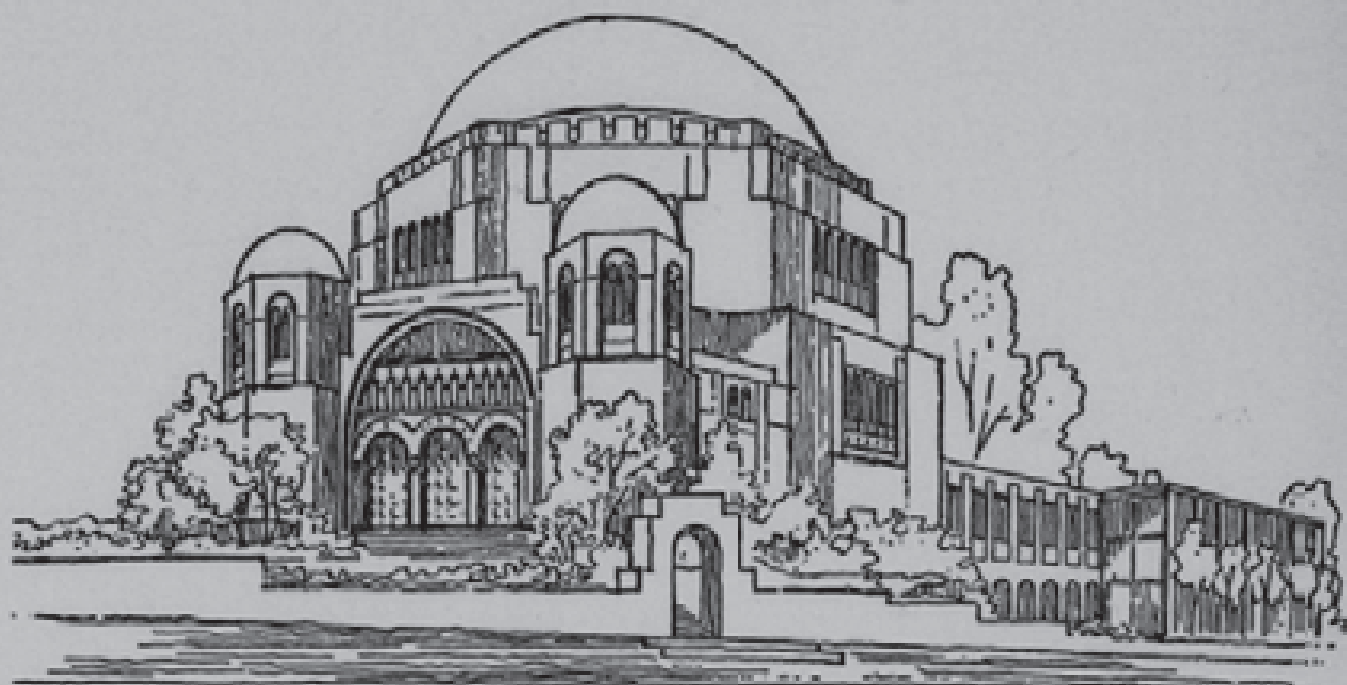
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

January 8, 1961

Vol. XLVII No. 12



OF BOOKS AND BOOKSELLERS—FROM THE RABBIS' DESK

Rare books are expensive. A. S. W. Rosenbach, who died in 1952, was an internationally known bookseller and the man who more than any other contributed to the high cost of book collecting. It was not unusual for him to sell first folios and original manuscripts in six figure prices. Needless to say, his clientel was limited, if select.

Edwin Wolf 2nd and John Fleming have recently published Rosenbach's biography. He was an unusual man, but despite his vanity and his social pretension and his lack of conventional moral values, he was both highly successful and something of a scholar.

This brief comment is not by way of a review. The biography will have interest largely to those who are themselves bibliophiles and are at home in the recondite atmosphere of literary archives. Most will find that this biography tells us somewhat more about Rosenbach than we care to know, but the book is well written and it did suggest this note.

As you might imagine, I was particularly interested in Rosenbach as Jew. Rosenbach, himself, was not a practicing Jew in the conventional sense, but throughout his life he was affiliated with the venerable Mikveh Israel Congregation in Philadelphia to which his parents had belonged and he was intermittently interested in Jewish causes—especially those which were academic and involved learning and, of course, books. Rosenbach contributed largely to the American Jewish Historical Society, both as scholar and patron, and was for many years President of this early attempt to systemize research into American Jewish history.

The incident which pleased me most concerned Rosenbach's Bar Mitzvah.

SUNDAY MORNING SERVICE
January 8, 1961
10:30 o'clock

RABBI ABBA HILLEL SILVER
AMERICAN JEWISH ARCH will speak on
"THE ORIGINALITY OF THE PROPHETS"
The second in a series of lectures on the
Spiritual Frontiers of Judaism

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

The year was 1889. The service which followed the Spanish liturgy must have been quite beautiful. Rosenbach was well and conscientiously trained and the day was obviously a success. That evening Mrs. Rosenbach invited close friends to the house for a reception. On the printed invitation the final line stated succinctly, "Presents not accepted".

Obviously the merchandising aspect of religious ceremonies was a problem then as now. I admire Mrs. Rosenbach's forthrightness. She saw to it that there was no rain of neckties and fountain pens which are put away for years until they are rewrapped and sent off on a repeat performance. She saw to it, in other words, that her son's Bar Mitzvah centered on a personal rather than commercial note. In so doing she taught her son a lesson. Friendship is not a matter of exchanging trifles. Friendship is evidenced by

consideration and loyalty and pleasure in another's achievements. Friendship is the spoken word and the proffered hand and the companionable smile. It is not a wrapped package and a hastily written card.

I am sure young Rosenbach received gifts from his immediate family. I do not decry all gifting, but as with all pleasures there is excess and there is moderation. Surely there is a vast difference between the love-wrapped, longed-for gift of a parent and the hastily-wrapped, pro forma gift of a neighbor or business acquaintance. I cannot but feel that many an occasion would be the richer were we to subscribe to our invitations Mrs. Rosenbach's statement "Presents not accepted".

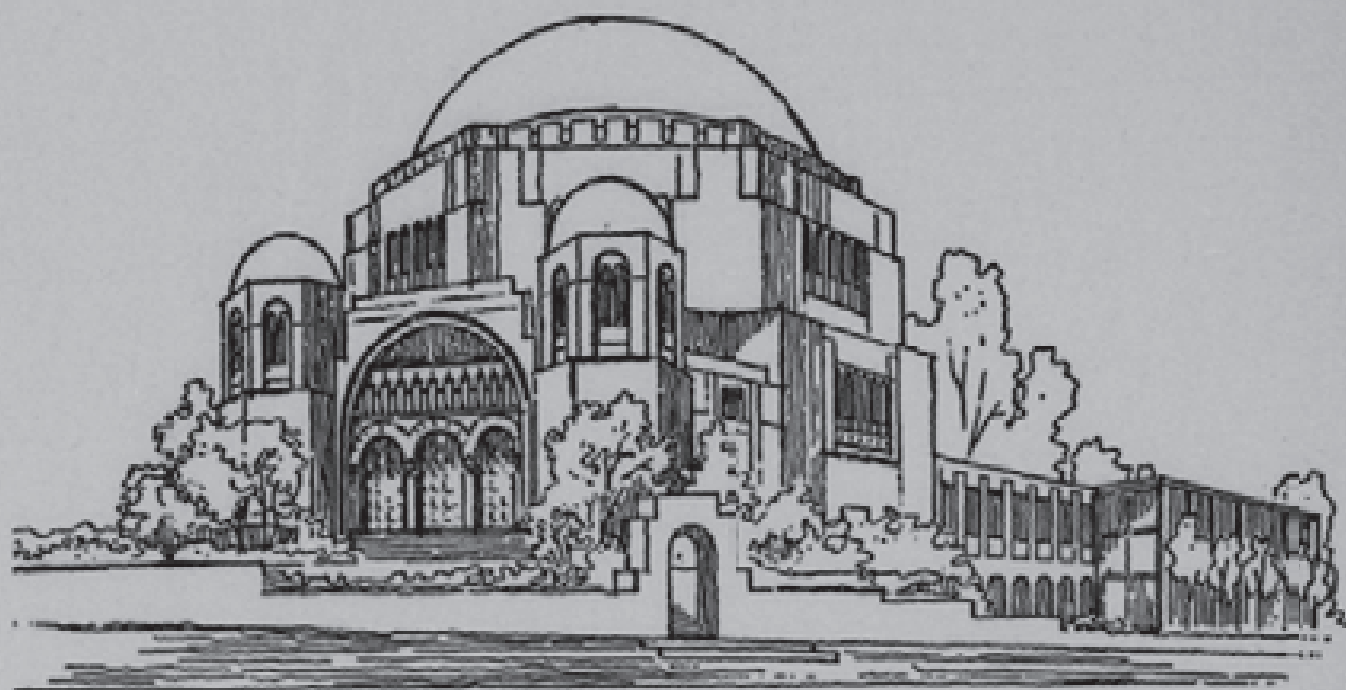
Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

January 15, 1961

Vol. XLVII No. 13



THOUGHTS ON THE INAUGURATION—FROM THE RABBIS' DESK

Inauguration Day bears a unique American hallmark. The dignitaries are in diplomatic formal attire but the speeches speak of America to America, and the parade down Pennsylvania Avenue, with its prancing cowboys, hat-waving governors and shivering drum majorettes is American to the core.

I have been thinking a good bit about this Inauguration Day—what I hope will be said and what I hope the day augurs for our nation and the world. Above all I hope that under the new administration we can regain our native American idealism. We expect raw geopolitics from ancient ministries. Saber rattling is a habit among many European governments. Some rulers have no scruples about pressing to their bosom scandalous adventurers and dirty handed despots. But that is not the American way.

American politics have never been pristine. Equally they have never been purely selfish or callously self interested. We wanted and want not only to promote America but to promote the cause of justice and freedom throughout the world. Occasionally economic interest got the upper hand, but by and large we have been a good neighbor and sensitive to the needs of the world and the legitimate ambitions of other countries and peoples.

Since the end of the Second World War we have been following a hard nosed policy of so called political realism. Our leaders told us to grow up. They said that we live in a cruel, complicated world, a world which respects only power, a world which would only laugh away our idealism as naive. Yet the military alliances with right wing and oppressive forces, born of this political realism, are not only

out of character but unsuccessful. We live in a revolutionary world and we cannot allow the revolutionaries by default to the Soviet. It is time that we again identified ourselves with the forces of liberty and economic justice. This means less concern with military alliance, more foreign aid for economic development, an increasing reliance on the United Nations, and the acceptance of neutralism. It also means a possible end to anti-American riots a la Japan and anti-American revolutions a la Cuba.

Post war hard headedness led inevitably to containment, brinkmanship, and atomic deterrence. It also cost us good will among peace loving peoples. Today even the architects of deterrence are questioning its adequacy. Peace is farther away than ever. Is it not time that we were again solidly identified with the forces for peace? Uncle Sam astride an atomic cannon is an incongruous image. We

have always been a peace loving nation. We have never been eager for war nor have we used our military power as a pretext for political adventuring. No other country has so successfully welded together a hundred minorities into a united citizenry. Surely we can project our domestic talent onto the international scene and accept the responsibility of coexistence with nations whom we misprize as readily as we coexist with the occasional neighbor whom we dislike.

The new administration faces an infinitely complex and dangerous situation. Its choice and ours is between a hard bitten policy of largely military preoccupation and an idealistic policy which supports progress, principle, and peace. January twentieth all hope to witness the inauguration of American policies in the truest and finest sense.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

January 15, 1961

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

REACHING OLD AGE EMPTY HANDED

Members of The Temple Men's Club will participate in the service

Mr. Harry Fuchs, Cellist of the Cleveland Symphony Orchestra, will play

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

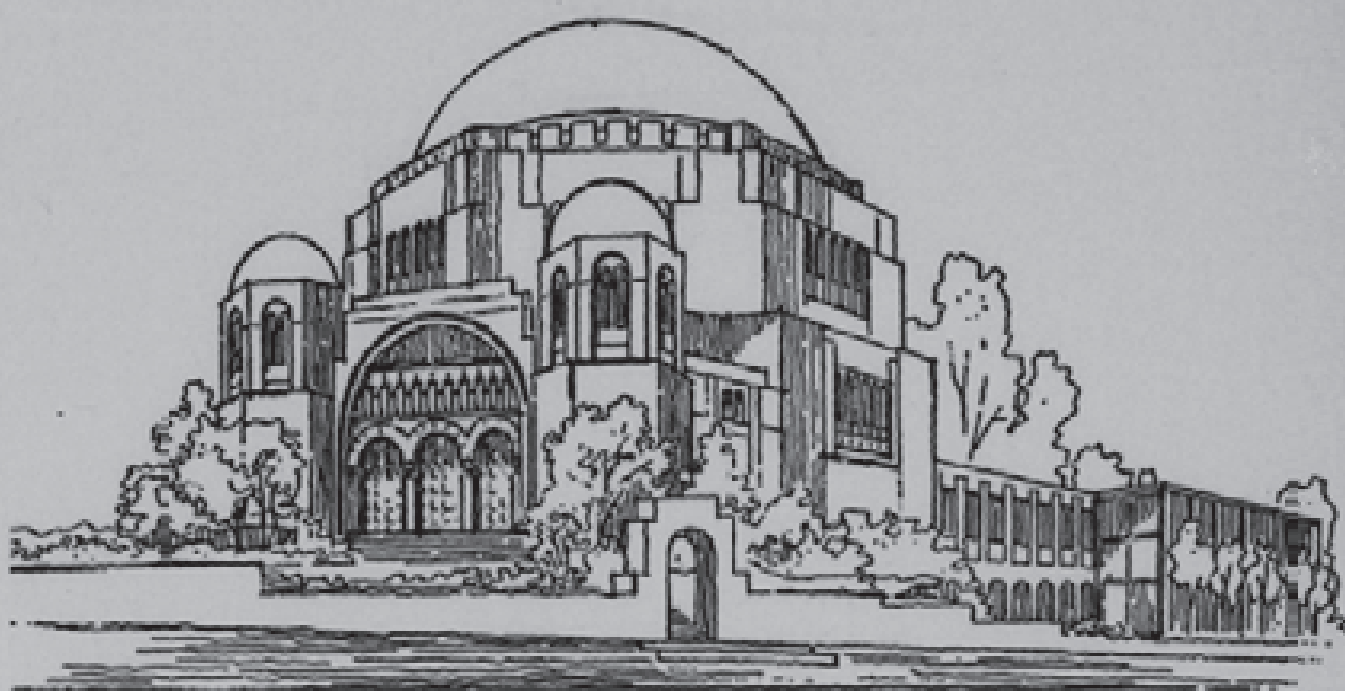
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

February 5, 1961

Vol. XLVII No. 16



OUR SUNDAY LECTURER—FROM THE RABBIS' DESK

In life, Harry D. Koblitz was a close associate of The Temple. A long term and active member of our Board, he served with distinction on both the original Temple Building Committee and on the committee which completed our recent addition.

Harry Koblitz remains close to the heart of The Temple in the warm respect and affection in which he was universally held. He remains close also in the annual Lectureship which has been established in his memory to bring to our pulpit leading figures in the field of serious thought and letters.



Dr. William F. Albright

The first Koblitz Lecture will be given this Sunday. Dr. William Foxwell Albright, who will occupy the pulpit, is the dean of American Biblical historians and archaeologists. For half a century, Dr. Albright was Professor of Biblical History at the Johns Hopkins University and was numbered among the towering figures in the area of scientific Biblical research. His spade unearthed many a Biblical treasure. His judgment solved many a puzzling Biblical question. His students have carried his love for the Bible and respect for scholarship and truth into every university in our land.

SUNDAY MORNING SERVICE
February 5, 1961
10:30 o'clock

DR. WILLIAM FOXWELL ALBRIGHT
will deliver
The Harry D. Koblitz Lecture

**THE PLACE OF THE HEBREW BIBLE IN
THE HISTORY OF THOUGHT**

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

If you would know the correct chronology of Israel's kings or the known facts about the Dead Sea Scrolls, you would consult Dr. Albright. His vast erudition is wedded to a subject and a literature he loves. Dr. Albright came to the Bible not to destroy its integrity or decry its occasional inaccuracy, but out of respect for its moral quality and because he was convinced that history and research could underscore many a Biblical lesson and teaching. We could bring to our pulpit no one of broader understanding or greater knowledge than this scholar-historian who will be our first Koblitz lecturer.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

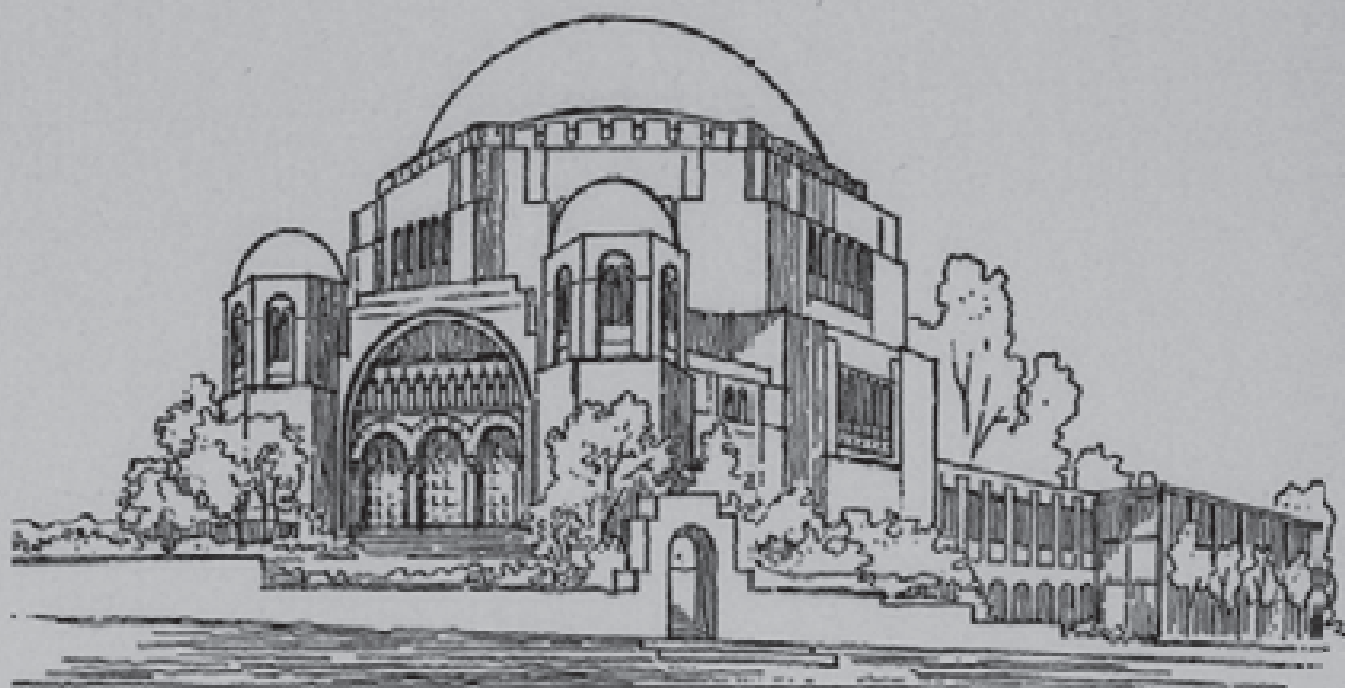
Organ	
En Bates	Debussy
Prelude No. 2	Bloch
By the Waters of Babylon	Karg-Elert
Opening Psalm—Tov Phodos	Dunkley
Bor'chu (Congregational)	Sulzer
Sh'ma-Boruch (Congregational)	Traditional
Mi Chomoche (Congregational)	Sulzer
Kedusha	Moses
Silent Devotion—May the Words	Moses
Before the Address—Psalm 121	
I will lift up mine eyes	Lekberg
Mr. Hakola	
Olenu-Vaanachnu	Goldstein

THE TEMPLE

CLEVELAND, OHIO

February 19, 1961

Vol. XLVII No. 18



WHAT WAS THE RELIGION OF LINCOLN?—FROM THE RABBIS' DESK

Many have frequently asked what was Lincoln's religion. He has been claimed by many churches as well as by the enemies of all churches. It seems certain that Lincoln never joined a church and that he did not believe in the orthodox dogmas of the church, but he was neither atheist or agnostic, and he had a deep, ever present faith in a God who was very real to him and who, he felt, was present in all the varied experiences of his life.

No one can read Lincoln's writings, especially those of the period of the war, and can fail to be impressed by his strong faith in a Being whose instrument he was. Lincoln believed in prayer. One recalls the moving words which he spoke when he left Springfield for Washington to assume the burdens and the responsibilities of the Presidency in an hour full of darkness and menace for the nation: "I go to assume a task more difficult than that which devolved upon General Washington. Unless the great God who assisted him shall be with and aid me I cannot prevail . . . Let us pray that the God of our fathers may not forsake us now. To Him I commend you all."

In a real though not in a formal sense, the religion of Lincoln was the religion of Judaism. Congressman Deming, in delivering a memorial address before the Connecticut legislature, said that he once asked Lincoln why he refused to join any church, and that Lincoln had answered him with this statement: "I have never united myself with any church because I found difficulty in giving my assent without mental reservation to the long, complicated statements of the Christian doctrine . . . When any church will inscribe upon its altars as its sole qualification for membership the Saviour's condensed statement of

the substance of the Law and the Prophets: 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself', that church will I join with all my heart and my soul."

Jesus, the Jew, of course, was quoting Leviticus and Deuteronomy. This was the summary of Lincoln's faith, and if this was the test of the religion which Lincoln would have adopted, then he clearly subscribed to the faith which is Judaism.

As the years roll by and the distance which separates Lincoln from succeeding generations becomes longer, men are able to see more clearly what a remarkable human being he was and what rare gifts of insight were his. His was the rugged strength, the vision and hope, the spaciousness, the fairness and neighborliness which we like to call America.

SUNDAY MORNING SERVICE

February 19, 1961

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

HOW TO BE UNHAPPY

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

Would to God that in this day of ours, so involved, so tense, so shot through with problems and conflicts, some true kinsman of his would arise to point the way and lead our host.

Abba Hillel Silver

MUSIC FOR SUNDAY

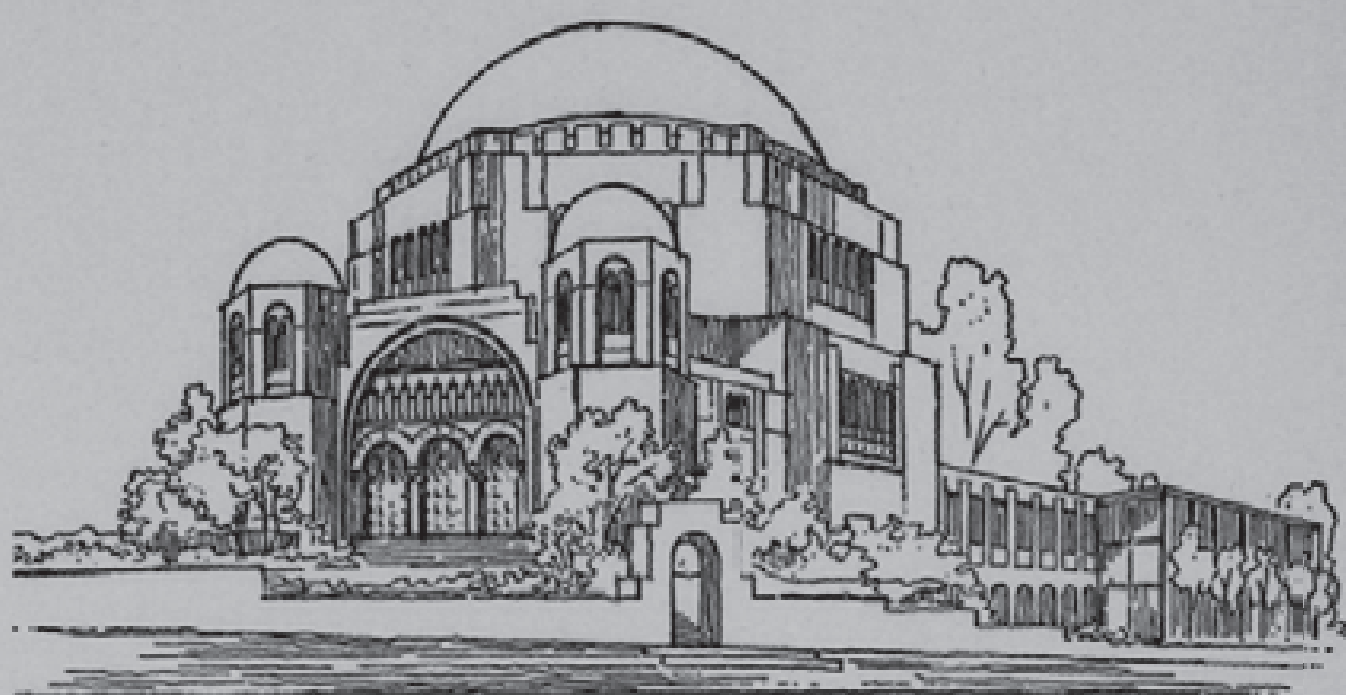
Organ	
Entrata in C	Holler
Cantilena	McKinney
A Benediction	Hollins
Opening Psalm—Mah Tovu	Fried
Bar'chu (Congregational)	Sulzer
Sh'ma-Eoruch (Congregational)	Traditional
Mi Chomochu (Congregational)	Sulzer
Kedusha	Trad.—arr. Thatteller
Silent Devotion—May the Words	Fried
Before the Address:	
Psalm 19—Thou, O Lord	Saint-Saens
Mrs. Strasser	
Shema-Vaanachnu	Goldstein

THE TEMPLE

CLEVELAND, OHIO

February 26, 1961

Vol. XLVII No. 19



ON BEING SUPERSTITIOUS—FROM THE RABBIS' DESK

We were talking, my Confirmation Class and I, of people who guided their lives according to newspaper horoscopes or returned home if a black cat chanced to cross their path. I made quite a point of the folly of such superstition, but the class challenged: 'Rabbi, why make such a fuss about it? After all, superstitions are harmless.'

Most superstitions do seem harmless, almost irrelevant. The ball player who touches third base each time he returns from the field does no one any harm, and he feels himself more secure. So with the sweet young thing who does not feel prepared to face the world without her special charm bracelet.

Why make a fuss about superstition? In part, because superstition is idolatry. To knock on wood is to attribute to wood sufficient power to alter or manipulate our destiny. To put faith in a horoscope is to deify the planets and stars and give them control over our fate.

An oft repeated theme of the Bible condemns all superstition. The soothsayer is not to be consulted. No credence is to be given to oracle or medium. The black arts are to be shunned. Monotheism cannot exist where superstition is rife. God is not one and omnipotent if men believe their lives are influenced by demons, shades, and spirits.

Today superstitious practice is much attenuated. The grandmother may give

the child an amulet, but will at the same time call her doctor. Those who knock on wood do so as much out of habit as out of fear. Yet I wonder if the prevalence of such habits does not indicate a certain failure of nerve and imply that we are afraid to believe ourselves. Somehow we do not trust what we know to be true.

Today's adult laughs awkwardly as he throws salt over his shoulder, but he continues to throw salt. Why? He rationalizes that such action is harmless and that it brings a measure of comfort. But is it harmless? Those who place an icon in their cars drive just a bit more rashly. Those who carry a rabbit's foot into athletics perform just a bit too dangerously.

SUNDAY MORNING SERVICE

February 26, 1961

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE CHALLENGE OF UNEMPLOYMENT

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

We live in a difficult and sometimes frightening world, but superstition will not help us solve our problems. Only if we face facts honestly can we face life with any real assurance. Those who believe in the One God and value His gift of reason cannot at the same time abide false gods.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

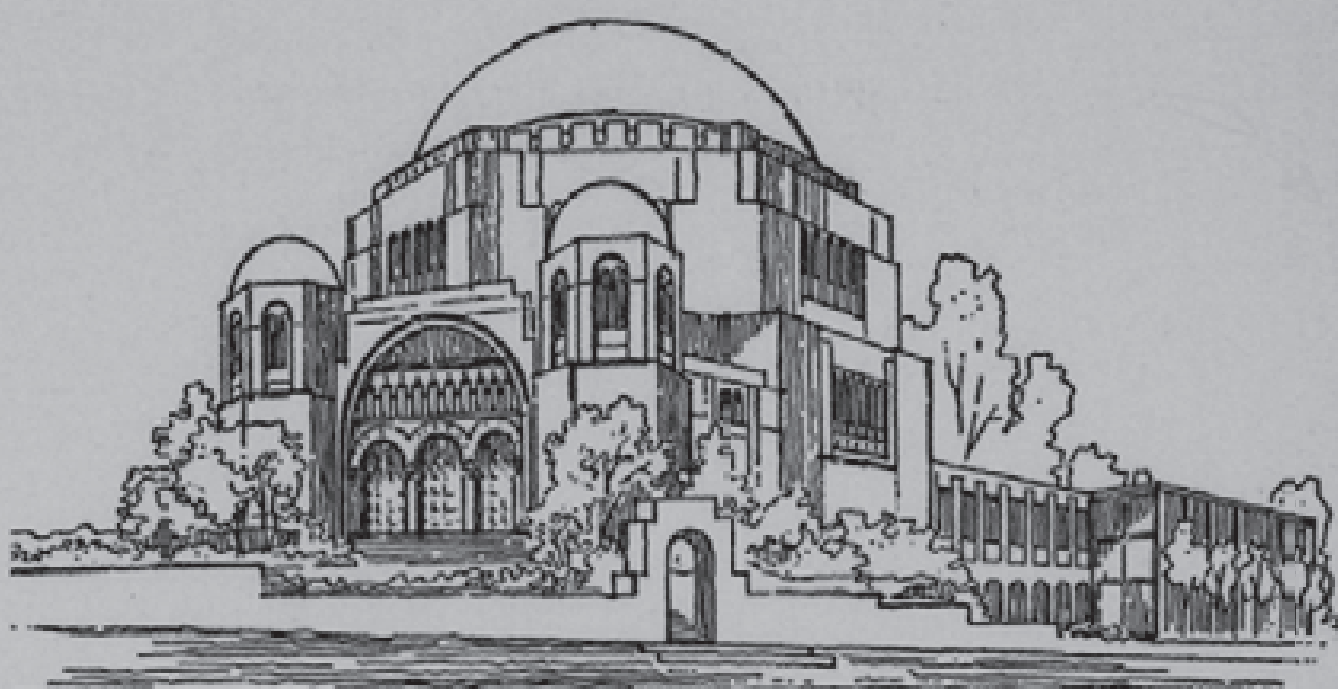
Organ	Rheinberger
Sonata in A minor, III Fugue	Beobide
Offertorio	Jacobi
Three Preludes, III	Alman
Opening Psalm XV	Sulzer
Bor'chu (Congregational)	Traditional
Sh'ma-Borach (Congregational)	Sulzer
Mi Chomoche (Congregational)	Federle'n
Kedusha	Schlesinger
Silent Devotion—May the Words	
Mrs. Hunkin	
Before the Address—Ahavas Olom	Jacobi
Mr. Hanson and Choir	
Olelu-Vaanachnu	Goldstein

THE TEMPLE

CLEVELAND, OHIO

March 12, 1961

Vol. XLVII No. 21



ABOUT OUR TEMPLE—FROM THE RABBIS' DESK

May I ramble a bit about our Temple?

Occasionally a successful Temple activity passes almost unseen. On Saturday two weeks ago, eighty members of our High School spent a day away. Theirs was a day of lecture and leisure, of serious discussion and ice skating, of worship and swimming. In addition to our regular faculty, Rabbi Milton Matz arranged for Dr. Fritz Mayer of Bellefaire and Mr. Joseph Szwaja of the Shaker Heights schools to be the featured speakers on the day's theme, "The Challenge of the Sixties". It was a delightful and meaningful occasion.

If few of you were at the High School day away, many of you were at the Seminar. This year's theme, "The Jew and Judaism in the American Novel", made for interesting discussion. The readings which preceded each lecture brought this literature alive, and the lectures gave form and background. This year's series marks our fifth seminar season. The packed Luntz Auditorium showed that our "Fifth Season" was anything but slack.

The Men's Club has been busy cooperating with our ladies for the Seminar and organizing the Fellowship Panel for its annual success. A new project of theirs is of particular

interest. They are exploring the possibility of a Temple blood bank. Such a bank would give aid in time of medical emergency. For a blood bank to be effective, it needs a large reservoir of donated blood. You received a postal card on which to indicate your participation. If you have not already returned that card, may I encourage you to do so.

Finally, many have asked about the fate of our Alumni Association. The answer is simple. It was disbanded some two years ago. Most of our young people go away to college. The trend is towards early marriage. Our at-home single population is too small to sustain a full program. Plans are under way

to reorganize our ties with the collegians. We have in the past held reunions during midwinter vacation. We are considering including a summer program and perhaps editing a news letter. The reunion basis seems a more practical one than the Alumni. In the meantime, single young men and women who want to continue their affiliation, receive holiday privileges, and keep abreast with the Bulletin may join The Temple as Junior Members. The fee, as I understand it, is quite nominal and the affiliation is, I am convinced, quite desirable.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

March 12, 1961

10:30 o'clock



RABBI ABBA HILLEL SILVER

will speak on

IS OUR YOUTH EAGER FOR NEW FRONTIERS?

