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Newsletters, "From the Rabbi's Desk" articles, 1963-1966.

Western Reserve Historical Society

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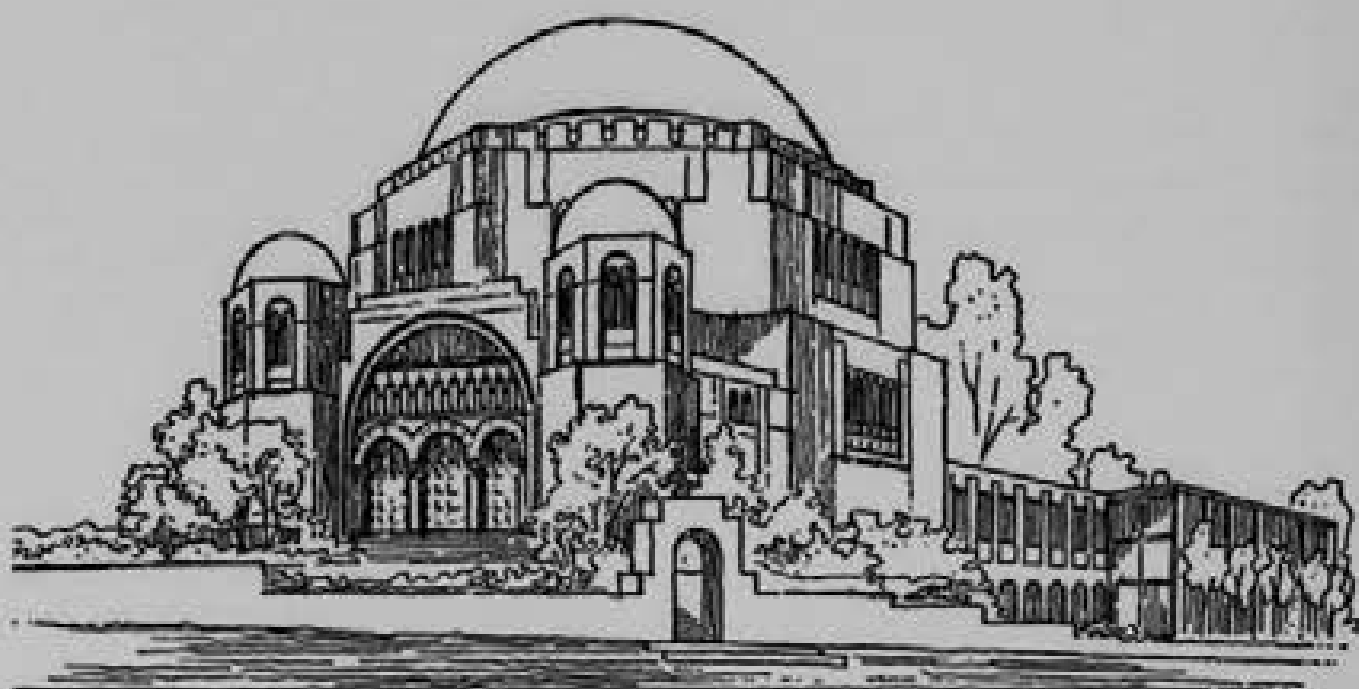
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THE TEMPLE

CLEVELAND, OHIO

January 6, 1963

Vol. XLIX No. 10



CLEVELAND - 1962 — FROM THE RABBIS' DESK

I am pleased to include the second and final lecture which I delivered on Cleveland—its promise and its problems.

Daniel Jeremy Silver

The reporter assigned to survey Cleveland titled his column *The City Where Nothing Ever Happened*. With some misgiving, the editor permitted the report to be published. He expected a deluge of indignant mail. He received not a letter. Apparently Clevelanders are satisfied that our city, like one of Johnny Appleseed's famous trees, just grew. Yet if we look carefully at our past, we quickly discover that Cleveland has a history. Quite a few very fine things did, indeed, happen in our city.

Way back when, Cleveland was the first community in the Western Reserve to tax for the schooling of the children of the indigent. When some of the fat cows of the day protested that their hard earned profits should not be used for such a spendthrift purpose, the ministers of Cleveland got up in their pulpits and called a sin a sin and parsimony parsimony. Good and free schooling has ever been a part of the warp and woof of Cleveland life, and so has a forthright pulpit.

Later on Cleveland spoke its mind on the issue of slavery. The Western Reserve was a hot-bed of Abolitionist sentiment. We were the northern terminus of the Underground Railway. Our cellars hid escaped slaves. Our boats and our sailors ferried them across to the free soil of Canada. When John Brown came to Cleveland with a bounty on his head, he was able to sell his horses at a most generous profit. Later, when apprehended, he appealed to a Cleveland lawyer to conduct his defense.

Cleveland from the first insisted that all men were equal and by right free. We were the first major northern city to send a colored legislator to our State House. Men of all colors and of all creeds have been elected routinely to local and State-wide authority. From the early days of the Klan, to the Smiths and the Pelleys and the Coughlins of the Thirties, to the extremists of our own day, hate mongers have never been able to command here any measure of impressive support. We can be proud of this page of our history.

And we can be proud of the golden page which records honesty in government and governmental reform. The last decade of the nineteenth century and the first decade of the twentieth have been called by historians "the nadir of our national disgrace." These were the decades in which business had its hand in the

public till, in which railroads were swallowing up unconscionable amounts of public land, in which the traction companies were literally taking possession of the streets of our communities, in which votes could be bought, councilmen could be bought, privileged legislation could be bought; indeed the State Houses themselves were bought and sold.

In 1904 the crusading editor, Lincoln Steffans, published a realistic and accurate account of American city government which he called "The Shame of Our Cities." Cleveland was the shining exception. Steffans spoke of Cleveland as the best governed city in America. "Perhaps," he added, "the only well governed city." We had in the Mayor's office a reformed robber baron, Tom Johnson, whose credo was simplicity itself. "I know that the utility companies," he said, "are a

(Continued on Page 2)

SUNDAY MORNING SERVICE

January 6, 1963

10:30 o'clock

RABBI MILTON MATZ

will speak on

WHAT THE VATICAN COUNCIL CAN TEACH US

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

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THIS SUNDAY

Mr. and Mrs. Harry R. Horvitz will be hosts for the Social Hall coffee hour preceding the worship service. Mr. Horvitz is Associate Treasurer of The Temple.

The flowers which will grace the pulpit are contributed in memory of Sarane Meisel Cohen on her birthday, by her family.

CHAPEL FLOWERS

The flowers gracing the Chapel on Friday evening, January 4th, are contributed in memory of mother, Julia Guthoff, by Mr. and Mrs. Harry Jacobson and family and Mr. and Mrs. Reuben Guthoff and family.

In Memoriam

The Temple notes with deep sorrow the passing of

WALTER GUDIN
JOEL M. KOBLITZ
THEODORE LEVINE

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

(Continued from Page 1)

bunch of thieves and robbers—I was one of them once." Johnson set out to protect the public welfare from the greed of the few. He ordered an investigation of the tax duplicate, during which he was able to show unbelievable inequities. He saved our lakefront from the railroads. He saved our streets from the traction companies. He established a municipal light plant which produced power in competition with the private monopolies and whose cost figures provided a gauge against which to measure the exorbitant rate demands of the privately owned utilities. Tom Johnson began to do away with the spoils system by imposing civil service. He brought in experts in the various fields of city administration. He set in motion a tradition of reform, of government of the people and for the people which has been by and large the norm ever since. I do not mean that all our politicians have been saints—some have been caught with their hands in the till—others, I am sure, got theirs hands in and out safely—but by and large our government has been honest, it has been dedicated to the public welfare, and it has been forthright in its statements to the citizenry. And by and large the citizenry has responded by electing to office men who were dedicated to the public interest. The demagogue has never had an easy go of it here.

Oh, yes, Cleveland has a history. It has a history of free speech; of public rostrums on the Public Square which anyone can mount and of civic forums which deliberately present both sides of volatile unpopular issues. Cleveland has a history; a history of ministers and college professors, of lawyers and civic leaders and of social workers who joined with labor to win for the worker his just place in the economic sun. Cleveland has a history of mayors who ordered employers to remove Pinkertons whom they had hired as strike breakers. Cleveland has a history, and we can be proud of that history.

Unfortunately, I now have the feeling that many among us would like to forget our past—that many of us would prefer to forget the principles and practices on which our city was founded.

The first glorious page of Cleveland's history revealed a dedication to free public education of high quality. Today good education is still to be had thanks to the sacrificial integrity of a noble profession, but education is no longer a focus of civil energy. I ask myself where are the graduates of our

Cleveland schools of twenty-five years ago? By and large they have turned their backs on their alma maters, gone out and founded new schools—less crowded, less colorful schools. Where do we find these graduates? All too often, I am afraid they are to be found financing campaigns against the passage of city school levies and grumbling about the high cost of owning property in the city which nourished them and from which they have fled. Because we have defaulted on our debt of love and of obligation, we have hobbled a mission of blessing. The schools of our center city must not only educate but in many wards attempt a major program of social reconstruction—the economically and socially deprived live almost entirely within city limits—and we tie their hands. There are forty-plus children in a city class and only twenty plus a few in the classrooms of our affluent suburbs. More money in the suburbs than in the city; more need in the city than in the suburbs. The urgency is plain, yet we, the graduates of the city schools grumble when the obvious truth is presented to us that social need can be met adequately only if the wealth of the entire county is taxed, and that neither city levy nor city bond issue replaces the common responsibility. City schools require more money not less than suburban schools. Such monies will be available only if some of the abundance of the suburbs is siphoned off to the mother city.

We once prided ourselves on our record of sympathetic and enlightened help to the less fortunate, to the new immigrant, to those of other colors and of other skins. Can we still claim the mantle of charity in a community which allots only eighty percent of minimum subsistence to its welfare cases? Can we who insist that artificially drawn municipal lines determine who shall pay the burden of welfare preen ourselves on our social vision? What does our present fragmented tax structure insure? The cynic would answer with some measure of truth, only that the poor must pay poor relief while the wealthy escape that burden. How else explain how welfare has become a political football between a city reeling under successive recessions and a county unwilling and unable to do much more than administer the relief program. Even if some temporary political accommodation is achieved it will not materially alter the fundamental cruelty that the richest suburb in the nation taxes itself only for its private almost nonexistent welfare needs while

Continued on Page 3

the poverty knowing metropolis shoulders the lion's share of relief. We are guilty of tolerating the growth of special privilege such as never has existed before. Why? Because you and I and all those who are like us, have for all too many years now turned away from responsibility, built for ourselves conveniently isolated and hermetically sealed suburbs and deluded ourselves that we can somehow live off the city and take advantage of its cultural and economic activities, but bear no responsibility for the slum conditions incident on urban life, for the poverty of the displaced worker or the illiteracy which has immigrated with the farm-hands we imported for our factories. We are at fault, we and our prejudices and our smugness! We are at fault—we who have turned away from responsibility—we who have turned away from a proud history, we who have connived to pencil lines dividing our common possessions—lines that insure that Cleveland's problems are no longer ours.

Cleveland's history today is a tale of two cities. In the center city ninety-nine percent of those whose income is in the lowest tenth percentile of our economy live. In the center city fifty percent of the dwellings are over forty years of age. In the center city live over ninety percent of those on relief. In the suburbs there is wealth. In the suburbs there is opportunity. In the suburbs there is abundance. In the suburbs there is a blindness, a contagious blindness, to responsibility.

I have in my possession a document written forty years ago last month by the Chamber of Commerce. It is called "Political Consolidation, Cleveland's Most Pressing Need." It was written on the occasion of a proposal to annex Lakewood and West Park to the city proper. I would like to read to you two of its paragraphs.

As the commercial development of Cleveland grows, more and more of its citizens are compelled to seek homes in its suburbs with a resulting effect on the standard of the citizenship of the city. A constantly increasing number of those whose daily work and business is in the larger city and whose welfare and prosperity is materially affected by the city conditions, find themselves denied a voice in determining its politics or selecting its government.

Everyone who lives, works, or who has his business within the metropolitan district should be concerned by its social welfare and commercial prosperity. To legally

deny himself the right of a voice in the government of the larger unit is a shirking of his responsibility. The political unity of the entire metropolitan community is essential to the development of its commerce, its industry, and its social activity.

We are of the opinion that the artificial boundaries existing between Lakewood, West Park and Cleveland now serve no good purpose and that, where there were doubtless at one time many good reasons why these three communities should be separate administrative units, the rapid growth of the entire metropolitan area in the last decade has removed these reasons and now the communities should become one politically as they are now one in fact.

We, therefore, recommend to the voters of West Park, Lakewood, and Cleveland that they vote "Yes" on the annexation proposals which will appear on the ballot at the next general election, November 7th.

The voters voted "No", as they have voted "No" on every annexation and every metropolitan government proposal these past forty years. I ask myself why. Is it that we do not know the facts, the anachronism of volunteer fire departments and of one-man police forces in a metropolitan area; the anachronism of a billion dollar cultural center which must be inundated every time there is a minor flood because outlying suburbs cannot agree on joint sewer development; the anachronism of chaotic zoning restrictions which destroy every beautification program? It is that we lack knowledge of the facts? Seven years ago the Metropolitan Commission spent half a million dollars developing these facts, publishing the facts, making known the obvious, and their proposals were voted down. Are we afraid that a metropolitan form of government with a new tax structure would be more costly? It would be worth it even so, but the simple truth is that it costs far more to begin a recreational program, a service program, a sewage program, an educational program from scratch than it does to enlarge an already well defined system. It has cost us far more to set up local services than it would have cost to extend existing city government. What then is the reason? The reason touches our psychology. It lies with our fears. It is illustrated by our attempts, pathetic though they be, to immunize and isolate ourselves from the roiling tensions of the city. Our reason is cowardice, a desire to flee, to be excused from, to build walls against. Against what? Against

suffering humanity! Against need! We have escaped. We have turned our backs, and no amount of moneys given to charity excuses us of this original and elemental fault in our civic character. For forty years the obvious has been known. For forty years we Clevelanders have refused to accept elemental right and elemental need.

Cleveland—1962 is a beggar city. Cleveland—1962 is a panhandling pauper. Ninety-five percent of the monies spent on our highway construction have come from Federal and State funds. Fifty-three percent of the monies spent on welfare have perforce come from other purses than our own. Sixty percent of the monies spent for slum clearance and housing redevelopment have come from outside the city.

Cleveland—1962 is a city moving into the future with baby steps, and the future is passing us by. Only in Cleveland do we have an Innerbelt which goes halfway around the city. Only in Cleveland do we have a West Side Rapid which goes halfway to the airport. Only in Cleveland have we razed land for new low-cost housing and been unable to raise buildings on even half of the available land. Only in Cleveland do we have a major downtown renewal which after five years is still on the drawing board. It is not the fault of the city. It is not the fault of a dishonest administration. It is not the fault of a blind obstinacy on the part of those who have been in control of government—they have been willing, even eager to move ahead. It is the fault of a city which has been divided as to its interests. It is the fault of a city where the press, where business, where the men of public life are not of one mind and of one heart. It is the fault of a city with too many half-hearted citizens.

Inevitably Cleveland has been a city of divided councils and of halfway measures and one by one other communities have passed us by, built buildings while we have multiplied parking lots, established new industry while we complain of the shutting down of outmoded plants, established the fundamentals of the future, while we argue where the future is to be located.

Cleveland, my friends, cannot remain a great city unless it soon takes stock of itself, unless we now, now, take stock of ourselves. Cleveland cannot have greatness if there are forever to be two Clevelands. Cleveland cannot be a great city if we have split-level citizens, some with their heads high in the air, some with their feet deep in the

Continued on Page 4

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Rabbi Daniel Jeremy Silver

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gutter. Either we are one—and we admit the serious problems which must be faced and we face them—or we are nothing, because those of us who seek to escape will find that there is no escape. Delinquency cannot be kept in the central wards. Lack of economic progress will affect us in our pocketbooks. Economically, socially, morally every social fact points up one certain truth, that we must admit our common problems and solve them in common.

The tragedy of all of this is that it's very hard to be angry with our fellow Clevelanders. Cleveland is a good city

of good people. The average Clevelander has involved himself deeply in voluntary welfare programs. He has some accomplishment to point to. He can be proud of his United Appeal. He can be proud of this great University Circle complex which spreads out about us. There is nothing like it in our country. But I ask myself is this of the suburb or of the city, and I remind myself always that less than one half of one percent of the graduates of our city schools will be enrolled next year in our cultural center universities. I remind myself that so much of what takes place here meets the cultural needs of the Heights, not of the depths.

It has been designed for the "haves" rather than for the "have-nots". Charity is no substitute for social vision.

Cleveland stands at the threshold of a new era. Cleveland can take a toboggan slide into mediocrity or Cleveland can climb as it has in the past, from strength to strength. Make no mistake about it, Cleveland will progress only as we recapture the vitality of our history, a sense of moral virtue and the fire of civic passion. Halfway palliative measures no longer fill the bill. Either we will be wholehearted citizens or our heart attack may have fatal consequences.

DATES TO REMEMBER

Sunday, January 6 — Sunday Morning Services

Monday, January 7 — Mr. and Mrs. Club Show Tryouts

**Tuesday, January 8 — Temple Women's Association Tuesday Activities
Mr. and Mrs. Club Show Tryouts**

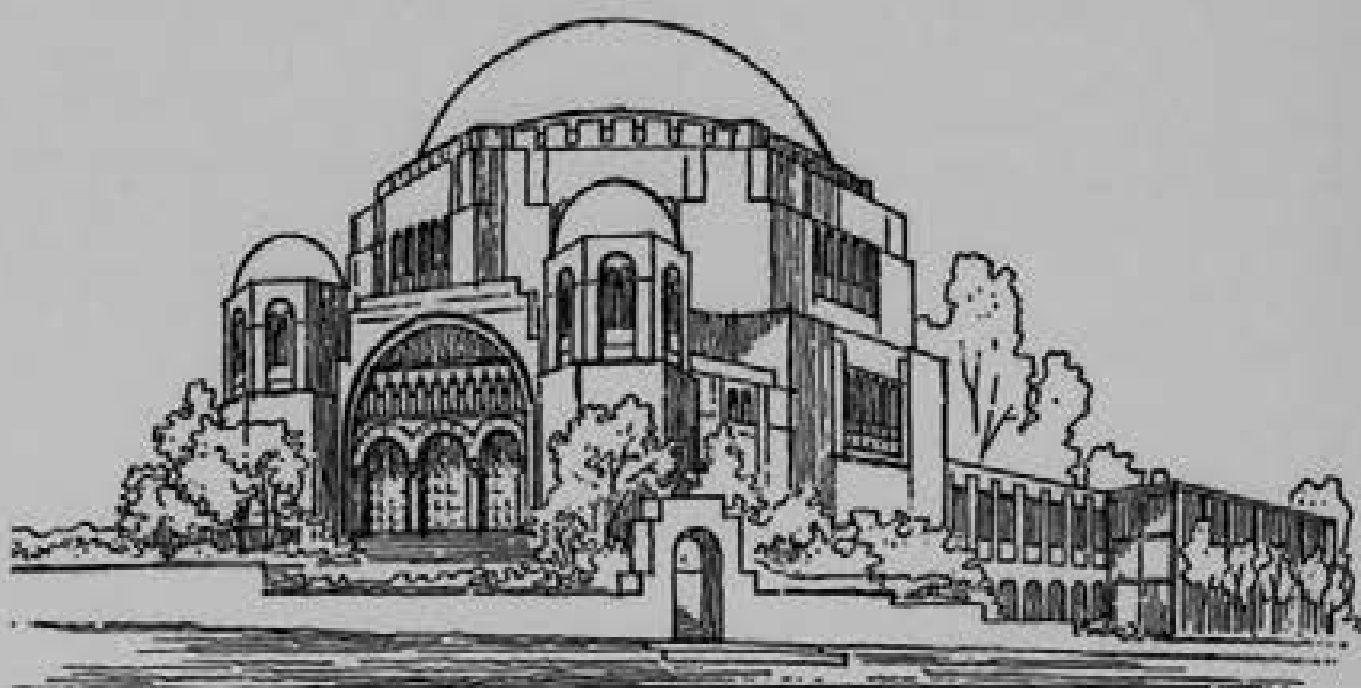
Sunday, January 13 — Sunday Morning Services

THE TEMPLE

CLEVELAND, OHIO

January 27, 1963

Vol. XLIX No. 12



THE FUNERAL OF KING TUT — FROM THE RABBIS' DESK

The Art Museum has just closed down its display of the treasures of Tutankhamen. This Pharaoh reigned over Egypt about a century before Moses. Our ancestors were slaves of his taskmasters. Though the collection shown included but forty-odd pieces of jewelry and artifacts, their richness and beauty were impressive.

A beaten and bedraggled bondsman sees no loveliness in the luxury of his master, but it was not the tragic inequity of ancient Egyptian economics which struck home as I walked between alabaster vase and bejeweled necklace. I could not shake off the omnipresence of death and bring myself to admire objectively the treasure as the handcraft of beauty. This gold was hammered to be buried. These jewels were polished for the tomb. The hieroglyphs were cut only for the eyes of the gods of the netherworld. The Egyptian Pharaoh paid a heavy surcharge for the extra baggage he carried on his journey beyond. The treasure buried with this nineteen year old boy would surely have fed a whole province for a year.

Occasionally I still see funerals patterned on this Egyptian model. The casket, instead of being plain and fitting, is luxuriously appointed. Florist shops are denuded of their bloom. Extra cars are hired to transport these blossoms so that they may wither on the cemetery ground. Our fathers, sickened by their Egyptian experience and burdened with a far more spiritual

faith, turned away sharply from such fussing over the corpse. Hebrew burial emphasized simplicity. The body was placed on a slab of wood. It was clothed in a linen shroud. Neither adornment nor artifact was laid away with it—at most, a little bag of Palestinian soil. Good deeds, not gold and silver, purchase the air travel card to heaven. "Dust thou art and to dust thou shalt return." Only the spirit survives.

A funeral is for those who survive. It has a psychological and spiritual validity. The dead are at peace. Lavishness on our part cannot buy them better accommodations.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

January 27, 1963

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

PEOPLE I WOULD LIKE TO RESURRECT: ISAIAH

Second of a Series

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

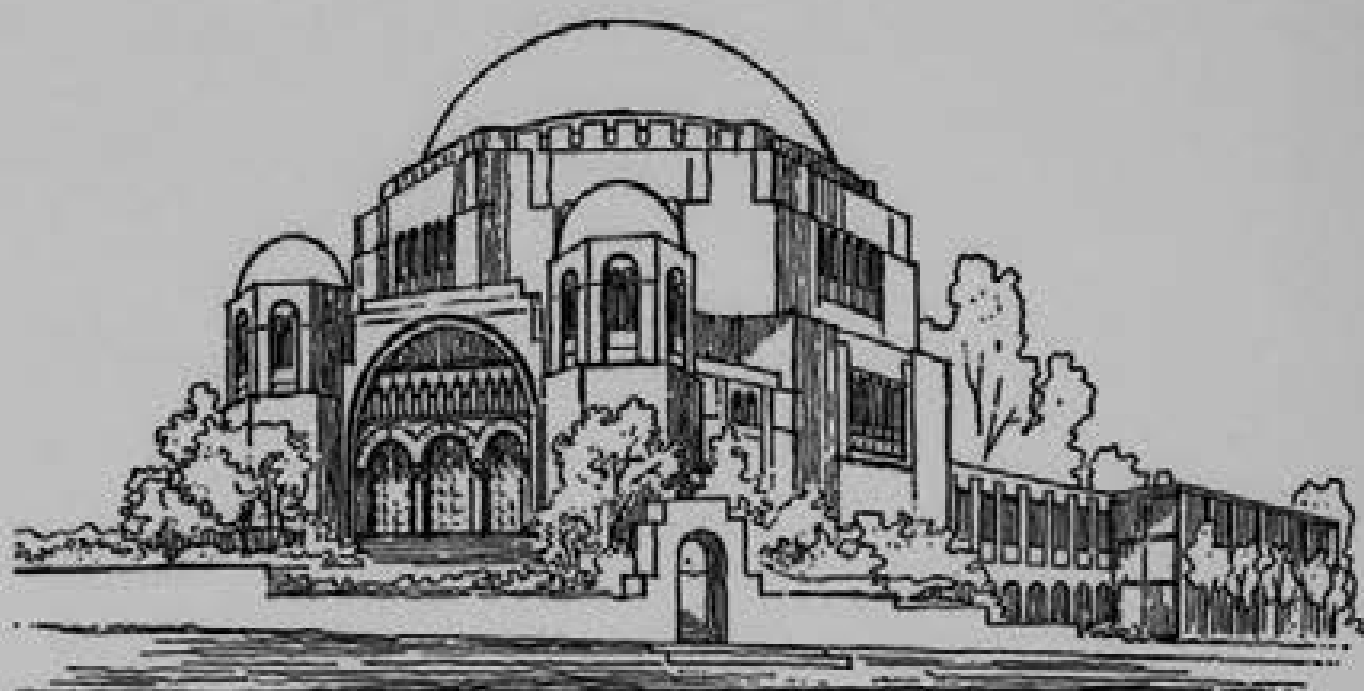
Prelude:	
Voluntary	William Croft
Adagio	Antonio Vivaldi
Psalm:	
Ma Tovu	Isadore Freed
Bor'chu	Freed
Sh'ma	Freed
V'Ohavto	Heinrich Schalit
Mi Chomocho	Freed
Tzur	From tradition, arranged by Solomon Sulzer
K'dusha	Freed
May the Words (Yihin L'rotzon)	Lazare Saminsky
Solo:	
En Kelohenn	arranged by Eric Werner
	Charles Smith, tenor
Oleinu-Vaanachnu	From tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

February 17, 1963

Vol. XLIX No. 15



PRAYER — FROM THE RABBIS' DESK

We have received repeated requests for copies of the opening and closing prayers which were spoken at Dr. Silver's seventieth anniversary service. Rabbi Arthur J. Lelyveld of our sister congregation, Fairmount Temple, offered our opening words, and it was my pleasure to speak the benediction. The Bulletin takes pleasure in printing these two prayers.

"Guardian of Israel, God of all worlds, we approach Thee with abiding thankfulness. In every generation Thou hath poured a portion of Thy spirit into a chosen few, who interpret Thy will to hearten the troubled souls of men. Thy sages have said that in every generation there arises a leader without peer. We are grateful that he dwells among us, one who has been the tribune of our people, who at the nadir of our fortunes has restored the fortitude of Israel with a blazing vision of Zion redeemed. He shook the halls of the parliaments of man with prophetic eloquence. His blessed pen, dipped into the wells of mystic and messianic hope, has spoken fearlessly and comfortingly to our present need. He has been the rabbi of rabbis, enhancing the dignity and the authority of an ancient title. Grant, O our Father, that all that he has builded may be established, assuring his immortality not only in his writing but in his historic role, but also in those who will follow after him and who will carry on his ministry. May his latter years be filled with richness and productivity as were his former years, and may he continue to lead, teach, and inspire us in health and in strength. Amen."

"O Lord our God, as we close these services we pray that the high spirit of this hour may linger in our hearts and in these halls as an ever present

challenge and inspiration. We are humbly grateful for all that this congregation has meant to us and for its ministry of blessing. Especially do we pray for the continued vigor and strength of Thy servant whose leadership of courage and wisdom we this day honor. May his years continue to be crowned with good health and broad wisdom. Unstop our ears that we may truly benefit by his teaching. Encourage our hearts to abide that measure of principle which he sets before us. Dedicate our minds to research the learning which he presents, that we may the more competently govern our lives and establish justice and peace in our time. May we, under his leadership, ever remain a congregation united in principle, devoted in purpose, humble

in piety, a family of worshippers reverent of Thee and worthy of Thy service."

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

February 17, 1963

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE MANY FACES OF ADAM AND EVE

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

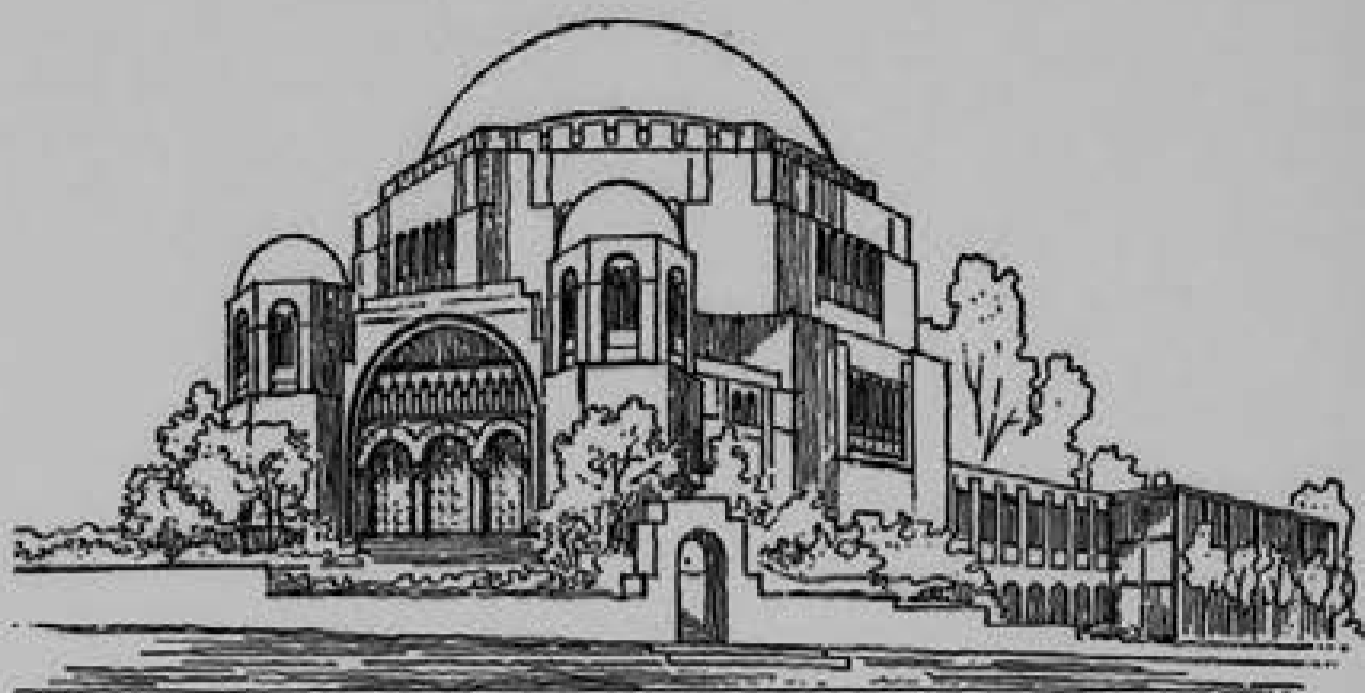
Prelude:	Variations on an Original Theme	Pior Peeters
Psalms:	Shiru Ladonoy	Frederick Jacobi
Bor'chu		Abram Moses
Sh'ma		Moses
V'ohavto		Frederick Picket
Mi Chomocho		Moses
Tzur		Gottfried Federlein
Ovos		Moses
K'dusha		Moses
May the Words		Moses
Solo:	Out of the Depths	Granville Bantock
	Ilona Strasser, contralto	
Olelu-Vaanachnu		from tradition, arr. A. Z. Idelsohn

THE TEMPLE

CLEVELAND, OHIO

March 3, 1963

Vol. XLIX No. 17



DR. BENJAMIN MAZAR — FROM THE RABBIS' DESK

Friday evening, March 1, this Friday, we will enjoy a unique privilege. At 8:30, Dr. Benjamin Mazar will address us in the Luntz Auditorium, and with the aid of picture slides inform us of his archeological and historical studies. This past June Dr. Mazar retired as President of the Hebrew University. Under his guidance a new campus was built at Givat Ram and the school became one of the outstanding international centers of learning. Now numbering a faculty of many hundreds and a student body of five thousand, the Hebrew University is the largest and most advanced college in the Near East. Dr. Mazar guided and administered this growth.



Dr. Benjamin Mazar

As scholar, Dr. Mazar is a leading Biblical authority. He is one of the best known and most respected authorities on the early history of the Near East. Many of you may have sampled his writing in the article on "David's Reign in Hebron," which he contributed to Dr. Silver's *In the Time of Harvest*. Under Dr. Mazar's direction many an ancient Israeli site has been excavated,

including the first settlement of what is the modern Tel Aviv. In Israel the academic life touches closely the practical needs of the day. During the Sinai campaign Dr. Mazar organized the brilliant and fast-paced scientific teamwork which for the first time charted and mapped this area's geographical and geologic resources. He himself led the scholars who catalogued the ancient library of St. Catherine's Monastery on Mt. Sinai, for no other purpose than that the world might know of the unique and rare manuscripts available there.

Friday night's lecture will be Dr. Mazar's only public appearance in the

United States. He has just completed a Visiting Professorship at Brandeis and shortly will return to Israel. He will tell us of his excavations at Engedi and what these imply for our knowledge of the Bible.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude:	
"Echo" Voluntary	John James
Suite	Francois Couperin
Psalm:	
Ma Tovu	Gottfried Federlein
The Service:	Darius Milhaud
Bor'chu, Sh'ma, V'ohavta, Mi chomocho,	
Tzur, K'dusha, May the Words	
Anthem:	
Adon Olam	Milhaud
Olelu and Vaanachnu	from tradition,
	arr. Morris Goldstein

SUNDAY MORNING SERVICE

March 3, 1963

10:30 o'clock

RABBI MILTON MATZ

will speak on

IS IT NO LONGER HUMAN TO ERR?