FRIDAY EVENING SERVICES
5:30 to 6:10

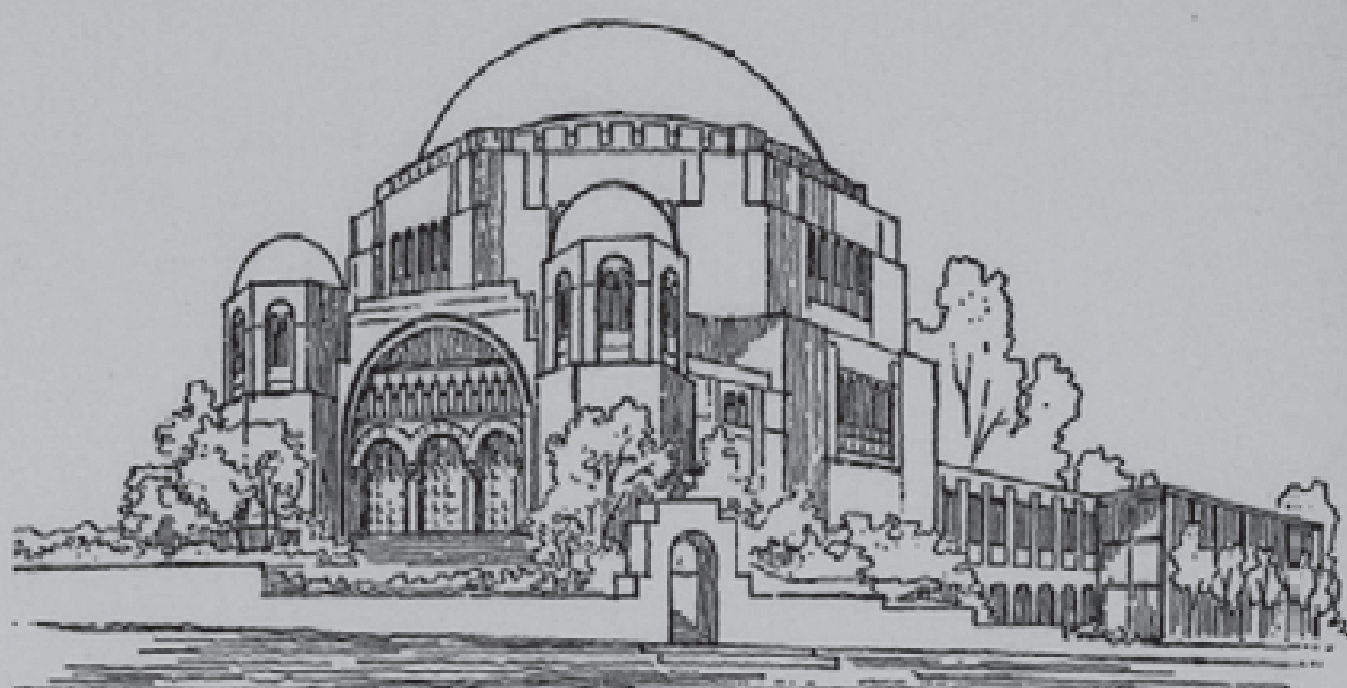
SATURDAY MORNING SERVICES
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

March 19, 1961

Vol. XLVII No. 22



A TEMPLE SABBATH—FROM THE RABBIS' DESK

Saturday morning, Temple buses sweep along the highways of the Heights, picking up our Junior High School. Saturday morning is also the occasion of one of the most beautiful worship moments in Temple life, the eleven o'clock Sabbath service.

Just this week this service has been enriched by the arrival of a newly printed book of prayer. The generosity of the Sophie Auerbach Scholarship Fund has enabled us to print our own liturgy and combine the basic beauty of the Union Prayer Book with a fine selection of holiday song and worship hymn. Worship must always be fresh. This new prayer book has precisely this useful up-to-dateness.

Every Saturday during this service, a young man of our Confirmation class reads from the Torah and a pretty young Confirmand reads the English translation. Occasionally, the Torah is read by a Bar Mitzvah. Bar Mitzvah presupposes a three year enrollment in our Special Hebrew program. We have had, as you know, Bar Mitzvahs at The Temple for many years. Recently, in order to beautify and make this occasion more memorable, we have added to it a Kiddush. The Kiddush is sung in the Sisterhood Parlor after the conclusion of Sabbath worship. An engraved certificate is presented. The wine is blessed and a prayer made that this will be the first of many celebrations of attainment. The rabbi speaks a few words and a table of wine and cake is offered to guests and friends. Three months' experience with this Kiddush has made us feel that it has been well received.

SUNDAY MORNING SERVICE
 March 19, 1961
 10:30 o'clock

RABBI DANIEL JEREMY SILVER
 will speak on

WHAT I HAVE LEARNED FROM YOUR CHILDREN
A Rabbi Listens

FRIDAY EVENING SERVICES
 5:30 to 6:10

SATURDAY MORNING SERVICES
 11:00 to 12:00

Speaking of Saturday worship, I am surprised from time to time to find young marrieds unaware of our lovely baby naming procedure. After the Torah has been read and before it has been returned to the Ark, parents are asked to stand while a prayer is spoken for the health and happiness of the new born. It is a quiet, tender moment. Many who find the religious service of circumcision awkward will find in this naming the consecration they seek.

At noon buses are quickly refilled by our rejoicing irrepressibles, soon to be disgorged on a hundred convenient corners. As you walk to your car you will feel the Sabbath mood all about. It is a warming and good mood, one I commend heartily.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ		
Third Sketch		Schuman
Andantino		Franck
Adoration		Matthews
Opening Psalm—Mah tovu		Piket
Bor'chu (Congregational)		Sulzer
Sh'ma-Boruch (Congregational)		Traditional
Mi Chomoche (Congregational)		Sulzer
Kedusha		Thatcher
Silent Devotion—May the Words		Binder
	Mrs. Strasser	
Before the Address		
O For the Wings of a Dove		Mendelssohn
	Mrs. Hunkin and Choir	
Oleinu-Vaanachnu		Goldstein

ON THE VALUE OF DISSENT — FROM THE RABBIS' DESK

The Justices of the Supreme Court are among the most revered and most criticized men in our society. Their judgment is final. There is no appeal from that judgment. Men who disagree have no recourse save angry words and patience until time makes new appointments necessary or changes the opinion of those already seated.

Court opinion is not always, or usually, unanimous. It is no simple matter to adjust Constitutional principles to an ever changing social reality. The judgment of honorable men can in these areas be widely divergent. At times the dissent of a minority appears more just and more timely.

Two recent dissents so appear to me. In a case involving the licensing of films the Court ruled that cities and states may require a censor's permit before the film can be exhibited. In dissent, Justices Warren, Black, Douglas, and Brennan held that this decision came perilously near authorizing the precensorship of books, magazines, and television and radio scripts. "The Court no way explains why moving pictures should be treated differently from any other media of expression." As it stands, this opinion is a startling reversal of previous "freedom of speech" decisions. Our society may become accustomed to the censor's blue pencil unless in some later case the Court defines with greater circumspection the limits of such licensing. Movie makers and others have occasionally abused their privileges, but I shudder to see licensing and censorship become normal procedure in American life.

The procedures of the House Un-American Activities Committee were at issue in two other cases. The facts at issue in each case were different, yet both involved men convicted of contempt of Congress for their unwillingness to answer questions posed by this committee. The history of the Un-American Activities Committee is one of continuous controversy. Its actions have at times seemed more zealous than reasonable. Concerned with Communist subversion, it has often seemed to identify any and all dissent with subversion. It has been intolerant of criticism and has not been innocent of unscrupulous black wash. In both cases Justices Warren, Black, Douglas, and Brennan were in dissent. Justice Black's words deserve a reading:

"In my view, the majority by its decision today places the stamp of constitutional approval upon a practice as clearly inconsistent with the Constitution, and indeed with every ideal of individual freedom for which this country has so long stood, as any that has ever come before this court. For, like Mr. Justice Douglas, I think it clear that this case involves nothing more nor less than an attempt by the Un-American Activities Committee to use the contempt power of the House of Representatives as a weapon against those who dare to criticize it. . . .

"The result of all this is that from now on anyone who takes a public position contrary to that being urged by the House Un-American Activities Committee should realize that he runs the risk of being subpoenaed to appear at a hearing in some far-off place, of being questioned with regard to every minute detail of his past life, of being asked to repeat all the gossip he may have heard about any of his friends and acquaintances, of being accused by the committee of membership in the Communist party, of being held up to the public as a subversive and a traitor, of being jailed for contempt if he refuses to cooperate with the committee in its probe of his mind and associations, and of being branded by his neighbors, employer and erstwhile friends as a menace to society regardless of the outcome of that hearing.

"With such a powerful weapon in its hands, it seems quite likely that the committee will weather all criticism, even though justifiable, that may be directed toward it. For there are not many people in our society who will have the courage to speak out against such a formidable opponent.

"If the present trend continues, this already small number will necessarily dwindle as their ranks are thinned by the jails. Government by consent will disappear to be replaced by government by intimidation because some people are afraid that this country cannot survive unless Congress has the power to set aside the freedom of the First Amendment at will.

"I can only reiterate my firm conviction that these people are tragically wrong. This country was not built by men who were afraid and it cannot be preserved by such men. Our Constitution, in unequivocal terms, gives the right to each of us to say what we think without fear of the power of the Government. That principle has served us so well for so long that I cannot believe it necessary to allow any governmental group to reject it in order to preserve its own existence. . . ."

At issue in these dissents is the right of free speech. No right is more precious, none must be more carefully guarded.

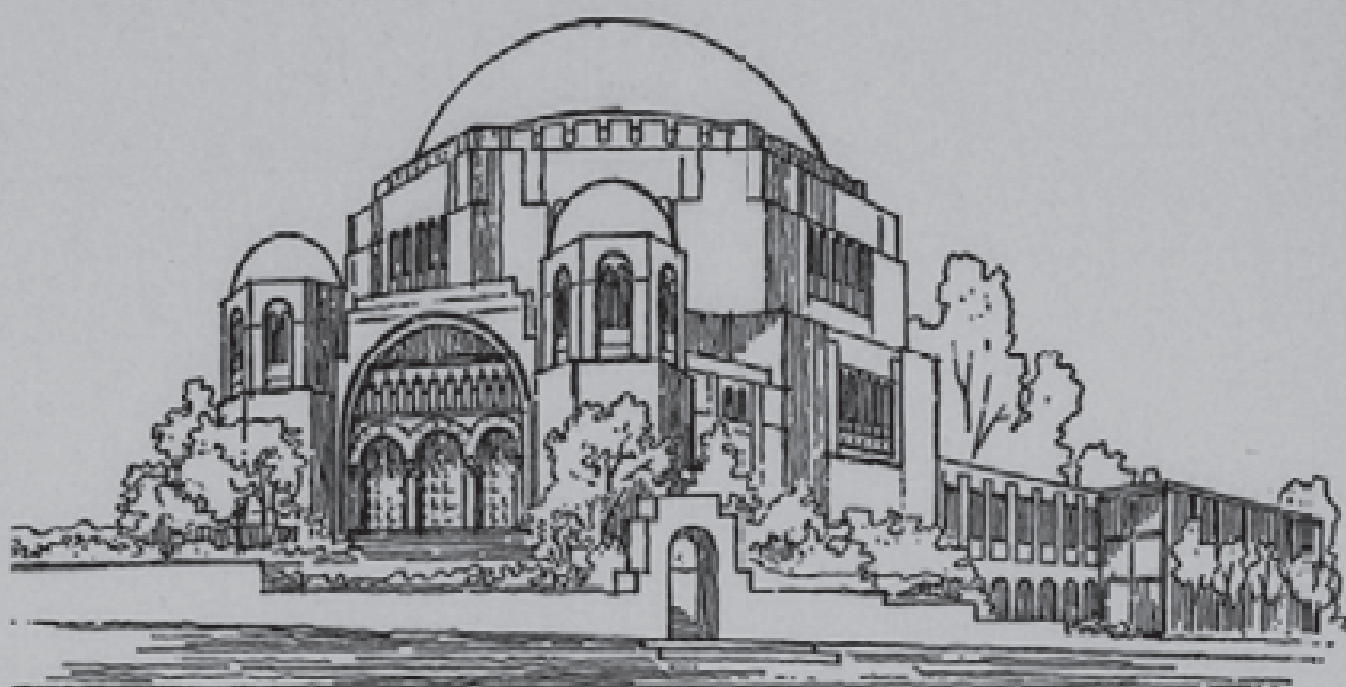
Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

April 9, 1961

Vol. XLVII No. 25



THOUGHTS ON IMMORTALITY—FROM THE RABBIS' DESK

"Rabbi, after death what?" No question is asked of me more frequently. "What does Judaism believe about immortality?"—which is another way of saying "When I die, what will happen to me?"

I do not know. No one does. The curtain which masks eternity from us has never been parted. No round-trip passage has ever been completed. No one and no faith can say with certainty "Here is your picture of heaven" or "This is the geography of the City of God".

Simply put, faith holds that as God brought us into life and sustains us, so will He shield and sustain us beyond the grave. Judaism believes in immortality but we make no attempt to define that immortality. The grave is not the end but we cannot describe that which it begins. That knowledge is God's alone.

Men have speculated endlessly on the after-life. Human psychology, embodying as it does a life urge, assures that we will continue to speculate hopefully—to what profit no man can say. Nor need we know. Let men tend to their knitting. God is certainly capable of tending to His. I especially admire the Mishnaic admonition "Be not like servants who serve their masters for the sake of receiving a reward". We do what we do not for a heavenly credit memo but because such work is right and proper.

Beyond a restatement of the poetry of our faith, perhaps only this thought can be profitably added. Religions which circumscribe the after-life usually attempt to incorporate themselves as the sole franchised

agency qualified to validate credentials and tickets. Men who describe their personal version of the life beyond often use the occasion to relieve themselves of anger by placing hated enemies in some boiling purgatory. Dante, for all his genius, is a case in point. Yet surely whatever the after-life may be, it is neither one man's private property nor one faith's restricted sub-division.

Faith suggests. Man is mistaken when he seeks to make this vision specific. No anger is more futile and no bad blood more unnecessary than that which develops when men confuse fact for faith and break lances and heads over issues which are fundamentally unknown and unknowable.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

April 9, 1961

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE ENEMY WITHOUT—THE ENEMY WITHIN

Who Truly Threatens America Today

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

MUSIC FOR SUNDAY

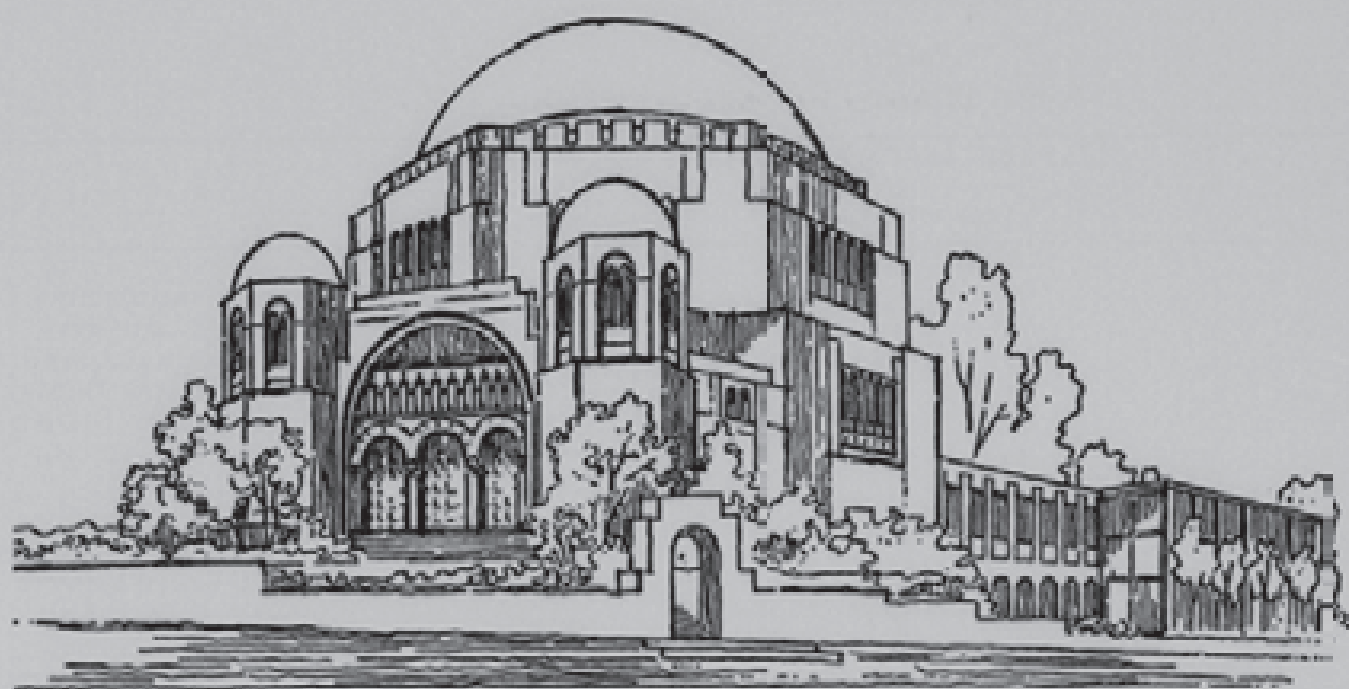
Organ		
And the Heavens Were Created	Einstein	
An April Song	Brewer	
Cantabile	Franck	
Opening Psalm—Somachtee Beomrim	Thatcher	
Bor'chu (Congregational)	Sulzer	
Sh'ma-Boruch (Congregational)	Traditional	
Mi Chomoche (Congregational)	Sulzer	
Kedusha	Algazi	
Silent Devotion—May the Words	Thatcher	
Mr. Hakola and Choir		
Before the Address		
En Kelohenu	arr. Weiner	
Mr. Hanson		
Oleenu-Vaanashnu	Goldstein	

THE TEMPLE

CLEVELAND, OHIO

April 16, 1961

Vol. XLVII No. 26



ON ART AND THE SYNAGOGUE — FROM THE RABBIS' DESK

Once upon a time every god had a favorite address. Callers could view his portrait hanging above the fire-place or pass before a well-cut likeness in the patio court. Later on, artists abandoned realism in favor of impressionistic studies. Some began to represent their gods with stylized symbols—the halo, the extended hand, the out-stretched arm.

In all ages, men have poured a rich and brilliant art into their sanctuaries. The Jew did not. God was neither pictured nor symbolized. No icons were sculptured. Even colorful re-creations of beloved Biblical stories were not admitted into our sanctuaries.

Assessing this attitude towards sacred art, some authorities purdit that our people lack an aesthetic sense. Artistic ability is a rare talent but it is not racial. Jews keep their sanctuaries pristine, not because of their genes but because of the command, "Make no graven image nor any manner of likeness". Behind this rule lies a theology which affirms God as the creative source of life but denies that God can be pictured in any form or shape. God is the Spirit of holiness. God's address is the Un-verse. God's form is the majesty of nature. God's symmetry is the movement of life. God's signature is the achievement of man. Man can sense God but not describe Him. God is beyond any and all human comparison.

Men who fill their temples with images run the risk of mistaking

representation for reality. Men who fill their temples with images run the risk of believing that God uniquely dwells within their walls. Much as we would like to feel superior, we cannot allow ourselves this vanity. God is as concerned with a Sunday morning sleeper as with a Sunday morning worshipper. A man who attends is more concerned with himself—but this is another story.

Bare walls need not be ugly walls. Our temples are anything but shabby. Our museum is crammed with magnificent ritual objects testifying to the artistic vigor of our people. Of the beauty of the temple little need be said, but of its lack of image, icon and statuary much can be said. It testifies to a faith angry with even the suspicion

of superstition. It testifies to a faith determined not to confuse myth for reality. It testifies to a faith determined that God be known as He is.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

April 16, 1961

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

WAYS WHICH LEAD TO DIVORCE

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

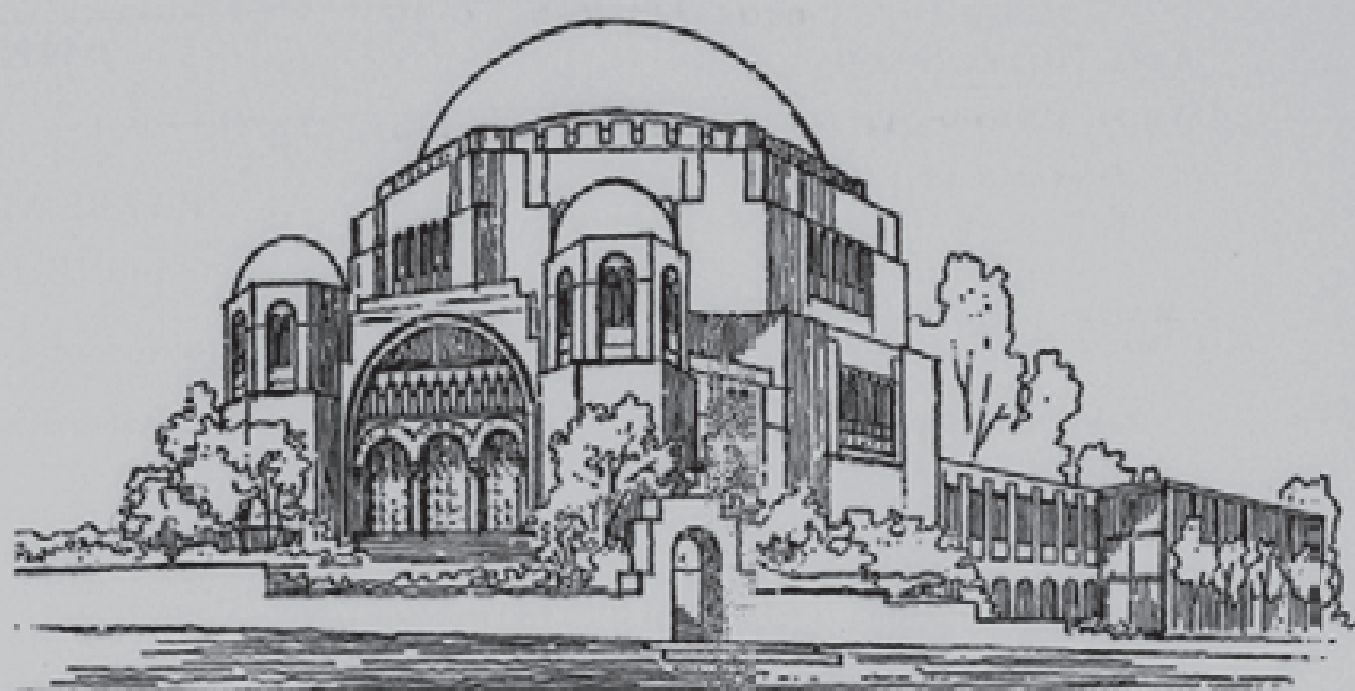
Organ	Faulkes
Overture in E flat	Brewer
A Springtime Sketch	Faulkes
Idylle in D flat	
Opening Psalm—Mah Tovu	Algazi
Bor'chu (Congregational)	Sulzer
Zh'ma-Boruch (Congregational)	Traditional
Hi Chomocho (Congregational)	Sulzer
Kedusha	Federlein
Silent Devotion—Yihyu L'rotzon	Weiner
Mrs. Strasser and Choir	
Before the Address	
O Israel, How Great Is the House of God	Dickinson
Shema-Vaanachau	Goldstein

THE TEMPLE

CLEVELAND, OHIO

May 7, 1961

Vol. XLVII No. 29



WE BATTLE FOR OUR MINDS — FROM THE RABBIS' DESK

We deplore brain-washing. Every connotation of brain-washing is noxious. Symbolic of the brain-washed is the unexpected emotionless confession in open court by a seemingly untortured prisoner to crimes he never committed. Useful as brain-washing has been to the Soviet, it is important that techniques of mind control not be considered a black art known only to Communists. Calloused police officers the globe over have elicited confessions by essentially similar methods; prolonged interrogation and carefully managed fear and anxiety.

The significant fact which emerges is that our minds are pawns capable of being captured. Pass a parade before us, wave the flag, and we will shout with abandon slogans we might prefer qualifying. Hitler effectively used mass singing and mob swaying and torches ablaze in the night to set the mood for his vitriolic Nuremberg frenzies. Revivalists and evangelists have long known that if they can paint a terrifying vision of the tortures of the damned and excite the guilt-fears of the congregation, the chances of religious conversion are dramatically increased. Fear unseals our lips. The surge of the mob carries us along. Anxiety unbalances reason. Place us under sufficient tension, and the mind inhibits itself, becomes open to suggestion, and we will admit ultimately, if required, that black is white and white, black.

Many simple but crucial observations follow. Even the slightest police excess cannot be tolerated. The courts must develop a more inclusive definition of duress. Each of us must be on his guard against the techniques of persuasion

and our government must bar the mass media to the hidden persuader. Politically, we must stress that fear is the detriment to judgment. The demagogue plays on our anxieties, offering as solution his own omniscient person. When the McCarthys lack evidence of Communist advance, they must invent it.

What is true of politics is true of religion. The suggestibility of the frenzied or tired is an open and ancient secret. Spiritual doctors have long been aware of the mind's suggestibility and have at times abused this knowledge. The Catholic inquisitor in the fifteenth century and the Protestant witch hunter in the seventeenth were adept at eliciting false confession. From the primitive beating of the voodoo drum and the dancing dervish to current fervid evangelic rallies anxiety, tension, fear, and excitement—translate

dancing, shaking, charming, and public confession—have been effective tools of religious manipulation.

I sometimes hear the plaint that our services are cold and austere. It is one of the few complaints with which I am impatient. Men think best when they think calmly. Our judgment is most critical when it is least excited by passion, swaying, or movement. Jewish worship is designed as the worship of free, thoughtful men. We wish to release the power of reason rather than inhibit thoughtfulness or subtly implant suggestion. There are no sudden illuminations or conversions in our service, there is not even a great deal of tensional release, but, equally, there is no artificial excitation, no playing on fear, no carefully introduced suggestion. Let us not be critical of that which redounds to our credit.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

May 7, 1961

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

HOW DID WE GET INTO THIS MESS?

Reflections on the Russian Space
Triumph, Laos, and Cuba

On the occasion of the special Sisterhood Service

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

The Temple

Rabbis:

ABBA HILLEL SILVER

DANIEL JEREMY SILVER

Associate Rabbi:

MILTON MATZ

Staff:

MILDRED B. EISENBERG

Ass't. Director of Religious Education

LEO S. BAMBERGER

Executive Secretary

MIRIAM LEIKIND

Librarian

A. R. WILLARD

Organist and Choir Director

BERTRAM J. KROHNGOLD *President*

LEO W. NEUMARK *Vice-President*

ELI GOLDSTON *Vice-President*

MAX EISNER *Treasurer*

EDWARD D. FRIEDMAN *Associate Treasurer*

ANNUAL MEETING

"The Wise Men of Helm", an operetta written especially for presentation this Sunday on the occasion of the one hundred and eleventh annual meeting of The Temple by Joan Micklin Silver, will be performed by one hundred children of The Temple Religious School, directed by Mr. Saul Henkin.

The business meeting will begin at 10:45 A.M. in Luntz Auditorium. On the agenda are the President's report by Mr. Bertram J. Krohngold, and election of members of The Temple Board of Trustees.

A reception and breakfast will be held in the Social Hall preceding the meeting. Wives of members of The Temple Board of Trustees will serve as hostesses.

ALTAR FLOWERS

The altar flowers in the Chapel on Friday, May 12th are contributed in memory of Erma H. Flesheim by her husband, Sylvester, and her children, Dr. and Mrs. Hyatt Reitman and Mr. and Mrs. Ben Hibshman.

"WHERE JUDAISM DIFFERED"

A Hebrew translation of Dr. Silver's book, "Where Judaism Differed", has appeared in Israel. It is published by the Massadah Publishing House in Tel Aviv.

In Memoriam

The Temple notes with deep sorrow the passing of

DR. BENJAMIN LEVINE

and extends heartfelt sympathy to the members of his bereaved family.

ON UNDERSTANDING THE BIBLE—FROM THE RABBIS' DESK

The sensitive fingers and careful rakes of many archaeologists are sifting the dust of the Near East for details of ancient history. Some of the sites being investigated correspond to cities and places mentioned in the Bible. Many of the artifacts uncovered surprisingly confirm the evidence of Scripture.

It is good to know that Israel's chroniclers were fairly careful historians. It is important to remember, however, that a religion's merit rests on its spiritual vision, not on the accuracy of its chronicles. The Bible or the New Testament or, for that matter, the Koran might be entirely accurate as history, but uninspiring and hence worthless as sacred literature. Or, conversely, the Bible or the New Testament or the Koran may develop highly fictionalized accounts without their spiritual value being debased. The Book of Ruth is patently an historical romance, yet no gentler illustration of ordinary human greatness has ever been written. The Book of Kings is a substantially dependable treatment of Israel's monarchy, yet few of its pages ennoble.

This is by way of answering a question put the other day. One who takes a jaundiced view of Scripture asked whether I understood the Bible completely. My skeptic was reacting to an all too often unacknowledged fact. There are many meanings in our Bible which are uncertain, and some few phrases which are even undecipherable. English translations render every sentence, but to know the Hebrew original is to realize that some of these translations are pure guess work. There are words whose precise meaning has been lost and even whole phrases whose grammar or syntax defy secure translation.

No, I do not understand the Bible completely. No one does. That is why I value so highly the work of those who research the text and its background. Because of their patience we understand the Bible better today than we did a generation ago. We will understand it even more clearly a generation hence.

But what has all this to do with faith? Presumably, if I do not fully understand the Bible I cannot look on it as holy. As I listen to a symphony I do not visualize every note and bar, yet I leave with a definite impression of beauty. So it is with the Bible. There are difficult passages, even some meaningless passages. There are some passages with which I entirely disagree. Yet I cannot escape the text's impact and vigor.

The Bible precipitated a world-wide revolution. It records man's first and classic attempt to reach out from enslavement towards freedom, from ignorance towards knowledge, from imposed tyranny towards justice, from superstition towards enlightenment, from idolatry towards the one spiritual Creator.

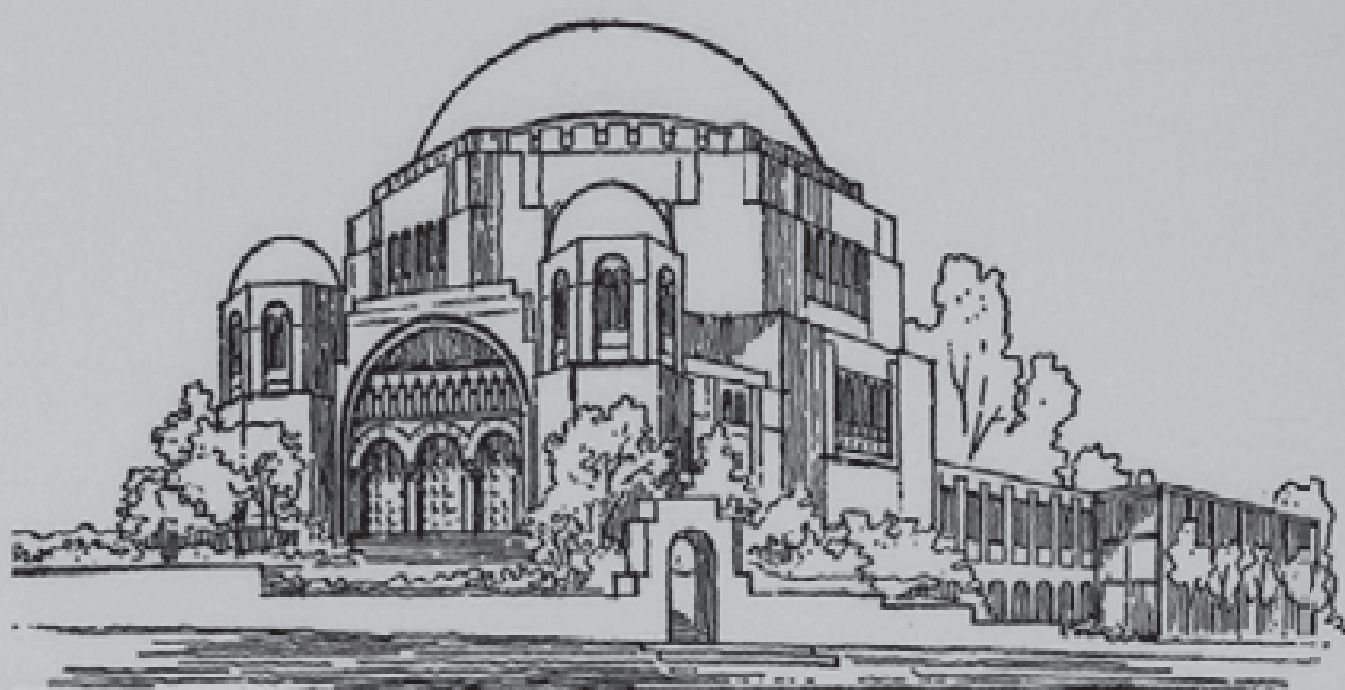
Scholars study and research the Iliad in much the same way as they treat Isaiah. Through their work they have broadened our understanding of Homer. The Iliad, however, remains literature, while Isaiah remains alive. Why? The difference lies in the quality of the material, not in the ability of the scholars. Epic Hebrew literature possesses a moral fervor and a human philosophy largely lacking in epic Greek poetry. The Bible's moral vision still thrills, and so it is still revered.

The Bible is holy because it has precipitated holiness. Men have been ennobled and caused inspired by its teachings.

Daniel Jeremy Silver

TEMPLE NEWS

September 10, 1961



THE TEMPLE FAMILY—FROM THE RABBIS' DESK

Life and death are ineluctable. As one generation grows older another, younger generation grows up. The Temple, like our families, is a social organism. Each year a few depart these halls. Each year a few are consecrated within them. A congregation our size annually requires some sixty to seventy new families to balance those no longer with us.

Some have asked why a temple our size continues to require a membership committee. This is the simple answer: the task of securing the new generation is theirs. Theirs is an open-end activity. The Temple has never closed its doors. Our philosophy has always been to be an open congregation. Our services, our school, our society remain as open today as they have ever been to those who wish to share our spiritual and prophetic vision.

This being so, many have asked how one joins The Temple and what it entails. The procedures are simple. A visit to The Temple office or a call to Mr. Bamberger can secure all necessary details. Our membership scale has remained modest. We require, of course, substantial income to meet our budget, but by careful management we are able to maintain a dues rate within the reach of every economic segment of our society.

Much is asked of everyone in terms of participation, helpfulness, and

ROSH HASHANAH	
Sunday, September 10, 1961	
7:45 P.M.	The Temple
7:00 P.M. and 9:00 P.M.	Severance Hall
Monday, September 11, 1961	
9:30 A.M.	The Temple — Severance Hall
2:15 P.M.	Children's Service — The Temple
FRIDAY EVENING SERVICES 5:30 to 6:10	SATURDAY MORNING SERVICES 11:00 to 12:00

finance when this is possible, but our founding members dreamed of a truly representative synagogue where artisans and men of finance could meet on equal terms and worship God together, and we have largely been successful in fulfilling this dream.

Has a new member a chance to become part of The Temple family? Is anyone interested in him? The affiliates are eager for new talent and new blood. Each has an orientation program. Each takes special pains, as does The Temple, to make the newcomer welcome and to determine his interests and needs. We are proud of our pulpit, our position in the community, our principles and our

educational program, but we are proudest of the spirit of warm fellow-feeling which permeates our activities and is the basis of what we affectionately call The Temple family.

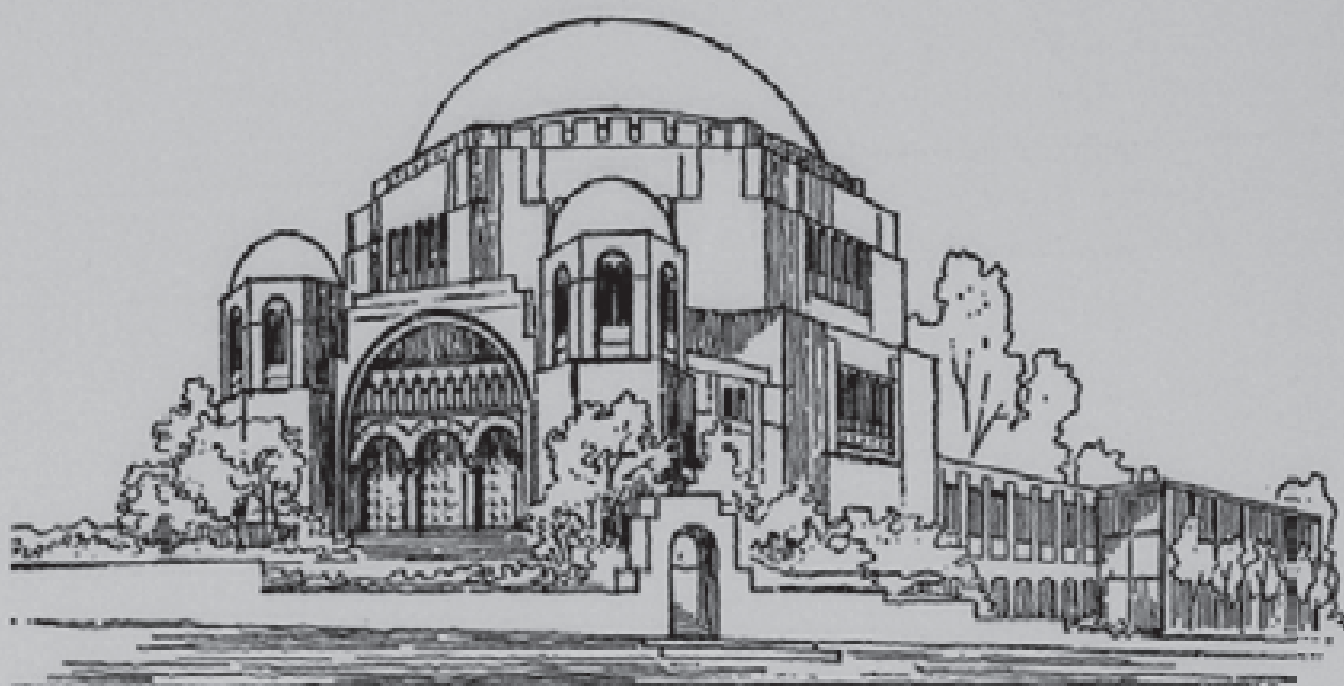
Daniel Jeremy Silver

P. S. Those of you who may be Hebrew scholars or who may wish to test your fluency will be delighted to know that Dr. Silver's "Where Judaism Differed" has now appeared in a Hebrew translation. The translation, entitled "B'mah Nifdelet Ha-Yahadut", is available in The Temple Library at \$2.50 the copy.

P. P. S. We also have a supply of dictionaries.

TEMPLE NEWS

September 17, 1961



A LIBRARIAN'S LESSON—FROM THE RABBIS' DESK

It happened in Cincinnati. This past August I spent three days at the Hebrew Union College ransacking its Library. My purpose, to uncover several volumes and references necessary for a book I have undertaken.

The Library is newly completed and quite beautiful. It is one of the world's major repositories of Judaica and an invaluable tool of scholars and students. It happened as I was about to leave. There were several longish volumes which I wished to handle in my own study. I approached the head librarian. "Certainly, we shall be happy to loan them to you. By the way, how are you traveling? By plane—perhaps you'll let us mail them to you."

For a moment I was taken aback. Somehow I had not balanced the security of these books against the insurance statistics on my airborne safety. Then I smiled. His was a real, if sobering, understanding. The books were rare. Only two copies are known to be extant. Whatever chances we, the living, wish to take, we ought not deal cavalierly with our cultural heritage. It is the stuff of which civilization is made. Reverence for great works of art, magnificent reproductions of music, incunabula, and rare editions is a quiet, if significant, virtue.

YOM KIPPUR

Tuesday, September 19, 1961

7:45 P.M.	The Temple
7:00 P.M. and 9:00 P.M.	Severance Hall

Wednesday, September 20, 1961

9:30 A.M.	The Temple—Severance Hall
1:30 P.M.	Children's Service—The Temple
2:45 P.M.	The Temple—Severance Hall
4:00 P.M.	The Temple—Severance Hall

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:04

I still took the plane. Yet as I flew I wondered at the accidents of loss and dispersion which had orphaned these precious volumes. Of the original printing, some had been charred on bonfires of hate, others tossed aside carelessly by draymen packing our ancestors for another exodus, still others bombed into ash together with whole libraries.

This librarian's concern compares favorably with society's schizophrenic approach to its heritage. In peace time we spend millions to build museums and libraries to treasure, organize,

display, and guard such master work, and then we allow this painfully organized, priceless, and irreplaceable heritage to go up in the smoke of political hatreds and jealousies.

The books arrived by post and will be returned by post. But it will be some time before I can accept the thought of another war even as a postulate of logic. Government scientists tell us we can survive thirty million casualties from an enemy nuclear attack. Perhaps so. But can we survive destruction in that attack of the genius of yesteryear?

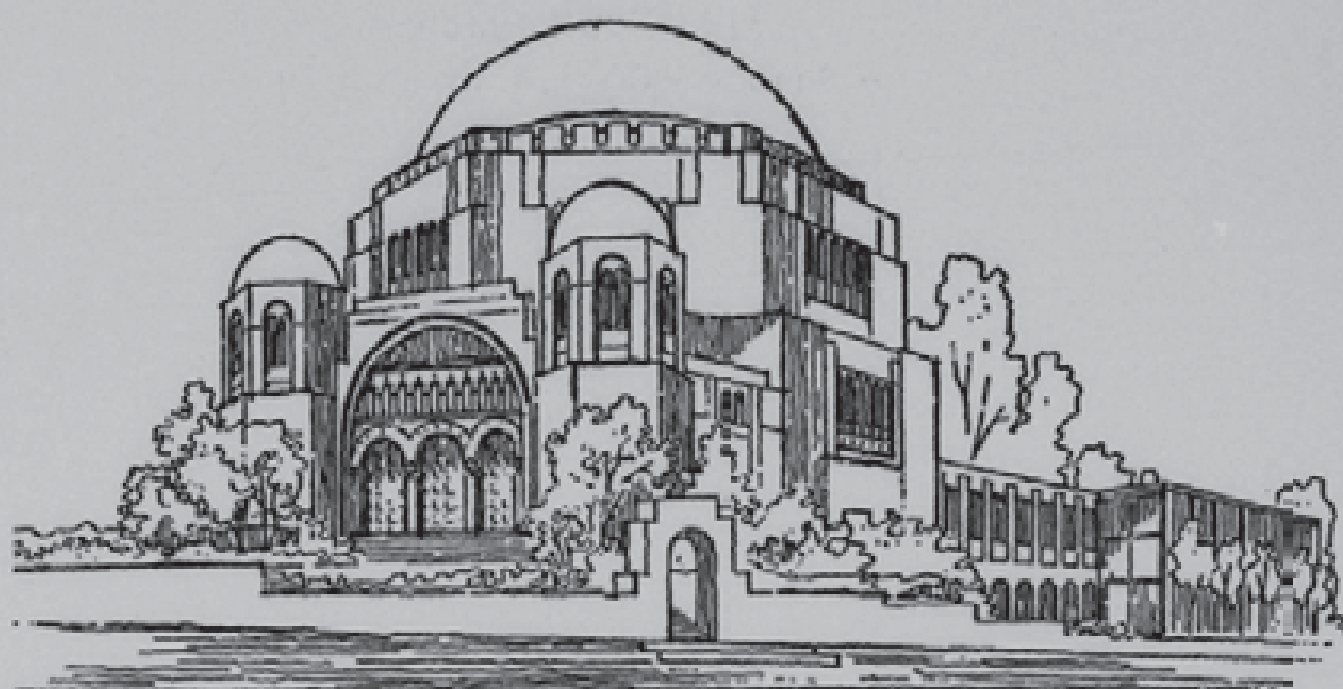
Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

October 22, 1961

Vol. XLVIII No. 2



KOREA YESTERDAY AND TODAY — FROM THE RABBIS' DESK

Korea's past has been violent. I spent some time in this unhappy nation during the Korean War and had high hopes for her, once a cease-fire was effected. Unfortunately, after the 1953 end of hostilities, Syngman Rhee intensified the harsh authoritarian qualities of his rule. Opposition candidates were conveniently murdered. Critical newspapers had their presses scrapped. Much American economic aid was siphoned off for personal advantage.

Eighteen months ago the inevitable revolution broke out. Korea had been secured for the Free World and now, not surprisingly, the Koreans wanted their own freedom. But lacking democratic experience, the elected were uncertain, and the military officer caste had no patience with a government which might carry out land reform and might insist that politics be off limits.

General Pak Chung Hi was tanked to power in a swift military take-over. He immediately abrogated the Constitution, ending even the empty forms of constitutional government which Rhee had tolerated. Korea became a military dictatorship. Our government, which alone protects the integrity of South Korean territory and the solvency of her treasury, was faced with a choice between principle and expediency. After a one-day show of distaste, we resigned ourselves to Pak's strong armed rule.

SUNDAY MORNING SERVICE
October 22, 1961
10:30 o'clock

RABBI ABBA HILLEL SILVER
will speak on
MY VISIT TO THE SOVIET UNION
A second and concluding appraisal

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

Could we have spoken to any effect? Without American troops and American aid South Korea would be bankrupt and defenseless. Will our silence prove costly? I believe so. In time our expediency will lose South Korea to the Sino-Russian world. General Pak's government is not immortal. It has forfeited all popular support. It has frustrated each and every program of economic reform. South Korea's rate of economic growth is among the lowest in Asia.

No more than Rhee can Pak sustain himself indefinitely. What then? Will the South Koreans look West or North? A costly Western defense of their land, costly to the West and to them, has not brought freedom, and it

has not brought prosperity. In South Korea today unemployment runs at twenty-five percent and is rising monthly. North Korea is today more prosperous, despite our massive economic support of the South.

In Berlin men escape from East to West, not because the West is more prosperous but because it is free. In Korea, I am afraid, men will look to the North, not to the South, for in neither land is there freedom and at least in the North there is some prosperity. Korea's story is a sad one. Like so many other political sagas of our time, it leads free men to question policies which violate principle.

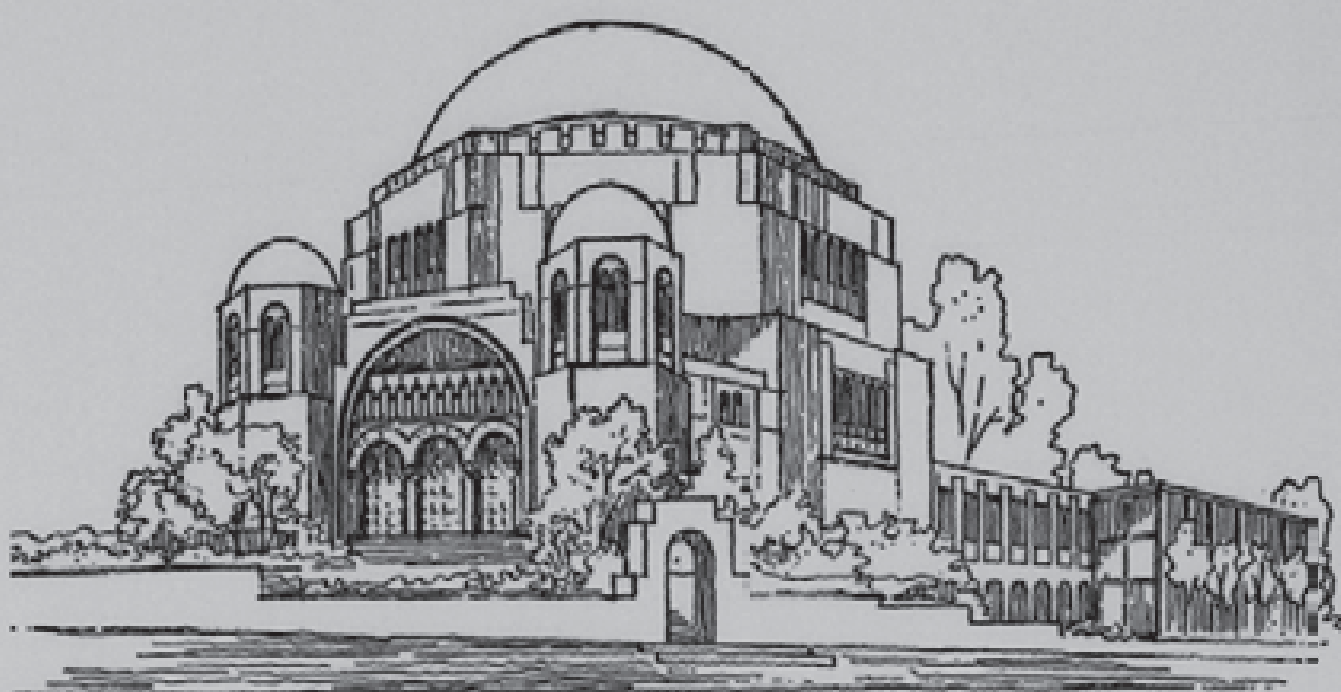
Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

October 29, 1961

Vol. XLVIII No. 3



OUR SOUND OF MUSIC—FROM THE RABBIS' DESK

There are questions which have no answer, at least no simple answer. One such I hear occasionally. It asks, "Why did you become a rabbi?" Instead of attempting an answer, I smile and invite the questioner to look at my long legs. Did he ever attempt to fold six feet, two and a half inches into a Temple pew? I became a rabbi, I tell him, so that I could comfortably continue to come to services.

This is by way of introduction to a wonderful project which is being undertaken by the ladies of the congregation. We are blessed with one of the magnificent sanctuaries of the country. It is exalting, quiet and noble. It requires, however, certain refurbishing. To begin with, this generation is taller, and the pews need to be eased a bit. The rug, which was put down in 1924, has held up magnificently, but it has seen its color fade. There is ahead cleaning, painting, some carpentry work, and an overhaul of the organ. When completed, with some improvement in the sanctuary heating and ventilation, we shall be able to enjoy another three and a half decades of worship in our familiar and beloved and beautiful spiritual home.

Good housekeepers that they are, it was the ladies of The Temple who first called these needs to our attention and offered their aid in raising the necessary moneys. Their "Sound of

SUNDAY MORNING SERVICE
October 29, 1961
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on

WARFARE OVER WELFARE
Reflections on Newburgh, Senator Goldwater,
and the United Appeal

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

Music" will be held on April 10, 1962. It will be an exciting musical concert. Mr. Richard Tucker of the Metropolitan Opera Company, a long-time friend of The Temple, will be the guest soloist, along with the new Directors of the Cleveland Institute of Music, the world beloved piano duo of Vronsky and Babin.

This is by way of announcing for the women their and our project. They are undertaking not only the sale of tickets, but a program book. Their success is our success, and I know you will want to cooperate with them.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

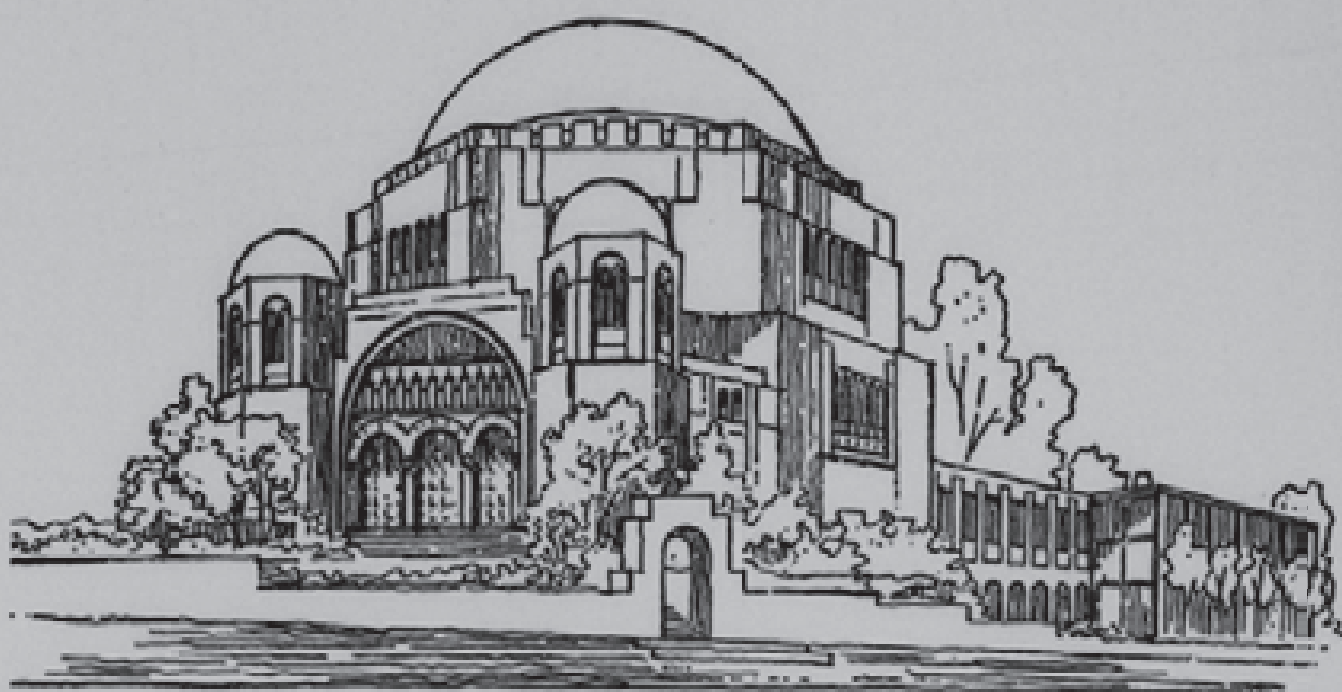
Organ	
Works by Jean Langlais	
Opening Psalm—Ma Tovu	Alrazi
Bor'chu (Congregational)	Traditional
Sh'ma-Boruch (Congregational)	Traditional
Mi Chomocho (Congregational)	Traditional
Kedusha	Alrazi
Yihia lerotzon yimre fi (Meditation)	Alrazi
Before the Address	
The Twenty-Third Psalm	R. Vaughn-Williams
Mrs. Hunkin	
Olelu-Vaanachnu	Goldstein

THE TEMPLE

CLEVELAND, OHIO

November 12, 1961

Vol. XLVIII No. 5



This week it will be our pleasure to welcome two international guests. This Sunday, the Lord Mayor of Dublin, Mr. Robert Briscoe, will occupy The Temple pulpit. A lawyer by profession, a patriot soldier during Ireland's War of Liberation, Mr. Briscoe is a three-time Mayor of Ireland's capitol city. Throughout his life, Robert Briscoe has been not only a student of Jewish affairs but an active participant in the life of his own Irish Jewish community and a leader in a variety of Jewish causes. From his youth he was, and remains, an enthusiastic supporter of Zionism and of the establishment of Israel. An eloquent, wise and witty lecturer, I know that you will enjoy and benefit from Mr. Briscoe's lecture.

Friday next, we will enjoy clipped Oxford English, rather than a burrish brogue. General Yigael Yadin is a hero. He was Commander in Chief of Israel's armed forces during the War of Liberation, climaxing brilliantly a long and distinguished career in the British and Israeli forces. Retiring at thirty-eight, General Yadin became Professor of Archeology at the Hebrew University, succeeding to the chair once occupied by his world famed scholar father, Eliezer Sukenik, discoverer of the Dead Sea Scrolls. In the past three years, General Yadin has led two important expeditions into the Judean Desert, where his research has established many details of our early history, especially the life and times of the Roman rebel, Bar Kochba. This will be General Yadin's first visit to Cleveland and you will, I know, be thrilled by his illustrated detailing of these expeditions and discoveries. Like Mr. Briscoe, Professor Yadin is an able lecturer whom I know you will delight to welcome.

SUNDAY MORNING SERVICE

November 12, 1961

10:30 o'clock



THE HONORABLE ROBERT BRISCOE

Lord Mayor of Dublin

will speak on

FOR THE LIFE OF ME

Mr. Gerald Goodman, distinguished concert and recital harpist, will join with The Temple Choir for this service.

FRIDAY EVENING SERVICES

5:30 TO 6:10

SATURDAY MORNING SERVICES

11:00 TO 12:00

The Temple

Rabbis:

ABBA HILLEL SILVER
DANIEL JEREMY SILVER

Associate Rabbi:
MILTON MATZ

Staff:

MILDRED B. EISENBERG
Ass't. Director of Religious Education

LEO S. BAMBERGER
Executive Secretary

MIRIAM LEIKIND
Librarian

A. R. WILLARD
Organist and Choir Director Emeritus

MELVIN HAKOLA
Choir Director

DAVID GOODING
Organist

BERTRAM J. KROHNGOLDPresident
LEO W. NEUMARKVice-President
ELI GOLDSTONVice-President
MAX EISNERTreasurer
EDWARD D. FRIEDMAN.....Associate Treasurer

THIS SUNDAY

Dr. and Mrs. M. E. Gans will be hosts for the Social Hall coffee hour preceding the worship service.

The flowers which will grace the pulpit are contributed in memory of Nicholas Chaikin, by his wife and children.

Mr. Gerald Goodman, a Confirmand of The Temple and a well known harp soloist, will play at our Sunday morning services in memory of his grandmother, Mrs. Max Lieber.

DR. SILVER'S AUTOGRAPH PARTY

Dr. Abba Hillel Silver's new volume, "Moses and the Original Torah", will be published November 10th. On Monday, November 13th an autograph party will be held at the Higbee Company from one to two o'clock.

In Memoriam

The Temple notes with deep sorrow the passing of

HELEN GLAUBER
JOSEPH W. SCHIFFER
FRED SILBERBACH

and extends heartfelt sympathy to the members of their bereaved families.

FROM THE RABBIS' DESK

May I confess to an occasional despondency akin to that of Greek tragedy, the feeling that I and mine are caught up by a malign fate. I think of fallout heavy rain, fifty-megaton nuclear blasts, and I sense a fate that I and mine are impotent to avoid.

Outrageously and cynically, the Russians explode violence in the Arctic. Lethal chemicals race into the atmosphere and join the long lingering poisons of our own South Pacific tests. Once symbol of all that is fresh and clean, the carpet sweeper of the world's filth and smell, the air now pollutes and contaminates. Our air is no longer friendly. It threatens death.

A generation which must consider burrowing its cities into the earth has great need of Judaism's faith. If only to keep our sanity, we need to feel that this, too, shall pass, that the air will be washed, that controlled treaties will be written, that the ambition of generals and commissars will be hobbled, and that there will be a tomorrow for ourselves and our children.

On what can we base this hope? Judaism places its faith in man's God-given dignity. Men learn slowly, but men learn. The human being is no longer brute. But you say, I have no faith in man's restraint and discipline. The snail's pace of progress cannot overmatch man's cruelty and greed. If so may I suggest that you think of the winds. The winds make a mockery of national boundaries. Impersonally, without thought of political alignment, the upper currents embrace their dreadful burden and deposit them where they will. Those who trigger the blast cannot escape the debris. Ultimately it enters the bones and the milk and the food of those who test as inexorably as it falls on those who can do little but protest. As long as God's winds course the world, even the vainglorious must pause and admit there is danger and good reason to desist. Perhaps these winds are God's support to His faltering human friends. If so it is a support we desperately need.

Daniel Jeremy Silver

The Temple Memorial Book

"The Memory of the Righteous is a Blessing"

The Temple Memorial Book is a perpetual Yahrzeit, keeping alive the names of our dear departed. Their names are read annually at the services which occur on the anniversary at the time of death.

ROSE BELBER

*Inscribed by her children,
Jeannette and Selma*

HARRY GELLIN

Inscribed by his family

MANNING I. GLICK

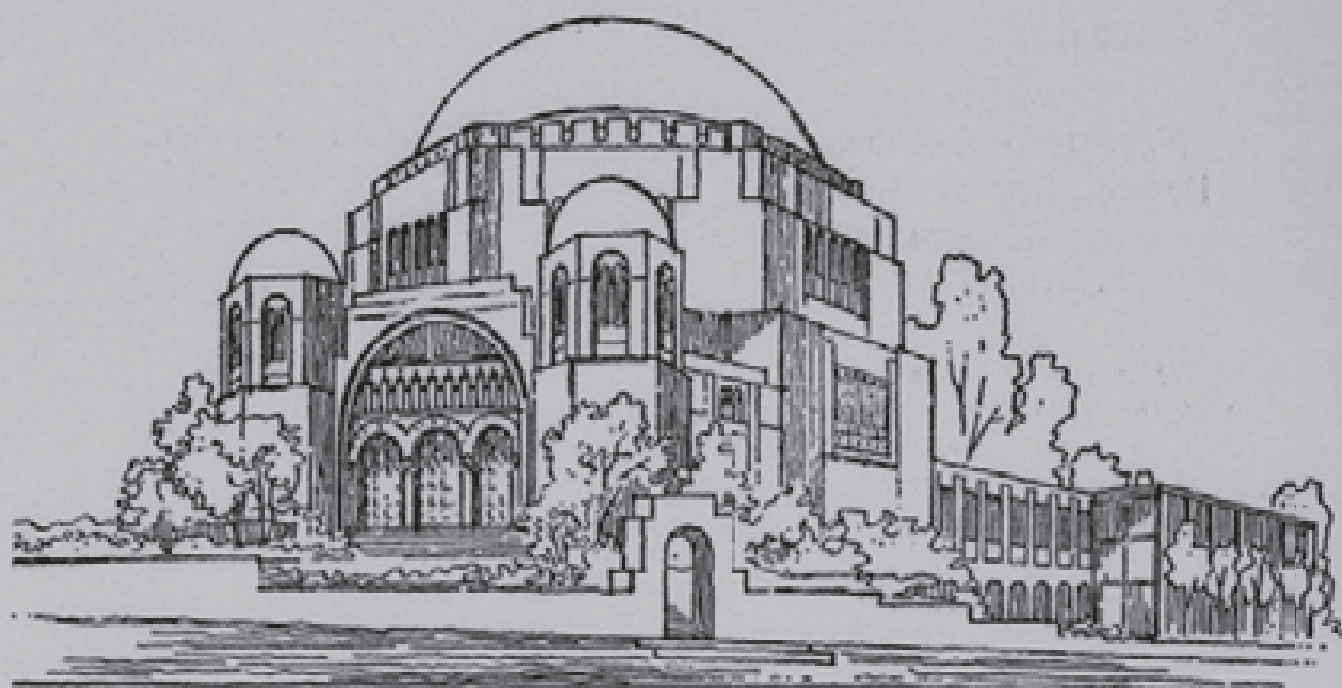
Inscribed by his wife, Mae

THE TEMPLE

CLEVELAND, OHIO

November 26, 1961

Vol. XLVIII No. 7



THE PURPOSE OF THE STATE—FROM THE RABBIS' DESK

The Union of American Hebrew Congregations met this past week in Washington. It was a well developed Conference. Its chosen theme, "Judaism and Democracy—Our Common Mission," reflected a mounting national concern with the context of our communal life.

I was asked by those who organized this Convention to speak on the theme "The Jewish View of the State." I chose to emphasize the element of protection Jewish tradition expected of the state—not only physical protection from outside attack and police protection from crime, but security in one's liberties and life.

Many of the propositions of the New Frontier were enacted in European Jewries. Individual willfulness, so often confused with personal freedom, was rigidly limited by social legislation. Man's freedom to abuse another, imprison another, fraudulently deceive him, exploit his energies, or be indifferent to his needs was deliberately restricted. In addition, the Kehillah taxed for the support of the weak and for the educational, health, and welfare needs of the community. Orphans, convalescents, and widows were supported out of the communal treasury. The daughters of the poor were dowered by the city. These medieval communities knew the equivalent of federal aid to education, minimum wage and hour legislation, a pure food and drug administration, an office of price administration to prevent

the exploitation of rents, food, or commodities, and even a rudimentary social security, self insurance program including death benefits.

Medieval Jewish practice offers no complete guide to the complicated social problems of our day. What is instructive is the tendency of such community organization to balance civil right and civic responsibility. I hesitate to use a loaded phrase, but the welfare state was assumed. By this I do not mean cradle to-the-grave candy, but a serious building-up of necessary welfare, schooling and healing activity.

It was an interesting convention. The focus on social problems highlighted everyone's concern with the increasing

tensions of modern living. I was enheartened to see the intelligent and serious manner in which two thousand delegates grappled with the philosophy and the tactics of social vision.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ		
Arabesque and Berceuse		Vierne
Opening Psalm—Somachti Beomrim		Thatcher
Bor'chu (Congregational)		Sulzer
Sh'ma-Boruch (Congregational)		Traditional
Mi Chomochos (Congregational)		Sulzer
Kedusha		Spicker
Silent Devotion—May the Words		Jacobi
Before the Address		
Ahavas Olam		Jacobi
Mr. Smith and the Choir		
Olelu-Vaanacinu		Freed

SUNDAY MORNING SERVICE

November 26, 1961

10:30 o'clock

RABBI MILTON MATZ

will speak on

THE EXPLOSION OF KNOWLEDGE

Its Challenge to Our Society

FRIDAY EVENING SERVICES

5:30 TO 6:10

SATURDAY MORNING SERVICES

11:00 TO 12:00

The Temple

Rabbis:

ABBA HILLEL SILVER
DANIEL JEREMY SILVER

Associate Rabbi:
MILTON MATZ

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MELVIN HAKOLA
Choir Director

DAVID GOODING
Organist

BERTRAM J. KROHNGOLD *President*
LEO W. NEUMARK *Vice-President*
ELI GOLDSTON *Vice-President*
MAX EISNER *Treasurer*
EDWARD D. FRIEDMAN *Associate Treasurer*

THIS SUNDAY

Mr. and Mrs. A. B. Efroymson will be hosts for the Social Hall coffee hour preceding the worship service. Mr. Efroymson is a member of The Temple Board of Trustees.

The flowers which will grace the pulpit are contributed in memory of Ann Frankel by her husband Al E. Frankel and children, Mrs. Eleanore Skall and Morton Frankel.

CHAPEL ALTAR FLOWERS

The flowers which will grace the Chapel on Friday evening, December 8th, are contributed in memory of Harold Thorman, by his wife.

CHANUKAH CANDLES

Chanukah candles were distributed to the children of The Temple Religious School on Saturday, November 25th and Sunday, November 26th. This gift is made possible through the generosity of the Sophie Auerbach Scholarship Fund under the Chairmanship of Mrs. Carol Levison.

A beautiful brass Menorah will again be given by The Temple Men's Club to each newly enrolled child in the School.

In Memoriam

The Temple notes with deep sorrow the passing of

FANNIE GOLDHAMER

and extends heartfelt sympathy to the members of her bereaved family.

HOW TO BE EFFECTIVE—FROM THE RABBIS' DESK

Chanukah celebrates a successful political protest. It challenges us to organize our frustration with the mounting hysteria and military preoccupation of the nation.

Much of our frustration develops, I believe, from the lack of an identifiable peace party. American political organization is domestic and economic. The Democratic Party has close ties with the South, with certain minorities, and with labor, while the Republican Party is closely allied to the Midwest to the first settlers, and to the business and commercial elements of our society. There is, as there ought to be, sharp regional and fiscal debate. There is not, as there ought to be, clear issue taken on matters of foreign policy. Neither party has a clearly defined and distinct international position. What criticism there is comes from individuals rather than from party platforms or party leadership.

There is a good deal to be said for the principle of national solidarity. Decisions having been made, all must close ranks. But solidarity need not preclude debate, and bipartisanship has this crucial practical drawback—it ties the hands of those who ought to be critical of mistake—"Her Majesty's Loyal Opposition." Because of bipartisanship no organized group is today prepared to define and promote new directions and a new focus. Lacking their own philosophy on international politics, those out of office can fault those in power only for a presumed dragging of the feet in pressing the military build-up. Candidate Kennedy accused the Eisenhower administration in precisely these terms; now the Rockefeller-Nixon camp levels similar charges against Mr. Kennedy. Complicated diplomatic situations requiring thorough ventilation are reduced into terms of artillery and missilery. This debate lacks vigor, for military build-up represents international gamesmanship, not statesmanship.

It is doubtful that a peace party could develop. It is doubtful that such a party would be helpful. A panicky pursuit of peace will fall short of the mark.

We have been fortunate for a decade now that those charged with national policy have seen the value of understanding and inventive diplomacy, though they have not always been able to develop conversation, compromise, and conventicle. What is tragic is that our leadership has been hamstrung by an opposition which does not scruple to play on the fears and the impatience of the troubled. Both parties, when out of power, have fished for votes in the roiled waters of mass excitement and, in so doing, have done and are doing the nation a disservice. Each president in turn must justify meetings with the Russians against outcries of "treachery" and "retreat". As each president in turn tries to curb military impatience, he must defend himself against charges of "disloyalty" and "cowardice". Over the decade the opposition parties have defaulted their role in developing constructive alternatives.

How can successful political protest be made? Those in power, and especially those out of office, must be made to recognize that most Americans are not swayed by hysterical war shouting and are prepared for the long and arduous politics of peace. We must make it clear by letter, conversation, and membership in thoughtful national bodies that there is no political future for a politico as chief of a war party. Our energies must make it clear to all who have political ambition that the birch is only one slender tree in the forest of American life.

The Maccabees were not silent men. At this stage in history we cannot afford the luxury of political neutralism. The energy of the Maccabees secured the miracle of Chanukah. The energy of the moderates can secure today's miracle of peace.

Daniel Jeremy Silver

ON CONTRACTS AND SIGNATURES — FROM THE RABBIS' DESK



I call your attention to the papers lying on the table in the photograph above. They are contract documents. These are the documents whose signature enables The Temple to put into effect our insurance program. This insurance program makes it possible for members to make a significant capital donation at a low annual cost.

The people who smile at you out of the photograph are, from left to right, Mr. Murray R. Mehlman and Mr. Roy A. Foan, representing the American Travelers Insurance Company; Mr. Edward J. Schweid, Mr. A. M. Luntz, and Mr. Bertram J. Krohngold, representing the Foundation Fund of The Temple; and your rabbis. Our smiles represent the happy culmination of many months of serious search and research. The Temple Insurance Program is the first such congregational undertaking in our nation. It is unique in that it makes it possible for our members to subscribe to standard life insurance policies on a group basis without medical examination or medical history. As an added feature, up to fifty percent of the face value of the policy may name some beneficiary other than The Temple.