Reflections on the best-selling novel "Fail-Safe"

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

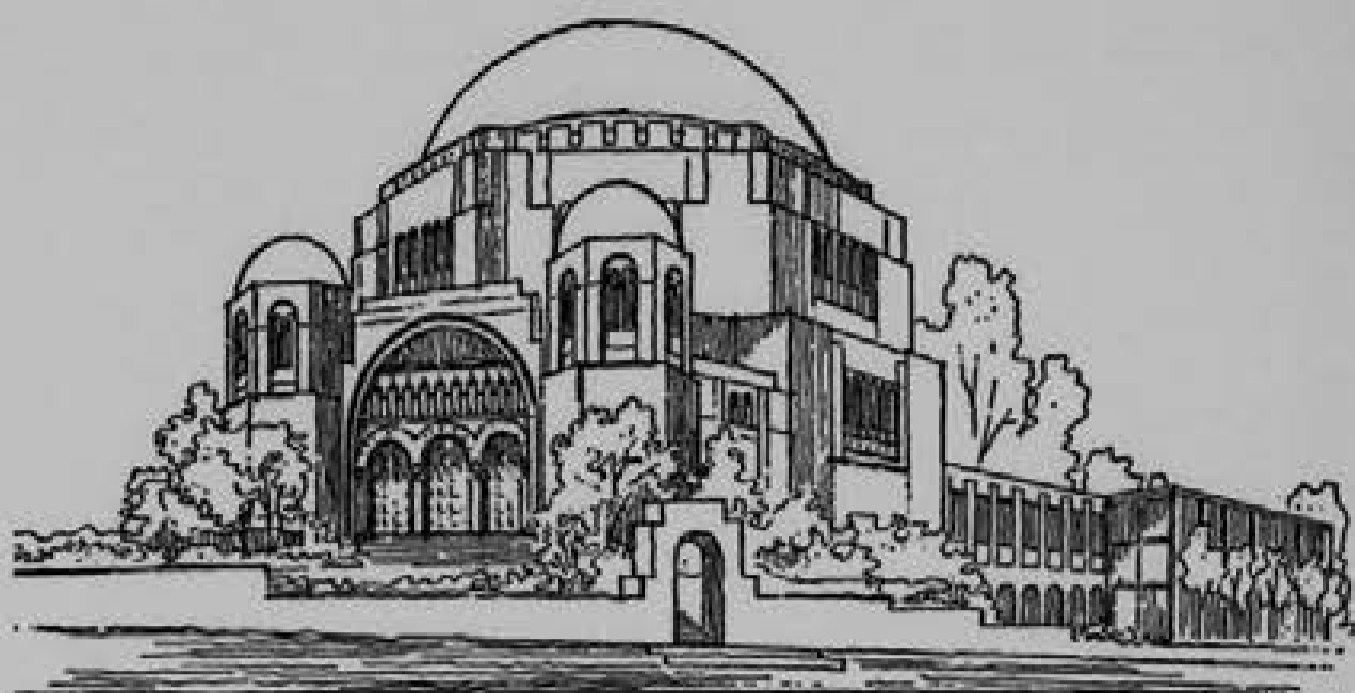
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

March 17, 1963

Vol. XLIX No. 19



WELFARE AND US — FROM THE RABBIS' DESK

The little guy always gets it in the neck. The language lacks literary quality but, I am told, it is the first law of the human jungle. Be a scrapper. Fight your way up. It's a dog eat dog world; the bigger the dog the bigger the bite.

Recently the "little guy" has been getting it in the neck. For several years we in Cleveland have accepted the intolerable—a situation in which the needy receive only eighty percent of minimal subsistence. Then welfare became a jurisdictional football between the city and the county. The city said it hadn't the money. The county said it wasn't willing to assume any larger share of the burden. This problem resolved (without any benefit to the indigent), the state of Ohio suddenly announced that certain matching funds will be cut in various categories of aid. The counties now have the cruel choice of slashing budgeted services to make up the difference or reducing subsidies still further.

Why this sudden awkwardness in the handling of relief? Costs are rising. Government must decide between balanced budgets and balanced judgment, between black ink and—let's be honest about it—feeding the black people of our center cities. The new state administration has planned with budgetary single-mindedness. I suggest that this is the way of cruelty.

I suggest that we take stock of ourselves and of our urban technical society. Taxes are the cost of progress. Human displacement is equally part of that cost. As men of conscience we cannot shrug off the responsibility of human welfare. What we have we owe to the efforts of many. What we have we must share for the benefit of many. What we give in tax monies we get back many fold in services and a better

climate for our homes and for our children. And I would add that the rising cost of welfare has not begun to approximate the rising cost of warfare. If we would keep a closer rein on legislators who vote expenditures for military programs not even the Pentagon wants, we could bring costs and taxes closer into line, with consequent benefit to all.

This would not solve our state problem. Ohio requires mature and responsible leadership. We must make our new Governor aware of our social commitments. Our state government must be brought into closer contact with the major centers of population, and we must be prepared to pay higher rates for needed services. No one likes to see taxes go up, but then no one likes to see human beings freeze and starve.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

March 17, 1963

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

PEOPLE I WOULD LIKE TO RESURRECT: MARK TWAIN

Third of a Series

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

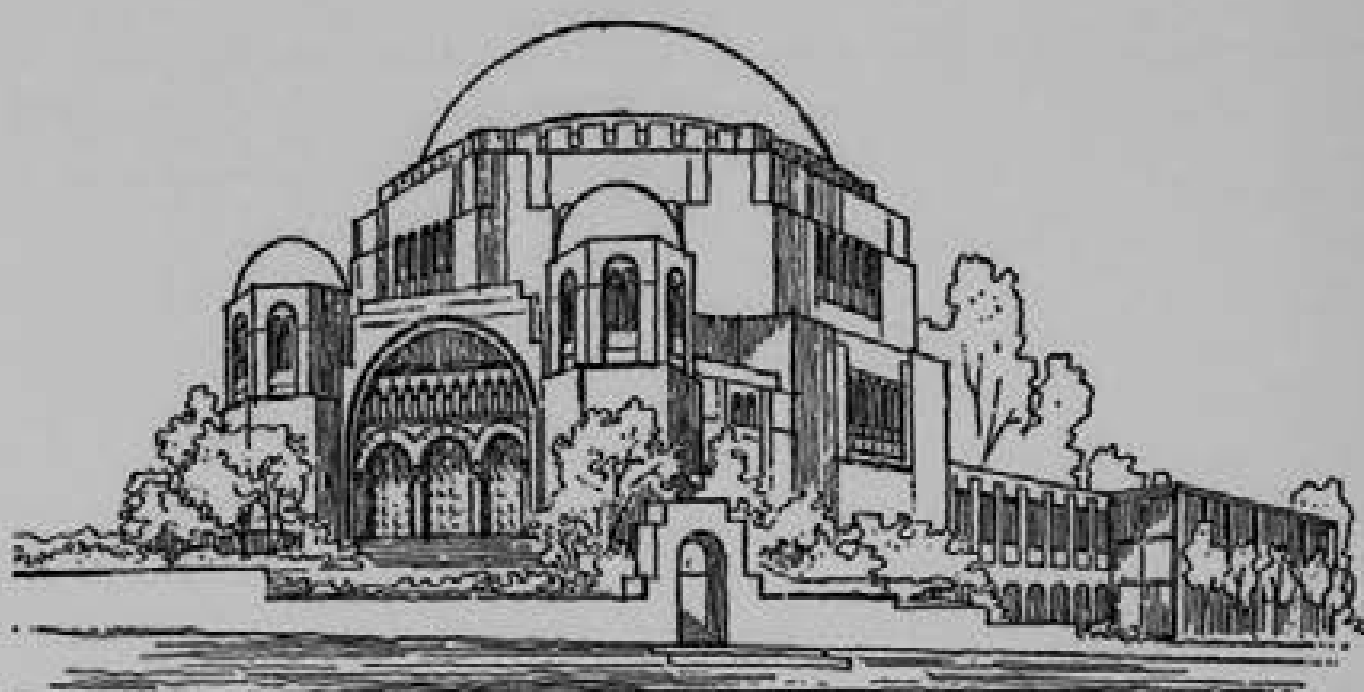
Prelude:	
Fugue in G minor and Two Chorale-Preludes	W. F. Bach
Psalm:	
Tov L'Hodot	Frederick Picket
Bor'chu	Picket
Sh'ma	Picket
V'ohavto	Picket
Mi Chomocho	Picket
Tzur	Leon Algazi
K'dusha	Heinrich Schalit
May the Words	Picket
Anthem:	
Ahavat Olam	Frederick Jacobi
	Charles Smith, tenor
Adoration:	
Olelu	from tradition, arranged by A. Z. Idelson
Vaanachnu	Picket

THE TEMPLE

CLEVELAND, OHIO

March 24, 1963

Vol. XLIX No. 20



PLANE TRUTH — FROM THE RABBIS' DESK

Every night planes streak at supersonic speeds over our homes. There is a sharp, jarring boom. Windows rattle. The peace of the city is disturbed. It has happened before. It will happen again.

I protest. I protest the imagination of military planners who can see a city of a million and a half men, women, and children as a potential, albeit mock, target. Transpose Cleveland for Kharkov, and you have the real object, but it remains a city—a million and a half lives. I recognize, of course, that those who play the war game are not responsible for our world's madness. They are merely perfecting the strategy of destruction. They did not set nor will our cruelly divided world.

I am not soliciting letters of protest to the Air Force. It is a General's duty to work out the details of destruction. I am suggesting that these nightly tremors ought to shake us awake and make us recognize the lurking violence of our day and the lagging pace of our international arrangements. Similar training flights surely flash nightly over Kharkov. Therefore, I find it not only unbecoming but unbelievable that some are still living in the days of Teddy Roosevelt charging up San Juan Hill. We need a sober, stable policy,

not backyard "King of the Castle" histrionics.

No one can win the next war. No one will win the next peace. We will have to live with governments we misprize and philosophies we despise. We will have to maintain our freedom amidst chaotic change and our composure in the face of frequent provocation. No faith has ever been able to convert the world. No economic and no political system will ever be universal. But a nagging peace is better than nuclear war, and we had better bestir ourselves to achieve that much.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

March 24, 1963
10:30 o'clock

RABBI MILTON MATZ

will speak on

THE HAZARDS OF HOLINESS

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

MUSIC FOR SUNDAY

Prelude:	
Chorale—Variation #3	Ellis B. Kohn
Two Pieces	Flor Peeters
Psalm:	
Ma Tovu	David Gooding
Bor'chu	Frederick Piket
Sh'ma	Piket
V'ohavto	Leon Algazi
Mi Chomocho	Piket
Tzur	Algazi
K'dusha	Heinrich Schalit
May the Words (Yihia L'Rotron)	Piket
Olelu-Vaanachnu	David Gooding

In January of this year, representatives of the three major American faiths met in Chicago in a National Conference on Religion and Race. The joint statement of the Conference, which we herewith print, deserves careful reading. It is a clear, unequivocal re-statement of the Biblical position on the equality and brotherhood of man.

AN APPEAL TO THE CONSCIENCE OF THE AMERICAN PEOPLE

From the National Conference on Religion and Race

January 17, 1963, Chicago, Illinois

We have met as members of the great Jewish and Christian faiths held by the majority of the American people, to counsel together concerning the tragic fact of racial prejudice, discrimination, and segregation in our society. Coming as we do out of various religious backgrounds, each of us has more to say that can be said here. But this statement is what we as religious people are moved to say together.

I

Racism is our most serious domestic evil. We must eradicate it with all diligence and speed. For this purpose we appeal to the consciences of the American people.

This evil has deep roots; it will not be easily eradicated. While the Declaration of Independence did declare "that all men are created equal" and "are endowed by their Creator with certain unalienable rights," slavery was permitted for almost a century. Even after the Emancipation Proclamation, compulsory racial segregation and its degrading badge of racial inequality received judicial sanction until our own time.

We rejoice in such recent evidences of greater wisdom and courage in our national life as the Supreme Court decisions against segregation and the heroic, non-violent protests of thousands of Americans. However, we mourn the fact that patterns of segregation remain entrenched everywhere—North and South, East and West. The spirit and the letter of our laws are mocked and violated.

Our primary concern is for the laws of God. We Americans of all religious faiths have been slow to recognize that racial discrimination and segregation are an insult to God, the Giver of human dignity and human rights. Even worse, we all have participated in perpetuating racial discrimination and segregation in civil, political, industrial, social, and private life. And worse still, in our houses of worship, our religious schools, hospitals, welfare institutions and fraternal organizations we have often failed our own religious commitments. With few exceptions we have evaded the mandates and rejected the promises of the faiths we represent.

We repent our failures and ask the forgiveness of God. We ask also the forgiveness of our brothers, whose rights we have ignored and whose dignity we have offended. We call for a renewed religious conscience on this basically moral evil.

II

Our appeal to the American people is this:

SEEK a reign of justice in which voting rights and equal protection of the law will everywhere be enjoyed; public facilities and private ones serving a public purpose will be accessible to all; equal education and cultural opportunities, hiring and promotion, medical and hospital care, open occupancy in housing will be available to all.

SEEK a reign of love in which the wounds of past injustices will not be used as excuses for new ones; racial barriers will be eliminated; the stranger will be sought and welcomed; any man will be received as brother—his rights, your rights; his pain, your pain; his prison, your prison.

SEEK a reign of courage in which the people of God will make their faith their binding commitment; in which men willingly suffer for justice and love; in which churches and synagogues lead, not follow.

SEEK a reign of prayer in which God is praised and worshiped as the Lord of the universe, before whom all racial idols falls, who makes us one family, and to whom we are all responsible.

In making this appeal we affirm our common religious commitment to the essential dignity and equality of all men under God. We dedicate ourselves to work together to make this commitment a vital factor in our total life.

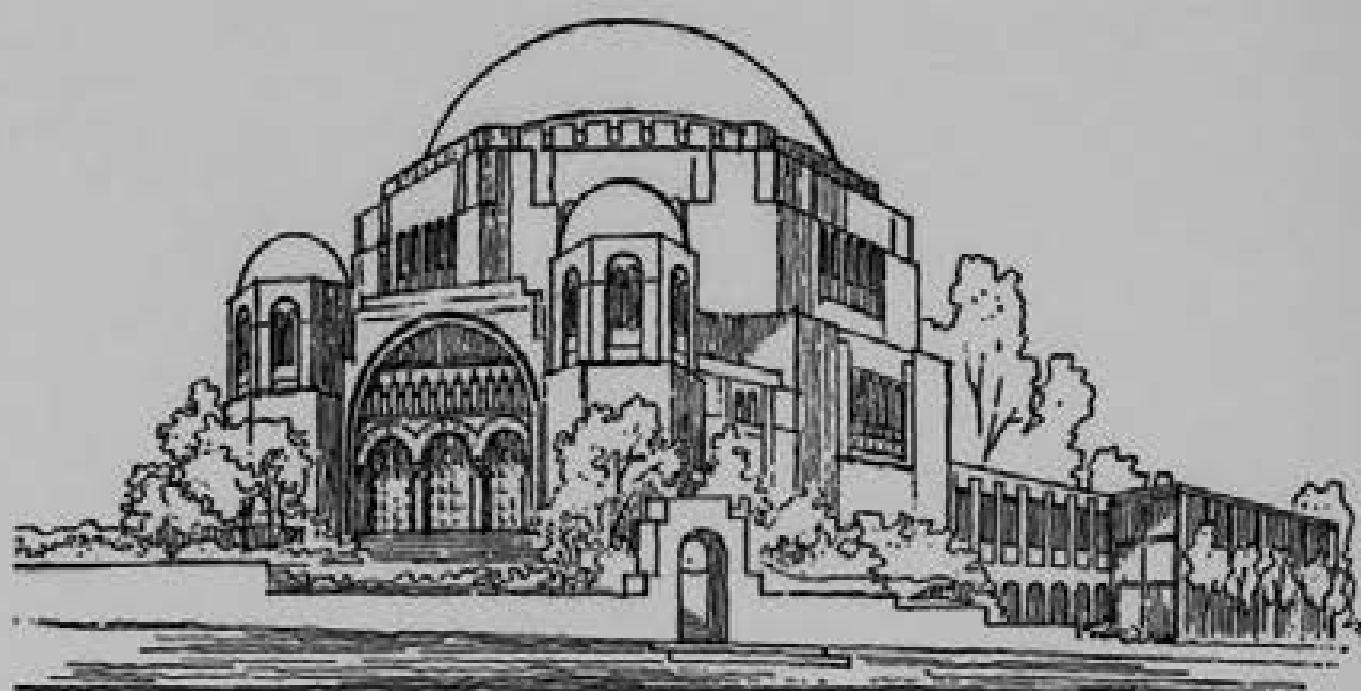
We call upon all the American people to work, to pray, and to act courageously in the cause of human equality and dignity while there is still time, to eliminate racism permanently and decisively, to seize the historic opportunity the Lord has given us for healing an ancient rupture in the human family, to do this for the glory of God.

THE TEMPLE

CLEVELAND, OHIO

March 31, 1963

Vol XLIX No. 21



OUR GUEST — FROM THE RABBIS' DESK

Germany is a divided nation, and most of us have mixed feelings when we assess her role in the modern world. Western Germany is an ally, but how far do her political and military ambitions diverge from our own? NATO is about to make Western Germany a nuclear power. What will she do with this power? Germany is a divided nation, passionately committed to reunification. Will she accept a division which must last as long as the Cold War is with us? Is Germany a nation of hard working democrats, or was de-Nazification a contrived masquerade and is the German military ambition still poised and present?

What of the once proud German Jewish community? Is it being rebuilt? Is there any future for Jews in modern Germany? Are Jews returning, and if so, why? How significant are the neo-Nazi parties with their familiar brown shirts and black arm bands?

This Sunday we welcome to our pulpit a man who is uniquely qualified to judge the German situation. Rabbi W. Gunther Plaut is the spiritual leader of the Holy Blossom Temple in Toronto. German born, he received in 1934 a Doctors of Law degree from the University of Berlin. As a young man he was intimate with the pre-war German Jewish community and its suffering under Hitler. As a United States Army Chaplain, he was among the first to re-enter Germany, and in March of 1945 in Cologne he conducted the first free civilian service in a German synagogue since the beginning

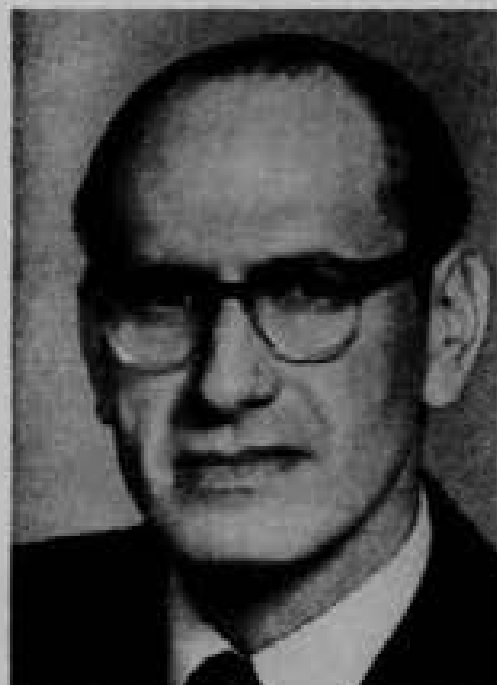
of the war. Since then he has revisited Germany often, as recently as this past summer, where as a trained and competent observer he was uniquely able to assess the temper and mood of the people. His topic is a sober one, but we live in a sobering world and can all benefit by becoming aware of Germany today.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

March 31, 1963

10:30 o'clock



RABBI W. GUNTHER PLAUT

Rabbi of Holy Blossom Temple
Toronto, Ontario, Canada

will speak on

GERMANY TODAY

A Rabbi Re-visits the Land of his Birth

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

Prelude:
Chorale
Two Chorale-preludes

Psalm:
Somachti B'omrim

Bor'chu

Sh'ma

V'ohavto

Mi Chomocho

Tzur

K'dusha

May the Words

Before the Address:

Then Shall the Righteous

Shine Forth

Olem-Vaanachnu

Joseph Jongen
Garth Edmundson

Howard Thatcher
Frederick Pike

David Gooding
Piket

traditional mode
Heinrich Schalit

Piket

Felix Mendelssohn

from tradition, arranged
by Morris Goldstein

Charles Smith, tenor

The Temple

Rabbis:

ABBA HILLEL SILVER
DANIEL JEREMY SILVER
MILTON MATZ

Staff:

MILDRED B. EISENBERG
Asst. Director of Religious Education
LEO S. BAMBERGER
Executive Secretary
MIRIAM LEIKIND
Librarian
A. R. WILLARD
Organist and Choir Director Emeritus
DAVID GOODING
Director of Music

BERTRAM J. KROHNGOLDPresident
LEO W. NEUMARKVice-President
MAX J. EISNERVice-President
EDWARD D. FRIEDMANTreasurer
HARRY R. HORVITZAssociate Treasurer

THIS SUNDAY

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

MUSIC FOR SUNDAY

Prelude:
Sonata II Felix Mendelssohn
Allegro Cantabile (Symphony V) Charles Widor
Psalm:
Ma Tovu Gottfried Federlein
Bor'chu Max Helfman
Sh'ma Helfman
V'ohavto David Gooding
Mi Chomocho Helfman
Tzur Chant
K'dusha Gooding
May the Words Helfman
Olelu from tradition,
arranged by Morris Goldstein

ALTAR FLOWERS

The flowers which graced the pulpit for the Passover services on Tuesday, April 9th were contributed in memory of Milton P. Altschul, by his wife, Myrtle, and his children, Ruth Nevins, Lois Aaron, and Marian Englander.

In Memoriam

The Temple notes with deep sorrow the passing of

HARRY BRATBURD
IDA GLANZ
LESTER L. KAHN

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

PERSPECTIVE—FROM THE RABBIS' DESK

Food is not of the essence.

This statement is by way of a Passover post mortem. I have come to feel that Moses is being lost sight of in a welter of matzo balls and that Passover preparation has become mainly gastronomic. Ritual has its place, but it is no more than a guide post. On Seder night and during the entire seven days, we undertake to remind ourselves of the blessing of freedom and of the incomplete freedom. Three millenia ago a motley slave rabble became free. Today their successors struggle to maintain and enlarge such privilege. Freedom is a word. Our neglect of civic duty is a fact. Our indifference to second class citizenship is a fact—a fact which the Seder forces to our attention. When we rush the Haggadah to get to the roast chicken we are draining out the spirit of the holiday. We are, in effect, saying, "I don't want to think about it. I don't want to be reminded."

How did Passover become involved with matzo and haroses? Long before there was a Passover there was a Spring holiday at the calving season. It marked for a shepherd folk the birth of the new flock. It was celebrated by the sacrifice of a lamb which, when roasted, was eaten by the assembled clan. When Israel resculptured this primitive herdsman ceremony, certain features were maintained. The sacrifice of a kid became the pascal sacrifice. Why? Because Israel was still an agricultural community and because a festive board offers an opportune occasion to recount the tragedies and triumphs of family history and to build into the new generation a sense of noblesse oblige.

The Seder was organized by someone well versed in the psychology of motivation. An ingenious set of food symbols were devised as props to highlight the retelling of the Exodus and to dramatize the history's meaning. But the meal and the food symbols were never intended as ends in themselves. Yet today many skim the Haggadah only to linger over coffee and dessert. Mother spends days of preparation in the kitchen, while father opens the Haggadah for the first time when he calls the family to attention. Often mother finds a thousand reasons not even to be at the table for the service—there is so much to be done to keep the soup from boiling over.

I sometimes feel I would not really mind it if the Passover meal had no other ritual than a grace and a serious half hour conversation on freedom's responsibilities. Actually, the Seder ritual is beautiful and can be made relevant. In competent hands it comes alive. The father who is aware of its spirit can tailor the text to the age level at his table and can relate its ideas to their lives. The mother by her quiet presence emphasizes that this evening's spiritual delicacies take precedence over her own.

While the memory of this year's awkwardness is with us, pick up the Haggadah again and think through next year's Seder.

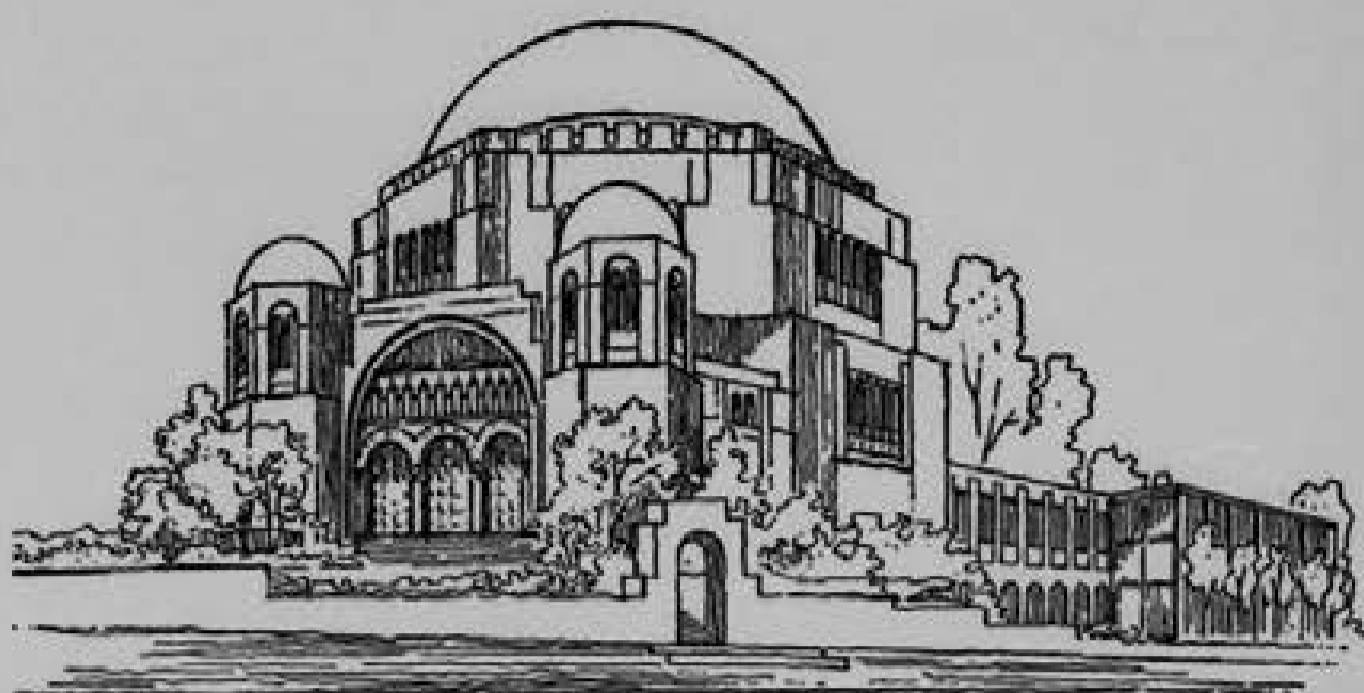
Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

April 21, 1963

Vol. XLIX No. 24



HAPHAZARD JUDAISM — FROM THE RABBIS' DESK

Good manners are a beautiful thing to behold, though unfortunately not as prevalent as we would like. Manners are conventions—social rituals if you will. The handshake gets us over the awkwardness of meeting and parting. Respect and orderliness in a classroom permits the exchange of ideas. A father who is "Dad" and not "Joe" occasionally can assume the parental role.

Conventions are as important in religion as they are in daily living. Reform Judaism began in an anti-ritual mood. The early Reformers faced a centuries-thick overlay of custom which could no longer be preserved. To make the ship of faith seaworthy the early Reformers emphasized the purely functional nature of ceremony. They were right to do so, but Reform has always run the danger of bleaching out that which is distinctive and Jewish.

I have been winding up the Confirmation year with a review of essentials. The class and I agree on the validity of Judaism's social perspective and personal ethic. We agree also on the virtue of prayer, though we are often far apart in matters of schedule. But we are utterly at sixes and sevens in the area of private ritual and home discipline.

Let me describe your home as your children describe it to me. It's a good place in which to live, though a disproportionate share of living is done outside its walls. It has few rituals. Everyone seems a bit awkward with sentiment. Once a year there is a Seder. There is a mezuzah on the door.

Now and again, when no one has invited anyone out, there is a Sabbath meal. Mother will light the candles. On the first night of Chanukah the Menorah is lit, though in a surprising number of homes the Menorah is lit only the first night—no presents, no prayers. Few of the adolescents remember being encouraged to fast on Yom Kippur and fewer still refrain from eating bread during Passover. Meals are served without a pause for grace. Mother used to listen to evening prayers until the children were five or six, but then, when brother asked her what prayer she recited, she blushed.

I am disturbed by this haphazard Judaism. Judaism's high moral principles need to rest on a firm, practical foundation. Religious routines remind us of virtues we prefer to forget. Religious discipline underscores that spiritual commitment is more than

a social label and religious virtues are deeper and subtler than mere do-goodism. Rituals are not the be-all and end-all of faith, yet faith cannot exist without them.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude:	Meditation on an Ancient Cantillation	
Psalm:	Ma Tovu	Abram Moses
Bor'chu		Max Hellman
Sh'ma		Hellman
V'havto		Isadore Freed
Mi Chomocho		Hellman
Tzur		Leon Algazi
Ovos		Traditional Chant
K'dusha		David Gooding
May the Words		Hellman
Solo:	Hear Ye, Israel (Elijah)	Felix Mendelssohn
	Bernita Smith, soprano	
Olelu-Vaanachnu		from tradition, arranged by Morris Goldstein

SUNDAY MORNING SERVICE

April 21, 1963

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

THE STATE OF ISRAEL AFTER FIFTEEN YEARS

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

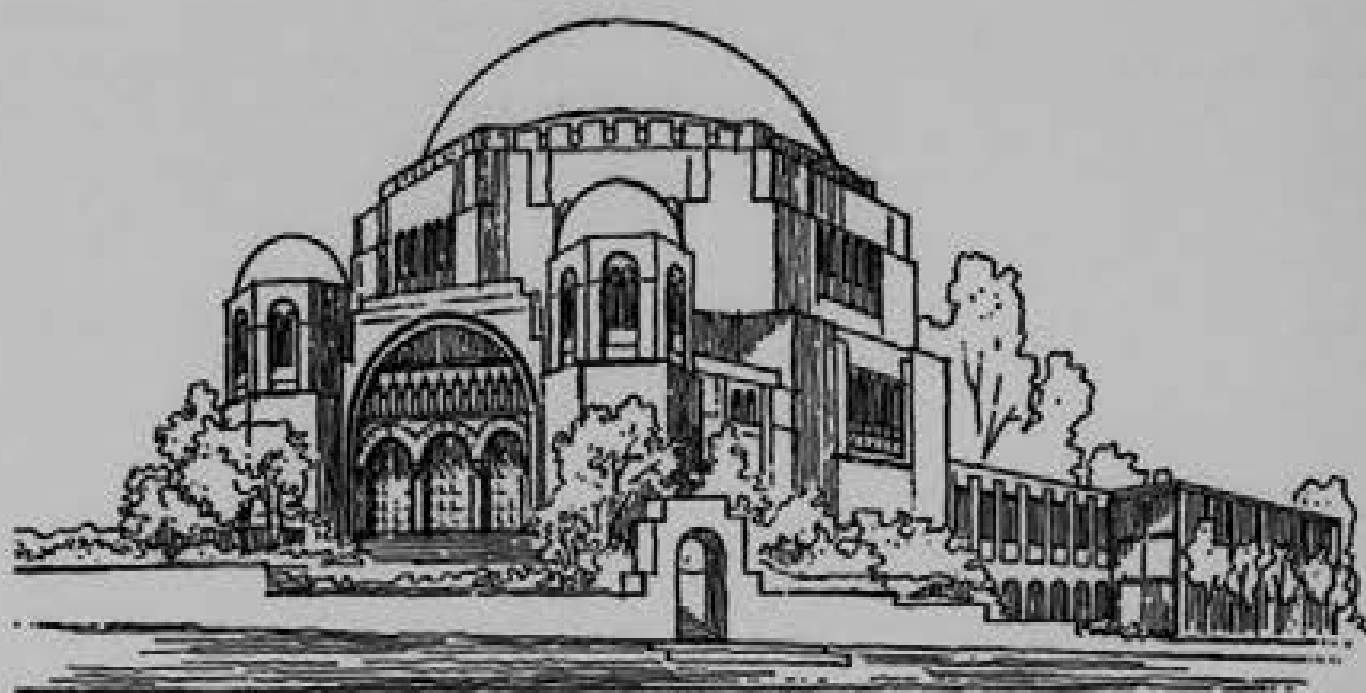
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

April 28, 1963

Vol. XLIX No. 25



OUR PULPIT GUEST—FROM THE RABBIS' DESK

Today is already the day after tomorrow. No society has experienced the thrust of change in the degree that we have. Driving on air, farming the seas, drawing power from invisible particles—these are only some of the dimensions of a world which has no time for routine.

The scientist is the magician who conjures up these fantastic images. He is more than magician, for his fantasies are, in fact, fact; like the magician, many of our scientists enjoy beguiling but have no patience with explanation. They present us with a new fact but give us little to go by in our urgent effort to assimilate and adjust. Fortunately, a number of the more competent men of science do step out of their laboratories to offer us understanding. They translate the blackboard equation into terms with which we can come to grips. They project the impact of discovery upon our economy and our society and they suggest to us those changes in government, commerce, and attitude which must be made.

Dr. Harrison Brown is one of these exceptional men. It is with pleasure, therefore, that we present him this week as our third annual Harry D. and Lillian P. Koblitz lecturer. Dr. Brown is Professor of Geochemistry at the California Institute of Technology. Earlier, his studies in plutonium made him one of the key figures in the harnessing of nuclear energy, first at the University of Chicago and then at Oak Ridge, Tennessee. As early as 1946 he contributed an important volume, "Must Destruction Be Our Destiny?". In 1954 he authored the best selling "The Challenge of Man's Future." In

1957 he co-authored "The Next Hundred Years," and in 1961 "A World Without War." I know we shall all profit from the suggestions and reflections of this sober and thoughtful scientist. He speaks from the frontiers of discovery. He speaks to us of the challenges which our future insists must be met.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

April 28, 1963

10:30 o'clock



DR. HARRISON SCOTT BROWN

will give

The Harry D. and Lillian P. Koblitz
Memorial Lectureship

POPULATION AND SURVIVAL

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

Prelude:	Adagio for Strings	Samuel Barber
	Two Hymn-tune Meditations	Gardner Read
Psalm:	Tov L'Hodot	Salamone Rossi
	Bor'chu	Max Helfman
	Sh'ma	Helfman
	V'haveto	Leon Algazi
	Mi Chomocho	Helfman
	Tzur	from tradition,
		arranged by Solomon Sulzer
K'dusha	May the Words	David Gooding
Solo:	Sim Sholom	Helfman
	Charles Smith, tenor	Max Janowski
Adoration:	Olelu	from tradition,
	Vaanachnu	arranged by A. Z. Idelsohn
		Helfman

The Temple

Rabbi:

ABBA HILLEL SILVER
DANIEL JEREMY SILVER
MILTON MATZ

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DAVID GOODING
Director of Music

BERTRAM J. KROHNGOLD President
LEO W. NEUMARK Vice-President
MAX J. EISNER Vice-President
EDWARD D. FRIEDMAN Treasurer
HARRY R. HORVITZ Associate Treasurer

THIS SUNDAY

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

The flowers which will grace the pulpit are contributed in memory of Anna Schermer on her birthday, by her children, Mr. and Mrs. Morton Krasner, Dr. and Mrs. Robert Schermer, and Dr. and Mrs. Marvin Schermer.