Months ago a committee of which Mr. Schweid was chairman and Mr. Frank E. Joseph, Sr., co chairman, undertook a long and pioneering study to discover if low-premium, guaranteed issue, standard life, non-medical insurance was available to such an institution as ours. To make possible the issuance of such a group program, The Temple Endowment Association was founded, of which Mr. A. M. Lurtz, former president of The Temple, is president and Mr. Bertram Krohngold, president of The Temple, and Mr. Edward Schweid are its vice-presidents. The other Board members and officers include: Mr. Max J. Eisner, treasurer, Mr. Charles Auerbach, Mr. William M. Bassichis, Mr. Joseph M. Berne, Mr. Nathan L. Dauby, Mr. Max A. Feldman, Mr. Sam M. Friedman, Mr. Eli Goldston, Mr. Kennard E. Goodman, Mr. Edgar A. Hahn, Mr. Frank E. Joseph, Sr., Mr. Leo W. Neumark, Rabbi Abba Hillel Silver, and Rabbi Daniel Jeremy Silver.

This is as far as I can go. The Hebrew Union College, unfortunately, does not equip rabbis with proficiency in the field of insurance. We sell whole life policies, but of a different nature. But I do know that this insurance program, successfully established, will secure the financial future of The Temple. I do know that it permits each of us, by means of a small annual tax deductible gift, to make a significant donation to our Temple's strength. You have all received an explanatory brochure which sets out the rates and answers pertinent questions. I am sure that you will be generous when you are approached by Mr. Edward D. Friedman, chairman of the Insurance Enrollment Committee, and his co-workers. Thanks in advance.

Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

December 17, 1961

Vol. XLVIII No. 10



IS COMMUNISM A RELIGION?—FROM THE RABBIS' DESK

The speaker began it all by stating the obvious, that under Communism religion is, to say the least, discouraged. His question: "Can Communism succeed without religion and, lacking religion as it does, how can we account for Communism's success?"

I suggested that Communism does have a religion. It is not ours, of course, but like ours it has a Scripture—Das Kapital; a Messianic vision—an end of days when the dictatorship of the proletariat shall give way to a mass Utopia; a High Holiday—May Day; fundamentalist interpreters of Scripture—Stalin and Chou En Lai, and liberal expositors—Tito and Krushchev. Communism has a gospel, the Manifesto; a prophecy, Marx's Iron Law of Economics; and an ethic, 'from each according to his ability, to each according to his need.' Though we might prefer it otherwise, we must recognize that Communism is a religion.

My point is simple. The term religion is generic. It implies that a society has organized what it believes without passing any judgment on the quality of these beliefs. Religion is a drawing together of values and their acceptance as authoritarian. It is a set of accepted answers to the questions which puzzle and permit no precise solution: "Why was I born?" "What is my fate?" "What happens when I die?" It is an agreed-upon interpretation of a group's past history and its future promise. Religion is the invisible authority before which a people kneels.

Living within the geography of the Judeo-Christian tradition, we tend to assume that all religions are but variations on a single theme, that there

is merit in all of them and that they teach essentially the same ethic. This is not true. Religion is the cement which holds a society together, the challenge which motivates it, and the ethic which impels it. The cement may be binding or brittle, the challenge noble or base, the ethic just or brutal.

No religion, least of all Communism, would have a mass appeal unless it preached what many thought to be agreeable, necessary, and true. Communism won much sympathy when it set out to organize and sanctify man's compelling thirst for the good things of life. However, Communism's code neglects the virtues of dignity, compassion, and gentleness. Its gospel justifies cruelty and bloody revolution. Its psychology glorifies the wielding of power rather than the weighing of

alternatives. Its prophecy overlooks the simple truth that men have souls as well as stomachs. Not all religious systems are just or adequate. Some have greater depth and understanding. Some are illogical and misleading. None has a monopoly on truth.

What success Communism has enjoyed follows from its championing of the more abundant life. Its future effectiveness is, however, in question for no faith long succeeds which neglects the inner man. Perhaps Communism will some day radically be reformed. If not it will surely be ever less appealing, for in the long run no religion can succeed if it remains indifferent to decency, dignity, and deity.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

December 17, 1961

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE GENTLE ART OF LAUGHTER

FRIDAY EVENING SERVICES

5:30 TO 6:10

SATURDAY MORNING SERVICES

11:00 TO 12:00

BUILDING WALLS AND SHELTERS

DR. ABBA HILLEL SILVER

So many have requested a copy of this sermon by Dr. Silver that we are taking advantage of this Bulletin to make it available to all members of The Temple family.

I have been thinking much in recent weeks of old proverbs and ancient prophecies. Dramatic world events have stirred the recollection of them in my mind. I could not help thinking how cogent and relevant, how true and applicable those maxims and admonitions of long ago were proving themselves in the events which are transpiring in our day. It seems that only the details in the historic processes of men and nations actually change; the fundamental laws, the moral rhythm and undulations remain fairly constant.

When I was a boy and studied the Pirke Aboth of the Rabbis, I was greatly impressed by a saying of Hillel. His words were doubly imposing, first by what they said and secondly by the ancient and difficult Aramaic in which they were couched. Hillel saw a skull floating on the surface of the water; he said to it: "Because thou drownest them, they have drowned thee, and at last they that doomed thee, shall themselves be drowned."

At the time these words seemed harsh and pitiless. Since then, I have come to understand that the gentle Hillel was only recording one of those harsh and ungentle facts about the conduct of human life which men forget too soon and recall too late. Hillel was not angry at the poor body which he saw floating upon the water, but he was solemnly and perhaps even sorrowfully reflecting upon the inescapable accountability, the relentless sequence of moral retribution from which evil-doers never escape. He was re-stating an axiom of the Bible: "They that plow iniquity, and sow wickedness, reap the same."

The recent fate of Stalin helped me to understand the words of Hillel. Stalin had caused many skulls to float upon the water, in order to keep himself from being drowned. He carried through bloody purges against his opponents.

He slew thousands and caused millions of peasants to perish in order to ensure the success of his program of land collectivization. His chief enemy, Trotsky—himself a ruthless slayer—he hounded to death. He drove him into exile and contrived his assassination in his place of refuge in Mexico. He erased his name—the name of the one man who, together with Lenin, was responsible for the triumph of the October Revolution—he erased it from all the records and histories of the Revolution. The coming generations of Russians must never know

that Trotsky ever lived. When I was in Leningrad last summer, I requested my guide take me to the Smolney Institute, the former headquarters of Trotsky, from where he launched the revolution and directed the capture of the city, which was then Petrograd and the Capital of Russia. There was nothing in or around the Smolney Institute to indicate or even to suggest that Trotsky ever had anything to do with the Revolution—no tablet, no statue, no inscription—and the communists, remember, are very lavish in their commemorative tributes to the heroes of their revolution. Trotsky had been completely erased and obliterated—sunk like lead in the deep sea. Even his skull no longer floated upon the water. . . .

Stalin died while planning for more skulls to float upon the water. Retribution overtook him only after his death. His party, which he whipped into supine submission and obedience during his life-time, repudiated him, denounced and condemned him. His statues, which dotted every town and city in Russia, have been pulled down. His name is not mentioned now, except derogatively and in hate. How true now ring the words of Hillel: "Because thou drownest others, they have now drowned thee." And how long will it be before the skull of Krushchev, his former collaborator and now his detractor, will float upon the water? And how long will it be before "they that will drown him, will themselves be drowned?" . . .

When I was young, I read a stern prophecy of Isaiah. It was directed against the king of Babylon. I thought, at the time, that it was over-wrought, a prophetic hyperbole. This was the prophecy:

"You said in your heart, I will ascend to heaven;

Above the stars of God I will set my throne on high;

But you are brought down to Sheol, to the depths of the Pit.

Those who see you will stare at you, and ponder over you;

Is this the man who made the earth tremble, who shook kingdoms . . .

All the kings of the nations lie in glory, each in his own tomb;

But you are cast out, out of your sepulchre, like an abhorred off-shoot . . . like a carcass trodden under foot . . .

Because you have destroyed your land, Because you have slain your people!"

I also read a prophecy of Jeremiah. It was directed against Jehoiakim, the son of Josiah, King of Judah. He had done much evil in his day and had spilled much innocent blood. The prophecy read: "They shall not lament for him, saying 'Ah my brother' or 'Ah his majesty! With the burial of an ass he shall be buried, dragged and cast forth beyond the gates of Jerusalem'."

This prophecy, too, appeared to me at the time highly colored, an excessive flight of poetic imagination. But, today, when I read in the press how Stalin's body was dragged out of the mausoleum in Moscow's Red Square, where he lay in state alongside of Lenin—I had seen the two bodies there recently, lying side by side, embalmed like Egyptian mummies, the objects of awesome tribute and veneration—how it was dragged out and cast into some unknown grave, and how his name, which once caused millions to tremble, was everywhere erased, his monuments overthrown and dragged into the dust, today I am inclined to take these ancient prophecies quite literally. I realize that Isaiah and Jeremiah spoke not only to their day, but to ours as well. It is true that centuries separate the ancient kings of Babylon and Judah from the Red despots of the Kremlin, but the law of retribution applied to them all alike. This is true of all moral law. Time and place may change, but not the inexorable operation of the moral law.

Thus, the law of the Lord has always been against all those who build walls against their fellow-men and cement them with violence and blood. Some build these hostile walls in the name of race, religion or class. They do it for the good of mankind, they assert. They are out to save the world, and in the name of civilization, progress and humanity, they sow hate among men and incite to bigotry and conflict. They would have you see in their walls bulwarks of justice, ramparts of freedom. But they are none of these. They are walls of cruel separation and estrangement, barbed-wire barriers against human progress and brotherhood.

Men build walls against other men, not out of love, but out of hate or contempt. And nations build walls against other nations because they are afraid. Men who practice and defend segregation on the ground of race and color, either hate their fellow-men whose segregation they seek, or are disdainful of them. Neither hate nor contempt can be the basis of the good society that mankind is striving to build!

We have been reading a great deal in recent months about the wall which the communist East-Berliners have erected in the heart of the city of Berlin. A great deal of passion has been aroused by the erection of this wall, and a great deal of propaganda has engulfed our people in consequence of it. We have been made to believe that the entire free world has been endangered by this act, and hot-heads have clamored for military action on our part to force the removal of that wall.

Actually, the erection of this wall by the Soviet-directed East-Berliners was a confession of gross weakness on their part, a tacit admission that the Western expansion of communism, for the present time at least, has ended, and its limits definitely reached. If communism were confident of further conquest and expansion in the West in the near future, it would not have built a wall around itself. For some time now, East-Berliners had been escaping in large numbers to the West. Free and prosperous West Berlin was proving too great an attraction to the East-Berliners. It was also a daily reminder to the communists that the gross economic lag and inferiority of East Germany were being advertised to the world. Communism was thus being discredited. It could not endure an open frontier to the West. It needed a protecting wall to shut itself in.

You will recall that when China built its Great Wall during the Chin Dynasty, the mightiest barrier ever built by man—the eighth wonder of the world—it was in the hope, not of any further conquest and expansion on its part, but of protecting itself against invasion from the North and the West. China was now content to stay within a protecting wall. That wall was built by a ruthless dictator, Chin Shih Huang Ti, who had turned his back upon the ancient culture and traditions of his country, had burnt the Chinese classics, as well as some five hundred scholars who dared to criticize his regime. His mighty wall, however, for whose construction he had impressed some three hundred thousand troops, did not prove effective, after all. The wall was breached and China was invaded time and again.

The Romans, too, you will recall, built, in the second century, a seventy-mile long wall across Britain from the Tyne on the North Sea to Solway Firth on the Irish Sea, to keep out the threatening mountaineers from the north, from the Scot highlands. This wall, too, clearly indicated that the era of further Roman expansion was ended. It marked the definite northern limit of the Roman world.

And this is true also of the Berlin wall. It should be borne in mind that this wall

was built *not* by the West, but by the East. I know that some West-Berliners and West-Germans generally were very unhappy about the erection of this wall. It must have been an unpleasant and somewhat humiliating experience for them, but then they should have recalled that together with their fellow Germans of the East, they were energetic wall-builders themselves not so many years ago. I saw sad pictures in the American press of Germans, especially German women, weeping at the sight of this wall. I wondered whether these same Germans shed any tears over the barbed-wire fences—charged electrically so as to kill any one who tried to climb over them—which were erected by their soldiers around the unspeakable concentration camps where millions of Jews were herded like cattle, degraded in their humanity in cruel and bottomless infamy, beaten and starved, and finally sent to the gas-chambers to be exterminated!

I haven't any tears to shed over these Berliners and over the inconvenience which was caused them by the wall which had been built across their city. They are not starving, nor dying, nor doomed, nor facing gas-chambers. Berlin is a gay city today, I am told, prosperous, full of life, abounding in theatres, cabarets and night-clubs. No West-Berliner has lost his basic human freedoms nor have the Western governments been denied access to West Berlin. I would not wish to see the world destroyed by atomic fire in order to give these West-Berliners—what?—the satisfaction of a re-united Berlin, which half of Berlin does not want? Or give to West-Germans a re-united Germany, which half of Germany does not want? Let these past-masters in the demonic art of building walls around other men now learn the difficult art of removing them from around themselves. No one will remove their walls for them.

We, here at home, have not been engaged in building walls to divide our cities—but we are being urged to build fall-out shelters as a precaution against nuclear bombs which may rain down upon us in the next war and the resultant deadly atmospheric contamination. This has become a major preoccupation of our people. This, too, recalls to my mind an ancient prophecy:

For the Lord of hosts has a day
Against all that is proud and lofty,
Against all that is lifted up and high,
Against all the cedars of Lebanon
That are high and lifted up,
And against all the oaks of Bashan;
Against all the high mountains
And against all the lofty hills;

Against every high tower,
And against every fortified wall;
Against all the ships of Tarshish,
And against all beautiful craft,
And the haughtiness of man shall be humbled,
And the pride of man shall be brought low;
And the Lord alone will be exalted in that day.
And the idols shall utterly pass away,
And men shall go into the caves of the rocks,
And the holes of the ground,
From before the terror of the Lord
And from the glory of His majesty,
When He arises to terrify the earth.
In that day men shall cast forth
Their idols of silver, and their idols of gold
Which they made for themselves to worship
To the moles and to the bats;
To go into the caverns of the rocks,
And the clefts of the cliffs,
From before the terror of the Lord,
And from the glory of His majesty,
When He arises to terrify the earth.

As I look about me and see what is happening to our proud and lofty civilization, how we are being driven underground by fears which have resulted from the evil work of our own hands, I wonder whether the terror and judgment of God has not finally come upon this generation. The idols which we have worshiped, the idols of silver and gold, of power and greed, of pride and prestige, of weapons and armaments, are finally driving us, cowering, into the holes of the earth, like primitive man into his cave.

I have no advice to give on the subject of underground dugouts, and no blueprints on how to construct the most comfortable fall-out shelter with the latest improvements. There are already quite a few samples in the market, and there will be many more, as international tensions continue to mount and manufacturers rush in to capitalize on the increasing apprehension of our people. There will be a steadily growing demand for local, state and national shelter-building programs which may cost tens of billions of dollars, and no one will be able to argue successfully against them. After all, Europe built shelters during the Second World War. *We* did not have to. Our cities were not within the range of enemy bombers, but in the next war our cities, too, will be within the range of nuclear missiles, whose destructive force will be a million times that of the bombs which were dropped in the last war.

What alternative, then, is there to the building of shelters? *None!* It seems logical, too, that if shelters must be built, they should be built for everyone, rich and poor alike. Why should only the more affluent be spared? I see where people are already discussing the pros and cons of hanging up signs on their private shelters—"Keep Out, Or Else!"—as a clear gesture of neighborly love in the day of the thermonuclear holocaust.

To such a sorry pass has our civilization come! Such is the bankruptcy of the statesmanship and leadership of the powerful men who have been directing the affairs of our world.

And let it never be said that the fault is *theirs* and not *ours*. It is *theirs and ours*. Let us not add the sin of self-righteousness and sanctimoniousness to the desperate crisis which engulfs us all, and for which we are *all* responsible.

What must be done, especially when our government tells us to do *it*, must be done, but need we have come to this pass? And shall we now be improving the situation one iota by concentrating on a crash shelter-building program and by focusing the attention of our people on ways of finding security—a false security in all probability—in a world which will be incinerated in atomic fires, as our Western world surely will be in another war. Should we not rather rouse the spirits and passionate indignation of our citizens and of people throughout the world, before it is too late, and direct them in one great popular outcry and in an insistent and clamorous demand upon political leaders everywhere to make every reasonable concession and compromise—not surrender, but compromise—and those who are opposed to compromise favor war—in order to banish nuclear war? No people on earth wants it and no government should be allowed to retain

the nuclear bomb as a threat, deterrent or diplomatic pawn against any other government.

Last Tuesday the Political Committee of the United Nations voted overwhelmingly to outlaw the use of nuclear weapons in war. The United States and Great Britain voted against it. Why? Because, they claimed, the threat of Soviet aggression is such that they could not give a blanket pledge never to use atomic weapons. Is that a sufficient reason? And was not another precious opportunity missed right there and then by the free world? The Soviet Union, which had but recently resumed nuclear testing, in total disregard of the world's entreaties, voted *for* the resolution. Its cynicism was underscored by the statement of its spokesman that the Soviet Union was ready to deal a crushing blow to any aggressor. Can their vote be taken seriously? Thus, the two major powers, which really control the situation, and which have maintained right along that they must retain the nuclear bomb, not only for their own security, but to protect the world which looks to them for protection, have been told by their ward nations: "No, thank you, we do not want that kind of protection." The whole world wants to banish the threat of nuclear war and all the resultant tensions and fears which drive men and nations to build underground shelters. Russia and the United States stand in the way, each blaming the other for not doing that which both agree must be done, if the world is to be saved from catastrophe. We seem to have entered an era of calculated semantic befuddlement where both sides say that same thing and agree to the same thing, but neither means a word of what it says.

So, I return to the ancient prophecy of Isaiah. Peace will come, if it comes at all,

not through competitive atomic stock-piling, not through unavailing military deterrents, not through burrowing into the earth for refuge and fictitious security. Peace will come to our world only when nations will cast away all the false idols which they have been worshipping, when they will humbly turn to the just ways of reconciliation, and mutual toleration, having learned finally the greater political realism and the profounder human wisdom which was revealed long ago to a prophet who stood distraught and disheartened at the entrance to a desolate cave: The truth of God is not to be found in the great and strong wind which rends the mountains, nor in the earthquake, nor in the fire but in the still small voice of the heart, in the patient word of friendship, and trust, of goodwill and accommodation. "Not by might and not by military power, but by My spirit!"

When will statesmen, who have the fate of mankind in their hands, permit the Spirit of God to take over at their council tables?

Perhaps the next meeting of the chiefs of state and their foreign ministers should be held, not in marble halls, but in a fall-out shelter, somewhere in the bowels of the earth, where they will be kept day and night, and, if necessary, until all food and drink is gone and the air becomes foul, and their confinement stifling and unbearable. They should not be permitted to leave until a treaty outlawing all nuclear war and the banning of the manufacture and testing of nuclear weapons is finally signed by them, and all existing nuclear bombs are turned over to international control. This is not a serious suggestion but do you know of a better one?

November 19, 1961

THE TEMPLE RELIGIOUS SCHOOL JUNIOR HIGH BOWLING PARTY

6th - 7th - 8th Grade

Wednesday, December 27th

12:30 to 3:00 P.M. Northfield Lanes

Lunch Bowling Surprise Treat

THE TEMPLE RELIGIOUS SCHOOL

Midweek Special Hebrew, Pre-Confirmation, and Confirmation class sessions will not be held during the week of December 26th to 29th. These classes will resume on Tuesday, January 2nd. Saturday and Sunday sessions will be held as usual.

THE MR. AND MRS. CLUB

ANNUAL SHOW TRYOUTS

for

"MALES AND FRAILS"

The new musical comedy

Luntz Auditorium
Tues., Jan. 9th -
Wed., Jan. 10th
3:30 P.M.

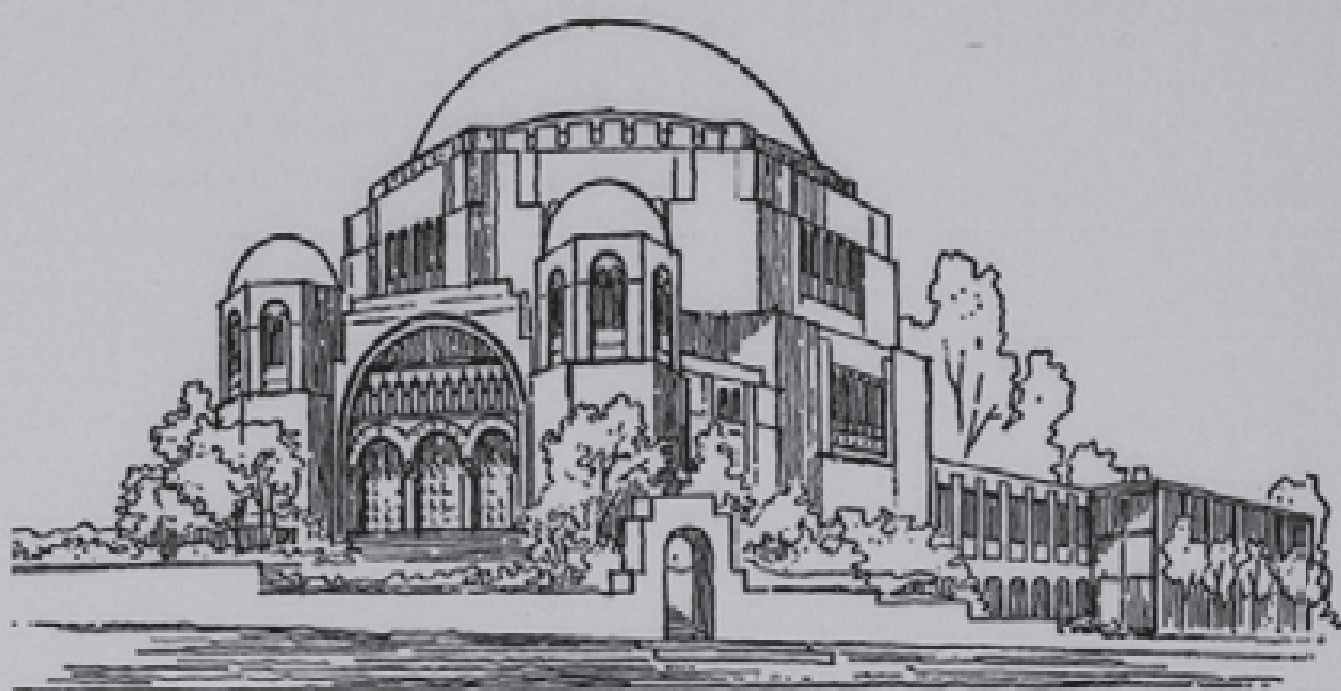
Co-Directors
Dr. Jerome Litt
Natalie Epstein

THE TEMPLE

CLEVELAND, OHIO

December 24, 1961

Vol. XLVIII No. 11



THE JEWISH VIEW OF THE STATE—FROM THE RABBIS' DESK

At the recent Biennial of the Union of American Hebrew Congregations Rabbi Daniel Jeremy Silver read the following paper. Many who were not there have requested a copy of it, and we are taking advantage of this Bulletin to make it available to all members of The Temple family.

Despite our affection for democracy, we will not find in biblical or rabbinic literature any consistent democratic rationale. It is the monarchic principle which has the more ancient roots. By way of illustration, let me cite two paragraphs from Maimonides:

"He (God) has commanded us that we are to appoint a king, who will bring together our whole nation and act as our leader. This (injunction) finds expression in His words, 'Thou shalt in any wise set a king over thee' (Deut. 17:15). . . . Further, we are to be altogether in awe before (the king's) glory, greatness, renown, and pre-eminence.

"As long as the king's command is such as not to conflict with the commandment of the Torah, we are obliged to obey him therein, and it is proper and permissible for the king to slay those who deliberately transgresses his words . . . The life of one who rebels against the (authority of the) king set up in accordance with the Torah is at (the mercy) of the king."

From David to Hezekiah and again from the Hasmoneans to the Herodians, Israel was ruled by a king and for two thousand years thereafter Messianic expectation centered on the re-establishment of an independent Israel under a sovereign descendant of the house of David. To my best knowledge the fifteenth century philosopher-statesman Isaac Abarbanel was the first to break decisively. In his commentary to Deuteronomy he posed the inquiry, "Is a king essential for the state, or can it exist without him?" and answered negatively,

arguing that "common sense dictates that one man in the position of a monarch is more likely to do wrong than many people acting together." In point of fact, Judaism has never refined what might be called an orthodoxy of political science.

There is no text book of rabbinic politics. There is no Hebraic equivalent of Plato's *Republic* or Aristotle's *Politics* or Augustine's *City of God* or John of Salisbury's *Policraticus*. To understand Hebraic political orientation we must turn to religious literature and to the values which it unsystematically but cogently develops. Here it becomes apparent that Judaism's acceptance of monarchy was rigorously qualified. Compare the ecclesiastically sanctioned doctrine of the Divine Right of Kings and the Anglo Saxon legal principle that the king may not be sued to Maimonides' insistence that "Kings of the house of David may be judged and testified against." Royal power

was subordinate to revealed law. The first king, Saul, received his consecration from the priest spokesman, Samuel, who laid down at his investiture a *mishpat hamelech*, a constitution of royal prerogative and royal restrictions. Above the king was the Torah, a legal code limiting, in theory if not in fact, royal ambition. David sins with Bathsheba; Nathan in the name of this higher law denounces his monarch's wickedness. Ahab, prodded by Jezebel, connives to force the reversion to the crown of Naboth's land; Elijah faces down the royal couple and pronounces their guilt and their doom. The Deuteronomic law spells out the accepted limitations of royal power: the king is not to conscript a large standing army, he is not to overtax the people nor overindulge his person, and above all he is to be servent to the whole Torah. "And it shall be when he sitteth

(Continued On Page 2)

SUNDAY MORNING SERVICE

December 24, 1961

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

CONVICTIONS AND CONFUSIONS OF THE CONSERVATIVE

A Rabbi asks: How right is the new far right?

FRIDAY EVENING SERVICES

5:30 TO 6:10

SATURDAY MORNING SERVICES

11:00 TO 12:00

The Temple

Rabbis:

ABBA HILLEL SILVER
DANIEL JEREMY SILVER

Associate Rabbi:
MILTON MATZ

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MAX EISNERTreasurer
EDWARD D. FRIEDMAN.....Associate Treasurer

THIS SUNDAY

Dr. and Mrs. Leon E. Newman will be hosts for the Social Hall coffee hour preceding the worship service. Dr. Newman is a member of The Temple Board of Trustees.

THE TEMPLE RELIGIOUS SCHOOL

Midweek Special Hebrew, Pre-Confirmation, and Confirmation class sessions will not be held during the week of December 26th to 29th. These classes will resume on Tuesday, January 2nd. Saturday and Sunday sessions will be held as usual.

In Memoriam

The Temple notes with deep sorrow the passing of

HENRY LEDERER

RACHEL UNGER

and extends heartfelt sympathy to the members of their bereaved families.

upon the throne of his kingdom that he shall write him a copy of this law in a book . . . And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the word of the law and these statutes, to do them." In Jewish thought the Torah was supreme. This is not to say that in fact Israel avoided royal tyranny. It is to say that the best spirits in Israel always challenged despotism and that the Jewish spirit looked to the day when Sinai would tower over the sceptre.

Judaism accepted monarchy but never glorified or deified it. A king was simply a political necessity, not, as with the Assyrians, the living embodiment of the state or, as with the Egyptians, the incarnation of the state's tutular deity. He was neither superhuman nor infallible nor of bluer blood. Still today no reputable paper in England would detail the peccadilloes or private failings of the royal house, yet the greatest of Israel's kings, David and Solomon, are never whitewashed and are unsparingly and often unflatteringly portrayed. Samuel, when pressed by a confused and frightened people, grudgingly concedes to give them a king, warning all the while, "This will be the manner of the king that shall reign over you: he will take your sons and appoint them unto him for his chariots, and he will take your daughters to be perfumers, to be cooks, and to be bakers, and he will take your fields and your vineyards and your olive groves, even the best of them, and give them to his servants . . . and he will take your man servants and your maid servants and your goodliest young men and your asses and put them to his work, and you shall cry out on that day because of your king."

Judaism accepted monarchy but was never resigned to its cruelties. You will not find in the literature a passive or fatalistic approach to tyrannical excess. Compare Paul's New Testament mandate, that: "The powers that be are in the name of God." "Let everyone be in subjection to the authority that is set over him, for no authority exists unless by God's will. And those who actually exist have been appointed by Him, so that one who arrays himself against the authority puts himself in opposition to the ordinance of God . . ." to Jeremiah's: "See I have this day set thee over the nations and over the kingdoms to root out and to pull down and to destroy and to overthrow, to build and to plant."

We make much of the firebrand preachments of the prophets. Rightly so, for they represent the catalysing reagents in our political thinking which continuously stimulate and insist on social improvement. Burdened with Amos and

FROM THE RABBIS' DESK — Continued

Isaiah, Judaism could never accept the right of kings to govern wrongly. It is well to remember, however, that Jewish thought is not anarchic or stubbornly revolutionary. "My son, fear thou the Lord and the king and meddle not with them that are given to change" is also biblical wisdom.

Jewish thought shows a profound respect for law and order. "Pray for the wellbeing of the government; but for its power one man would swallow another alive." Again, commenting on the phrase "Thou makest man as the fish of the sea" one sage added, "As it is with the fish of the sea, the one that is big swallows the other up. So with men. Except for the fear of government everyone that is greater than his fellow would swallow him up." Jeremiah's first thought in writing to the newly taken captives was this advice: "Seek ye the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it, for in its welfare shall be your peace." Each Sabbath since the early days of the Roman Empire, the Jew has prayed during the Torah service for the wellbeing of all the heads of the government and for their long and prosperous rule.

During the millenia of fearful subjugation the Rabbis were often obliged to counsel patience and realism—only enforced idolatry or an attack on the sanctity of the home and on one's personal integrity was deemed cause for civic disturbance or disobedience.

Israel began as a slave people. Israel's passion for freedom is prenatal. These slave memories were indelible. The Jewish religious year as well as Jewish religious thought centered in the principle "Proclaim freedom unto the land, unto all the inhabitants thereof." But liberty was never confused with laissez faire. Individual wilfulness, so often confused with personal freedom, was rigidly limited by social regulation. Man's freedom to abuse another, imprison another, fraudulently deceive him, exploit his energies, or be indifferent to his needs was deliberately restricted. "Thou shalt not oppress thy neighbor nor rob him." "The wages of a hired servant shall not abide with thee all night until morning." "Woe unto him that uses his neighbor's servant without wages and returneth him not his hire." "If your brother becomes poor and cannot maintain himself with you, you shall maintain him." "Remove not the ancient landmark. Enter not unto the field of the fatherless."

Judaism set great weight by the protection afforded by the due process of Jewish law. "Judges and officers shalt thou make in all thy gates." The courts maintained equity in the community and

assured that the rich and the powerful could not arbitrarily do in the poor. The judiciary was independent of the executive, that is, the judges were empowered through academic legal competence and neither the wealthy nor town councils could void or violate their decision. The courts could protect witnesses against arbitrary seizure and were as impatient with circumstantial evidence as is our Anglo Saxon law. "The more a judge tests the evidence the more is he deserving of praise." Against the community, the court, and the king, the individual could lay claim to certain inalienable rights: the right to his own person—he was free of arbitrary arrest; the right of confronting his accusers—if the accusation was false the accuser was liable to the same penalty which jeopardized the defendant; the right of protest—believing himself wronged, a worshipper could interrupt the synagogue service and make his plea to the assemblage; freedom of opinion—there was no watch and ward society or local censorship board; only blasphemy, the denunciation of fellow Jews to the secular power and obstinacy in legal error were held severely punishable. Finally, the Jew had the right to turn to his community for support when the wheel of fortune turned against him. "We have never seen nor heard," Maimonides once wrote, "of a Jewish community which did not have its charity fund." Sustainance, support and rehabilitation could be expected from this fund. The self-governing Jewries of the Roman and

medieval world enacted much of the legislation we associate with the New Frontier. The Kehillah collected funds and food for the support of the weak and taxed for the educational, medical and welfare needs of the community. Orphans, convalescents, and widows were supported out of the communal treasury. The daughter of the poor was dowered by the city. These communities knew the equivalent of Federal Aid to Education, minimum wage and hour legislature, a pure food and drug administration, a rudimentary social security, self insurance program including death benefits, and even an office of price administration to prevent the exploitation of rents or food or commodities in times of scarcity or need. The state was seen not simply as an agency of restraint but as a protector of rights and dispenser of social service.

Judaism's unique contribution lies in the refining of the religious and psychological presuppositions of democracy. There can be no democracy without an educated citizenry, and by the third century B.C. Israel had created a rudimentary form of universal education. There can be no democracy as long as a priest class arrogates spiritual power and the rabbinic Pharisaic revolt, resulting in the synagogue, created the world's first non-hierarchical and non-hereditary religious organization. "All the congregation are holy, every one of them." The Torah was commanded not only to the priest but "to the whole congregation of Israel." From the days of the Roman hegemony through Arab absolutism and

FROM THE RABBIS' DESK — *Continued*

feudal caste, the Jew in his community developed and retained inviolate a political system which was responsive both to the public will and to God's will, which assured him an independent judiciary and which controlled and limited the powers of the executive.

What gave Israel the courage to sustain these experiments? An unusual law and an unusual psychology. You cannot equate naked power and Torah principle. You cannot justify the rule of a superior class or the principle of the divine right of kings to a people who insisted that "every man is created in the image of God" and that "all Jews are the sons of kings." The Machievellis of our world see man's depravity and greed. Moses and the prophets knew man's wickedness but insisted on his potential and promise. The real basis of democracy is not an organizational blueprint but an operational psychology which is non-arrogant, which has no patience with the myths of class or race, which sees slave, barbarian, atheist, non-Jew and Jew as of a single family and genetically equivalent. Felix Frankfurter spoke Jewish wisdom when he said, "Nature itself vindicates democracy. For nature plants gifts and graces where least expected and under circumstances that defy all the little artifices of men." Democracy begins in the vision of man as little lower than the angels. This truth has yet to be proven, but out of this faith democracy was born.

Daniel Jeremy Silver

THE TEMPLE

A Cordial Invitation
is extended
to all Temple Collegiates
to attend the

HOMEcoming SERVICE AND LUNCHEON

on

Sunday, December 31, 1961

Services in The Temple at 10:30 A.M.

Luncheon in the Social Hall at 12:30 P.M.

Luncheon tariff \$1.25

THE TEMPLE RELIGIOUS SCHOOL

JUNIOR HIGH BOWLING PARTY

6th - 7th - 8th Grade

Wednesday, December 27th 12:30 to 3:00 P.M.

Northfield Lanes

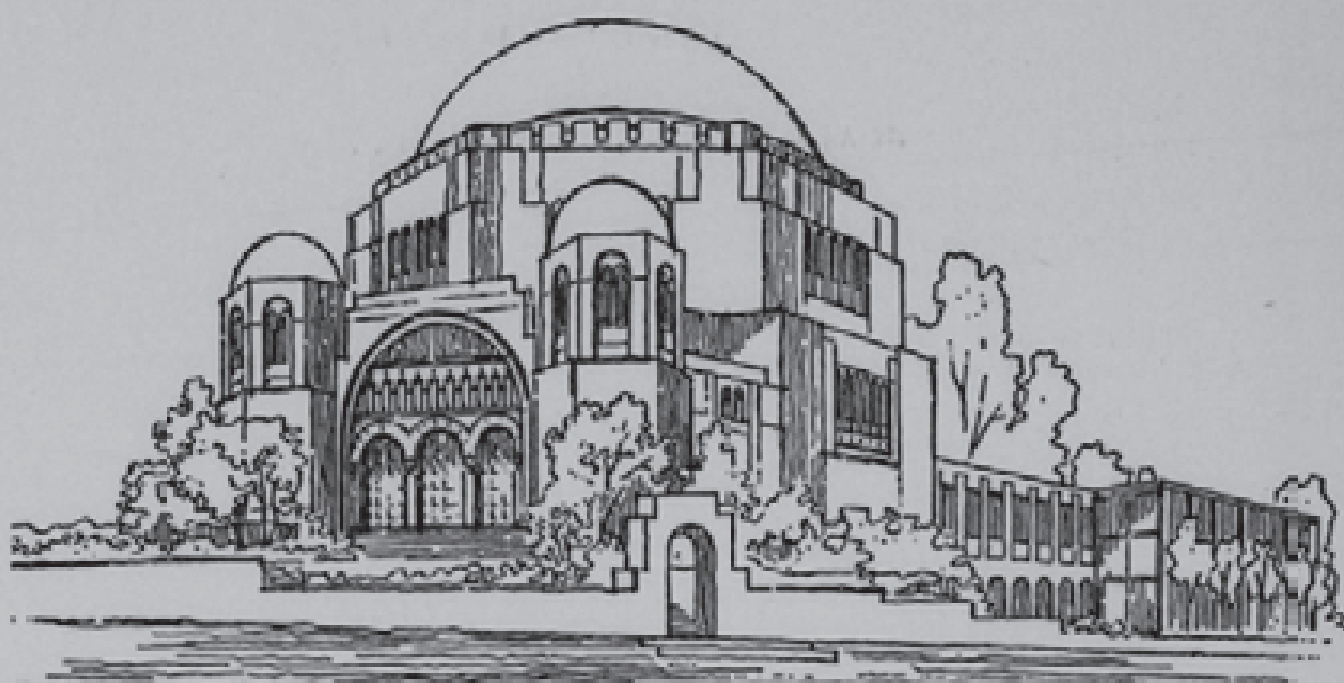
Lunch	Bowling	Surprise Treat
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THE TEMPLE

CLEVELAND, OHIO

December 31, 1961

Vol. XLVIII No. 12



THE UNITED NATIONS FACES THE NEW YEAR—FROM THE RABBIS' DESK

Goa falls. New Delhi calls it liberation. The world labels it aggression. Whatever term we apply, it is all very sad. India's role as a peace maker had become a powerful one. Like Ghandi's fasts, Nehru's preachments goaded the lagging conscience of the world. But those who preach patience and arbitration must have patience and must be willing to arbitrate. A minister caught with his hand in the charity box may still mount his pulpit, but his words are empty of effect. India will be heard but no longer heeded.

My concern at this moment is not India's tarnished reputation but the United Nations' troubled future. India's philosophy of non-violence and her psychology of patience go to the heart of the United Nations' purpose, and these are now suspect.

The Indian debacle comes at a time when the world body is beset by serious financial crisis, the Russian troika, and Katanga. The United Nations stands at the crossroads. A decision will soon be made. Either it will become a powerful agency of international law and order, or it will become a political platform of pious exculpation and apologetics. The world did not create the United Nations to be an international debating society. Let us be clear, however, on this—if the United Nations becomes an empty shell India alone will not be at fault. For some time now France, Belgium, Russia, not to mention many lesser governments, have refused to pay their obligations. The more encouraging a

SUNDAY MORNING SERVICE
December 31, 1961
10:30 o'clock

RABBI ABBA HILLEL SILVER
will speak on
TAKING STOCK OF 1961
Rabbi Silver will again give, this year,
his customary review of the past year.

FRIDAY EVENING SERVICES
5:30 TO 6:10

SATURDAY MORNING SERVICES
11:00 TO 12:00

United Nations program, the more certain powers refuse to abide its authority.

What now? Our own government ought not underwrite unilaterally the world body's operations. Every nation must recognize its crucial role. Every nation must pay its share. We can be helpful by insisting that our allies adopt a more generous and whole-hearted attitude. One is staggered to realize that half our NATO compatriots either no longer contribute or threaten not to contribute.

Perhaps it would be wise to convene an international body to amend the United Nations charter. We need not accept the troika or the reasoning

behind it to recognize that the organization requires streamlining and administrative adjustment. The secretariat is cumbersome and has too little power. The method of financial apportionment needs overhauling. Such a convention might increase effectiveness and remind the governments of the world that the people of the world count heavily on the world body and feel that its work is vital and urgent.

A new year begins. It will be a fateful period for the United Nations. In it this body will become either an empty sounding board or a sound and stable agency for peace. Our prayers and our hopes go with it.

Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

January 7, 1962

Vol. XLVIII No. 13



A LOOK AHEAD — FROM THE RABBIS' DESK

Three and a half hundred pages of my 1961 desk calendar just went into the discard. I confess to some nostalgia. The days were challenging, crowded, and convivial. It was a good year. I confess also to a sense of anticipation. The 1962 daily reminder is already heavily inked.

Let's look ahead. On the first Sunday of February the setting of our service will feature Ernest Bloch's "Avodath Hakodesh". One hundred voices and eighty-six musicians of the Baldwin-Wallace College choir and orchestra will give tone to Bloch's score. In the ancient Temple the Levites provided choir and instrumental music. The modern synagogue has featured the organ rather than choir and concert. Bloch attempted to return the full range of accompaniment, and I am confident you will agree that he was successful.

I have leap-frogged January. In January I am particularly eager to attend the Women's Association afternoon on the 10th. A good friend, former teacher, and now Superintendent of the Cleveland School System, William Levenson, will be our featured guest. Few executives face as complex and demanding a challenge as does Dr. Levenson, as he attempts to provide tens of thousands of not always privileged youngsters with the opportunity of learning. His understanding of "Recent Developments in Metropolitan School Systems" will be our privilege.

As has been our custom, the Friday evenings of February will be taken up with the congregational seminar. If history and mystery are favorites, you will especially enjoy this year's topic, for we have invited our lecturers to play Hercule Poirot and solve some of the most baffling mysteries of the

SUNDAY MORNING SERVICE
January 7, 1962
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on

WHAT CONFUCIUS CAN TEACH MODERN MAN

The First of a Series of Lectures
on the Truths of Other Faiths

FRIDAY EVENING SERVICES
5:30 TO 6:10

SATURDAY MORNING SERVICES
11:00 TO 12:00

Bible. What happened to the lost ten tribes? Who was the unknown prophet? Who was the first Jew? Who drew the plans for the first synagogue? Drs. Harry Orlinsky and Samuel Sandmel of the Hebrew Union College, two scholars whom we delight always to welcome, will assist Rabbi Matz and myself in the role of historical detective.

February is a crowded month. The Father-Son and Mother-Daughter programs, a Mr. and Mrs. Club dance, a High School theater party, and, of course, our regular Sunday worship, and the seventeenth annual Men's Club Fellowship dinner. Our men have assembled for their program on the evening of the 21st an unusually competent panel, consisting of Dr. Robert K. Carr, President of Oberlin College; Dr. Douglas Bond, Dean of Western Reserve University Medical

School; Dr. Everett R. Clinchy, Administrative Head, Council on World Tension, Inc., New York; and Dr. Eugene Rabinowitch, noted Physicist and Chemist on the staff of University of Illinois, to discuss world survival.

Busy days beckon—busy days and interesting programs.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

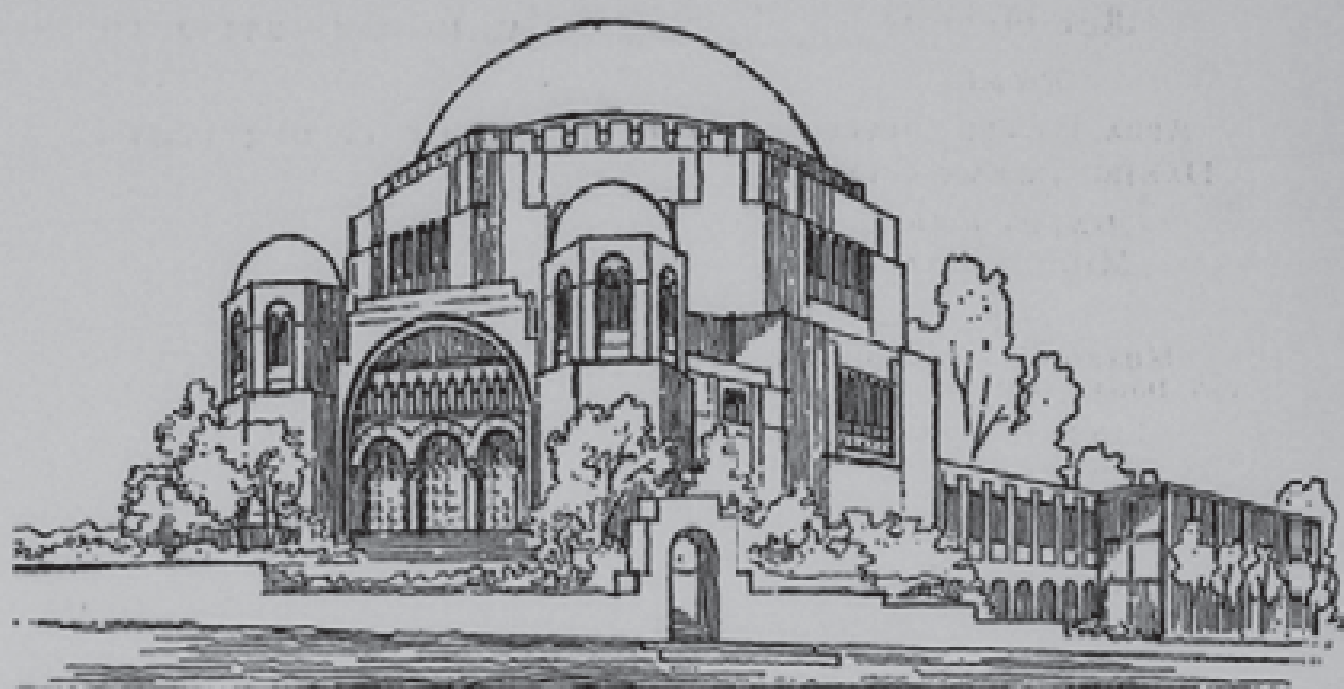
Organ	Sonata III	Hindemith
Opening Psalm—Ma Tovu		Jacobi
Bor'chu (Congregational)		Sulzer
Sh'ma-Boruch (Congregational)		Traditional
Mi Chomocho (Congregational)		Sulzer
Kedusha		Spicker
Silent Devotion—May the Words		Robyn
	Mrs. Strasser, Mr. Smith	
Before the Address		
O Lord, Return		Shalit
	Mrs. Strasser	
Oleinu-Vaanashnu		Goldstein

THE TEMPLE

CLEVELAND, OHIO

January 14, 1962

Vol. XLVIII No. 14



ON BEING CREATIVE—FROM THE RABBIS' DESK

No term is more abused in daily conversation than the adjective 'creative.' The smiling chairlady introduces 'today's charming and creative personality.' A first grader's report card describes him as 'a bright, creative child.' A report of a seminar of temple teens waxes enthusiastic over a session on 'creative prayer.' I am told of a cook book proudly titled 'Creative Cuisine.' As we use it, creative is synonymous with unconventional and the opposite of humdrum. It indicates a breaking of rules without indicating the success with which such rule breaking is brought off.

Now, I have no argument with originality. I respect the revolutionary quality of our age and the need to discard preconception and prejudice. But the faddish is often foolish and that which is applauded as creative is often monstrously bizarre and artistically third rate. Tin can sculpture, paint-splashed canvas, and formless poetry is way out rather than outstanding.

Our passion for the unconventional has affected not only our tastes but the training of our children. We put paper and color in front of a five-year-old and call his finger smears art. We ask our ten-year-olds to write originally without making sure that they have read extensively or control an adequate vocabulary. We encourage the teen-ager to speak extemporaneously. We seem unconcerned whether the youngster has something worth public declamation. A tree, to grow tall, must be carefully pruned. Talent, to flourish, must be carefully controlled.

SUNDAY MORNING SERVICE
January 14, 1962
10:30 o'clock

RABBI ABBA HILLEL SILVER
will speak on

LOOKING FOR SECURITY IN AN INSECURE WORLD

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

I joined many of you in paying my respects to the overwhelming colors of Vincent Van Gogh. While in the gallery, I overheard, "Van Gogh just painted. His painting was instinctive—an outlet for his torment." Van Gogh's psychological troubles are reflected on his canvases, but that he painted compulsively is a biographic absurdity. As a child he patiently studied line, figure, and color. Van Gogh drew daily and studied painstakingly. He wrote voluminously to his brother and to others, explaining his fumbings, seeking advice, detailing his practice. Van Gogh's torment poured into colorful masterpiece because he was already the master of color. Had he not been, his illness would have in no way redeemed his art.

God creates out of nothing. Men create out of the experience of the human race. They leaven this experience with the ferment of their own personality. Originality implies a going beyond what has existed before, but not a denial of tradition or traditional technique. In every serious aspect of life, in business, in health, in statesmanship, in writing, yes, even in sports, it is self evident that practice and discipline are essential. A horse runs best under a tight rein; why do we persist in believing that our children will do best if we give them their head? I do not suggest that our children be straight-jacketed. I do suggest that they will enjoy the arts more and benefit more from their education if from the beginning they are set straight and taught straight out.

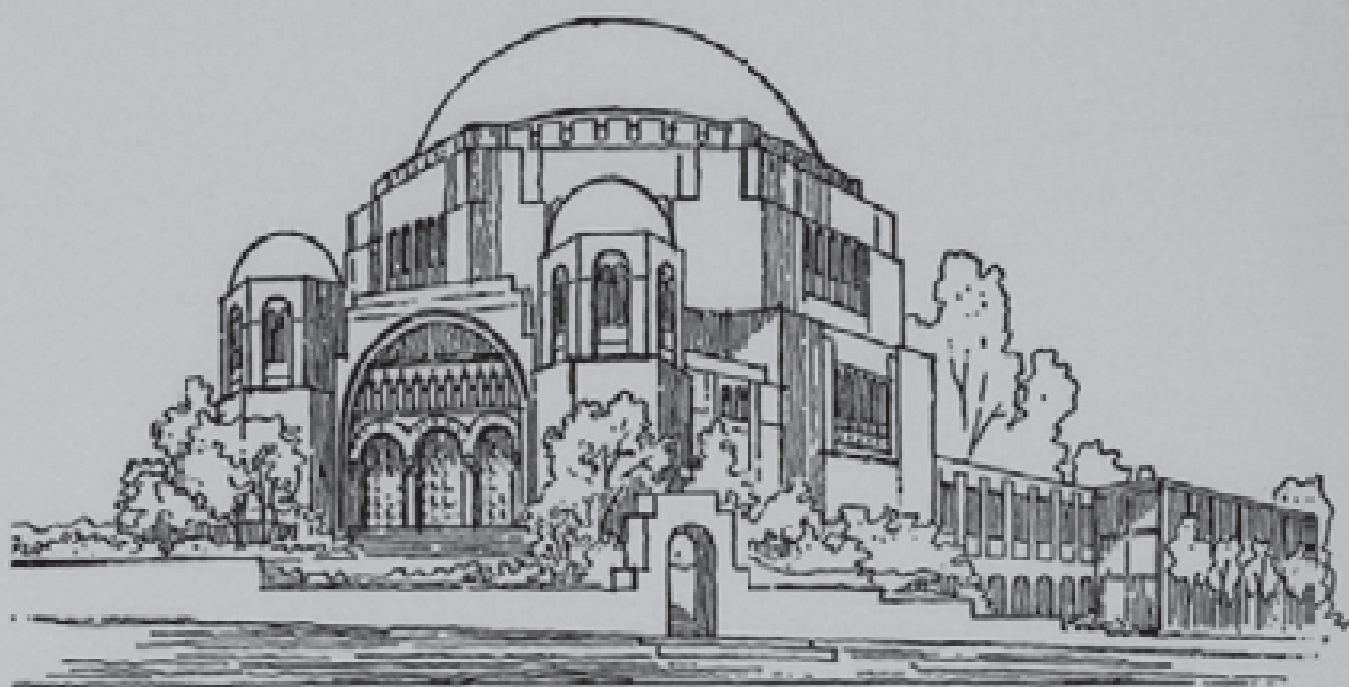
Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

January 21, 1962

Vol. XLVIII No. 15



SOME THOUGHTS ON GOD—FROM THE RABBIS' DESK

I own a god. He is a little god who is made of wood and sits on a shelf in my office. His provenance is Japanese. In his native land his function was to protect hearth and home. I like him. He is smiling, rotund, quite friendly.

Why did our ancestors decide they could not abide such idols? Some are quite beautiful. About others the most delightful stories are told. Why the prophetic hue and cry against idolatry? The reason is simple enough—there is only one God.

I often ask my classes what practical difference it makes whether we consider God to be one or seventeen. When men believed in many gods each tribe or city had its own guardian deity. Believing in the one God, we can no longer enjoy such presumption. God is in all and with all, yes, even with those who deny Him. Only justice guards the city—there are no favored children or prodigal sons.

Idol worship was crude, often heavily sexual and morbid. When men believed in many gods ~~they~~ projected on their gods strange and superstitious powers. The one God, the creative moral force of the universe, can be worshipped in many ways but not with Dionysian or Bacchanalian rites. Holiness, learning, moral excellence is of God and any worship which is not holy, reasonable, and prophetic is blasphemous.

What is God? He is the spiritual excellence of the universe. In point of fact, we can say only that God is. We cannot picture Him, only sense His presence—the spirit that is orderly behind the confusion of our daily lives.

the spirit that is just behind the indignity of economic privilege, the spirit that is free behind the brutality of human passion, the spirit that is sympathetic behind the painful bruises of life.

We speak of God as one. This is not quite accurate. One implies a series of digits. We imply only that God is of the spiritual essence of the universe. Can I prove God to you? I cannot. But my mind and heart and esthetic sense cry out against any view of life which sees only its confusion. I believe because science reveals to me a world of surging order and uniformity. I believe because I have seen God's reflex in man—nobility. I believe because my eyes revel in a world of beauty, my ears catch the harmony of sweet melody.

my spirit thrills to the challenge of morality, and my senses take delight in the quiet awareness of love. Ancient poetry imaged direct speech between God and men. God speaks, but not in words. Look about and you will hear His majesty and holiness.

Daniel Jeremy Silcer

MUSIC FOR SUNDAY

Organ	
Three Biblical Preludes	Jaromir Weinberger
Opening Psalm—Ma Tovu	Freed
Bor'chu (Congregational)	Salzer
Sh'ma-Boruch (Congregational)	Traditional
Mi Chomocho (Congregational)	Salzer
Kedusha	Freed
Silent Devotion—May the Words	Weinberg
Mrs. Strasser	
Before the Address—Uvnucho Yomar	Rosen
Mrs. Hunkin and Choir	
Oleinu-Vaanachnu	Goldstein

SUNDAY MORNING SERVICE

January 21, 1962
10:30 o'clock

RABBI STUART E. ROSENBERG

Congregation Beth Tzedec, Toronto, Canada

will speak on

LOVE IN OUR TIME: THE BIBLE CONFRONTS PSYCHIATRY

Members of The Temple Men's Club will
participate in the service

FRIDAY EVENING SERVICES
5:30 to 6:10

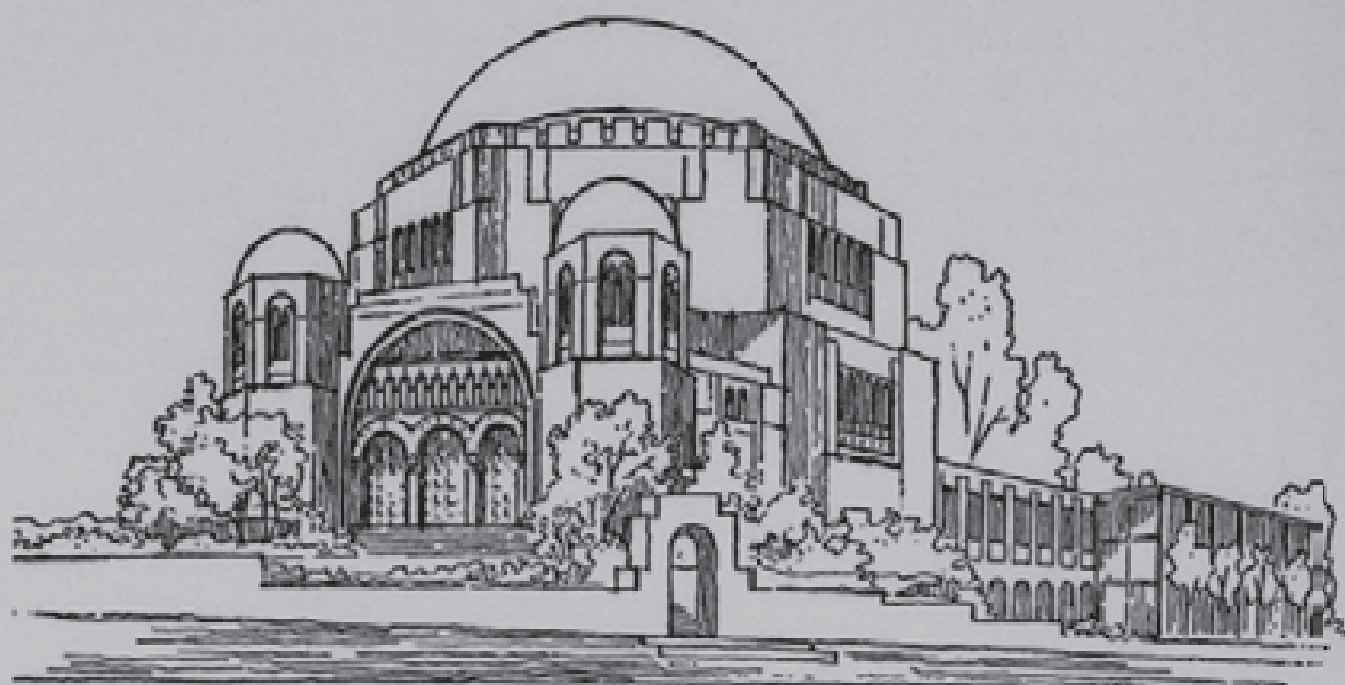
SATURDAY MORNING SERVICES
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

January 28, 1962

Vol. XLVIII No. 16



EDITORIAL PRIVILEGE — FROM THE RABBIS' DESK

Some time ago a Jewish monthly published a symposium presented by Jewish academics dealing with their attitudes towards Judaism. The autobiographic editorials submitted were uniformly gray, caustic, and chilling to those who hold precious the sanctities of Jewish life. More recently another national magazine organized a similar seminar. The articles submitted by this group of professors were uniformly hopeful, sunlit, and encouraging.

One is reminded of the old story of the rabbi to whom some trivial family debate was submitted for decision. He pondered the testimony of the aggrieved wife and the angry husband and, to each one's plant, assented, "You are right." A disciple cornered the rabbi after the couple had left. "But, rabbi, both cannot be right." "You, too, are right, my son," was his answer.

All that is certain from this academic display is that both editors screened those who were invited for some editorial purpose best known to themselves. I cannot resist adding that the magazine which short-changed our religious vigor is sponsored by a national defense agency dedicated to the presentation of a positive Judaism to the larger public.

I found myself intrigued by the assumptions underlying both collections—that there is a broadly typical attitude among our academics towards our faith and that this attitude differs substantially and importantly from that of—the editors might say the ordinary—I would say simply the non-professorial—Jew.

Some time ago and in the old world these assumptions had some basic

relevance. Few Jews were admitted to the great German and English universities. Most Jews, through no fault of their own, lived a life apart and had little idea of the civilization burgeoning about them. So radically new and exciting was university learning that the academic found it difficult to be content with the traditional pieties and parochial interests of the synagogue. Moreover, he was mastering a way of life of which the ghettoed were as yet but dimly aware but into which they must perforce advance. Some time ago and in the old world the university trained pioneered this new way of life. They were a generation ahead and their attitudes were of interest—I might even say crucial—to anyone concerned with the Jewish future.

Today we do not need an "intelligentsia" to pioneer the twentieth century. We are all in it, of it, aware of its dimensions and confusions. The academic is no longer privy to an insight denied to most. Indeed, with most of our boys and girls being university trained, the "intelligentsia" as a class set apart has largely disappeared from the scene.

You and I can benefit by reading any seriously intended appreciation of Jewish life. Not all is sunlight, and not all is gray. Much needs to be studied and much reshaped. Let us do this, however, as Jews have always taken stock, as one people, without deference to any special interest or class.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

January 28, 1962

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

WHAT BUDDHA CAN TEACH MODERN MAN

The Second of a Series of Lectures
on the Truths of Other Faiths

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

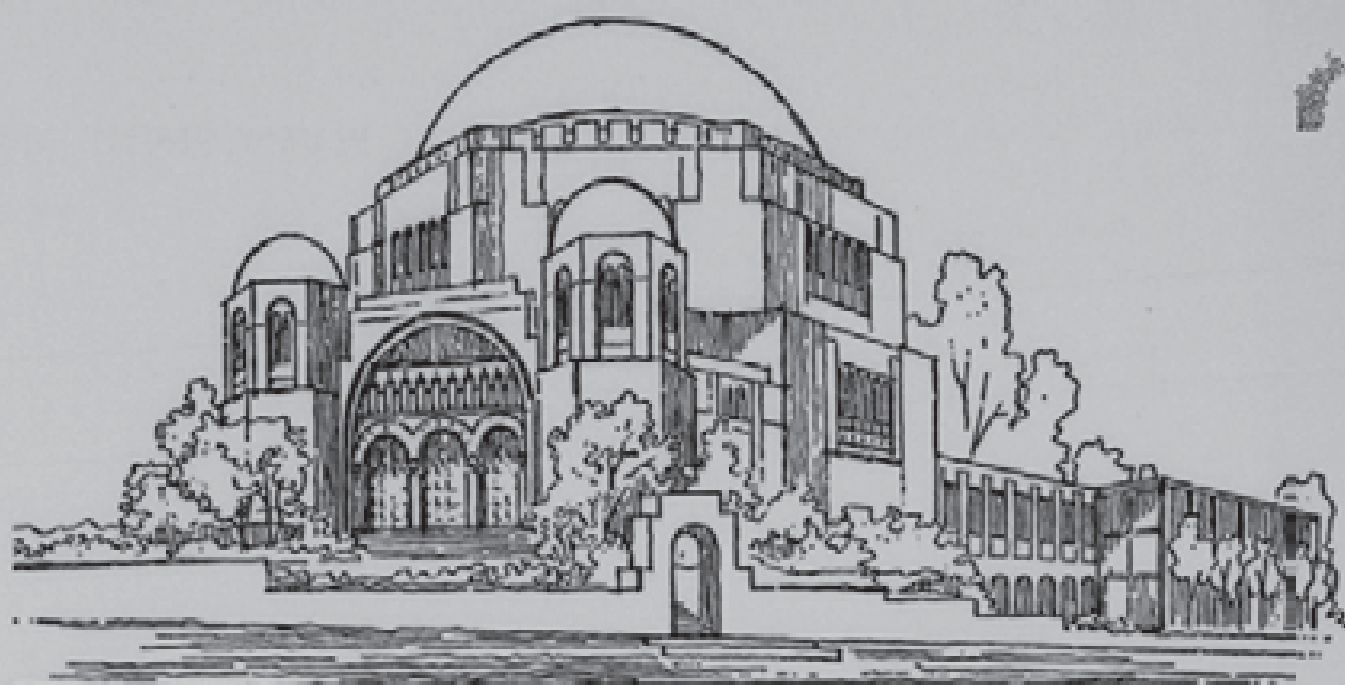
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

February 4, 1962

Vol. XLVIII No. 17



This Sunday morning our worship will be enriched by the musical genius of Ernest Bloch. When the "Avodat Hakodesh," his Sacred Service, was first performed a decade ago, it won immediate critical acclaim for the quality of its music and the beauty of its spirit.

We have on occasion played, of a Sunday morning, selections from this service. The "Avodat Hakodesh," however, was scored for an entire symphony. It is the opportunity to present this music in its original orchestral form that is especially exciting. We occasionally use instrumentalists—violin and cello solos, for instance—before the sermon, but the full range of symphonic music has never before been used to accompany our liturgy. There is no reason that it should not. In the Jerusalem Temple, two millenia ago, there was a full resident orchestra.

Fortunately for us, the Baldwin-Wallace Choir and Concert Orchestra, a magnificent group almost two hundred strong, undertook this year to produce Bloch's music on their Berea campus. We invited them to lend their talent to our worship, and they accepted. I know you will want to be here to participate in this Temple first.

SUNDAY MORNING SERVICE

February 4, 1962

10:30 o'clock



THE BALDWIN-WALLACE CHOIR AND ORCHESTRA

George Poinar—Conductor

Performing the

AVODAT HAKODESH

by Ernest Bloch

RABBI DANIEL JEREMY SILVER

will speak on

"SING UNTO THE LORD A NEW SONG"

FRIDAY EVENING SERVICES
5:30 to 6:10

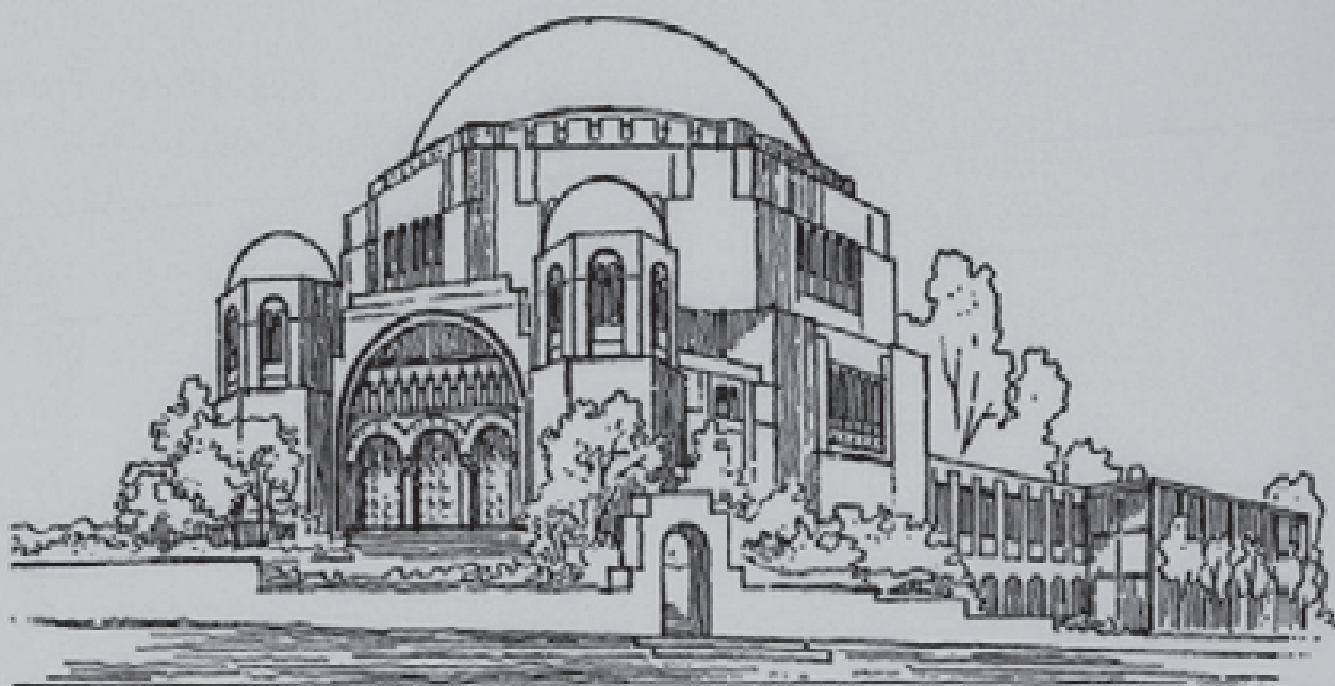
SATURDAY MORNING SERVICES
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

February 11, 1962

Vol. XLVIII No. 18



ON RIGHT AND WRONG — FROM THE RABBIS' DESK

There is a certain type who is very sure of the difference between right and wrong. Charity is charity and cheating is cheating. If we take a second look, however, we find that right is neither so clear cut or so obvious. It is wrong to lie. All agree; but what of the white lie to the cancer patient; what of the deliberate lie by a diplomat to protect the interests of his country; or the desperate lie of the refugee to assure passport to safety?

What is moral in one situation may be immoral in another. When jobs are plentiful, society prosperous, and social benefits available, thievery cannot be condoned. When the blight of depression hugs the land and no public funds are available, we are less prone to pass bitter judgment. When it is a question of a Jewish refugee fleeing the storm trooper, we pass no judgment at all.

Morality is not a set of laws to keep everyone else in line, but first and foremost a set of principles to keep ourselves on the straight and narrow. The commandment, "Thou shalt not steal," indicates not only that the poor man may not reach out for the possessions of the rich but equally that the rich may not exploit the labor and vigor of the poor. It is as wrong to steal another's watch as it is to steal his time. Indeed, quite a case could be developed that throughout history it is the well to do who have been the more larcenous.

There is an unexpected statement in our tradition to the effect that the illiterate man cannot be a saint. The idea of innocent goodness is part of

our folklore, but in the complicated and confused center-ring which we call life one needs far more than good intentions. The unintelligent application of moral enthusiasm can undermine the integrity of a society. Consider Prohibition. Consider the strict divorce laws of many states which do so little to prevent family breakup and so much to make a shoddy mockery of ethical standards. Consider the awkward position of church groups suddenly caught up in the discount house-department store Sunday closing battle. Consider the current demands for the control of suggestive literature — well intentioned, to be sure, but fraught with danger to basic freedoms of speech and thought.