CHAPEL FLOWERS

The flowers gracing the Chapel on Friday, April 26th, are contributed in memory of the birthday of Dr. Samuel S. Berger by his wife and children.

In Memoriam

The Temple notes with deep sorrow the passing of

STEPHEN BERT KELLER
JOSEPH PERLMAN
HELEN WIRTSHAFTER

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

A Harvard classmate of mine, Richard N. Gardner, is currently Deputy Assistant Secretary of State for International Organization Affairs. Recently he sent me a copy of the Department of State Bulletin, which reproduced a speech of his on the United States and the United Nations. I found in it much that is worth thinking about and thought that you might enjoy sharing these paragraphs.
D. J. S.

... What, then, is the United Nations, and what is our national strategy for making use of it? The United Nations is really three institutions in one, and each of them has a unique value for the United States.

First, the United Nations is a place for debate, a center for publicity, education, and persuasion, a forum in which the weak as well as the strong can make their case.

It is fashionable in some quarters to denigrate this aspect of the United Nations. It is said that the United Nations is a "cave of winds," a "debating society." These are strange words for Americans to use. Our whole history and tradition have taught us the value of free and open discussion, of commerce in the marketplace of ideas. Our parliamentary institutions in the West all place great emphasis on debate and are not notably more disciplined than the General Assembly. Most Americans believe—and rightly so—that in the long run free debate works against error and for truth and justice. Those who deplore the United Nations as a "debating society" are really saying that they have lost confidence in the capacity of our country to present its case successfully in the councils of nations.

Of course no one claims that "world opinion" is self-enforcing or that debates in the United Nations can work miraculous changes in the behavior of nations. The Soviets have demonstrated their contempt for what the rest of the world thinks on numerous occasions, notably in their brutal suppression of Hungarian freedom and in their decision to break the moratorium on nuclear testing. But it would be absurd to conclude from this that there is no such thing as world opinion or that U.N. debates are utterly futile.

The fact of the matter is that, starting with the Security Council debates which led to the Soviet withdrawal from Iran in 1946, the United Nations has served as a useful instrument to

throw the spotlight of publicity on acts of injustice or, to vary the metaphor, to "blow the whistle" on breaches of the peace. This function of the United Nations has real vitality where small powers are concerned—the dispute between Iraq and Kuwait is a recent example. This function has value, too, though to a lesser extent, in moderating the behavior of larger powers, even of the Soviet Union. The Soviet posture on the Congo, disarmament, outer space, economic development, and countless other issues has been influenced by concern with its "public relations," both in the industrialized West and in the less developed countries and particularly as reflected in the United Nations.

The role of the U.N. as a place for debate serves our national interest by providing us with a useful instrument to build support for American policies. We use debates in the General Assembly, the Security Council, and other U.N. organs to defend and explain American positions on a range of subjects from disarmament to economic development. If we fail to persuade all members of the U.N. of the justice of our positions, it is not the fault of the U.N.—we would have to take account of the views of other countries in any case. The point is that the existence of the U.N. has enabled us in case after case to change the opinions of foreign representatives to an extent which would otherwise not have been possible. . . .

Second, the United Nations is a place for negotiation—a standing diplomatic conference where the peaceful settlement of disputes can be sought through quiet diplomacy.

This aspect of the United Nations is still only dimly understood. It is the seven-eighths of the iceberg below the surface of the water. Diplomats and historians, schooled in the arts of old-fashioned diplomacy, continue to deplore the "glass house" on the East River where there are "open disagreements openly arrived at."

(Continued on Page 3)

(Continued from Page 2)

In spite of such critics the United Nations offers one of the greatest opportunities for quiet diplomacy the world has ever known. It is a place where the representatives of more than 100 sovereign states can meet on an informal and continuing basis, rubbing elbows in countless conferences and social occasions, from formal dinners and receptions to amiable chats in the delegates' lounge.

To be sure, we will continue to rely heavily on our relations with the diplomatic corps in Washington and on our embassies around the world as the principal channels of quiet diplomacy. But the United Nations does have advantages which make it of distinct usefulness in particular situations. It is a natural forum for a multilateral negotiation which involves the interests of many countries. It is a place where diplomatic encounters can be conveniently managed on an informal and quiet basis.

The United Nations as a facility for negotiation has demonstrated its value on countless occasions. One famous example occurred a dozen years ago when a series of informal meetings between American Ambassador Philip C. Jessup and Soviet Ambassador Jacob Malik led to an agreement which settled the Berlin crisis of that day and made it possible to terminate the Berlin airlift. Quiet negotiations with the Soviets broke the longstanding deadlock which had prevented the U.N. Committee on the Peaceful Uses of Outer Space from commencing its work and laid the foundation for the hopeful negotiations on outer space cooperation now underway between the Soviet Union and the United States.

Third and last, the United Nations is a place for action—an international executive—a place for doing things rather than merely talking about them. . . .

The U.N. and its specialized agencies together are spending some \$300 million a year on programs for economic and social betterment around the world. The United Nations is at work in dozens of countries healing the sick, feeding the hungry, teaching the illiterate. It is setting standards for workers in factories, for air and ocean transport, for peaceful uses of atomic energy. It is building governmental services in less developed countries and aiding these countries in the drawing up of rational development plans. It is training the human resources of the future in the manifold tasks required to make a reality of independence, a success of self determination.

How does this aspect of the U.N. at work serve our national interest? Part of the answer lies in the familiar argument that the promotion of economic growth in an environment of freedom abroad promotes the prosperity and security of our own country. But this argument does not provide the whole answer. We can, and do, give technical and economic aid to other countries outside the United Nations. Indeed, our contribution to U.N. programs is but a small fraction of our total aid effort.

The case for using the United Nations as an instrument for promoting economic and social development rests on one fundamental point. The less developed countries badly need advice and financial aid from the United States and other industrial countries in building healthy economies and free institutions. But the political leaders in many of these countries do not wish to depend for aid entirely upon the United States or even upon a group of Western countries. Such dependence would render them too vulnerable to the charge of homegrown nationalists or neutralists that they were becoming tools of Western policy or compromising their neutrality in the cold war. Such leaders can, however, accept aid and advice when it comes under a United Nations umbrella. Thus, in many circumstances, the United Nations provides the essential bridge from the United States and the prosperous nations of Europe to the developing nations of the Southern Hemispheres. . . .

The second role of the United Nations as an action agency is in the political field. One aspect of this role consists of the diplomatic initiatives of the Secretary-General in mediation, conciliation, observation, and factfinding. A recent example of the U.N.'s contribution to pacific settlement was the resolution of the longstanding dispute between the Netherlands and Indonesia over West New Guinea. . . .

The other aspect of the U.N.'s political function extends to largescale administrative and military operations such as the policing of the uneasy truce between Israel and her Arab neighbors and the preventing of civil war in the Congo. How does this administrative and military aspect of the U.N.'s work serve our national interest?

To answer this question it is useful to recall the choice that confronted the

United States in the Congo in the summer of 1960. The Congo had been granted independence suddenly and, as it now appears, prematurely by Belgium. Almost immediately after this event, Congolese troops rebelled against their own officers. Looting, killing, and general disorder followed. The Belgians started flying back their troops and personnel to protect the European population. At this point the two leaders of the Congo, President Joseph Kasavubu and Prime Minister Patrice Lumumba, together appealed to the United States to send American troops and other assistance to protect the Congo against Belgian "aggression." . . .

President Eisenhower told the Congolese leaders that if they wished American assistance they would have to get it through the United Nations acting in the name of the world community. Kasavubu and Lumumba then sent a second appeal—this time to the United Nations. At the time of making this appeal they also issued a public warning that if United Nations assistance was not forthcoming, they would look for help elsewhere. There is not the slightest doubt that "elsewhere" meant the Soviet Union.

The alternatives open to the United States, therefore, were clear:

We could do nothing—in which case the Congo would wallow in chaos and bloodshed and the Soviet bloc would be free to move in to pick up the remains.

We could intervene directly—and trigger a confrontation in the heart of Africa of the great powers—a confrontation which could lead to another "Spanish civil war" and be the prelude to a wider conflict.

Or we could do what we in fact did—propose that assistance to the Congo be given through the United Nations.

The test of the Congo operation is not whether it achieved some imaginary standard of peace-keeping excellence. It is whether the operation resulted in a situation better than would have occurred through the use of any available alternative. Sober reflection will confirm that the use of the United Nations in the Congo was the least dangerous of the three dangerous alternatives confronting the United States and the world at large in the summer of 1960.

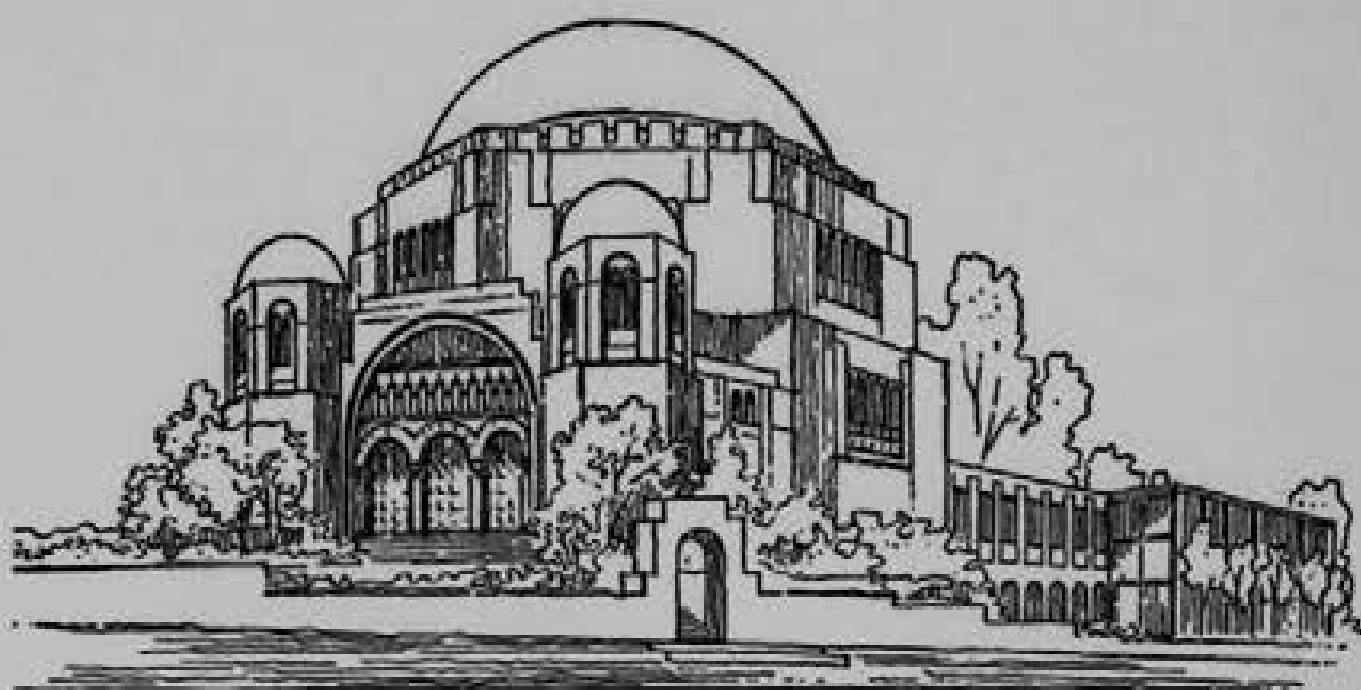
. . . When critics complain about the use of the United Nations in situations of this kind, they have the obligation to answer the question: What is the alternative?

THE TEMPLE

CLEVELAND, OHIO

May 5, 1963

Vol. XLIX No. 26



REFUGEES — FROM THE RABBIS' DESK

We are a people of refugees sprung from refugees. "A wandering Aramean was my father." This is the way our Bible describes the original Hebrew. We have bundled our earthly belongings in every generation and across every border. Experience has made us sympathetic. But there are refugees and there are refugees.

My comment, of course, is to the Cuban expatriots. Some are hapless victims of the Left, but many were once among the happy privileged of Batista's rule and would, if returned to power, happily replace Castro's dictatorship with their own.

Our policy towards Cuba must be in the national interest and just. The exile's cause is not automatically just nor necessarily in the national interest. We feel an instinctive sympathy for any displaced person, but at best emotion is an awkward diplomatic compass.

We live in revolutionary times. The privileges of class and the prerogatives of wealth are crumbling. Today's violence is the inevitable reaction to the indignities of a thousand yesterdays. The aggression we see is the reflex of the oppression and suppression we forgot to see.

America must be identified with the forward edge of our emerging world. Many in this vanguard are adolescent and more passionate than reasonable. But the future lies with them. The

feudal Humpty Dumpty is fallen, and neither nostalgia nor bayonets will put him back together again.

It is not easy to steer a consistent course through the embroiled waters of our turbulent age. As with Castro, the reformer often becomes his own and his country's worst enemy. But he at least accomplishes this—the immemorial agglomerations of wealth and land are broken up. Another generation of revolutionaries will build on this economic demolition a more attractive political house. Until such leadership matures, patience and forbearance serve the national interest.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

May 5, 1963

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

DESTINY OF FIRE

Some Thoughts on Auschwitz, Anne Frank, and Hannah Arendt

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

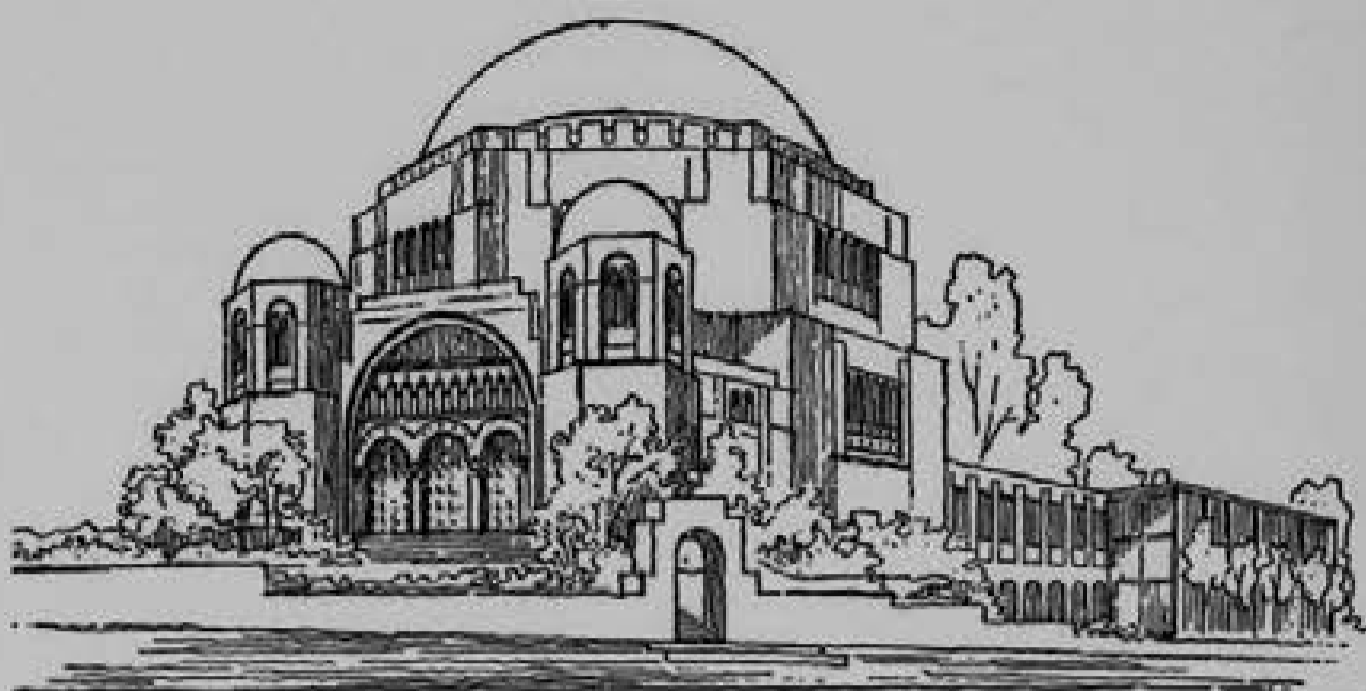
Prelude:	
Sinfonia	Jacob Weinberg
Psalm:	
Ma Tovu	Gottfried Federlein
The Service:	Weinberg
Bor'chu, Sh'ma, V'ohavto, Mi Chomochu,	
Tzur, K'dusha, Yihia L'Rotzon, Eta Chayim	
Adoration:	
Olelu	from tradition, arranged by A. Z. Ideohn
Vaanachnu	Weinberg

THE TEMPLE

CLEVELAND, OHIO

May 12, 1963

Vol. XLIX No. 27



ON THE WRITING OF PRAYER—FROM THE RABBIS' DESK

I have been charged with writing an evening service for the annual meeting of the Central Conference of American Rabbis. I am, of course, a familiar of language, yet I find my pen awkward in phrasing the sentences of prayer.

Facility with the idiom of the heart is rare. In the fertile thousand years which precipitated our Bible, our ancestors produced but one hundred and fifty lasting and beautiful Psalms. Compared to other aspects of our religious culture, our liturgy is slender. Why so? Personal experience offers us the answer. It is easy to describe the world about. It is possible to set down at some length our hopes and our fears. But when we touch bedrock, the emotion which keeps us alive and the inspiration which brings us to life, we stand mute. Words simply do not fit the outreaching of the soul.

Here, by the way, lies the integrity of the Prayer Book. Its words are a beginning. They start us on our way. Its graceful poetry touches the passions and pleadings of the heart and subtly sculpts the self into words.

One cannot grind out exalted poetry. Rarely does a man fit his search into

phrases which will have meaning today and tomorrow for himself and for those whom he may never know. It is the fitting of words to a mood. The words must be born of the heart, not of the mind. One turns from this task with a renewed appreciation of the Psalter and of the Prayer Book. Their beauty cannot be rivalled. The soul melody is nowhere more appropriately harmonized. Surely this is the secret of their immortality.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

May 12, 1963

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

THE SEVEN PILLARS OF AN ENDURING HOME

On the occasion of the special Sisterhood Service

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

Prelude:	
Cantabile (Symphony II)	Louis Vierne
Psalm:	
Ma Tovu	Jacob Weinberg
The Service:	Weinberg
Bor'chu, Sh'ma, V'chavto, Mi Chomocho, Tzur, K'dusha, Yihia L'rotzon	
Anthem:	
Eyshet Chayil	Max Janowski
Adoration:	
Oleinu and Vaanachnu	from tradition, arranged by Morris Goldstein

August 8, 1963

Dear Friends:

This Bulletin is the first of its kind. Since confession is good for the soul, let me admit that it represents a deliberate attempt to remind you that The Temple operates under a full head of steam twelve months of the year and that we have much to offer you, summer and winter.

We hold worship fifty-two weeks each year. I often hear the joking remark that each summer God must take a vacation. Actually neither God nor The Temple goes on vacation. Our five-thirty Friday Vesper offers, in July as in January, an excellent opportunity for a half hour of spiritual reflection. Somehow over the years this weekly worship developed as the exclusive property of Kaddish sayers; need I insist that it is designed for the entire congregation.

The school does not disband after Rally Day. Some young people have work to make up. Others, new to our school, have lessons which they must catch up. So for two weeks in late June and late August we hold daily refresher classes. These are the weeks in which we meet with teachers and the Religious School Committee to program the curriculum and extra-curricular. I hope you have noticed that opening day is a teaching session. Some time this fall we will put into your hands a revised outline of our grade by grade program, which I hope you will survey with some interest. But more about that later.

You must have noticed that summer vacations are no longer an idyll of day camps and Maine camps. Summer school and a variety of enrichment programs have come into their own. Given rising costs, the difficulties of finding temporary employment, and the new respect for intellectual skills; I must conclude that this trend will continue until our Boards of Education finally disembarass themselves of the overlong harvesting hiatus which now interrupts schooling. Next year we plan to provide modern Hebrew classes for those of our children who may wish it. I would be interested in hearing from parents who might like their young ones to spend part of each morning next summer speaking Hebrew under the guidance of a competent linguist.

A rabbi's day is much the same summer and winter. People are married, and die. Some enter the hospital. Some enter this office with their problems or just to chat. There is, to be sure, a seasonal adjustment in evening meetings, but these are not altogether absent. Each of our affiliates is now organizing its calendar. The Membership Committee has been particularly active. Each year The Temple needs to replenish its human resource, for life moves on, and there are some who pass on and some who move away. To meet our budget and maintain dues at a reasonable figure, we must sustain our numbers. Particularly welcome were several get-acquainted evenings which have given me an opportunity to do precisely that with many of the newest members of our family. If a rabbi's day is much the same, the evenings provide a certain leisure for reading and the recharging of our sermonic batteries. Of the success of this enterprise you will, during the year, be the judge. Which reminds me to remind you that 33 $\frac{1}{3}$ rpm recordings of our Sunday lectures of last year have been added to those already on file in the Library and may be borrowed for your pleasure and, hopefully, for your profit. This service has proven its popularity, and needless to say, we are quite pleased.

By way of looking ahead, the school opens on Saturday and Sunday, the seventh and eighth of September. Selihot will be celebrated at midnight on Saturday evening, the fourteenth, and as in the past this service will be preceded by a Temple Men's Club program. Rosh Hashanah begins on Wednesday of the following week. For your convenience a complete High Holiday calendar is printed elsewhere in this Bulletin. By way of looking ahead, our opening Sunday worship is only two months off; the date, October 13th. Tuesday Sewing will reconvene September 17th and The Temple Women's Association's opening meeting, at which Mr. Quentin Reynolds will speak, is scheduled the afternoon of September 11th.

By the way, if you have a child to be enrolled in the school you will find it far less time consuming to take care of the necessary registration before opening day.

About this time of the year many of you suddenly find that you have scheduled a trip out of town during or over the High Holy Days. It is usually possible to arrange for your worship. How is this done? If you will call the office, Mr. Bamberger will mail you a membership card. Send this card ahead to a congregation in the town you will be visiting and indicate to them when you will need seating. Usually they are able to provide it. Such courtesy is extended by most Reform congregations as a matter of course. We, in turn, honor the membership of those who are visiting here.

While we're thinking ahead, permit me a mention of the Foundation Fund. As you know, it is our undertaking to build up a capital reserve which would sustain us through a period of economic uncertainty and which would free us now to enlarge the scope of our cultural and educational service. Your response has been most gratifying, and it is our hope that most of you will find it possible to include The Temple as a beneficiary of your kindness.

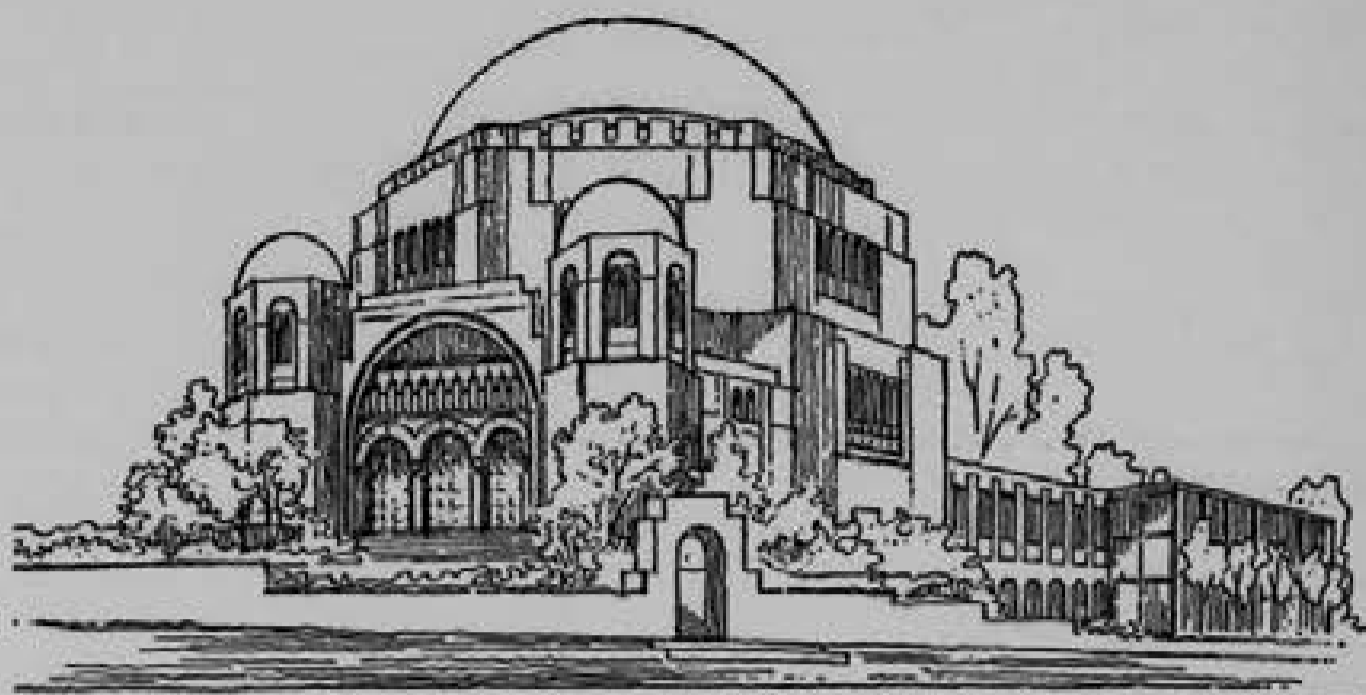
Last, but by no means least, I think all of you will be pleasantly surprised when you next enter the sanctuary. The new cushions are already in place. The carpet, chandelier, and drapes will soon be installed. The total effect will be comfortable and pleasing, and all of us will experience the satisfaction of truly worshipping God in the beauty of holiness.

Keep well, and do come in.

Daniel Jeremy Silver

TEMPLE NEWS

October 3, 1963



Succoth is not a minor holiday. Indeed, it reaches further back in time than either Rosh Hashanah or Yom Kippur. In most ancient Israel, it was a day of thronging pilgrimage on which Judean villagers brought to Jerusalem a thanksgiving of goods and of grateful hearts. In recent times Succoth has suffered from calendar-itis. It occurs only five days after Yom Kippur and for too many Jews, Neilah has become a final closing of the synagogue gates.

By default, Succoth has become a children's holiday. Its residual appeal is based on the gay and graceful harvest symbols which delight the young eye. This is not as it should be. Judaism was not sculptured for the elementary school. The liturgy is rich with pregnant themes. Some of the most exalted of our music, including the brilliant Hallel, is heard on Succoth morning.

Succoth requires a renewal. We need to review the place of Succoth both in our homes and in our synagogues. Succah building is not limited to the pulpit altar. Indeed, it was intended that everyone should carpenter a back yard booth and celebrate the holiday in it. A modern variation involves the building and decoration of a miniature Succah, which can grace our table each meal of the holiday. If Succoth is in our home, we will remind ourselves to celebrate it in the sanctuary. A vigorous congregation such as ours must take the lead in reviving interest in Succoth. It ought not to be difficult. An ever increasing number of men are retired or have business obligations which do not require their constant presence. Our women have a special responsibility. Their lives are less circumscribed. The wise mother will make Succoth into a meaningful occasion of family worship.

I trust I can count on you to join with me Thursday morning, October third.

Daniel Jeremy Silver

SUCCOTH SERVICES



Thursday, October 3, 1963

10:30 A.M.

Thursday, October 10, 1963

10:30 A.M.

The closing service of Succoth will be the occasion for the consecration of newly enrolled children in The Temple Religious School.

Kiddush will be sung in the outdoor Succah.

FRIDAY EVENING SERVICES
5:30 to 6:10

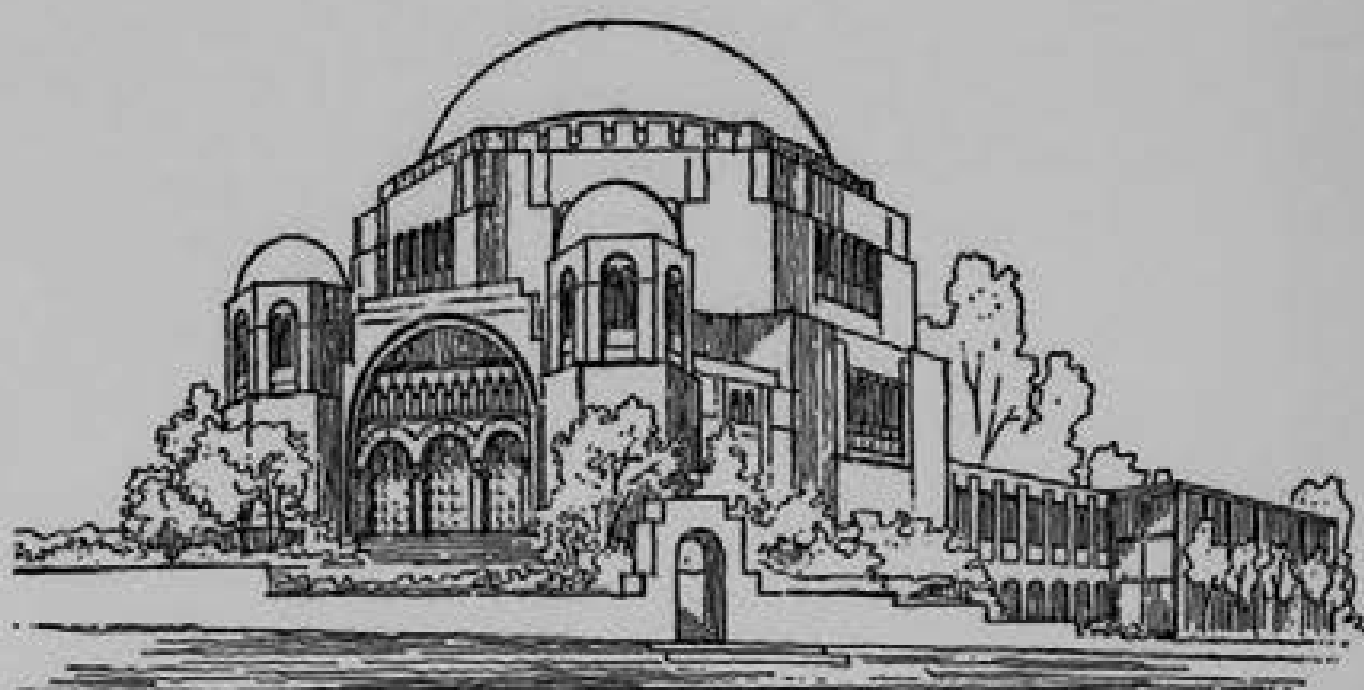
SATURDAY MORNING SERVICES
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

October 13, 1963

Vol. L No. 1



THE AFTERMATH OF VIOLENCE — FROM THE RABBIS' DESK

Sunday, September 15th was a day of bombing and bloodletting. The story of the ruined Sixteenth Avenue Baptist Church of Birmingham and of the four Sunday school girls who were buried in its ruins reached every home in the land. This violence dishonored every decency of our religious and national heritage.

Monday morning, I announced that I would head a drive locally to raise monies to help rebuild this sanctuary. I believed it to be necessary that a concrete act expressing our indignation be made. I believed it proper that the fine spirit of religious cooperation which has characterized American life again be made evident. I am happy to say that I have already been privileged to send to the Reverend J. H. Cross some fifteen hundred dollars towards the renewal of his church. These monies were contributed by men and women from all walks of life and from all faiths. Other congregations joined in this work. A week later a hard-working national committee, led by Governor Pat Brown of California and Mr. Charles Taft of our own state, undertook to make this piety of rebuilding a national program.