We live in a rapidly changing world. In such a world we need to review constantly our principles of conduct and of judgment. Judaism is rooted in certain ethical standards, the sacredness of life, the dignity of the individual, the falseness of arbitrary pretensions of race or class, the legitimacy of mankind's passion for justice, freedom, equality, and peace. Whatever we do that conforms to these standards is right. Whatever we do that compromises them is repugnant. It is no easy matter to be a moral human being, but it is a task no one may shirk.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

February 11, 1962

10:30 o'clock



RABBI MILTON MATZ

will speak on

"THE FAILURE OF SUCCESS"

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

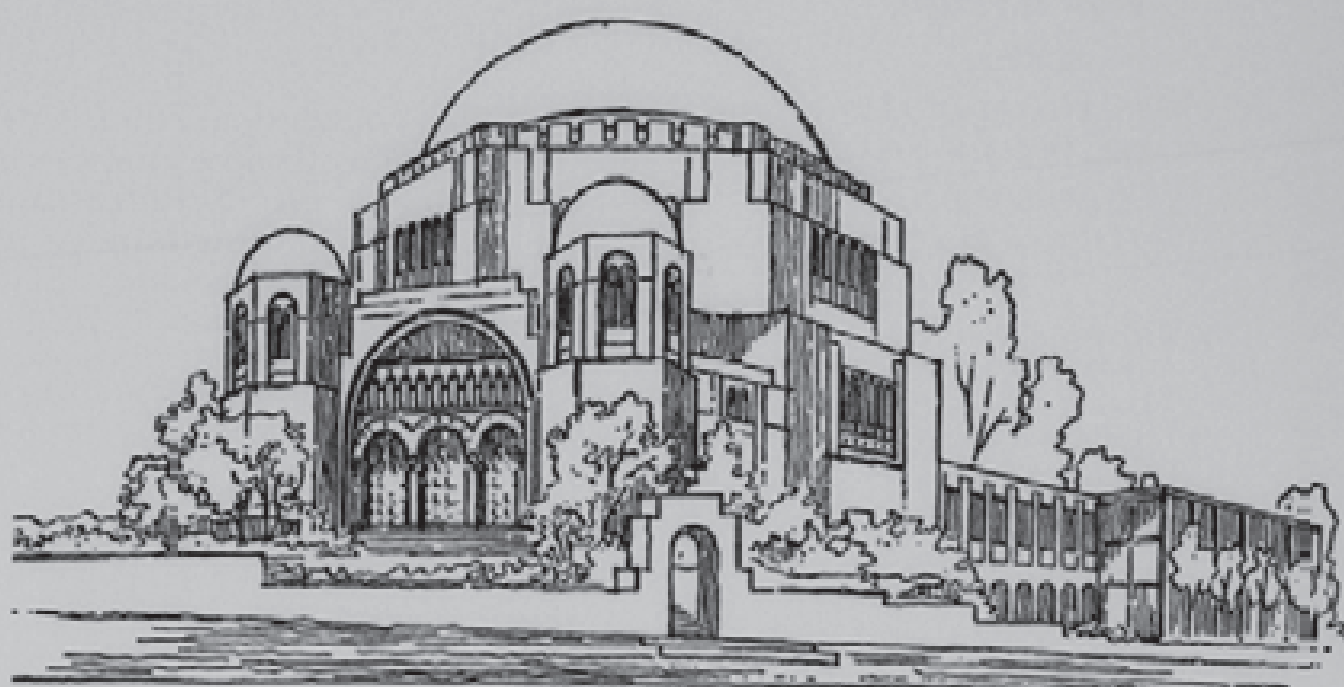
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

February 18, 1962

Vol. XLVIII No. 19



ON BROTHERHOOD — FROM THE RABBIS' DESK

The luncheon-club set shudder when the annual Brotherhood lecture is announced. Americans crave novelty, and Brotherhood oratory bears the stigma of being old hat. Yet we must admit that if these February speeches have become as tediously familiar as the late late movie it is because we listen without paying attention. Human relationships do present the most roiling aspect of our national life. However tired we are of the words, most of us have not worn ourselves out putting them into practice.

Let's be specific. A generation ago we prodded our defense agencies to be up and doing in the matter of Jewish dialect jokes. How many Negro stereo-types have we used recently in our humor? We were busy, a generation ago, insisting that we be welcomed as equals in the community. How many of us live in suburbs which have their own gentlemen's agreement? We assume in our conversation that the very real problems of the center city are the direct result of the in migration of southern workers. It hardly crosses our mind that they are equally the direct result of our emigration.

And so it goes. Having won through we tend to be careless of those still climbing the social ladder. We need to be prodded, even if the prodding tends to the prosaic. All the organs of a body may be healthy, but if the heart gives out the patient dies. So it is with our megalopolis. Shaker Heights, Beechwood, and Pepper Pike are only as healthy as the heart of the city.

Shantytown was once across the tracks. It's now down the hill. Across the tracks or down the hill, it cannot be dismissed offhandedly. Forgotten men and women become angry men and women. Half-educated children become unemployable adults. The problems of the center city are bitter. Money will help, as will good will. But there are many hard-core freeloaders and delinquents who will make a mockery of our best intentions, as there are many hard-core and prejudices among the affluent who will remain deaf to our cleanest logic and, in the cause of a lower tax duplicate, frustrate our most deliberate plans.

Brotherhood is no longer a matter of polite applause but of practical social

reform. It is no longer the task of the social worker only but of the whole society. There are no quick solutions. There is today no running away.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ		
Carillon and "Quietly" from		Sowerby
"Symphony in G Major"		
Opening Psalm—Ma Tovu		Alqazi
Bor'chu (Congregational)		Selzer
Sh'ma-Boruch (Congregational)		Traditional
Mi Chomocho (Congregational)		Selzer
Kedusha		Alqazi
Silent Devotion—May the Words		Alqazi
Before the Address—		
Hear Ye, Israel (Elijah)		Mendelssohn
Mrs. Hunkin		
Oleinu-Vaanachnu		Goldstein

SUNDAY MORNING SERVICE

February 18, 1962

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

WHAT MOHAMMED CAN TEACH MODERN MAN

The Third of a Series of Lectures on
the Truths of Other Faiths

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

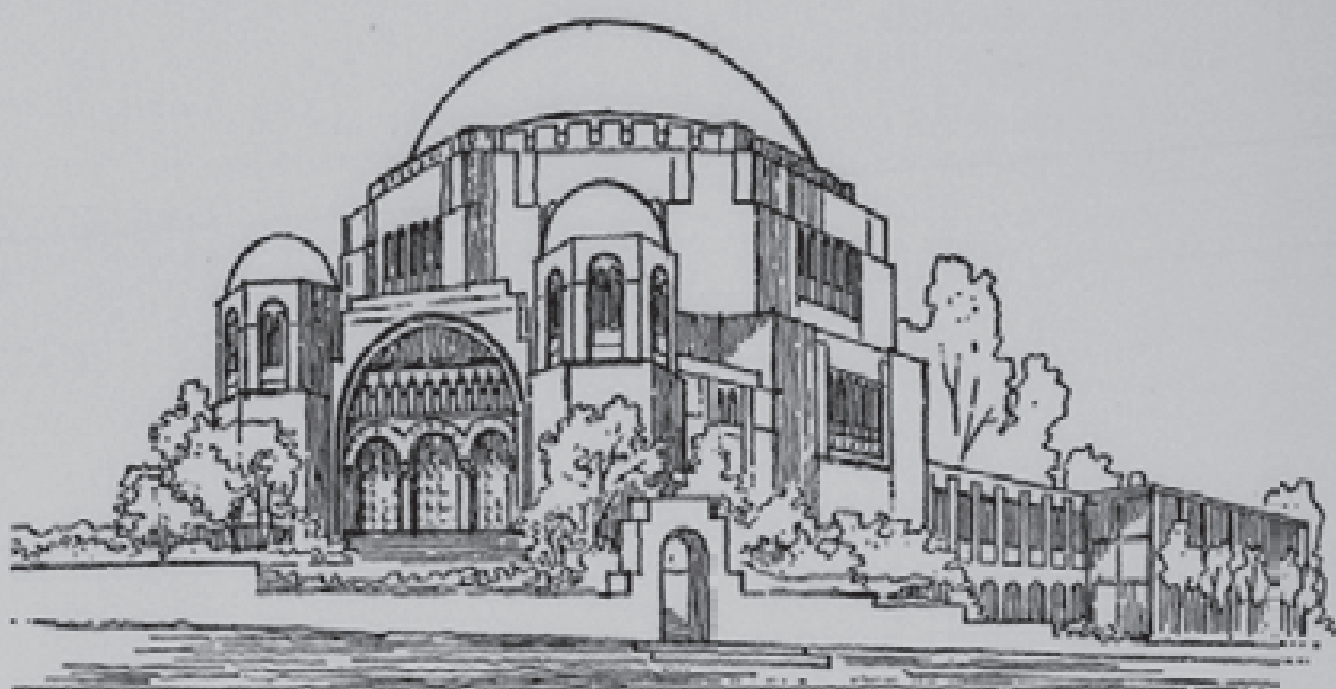
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

February 25, 1962

Vol. XLVIII No. 20



Dr. Jacob Soetendorp is Rabbi of The Liberal Congregation of Amsterdam, Holland. David Gooding is our organist. These two fine people have never met, but we will benefit from their combined talents this Sunday morning.



Mr. David Gooding

Temple-goers have become familiar with Mr. Gooding's sensitive control of the keyboard. David is, however, far more than a performer. He

benefits from a broad and classic music education and is blessed with a fertile imagination. Intrigued by the perspectives of Jewish worship, he has written a new score for our liturgy, entitled "The Sacred Service Tifereth Israel." It will be premiered this Sunday by Mr. Hakola and our Choir. I know you will want to hear this first musical score written at and for our Temple.

Rabbi Soetendorp is a native of the community in which he now serves. Jewish roots furrow deep into Amsterdam's soil. Beginning in the sixteen century and almost until our day, Amsterdam was the central Jewish community in Europe. Amsterdam's Jewish merchant princes controlled much of the stock in the Dutch East and West India Companies. Amsterdam's Hebrew printing presses were the most famous



SUNDAY MORNING SERVICE

February 25, 1962

10:30 o'clock

DR. JACOB SCETENDORP

Rabbi of The Liberal Congregation
Amsterdam, Holland

will speak on

A REMNANT RETURNED

The story of Dutch Jewry during and
after the War

PREMIER: SACRED SERVICE TIFEREETH ISRAEL

A new musical liturgy by our own organist,

MR. DAVID GOODING

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00



Rabbi Jacob Soetendorp

in Europe, its libraries among the most celebrated, and its scholars, Isaac Aboab, Moses Hayyim Luzzatto, Menasseh ben Israel and others, pre-
emine it.

Latterly the Amsterdam community fell on difficult times. Hitler deported its citizens, burned the libraries and gutted the synagogues. Some few escaped or were hidden and have now returned. Newcomers have arrived and settled. Rabbi Soetendorp has a heartwarming tale to tell of a community destroyed and a community reborn. It is a story I know you will want to hear.

Daniel Jeremy Silver

FROM THE RABBIS' DESK

Fate is unpredictable. Lord Acton deserved immortality for his legal genius, but his name remains current largely for a single acerbic observation. How many discussions of political chicanery are finished off when some parlor skeptic parrots, "Power corrupts. Absolute power corrupts absolutely."

Familiarity breeds acceptance. We tend to accept the familiar without question, because, being familiar, it does not excite our critical faculties. Despite its currency, Acton's observation does not bear careful analysis. Power can corrupt. It need not. Man is corruptible, but not contemptible. There are at least some few who are no different in power than out. Admit human frailty, and we recognize some who discharge power with humility, honesty, and humor. Their occasional outbursts of rashness, jealousy or petulance are part of their nature, not a byproduct of their power. Power increases temptation, but not all have large appetites.

Historians sometimes overlook one of the most significant sources of power—knowledge. So powerful is knowledge that those who possess it have consistently opposed its dissemination. The ancient astronomer-priests hoarded knowledge, coded it in complex cipher, passed it only to the initiate, and demanded wealth and reverence before revealing its secrets. The Egyptian and Akkadian priest-astronomers, Greek mathematicians, Arab doctors, European artisans, and medieval masons became rich from the knowledge they refused to share.

Our scientists control today's most marketable knowledge. Yet the first principle of modern science is the open and immediate publication of research. Pure science admits neither copyright nor patent. Pure science recognizes that progress is dependent on knowledge willingly and promptly shared. If science had followed any other discipline, if its knowledge had been hoarded, restricted, or coded, mankind would still be in the pre-industrial, rather than the atomic, age. Those who apply scientific research have not been as unselfish. Companies and inventors use a variety of protective devices to secrete new devices and processes for personal advantage. Engineering is more profitable than research, but the research is surely the more valuable.

Can science sustain its self discipline? It is difficult to say. Today there is increasing complaint against the principle of open and immediate publication. Such complaint emanates from defense departments, from generals and atomic energy commissioners, who seek to padlock this knowledge, arguing that publication gives aid and comfort to the enemy. Government agencies on both sides and straddling the Iron Curtain spend their days stamping "classified" on scientific documents.

Individual scientists and many academic research centers have so far withstood any severing of scientific communication. Some few universities have refused government research grants because of the security restrictions involved. But as research becomes increasingly costly and Federal subsidies increasingly basic, such abnegation will be more and more difficult. Scientific notebooks are more and more being put under lock and key. Increasingly long delays occur before these notebooks are declassified and publication achieved. As a result, not only is there costly and unnecessary duplication, but the bond of scientific adventure which united academics is being sundered, and science is becoming a tool of national protection rather than of human progress.

This is not a plea that weapons technology be declassified. Our knowledge of the science of murder is already far too refined. But if the Cold War forces science to harden along national lines one of the few remaining means of communication between men will have sundered, the pace of human progress will be slowed, and science will develop a self seeking hierarchy to promote its secrets to selfish personal or national advantage.

Science and Mr. Acton are about to have a go at it.

Daniel Jeremy Silver

THE TEMPLE MEN'S CLUB

TRI-TEMPLE FELLOWSHIP

Wednesday, March 8th

8:30 P.M.

Temple Emanu El

GEORGE M. LOW

Chief, Manned Space Flight Programs
National Aeronautics and Space Administration

PROJECT MERCURY—MAN'S FIRST STEP INTO SPACE

George Michael Low is Chief of the Manned Space Flight Programs of the National Aeronautics and Space Administration and coordinator of the manned satellite program, Project Mercury.

The author of numerous technical papers and articles, Low is an Associate Fellow of the Institute of the Aerospace Sciences, and a member of the American Rocket Society.

Social Hour—Refreshments

Reservations \$1.50

Temple Men's Club Members are urged to save the evening of March 29th for a special screening.
Details to follow.

THE TEMPLE

CLEVELAND, OHIO

March 11, 1962

Vol. XLVIII No. 22



ON BEING EARTHBOUND — FROM THE RABBIS' DESK

From countdown to confetti, Colonel Glenn preempted our television screens. Fortunately so, for his accomplishments were worth the watching.

I would like to share some fugitive thoughts on this remarkable episode. First, the hope that Colonel Glenn may escape the disheartening fate of another Colonel-hero, Charles Lindbergh. Sometimes the public elbows most cruelly those whom it has raised on its shoulders. The laurel wreath can be a heavy burden, and Colonel Glenn is too able and fine a person to deserve untoward treatment. Let us have no more of over-eager reporters badgering him or his family with questions which invade their privacies.

I thought, too, of the surprising range of heroes our age has taken to heart: Glenn and Gagarin on the one hand, Ghandi and Schweitzer on the other. There are two roads we must travel—one through the world of science, the other through the world of the spirit. It is interesting, too, that in each case the hero was part of a team or of a movement. Ghandi's Congress Party, Schweitzer's medical team, Glenn's Project Mercury group. A lone eagle can no longer soar high or far enough. Like it or not, we must walk ahead as one.

I was reminded also of a panel on which I participated some months ago. Our subject was the population explosion, our interest the development

of a program to limit the human harvest. There was one present who, out of religious scruple, could not accept the need for medical safeguards and planned parenthood clinics. He admitted the Malthusian predicament, but argued that there was no cause for concern—man would soon rocket off excess people to pioneer other planets. Before one human will have reached another globe capable of sustaining life, three quarters of the world will have overstrained its food resource. The suggestion was, of course, irrelevant and of interest only in that it underscores Colonel Glenn's words to the Congress. We cannot now begin to define the benefits of space exploration. These are certain, but they lie far in the future. Orbital success relieved none of our world's headaches and

solved none of our immediate problems.

Recession and the Cold War and desegregation made the past years ones of niggling frustration. Orbital flight burned away this gray pall, and provided us all a welcome psychological boost, but the space capsule disappeared from our view while the rude, rocky geography of the earth remained in focus. From the heaven comes encouragement. From the earth comes challenge. From the pen comes a reminder that the way ahead is hazardous and its problems require the concerted moral energy of the race.

Daniel Jeremiah Silver

SUNDAY MORNING SERVICE

March 11, 1962

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

WHAT ONE LEARNS IN FAR-AWAY PLACES

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

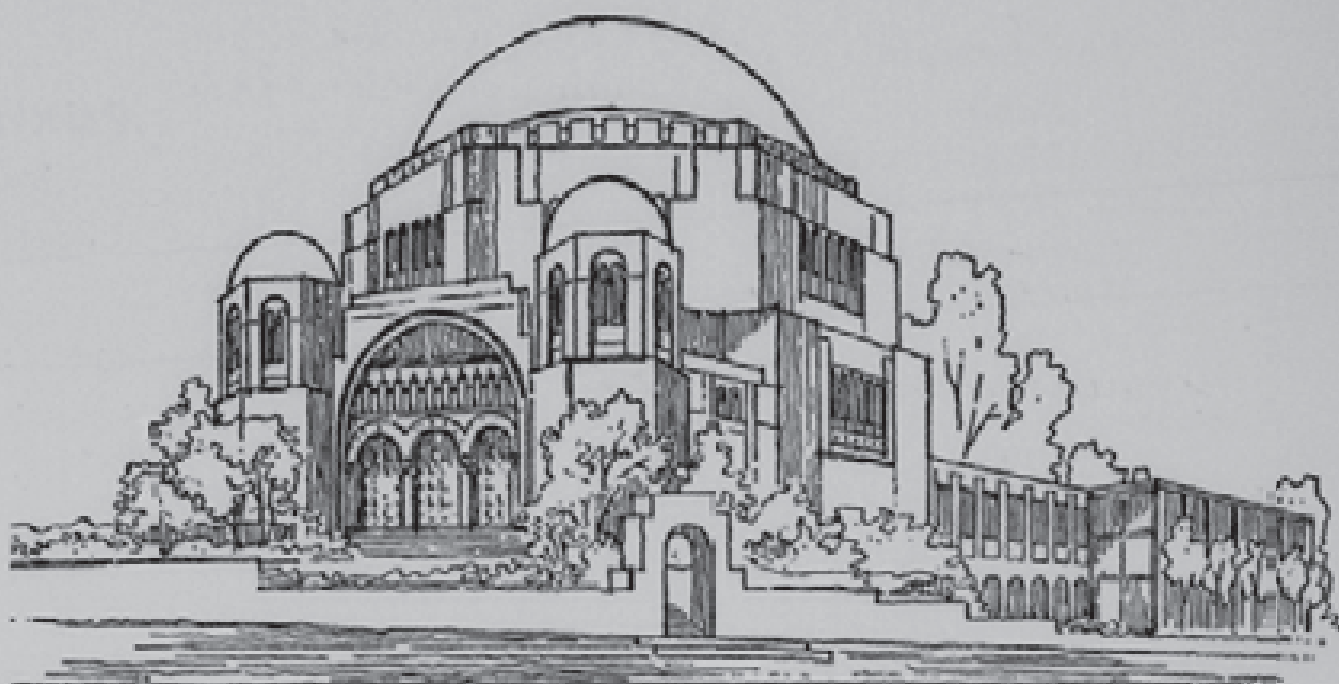
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

March 18, 1962

Vol. XLVIII No. 23



FREE ENTERPRISE — FROM THE RABBIS' DESK

A new sidewalk evangel is being preached throughout America. Its preachers label their gospel "free enterprise." Their faith rests on a conviction that were all forms of control taken from the marketplace the result would be, not an elbowing, bruising grab, but heaven on earth—a balance of just prices, just wages, full employment, and well crafted merchandise.

The term free enterprise has a noble and ancient biography. Forged in the early days of the Industrial Revolution, it described an economy free of the heavy-handed restraints of guild and royal monopoly. Believers in free enterprise argued for the elimination of arbitrary or antiquated regulation. Current devotees dance somewhat closer to the flame and argue for the elimination of all regulation.

In their view, all economic controls are misguided and unsatisfactory. Their stricture includes minimum wage and hour legislation, fair employment practices, collective bargaining authority, price support, excess profit taxes, yes, even regulations enforcing truth in advertising and work safety procedures. I find myself unsympathetic to this theology. It presumes what is not a truth, that commerce is unique among human enterprises for, unlike all other human activity, business can operate effectively and justly only when it is unencumbered. We would not think of regulating a city without laws, a congregation without a constitution, a school without a curriculum, our homes without routine, yet it is held that commerce must operate in a regulatory vacuum. In point of fact, law and freedom are not mutually exclusive.

For centuries men fought to be free of political tyranny. The tyrants were overthrown. The freedom we achieved

would collapse did it not operate within a framework of suasive and enforceable law. Government under law is the surest protection against tyranny. Anarchy neither promotes welfare nor preserves freedom.

I can believe in free enterprise in its original sense, which I take to mean the right to regulate my affairs independently but within boundaries sanctioned by humane and socially beneficial regulation. The new faith as I understand it would sanction the privilege of money to abuse the less monied, the privilege of the unscrupulous to feather their nests at the expense of the public, the privilege of the owner of tools to underpay the man who produces, the privilege of the greedy to operate without a law which restrains their grasping and protects the common weal. I can not subscribe.

SUNDAY MORNING SERVICE

March 18, 1962

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

WHEN TO TAKE CHANCES

A Purim Sermon

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

I can understand why special interest pleads this faith. I have difficulty understanding why many without vested privilege intone their Amens. Perhaps sympathy wells up from the prejudice towards law too many of us carry about. Ours the preconception that law and freedom are necessarily at war. Law is not the enemy of freedom. Capricious law is. Law establishing special privilege is. Law designed to promote social welfare is not, for such law permits us to balance out the complicated values of the human equation.

There is far more law in our country today than a century ago. At the same time there is greater opportunity, a higher standard of living, and a larger freedom. It is not the law but the lawless whom we have to fear.

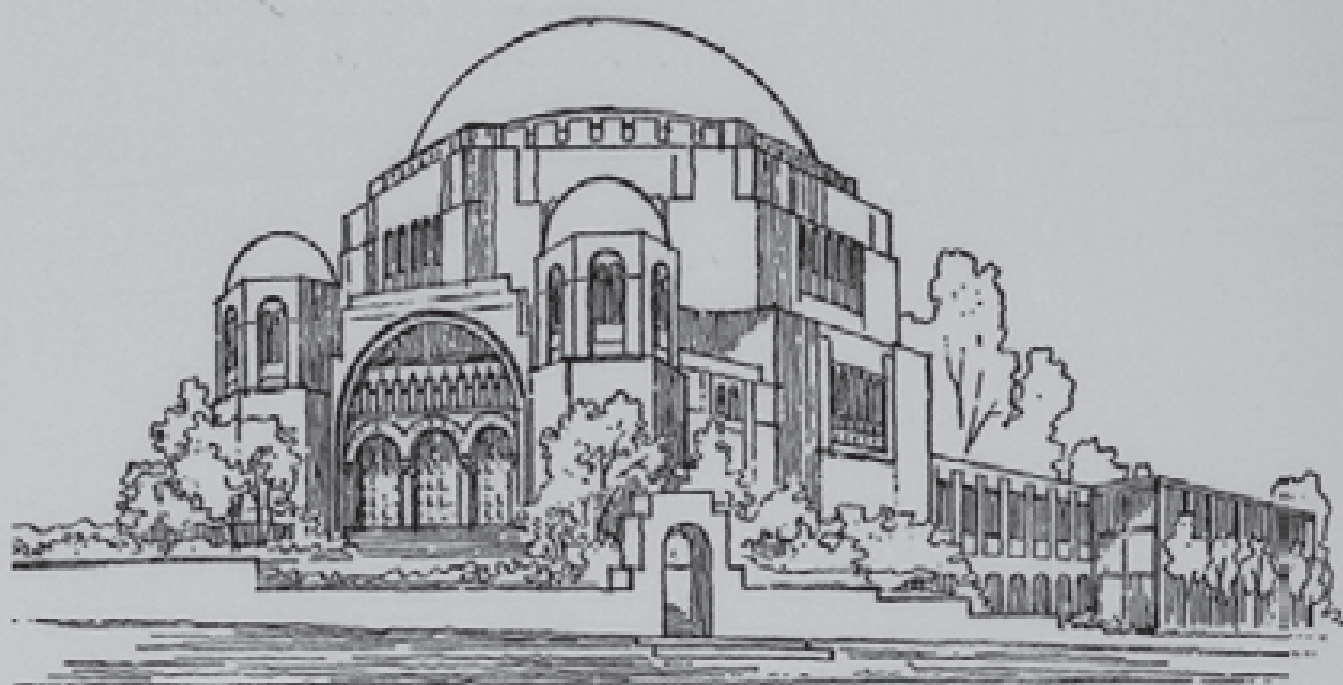
Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

April 1, 1962

Vol. XLVIII No. 25



JUDAISM TODAY AND TOMORROW — FROM THE RABBIS' DESK

Piety is an old fashioned virtue. It is also the life blood of religion.

A generation ago we heard loud noises insisting that the Jews are not an ethnic or a national group but a religion. Leaving aside the merits of this argument, it is becoming increasingly uncertain that we Jews practice our religion. In marked contrast to both Catholic and Protestant communions, synagogue after synagogue report a miniscule percentage at weekly worship. The heartbeat of Jewish life has an irregular high holiday pulse—if that. The first commandment of Jewish life seems to be "One does not have to go to the synagogue in order to be a good Jew."

Religious attitudes in Detroit were recently studied by Professor Gerhard Lenski of the University of Michigan. Of our faith I quote: "In the case of Judaism we are confronted with a group in which the religious associations have been seriously weakened . . . Regular synagogue attendance is strongly linked with age, largely confined to the older generation. Orbach found that while twenty-eight percent of Jews age sixty or over reported regular attendance at synagogue, the figure dropped to fourteen percent for persons age forty to fifty-nine and to three percent for adults under forty . . . Thus the synagogues of Detroit could be virtually deserted in another generation except on the high holidays."

Professor Lenski proceeds to detail the strong communal and social ties which bind Detroit Jews. They golf together, take hospital beds side by side, dive into the same pools, and buy homes on the same streets. The one place in which Jews do not cluster is their temples. Professor Lenski is

moved to ask if communal ties can outlast prolonged religious disintegration. He is too much a scientist to make final predictions, but the burden of his book insists that the decay of the entire Jewish communal structure will not be long delayed if the religious heart ceases to pump the life blood.

Have I a prescription? I have. We Jews must erase from our stock-in-philosophy the presumption that a good life is by definition a religious life. Doing good is part of our religion. So is the worship of the source of all goodness. The first commandment insists on the adoration of God.

When someone says to me, "My religion is to live as honorably as I can," I must perforce answer him, "Yours is a noble creed but it is not our ancestral faith." Piety and

prophecy, prayer and practice are equally balanced within the tradition. Part of being a good Jew is coming to worship. He who does not worship sins against his faith.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

April 1, 1962

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

WAYS IN WHICH WE FOOL OURSELVES

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

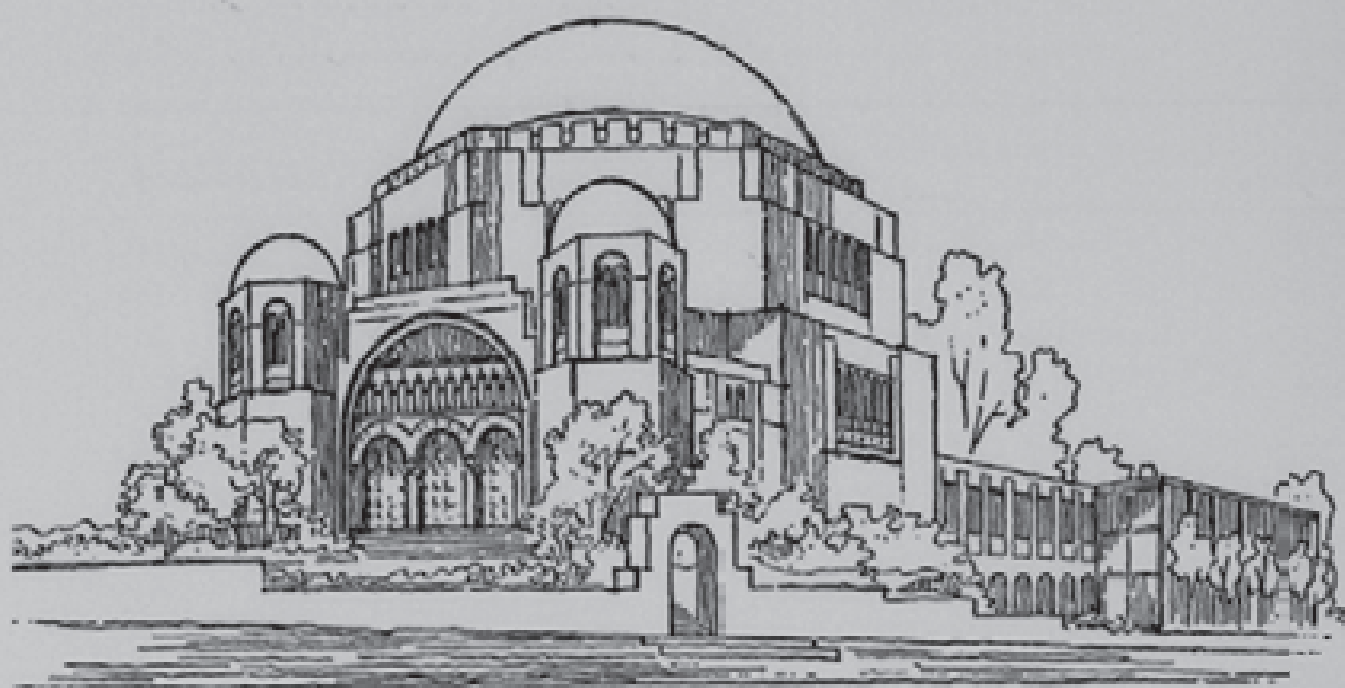
Opening Psalm—Tov L'hodos	Piket
Bor'chu (Congregational)	Sulzer
Sh'ma-Boruch (Congregational)	Traditional
Mi Chomocho (Congregational)	Sulzer
Kedusha	Schalit
Silent Devotion—May the Words Mrs. Hunkin	Schalit
Before the Address Adonoy moloch (Psalm 93) Mr. Hakola	Schalit
Olenu-Vaanachnu	Helfman

THE TEMPLE

CLEVELAND, OHIO

April 8, 1962

Vol. XLVIII No. 26



SPRING WANDERINGS — FROM THE RABBIS' DESK

The first few sunny days bring out my walking instincts. The other afternoon I took an hour off and serpentine the University Circle. What a change! The vast complex of the Veterans Administration Hospital now raises its frame where the old Bureau of Jewish Education used to be. Continuing along Bellflower, I noticed several large new and well lit parking lots, the architecturally interesting recently completed Cleveland Music Institute, and the functional dormitories of Flora Stone Mather College. I am told that plans are already drawn to duplicate this four-sectioned structure. Across Euclid, the vastness of Western Reserve's science center is screened by surrounding buildings, but it is possibly the largest single structure in the University Circle. I looked from it up Murray Hill, where Case will begin an extensive program of dormitory construction. My mind ran to the new apartment buildings to be built at the foot of Mayfield and to the enlargement of Lakeside's complex.

When you think that a decade ago people despaired, one must set our renaissance down as one of the remarkable achievements of the day. Sixty million dollars of construction work has been completed in the first four years of a twenty-year plan. The Circle is already a year ahead of schedule.

SUNDAY MORNING SERVICE
April 8, 1962
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
HOW TO BE A MAN OF LEISURE

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

One area remains unchanged, the old shopping center of Euclid and East 105th. This, too, shall pass. Funds are now being released for the University Circle-Euclid redevelopment program. Plans have been drawn. Within a decade, perhaps within half that time, green grass, an open mall, an entire new look will replace dirt and sagging age.

I retraced my steps. My eye welcomed our park's greenness and the building's beauty. We are in the last phase of our decade of redevelopment. This week's concert, which will lead in a year or so to the sanctuary's refurbishment, completes

our up-dating. We have done our share. We have benefited from the activity of all of our neighbors. Our city has been good to us. We will continue to draw from its presence.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

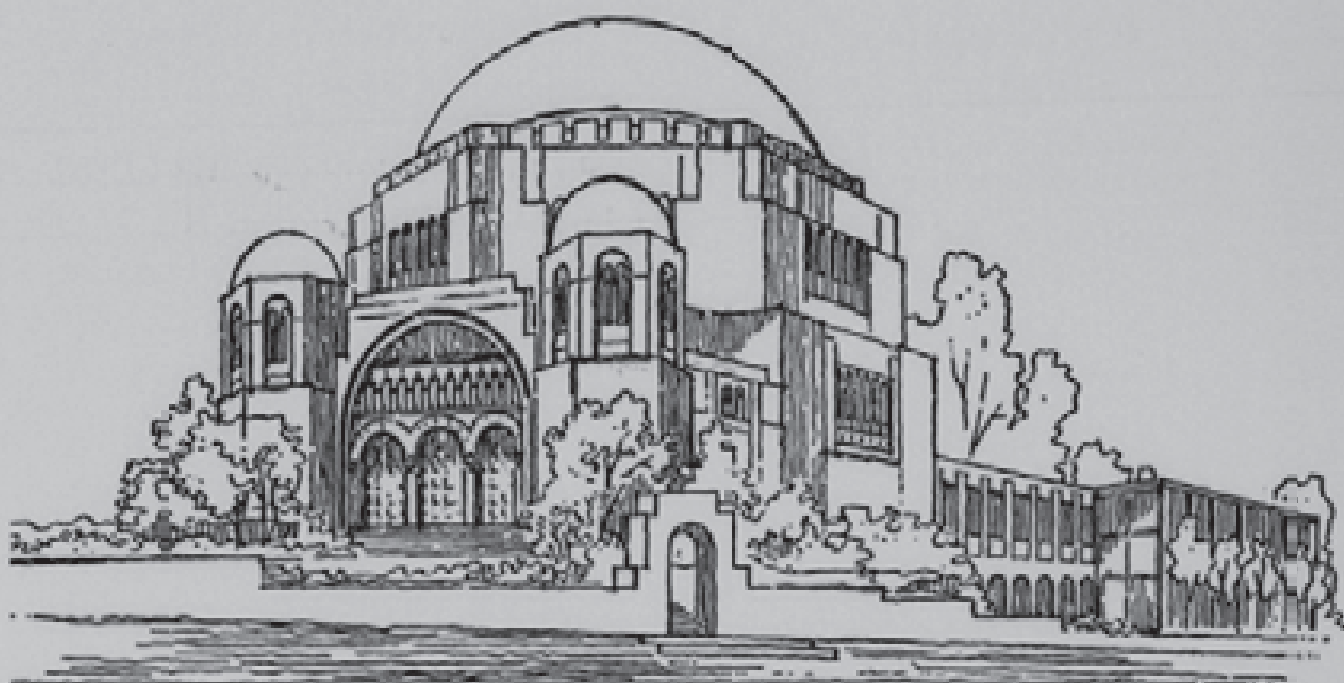
Organ	
Two Preludes—Sonatine, 2nd Movement	Milhaud
Opening Psalm—Ma Tovu	Milhaud
Bor'chu (Congregational)	Sulzer
Sh'ma-Boruch (Congregational)	Traditional
Mi Chomocho (Congregational)	Sulzer
Kedusha	Milhaud
Silent Devotion—May the Words	Milhaud
Before the Address—Etz Chayim hi Mr. Hakola and the Choir	Milhaud
Olelu-Vaanachnu	Milhaud

THE TEMPLE

CLEVELAND, OHIO

April 29, 1962

Vol. XLVIII No. 29



ON THE OPENING OF THE CAMPAIGN — FROM THE RABBIS' DESK

I have before me a many-leafed notebook. In it are files listing the hundreds who contribute to our Jewish Welfare Fund through the Temple and Schools Division, of which I am this year the chairman. In organizing and collecting this money I have had occasion to organize my thoughts about the campaign, and these I would like to put before you.

The Jewish Welfare Fund has two aspects. One does not so much involve charity as enlightened self interest. None of us could finance a major surgical hospital yet over the years every family has need of such medical attention. From time to time we or our children require counselling or vocational guidance or leisure time skills or adoption procedures, and we cannot disband and recreate various welfare agencies to suit our convenience. In short, we might consider part of this campaign a voluntary tax. We are citizens of a health and welfare community and we benefit directly from the services tendered.

The second aspect of the Jewish Welfare Fund involves need and distress. Every community has a welfare budget. Our Jewish community is in this respect not one whit unique. By far, however, the larger proportion of this generosity is spent outside our immediate circle. Hitler did not begin or end the Jewish problem. The spread of the tidal wave of Arab nationalism into North Africa and of Slavic nationalism into Eastern Europe is unsettling long established communities. The tens of thousands of human beings who make up these

SUNDAY MORNING SERVICE
April 29, 1962
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
WHAT PAUL CAN TEACH MODERN MAN
The Fourth of a Series of Lectures
on the Truths of Other Faiths

FRIDAY EVENING SERVICES
5:30 TO 6:10

SATURDAY MORNING SERVICES
11:00 TO 12:00

communities need a hopeful future. They cannot make it on their own.

The 1962 campaign has an emergency feature in it. Nationally, an extra thirty-five million dollars is being sought. Locally, we have budgeted the highest campaign target in our history, six million, eleven thousand dollars. Let it be emphasized that these emergencies are not the creations of ad agencies seeking to put a kick into a campaign. They result from the politics of our age of upheaval. Monies are needed to release, transport, relocate, and rehabilitate literally tens of thousands. Lack of ready cash means delay. Delay means squalor, cold, danger, and perhaps disease and malnutrition. I question, though, the term emergency. Emergency implies a unique occurrence. I cannot foresee

that in the near future Jewish life will be any the more settled. Until world tensions relax, the emergency will be the ordinary. Extraordinary monies will be needed, and we who live in a blessed land and enjoy abundant freedom will not fail our obligations.

The Cleveland campaign begins this week. It is no secret that pre-campaign giving has been of an exceptional level. We will not fall short. Receive, if you will, the representative of the campaign graciously. Let sympathy rather than accountancy set the measure of your gift. I have never known anyone impoverished by giving. I know many who have been immeasurably enriched through their generosity.

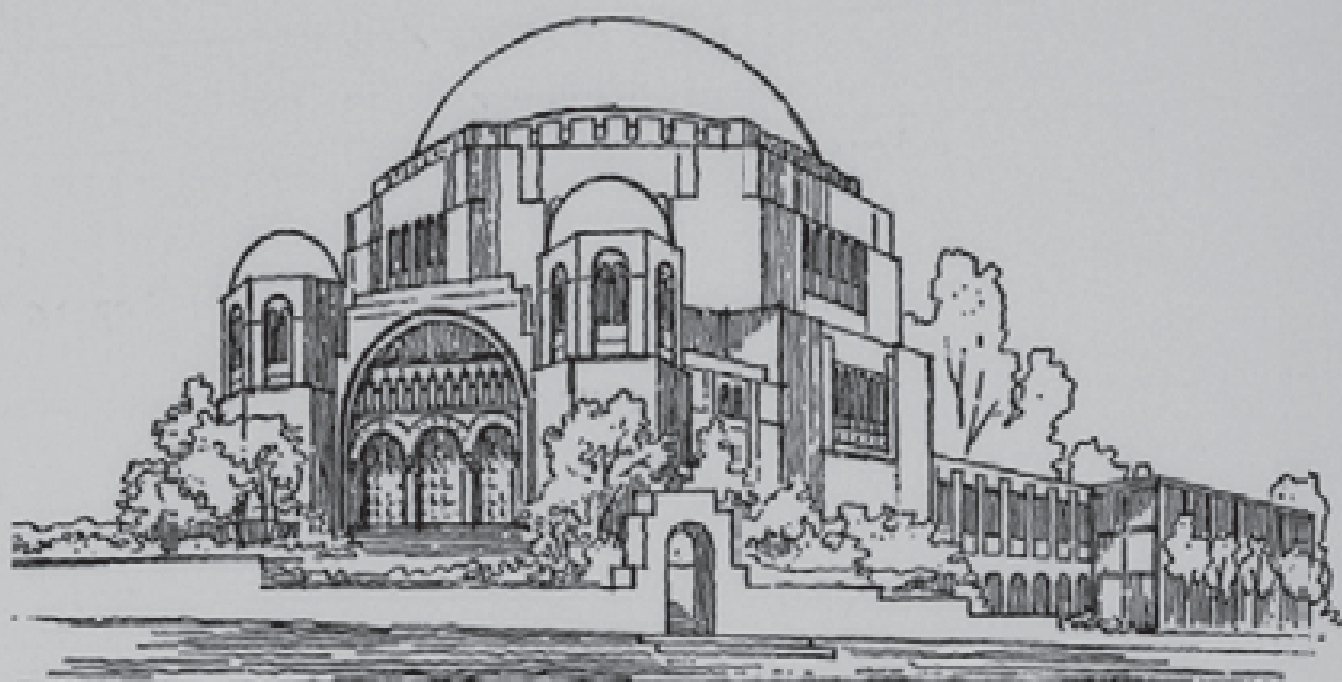
Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

May 6, 1962

Vol. XLVIII No. 30



CONFIRMATION — 1962 — FROM THE RABBIS' DESK

This is the time of year when rehearsals begin for the Confirmation service. Studies have been completed. Final exams have been passed. It is now time for songs to be learned and speeches to be memorized.

Confirmation is a dramatic and happy occasion. Again this year a fine class will present itself. Their hopes are high. Their resolves are firm. But it can be predicted that for some, perhaps for many, these fine promises will sooner or later be forgotten. It is one thing to pledge one's faith, quite another to have a tested faith. To know what Confirmation will mean for many of these young people we have only to look at ourselves. How many of us have allowed social idealism to degenerate into a minimal contribution to a few good causes and some cluck-clucking over the evening headlines. And what about the disciplines of faith? Coming to services when someone in our family is being signally honored is an act of pride, not of principle. Respect for learning is not the same as a regimen of study. In short, not all Jews are good Jews.

Is Confirmation, then, hypocritical? Not at all. Children mean their pledges. The young who present themselves are doing so in all honesty. They may fail. They may forget. But first they will

SUNDAY MORNING SERVICE
May 6, 1962
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
WHO IS A LOYAL AMERICAN?
Some Thoughts on Patriotism and Superpatriotism

<p>FRIDAY EVENING SERVICES 5:30 TO 6:10</p>	<p>SATURDAY MORNING SERVICES 11:00 TO 12:00</p>
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try. What more can be asked of any ceremony than that it set a goal and chart a course? It is often said of religion that it is all things to all men. It would be far more accurate to reverse this truism. Men are all things to their religion. The faith remains one, noble and ennobling. Men remain individuals, careless of, or convinced of, or contemptuous of nobility.

One hears strange voices this Confirmation season in the year 1962. On the one hand the faith insists, "Be firm. Be principled." At the same time the family insists, "Enjoy yourself. Party and be happy." All the while the

world insists, "There is not much time. The hour is late." Elements of the social setting of Confirmation seem incongruous in this Spring of diplomatic bitterness and weapons testing. I almost hear our children say, "I wish we were allowed to take life seriously, as it is meant to be taken."

Daniel Jeremy Silver

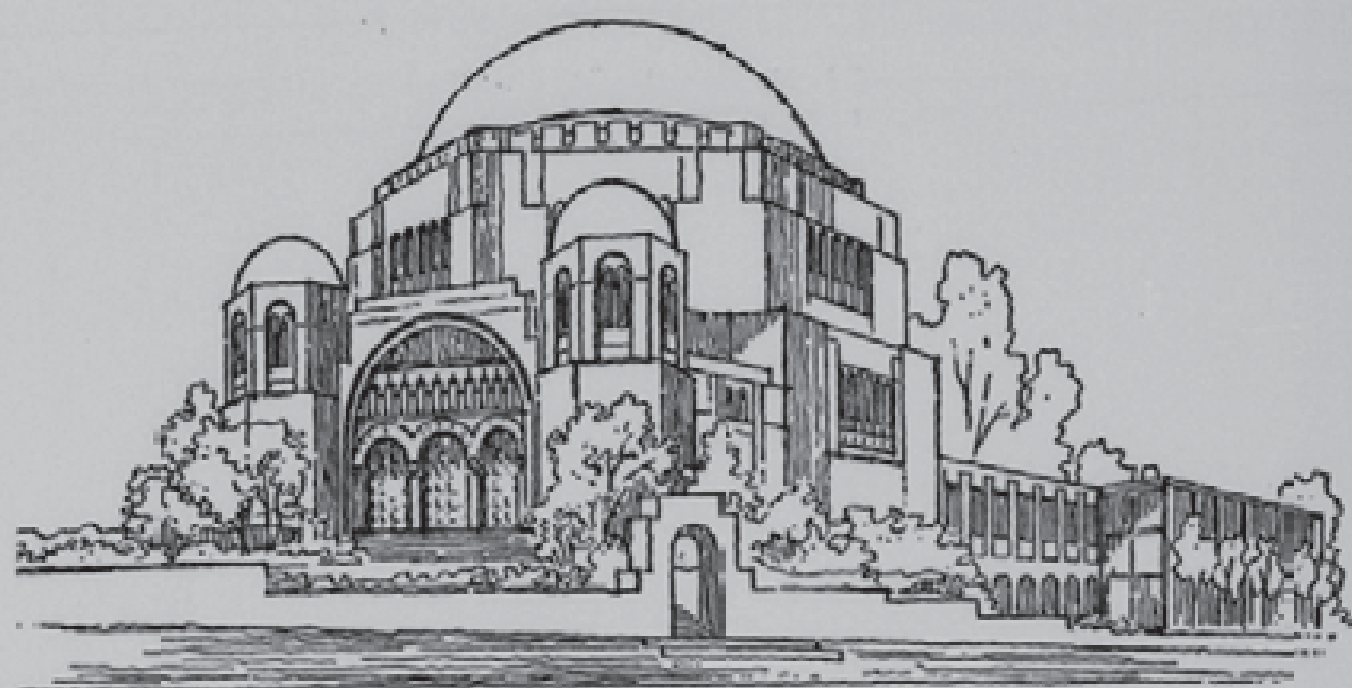
P.S. Confirmation service this year occurs on Friday, June the eighth. Perhaps it can be for all of us a service of re-confirmation.

THE TEMPLE

CLEVELAND, OHIO

May 13, 1962

Vol. XLVIII No. 31



IS RELIGION A FORCE FOR GOOD? — FROM THE RABBIS' DESK

The Roman Catholic Archbishop of New Orleans recently excommunicated three who vigorously denounced the impending desegregation of that city's parochial school system. His was a courageous act and one which I am sure was viewed with envy by many clergymen who have seen some well designed improvement aborted by a few vociferous and prejudiced laymen. Most ministers lack his leverage. Excommunication generally went out of style decades ago. We have no alternative but to be sweetly reasonable and to gird ourselves with the arts of persuasion and the authority of reason. Our methods are less immediate and less ego-satisfying, but not necessarily less effective.

The Archbishop's action compels this question. How shall we explain its tardiness—that it comes at least a year after the public schools of New Orleans were at least initially desegregated? Does religion lead or does it straggle behind social conscience?

It does both. Religion is a matter of convictions and of congregations. The social idealism of Biblical prophecy outdistances anything we have yet engineered. These golden words, however, must come alive through people. People have varied temperaments. They have more or less education. They are variously motivated. It is not surprising that individual congregations often cannot match their enshrined convictions.

SUNDAY MORNING SERVICE
May 13, 1962
10:30 o'clock

RABBI ABBA HILLEL SILVER
will speak on
PEOPLE WHOM I LIKE VERY MUCH
On the occasion of the special Sisterhood Service

FRIDAY EVENING SERVICES
5:30 TO 6:10

SATURDAY MORNING SERVICES
11:00 TO 12:00

Some few congregations wallow in local prejudice. This is tragic but human. Fortunately, even in such self serving institutions the voices of Amos and Isaiah cannot be silenced completely. The Bible cannot be censored. Not a few men ablaze with a passion for justice have come out of segregated congregations—touched by a Biblical truth which would not be explained away.

Shall the congregations be pristine, drive out anyone who does not conform to the great ideals? Hardly. Congregations are places for inspiration and education. Shall those who need this inspiration and education the most be denied it?

No historian can say that our American congregations, Protestant, Catholic and Jewish, have done all that might be done in their communities and for the welfare of people at large. But many have done valiantly. Courageous pulpits have prodded community conscience. Courageous congregations have resisted the flight to suburbia and have come to grips with the problems of the city. Courageous men and women have been inspired by the teachings of Sunday school and Sabbath school and have dedicated their lives to noble venture. On balance, the American congregation has promoted goodness and been a force for good.

Daniel Jeremy Silver

THE NEW YEAR BEGINS—FROM THE RABBIS' DESK

What happens at The Temple during the quiet summer months? The picture which accompanies these few lines indicates one activity. When you enter for Selihot or the Holidays, notice the walls of The Temple. They have a clean, bright look. In July spidery scaffolds were strung up the walls and a careful chemical washing of the block took place. This is step one in our refurbishment program and a very welcome one.

What occupies The Temple staff? We have already opened the School, and I am sure you realize that a program for fifteen hundred young people cannot be devised week by week. The summer months are months of careful planning, curriculum revision, lesson outlining, testing, purchasing, hiring, etc. For a week at

the beginning and at the end of the summer, the School is actually in session for those who have work to make up or who are transferring into our school and need to be caught up.

People insist on being married and persist in being sick, so the rabbis are busy visiting, counseling, and especially preparing background material for the lectures and sermons of the year. In the fall our schedule is so tight we have little time for reflection and reading. Of course, there are regular services, the training of the choir in new and more beautiful music, the myriad and mundanely important work of the front office.

I was in town all summer. I did not do my golf game much good, but the office was never empty. I came to know many of you much more intimately. I came also to feel that we share a quickened sense of concern. This was a summer of alarms and bitter diplomacy, of bomb testing and Cuba and windblown U-2's. The sunlit greenery could not fully disguise the darkening political weather. As Rosh Hashanah approaches I trust each of us will convert his concern to concrete action. By our control of the facts we can dampen the fires of hysteria. By our commitment to the religious virtue of patient hope we must burn out our moods of desperate despair. Not everyone can be in a position of power, yet none of us can indulge in fruitless second-guessing. Stable homes, disciplined thinking, enheartening neighborliness, civic participation—these remain for most of us our major contribution and a necessary contribution to the hope of a lingering peace.

Daniel Jeremy Silver

THE TEMPLE MEN'S CLUB

OPENING MEETING

Wednesday, October 17th

8:15 P.M.

Luntz Auditorium

IRA HIRSCHMANN

It is nearly impossible to epitomize in a few words a life such as Ira Hirschmann's. Rarely in these times does a man exhibit such versatility. Industrialist, publicist, pianist, diplomat—the range of his interests and activities is almost unlimited.

"THE SECRET WEAPON IN THE MIDDLE EAST"

An added and intriguing feature will be the fact that for the first time anywhere a new and untried plan for lasting peace in the Middle East will be divulged by Mr. Hirschmann.

Social Hour will follow

Admission by membership card only for Temple Men's Club members and their Ladies.

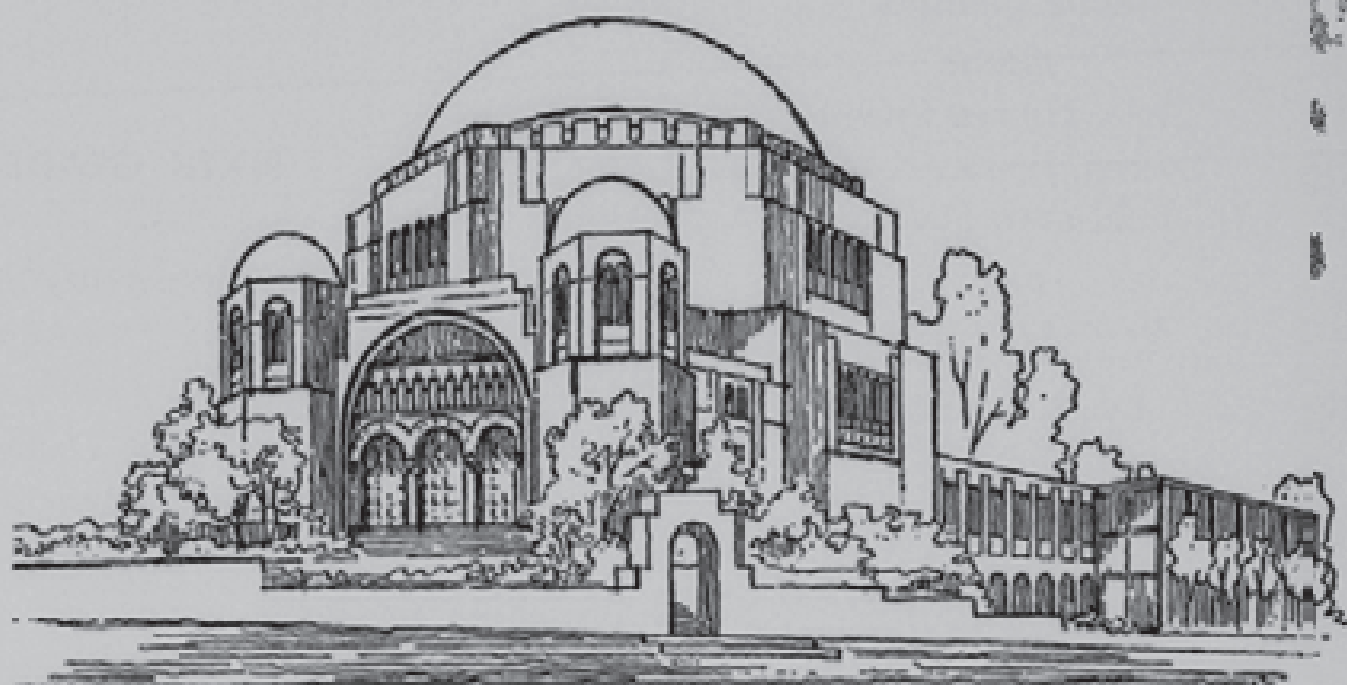


THE TEMPLE

CLEVELAND, OHIO

November 4, 1962

Vol. XXXIX No. 1



THE DAY AFTER TOMORROW — FROM THE RABBIS' DESK

To a clock every minute is the same, but not to man.

This note is being written the day after President Kennedy's decision on a search and seizure policy against all transport carrying missiles to Cuba. Yesterday we were wrapped in the future. Our plans were of children growing up, of business projections, and of the next vacation. Overnight the future has moved far off. Today we are preoccupied with the politics of survival. Today has become very precious, tomorrow very precarious, and the day after tomorrow a prayer.

How does man cope with a growling world? Today, even while the newscasts blared their cruel uncertainties, we went back to our desks, we sent our children off to school, we visited the bedsides where we volunteer. We cope with threat, in part at least, by returning to work and plunging back into routine.

I went downtown this noon to a United Appeal luncheon. As I walked, I overheard fugitive snatches about office advancement and duck hunting and the latest exploits of our football team, and I began to wonder if routine might not be both blessing and curse, necessary yet dangerous, much like a debilitating narcotic.

In retrospect on the German holocaust, some social scientists have been insisting that the force of habit and the clinging to routine were more to blame for German success than any other factor. The Germans might not have judged the Hitler of the late twenties as but a posturing demagogue if they had not been conditioned by the comic opera pattern of their political life. Intellectuals might have spoken out if university traditions had not frowned on dirty hands in the market place. If the Jews had organized for self defense or escape and not chained

themselves to familiar schedules many more might be alive.

We are both prisoners of fate and sculptors of fate. Insofar as we are its prisoner we need to be busy in familiar circumstance to maintain composure and sanity. Insofar as we mold tomorrow we cannot tolerate make-work and irrelevancy. Surely routines of indulgent leisure are, for the moment, scandalously out of place. Surely the responsibility of survival can be framed no longer simply in terms of paycheck and pension.

In our world of recurrent crises there are two hard realities. First, there is no escape. We cannot separate ourselves from the destiny of our nation and we would not. Realistically, there is no place to go. Morally, we must take our stand with men for mankind. The second reality is that our national destiny is in some measure what we

make it. Washington is a city of fallible men who are our representatives. Their passion needs to be braked and can be braked by our will. Their principles need to be supported and can be supported by our passion.

We live close to war. So has almost every other generation of men. They survived in measure as they avoided self pity and accepted social responsibility. There are no guarantees, but then the doors of peace are not yet closed.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude:	
Prelude from Second Organ Symphony	Louis Vierne
Psalm: Ma Tovu	Leon Algazi
The Service	Algazi
Bor'chu, Sh'ma, V'havto, Mi Chomochos	
Tzur, K'dusha, Yihiu L'rotzon	
Anthem: Eiz Chayim	
Olelu	
Vaanachou	
	Abram Moses
	From tradition,
	arranged by A. Z. Idelson
	Algazi

SUNDAY MORNING SERVICE

November 4, 1962

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

THE MESS WE ARE IN—OR ARE WE?

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

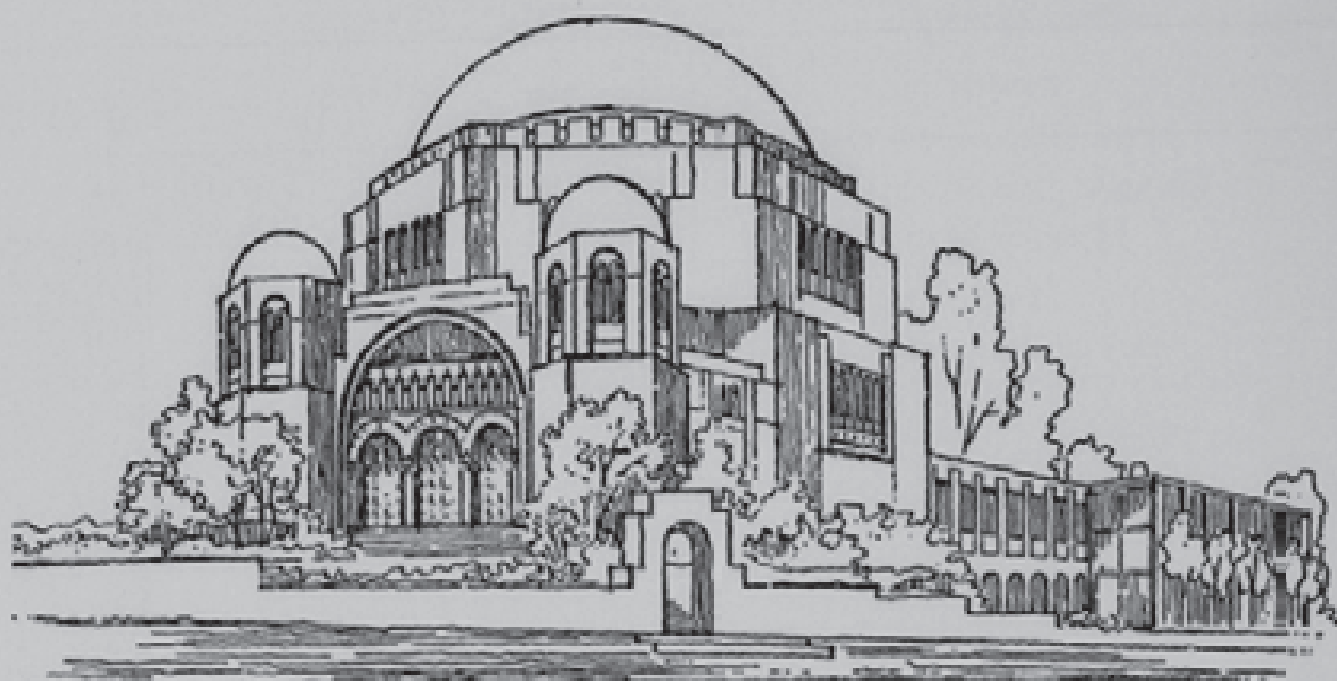
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

November 11, 1962

Vol. XLIX No. 2



THOUGHTS ON A WEEKEND — FROM THE RABBIS' DESK

This year, as for the past six, some fifty men of our Men's Club spent a weekend of discussion and study at the Oberlin Inn. I would like to share with you some of the thoughts which came out of this weekend. Friday night, at our service, one of our physicians gave the sermon. He spoke words which all of us can profitably ponder:

"Moral autonomy or moral automation — between these alternatives lies the most fateful choice confronting mankind today. As long as the moral law reigns supreme, the spectacular advances in science and technology will be effectively controlled by the overriding claims of human life and dignity. Man will be safe from the menace of his own productions. But when the quest for knowledge and power is unhemmed by moral considerations, and the fundamental rights of man, as conferred and defined by his Creator, are swept aside in the blind march to mechanical perfection, the ramparts protecting mankind from self-destruction are bound to crumble. Today the contest between science and religion is no longer a competitive search for the truth as in other, former times. It is a struggle between excesses and controls, between the supremacy of man's creations and the supremacy of man himself."

It was the weekend when the Cuban crisis reached its climax. His words hit home with striking force. Untrammelled power is indeed the single most sobering challenge, but not the only one. In his opening prayer another of our weekenders phrased this petition:

"Dear God: We are gathered before Thee in retreat from our daily tasks, mindful that our life is more than the achievement of status and the mastery of competition. Help us in these few hours to gain more knowledge of our relationship to each other and of our moral and ethical conduct with our fellow men. Guide us, O Lord, through these days of contemplation and search to find more truths and goals that make us worthy of living in our world with understanding and peace."

The relationships of man to man, of man to machine, and of man to himself — these are the crucial dimensions of modern life. Such a weekend as Oberlin is refreshing in that it reminds a preacher that he is not alone in his concern, and that most men are

consciously working out their destiny. In this there is great hope.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude: Psalm Prelude II	Herbert Howells
Two Short Pieces	Jean-Jacques Grunenwald
Psalm: Somachti B'omrim	Howard Thatcher
The Service	Leon Algazi
Bor'chu, Sh'ma, V'havta, Mi Chomocho, K'dusha, May the Words (Yihin L'ro-zon)	
Anthem: From "Grant Us Peace"	Ralph Vaughan Williams
Olelu	From tradition, arr. Idelohn-Geodling
Vaanachnu	Algazi

SUNDAY MORNING SERVICE

November 11, 1962

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

CLEVELAND — 1962

The First of a Series of Impressions of Our City

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

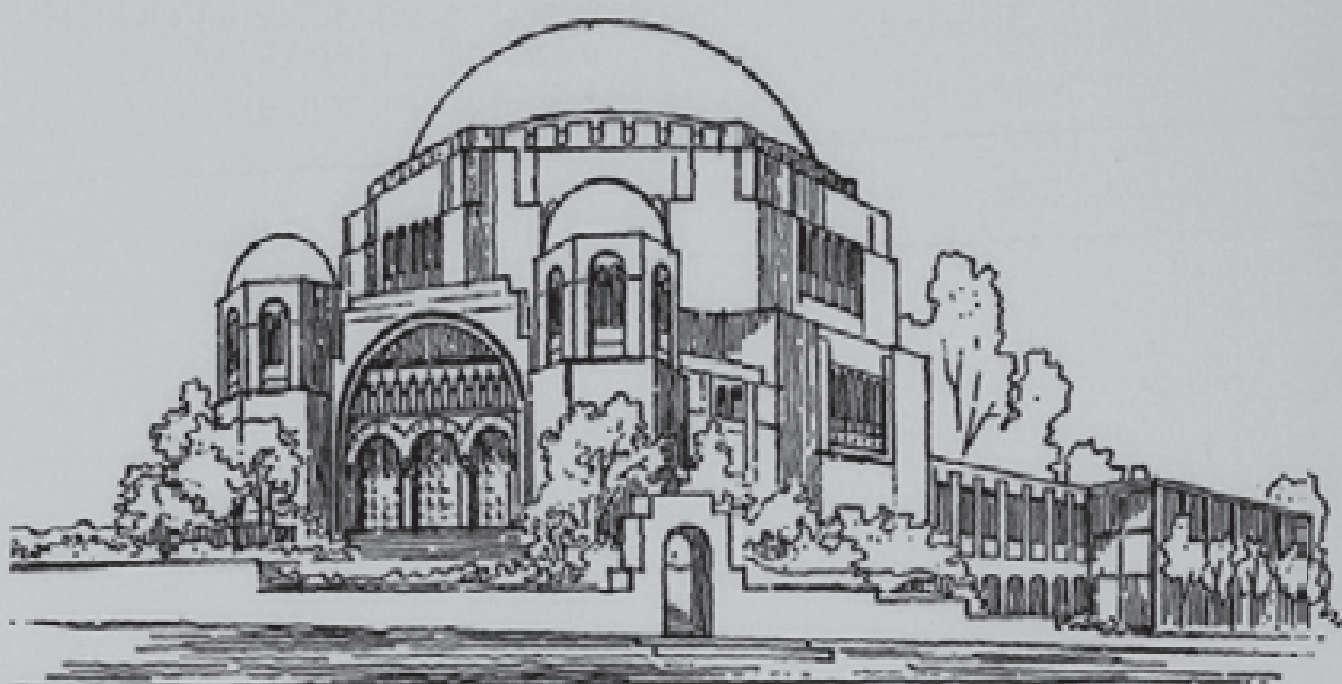
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

November 18, 1962

Vol. XLIX No. 3



ON WORSHIP AND WORSHIPERS — FROM THE RABBIS' DESK

Worship is the heart of congregational life. When the systole and diastole of worship is strong and regular all that a congregation does is vigorous and healthy. When this heartbeat is irregular and weak, a certain listlessness and malaise develops. However well attended worship may be, as far as a congregation and a congregant is concerned it is a matter of urgency that it be improved on.

This year The Temple has reactivated its Worship Committee, under the chairmanship of Dr. Leon Newman. Several weeks ago this group, some one hundred strong, met to develop their program for the year. How does a congregation go about this task? Worship cannot be merchandised like toothpaste or an automobile. It is not a question of more attractive packaging or more colorful advertising. Worship is a public statement of faith and it is the shared experience of the faithful. Realizing this, the committee themselves undertook to approach the members of The Temple personally and invite them individually to join with them on Sunday morning.

One of the famous mystics of our faith began each day's worship with the blessing: "Praised art Thou, O Lord our God, King of the universe, who permits me to fulfill the commandment 'Thou shalt love thy neighbor as thyself.'" At worship we draw closer not only to God but to the man worshiping in the next seat.

SUNDAY MORNING SERVICE
November 18, 1962
10:30 o'clock

RABBI ABBA HILLEL SILVER
will speak on
"I WISH I WERE FREE"

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

Like us, his life has had its rough moments. He has known doubt and pain. He is seeking for valid goals and standards in much the same way that we are. No man, as the poet reminds us, is an island unto himself, yet many of us make ourselves into islands. We carry not only the weight of our personal responsibilities, but our world's troubles on our shoulders. However strong we may be, we are not strong enough. We need the mystic ties that bind. Petty irritation often wears thin bonds which are purely social, but the elemental bonds, the bonds of shared humanity, once these are tied they are never broken. There is no better place to establish these ties than at worship.

I commend to you, therefore, the work of this committee. I trust that when you are called you will remind yourself of an opportunity which is always yours, and come and come again.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

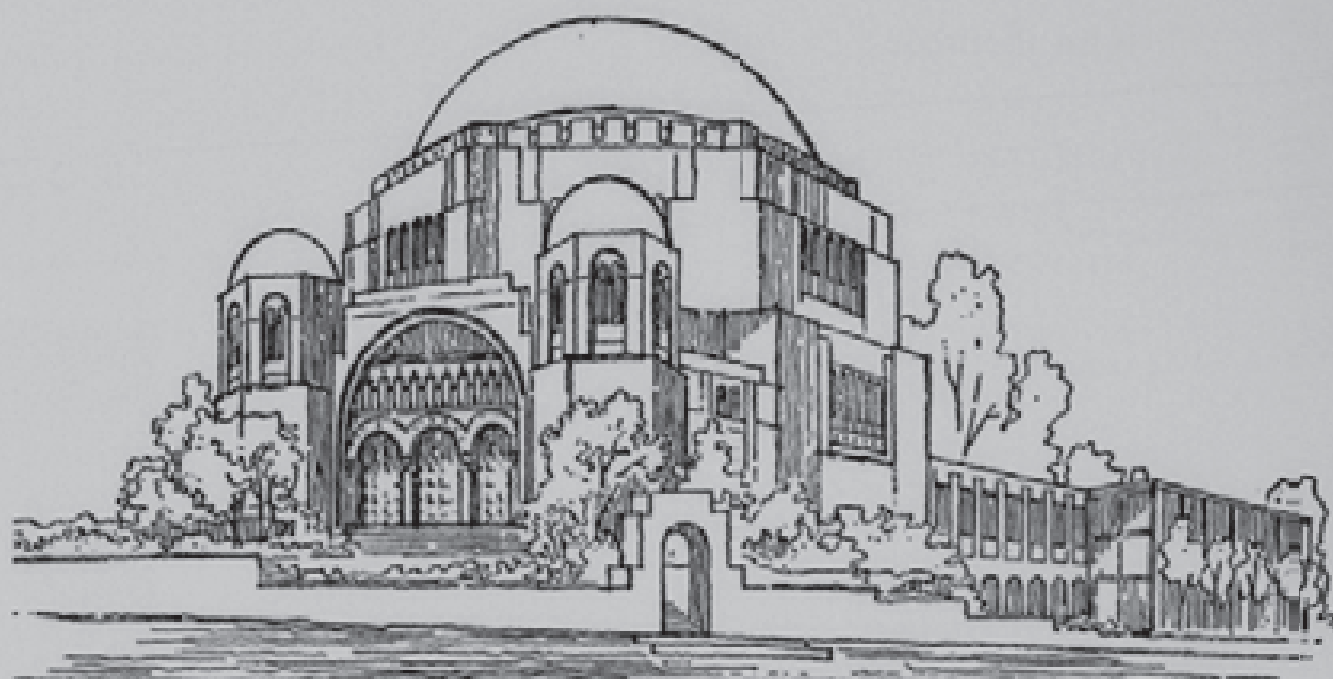
Prelude: Cortège et Litanie Antiphon 11, 111	Marcel Dupré
Psalm: Mah Tovu	Leon Algazi
The Service Bor'chu, Sh'ma, V'ohavto, Mi Chomoclo, Tzur, K'dusha, Yihin L'rotzon	Algazi
Solo: Grant Us Peace Charles Smith, Tenor	Howard Boatwright
Olelu-Vaanachou	From tradition, arr. Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

November 25, 1962

Vol. XLIX No. 4



JANUARY TWENTIETH — FROM THE RABBIS' DESK

As you know, January 20th will be a red letter day for The Temple. On it we will celebrate Dr. Silver's Seventieth Birthday and his Forty-fifth Anniversary of service here at The Temple. Dr. Silver has really been here almost forty-six years but it was determined to treat both occasions as one. After so many years, who will quibble over a few months?