SUNDAY MORNING SERVICE
October 13, 1963
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
IS ADOLESCENCE NECESSARY?
A Rabbi Prescribes for the "Tense Generation"

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

Some of you may not yet have had an opportunity to contribute. Checks should be made out to the Sixteenth Avenue Baptist Church of Birmingham. If you will mail them to me, I will see that they are properly forwarded. As I wrote to Reverend Cross, it is my prayer that his congregation will find that the warmth of this multiple humanity will cancel the chilling cruelty of a single act of insanity.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

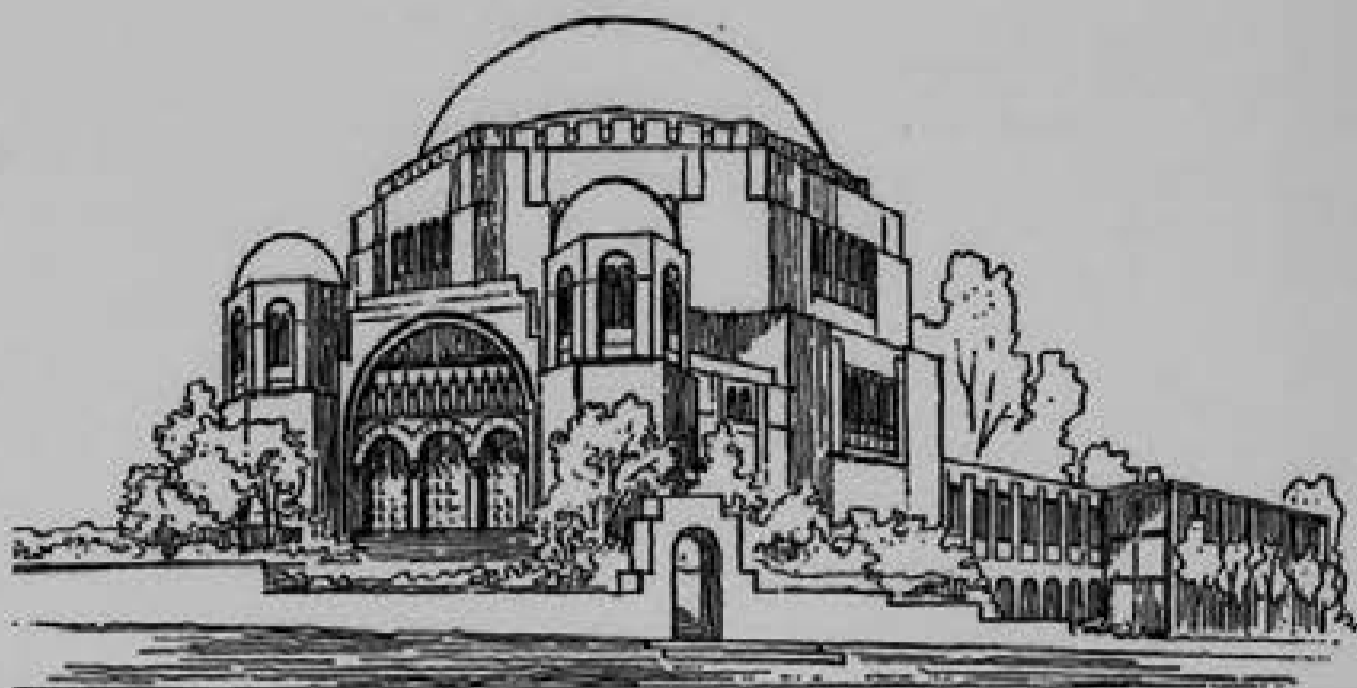
Prelude:	
Two Meditations	Joseph Clokey
The Service:	Leon Algazi
Psalm (Ma Tovu), Bor'chu, Sh'ma, V'ohavto, Mi Chomocho, Trur	
Oven	from tradition, arranged by Gershon Ephros
K'dusha	Lazar Weiner
Yihim L'rotzon	Algazi
Anthem:	
Toras Adonoy and Eitz Chayim	Abram Moses
Adoration:	
Oleinu	from tradition, arranged by A. Z. Idelsohn
Vsanachou	Algazi

THE TEMPLE

CLEVELAND, OHIO

October 20, 1963

Vol. L No. 2



AN INVITATION — FROM THE RABBIS' DESK

This is by way of an invitation to join a new organization, the Society Against Disclosure. Before you sigh and say, "What, another activity and another check," let me hasten to add that the Society Against Disclosure holds no meetings, mails no flyers, enlists no dues, and lists no officers. Only you know if you belong. Of those who would affiliate, SAD asks only a silent pledge not to answer surveys or polls unless they are for some purpose of the government.

Knowledge is power. The more information another has of your tastes, your prejudices, your preferences, your vote, and the like, the more easily he can gull you into buying a product you do not need or into balloting for a candidate whose speeches, though not necessarily his private views, have been skillfully sculpted for your digestion. Candidates were once chosen by party convention and primary election. Today Messrs. Gallup and Roper must affix their Notary Public and the computers' arithmetic replaces the sealed privacy of the ballot box as arbiter of our destiny. Surely this was not what the Founding Fathers intended.

What makes us so willing to welcome the bell-ringer or to return the mailed questionnaire? Nothing more or less than that old devil, flattery. We are tickled to be chosen. It makes us, somehow, more important in our own

eyes, even though the selection was done by the mindless wheel of a mechanical genius. Nor can we outwit these machines. Once we answer we are hooked.

Motivational research is a refined and technically advanced art, well financed by millions given by makers of detergents and by political parties eager to be told how to take advantage of our privilege and our privacy. Oh, yes, the Society Against Disclosure has a motto—a good Biblical one, Proverbs 17:28. Look it up and you will see what I mean.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

October 20, 1963

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

WHAT IS JUSTICE? WHAT IS LOVE?

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

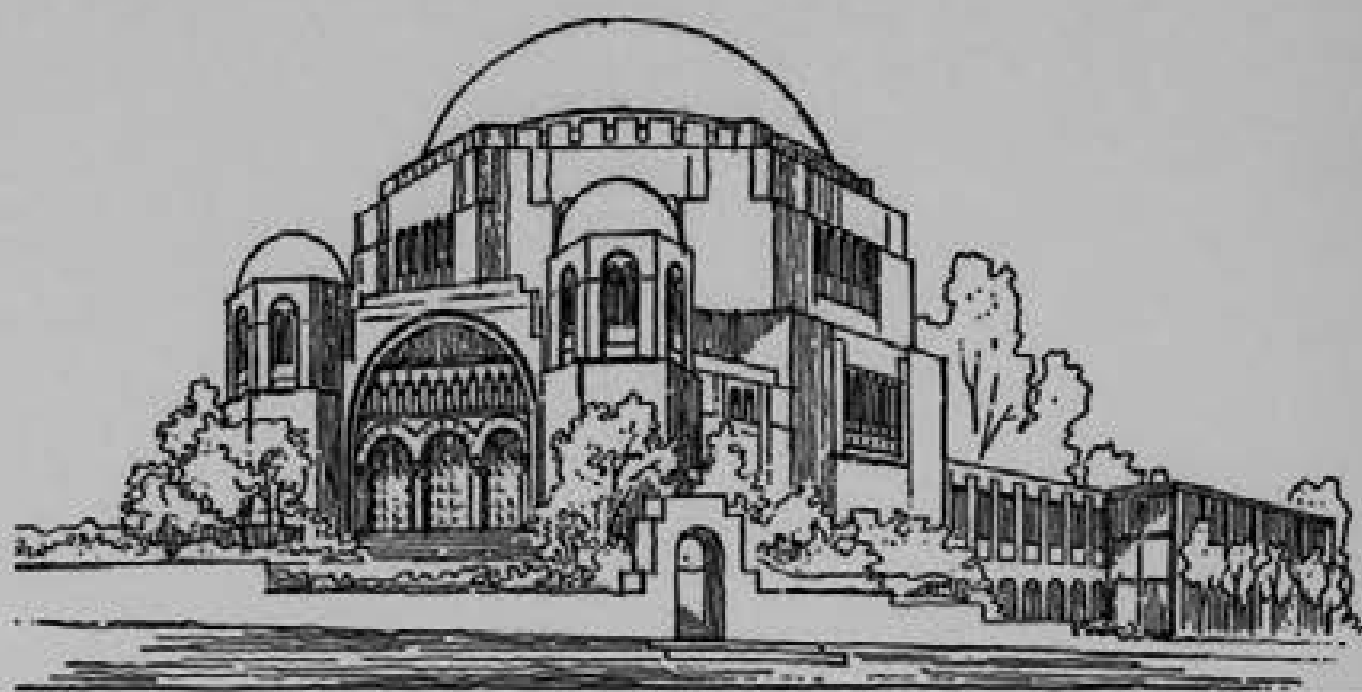
Prelude:	
Pavan	Alec Rowley
Psalm:	
Ma Tovu	Darius Milhaud
Bor'chu	Leon Algazi
Sh'ma	Algazi
V'ohavto	Heinrich Schalit
Mi Chomocho	Algazi
Tzur	Algazi
Ovos	from tradition, arr. Gershon Ephron
K'dusha	Lazar Weiner
Yihin L'rotzon	Algazi
Before the Address:	
Grant Us Peace	Howard Boatwright
	Charles Smith, tenor
Adoration:	
Olelu	from tradition, arr. A. Z. Idelson
Vaanachnu	Algazi

THE TEMPLE

CLEVELAND, OHIO

October 27, 1963

Vol. L No. 3



ON TAX RELIEF — FROM THE RABBIS' DESK

Two black scratches wriggled their way up the graph. The heavy, unbroken line suggested the Federal taxes we now pay, the dotted line below the taxes we will pay if and when Congress approves the proposed new schedule. Across the first three-quarters of the chart the lines were roughly parallel. At the upper end they drew markedly apart. Obviously, there were proportionately greater savings at these income levels.

I began to wonder. If tax relief is imperative, is it the upper income brackets which need it the most? I would have thought that the lower income groups could have used the greater adjustment. The man with an income of a few thousand dollars can hardly make ends meet and often finds himself dependent on high interest credit which further restricts his buying power. I would have thought that the shoe pinched those of the lower middle, who are trying to provide the decencies of housing and diet and to lay away a few dollars for their children's education and their own retirement. All groups will get some extra dollars, but the lower and middle income groups will get proportionately less, and much of this saving will probably be eaten up in the inevitable price rise which must follow the release of so many more dollars into the economy.

SUNDAY MORNING SERVICE

October 27, 1963

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

MORALITY — AMERICAN STYLE

A Critical Look At Our Contemporary Standards

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

Economists suggest that I look at this program from the wrong perspective. Its purpose, they say, is not to provide greater buying power for the individual but to increase the outlay of investment capital. They further claim that the wealthy reinvest their surplus while the middle class squirrel it away and that the purchasing power of the lower classes takes too long to make itself felt. Perhaps so. But if the purpose of this program is to increase national productivity, why has it not been accompanied by a rigid limitation on investment abroad?

A tax schedule ultimately determines the character of our national economic life. The graduated income tax has done more than any other single force to blunt the extremes of wealth and poverty which existed but a few decades ago. In recent years the rich have been taxed roughly. There are few butlers. But surely they retain their membership in the affluent society.

Fiscal experts can best judge the merits of a tax cut. If it is necessary, then let it be of benefit not only to industry and investment, but to the people and society generally.

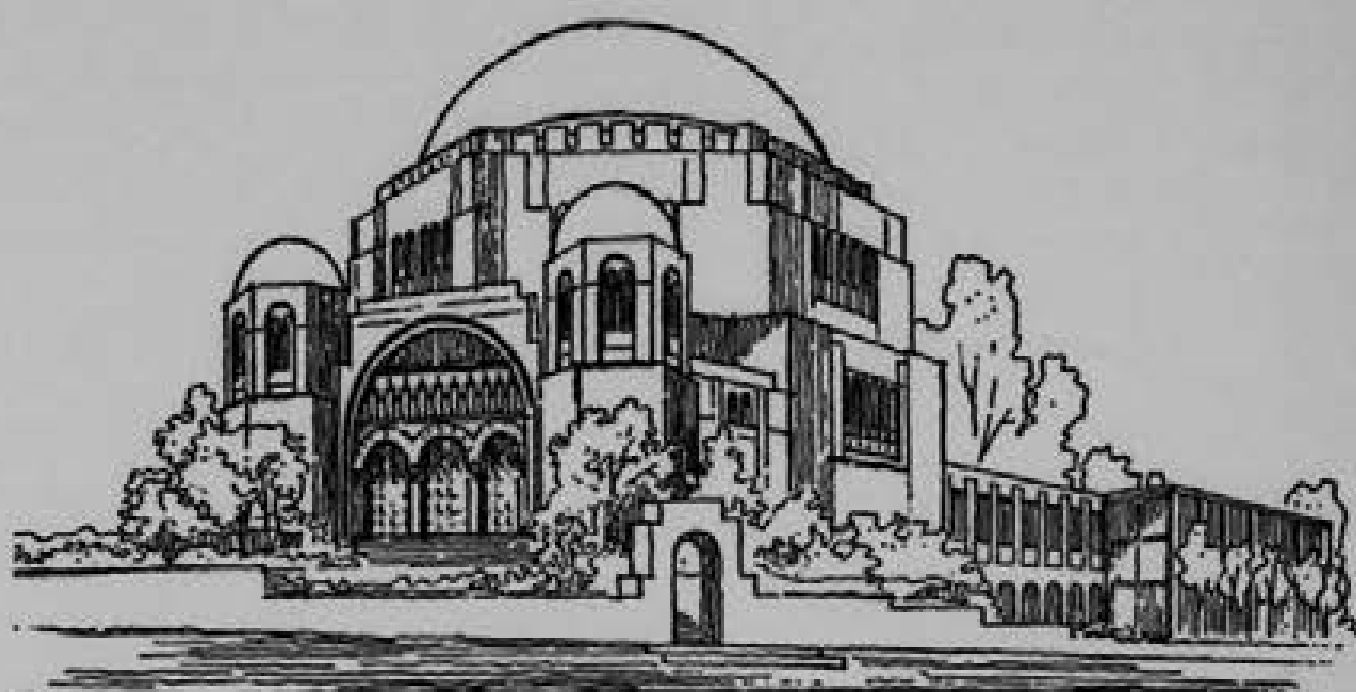
Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

November 10, 1963

Vol. L No. 5



WHAT OF TOMORROW — FROM THE RABBIS' DESK

Old problems have a way of reasserting themselves. Between the First World War and the rise of Hitler much was said and written about the question of assimilation. An as yet undetermined number of Jewish families simply shed their religious labels and lost themselves in the American melting pot. Hitler on the negative side and Israel on the positive stanch the flow. It became a matter of honor and ultimately an honor to remain part of a bloodied but unbowed people.

These emergencies are over, and the question of affiliation comes again to the fore. There are indications that the number of intermarriages is increasing. There are indications that the percentage of affiliation is for the first time running behind population statistics. Identical patterns are developing in the Christian community. Some sociologists are speaking of this being a post-Christian era. But there is little comfort in knowing that we are not being singled out. The question is, can American Jewry survive prosperity, the open society, and scientism. I think it can. I believe Judaism to be the faith which has most to teach the modern urbanized American. But the decision for survival is not mine. It is yours. If you will search out with me the meaning of faith, the faith will have meaning. If the emphasis of Jewish identification remains social and charitable and a large percentage of the adult community absents itself from study and worship, our house of cards will some day crash about our heads. Judaism is a way of life and a way of

SUNDAY MORNING SERVICE
November 10, 1963
10:30 o'clock

RABBI ABBA HILLEL SILVER
will speak on
THE JEWISH IMPACT ON CIVILIZATION

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

learning, and we must be caught up by the fabric of that life for it to have meaning for our children.

But let's forget, for a moment, the children. Through our High School and Confirmation program we are doing a good job of sensitizing them to their faith. Judaism is for us. It is our way of life and part of our way of learning, or it is a library archive and an empty label.

This note will be read by you who are affiliated. It will be read by men and women who are members of a congregation which is proud of its program and of the numbers who participate. But we, too, have our absentees. We, too, have those who

send their children to be educated in a faith they do not practice. The burden of our responsibility and of yours must be directed towards the religious search and to increase the quality of our spiritual commitment. If any number among you would like to undertake a program of study, call me. But I am thinking beyond the study group, to attendance at worship and to a program of personal reading and to the reintroduction of the Sabbath and the holy days into your homes. This must be your undertaking. Recognize that in that undertaking rests the strength and the continuity of Jewish life.

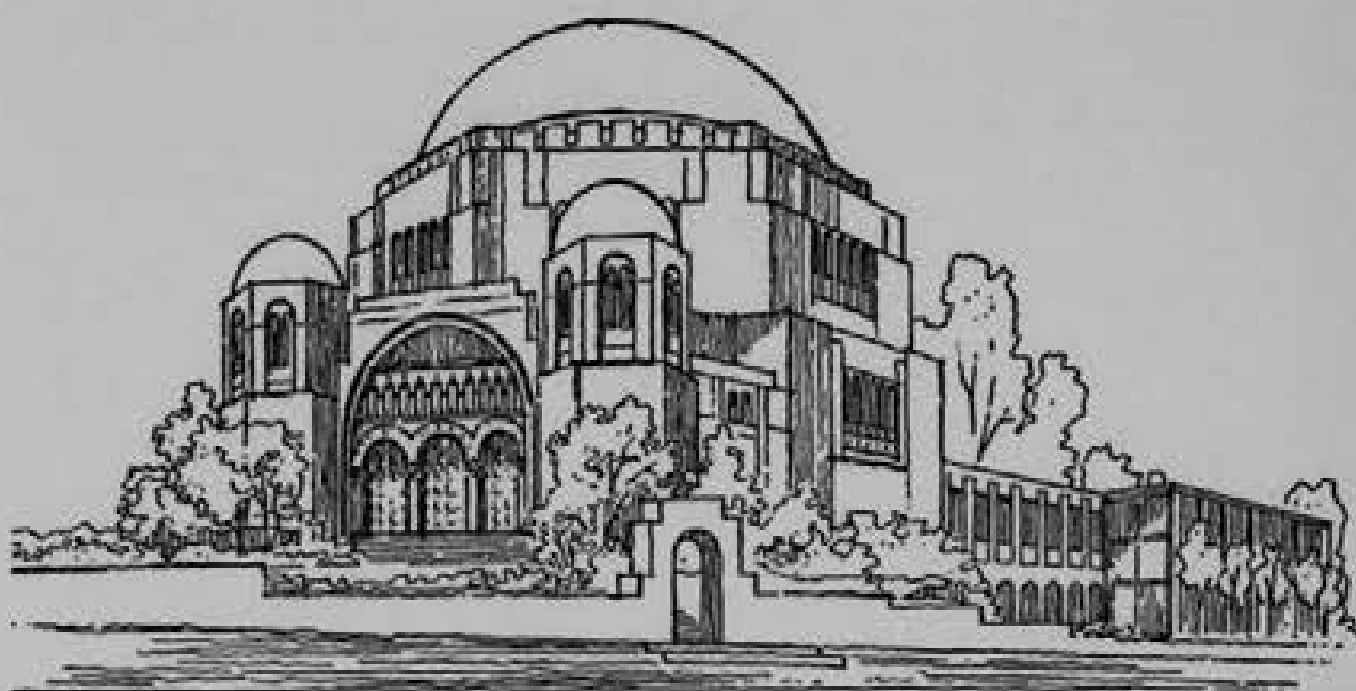
Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

November 17, 1963

Vol. L No. 6



TWO TEMPLE TRIBUTES — FROM THE RABBIS' DESK

I want to pay a tribute to two extraordinary people, whose lives have been for a long time now part of the warp and woof of The Temple. Mrs. Albert Pfeffer (Fannie) taught Hebrew to three generations of Temple youngsters. She taught them well. A fine Hebraist, competent in Hebrew literature both sacred and modern, she was at one and the same time a superior teacher and a stimulating guide whose warmth and good humor made her classroom a delight. Fannie has retired, this year, to a well earned rest. Hers has been the unique privilege of having in class the children and grandchildren of her original pupils.

For twenty-five years the young men of The Temple have been prepared to read from the Torah by Dr. Manfred Strauss. Until his untimely death last month, Dr. Strauss' unique ability to transmit not only the mechanics of Hebrew but a love of Hebrew was a vital part of our curriculum. A man of unusual scholarly attainment, he brought to his classes an exceptional control of Jewish knowledge, and his was the rare talent to translate these concepts into simple and understandable terms. His life was devoted to Torah, and he taught its beauty to all who sat under him.

When these two remarkable teachers began their careers, most Sunday schools taught no Hebrew, or at most

asked the students to memorize a few prayer formulas. They saw Hebrew become a living language. They responded to a quickened interest in its mastery. They adapted their teaching to a curriculum which emphasized increasingly the spoken word. They took great pleasure in the renewed vitality of Hebrew, for they were always convinced of its central importance in the life of the Jew. The Temple will be everlastingly grateful for their loyalty and their skillful labors.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

November 17, 1963

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

THE JEWISH IMPACT ON CIVILIZATION—PART TWO

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

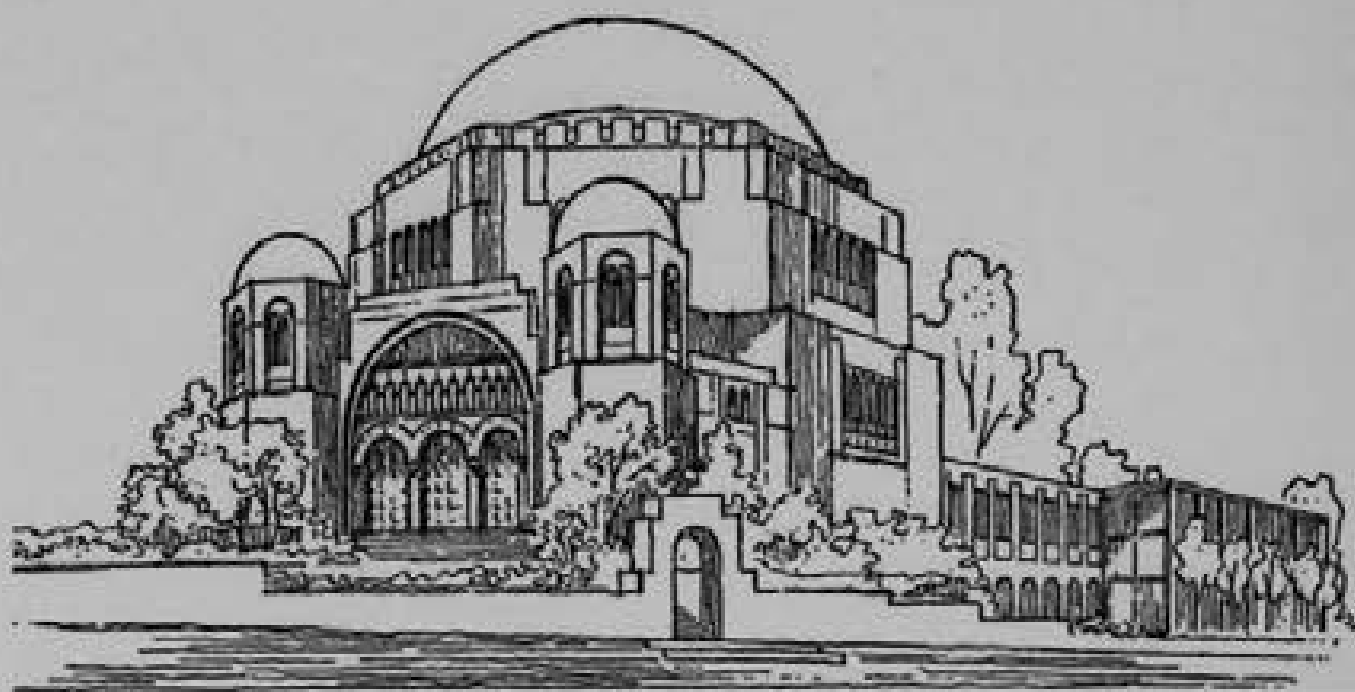
Prelude:	Cantabile	Cesar Franck
Psalm:	Ma Tovu	David Gooding
Bor'chu		Gottfried Federlein
Sh'ma		Federlein
V'Ohavta		Gooding
Mi Chomocho		Abram Moses
Tzur		Federlein
Ovos		Moses
K'dusha		Federlein
May the Words		Federlein
Before the Address:	Adon Olom	Max Helfman
Adoration:	Olelu	from tradition, arr. Morris Goldstein
	Vaanachnu	Federlein

THE TEMPLE

CLEVELAND, OHIO

November 24, 1963

Vol. L No. 7



NEEDED—A PROGRAM—FROM THE RABBIS' DESK

In 1960 the Congress of the United States enlarged the scope of the twenty-five year old Aid to Dependent Children relief program. If the several states provide matching funds, aid can now be given to children in homes where the father is unemployed but has exhausted his unemployment compensation. Ohio has dragged its feet in enabling this legislation, even though this infusion of Federal monies could be secured by the transferring of cases from poor relief without any further State appropriations. At a recent meeting of the Ohio Legislation Commission Committee to Study Welfare Financing, Mr. Fred Hauserman, President of the Cleveland Welfare Federation, Mr. Thomas McCullough, its Executive Director, and I testified in an attempt to see that an ADCU bill (Aid to Dependent Children of Unemployed Parents) is submitted to the Special Session of the Legislature to be held early in December. I don't know that we were successful in convincing this Commission. Political decisions do not always correspond to logical conclusion; but I think that you would be interested in the facts and testimony which I placed on record.

Mr. Chairman:

We appear here today, Mr. Hauserman, Mr. McCullough, and I, to urge the preparation of legislation which will enable Ohio to participate in a Federally sponsored ADCU program. Mr. Hauserman, President of the Cleveland Welfare Federation, will speak to some broad ramifications of our current welfare program. I would call your attention specifically to the urgency and need of ADCU. I appear before you not only as an interested citizen and clergyman, and as part of a Cleveland Welfare Federation team,

but also as spokesman for the Jewish Community Federation of Cleveland, of whose Committee on Public Welfare I am Co-chairman. Our Board of Trustees, composed of a cross-section of business and professional leaders, has asked me to join with the Cleveland Welfare Federation in urging before you a presentation of an ADCU enablement act at the upcoming December session of the legislature. I do so urge.

The welfare picture in Cuyahoga County and our state is an unbelievably and unnecessarily complicated one. The various programs of aid to the blind, to the disabled, to the aged, Soldiers' Relief, ADC, and the General Relief program are financed by a crazy quilt series of arrangements (as the staff of this committee has shown in its

report under the date of September 20, 1963). It requires the wisdom of a Solomon to trace out lines of responsibility, and a priority of an upcoming legislature ought to be the structuring of a more orderly relief program. In the meantime, there is cruel need in our city.

Mr. Chairman, I am heir of a tradition that teaches that he who saves a single life is considered as if he had saved the entire universe. It is very clear in Cuyahoga County that there is, for all of our intricate machinery, desperate want and privation. The parents or guardians of the thirteen thousand children on General Relief are receiving a monthly check for 63% of a child's minimum requirements. The 24,923 children on

Continued on Page 3

SUNDAY MORNING SERVICE

November 24, 1963

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

JUDAISM IN AMERICA

The Saga of an Old Faith in a New Land

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

ADC are receiving 70% of the rock-bottom minimum budget for food, clothing, heat and rent. My Temple is located at the edge of a vigorous and promising University Circle. A block to the west there is a public elementary school whose classes are attended erratically during the winter months because the children lack not only galoshes, but shoes, not only coats, but sweaters. We try to provide for these children, but how many thousands are not seen by the compassionate? How many shiver in cold, grey flats and subsist on an inadequate diet, made the more inadequate because they cannot get to school for free milk and lunch?

I trust I can claim to be a realist. At least my congregation thinks me so. I know that there are men and women on our relief rolls who are not the noblest examples of human quality. I know there are families which spend their subsistence checks at the corner bar and not at the corner grocery. But I also know that there is a biting need in our city. It has been estimated that 80% of the boys and 50% of the girls in the relief category have only one pair of shoes, that 50% of these children have no rubbers or boots, and that 75% have no raincoats. Cleveland has lost seventy-five thousand blue collar jobs in the last ten years. Neither relief nor ADC nor ADCU represent ultimate answers to the revolution of automation and to the massive readjustment which is taking place in American industry. Our Governor and the legislature is to be commended for its intensive effort to attract new industry to our state. We need it desperately. But we cannot forget those who have been caught in the backwash of this economic revolution. We can not forget the mother who does not have enough money left over after rent, utilities, and clothing have been paid for, to take advantage of the bonus aspect of the Federal food stamp program.

Mr. Chairman, as a preacher I am, of course, concerned with all that is

implied in the flight from the center city. Suburbia is all too often an escape from citizenship, and in a city like Cleveland out of sight has too often been out of mind. But at the same time, I am enheartened by the willingness of responsible citizens, our voluntary welfare agencies, our newspapers, our churches, our city government, and our state legislature to admit the imperative of human need and to persist in devising programs which will be ameliorative and palliative. The ADCU bill which I urge you to enact is, I would insist, not a final solution. It cannot provide new jobs, though its statutory association with the Ohio State Employment Service and with the Works Relief program is a most desirable feature. It cannot close the educational gap which precipitates unemployment in blue collar categories and underemployment in many white collar areas, although a cooperative arrangement with the Bureau of Unemployment Compensation ought to permit a useful tie-in with various retraining programs now under way. The most that ADCU can accomplish is to add \$6.08 per month to the diet, the housing, the heating, and the clothing of each recipient. I plead for this \$6.08. I plead its urgency. It is not much. Many of us spend as much on a single dinner out. But it will, in wise hands, add another meal of meat a week to a child's diet. It will permit a child to have his shoes resoled. It will permit a child to buy notebook, pen and pencil and other homework necessities. It will permit parents to buy toothpaste and vitamins and castor oil for their young. It may even allow parents to keep a flat at a decent temperature.

I have not argued that the passage of ADCU enabling legislation will save the state and various tax agencies considerable monies. In all probability it will. I would feel it incumbent to appear before you even if the ADCU program would continue Ohio expenditures at the present rate. The elemental fact is that Federal matching

monies will add needed dollars to our welfare program. The misery of Cleveland's poor could be alleviated to the tune of perhaps a million dollars a year in clothing, food, and services, and this would be all to the good.

There have been reports that some legislators hesitate to enact ADCU before attempting a complete overhaul of public welfare financing and administration. I would encourage such a reorganization. It is long overdue. However, I fail to see how the ADCU enablement now would complicate any yet to be delineated administrative streamlining. ADC is operational in Ohio. ADCU could be taken over by the same County Welfare organizations which presently administer the parent program. We are not pleading that you create another welfare agency but that you permit an ongoing program to become more vigorous. Common sense would indicate that a major administrative overhaul ought not to be cavalierly attempted by the briefest of legislative sessions. If this be true, then Ohio is faced with another eighteen months in which urgently needed funds, available to the state, are not being distributed to our people. I would consider this to be an unnecessary tragedy.

In sum, the Welfare Federation looks upon ADCU as another step toward welfare decency. Thousands of children would be less threadbare, better nourished, and somewhat more decently provided with school supplies, soap, and toothpaste. It would reduce the number of homes broken in a last desperate effort to qualify for adequate relief. It would permit a somewhat better education for the young, for there would be fewer evictions and less moving around from school to school. If ADCU could permit a thousand families to remain together and to sustain hope, it would be worth the effort. In reality, it will serve tens of thousands of families, and everyone in our state will be the beneficiary.

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.

DORA CHAVINSON

*inscribed by her children,
Dr. Benjamin Chavinson and
Mrs. Rose Fingerhut*

FRANK LEITER

*inscribed by his wife, Marguerite,
and son, Robert S. Korach*

MALVINE B. ROSENWATER

*inscribed by her children, Mr. and Mrs.
Alan Hartzmark, and Mrs. and Mrs.
Gerald Rosenwater, and Grandchildren*

IRVING ROTH

*inscribed by his wife, Libby,
and children, Phyllis and Leonard*

EMMA WEINBERGER

*inscribed by her children,
Froyam and Helene Weinberger*

FRANK WULIGER

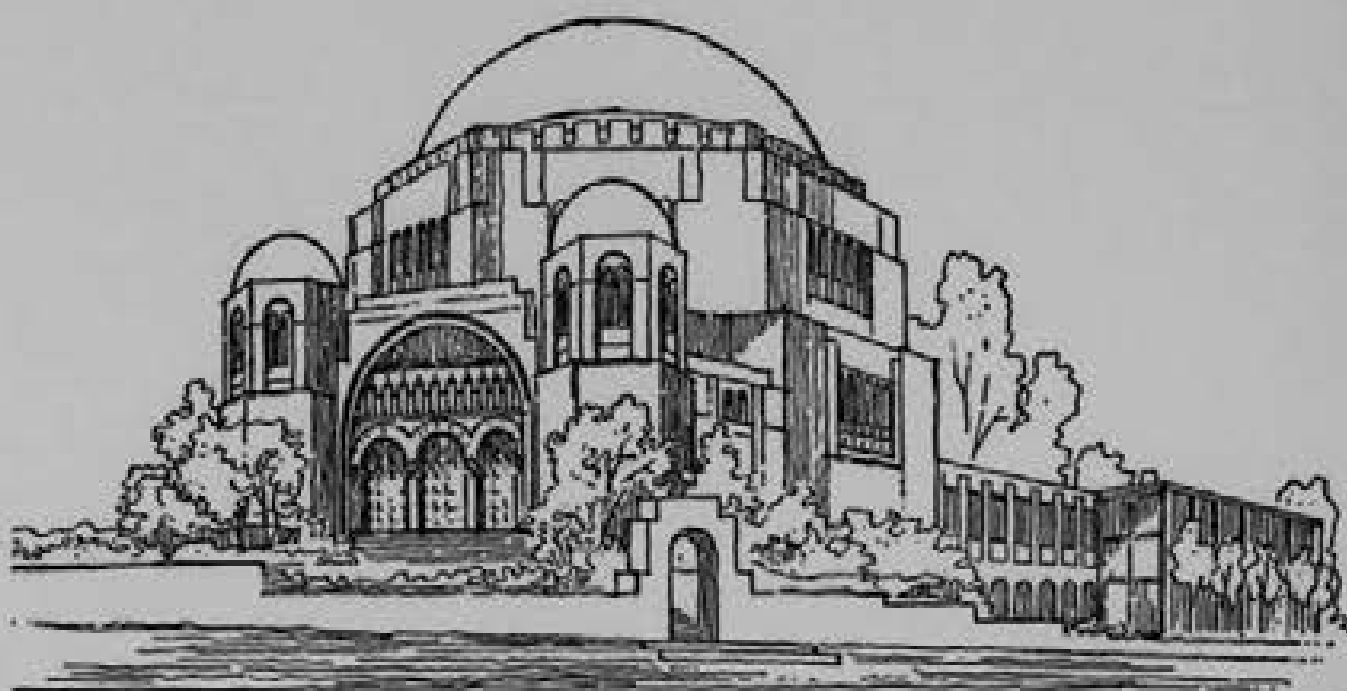
HELEN K. WULIGER
inscribed by their children

THE TEMPLE

CLEVELAND, OHIO

December 8, 1963

Vol. I No. 9



OUR PULPIT GUEST — FROM THE RABBIS' DESK

There is no more flourishing academy than the Hebrew University in Jerusalem. It is a consummate accomplishment of the State of Israel: seven thousand students, twelve faculties, and an academic reputation second to none. We are proud that its President, Dr. Eliahu Elath, will occupy our pulpit this Sunday morning.

Dr. Elath is a man of unusual attainment. He has had notable success both as statesman and as scholar. He was one of the driving spirits in the establishment of the State of Israel. He served his nation as Ambassador to the United States and later as Ambassador to Great Britain.

Dr. Elath is a graduate of the University he now heads and a specialist in the history and politics of the Near East. His unique knowledge in this area was, of course, of immense political significance to the Israeli government, and the quality of his academic accomplishments has been recognized by the honors and degrees which he has received throughout the world. When the late President of Israel, Mr. Izhak Ben-Zvi, died he stipulated in his will that Dr. Elath should undertake responsibility for the Ben-Zvi Institute for Research on

Jewish Communities in the Middle East, which Mr. Ben-Zvi had founded. An able speaker, a warm, friendly person, you will enjoy meeting this man of knowledge and of the world. It will be our pleasure to present him to you.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

December 8, 1963

10:30 o'clock



ELIAHU ELATH

President of The Hebrew University in Jerusalem

will speak on

THE CHALLENGE FACING HIGHER EDUCATION IN ISRAEL

FRIDAY EVENING SERVICES

5:30 to 6:00

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

Prelude:	Canzona and Toccata	Girolamo Frescobaldi
Psalm:	Shiru Ladonoy	Frederick Jacobi
The Service:	Bar'chu, Sh'ma, V'havto, Tzur, K'dusha,	Isidore Freed
	May the Words	
Mi Chomocho		Joseph Achron
Before the Address:	Hava Ladonoy	Jacob Weinberg
	Ilona Strasser, contralto	
Adoration:	Olelu	from tradition,
	Vaanachnu	arr. by A. Z. Idelsohn
		Freed

A MEDITATION

November 24, 1963

DANIEL JEREMY SILVER

These last hours I have thought much of a prayer which begins, "These things do I remember through the years, ignorance like a monster hath devoured our martyrs as in one long day of flood." And I have thought also of these lines from the Eleventh Psalm:

Lo, the wicked bend the bow,
They have made ready their arrow
upon the string,
That they may shoot in darkness at
the upright in heart.
When the foundations are destroyed,
What hath the righteous wrought?

The arrow has found its mark. A hero has fallen. Another of the bearer of light and of hope must be inscribed on the hallowed rolls of martyrdom. We pray, O merciful Father, that the vision of a peaceful world to which our President gave courageous witness in his life and in his death may renew its light upon the habitations of men. We ask Thy protection for his soul, Thy consolation for his family, and, for ourselves, encouragement of our common purpose that our beloved nation may emerge from this tragedy with confidence unshaken and with a revived dedication to freedom, justice, and right.

When the foundations are destroyed must not we ask, "What hath the righteous wrought"? No act, however senseless or demented, stands alone. We walked in pride, boasting of our freedom and our law, proud of our strength and our generous way of life. We walked in pride and we were impatient with those who reminded us of shortcomings we chose not to see.

We walked in pride, though a crescendo of violence rose unpunished in our cities.

We walked in pride, though half a million children rose each bright morning to gray squalor and were barely nourished by our abundant way of life.

We walked in pride, though there was little decency in the care we provided the tormented or in the half measure of support we proffered the poor.

We walked in pride, though we asked more of our leaders than of ourselves.

Now shattering tragedy has stripped from us all satisfaction with a halting conscience and an uncertain dedication. In death our President has not only passed the mantle of leadership to his successor, but he has placed an obligation of civic urgency on each and every citizen. Men of broad principle and of humanity such as he seek not for monuments of stone but to raise high the mettle of men. They ask not for veneration but for emulation. They hope not for our fulsome eulogy but for our unflagging energy in behalf of the welfare of men. In death our President asks what he required of us while alive—seek not for thyself; seek for the nation. He would have us walk again in pride—in a merited pride.

Such a pride as comes to men who are energetic in the relief of human need.

Such a pride as comes to men who are dedicated to the holy cause of freedom.

Such a pride as comes to men who establish justice in the gates.

Such a pride as comes to men who are the bearer of light in the dark loneliness of stricken lives.

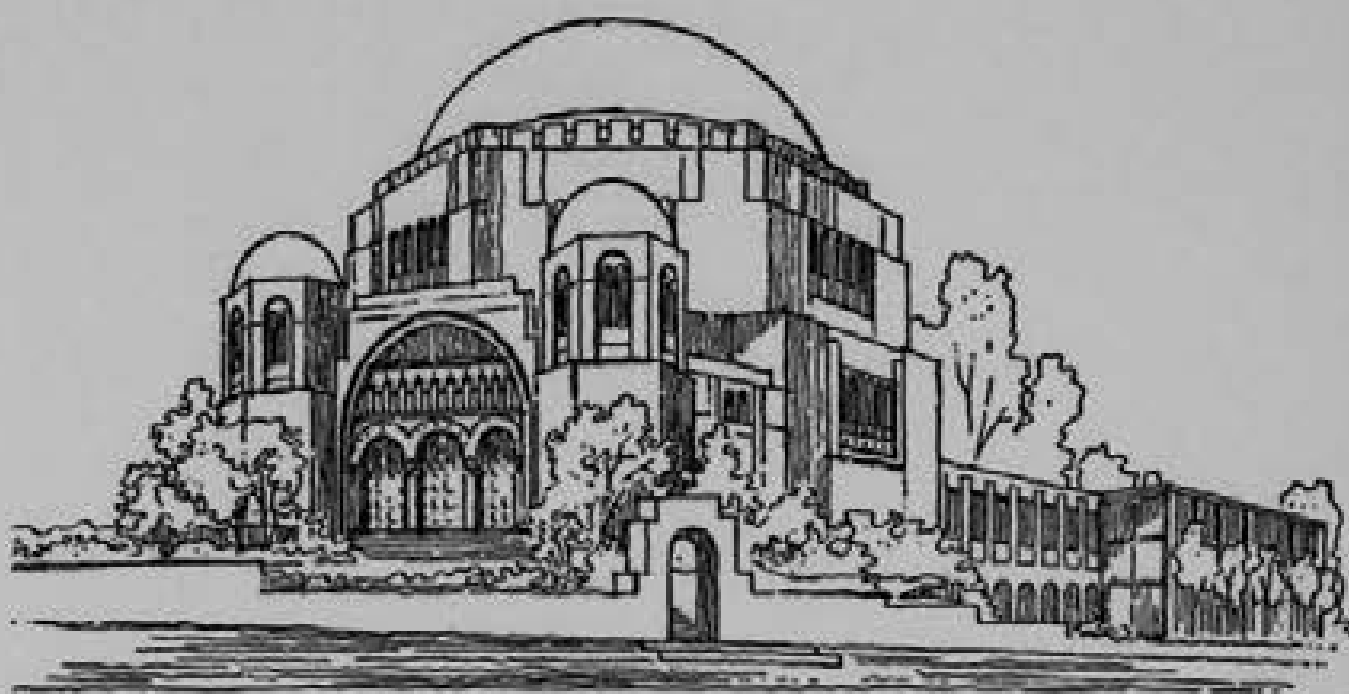
Such a pride as comes to those who stand fast against the whirlwind of prejudice and violence and who will not compromise with indignity. Let us each make his memorial promise.

THE TEMPLE

CLEVELAND, OHIO

December 22, 1963

Vol. L No. 10



THE MEANING OF THE PAST — FROM THE RABBIS' DESK

The other day I came across a title, "The Uses of the Past," and it intrigued me. By academic training I am an historian, and no one can thumb the pages of antiquity without asking himself if there is any purpose to his research except the sheer pleasure of intellectual adventure.

We are told early on in life that our studies must be practical and profitable. In such terms history is a disappointing exercise. Life never repeats itself. That which has been is that which shall never be again. Neither progress nor stagnation, neither the birth of nations nor their entombment is predetermined any more than, say, success or failure in our personal lives. No one can predict on the authority of history. Nor is there, in a changing world, any virtue in a slavish imitation of the past.

Yet the past is useful and usable. Indeed, our entire congregational life rests on the assumption that the past is a functional tool. We read and re-read the thousand pages of our Bible. We mine and exhume a library of ancient literature. Why? The past is a clear mirror of heroism. Men and women need hero models and biography provides a notable variety. A Moses or a Hillel or an Einstein sets a mark of dignity which is a worthy accomplishment in any life. The past is usable also because it is rich in insight and wisdom. We sharpen our reason against the most reasonable of ancient observation. That is the virtue of our Bible. Before we jump to a conclusion we can silhouette our eagerness against time-tried experience.

History has yet another virtue. It is a teacher of humility and a preacher of duty. History records the building of civilization. Justice, freedom, and beauty, all that we call civilization, is a hard won achievement raised at the cost of an infinite number of acts of sacrifice and devotion. He who knows the history of the human pilgrimage cannot treat his responsibilities cavalierly. The past makes us spiritually one with the age old outreaching and upreaching of man.

At a time when eyes are fixed on the day after tomorrow, it is the part of wisdom to tie ourselves more closely to our yesterdays.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

December 22, 1963

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

AMERICA AND JUDAISM

How America Has Impressed Itself Upon Our Ancient Faith

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

Prelude:

Prelude Issachar Miron
"Quietly" from Symphony for Organ Leo Sowerby

The Service:

Isadore Freed
Psalm "Ma Tovu", Bor'chu, Sh'ma,
V'ohavto, Tzur, K'dusha, May the Words

Mi Chomocho

Joseph Aachron

Anthem:

Ahavas Olam Emanuel Amiran

Adoration:

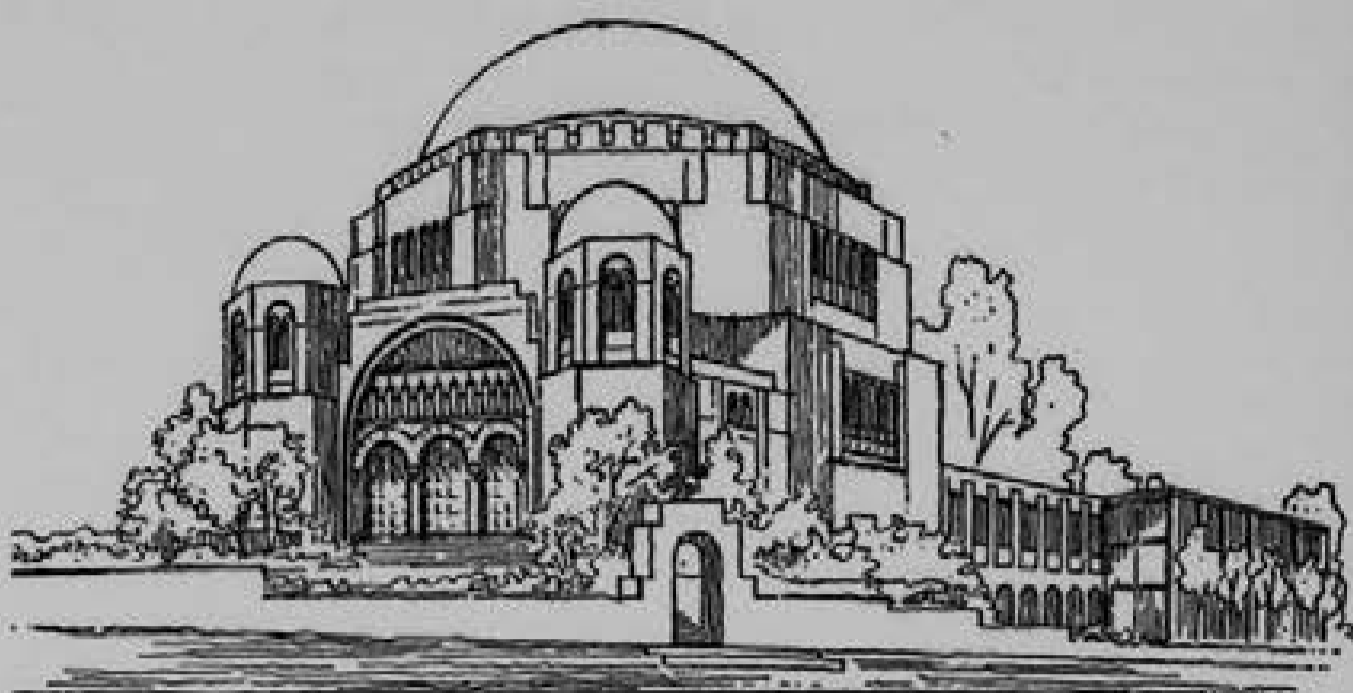
Olelu and Vaanachnu from tradition,
arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

December 29, 1963

Vol. I. No. 11



"HAPPY" NEW YEAR — FROM THE RABBIS' DESK

"Tired blood" belongs to the artificial and inaccurate vocabulary of television. It has a single virtue; it is expressive. There are people who just drag themselves along without draining any joy from life. I often wonder how the prune-hearted face a new year. Three hundred and sixty-five grey dawns must be a dismal perspective.

Life requires a certain enthusiasm. Some few are fortunate to find it in their work. Others drink from the cup of joy when they are surrounded by the hustle and bustle of kitchen and kinder. Still others perk up when they can go down to their basement workbench or curl up in their reading chair. But if you lack a spring in your step, how do you find it? Happiness, I am afraid, is a do-it-yourself project. Sometimes when life gets stale it's good to experiment. If the book bores you, try a museum. If you're tired of flower arranging, try classical records. If your job is unpromising you might go back to night school and finish up that graduate degree.

On the other hand, this may not work. You may find a new business as uninspired as the last. There is a certain virtue, at such moments, in just leaning back and doing nothing. Close your eyes and dream. Not every dream is a disturbing Freudian image. Our day dreams are a colorful blend of the world we'd like to see and the

SUNDAY MORNING SERVICE
December 29, 1963
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
1963 IN REVIEW
Reflections on an Upsetting Year

Members of The Temple family now attending
college will participate in the service

FRIDAY EVENING SERVICES
5:30 to 6:00

SATURDAY MORNING SERVICES
11:00 to 12:00

person we'd like to be. You'd be surprised at how exciting life can be if we dash out to catch hold of our fugitive hopes.

Life requires a certain enthusiasm. Which is another way of saying that life requires a sense of purpose. The chatter of "the lively ones" may be gay, but it isn't gladsome. There is no deep joy in shallow living. Someone once remarked that there are no jokes in the Bible. That may be. But this much is certain. The Bible is a key to happy living because it suggests the meaningful commitments of life. Ultimately the saint leads a far more exciting life than the sinner.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

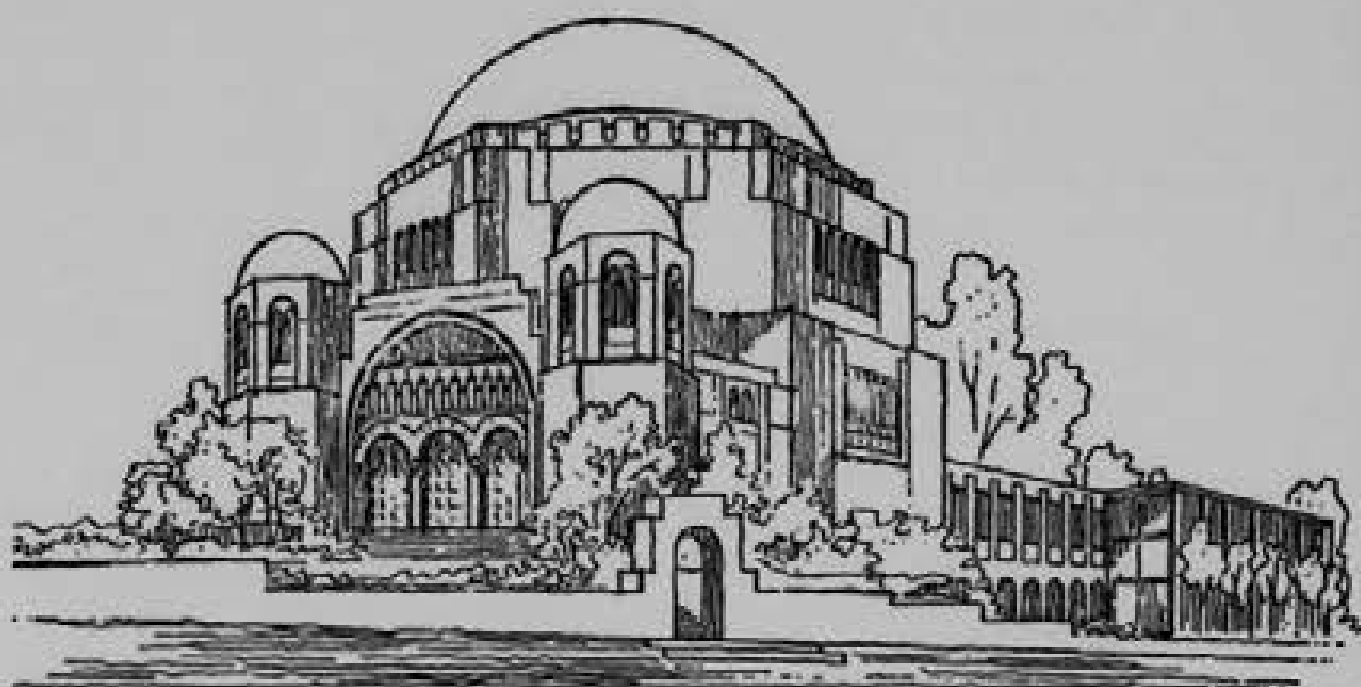
Prelude:	
Three Improvisations	George Oldroyd
Psalms:	
L'chu N'ran'noh	Abraham Wolf Binder
The Service:	Isadore Freed
Bor'chu, Sh'ma, V'havto, Tzur, K'dusha, May the Words	
Mi Chomocho	Joseph Aachron
Anthem:	
Adon Olom	Binder
Adoration:	
Olelu	from tradition, arranged by A. Z. Idelsohn
Vaanachnu	Binder

THE TEMPLE

CLEVELAND, OHIO

January 12, 1964

Vol. L No. 13



ON BEING TOO MANY — FROM THE RABBIS' DESK

After I had written and preached my end-of-the-year review, I decided that the most significant fact of 1963 had not even been mentioned. It happened largely unnoticed. It failed to make the headlines. But for future generations, the increase by sixty millions of the number of mouths that we have to feed and the minds which we have to teach was the crucial occurrence of 1963.

Man continues to spawn as if he were an insect. Medical science dramatically elongates the life span. There are more of us and we live longer. But our globe has finite proportions. The earth's topsoil can yield only so many bushels. In many parts of the world this human flood has already drowned sizable economic and productive gains. India cannot build fast enough to house the same percentage of its people as last year. Western Europe has built more schools in the past ten years than in all of the previous century, yet the nations of Western Europe have been unable to raise the mandatory school age from fourteen to fifteen because of the lack of classroom space. If the birthrate had remained level since 1950 there would be enough space for mandatory schooling until the age of twenty-one.

There is no virtue in numbers. What we need are not human ants but human beings, and human beings require delicate child care and protracted adolescent education and highly skillful urban organization. Unchecked, population multiplies in geometric proportion. The sixty million more of 1963 represents a frightful mortgage on the unborn generations.

SUNDAY MORNING SERVICE
January 12, 1964
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
THE REAL ANSWER TO PRAYER

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

Where does it end? There are only two possible ends. Such peopling as breeds poverty, such poverty as breeds restless politics, such restless politics as breeds war; or a radical dedication to population control. All of us must recognize that we cannot just keep having cuddly babies. The semi-literate peoples of the world in the poor nations of the world must be disciplined by government action—action spurred on by new controls devised by the sciences. In short, our world can no longer be child centered. We must think of our economic and social responsibility to all ages. Children may be the future of mankind, but too many children are the future curse of mankind.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

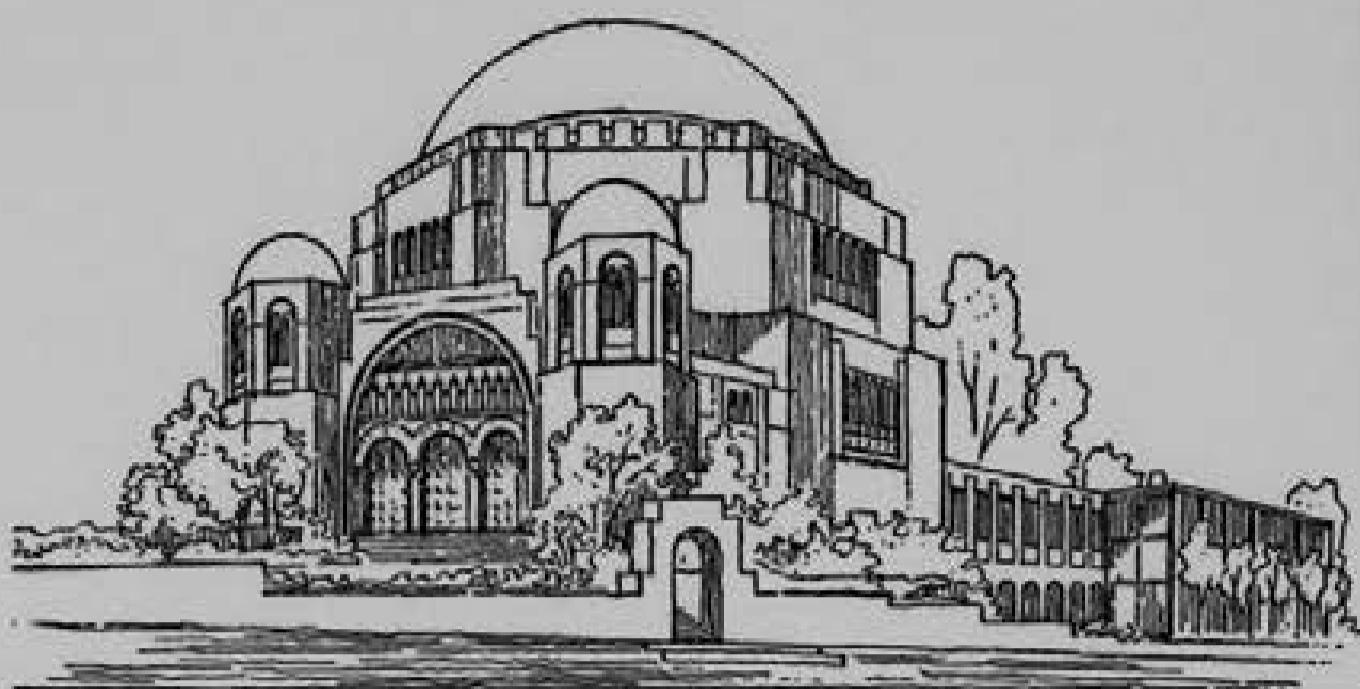
- Prelude:
Prelude and Fugue in B minor J. S. Bach
- Psalm:
Ma Tovu Frederick Pike
- The Service: Samuel Adler
Bo'chu, Sh'ma, V'havto, Mi Chomocho,
Tzur, Ovos, K'dusha, May the Words
- Solo:
En Kelohenu arranged by Eric Werner
Charles Smith, tenor
- Adoration:
Olena and Vaanachnu from tradition, arranged
by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

January 19, 1964

Vol. L No. 14



VISIONS IN ASHKELON — FROM THE RABBIS' DESK

I will tell you this story because it is not without interest. I tell it to you as I read it in the Israeli newspaper "Maariv." You will have to decide what credence, if any, to give it.

Yahya Arussi is a sixty-eight year old Yemenite. Like so many of his age and tradition, he spends his days studying the sacred literature of our people. He lives in Ashkelon.

At seven o'clock on the last Sunday morning in November, Yahya knocked on the door of the Supervisor of the Agricultural School at Kfar Silver. When the door was opened and introductions had been exchanged, Yahya asked if the synagogue, which is at the farm school, could be opened for him. The Supervisor asked Yahya to what purpose. Yahya explained. "Last evening, for the second night in a row, a tall, broad shouldered man appeared to me in a dream. He was thick eyebrowed and white haired, prepossessing, and a head taller than anyone about. He said to me, in a manner that permitted no protest, 'Arise, Yahya. Go to the synagogue at Kfar Silver. Study there of sacred things. Do it for my sake, Yahya. I, Abba Hillel, command you to do this. Will you not promise me?'"

The Director, being a modern, was skeptical. He thought that Yahya had devised an ingenious scheme to get a handout. He offered him money. Yahya refused. The Supervisor made certain investigations. He found that Yahya was a pious and believing Jew, who spent his days studying in the Yemenite synagogue in Ashkelon and who was

known as an upright and honorable man. Most surprising of all, the Supervisor discovered that Yahya had never read of Dr. Silver nor seen a picture of him before the night of his first dream.

The synagogue was opened. As far as I know, Yahya spends his days there, studying the Zohar and the Book of Psalms, and fulfilling the mandate he believes himself to have received.

So ends the news report. It is capable of a dozen critical explanations. I do not necessarily reject them. But it is interesting to speculate whether there are visions in Ashkelon.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

January 19, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE CHURCH, THE POPE, AND THE JEWS

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

Prelude:

Gavotte
Pastorale

Flor Peeters
Darius Milhaud

Psalm:

Shiru Ladonoy

Frederick Jacobi

The Service:

Bor'chu, Sh'ma, V'ohavto, Mi Chomocho,
Tzur, Ovos, K'dusha, May the Words

Samuel Adler

Anthem:

Ahavas Olom

Nisan Cohen-Melamed

Adoration:

Olelu and Vaanachnu

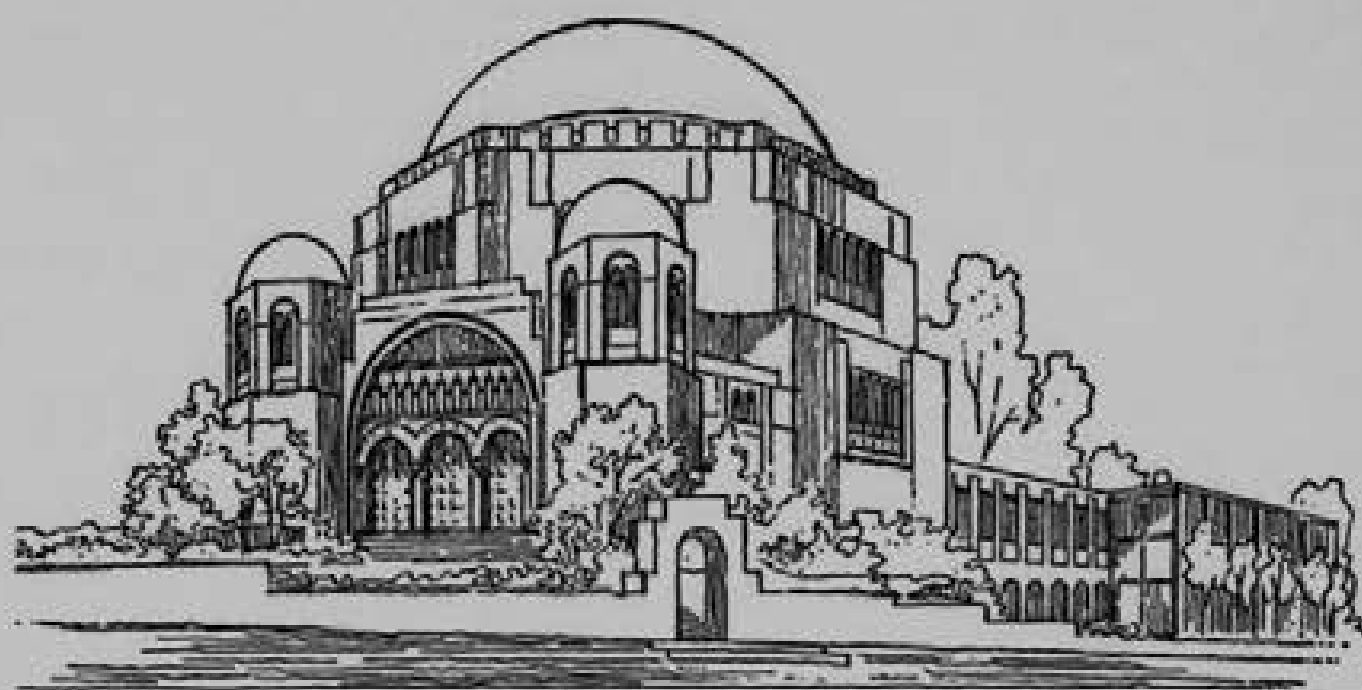
from tradition,
arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

January 26, 1964

Vol. L No. 15



1963 IN REVIEW — FROM THE RABBIS' DESK

Many have asked for copies of the lecture "1963 in Review." A month has passed, but its conclusions may still be timely, and it is therefore printed here as it was given.

A measles vaccine came on the market last year—in fact, two of them did—and the fangs were pulled of one of the last of the potentially dangerous childhood diseases. Astronaut Gordon Cooper completed a twenty-two cycle orbit of the earth. With his return, the man in space program, Project Mercury, was successfully bottled up. Over a hundred nations signed and ratified a limited test ban agreement which prohibited the explosion of atomic materials in the atmosphere. Mankind could literally breathe more safely. 1963 was not a year without sizable accomplishments to its credit.

For the United States, 1963 was a fat year. Just this month the President labeled 1963 as "the most prosperous year in our history." Our gross national product, the key index to our economic strength, grew by a comfortable four percent, and broke through the six hundred billion dollar mark in goods and services. At year's end the major indicators of the stock market were at all-time highs, suggesting not only that there were sizable corporate profits to be divided up, but that the business community believed that this prosperity would continue well on into 1964.

If the prosperity of 1963 was welcome, it was a bit embarrassing. Government economists have been telling us for quite some time that the American economic thrust was running out of steam. They spoke of the competition of nations whose plants were new and, therefore, more efficient, and whose wage scales were lower. They spoke of other economic facts. The sum and substance of their

arguments was the existence of a sag in our financial picture—as proof they cited the recurring recessions of 1958 and 1959 and '60. President Kennedy was moved by this evidence to propose, late in 1962, a tax cut tonic to the Congress. Taxes were to be cut on personal income and on corporate profit. But the bone healed before the splint could be applied. The golden figures of 1963 were accomplished while the President's tax cut program was shoaled in Senate committee. Surprisingly, despite the vigor of our national prosperity, the administration continued to give priority to its tax cut program. Some of us are moved to ask why. The original justification of this program had been: one, its necessity, and, two, a parallel tax revision program designed to close up many preferential loopholes. Well, the tax revision bill was scuttled before it

reached the Congress, and the question of need now seems moot. At least this one non-economist is moved to ask if the concern on the part of many to pass now, in 1964, the tax cut program may not be motivated as much by special interest greed as by national need. The major part of the rebate melon will come to the wealthiest and to the large corporations. I wonder if this fact is not a major reason that the tax reduction program continues to be given priority in the Congress of the United States.

During 1963 the alarms and excursions of the Cold War sounded, but more distantly and more dimly. We still spent over fifty billions of dollars for military requirements—the Soviet Union spent a comparable sum. There were occasional ugly incidents on the access autobahns into Berlin

(Continued on Page 5)

SUNDAY MORNING SERVICE

January 26, 1964

10:30 o'clock

RABBI MILTON MATZ

will speak on

THE MACHINE—WILL IT MAKE MAN OBSOLETE

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

(Continued from Page 1)

and at the Berlin wall, but by and large, during 1963 one had the feeling that the two nuclear monoliths had come to the conclusion, grudgingly to be sure, that the other was going to be around for a considerable period of time. During 1963 there was no nose-to-nose confrontation—no Cuba. Neither Russia nor the United States played at the politics of brinkmanship. Of propaganda there was still a surfeit, but the mailed fist was masked. Finally, after nine frustrating years of negotiation at Geneva, the three nuclear powers, Great Britain, the U.S.S.R., and the United States, signed a limited test ban, and encouragingly, the President of the United States, Mr. Kennedy, threw the entire weight of his office behind the need to have this treaty ratified quickly by the Senate. He was not in a mood to allow the test ban treaty to become a political football, as had so many other international obligations in the past. And it did not.

Washington announced in November that Russia had continued the embarkation of large numbers of her troops from Cuba. Russia quickly released Professor Barghorn of Yale, whom she had summarily and irresponsibly jailed, when his imprisonment threatened the cultural pact between our two countries. The first major trade arrangement between Russia and the United States, the so-called "wheat for gold" deal, was consummated, and again it was encouraging to see that a President, in this case President Johnson, was willing to involve the prestige of his office to break a politically inspired log jam in the House of Representatives. There was even talk, during 1963, that the United States and the Union of Soviet Socialist Republics might cooperate in a program to place a man on the moon. Both countries had been shocked at the cost schedule of their separate programs and there seemed little to be gained by each going at it alone.

All this is not to say that the Cold War was not very much with us. It was. All this is not to say that Russia might not go again on a Cuba-like expedition—she might—or that the United States might not summarily rearm Western Germany with nuclear warheads—we might. Indeed, Germany remained, as she has been throughout the twentieth century, the key to peace, or perhaps I should phrase it more aptly, the key to war. It was in Germany that Russia and the United States confronted each other face to

face. It was the issue of the future reunification of Germany which presented the most immediate and the most dangerous threat to the present balance of power accommodations. Every German Chancellor has pressured every American President, in and out of his office, to pledge the credit of the United States to the principle of the reunification of Germany, and every American President has given that pledge. It is no matter of chance that Mr. Erhardt is even now with Mr. Johnson in Texas, the first of the Chiefs of State to insist on a meeting with our new Chief of State. What does he want? First and foremost, a pledge that we accept as national policy that which is the burning hope and passion of German politics, that Germany shall be reunified. I have always considered any such pledge to be unwise and even dangerous, for if we are ever to make it good we must plunge the world into war. To reunify Germany is to point a dagger at the jugular vein of the Soviet Union. To reunify Germany is to overturn the balance of power in central Europe in a way fundamentally detrimental to the Soviet Union, in a way which she cannot tolerate. To prevent this she will fight, make no mistake about it. Would it not be far wiser for the United States to insist that its now prosperous one-time enemy, West Germany, learn to live with the realities of the mid-twentieth century. There is in fact no natural Germany. Germany is not a boundary arbitrarily described by God on the globe. Germany is no more than whatever she happens to be at a moment in history. When we pledge ourselves to reunite Germany, we pledge ourselves to keep the politics of central Europe in turmoil, for this decade and many decades to come. We pledge ourselves not only to the Cold War but, I am afraid, finally and ultimately to a hot one.