Our festivities will have two major aspects—first, a glorious service that Sunday morning in The Temple. Many of the men — our friends — who have served here, will be with us, including Rabbis Leon Feuer, Melbourne Harris, Julius Nodel and Earl Stone. Dr. Silver's classmate, Dr. Solomon Freehof of Pittsburgh, will speak, as will Dr. Nelson Glueck, the President of the Hebrew Union College. David Gooding has commissioned some new music. The morning promises to be a memorable one.

You have already received your invitation to the banquet and I will not elaborate on its program. What you may not know is this: in honor of the anniversary, The Temple Library has acquired, through the generosity of our Men's Club, some seventy recordings of lectures given by Dr. Silver these past eight years at our Sunday services. It has been our practice to tape each and every sermon. These are, however, unwieldy to handle and impossible to lend out, so this summer transcriptions were made. Many who are shut-in,

out-of-town, or temporarily indisposed may now enjoy, borrow and catch up. Beginning on the first of December, these records will be available for withdrawal.

Finally, of course, The Temple will be publishing—in conjunction with The Macmillan Company—a Jubilee Volume, "In the Time of Harvest." Publication date is to be January twentieth. Besides an impressive list of scholar contributors, the book will be of special interest to the congregation because of the biography of Dr. Silver which it includes and an anthology of selections taken from his lectures these four and a half decades. You will find these a record of your

world, your city and your faith. All in all, there is much to look forward to.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude:	
Canzona	Hans Leo Hassler
Variations on a Dutch Chorale	John Bull
Psalm: Tov L'Hodos	Sal-mone Rossi
Bor'chu	Rossi
Sh'ma	Rossi
Mi Chomocho	Rossi
Tzur	from tradition, arranged by Solomon Salzer
K'dusha	Howard Thatcher
May the Words	Rossi
Solo Anthem:	
Havu Ladonoi	Jacob Weinberg
Ilona Strasser, Contralto	
Olelu	from tradition, arranged by A.Z. Idelsohn
Vaanachnu	Rossi

SUNDAY MORNING SERVICE

November 25, 1962

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

CLEVELAND — 1962

The Second in a Series of Impressions of Our City

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

December 2, 1962

Vol. XLIX No. 5



ON GETTING ALONG — FROM THE RABBIS' DESK

The Bishops of the Roman Catholic Church are attending an Ecumenical Council at Rome. Necessarily, the preoccupations of such a council are housekeeping, and those of us whose loyalties lie elsewhere have no other role than that of interested observer—an interest largely centered on the pomp and circumstance which surrounds these meetings.

Some of the decisions which will be voted up or down are, however, of more than passing relevance to those outside Rome's authority. For some decades the Catholic Church has been reconsidering its relationships with other faiths. The glacier of medieval smugness has begun to melt slowly—for many tastes, within and without the Church, far too slowly. Once mistress of a Europe which was in turn mistress of the world, the Church represents today only eighteen percent of the world's religious. This percentage itself is dropping and other faiths, notably Islam and those of the East, are riding into new prominence with the end of colonization and the emergence of Asian and African independence. Therefore the interest shown in Rome to reembrace the Eastern Orthodox, to come to some new understanding with the Protestant and to rearrange relationships even beyond the borders of Christianity.

How much will come of this remains to be seen. It is evident that the Bishops are not all of one mind. In Spain, Portugal and Latin America the Church has maintained her ancient monopoly and many who come from these areas do not understand the emerging patterns of religious

pluralism of Western Europe and of the United States. Some of the most ancient presumptions of authority and truth within the Church lend substance to their arguments; but change is afoot and it is welcome.

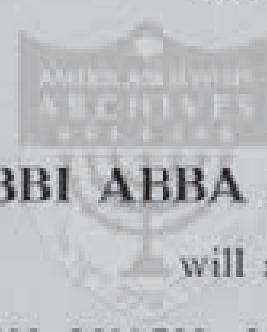
Our world has sufficient headache and heartache without having to abide the shrill bickerings of men of god will separated only by theologic conventions. In the world of the spirit there are many ways to search for truth, each valid within its cultural context. It is to be hoped that not only the Bishops in Rome but men of faith everywhere will finally come to grips with their responsibilities as human beings to humanity.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

December 2, 1962

10:30 o'clock



RABBI ABBA HILLEL SILVER

will speak on

HOW MUCH ARE YOU WORTH?

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

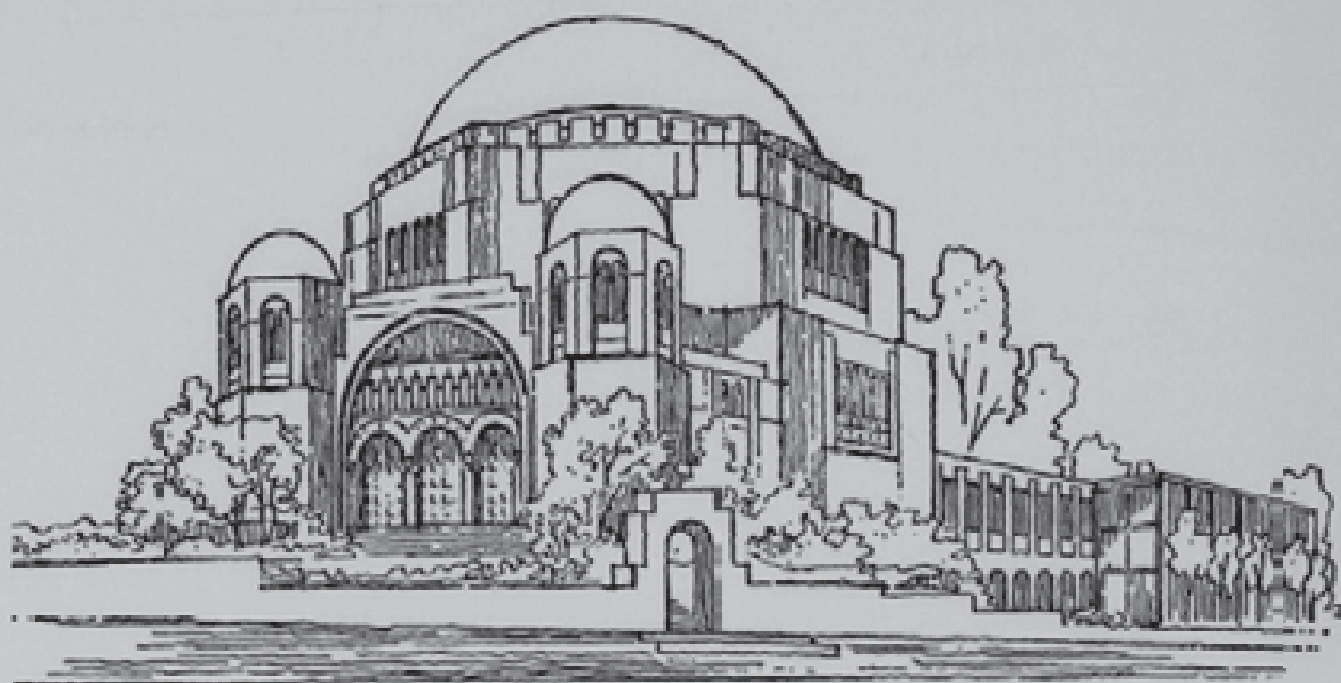
Prelude:	Canzona	Andrea Gabrielli
	Ricercare	Girolamo Frescobaldi
Psalm:	Ma Tovu	Max Hellman
Bor'chu		Salomone Rossi
Sh'ma		Rossi
V'ohavto		Henrich Schalit
Mi Chomocho		Rossi
Ovos		Jacob Dymont
K'dusha		Howard Thatcher
May the Words		Rossi
Solo:	Psalm 93	Schalit
	Melvin Hakola, baritone	
Adoration:	Olelu	from tradition, arranged by A. Z. Idelson
	Vannachnu	Rossi

THE TEMPLE

CLEVELAND, OHIO

December 9, 1962

Vol. XLIX No. 6



WE AND WELFARE — FROM THE RABBIS' DESK

Cleveland has a scandal on its hands. It has to do with welfare and desperate human need. This time it does not involve the misuse by someone else of public funds, but our own niggardliness with these funds. For four years now those on relief have been receiving only eighty percent of state prescribed minimal subsistence allocations. Though our metropolitan area has the obvious ability to meet basic social need, we have not had the heart to accept its cost.

Now, to compound indecency, a decade-old contract between the county and the city has been rescinded. Come a wintry January 1, subsistence allotments will probably be slashed from eighty percent of minimal to sixty percent. Just across the line from the richest suburb in the nation our poor can shiver this winter with one fast-day prescribed in every five.

The papers fault the city for not appropriating adequate funds. What is not obvious is how the city is to find these funds. The city is the home of the poor and of the unemployed. The county is the home of the middle class and of the wealthy. How long can we continue the absurdity that the less able must bear the largest burden of relief and welfare? The conceit that welfare responsibility stops at municipal boundary lines is a conceit

of privilege seeking special privilege. Wherever we live—in Shaker Heights or Lakewood—we are Clevelanders. Those on relief once worked in our plants. All of us draw wealth from the city.

It is time that we renewed our efforts to give this metropolitan area a single tax base and enlarge its political unity. Metropolitan government, area planning, and shared responsibility for welfare and education are the imperatives of the day. It is time that we Clevelanders rediscovered our loyalties to Cleveland.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

December 9, 1962

10:30 o'clock

RABBI MILTON MATZ

will speak on

UNCOVERING THE SECRET OF LIFE

The Implications of Recent Biological Advances

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:04

MUSIC FOR SUNDAY

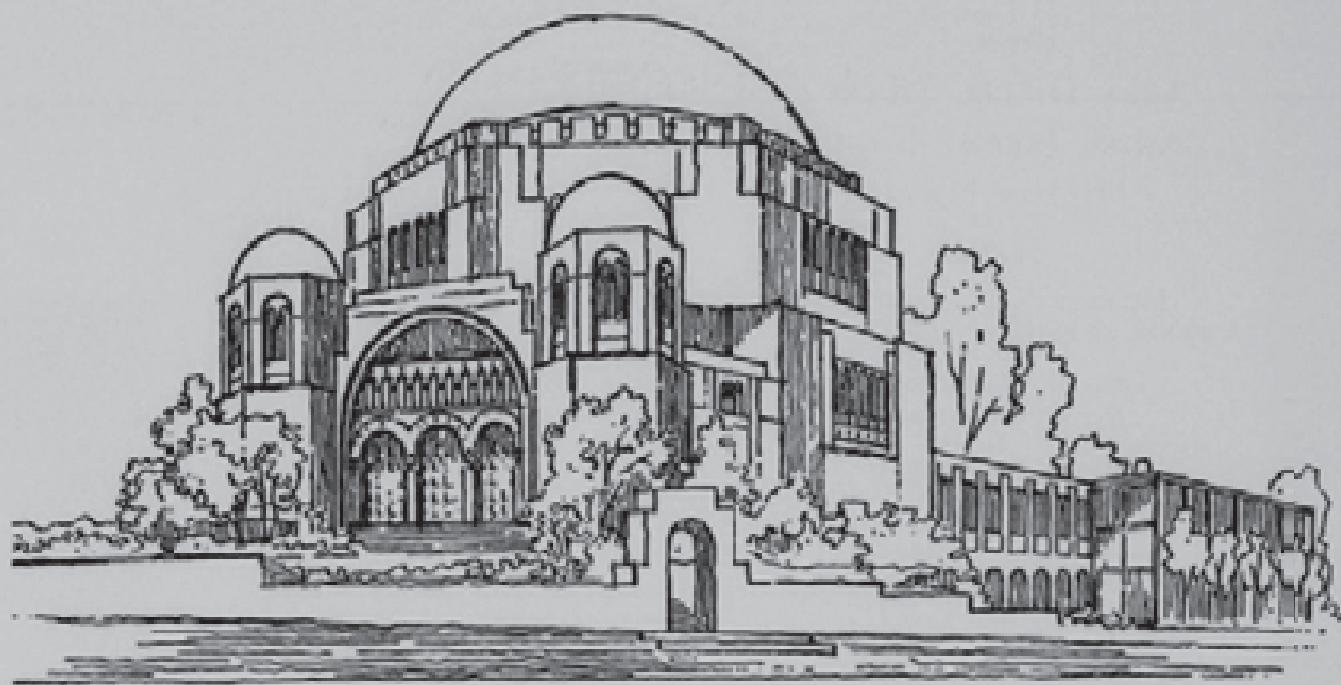
Prelude:	
Chorale and Adagio from Modal Suite	Flor Pecters
Preamble	Girolamo Frescobaldi
Psalm:	
Somachti	Howard Thatcher
Bor'chu	Salomone Rossi
Sh'ma	Rossi
V'ohavto	David Gooding
Mi Chomocho	Rossi
Tzur	from tradition, arranged by Solomon Sulzer
K'dusha	Thatcher
May the Words	Rossi
Solo Anthem:	
Adon Olom	Rossi
	Charles Smith, tenor
Oleinu-Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

December 16, 1962

Vol. XLIX No. 7



ON MARRIAGE AND DIVORCE — FROM THE RABBIS' DESK

The rabbinic grapevine is buzzing with comment on a new social problem. One after another reports a rise in a particular form of divorce. It takes place generally after ten or fifteen years of marriage. Often two or three children are involved. Unexpectedly, the charge of infidelity is rarely raised.

We ask ourselves why. Surprisingly, most of us suspect the uncertain functions of the middle class suburban woman. The life of a housekeeper-chauffeur with a college degree is at best awkward. She seems to know it herself. Time and again, as I glance through Temple bulletins, I notice sisterhoods sponsoring seminars on the many roles of the modern woman. I have yet to see a men's club engaged in similar introspection.

Trained academically, most women perforce do their postgraduate work on diapers and runny noses. Housebound early in their marriage, many later find themselves wallowing in leisure. They plan a career but give it up for marriage, then wonder if they must give up their marriage to take up a career.

As we share our impressions, one fact strikes home. Marriage has stability only as long as husband and wife have a sense of mutual responsibility. Marriage survives as long as its life has a quality of jointness. It does not seem to matter what a woman chooses

to do as long as it is supportive of her home. She may contribute to its income, busy herself with the wellbeing of their community, concern herself with the quality of education offered their children. The form does not matter. Identity of purpose does. Trouble seems to mushroom when the wife's day diverges in quality and interests from her husband's; if she plays while he works storm clouds are sure to gather. The Biblical myth insists that Eve was created as a helmate to Adam. I often wonder if this poetry is not of unique modern relevance.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

December 16, 1962

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

WHEN THE ODDS ARE AGAINST YOU

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

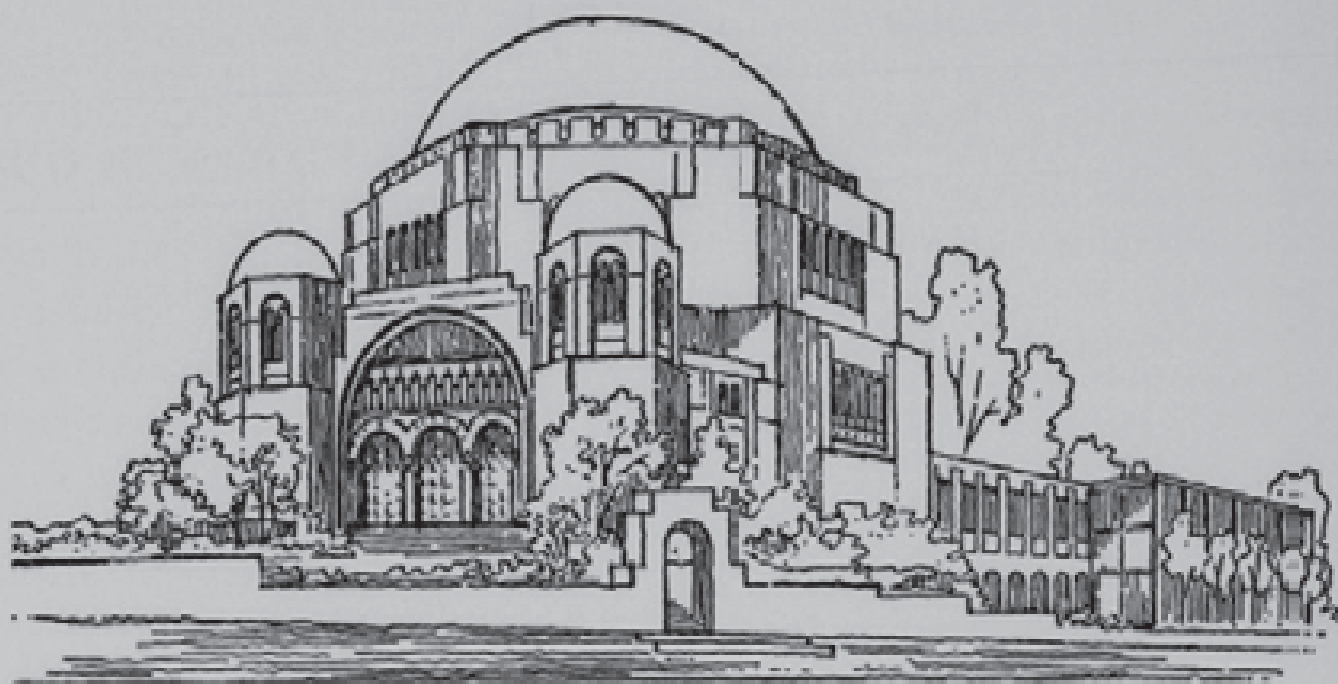
Prelude:	
Verses from Psalm 139	Cyril Christopher
Intermezzo	Josef Rheinberger
Psalm:	
Tov L'Hodos	Salamone Rossi
Bor'chu	Rossi
Sh'ma	Rossi
Mi Chomocho	Rossi
Tzur	from tradition, arranged by Solomon Sulzer
Ovos	Jacob Dymont
K'dusha	Howard Thatcher
May the Words	Rossi
Solo:	
Zion Tamati	Heinrich Schalit
	Bernita Smith, soprano
Adoration:	
Olelu and Vaanachnu	from tradition, arranged by Morris Gollstein

THE TEMPLE

CLEVELAND, OHIO

December 30, 1962

Vol. XLIX No. 9



CLEVELAND - 1962 — FROM THE RABBIS' DESK

We live in Cleveland. We work in Cleveland. We worry about Cleveland. Many have asked for copies of the two lectures I recently delivered on our city. I am pleased to include in this Bulletin the first of these.

Daniel Jeremy Silver

If Mr. Gallup and Mr. Roper were to poll Americans on the city where they would prefer to situate themselves, I doubt that Cleveland would get many votes; Clevelanders excepted, of course. The next time that you visit out of town, try a word association test with your hosts. Mention New York and they will answer you the Statue of Liberty, the Empire State Building, Wall Street. Mention Washington and you will hear of the Capitol and the White House and Washington's Monument. Mention Chicago and you will hear of the stockyards, Michigan Avenue; Pittsburgh, steel and the Golden Triangle. Then try Cleveland. I'm afraid you will be met by a sheepish silence.

Cleveland is in many ways the best kept secret in America. A million and a half people situated some place between Pittsburgh and Chicago, in something called "the best location in the nation." But just where is it? Cleveland is in population the eighth largest metropolis in the United States. In terms of industrial output we rank seventh. At one time we out-produced any of thirty-four of the states of the Union. But you will search the history books vainly to find reference to Cleveland. We have produced the sinews of power, but we have not been a seat of power. We have manufactured products, but not headlines. You will find Cleveland only in statistical appendices where there is listed the number of tons of pig iron melted

down; the number of tons of goods transshipped; the volume of manufacture produced. Our history is a balance sheet. Our history is almost entirely economic. And perhaps it is right that it should be so, for Cleveland is an economic child, born of a marriage of convenience between Mesabi ore and Appalachian coal. Cleveland began as an industrial park for the great cities of the East, the older cities. Here coal and lime and iron could be brought conveniently and manufactured and the dust of the furnaces would not despoil the air and the price of the goods would not rise so high as to be prohibitive. It was a good marriage, a marriage which was to be fruitful and multiply.

Cleveland is a rather new city. Though surveyed in 1796, Cleveland by the Civil War was still less than fifty thousand in population, but from the end of the Civil War until around 1930 our city grew at a rate faster than any

other in the United States. Numbering 46,000 at the end of the war, we numbered 930,000 in 1930. The economic roots were strong, and they were sound and they were healthy. Cleveland produced and reproduced and reproduced itself again. But being a child of the industrial revolution, Cleveland, like so much else of this revolution, was awkward and ungainly. We are not an architecturally distinguished city. We have few quaint streets or broad thoroughfares or magnificent plazas. Oh, we have a Public Square, and it is public and square. First grade art and first rate academics came late to Cleveland. It is not so long ago that our magnificent Museum devoted the largest part of its display to stuffed horses and medieval armor, things of interest to the sons of iron-mongers and smiths, but certainly not the finest product of

Continued on Page 3

SUNDAY MORNING SERVICE

December 30, 1962

10:30 o'clock



RABBI ABBA HILLEL SILVER

will speak on

TAKING STOCK OF 1962

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

The Temple

Rabbis:

ABBA HILLEL SILVER
DANIEL JEREMY SILVER
MILTON MATZ

Staff:

MILDRED B. EISENBERG
Ass't. Director of Religious Education

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Executive Secretary

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Organist and Choir Director Emeritus

DAVID GOODING
Director of Music

BERTRAM J. KROHNGOLDPresident
LEO W. NEUMARKVice-President
MAX J. EISNERVice-President
EDWARD D. FRIEDMAN.....Treasurer
HARRY R. HORVITZ.....Associate Treasurer

THIS SUNDAY

Mr. and Mrs. Lawrence Lurie will be hosts for the Social Hall coffee hour preceding the worship service. Mr. Lurie is a member of The Temple Board of Trustees.

The flowers which will grace the pulpit are contributed in memory of William B. Cohen, by his wife and children.

MUSIC FOR SUNDAY

Prelude:

Chorale-Prelude,
Now Praise Ye All Healey Willan
From Stained Glass Windows Sigfrid Karg-Elert

Psalm:

Ma Tovu Isadore Freed

The Service:

Bor'chu, Sh'ma, Who Is Like Unto Thee? Freed
Tzur, K'dusha, May the Words

Solo:

Prayer and Supplication Abraham Wolf Binder
Melvin Hakola, baritone

Adoration:

Let Us Adore and Vaanachnu Freed

In Memoriam

The Temple notes with deep sorrow the passing of

KENNETH H. SCHWARTZ

and extends heartfelt sympathy to the members of his bereaved family.

THE TEMPLE

HOMECOMING

Welcome home! This Sunday, December 30th, The Temple will welcome Confirmands who are attending colleges and universities throughout the land. Participating in the worship service will be: Sheldon Braun, Western Reserve University; Ellen Eisner, Syracuse University; Nancy Heiber, University of Michigan; Robert Kendis, Franklin & Marshall College; and James Spira, Hobart College.

Following the service, a luncheon get-together has been planned in the Social Hall. Temple friendships will be resumed around the luncheon table. Assisting as hosts and hostesses are: Carolee Baum, Kent State University; Jeff Bauman, Miami University; Helene Coblitz, Kent State University; Robert Curtis, Hobart College; George Dorsey, Parsons College; Stephen Evans, University of Wisconsin; Rhoda Zukerman Fant, Western Reserve University; Donna Friedman, Miami University; Leslie Friedman, University of Chicago; Nancy Friedman, Ohio State University; Kenneth Gilman, Ohio State University; Laura Goodman, Russell Sage College; Jonathan Harris, Wharton School of Business; Robert Irlen, Cornell University; Jane Jessop, Monticello College; Stuart Kessler, Ohio State University; Jeffrey Klein, Washington and Jefferson College; Barry Koblentz; Philip Kranz, Ohio State University; Jay Lazar, Massachusetts Institute of Technology; Mildred Neben, Western Reserve University; Charles Rosenberg, Washington and Jefferson College; Sharyn Sadugor, University of Cincinnati; Rollyn Simon, Brandeis University; Virginia Strauss; Carolyn Task, Ohio University; and Madeline Wolfe, University of Wisconsin.

Welcome home! We are looking forward to visiting with the collegians and being brought up to date on their doings.

THE MR. AND MRS. CLUB

ANNUAL TALENT SHOW TRYOUTS

Monday, January 7th

Tuesday, January 8th

8:30 P.M.

Luntz Auditorium

Director: Mike and Ery Art

Producers: Marty and Elaine Arsham

Sy and Lois Gross

Musicians Needed—call Sandy Curtiss, 321-8784

(Continued from Page 1)

human handiwork and artistry. Our universities have never played the role in Cleveland that a Harvard has in Boston or a Columbia in New York City. Cleveland was born out of economic necessity; Cleveland has remained largely a business community; Cleveland has supported culturally that which the business found necessary.

According to grammatic convention, cities are "she's." We might describe Washington as being a vigorous suffragette, determinedly ungracious and uncharming, New York as a smartly dressed, well turned out but cold-eyed sophisticate. We might say that Los Angeles is an exuberant bobby-soxer, arms and legs akimbo, going in all directions. But I'm afraid the only term to describe Cleveland is that she is a middle-aged, house-coated mother, warm and tender but not at all chic, and possessed of far more common sense than cultivation. But, you know, mothers wear well, and Cleveland, though it lacks the glamour of many another center, has a heart and a warmth and an expansive tenderness which destroys much of the cruelty and the coldness which is a concomitant of urban living. We may rate uninspired in terms of architecture, natural beauty or sophistication, but Cleveland has a high rating of decency.

Cleveland has never had a major outbreak of labor violence. Cleveland has never had a major collision of racial tension. Cleveland early invested itself in the business of education, and its city schools have been among the leaders, the pioneers, in the nation, and we have never compromised there with quality. Cleveland pioneered in many aspects of voluntary social welfare. Our United Appeal was and remains one of the most effective and successful fund raising charitable organizations in the United States. Cleveland has a warm heart, indeed, one might say that the human being in Cleveland tends to be a little more human and to live a little more humanely. When we are forced to it—for we don't very often talk about Cleveland—we tend to say, "It's a good place in which to live. It's a good place in which to raise children. It's not exciting. It's not adventurous. It's not very cosmopolitan. But it's a good home." And it is. Fifty-two percent of us live in our own homes, the largest percentage of home-owning

in the country. More of us live in adequate housing than in any other major city. Our wealth has been rather broadly divided and distributed. Cleveland is a city of surprising affluence. We were founded on economic roots. These roots bore rich, colorful fruit, and this fruit has been enjoyed by a welcome percentage of the population.

Cleveland has faced many crises—the crises of labor, the crises of nationality, the crisis of race. As a city of only 50,000 at the end of the Civil War we had to import the sinew and muscle for our plants, and from that year till the end of the First World War men from every nationality poured into our city: Greek, Italian, Irish and German, Pole and Ukrainian, Slovak and Czech, Hungarian and Rumanian—these all came to our city, and be it said to the everlasting credit of our city that they were not turned over to the ruthless exploitation of the robber barons. We had our robber barons, but the constabulary in Cleveland was never turned over to the Union Club. We had in Cleveland a group of civic-minded leaders, men of the law, men of the teaching, men of the cloth, citizens all, who spoke up, and humanism came to Cleveland early and without bloodshed—we had no Haymarket Square riots—and it came to Cleveland intelligently.

Cleveland can be especially proud of the way in which it treated the foreign-ness of the foreigner. The general pattern was to bleach out this foreign-ness, to insist on Americanization. Cleveland did not. Cleveland established nationality centers. Cleveland insisted on proud unity and proud diversity, and allowed each man to retain his cultural heritage. As symbol of this we have not only the foreign language newspapers and the nationality centers, but the Cultural Gardens, and as token of the success of this pluralism we have an unpredictable political situation, and this in turn makes our city unique. People cannot predict how Clevelanders will vote, because the religion and the family tree of a candidate do not predict how many votes he will garner. Nationality blocs have not been used cynically. I give to you a study of Cleveland completed just six months ago by two trained in the cauldron of New York politics.

Among their other punditing they prophesied that Cleveland would have Catholic mayors for the foreseeable future. Of course, both party candidates in the last election were Protestant, and the Democratic Party candidate in the Primary was also a Protestant. Cleveland has consistently fooled the IBM computer, because Cleveland has voted for men and not for points of national origin.

The mother has been virtuous. The mother has been kind. The mother has created a situation in which we could grow up in strength. She has given us schools, and parks, and recreational facilities, and an economic climate. She has given us opportunity and youth and manhood. But I wonder if we—if we, the children—have been grateful in measure to the bounty which has been ours. The cycle of life in Cleveland is centrifugal. The thrust of our life is outward, away. We have slammed the door on the home, picked up our baggage, walked out without looking back. We hardly bother to pay a weekly visit so that the grandchildren can be petted and fondled. We have removed ourselves bag and baggage. Today as many of us live outside the city line as within it. Now, this suburban movement, this mass exodus has been typical of every major city. But in Cleveland we have raised the pace of this exodus to the *nth* degree. In Cleveland we lacked a large apartment area which might anchor significant numbers of the professional class and the business class to the community. In Cleveland we lacked a White Way of successful merchandizing institutions and amusements which could attract to the center those who lived without. As a result it is not at all impossible, and indeed it is quite routine for many to be of our city but never to enter it. There is a wall in Cleveland quite as high and quite as impenetrable as the wall which divides Berlin. We are today citizens of a divided city—one half well fed, well housed, well educated, the other suffering a crisis in welfare; the one half boasting the richest suburban metropolis in America, the other suffering with one in fifty of its citizens needing economic or medical help. The one glutton, the other impoverished. The one building swimming pools, the other lacking the funds with which to give adequate

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support to the families on relief. The wall is real and high, although it is not visible. Its bricks are psychological. Its mortar is emotion. I remember sitting behind a lady at a dinner one night who said to her companion that she would like to go to the Art Museum but she was afraid to go there. There is the fear of entering the city, and the fear of those who live in the city that if they happen to wander through the suburbs they may be picked up and asked by the police to leave. We are not one city but two, and we are two cities which must struggle to understand each the other.

May I remind you that the word "civilization" is etymologically derived from "city." It is the city which has always given the energy, the vigor, and the challenge which has permitted civilization. "Suburban" means "less than urban." In Suburbia the doctor visits your home; in the city you have the research hospital and the training school. In Suburbia you build libraries which provide the best sellers; in the city you have the library which provides these volumes and those needed for all branches of research. In the suburbs you have roads; in the city you have railroads and airplane transportation and shipping. In the suburbs you have leisure; in the city you have sport. In the suburbs you have secondary education; in the city you have the graduate university. Only in the city can the clash of ideals, the clash of men, the arena of politics produce great civilization. The city is the challenge, and ultimately the city is the economic future, for it is the city

which must attract industry. It is the city which must attract new plants to our community. It is the city which must sponsor the overall regional planning without which this area becomes chaos. A year ago I was at a meeting of the United Appeal, of its Division A. Secretary Celebrezze, then running for mayor of our city, was the speaker. He wanted to make the point that he was there not as a politician running for office but out of a life-long dedication and concern with the values of the United Appeal. He began by saying that after all, no one could fault him for appearing here during election time; there wasn't a vote, after all, in the whole room. And it was true. Here were a cross-section of the business leadership of our community and not a one of them could vote in the election which would determine the mayor of their community. Our business leadership makes its economic decisions quite apart from the polity which will ultimately be affected by these decisions. And those who lead that polity struggle to find avenues of communication, and means of consultation, means of coordination. Suburbia has meant not only green lawns and a little bit of fresh air, but a turning of the back. Delinquency? It belongs in the center city. Crime? It is of the center city. Welfare? It belongs to the center city. "You pay the bill, center city." Of course, the classic tragedy is that the center city, the poor, cannot pay the bill.

Cleveland today, our Cleveland, must rededicate itself to its own unity. We must stipulate that we are willing, all

of us, to give of our tax dollar for the relief and the welfare of all of our citizens. Our responsibilities do not stop at the boundary lines of Shaker Heights or Cleveland Heights or Pepper Pike. They are county-wide. And if we cannot for various reasons establish some form of urgently needed metropolitan government, then at least let us find the ways of adjusting institution after institution so that we have one library system and not many, one regional planning commission and not zoning boards for each area, one series of building ordinances and not a thousand.

Cleveland—the Cleveland, the one city, the city which would permit the civilizing of our people—our city requires us. We must be its citizens. We must tear down the walls—the wall of fear, the wall of economics, the wall of arbitrary lines on a map, the gerrymandered political wall which separates us from them—which separates us from ourselves—because ultimately what happens in the city happens to us. If the city fails in its welfare program, the overspill of delinquency, of crime, of truancy will touch us in our suburbs. It will raise our taxes. It will weaken our nation. Ultimately, if our city fails in the education of the illiteracy of the South, we will pay the price. Ultimately, if Cleveland cannot have a climate which will attract new business we will not be able to pay the bills which keep us in the suburb, for we live off that which the city produces. We are one, Cleveland and suburb. We are one, and we must remain one.