Be that as it may, in 1963 the Cold War seemed bearable, and each of the major power blocs had an opportunity to do a little in-fighting. There was the split between Moscow and Peking. It seemed to be ideological. It was difficult for the Westerner to understand its full implications, but it seemed to be fundamentally a struggle for dominance within the Communist world. In the West our arguments were economic rather than political, but they were none the less bitter. In January of 1963, England was turned down in her bid to join the European Economic Community, the so-called Common Market. After five hundred years England decided to give up its

ancient policy of avoiding entangling Continental alliances. She applied for admission to the Big Six—the Common Market. Largely because of General DeGaulle and of France, England's application was vetoed, and much bitterness ensued. President Kennedy wrestled through our Congress a tariff negotiation authority designed to permit him to barter with the Common Market over tariffs and to insist that these allies whom we have financially succored in so many ways at least cease to discriminate against their greatest benefactor. President Kennedy was rebuffed in Europe, and a good bit of bitterness ensued. But when all the fur had flown and the dust had settled, one had the comfortable feeling that these arguments would not tear the world apart. Our homes would be there. Our children would be there. These were not ultimate negotiations on the narrow edge.

In short, if we were to sum up the Cold War in 1963 we would say that both Russia and the United States seemed to have accepted that co-existence must be a fact of life. The alternative, all admitted, was far too frightful.

The paragraphs which President Kennedy spoke at the American University in June of last year can perhaps be taken as the current spirit of international diplomacy:

"Among the many traits the peoples of our two countries have in common, none is stronger than our mutual abhorrence of war. Almost unique among the major world powers, we have never been at war with each other. No nation in the history of battle ever suffered more than the Soviet Union in the Second World War.

"Today, should total war ever break out again—no matter how—our two countries will be the primary targets. It is an ironic but accurate fact that the two strongest powers are the two in the most danger of devastation. All we have built, all we have worked for, would be destroyed in the first twenty-four hours. And even in the Cold War—which brings burdens and dangers to so many countries, including this nation's closest allies—our two countries bear the heaviest burdens. For we are both devoting massive sums of money to weapons that could be better devoted to combat ignorance, poverty, and disease.

"We are both caught up in a vicious and dangerous cycle with

(Continued on Page 3)

(Continued from Page 5)

suspicion on one hand breeding suspicion on the other, and new weapons begetting counter-weapons.

"In short, both the United States and its allies, and the Soviet Union and its allies, have a mutually deep interest in a just and genuine peace and in halting the arms race. Agreements to this end are in the interests of the Soviet Union as well as ours—and even the most hostile nations can be relied upon to accept and keep those treaty obligations and only those treaty obligations, which are in their own interest.

"So, let us not be blind to our differences—but let us also direct attention to our common interests and the means by which these differences can be adjudicated. At least we can help make the world safe for diversity. For, in the final analysis, our most basic common link is that we all inhabit this small planet. We all breathe the same air. We all cherish our children's future. And we are all mortal."

Perhaps typical of the spirit of 1963 was the immediate exchange of notes between Premier Khrushchev and President Johnson, in which both pledged themselves to a continuing and continuous exploration of any and all avenues which gave promise of reducing the tensions which roiled the world.

You have noticed that in this discussion of the Cold War, I have avoided all mention of South Vietnam, of the burning war, of the war which has cost us seven hundred American lives and several hundreds of millions, perhaps several billions of American dollars. I do not consider the war in South Vietnam to be part of the Cold War. The Cold War is essentially a confrontation between the two nuclear giants of the world. Moscow has never been very happy over the ambitions of the various irregular troops of southeast Asia. Indeed, Moscow has often taken positions quite at variance to those of China in this part of the world. Most recently and most notably, Mr. Khrushchev supplied arms to Premier Nehru when Indian troops were fighting those of China in the vastness of the Himalayas. What, then, is the war in South Vietnam? It cannot be explained as a war for freedom or democracy. The actions of Ngo Diem and the Dragon Lady, Madame Nhu, make any such claim laughable. It cannot be claimed to be a war for free enterprise. South Vietnam is a feudal economy, and it seems to wish to remain a feudal economy. What, then, is it? I suspect that the war in

southeast Asia is largely an old fashioned war for spheres of influence. Hundreds of thousands of Chinese have, over the past several centuries, infiltrated into this area. Many have waxed wealthy and have established important connections between this rich rice land and their homeland. At the same time southeast Asia was a colonial dominion of Europe, most lately of France, and her wealth was exploited to the advantage of the European. Why is the United States involved in southeast Asia? I am afraid that the government of the United States has never made a precise and clear explanation to the American people. I suspect that we are in southeast Asia largely because of a geography lecture that Secretary of State John Foster Dulles gave to all of us about ten years ago. He drew out for us a world map on which he had painted in red all the nations which were Communist, and he drew a line around these Communist nations, and he said, "Thus far they can go but no further. All that is outside this line is ours." We set out to defend all that was outside. Not surprisingly, we occasionally found ourselves in strange, even incredible situations. We had to decide in Laos which of three blooded hereditary feudal noblemen was Communist and which was anti-Communist. We had to decide in South Vietnam how long we could tolerate a malodorous dictatorship. When did its religious oppression and its feudal venality become so overbearing that we had to help stimulate a revolution to overthrow it? Long ago General of the Army Douglas MacArthur warned the American people that a military action in southeast Asia could not be won. It would seem, in fact, that it cannot be won. It would seem, in fact, pointless.

Is not the answer to our dilemma the neutralization of these nations? We have already accepted this position for Laos. Just last week there were indications that we were prepared to accept neutralization for Cambodia. Why cannot we effect some multi-national guarantees for the political neutrality of these faraway states and let them go their own way and work out their own destiny, and cease trying to fit their complications and their orientalisms into the black and white colors of a Cold War to which they are at best awkward appendages? I would have been far happier if the President of the United States had promised not that we would win the war in South Vietnam by election time, but a major re-evaluation of the aims and objectives

of that war. I do not believe that any President can make good on such a victory pledge. Even if the war is won, he cannot guarantee the action of the civilian government we are sustaining. For these are not democracies, freedom-loving peoples or free enterprise devotees. These are the citizens of southeast Asia, with their own history, and their own hates, and their own ignorances, and their own knowledge, and their own destiny, and we cannot impose upon them our own.

The key story of 1963 was the assassination of President John F. Kennedy. We shall never know the reason for his assassination. The Dallas police force is, in my mind, guilty of a criminal neglect of duty. But be that as it may, most have overlooked what is to me the unique fact to come out of this stark tragedy, that for the first time in our history the entire American people accepted some portion of guilt for the assassination of a President. We refused to accept the simple statement that this was an isolated violence of a demented mind—which it was—and we wrote our souls into the violence. We poured into our churches. We poured into our synagogues. We beat our breasts—"Mea culpa—I am guilty. There has been something wrong—with me, with our American way of life, with our American standards of citizenship—which led to Dallas, to violence, to assassination."

Indeed, during all of 1963 one sensed that the American people were not happy with themselves. The figures of unemployment during 1963 hovered just below the six percent mark, yet almost every program of social improvement which was proposed was defeated. Almost every public welfare levy which was submitted lost. Almost every on-going program of relief had to cut its subsistence level. Almost every voluntary charitable undertaking fell short of the quota it reached the year before. Somehow the hard headed American was becoming hard hearted. Why so? He had found a novelty, a new enthusiasm, something called "a conservative political ideology." He heard about it in Rotary, or over a luncheon table with purchasing agents of competing firms. It was a simple political idea which seemed to fit every one of the prejudices with which he was most happy. It said this: America is not a democracy. America is a republic. This means that Americans cannot legislate whatever they feel necessary for the common good. They can legislate only that which was specifically reserved to them by those who wrote the Constitution. If an area

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had not been known and fully explored in the days of the eighteenth century, it could not be entered now by the Federal government. Specifically, this much is certain. Public welfare was specifically exempted by those who wrote the Constitution. And so these business and professional men and their wives and friends went around busily voting "no," turning down every levy, and we had the consummate tragedy of 1963 that in the richest year of our history thirty million Americans lacked sufficient clothes for decency and sufficient food for nourishment; that in the richest year of our history we did not improve by a single scintilla the quality of welfare which we were offering to the poor and to the halt, to the crippled and to the maimed, and to those who were suffering the indignities of change which a new society and a new technological age was imposing upon them. I think that these hard headed, worldly men knew in their hearts of hearts that they were wrong but nevertheless they acted like lemmings, and they delighted in the magazines and the columnists and the language and the ideology which was associated with Senator Goldwater. They delighted to think of him as the President of the United States, imposing this new doctrine upon each and every one of the departments of government. I am afraid they thought very little about the real needs of real people and about the real problems of a real nation.

The President proposed, during 1963, some important constructive social measures. Each and every one of these major measures was bottled up in Congress, and only the measure providing some monies for construction of college dormitories and classrooms was passed under the guilt impetus of his assassination.

Americans in 1963 were not very proud of themselves. There was another side to this unemployment figure which we could not escape. The rate of unemployment among Negroes was twice what it was among whites. The average American was quite prepared to condemn the murder of a Medgar Evers, or the violence in the Sixteenth Avenue Baptist Church in Birmingham which not only destroyed the church but incinerated four little Sunday School children—this was the work of extremists, but the President's civil rights program was another matter. It would make a difference at home. It was not the southerner who bottled up the civil rights bill in the House of Representatives. They lacked

the strength. We did, or rather our representatives whose ear, closely tuned to our pulse, had discovered that the average American had decided that he preferred his privilege and his prejudice to Constitutional principle. There is hardly an instance during 1963 when a Negro moved into a previously all white neighborhood—in Philadelphia, or in Chicago, or in New York, or in Washington—where there was not some ugly violence. Some unions were using licensing requirements to effect racial bars against the membership by Negroes in their crafts. When it was proposed that some of the students in the over-crowded classrooms of the center city be bussed into the less crowded schools of outlying areas there was a hew and cry. If parents finally admitted that other children might come, a stipulation was attached, "They shall not mix. They shall move from bus to classroom as a unit, and from classroom to bus and return."

In 1963 the average American was not very happy with himself, because he wasn't being himself. He was enjoying prosperity—a bit too much. He was looking ahead confidently—with a bit too much confidence. He wanted to be above the rough and tumble of change, above the clash of ideas, above the revolution of racial needs. So he sent ahead a young President, to fight the battles of national purpose, and he gave him little support. When this President

was shot down, and only then, did he recognize how little support he had given to his hero. The President represented, in death as in life, the best of our national purpose. We permitted in life, far too many compromises with that purpose.

Now there is a new President. President Johnson took over the heavy duties of his office with dignity, and with assurance. He has convinced us by his actions that he is fully aware of the terrible responsibilities which he has undertaken, and that he is of a mature and deliberate mind. But what of us? What did those millions and millions of words mean? Were they a catharsis or a catalyst? Eulogies have often buried the hopes of mankind, but they have never built the cities of men. All the fine eulogies of President Kennedy will not establish a single one of the principles which he sought to establish in our land. That instantaneous feeling so many of us had that we were guilty, that our finger was in a sense on the trigger, means nothing—means nothing—if it does not cause us to be principled, purposed, foresighted, prepared to struggle in the slime of American politics for the grandeur of America.

In 1963, when we took the measure of the American, we found it wanting. Will we grow up in 1964 and again be ourselves?

Daniel Jeremy Silver

THE TEMPLE WOMEN'S ASSOCIATION

NOMINATING COMMITTEE

Article VII, Section 2 of the By-Laws of The Temple Women's Association reads:

"Any member of the association may submit in writing, not later than March 1st, suggested names for any position to the nominating committee for their consideration."

Members of the Nominating Committee are: Mrs. Leo W. Neumark, Chairman, and Mesdames Sanford Arsham, H. Shan Carran, Mattis Y. Goldman, I. Horvitz, Everett Jarrett, and Gilbert Stein.

THE TEMPLE HIGH SCHOOL

THEATER PARTY

Saturday, February 1st

8:00 P.M.

Luntz Auditorium

"COMPULSION"

starring

Dean Stockwell

Parisian Dinner following

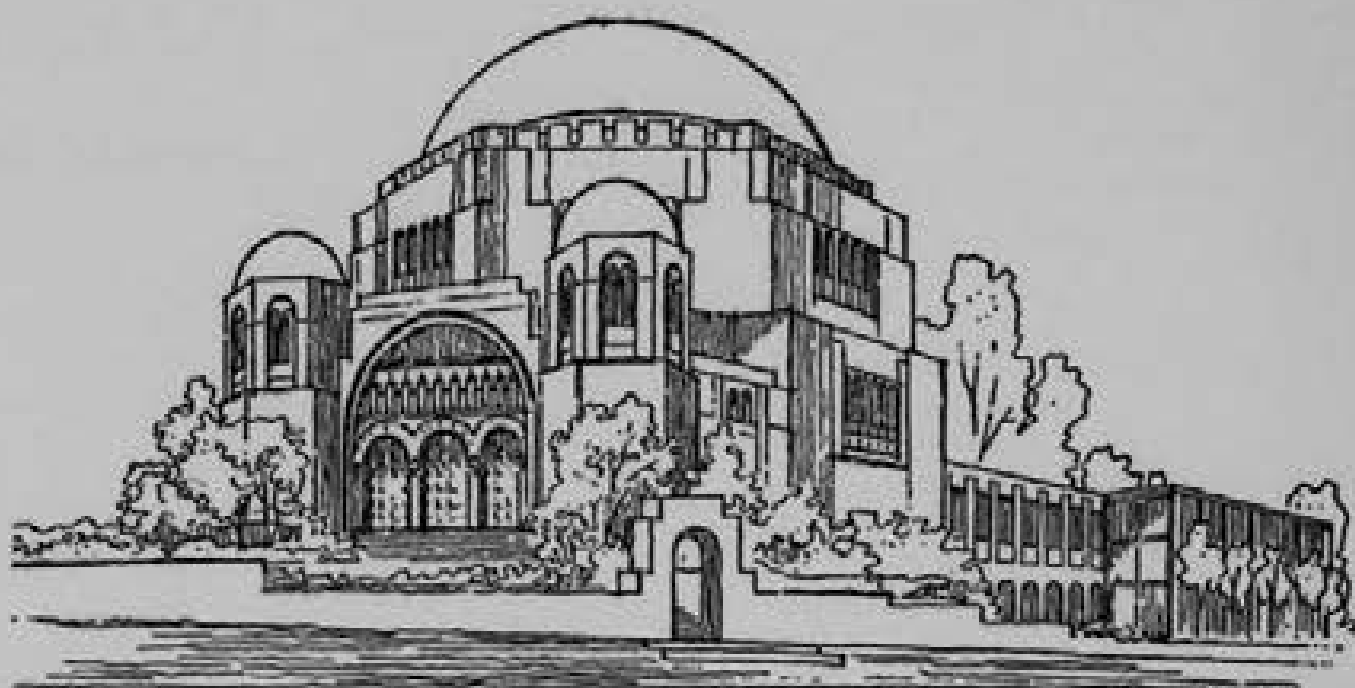
\$2.50 per couple

THE TEMPLE

CLEVELAND, OHIO

February 2, 1964

Vol. L No. 16



Z IS FOR ZANZIBAR — FROM THE RABBIS' DESK

I have known about Zanzibar. It was one of the small stable of "Z's" that used to serve me well in the early rounds of "Geography." Since childhood I have lived with the innocence that since I no longer play "Geography," Zanzibar is no longer part of my world. Then I wake up and I read headlines of confusion and rebellion, and Zanzibar has suddenly become a focus of the Cold War. How many of the once safely tucked-away pieces of world geography have suddenly come center stage—Laos, Afghanistan, Tanganyika, Ecuador.

Like most Americans, I know precious little about Zanzibarian politics. I really did not know they had any. I had read of a lingering mistrust between the natives and the Arab traders and ex-slavers who had settled there some centuries ago, but that was all. What disturbs me is not that a revolution has shaken this little island, but that we cannot deal with such restlessness and national adolescence except with the frayed black and white labels of the Cold War. Recall the headlines—"Zanzibar Another Cuba." "Red Chinese Seen on the Island." "Communist Gain." It may be true and probably is, that the Communist bloc encouraged and perhaps financed this rebellion. But this in itself does not explain the revolution, nor do Cold War spectacles permit us a clear picture of what, if anything, needs to be done.

In Cold War terms, if the other side finances or arms revolutionaries, we must finance and arm the deposed and/or counter-revolutionists. But are arms or intelligence agents really what

Zanzibar or Tanganyika need? These undeveloped countries require schools and factories and roads and time. They need to be sealed off from the Cold War, not drawn into it. If the Communists generally have roiled these waters they tempt the deluge. Shall we play the same game? Why not take another plunge and attempt an international guarantee of neutrality for these infant states and an internationally enforced arms embargo? Certainly some such forceful and positive program is a proper response to the confusions of local and tribal passion and the generations of ignorance and abasement which makes quixotic politics certain for a long time to come.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

February 2, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE TROUBLED WATERS OF THE JORDAN

Arab Security and Israel Immigration

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

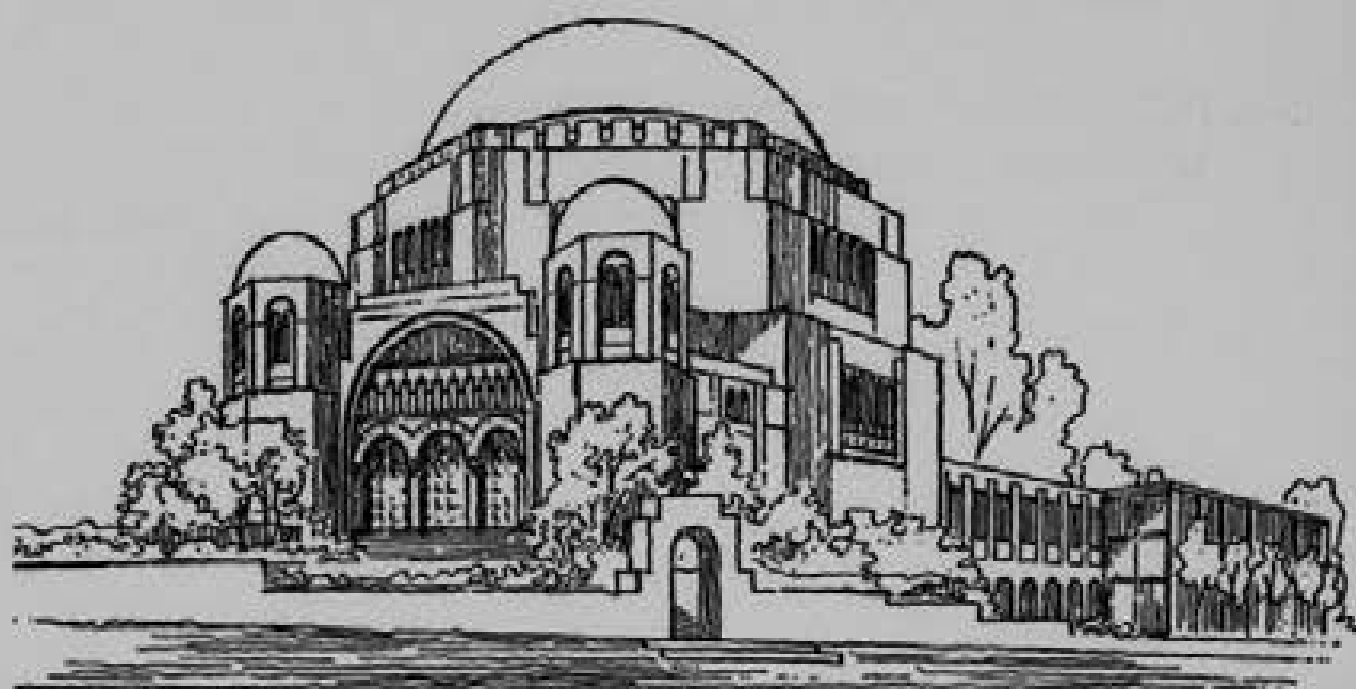
Prelude:	Variations on a Chorale	Flor Peeters
Psalms:	Tov L'hodes	Max Janowski
Bor'chu		Emanuel Amiran
Sh'ma		Amiran
V'ohavto		Amiran
Mi Chomochó		Abraham Wolf Binder
Teur		I. H. Strasser
K'dusha		Hugo Ch. Adler
Yihlu L'rotzon		Binder
Solo:	Psalms 23	Herbert Fromm
	Bernita Smith, soprano Julie Pinson, flute	
Adoration:	Olenu and Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

February 9, 1964

Vol. L No. 17



FRIDAY NIGHT — FROM THE RABBIS' DESK

Why does our worship take the form that it does? Who first designed, and why, an Ark and the Eternal Light? Is there a Jewish music, and what is the function of music in worship? What are the common features of all synagogues, and why don't they look more alike? These are some of the questions which we will touch in our Adult Institute, which begins this Friday evening, February 7th.

The seminar this year is entitled, "The Design of Holiness." There is a particular atmosphere to our worship; how did it come about, and why? What is the history of our prayerbook and our rituals? Why is it as it is? What changes can be expected? The four February Friday lectures will deal successively with ceremonial art, liturgy, music, and architecture.

Our first lecturer will be Dr. Joseph Gutmann, Professor of Jewish Art History at the Hebrew Union College and Curator of the College's Museum. Dr. Gutmann is both a known scholar in the field of art history and a rabbi. He has made a specialty of the study of illuminated Hebrew manuscripts. With the aid of slides, he will illumine for us the history of the mezuzah, Sabbath candles, the Star of David, and the like. You will find him a most

interesting and vigorous speaker. Furthermore, his lecture will inevitably touch a crucial issue facing us as liberal Jews. Being modern, we tend to discount ritual and ceremony. But being human, our eye delights in color and we find encouragement in deep historical association. It is surprising, actually, how many traditional things we have retained. What meaning do they have for us? What was their original purpose? Come and discover.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

February 9, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

A PROPOSAL FOR RACIAL PROGRESS IN CLEVELAND

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

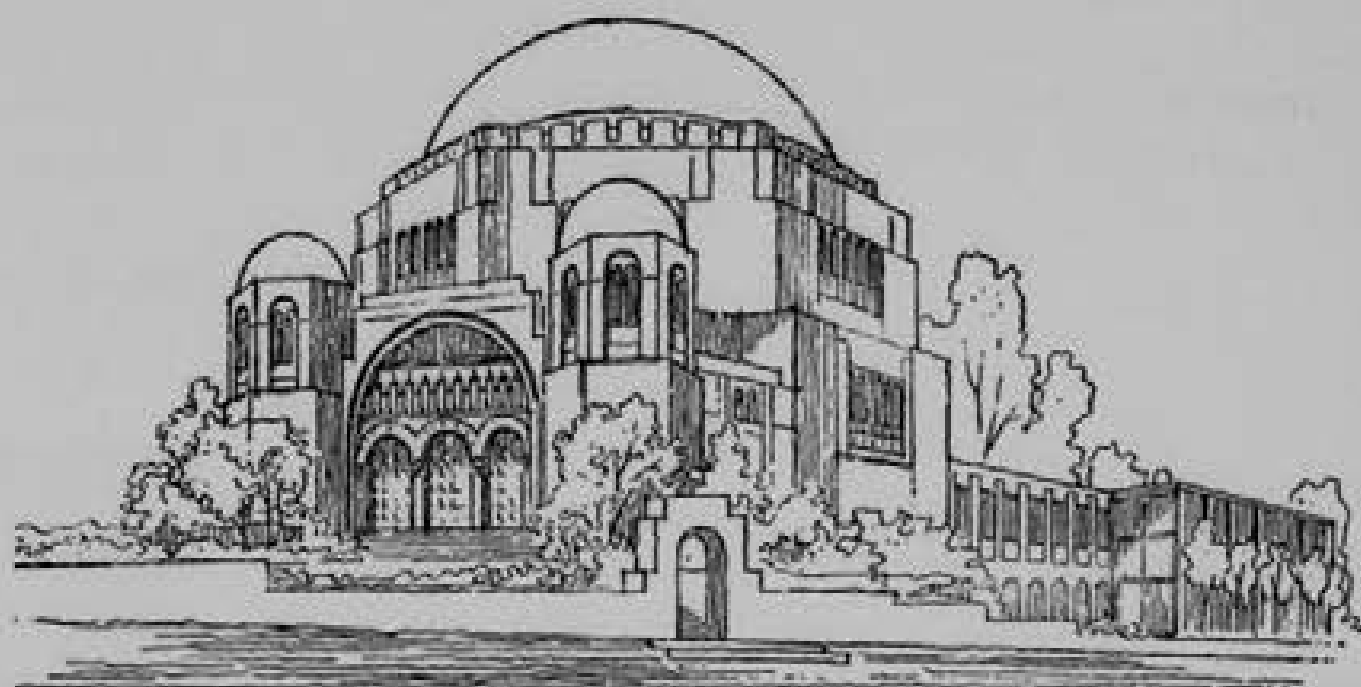
Prelude:		
Two Chorale Preludes		S. Karg-Elert
Psalm:		
Ma Tovu		David Gooding
Bor'chu		Max Hellman
Sh'ma		Hellman
V'ohavto		Emanuel Amiran
Mi Chomocho		Hellman
Trur		L. H. Strasser
Oven		Herbert Fromm
K'dusha		Hugo Ch. Adler
May the Words		Hellman
Solo:		
Prayer and Supplication		A. W. Binder
Melvin Hakola, baritone		
Adoration:		
Olelu and Vaanachnu	from tradition, arranged by Morris Goldstein	

THE TEMPLE

CLEVELAND, OHIO

February 16, 1964

Vol. L No. 18



INTERMARRIAGE — FROM THE RABBI'S DESK

Judaism does not often make Time Magazine. When it does, the article is likely to deal with anti-Semitism or some quaint exotic practice, and more likely than not it will excite discussion. The recent short article on intermarriage was no exception.

The reporter drew on two studies published in the latest issue of the American Jewish Year Book. Statistics are slippery, none more so than a religious census. But it would seem certain that one marriage in ten, perhaps one marriage in nine, involves a Jewish person wedding outside his birth faith. Religious intermarriage is an ordinary phenomenon of our culture. Though Time did not mention it, Protestant-Catholic marriages take place at an even higher rate.

Given the social mobility of American life, this situation is likely to persist. What then? I have seen a few parents encourage such a marriage in the hope that their grandchildren, at least, would blend into the anonymous mass. But more often than not parents are less than overjoyed. Let's be honest with ourselves. There is no longer any virtue in hand wringing and breast beating. Intermarriage is bound to remain high as long as we insist on June and moon and swoon. When chemistry has ensnared, theology will not unstick. A birth label cannot compete with unbounded love. How often when a putative groom asks himself why Judaism should be a restraining factor, his experience cannot provide an adequate answer. In all probability there was little religious structure to his home—nothing that bound it tightly to the Jewish way of

faith. If you want your grandchildren to be Jews, I would advise you to raise your children as Jews, and I mean by that something far more pervasive than enrollment in a religious school.

Make no mistake about it, I am committed to the proposition that marriages are best made when partners have been raised in a single religious tradition. However, let us remember that this is the twentieth century and that those who intermarry are not beyond the pale. Let us not undervalue their maturity or their determination. Indeed, if premarital tensions are handled intelligently, we can sometimes spark a spiritual renewal by the Jewish partner and encourage an interest in, if not a conversion to,

Judaism by the non-Jew. I am not thinking now of a hasty, ten-minute farce, undertaken so that grandmother will subside when a rabbi is promised for the ceremony. I am thinking of long hours of quiet discussion between the boy and the girl and myself. It is warming to realize how appealing our faith is to the young and the more scientifically oriented who believe in God but can no longer handle a complicated mythology or miracle stories.

If we prize America's political and social freedom, part of freedom's price is an intelligent adaptation and a patient understanding.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

February 16, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE ENIGMA OF JOB

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

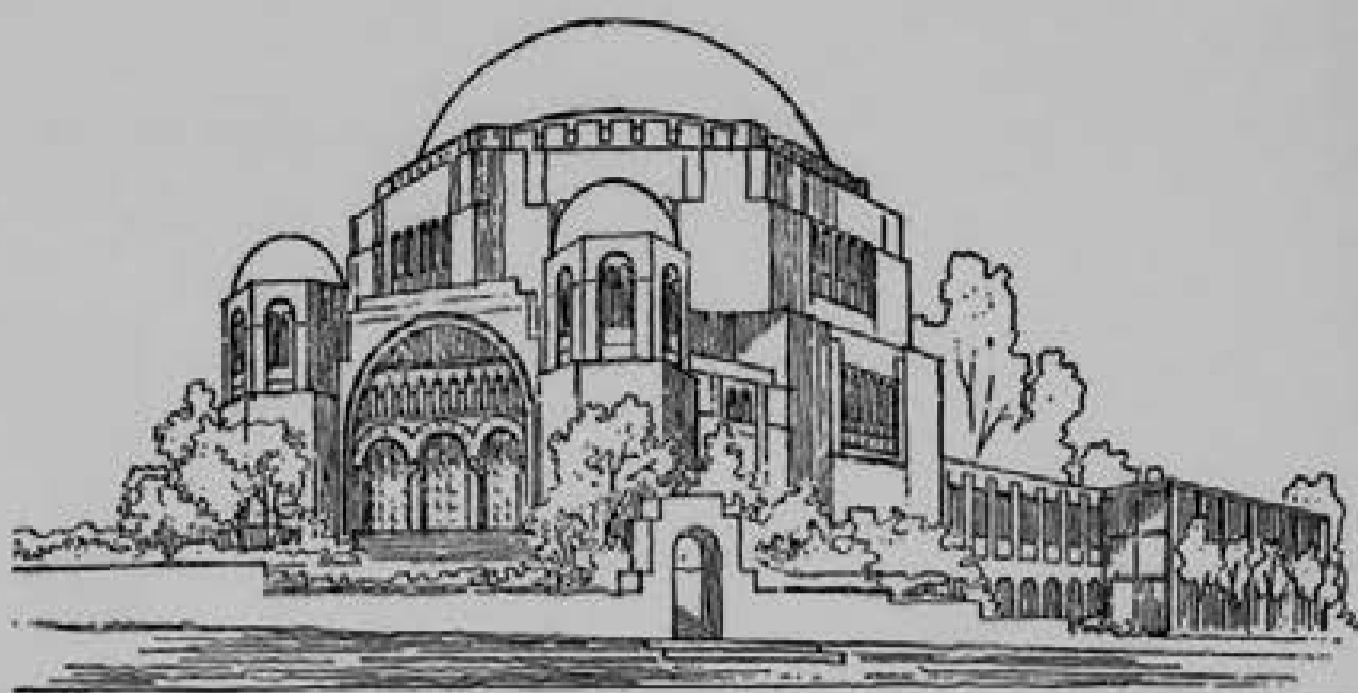
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

February 23, 1964

Vol. L No. 19



THE ARCHIVES — FROM THE RABBI'S DESK

Some of you may remember a room half-way down a rear entrance to the Social Hall which was once a robing area for the Boys' Choir and which had been intended, originally, as a shower room for the gymnasium. The gym, of course, was never built. The Boys' Choir was disbanded before the Second World War. Since then this room has been largely bypassed. It's a busy place today.

Seated beside a high pile of manila folders, a young lady is cataloguing and arranging the Abba Hillel Silver Memorial Library and Archives. It's dusty work. Here are rank upon rank of file cases and scrap-books, many of which had not been opened for a dozen years or more. What a rich history is buried in these addresses and clippings and letters. I know you will be delighted and inspired when all this material is available for use.

A proper Archives room will be built this summer next to our present Library. These are temporary quarters—a place to brush off the dust of time and to file material in appropriate and protective covering. In time, some of

you may be able to help us with this biographical history. We have fairly complete records but some of you may have clippings, photographs—especially of the early years—which we lack. Please don't send them to us now, but when you Spring-clean your scrap-book corner, take a look, and some time this summer permit us to take a look.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

February 23, 1964
10:30 o'clock

RABBI MILTON MATZ

will speak on

CAN MAN CHANGE HIS NATURE?

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

MUSIC FOR SUNDAY

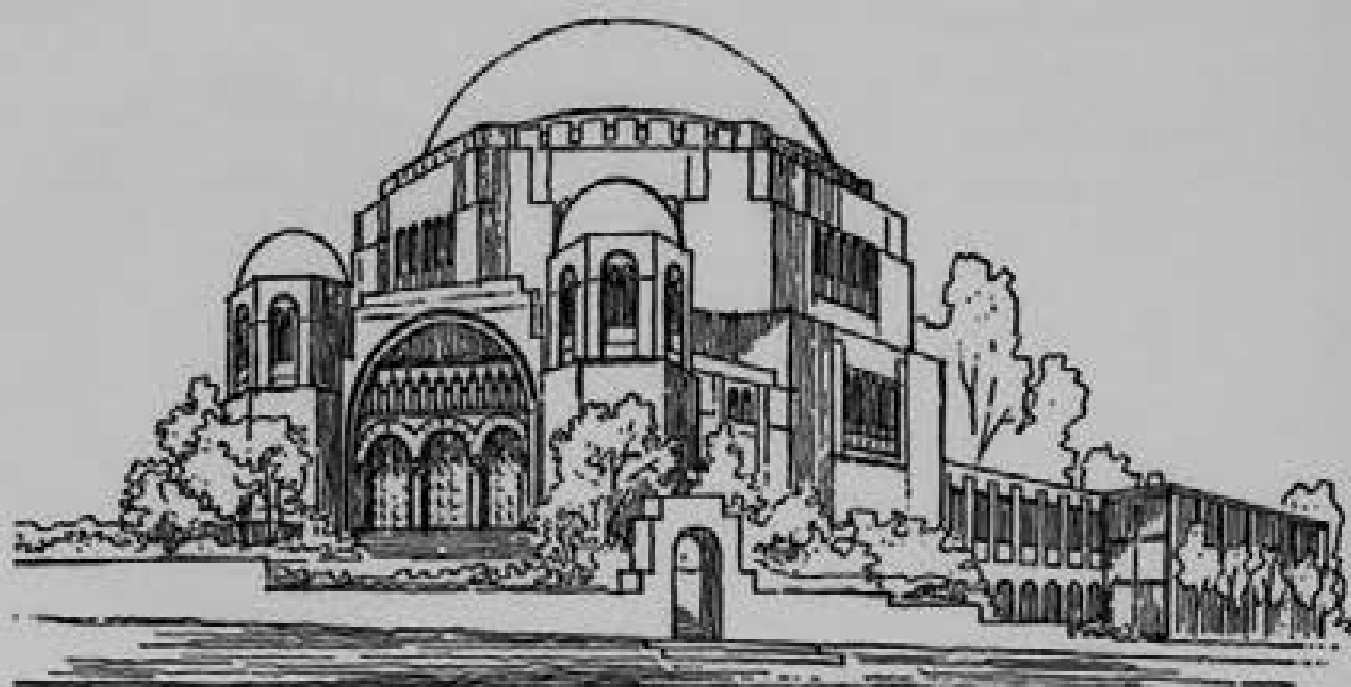
Prelude:		
Two Chorale Preludes		Johannes Brahms
Psalm:		
Hineh Ma Tov		Solomon Sulzer
Bor'chu		Louis Lewandowski
Sh'ma		Lewandowski
V'Ohavto		from tradition, arranged by A. Z. Idelsohn
Mi Chomocho		Julius Chajes
Tzur		from tradition, arranged by Sulzer
K'dusha		Howard Thatcher
May the Words		Lazare Saminsky
Anthem:		
Shoshanas Yaakov		Chassidic Melody
Adoration:		
Olelu and Vaanachnu		from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

March 8, 1964

Vol. L No. 21



RELIGION AND RACE — FROM THE RABBI'S DESK

This coming Tuesday evening, March 10th, a conference of significance will begin in our city. The Greater Cleveland Conference on Religion and Race is an undertaking of the entire religious community of Cleveland. We are concerned that the Biblical commandments of justice and human equality be translated effectively into the life of our city. Bishop John F. Whealon, Auxiliary of the Catholic Diocese, Dr. Nelson Burroughs, Episcopal Bishop of the State of Ohio and I convened this meeting with the following self-explanatory call:

"Conscious that Cleveland has been uncertain in advancing the rights of its Negro citizens—the religious communities of the city have issued a Challenge to Conscience. This joint sponsorship is, in itself, symbolic of the urgency with which religious men view the need to break down the pockets of prejudice and discrimination which exist in our city. We are troubled that men who label themselves religious cannot translate their faith into a warm neighborliness. The Ten Commandments leave no room for racial ghettos or racial bars to employment. We recognize the virtue of wise and just laws. But governmental regulation alone cannot provide a final solution. There is a spiritual and moral challenge in the air which must be met by every citizen. Nor can we bide our time for education to weave its slow web. The time is now. The crisis is real. The crisis is spiritual. It encompasses all who profess themselves committed to justice, freedom, and God's law. Cleveland's synagogues and churches have consistently taught the truth of human brotherhood. At the same

time we recognize that this truth has often been far too abstract. It is tragic that the hour of weekend worship can be considered by some the most segregated hour of the week. Faith is a matter of doctrine—but not of doctrine only. Faith requires a witness in our private and public lives. We are conscious that the religious mission cannot be limited to moralizing. Sympathy, while laudable, is not a substitute for action born of conviction. Faith must come to grips with the raw and troubling realities—with the facts of discrimination in housing, in education, in religion and in employment."

The conference is to be held at the Sheraton-Cleveland Hotel from Tuesday evening through Wednesday noon. The opening session will be addressed by Dr. Dan Dodson, Director of the Institute of Human

Relations of New York University. Wednesday morning there will be a series of workshops on specific problems. Panel members have been drawn from a cross-section of Cleveland's religious, political, and business leadership. The conference will conclude with a luncheon Wednesday noon which will be addressed by the Reverend Donald Benedict, Executive Director of the Chicago Missionary Society, an expert on the human problems of city life. Registration for the conference can be made through The Temple office for a nominal fee of \$1.00. This is the first joint undertaking by the three religious bodies in our city's history. One of the purposes of this conference is to launch a continuing program of civic concern. A fine turnout will help us get this program well launched.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

March 8, 1964
10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE ART OF READING

FRIDAY EVENING SERVICES
5:30 to 6:10

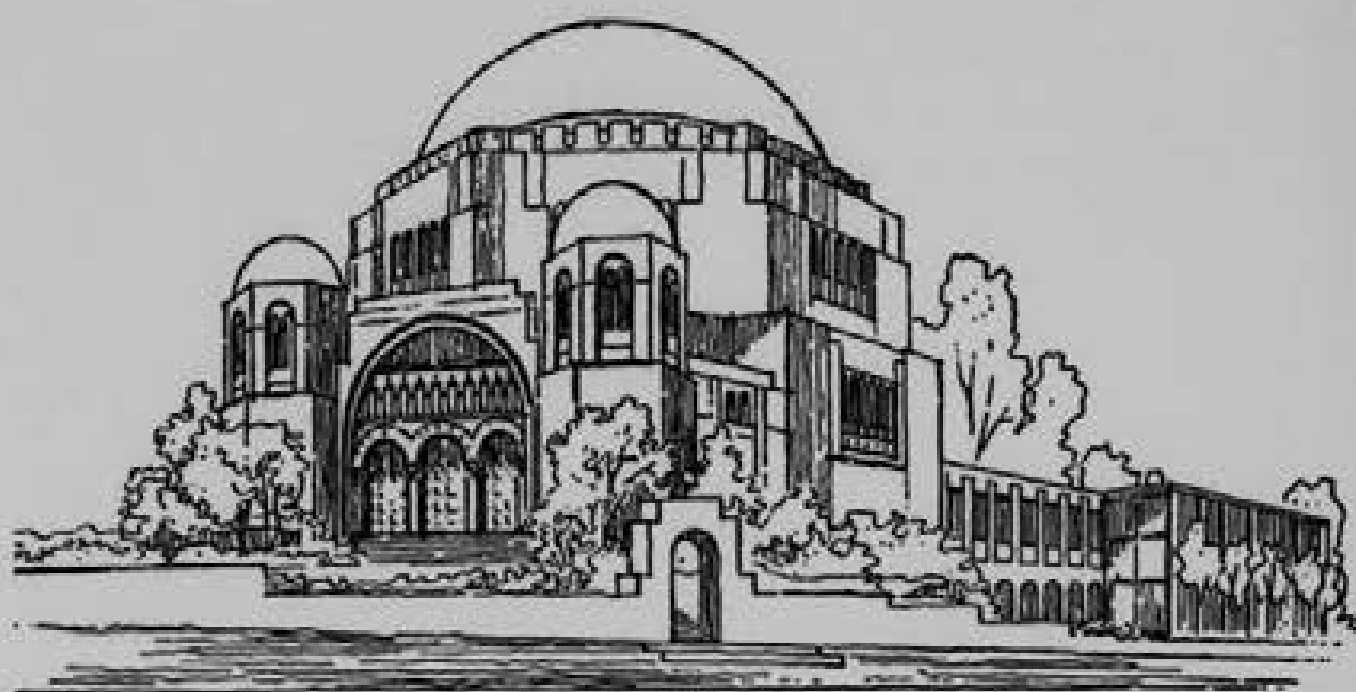
SATURDAY MORNING SERVICES
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

March 15, 1964

Vol. L No. 22



A NEW PROGRAM — FROM THE RABBI'S DESK

The shadow of death falls, in time, on every home. When it does, the rabbi is present to offer his help and our faith sets out for us a helpful schedule—the funeral service, the Kaddish, the Yahrzeit. This partnership of the faith in our tears is most welcome, and it is in most cases helpful and successful.

There are some blows which are more cruel than others. There are critical circumstances when we are less able to withstand shock and loss. Unfortunately, little has been done by way of establishing a factual body of knowledge about grief and in adapting therapeutic skills which can be brought to bear. We believe it to be worthwhile for The Temple to pioneer in this area of service. Under the energetic direction of Rabbi Milton Matz, who brings special qualifications, The Temple will undertake an evolving program in pastoral psychology which will focus on critical areas in rabbinic counseling and initially on grief. Rabbi Milton Matz has been appointed Director of Pastoral Psychology, in addition to his responsibilities as Associate Rabbi. He will undertake the general direction of this program. Please remember that this program is in addition to the familiar pastoral counseling activities to which you are accustomed. It represents an attempt to be even more helpful to those who need an extra boost.

Rabbi Matz is presently completing his Doctoral work in psychology at the University of Chicago. He has had extensive training and experience in

psychological counseling. He has written a great deal in the field of psychology and religion, and is receiving increasing recognition as an authority in pastoral counseling and grief research. His writings in this area include: "The Management of Normal Grief", "Mourning and its Management in the Very Young", "Judaism and Bereavement", and "The Rabbi as Marital Counselor".

A Pastoral Psychology Foundation Fund has been established as one of the philanthropic funds of The Temple. Contributions to this fund will be used to further this work. All inquiries about the program should be addressed to Rabbi Matz.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

March 15, 1964

10:30 o'clock

RABBI MILTON MATZ

will speak on

CAN CONSCIENCE REMAIN SILENT?

A Response to the Play "The Deputy"

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

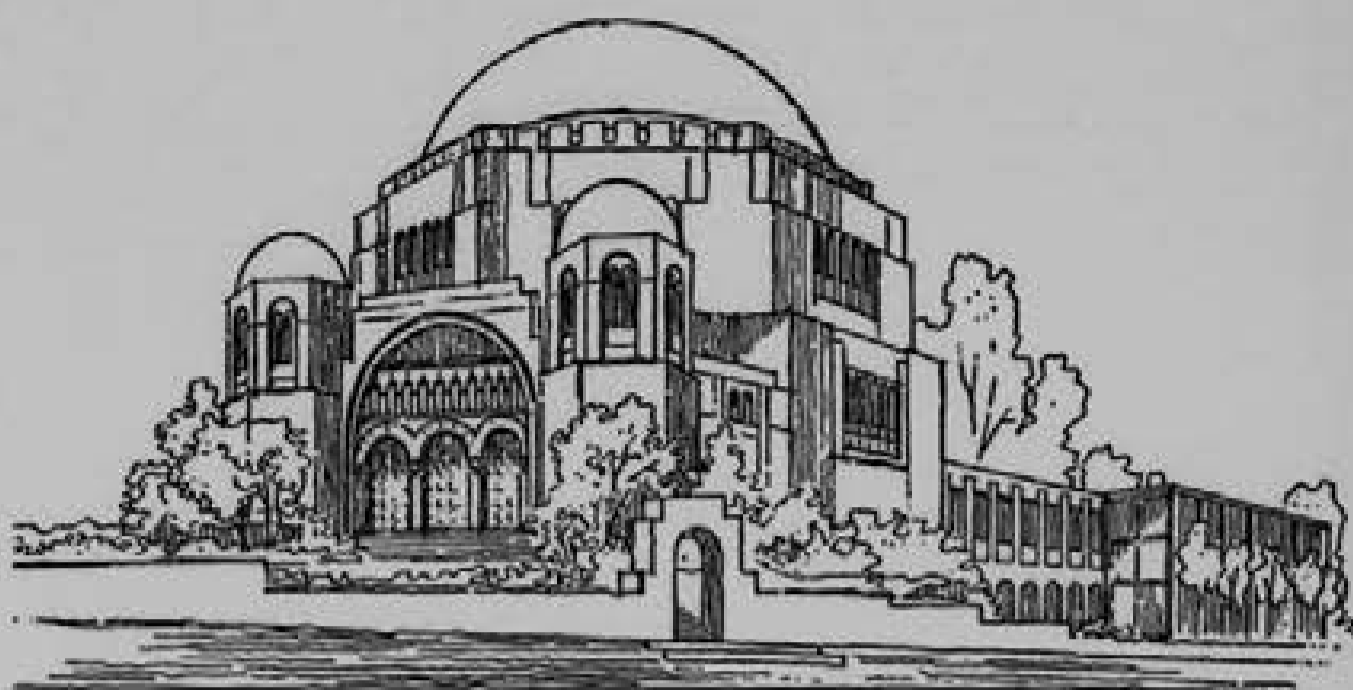
Prelude:	Three Chorale Preludes	J. S. Bach
Psalms:	Ma Tovu	Frederick Jacobi
	Bor'chu and Sh'ma	Jacobi
	V'havto	David Gooding
	Mi Chomocho	Jacobi
Tzur		from tradition, arranged by Solomon Sulzer
Oven		Jacob Dymont
K'dusha		Heinrich Schalit
May the Words		Lazare Saminsky
Solo:	Psalms 120	Neil Rorem
	Charles Smith, tenor	
Adoration:	Olelu and Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

April 12, 1964

Vol. L No. 26



A VITAL LEVY — FROM THE RABBI'S DESK

May fifth is the date for our state-wide preferential primary. We will enter the polling places as Republicans or as Democrats and vote for those whom we consider our party's best candidates in the next general election. Whatever our party preference, each of us will be asked to vote on a county health and welfare levy, and I take advantage of this column to commend its passage as an item of humane priority.

As you know, public welfare in Cuyahoga County is close on to being a moral scandal. The scandal does not lie with a few loafers who take advantage of fiscal relief, but in the indecency of the relief available. Families on general relief receive sixty-three percent of what was assumed to be minimum cost of basic food and shelter in 1959. A single person or a childless couple cannot qualify for any relief. Sadly, the level of support has been falling, and increasing numbers are being denied relief. The fault for this lies largely with the state, which in behalf of a policy of fiscal responsibility has irresponsibly reduced the tax monies which it returns to the counties for relief needs.

The county health and welfare levy submits a renewal of the existing one point seven mill tax and an additional point three mill increase. In my opinion, the county is asking far too little, but even this level of support will permit many vital services. It will provide shelter and care for some

thirty-five thousand neglected, homeless, or crippled children. It will permit hospital and medical treatment for sixty-five hundred tuberculosis patients, and some measure of financial assistance for fifty-five thousand of the needy each month. These monies go to the operation of Metropolitan General, Sunny Acres, and Highland View hospitals, Blossom Hill and Hudson Boys schools, the Juvenile Court, the Detention Home, some nursing homes, and the major relief programs of our county: Aid to Dependent Children, Aid to the Blind, Aid to the Disabled, and Poor Relief. It's a vast undertaking, and it needs our support on May fifth.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

April 12, 1964

10:30 o'clock

RABBI MILTON MATZ

will speak on

THE DISAPPEARING AMERICAN JEW

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

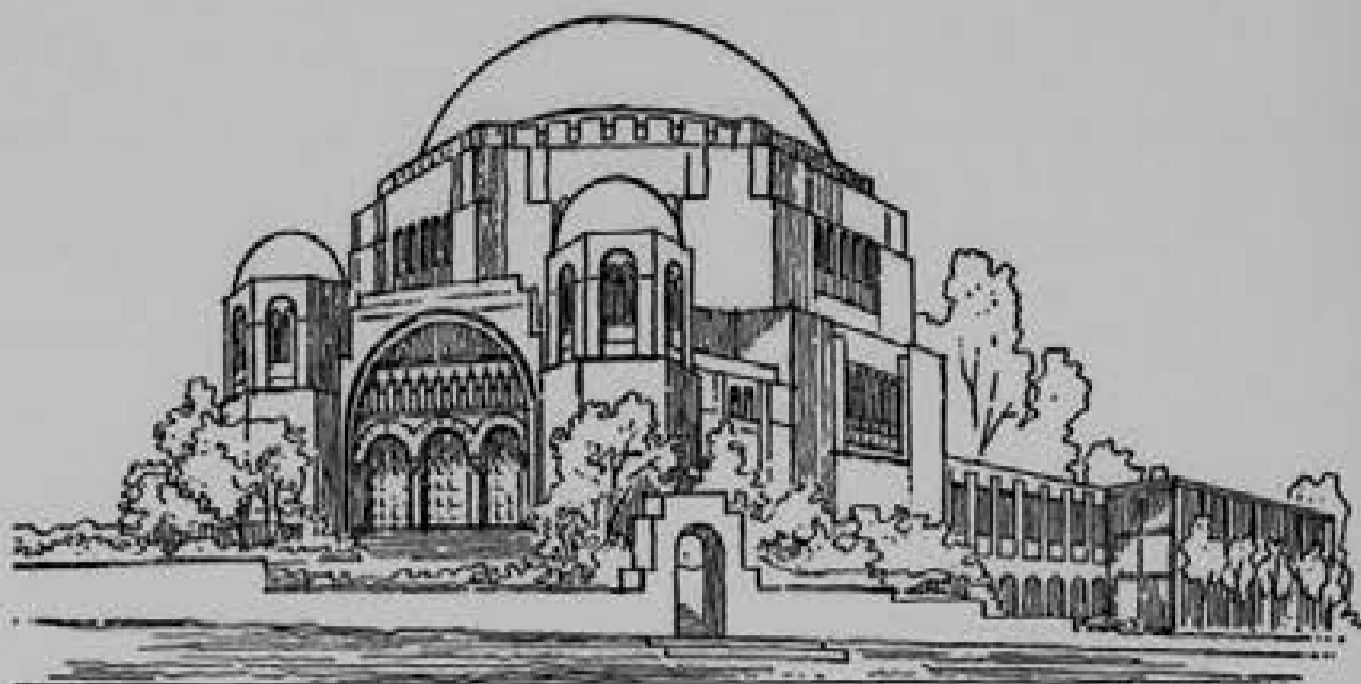
Prelude:	
Prelude and Fugue in G major	Felix Mendelssohn
Psalm:	
Ma Tovu	Isadore Freed
The Service:	
Bor'chu, Sh'ma, V'havto, Mi Chomochu and Tzur	Leon Algaiz
Ovos	Abram Moses
K'dusha	David Gooding
May the Words	Freed
Solo:	
"It Is Enough" and "Lift Thine Eyes" (Elijah)	Mendelssohn
Melvin Hakola, baritone	
Adoration:	
Oleinu and Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

April 19, 1964

Vol. L No. 27



"THEIR MAN JESUS" — FROM THE RABBI'S DESK

There have been so many requests for the lecture on "Their Man Jesus" that we take this opportunity to present it here.

For those who would seek out the continuity between Judaism and Christianity, Easter is the point of no return. The earthly career of the messianist-preacher who was summarily executed in routine Roman style can be understood only in and through Judaism. That which was assumed about this man's death, especially those legends which were soon to surround the crucifixion and the ascension, are unique to Christianity. Between Good Friday and Easter, the biography of Jesus gives way to the mythology of the Christ. The history, the teachings, the spirit of a man gives way to the miracle of a Son of God incarnate in man, who dies to save man from the burden of his sins; and the man who was born a Jew, lived a Jew, and who died a believing Jew becomes transformed into the central figure of devotion of the new Church.

Now, let us be clear on this. It is a misunderstanding of Christianity, and an unwarranted derogation of Christian originality, to assume that the new faith is nothing more than the formula Judaism plus Jesus. Judaism plus Jesus is Judaism. Jesus was born a Jew. He was trained within the Scriptural tradition. He taught an ethic which derived in its entirety from Deuteronomy and the Prophets and the Psalms. Even his messianism, his feeling of the end of time, even that was a popular concept among Jews in the first century of the Common Era. One does not diminish or tarnish the luster of Jesus, or attack his crucial historical importance, by insisting that though the form and the force of his words were his and his alone, their spirit, the atmosphere that they exude,

were integrally part of our own Biblical tradition.

Genius in religion, my friends, does not depend upon discovery. The basic insights of faith have long since been known. Rather, the mark of genius in matters spiritual is the ability of a man to effect his generation, to enforce on his generation the vitality and the vigor of his faith, to put an indelible impression upon their souls, to renew and quicken in them their convictions and their commitments; and this quality, this charisma, Jesus had in unrivaled degree.

A Jew, because of the personality and the spiritual courage of Jesus, can read his teachings in the New Testament with profit. He will also read these teachings with a sense of familiarity, for these have been known to him from his synagogue. Indeed, the one crucial item which seems unfamiliar to us, Jesus' sense of the

SUNDAY MORNING SERVICE

April 19, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE SAYINGS OF THE FATHERS

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

near end of historical time and the close-on coming of the Messiah, even this Apocalyptic vision, which has dropped out of our faith in the intervening centuries, was popular and familiar in his day. Jesus wrote his own messianic schedule. Jesus insisted on a spiritual discipline somewhat more vigorous, perhaps, than that of other messianic preachers of his day. But when he went about Judea insisting, "Repent ye, for the Kingdom of God is at hand," he was repeating a formula which had been familiar in Jewish life since the days in which the Book of Daniel had been added to our Bible.

I say this, not to demean the importance or the originality of Jesus, but to insist that Jesus be taken in his own terms. Throughout his teachings Jesus insists, "I have come not to destroy but to fulfill." If we were to find a modern example for Jesus'

(Continued on Page 3)

THE MR. AND MRS. CLUB OF THE TEMPLE

Proudly presents
An Original Musical Play



"A SALESMAN FOR ALL SEASONS"

Tuesday, April 21st

Wednesday, April 22nd

Luntz Auditorium

8:30 P.M.

Tickets \$2.00—Patron Seats \$3.50

For tickets call producers: Lewis and Marcia Frauenthal
Phone: 382-4720

Harlan and Sandra Hertz
Phone: 991-0621

Meet the cast and enjoy refreshments in
the Social Hall following each performance.

(Continued from Page 1)
vocation, the closest approximation that we could make would be to describe him as a religious revivalist, one whose basic function is not to architect a new Church but to renew and quicken the interest of the nominally churched in their faith by the laying on of the hands, by healing, by preaching, and by personal example.

In the Gospel According to Mark we read that a Hebrew scribe was passing along the way and chanced by the grove in which Jesus was teaching his disciples. He listened in and was much

impressed by what he heard, and he asked Jesus, "What is the greatest of the Commandments?" Jesus answered him, "Hear, O Israel, the Lord thy God, the Lord is One. And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." This, too, would be our answer. It is the answer of the Jew. And Jesus went on to say, "The second greatest commandment is this, love thy neighbor as thyself." This is also the answer of the Bible and the answer of the Jew. Jesus' faith flows inexorably out of Leviticus, and out of

Deuteronomy, out of the social ethic of the Prophets, out of the melody of the Psalms—even his messianic conviction is an inevitable offshoot of the prophetic hope as spoken in our Scripture.

Judaism plus Jesus is Judaism. Where, then, does Christianity come from? Christianity was born in the vision of one who never met nor knew Jesus, Paul of Tarsus. And Paul, though he was a contemporary of Jesus, shows precious little interest in the biography of the man whom he

(Continued on Page 6)

(Continued from Page 3)

calls "Lord" and "Master". It would have been possible for Paul, once he had received this vision, to have interrogated those who had known Jesus, who had learned at his feet, and who had marked down and memorized his teaching. The disciples were alive, still, in his day. Paul, as he is revealed in his letters, shows no interest in such enterprise. He repeats none of the biographic details of the historical Jesus. Such details as he tells us about Jesus are those which are legendary embroidery, miraculous myths about the Christ. In all of his letters he records only one teaching directly given in the name of Jesus. This concerns divorce, and it is a teaching which in largest measure is contradicted by other statements on divorce as they are recorded in the Gospels, and is therefore believed by scholars to be spurious. What was Paul's interest, then, in Jesus? Precious little. Paul was interested in the Christ, the Saviour, the Son of God, the only begotten Son of God who incarnated himself into the flesh that he might die to save man from the burden of his sins and that he might be resurrected to show man the hope of salvation. Paul baptized men in the death of Christ. Paul taught "Jesus Christ and him crucified." In our Bible we read, "Behold, I have set before thee this day the blessing and the curse, life and death. Choose ye life." If we were to paraphrase this in the terms of Paul he would say, "choose ye death." The atoning death is a fact of cosmic significance. The crucifixion irrevocably altered the terms of human existence. Before Christ died on the cross life was hopeless. Man was unredeemable. He could not be at one with God. The legend which was used by these early Christian preachers was that of Adam. Adam was tempted; Adam sinned. "In Adam's fall we sinned all." There is a congenital corruption which passed on biologically from generation to generation, from Adam to his descendants, down to the time of Jesus, and this warped psychology of man (our passions, our desires), that which is us, that which is mortal in us, precludes us from becoming one with God. It required a God to die for man to free man of this limitation and to permit those who believed in the Christ to be saved. "Christ died for our sins."

This is the integrity of Christianity. "Jesus Christ and him crucified." Not the biography of Jesus, but the mythology of the Christ. Not the record of a messianist teacher of spiritual courage and saintliness, but the theology, the myth, of a God incarnate in man, who by his incarnation and his death and his resurrection changes the entire course of human history to permit man the blessing of salvation.

Now, these ideas need no defense on my part. They have proven exalting and ennobling to countless millions of believers. What I must insist upon is that they are not drawn from the treasures of our tradition. Judaism knows nothing of a God who incarnates himself in man. Judaism insists on a pristine monotheism. Judaism read the first chapter of Genesis not as a statement of a biological corruption of the species but simply as the statement that Adam was weak and fell to temptation. His guilt ended with his death. Man does not need a Christ, a saviour, to free him from Adam's sin. Sin is not a biological burden, but a failing of the will. One does not need a saviour to free him of sin, but only a stricter conscience and a stronger will. We read this traditional insistence in our liturgy this morning. "The soul which Thou, O God, hast given unto me came pure from Thee"—not corrupt, but pure.

Through the generations Judaism has had rigorous debates with Christianity on these doctrines and this theology. Whence came they? In the ancient Near East, the legends of the nature gods were numerous and familiarly developed as mythology. We are familiar with many of these, especially the heroic tales of the Greek gods. Most of these stories were based originally on some observable phenomena of nature, and no natural event was more crucial to the life of man than the blighting and the deadening of the earth each fall and its rebirth, in fertility, each spring. The myth grew in all these cultures that there was a god who allowed himself to be killed each fall that his divinity entering the earth, interpenetrating the earth, might renew it and revive it, and give us the hope of the springtime. The dying and rising god was a familiar deity. He was Osiris in Egypt, and Tammuz in

Babylon, and Attis in Phrygia, and in Paul's own city of Tarsus he was Herakles. Paul's vision somehow took the mental set, the cultural milieu of Tarsus, the assumption of a dying and rising god, and wove and embroidered the myth on to the figure of a Jew messianist crucified for his political activity. Out of this embroidery Christianity was born.

Now, Judaism, for all of its difference from Christianity, for all of its difficulty understanding how three can be yet one—Judaism, from the very beginning, recognized the high morality and the gentle piety of this new faith, and refused to label it "avodah zarah"—idolatry. According to Jewish law, all paganism must be kept off limits to the faithful. Jewish life was to be hermetically sealed from the idolator and idolatry. These off limits laws were never applied to Christianity despite the icons and the idols which proliferated in the Christian Church. Judaism recognized in Christianity a highly refined sister religion, by its own admission a monotheistic religion. Though Christianity was born of the mystery cults of the Near East, unlike these cults, which were often orgiastic and amoral, Christianity read into mystery a fine morality—the morality of our Scripture. Over the centuries there has been tension between our faiths, moments of bitterness and more than a moment of blood and sword and pogrom. We Jews can be forgiven if more than once we have wondered how it was that a faith which insisted that the death of its god was the single most blessed gift of a gracious God, could encourage the calumny of generation upon generation of the descendants of those who supposedly were guilty of no greater crime than having been the agents of this blessing.

But throughout the ages Judaism respected the personality and the teachings of Jesus. Throughout the ages, Judaism respected the saintly quality implicit in Christian ethic, albeit often with the sighful plaint, if only the latter day disciples of the man who taught "Do unto others as you would have them do unto you" would abide his spirit.

We have, then, in Christianity and in Judaism two disparate configurations of faith. In Judaism man

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approaches God directly. In Christianity man needs a saviour god. In the Gospel According to John we read in the name of Jesus, "No man can come to God except through me." In the Talmud, in direct distinction, we read, "If thou art in trouble turn not to the angel Michael, turn not to the angel Gabriel, come directly to Me, God, and I (God), will answer thee." In Judaism life from the very beginning was a gracious gift of God. Adam was created with the qualities of personality, character, and will sufficient to mold civilization. His descendants share this genetic adequacy. Man did not need a son of God to die so that he might be unfettered. Indeed, the whole concept of other worldly salvation is one little known in our Biblical tradition. When the Bible speaks of redemption it speaks of the age "when every man will sit under his vine and under his fig tree and none shall make him afraid," of a time of justice and peace and of world order. How shall man become one with God? In Christianity by becoming one in Christ, by affirming and believing and practicing. In Judaism, by the deed. It is our way of life which we try to set aright Yom Kippur day. We ask for no intercessor. We make no claim, in Judaism, that those who have beliefs other than our own cannot enter the portals of life eternal. "The righteous among all nations have their portion in the world to come."

I have insisted on this rigid separation of the man Jesus and of the faith in the Christ, in the full knowledge that there are today many who call themselves Christian yet who deny the Christ become man. But of all those who sing "Hallelujah" to their risen lord this morning, I suspect that these are the few. I make this demarcation purposely, because I think many of us have become confused in our own thinking. We are thrilled that the era of religious bitterness seems to be ending, and that the atmosphere of interreligious communication seems to be warming. Symbol of this is the as yet incomplete Vatican Council. In this hopeful mood many of us say, if the Jews—if we—would only take Jesus back unto ourselves that which remains of the spiritual distance between our faiths would disappear. We would be as one. Well, Judaism plus Jesus, my friends, is Judaism. It still lacks entirely the concept of a god who dies for man, the theology of Easter

and of Good Friday. It still lacks the assumption of an original sin. It still lacks the theology that man must become one in Christ in order to attain salvation. Indeed, I would put before you this rather arresting paradox. In the past century Jewish scholars and thinkers have tended to make more of the quality of Jesus than have Christian scholars and thinkers.

The past century has been one in which the norms of academic and critical historical research have been applied rigidly to the Scripture. In applying these norms to the New Testament scholars found that these records are so tentative and at a second hand that we cannot make a single categorical affirmation about the life of Jesus with any sense of certainty. Now when this was uncovered about a generation ago, there were a number of Christian scholars who were quite prepared to say Jesus is a fiction. He never was, he was never created. He was conjured up by Paul, who needed a focus for his new faith. Typically, the Danish Christian scholar, George Brandes, wrote a book with a simple title, "Jesus, A Myth." Now, they could make this claim, which seems to us at first glance to chop away the very roots of Christianity, without the least tremor to their faith. Their faith was not in Jesus, but in Christ, in the saviour, and they could philosophize and allegorize the reality of Jesus with impunity. The truth was that he had come, and had brought hope to man and with it the hope of salvation.

Strangely, at the very time that this group of Christian scholars was stating this radical conclusion, the best of our Jewish scholars were at work to refurbish Jesus and to give him historicity. Professor Wolfson at Harvard and Professor Klausner of the Hebrew University wrote long and intelligent biographies of Jesus, and some less intelligent confreres even told us how many people were guests at his b'rith and how many presents he received at his Bar Mitzvah. All this, of course, is guess piled on uncertainty. Why this urgency on the part of the Jewish scholar to affirm the existence of Jesus? I believe it to have begun in the recognition that Jesus is one of the ties that bind, that his Jewishness brings us a little bit closer to Christianity and the Christian to us. I believe this, however, to be an unwarranted and unnecessary concern. Scholars today affirm the existence of Jesus, but they are prepared to say that one can make no precise statement of any single historical fact. Typically,

the Protestant theologian, Paul Tillich, says this: 'It matters not that we cannot be definite about the historical career of Jesus. It is enough for us to know that behind the mists of history there was a man, a man of virtue, a man of saintly courage, and this man, whatever had been his career, was a fit vessel for the incarnation of the Christ. More than this we do not need to know.'

Assume this to be so. Assume then the possibility that Jesus may never have existed or the probability that he did exist, that he was a Jew, but a Jew about whom we can make no single statement with certainty. Need we feel that our relationships of Christian to Jew, and Jew to Christian, are in danger? Not at all. Christianity and Judaism share something far more near and more precious—the Bible. If Jesus had never been, we would still be one in our faith in the Shema: "Hear, O Israel, the Lord our God, the Lord is One." The Ten Commandments would bind us to each other. So would the moral urgency of an Isaiah or an Amos or a Micah, and the cadence of the Psalms, those beautiful prayers which are as elemental in Christian worship as in our own. The literature of the New Testament sees itself as depending upon and coming inevitably out of the thought and the logic of Scripture. We share the original. We share the moral urgency. We share the monotheistic vision. We share the melody of prayer. These are the ties that bind, whatever be our reconstruction of the biography of Jesus.

What do we share? The scribe overheard Jesus teaching, and he asked Jesus, "Master, what is the single greatest command?" And Jesus said, "Hear, O Israel, the Lord our God, the Lord is one," and he added, "and the second greatest command is this, 'Thou shalt love thy neighbor as thyself.'" These twin truths are the foundation pillars of our two faiths. These are elemental. They give us a common purpose, a common commitment, and a common hope.

So perhaps it is not simply a happenstance of the calendar that two great holidays fall the same weekend. Each has its own rituals. Each has its own historical memories. Each has its own color and pageantry. But whether we be in synagogue or in church, we worship the One God. We affirm our responsibilities to our fellow citizens—and this is both everything and enough.

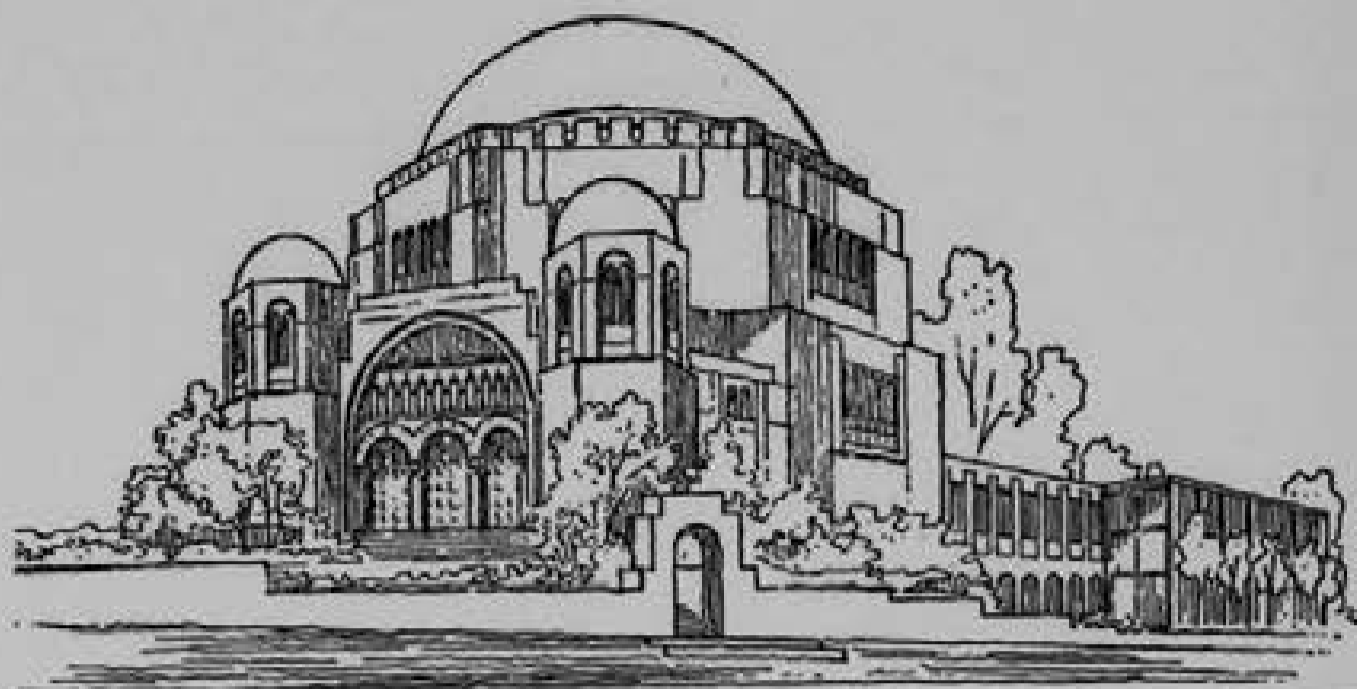
Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

April 26, 1964

Vol. L No. 28



THE SONGS OF PRAYER — FROM THE RABBI'S DESK

The Temple is rightly proud of its choir, as it is of the beauty of the music which accompanies our weekly worship. Judaism's blessings have always been spoken in song. From the days of the Temple in Jerusalem, choir and orchestra have been integral to our worship.

Our modern world is an exciting and revolutionary one. We enjoy the past and we are determined to create new things of beauty. Thus our synagogues present not only the hymns of the last century but new music, written by men of our generation for our generation. Some of the outstanding composers of our day, men of the quality of Ernest Bloch and Darius Milhaud, have turned their exceptional talents to the field of synagogue melody. Much that is beautiful and moving has been written. Much more remains to be written. The Temple, which has always pioneered in

religious undertaking, felt it proper to make a contribution to this musical enterprise. To do so, we commissioned an original setting for our Sunday morning worship. This commission was made possible



Howard L. Boatwright

through the generosity of the Myrtle Waintrup Givelber Memorial Fund, and I am happy to announce that we will enjoy the first audience of this music this Sunday.

The composer, Mr. Howard L. Boatwright, is Dean of the School of Music at Syracuse University. An

accomplished violinist, and formerly Professor at the School of Music at Yale University, Mr. Boatwright spent many months familiarizing himself with the history and forms of our worship before he set note to scale. As a standard for this service he set himself the formula that the music must fit the language and that it must be melodic and spirited. Our choir, under the direction of Mr. David Cooding, has been preparing itself for some weeks, and it is our hope that you will find spiritual meaning in this experience.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

April 26, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

JUDAH HA-LEVI

A Singer of the Songs of Zion

This Service will feature an original musical setting
by Mr. Howard L. Boatwright

It is presented under the auspices of the
Myrtle Waintrup Givelber Memorial Fund

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

MUSIC FOR SUNDAY

Prelude:

Sonata I (first movement)

Paul Hindemith

The Service:

Howard L. Boatwright

Amorai Ha-azinu Adonoy (Psalm 5);

Bor'chu; Sh'ma; V'havto; Mi Chomocho;

Teur Yisroel; K'dusha; Yih'yu L'votzon;

Grant Us Peace (Charles Smith, tenor);

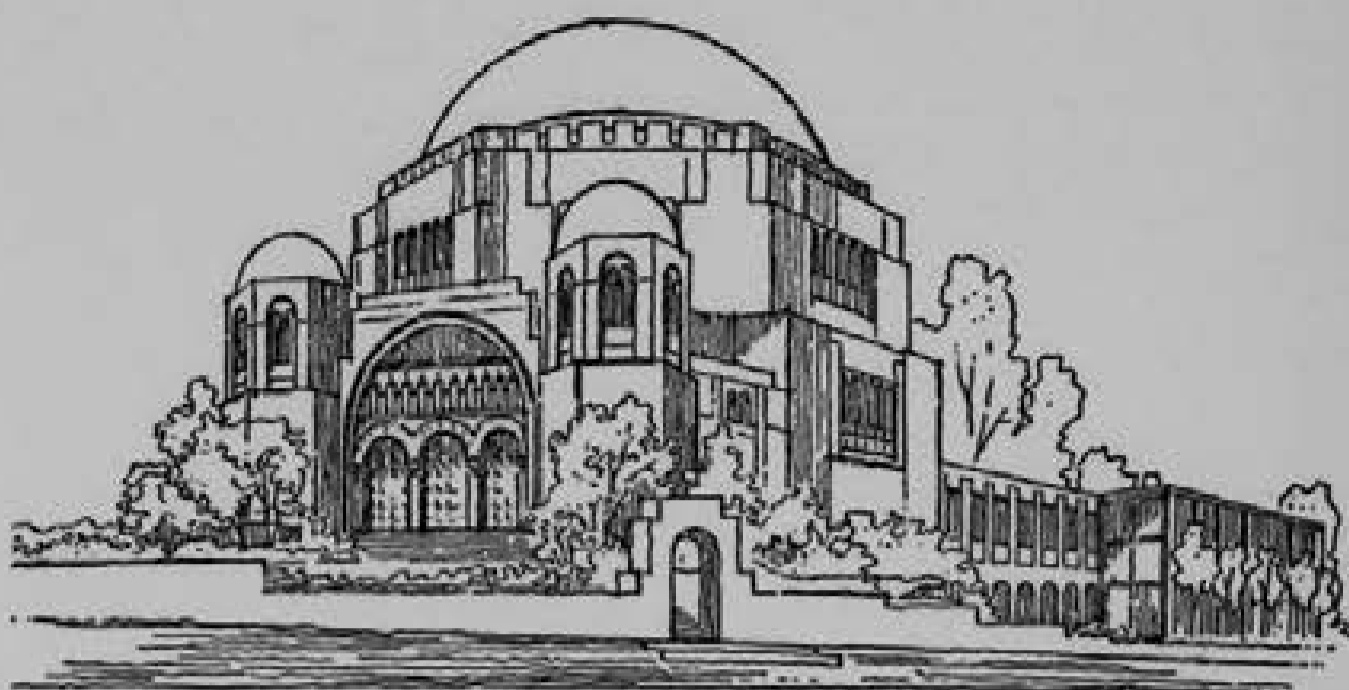
Adoration, Olemu and Vaanachnu.

THE TEMPLE

CLEVELAND, OHIO

May 3, 1964

Vol. I No. 29



A TEST — FROM THE RABBI'S DESK

We have been busy giving Confirmation examinations. The young people, for the most part, did very well. Just as a matter of interest, I wonder how your Jewish I.Q. compares with theirs.

1. Write in Hebrew and in order the names of our religious holidays and their dates.
2. Identify: Josephus, Nehemiah, Moses Maimonides, Alfred Dreyfus, Hillel, Albert Michaelson.
3. Give the dates of the Maccabean revolt, of the exile from Spain, of the founding of the State of Israel.
4. Identify the Union Prayer Book, Volume I and Volume II, and describe the services contained in each.
5. Write out the 23rd Psalm and the second of the Ten Commandments.
6. Describe the Jewish ceremonies which surround birth, marriage, and death.
7. What do we believe about God?
8. What is: the Talmud? the Midrash? the Shulchan Aruch?
9. Outline a short history of Reform Judaism.

10. List and describe the major Jewish communities of our day.
11. For extra credit, what social service and welfare agencies does our Cleveland Jewish community maintain and support?

I hope you did well.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

May 3, 1964

10:30 o'clock

RABBI MILTON MATZ

will speak on

WHAT A MAN SHOULD CHERISH MOST

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

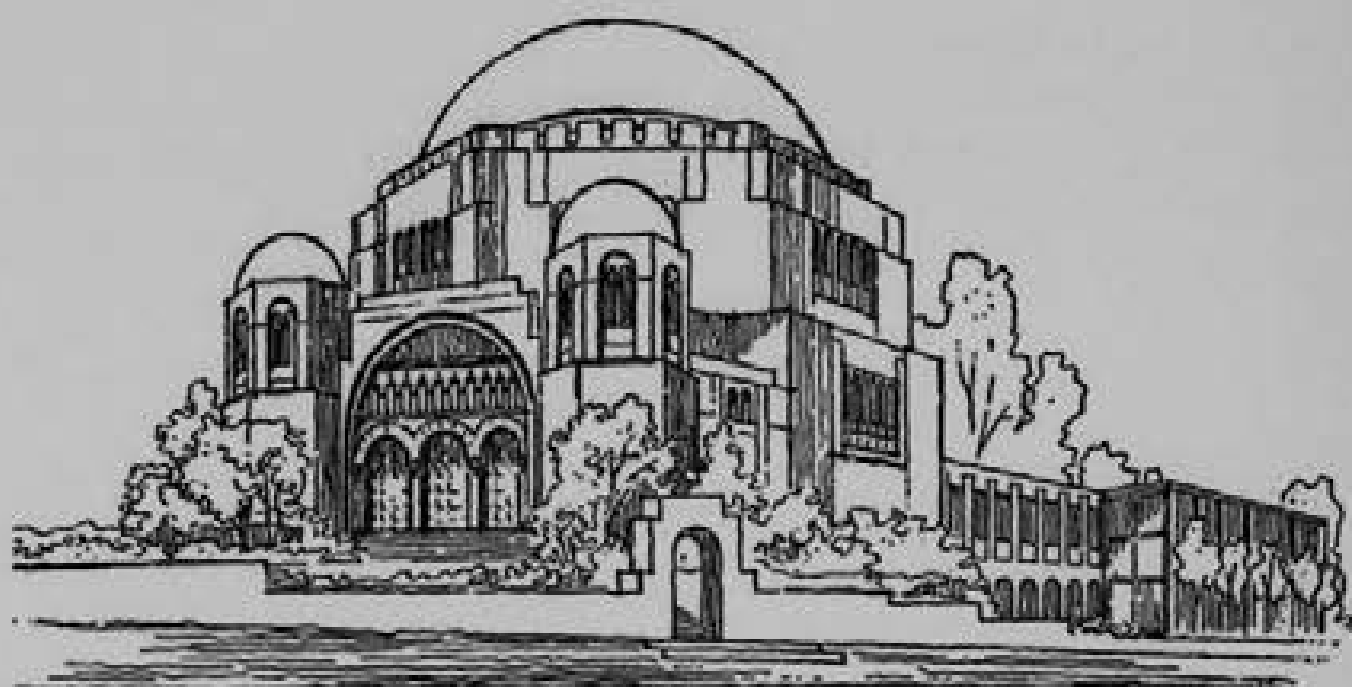
Prelude:	
Pavan	Robert Elmore
Psalm:	
Tov L'Hodos	Frederick Pike
Bor'chu and Sh'ma	Pike
V'havto	David Gooding
Mi Chomocho	Pike
Tzur Yisroel	Heinrich Schalit
Ovos	from tradition
K'dusha	Gooding
May the Words	Pike
Solo:	
Then Shall the Righteous (Elijah)	Felix Mendelssohn
	Charles Smith, tenor
Adoration:	
Olem and Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

May 10, 1964

Vol. L No. 30



AN END AND A BEGINNING — FROM THE RABBI'S DESK

This Sunday marks the last chapter of our 1963-64 Sunday worship schedule. No, The Temple does not close, nor do we take a holiday from worship. Friday Vespers continue year-long. What we do do is to shift gears and to adjust to a summer tempo. This is a particularly important change of pace for the rabbi. It allows me to poke my mind here and there without worrying about schedules and deadlines.

Looking back, the pulpit covered this year a wide range of topics. Questions of ethical standards and of practical politics; the issues raised by the President's assassination, by the Ecumenical Conference, by Israel's irrigation projects, by our own racial and welfare crises; and we dug down into our own spiritual tradition—its poetry, its proverb, and its prayer.

This summer, as in the past, recordings will be made from the tapes of the Sunday lectures and these will be available, for loan, through the Library. Three sermons were published. I list them here: "Is Adolescence Necessary?" "Morality—American Style," "A Proposal for Racial Progress in Cleveland." If you wish copies, just drop me a line.

Particularly gratifying to all of us was the marked increase in attendance. Our years of spiritual search and of study seem to be bearing fruit.

SUNDAY MORNING SERVICE

May 10, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

HOT MONTHS AND FRAYED TEMPER

America Looks Ahead to the Summer

On the occasion of the special Sisterhood Service

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

Certainly a growing number among us are finding meaning and inspiration in worship.

Looking ahead, I must warn you that Jewishly the summer is short. Rosh Hashanah falls on Labor Day. If you have promised yourself, as I have, to use late evening sunshine for purposeful reading, you'd better get to it. On the pleasant side, we will soon be renewing our worship, enjoying its melody and its beauty and using the Sunday hour again for spiritual and moral search.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude:	Sinfonia	Jacob Weinberg
Psalm:	Ma Tovu	Frederick Pike
	Bor'chu and Sh'ma	Leon Algazi
	V'havto	David Gooding
	Mi Chomocho and Tzur Yisroel	Algazi
	Ovos	from traditional sources
	K'dusha	Gooding
	Yihia L'rotzon	Algazi
Anthem:	Eyshet Chayil	Max Janowski
Adoration:	Olelu and Vaanachnu	from tradition, arranged by Morris Goldstein

The Temple

Rabbis:

DANIEL JEREMY SILVER

MILTON MATZ

LAWRENCE A. FORMAN

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

DAVID GOODING
Director of Music

BERTRAM J. KROHNGOLD.....President

LEO W. NEUMARK.....Vice-President

MAX J. EISNER.....Vice-President

EDWARD D. FRIEDMAN.....Treasurer

SAMUEL GIVELBER.....Associate Treasurer

"ASK THE RABBI"

An informal "Ask the Rabbi" over-coffee discussion will be held on Sunday morning, September 20th, at 10:30 a.m. in the Social Hall. All are cordially invited to meet for coffee and to blend their coffee with stimulating give-and-take discussion with Rabbi Milton Matz. Nursery care will be available.

ALTAR FLOWERS

The flowers gracing the pulpit on Saturday morning, September 19th, were contributed in honor of the Bar Mitzvah of Richard Lawrence by his parents, Mr. and Mrs. Sherman Lawrence, and grandparents, Mr. and Mrs. Fred D. Spero.

CHAPEL FLOWERS

The flowers which graced the Chapel on Friday evening, September 18th, were contributed in memory of Al E. Frankel, by his children, Mrs. Eleanore Skall and Mr. Morton Frankel.

The flowers gracing the Chapel on Friday evening, September 25th, were contributed in memory of beloved mother, Getta Rheinheimer, by Mrs. Leonard Labowitch.

FROM THE RABBI'S DESK

Succoth suffers from a bad case of calendaritis. The original Israelite calendar was a solar one—a three hundred and sixty-five day year divided into four seasons. In those early days, Succoth was the Fall festival and the only Fall festival. Early, man recognized his dependence upon nature, and a thanksgiving at the end of the harvest was celebrated in almost all primitive societies.

With the development of Judaism, our fathers sculpted their particular and unique holy days. Rosh Hashanah and Yom Kippur came into being. During the Babylonian Exile and after, there were a number of calendar changes, the sum of which was that Rosh Hashanah and Yom Kippur crowded in on Succoth and took away some of its star billing.

We really ought to have a breather between the Day of Atonement and Succoth, so that we could build up to this colorful festival. We have, in fact, five brief days, hardly time to decorate the succah. Then there is another problem. In our temperate zone Succoth comes far too early to mark the harvest period. Recognizing this, the Pilgrim Fathers took the Biblical Succoth, moved it into November, and created Thanksgiving.

What's for it, then? In practice, Succoth has been largely abandoned to the children and to the religious school. More's the pity. Urban society does well to recognize its dependence upon seed time and harvest, that is, upon God. Surrounded as we are by our own handiwork, we not only forget that our abundance depends upon the sun and the rain, but we come to feel that we own what we have, when in fact it is only lent to us. Succoth belongs in the home and the sanctuary. If you're handy, why not knock together a miniature succah out of odd pieces—it doesn't take much lumber. Why not have the children decorate it? If they're young, they can put their doll furniture in it. If you're free and easy with your children, you can spend a happy hour talking about this temporary booth of wilderness days. Junior may even come to appreciate his own room and central heating. Erev Succoth is a good time for a family meal and, of course, for a kiddush. On the morning of the holiday there is a beautiful service in The Temple, in fact, it is one of the most colorful of the year. The altar blooms with flower and gourd and greenery. Afterwards, there is a kiddush in our outdoor succah. I tell you these things because many of you have never seen it, and I'd like you to enjoy this loveliness.

Daniel Jeremy Silver

STATE OF ISRAEL BONDS

DINNER AND CONCERT

Thursday, October 15, 1964

The Temple Social Hall

Members of The Temple will present a dinner concert, to be held Thursday evening, October 15th, in the Social Hall. The event will be in behalf of the State of Israel Bonds program.

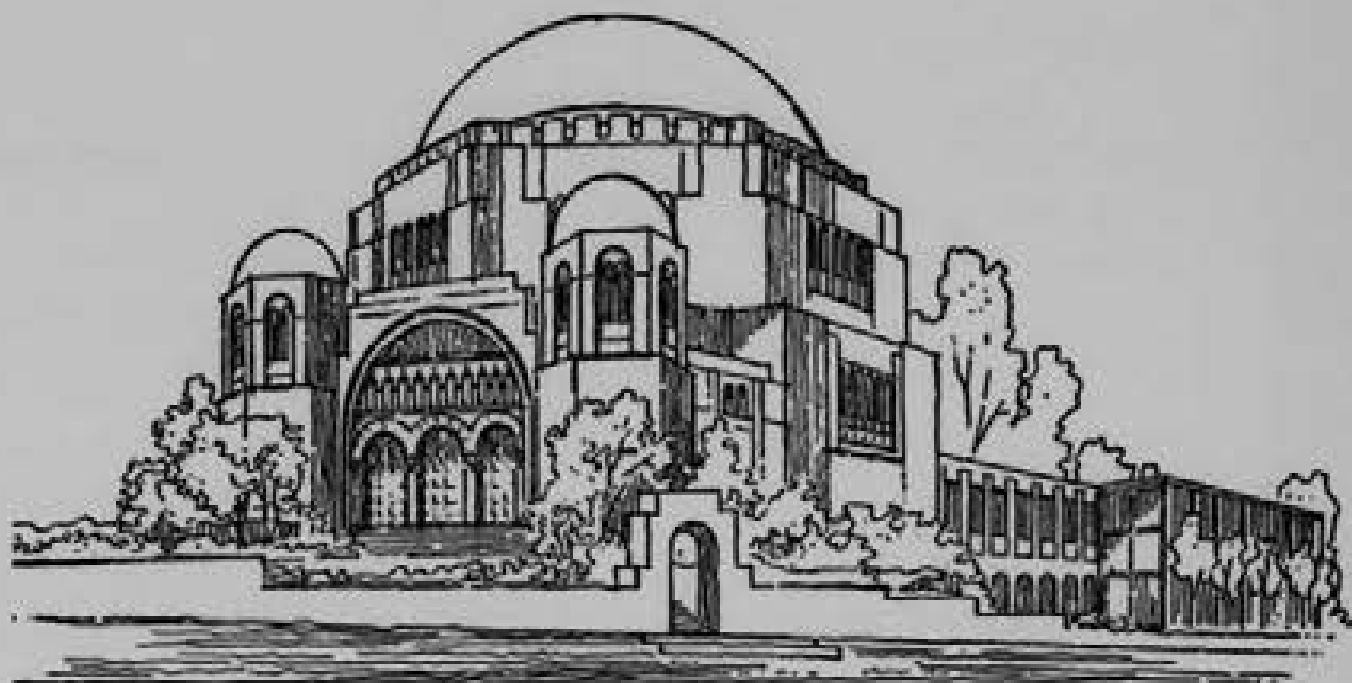
Mr. Lawrence Lurie, Chairman of the Dinner Concert Committee, has announced that the internationally renowned Israeli pianist, David Bar-Illan, will be the guest artist. Mr. Bar-Illan is currently touring this country in appearances with major symphonic orchestras.

THE TEMPLE

CLEVELAND, OHIO

October 4, 1964

Vol. LI No. 1



YESTERDAY AND TOMORROW — FROM THE RABBI'S DESK

Words are dulled by repetition. The past century has been revolutionary, but the term has been so often repeated that it is no longer impressive. Yet this is a different world, and we do need different philosophies and attitudes. This is, I know, a strange way to begin describing my summer's browsing through European book shops and galleries. I went searching for additions to our Museum. I found two, and they are poignant reminders of a recently buried past.

If you have ever been in the Provence, you may have visited the small but quite beautiful synagogue of Carpentras. It dates back many centuries. The Jews of Carpentras were spared the exile of 1290, and their history is one of a small but continuous settlement. In 1781 the local Bishop thought it prudent to tack a document on the door of this synagogue, reminding the Jews that they must wear a yellow badge on their clothing, that they might not employ Christian midwives or wet nurses or maids, and that Jewish physicians were not permitted to attend Christian patients. This document is now in our Museum. Embossed with all manner of ecclesiastic heraldry, it is in a way the last gasp of medieval outrage.

Ten years later, a printing was ordered by the Jewish Kehillah of Luneville. It was a petition addressed to the Revolutionary Assembly in Paris. That legislature is reminded that they had proclaimed a doctrine of liberty, equality, and fraternity—why exclude the Jews? Though the French Revolution broke out in 1789, no one was in much of a hurry to enfranchise the Jews. Finally, a year later in 1792, the Assembly officially welcomed Jews into the French community. There followed a century of frustration and

slow change. In the 1890's the forces of political reaction could still manipulate the Jew—Dreyfus—as whipping boy for their political frustration. Yet the spirit of France did change. When in 1942 racial prejudice became the official doctrine of Laval's puppet state, the nation as a whole did not take to it. Both before and after the Second World War France has had Jewish heads of state and has welcomed its Jewish citizens into all facets of national life.

I welcome you to the Museum to look at these new purchases. If you are as I am, they will trigger many an historical memory and many a still unanswered question about our settlements and acceptance. What about the land across the Rhine?

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

October 4, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

WILL THERE BE WAR IN THE NEAR EAST?

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

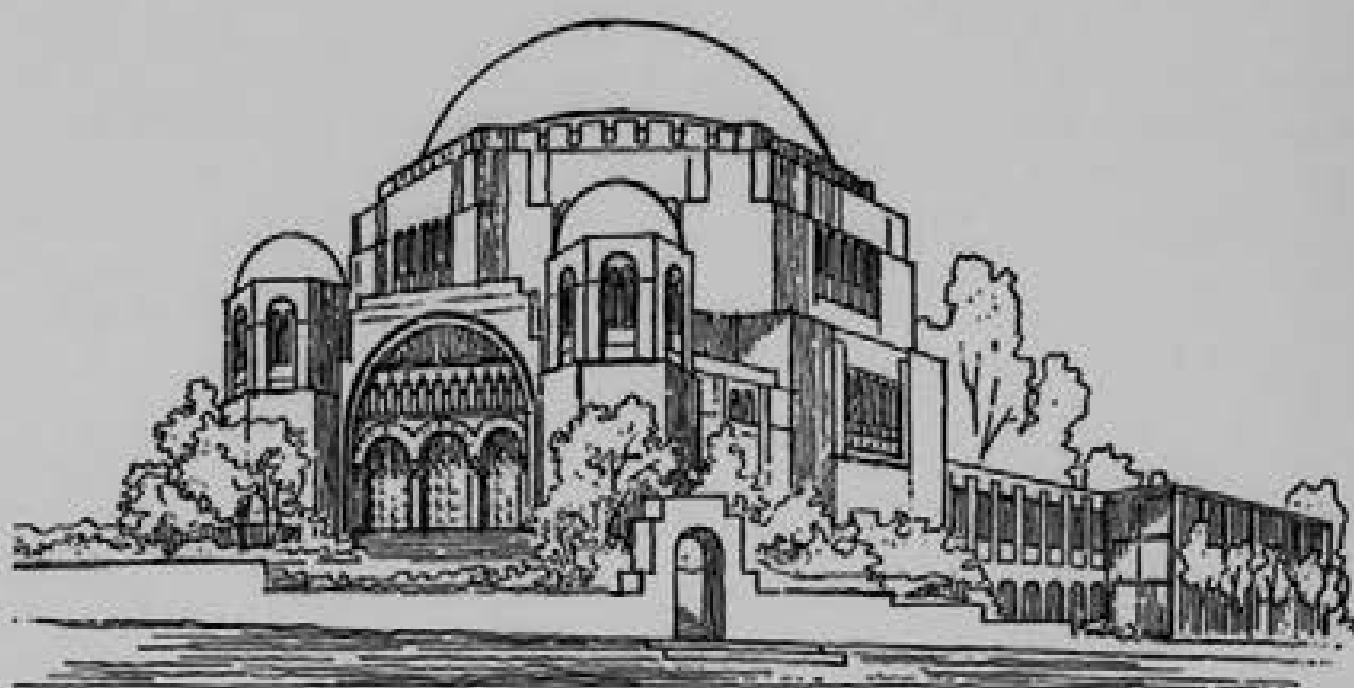
Prelude:	
Three Chorale Preludes	Marcel Dupre
Opening Psalm:	
Ma Tovu	Frederick Piket
Bor'chu	Piket
Sh'ma	Piket
V'ohavto	Piket
Mi Chomocho	Piket
Tzur Yisroel	from the Baer Collection
Ovos	Abram Moses
K'dusha	Hugo Ch. Adler
May the Words	Piket
Anthem:	
V'Geyr Lo Tilchats	Max Janowski
Bernita Smith, soprano; Ilona Strasser, contralto	
Adoration:	
Olelu and Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

October 25, 1964

Vol. LI No. 4



THE RACE IS TO THE SLOW — FROM THE RABBI'S DESK

I want to talk about some things that are best done slowly. The papers have been filled with young men and women who at the Tokyo Olympics tax their pliant bodies for that last ounce of strength. Speed, a record, a gold medal are very much the order of the day. Now, I enjoy competition and I have a great respect for the athlete. Athletics is a good discipline. It is a good way for the young to learn responsibility for themselves. I do wish, of course, that we would let these young people compete as individuals rather than totaling the number of points the U.S. or the U.S.S.R. has won. The average citizen could not make it once around the track, and we really have no claim on their accomplishment.

Even in this era of speed there are some things best done slowly. Jewish history never made much of the discus thrower or the lightly clad runner. I have often wondered why. Ours is not an ascetic religion. Our ancestors held the human body in reverence. The body is a holy gift and it must be preserved in wholeness. What then? I suspect that our fathers recognized that athletics is not a sufficient goal for life. The athlete comes early to his full strength. Generally by his late twenties he is through with heroics. It is sad to listen to a wistful rehearsal by yesterday's headliner whose every day now is one of gray and unapplauded routine. Judaism gave its laurel to the thinker rather than to the speedster. The mind does not weaken as quickly as the body. In the world of the intellect the graybeard receives the Nobel Prize as often as the beardless.

There are men who make a reputation by being "decisive," but the snap judgment is not always good judgment. Some of our most famous

intellects admit that they think slowly and with difficulty. Einstein was such a man, and so was Ghandi. When you reach the frontiers of knowledge and you ask yourself the deep and unsettling questions, you feel your way slowly and hesitatingly. Not all of us are intellectual pioneers, but all of us face the deep and unsettling questions. Who am I? Why am I so busy? What do I want of life? What are the moralities that I will not compromise? Too often we give quick answers which only mask our confusions. We give the answers we have heard our parents give, or our friends. But what do we really, deep down, privately believe? There are things best done slowly, and thought is one of these.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

October 25, 1964

10:30 o'clock

RABBI MILTON MATZ

will speak on

THE RABBI — THEN AND NOW

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

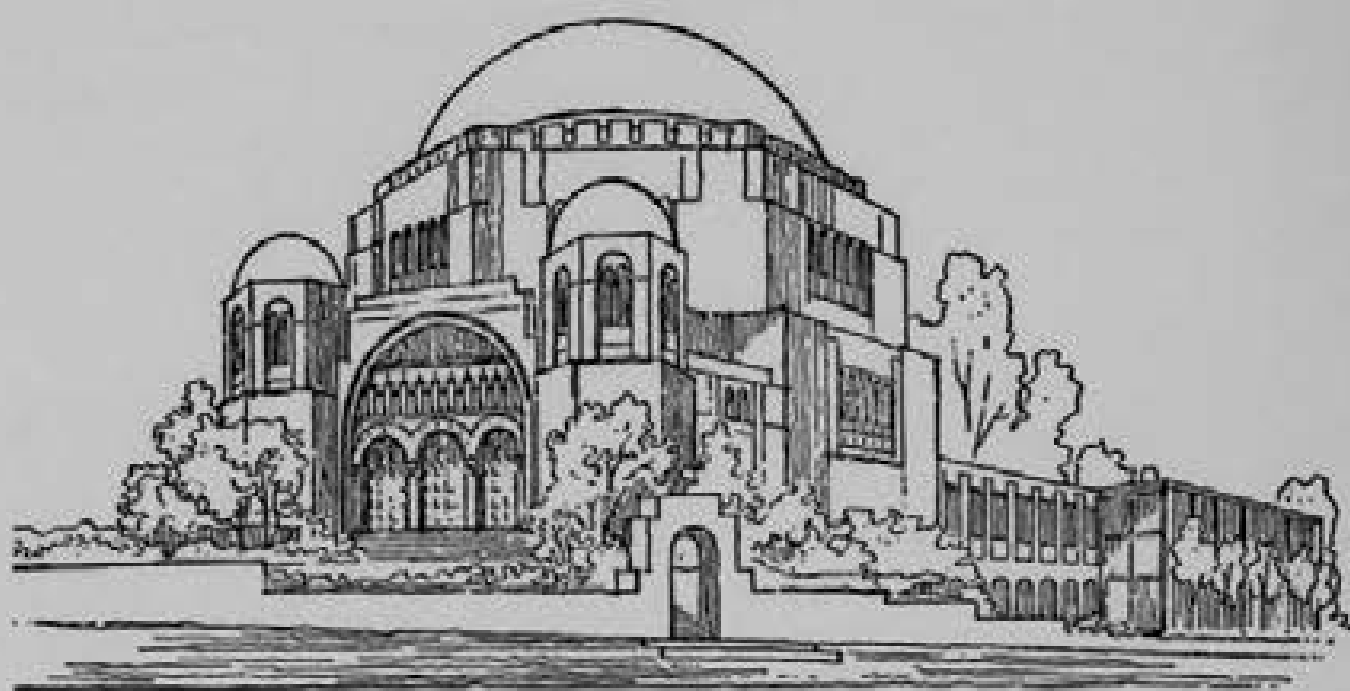
Prelude:	Suite on 16th Century Melodies	George Frederick McKay
Opening Psalm:	Somachti B'omrim	Howard Thatcher
Ror'chu		Max Hellman
Sh'ma		David Gooding
V'ohavto		Frederick Picket
Mi Chomocho		Hellman
Tzur Yisroel		Gooding
K'dusha		Hugo Ch. Adler
May the Words		Hellman
Anthem:	Lord, Bow Thine Ear to Our Prayer (Elijah)	Felix Mendelssohn
	Bernita Smith, soprano; Ilona Strasser, contralto	
Adoration:	Oleinu and Vaanachnu	Tradition, arranged A. Z. Idelsohn

THE TEMPLE

CLEVELAND, OHIO

October 11, 1964

Vol. LI No. 2



A FINE TRIBUTE — FROM THE RABBI'S DESK

This past week Western Reserve University made a welcome announcement. A Chair of Jewish Studies is to be established in the name of Rabbi Abba Hillel Silver. Needless to say, we at The Temple are grateful and proud. We are especially grateful to the Louis D. Beaumont Foundation, the Cleveland Foundation, and the Jewish Community Federation for making this Chair financially possible.

Over the years, Western Reserve University and The Temple have been close not only geographically, but in friendship. In 1928 Dr. Silver was awarded an honorary degree at the University. He spoke there often. Dr. Millis has spoken from our pulpit.

As a son, I am touched by this most appropriate memorial. As a rabbi, I am happy that another tie is being forged between Jewish thought and the academic world. Until very recently a course in Western Civilization was a history of the Christian world. Oh, Jews were there, but busy with their peculiar interests behind the ghetto walls. Christianity grew in a Jewish cradle, but once the child was weaned each walked alone. Jewish culture and writing was treated as a thing apart. Yet as a matter of fact you cannot understand Thomas Aquinas without understanding Maimonides, nor the growth of European universities without knowing the work of Jewish

translators who transferred the Arabic and Greek classics into the western vernacular. Leon Ebrero was a typical Renaissance philosopher and the son of the leading Jew of the day, Isaac Abarbanel. Indeed, the Renaissance's high estimate of man was essentially Biblical and rabbinic and was developed by humanists who learned Hebrew from Jews in order to read the Hebrew Bible. The modern world not only broke down the walls of separation, but it has allowed the Jew to play an oft-times dramatic role in its history, its science, and its thought.

The reverse is equally true. Judaism has never been isolated from the civilization about. The mysticism of

medieval France and Spain finds its counterpart in the Kabbalah. The restiveness and the fervor of Hassidism has certain similarities with the pietism of the seventeenth century church.

Since the Second World War, an increasing number of universities have recognized this lacuna in their curriculum. Courses in Judaism have been offered. That Western Reserve University has encouraged the Abba Hillel Silver professorship bespeaks its intellectual alertness and its understanding of the full breadth of our civilization.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

October 11, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

MY REACTION TO THE PRESENT POLITICAL CAMPAIGN

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

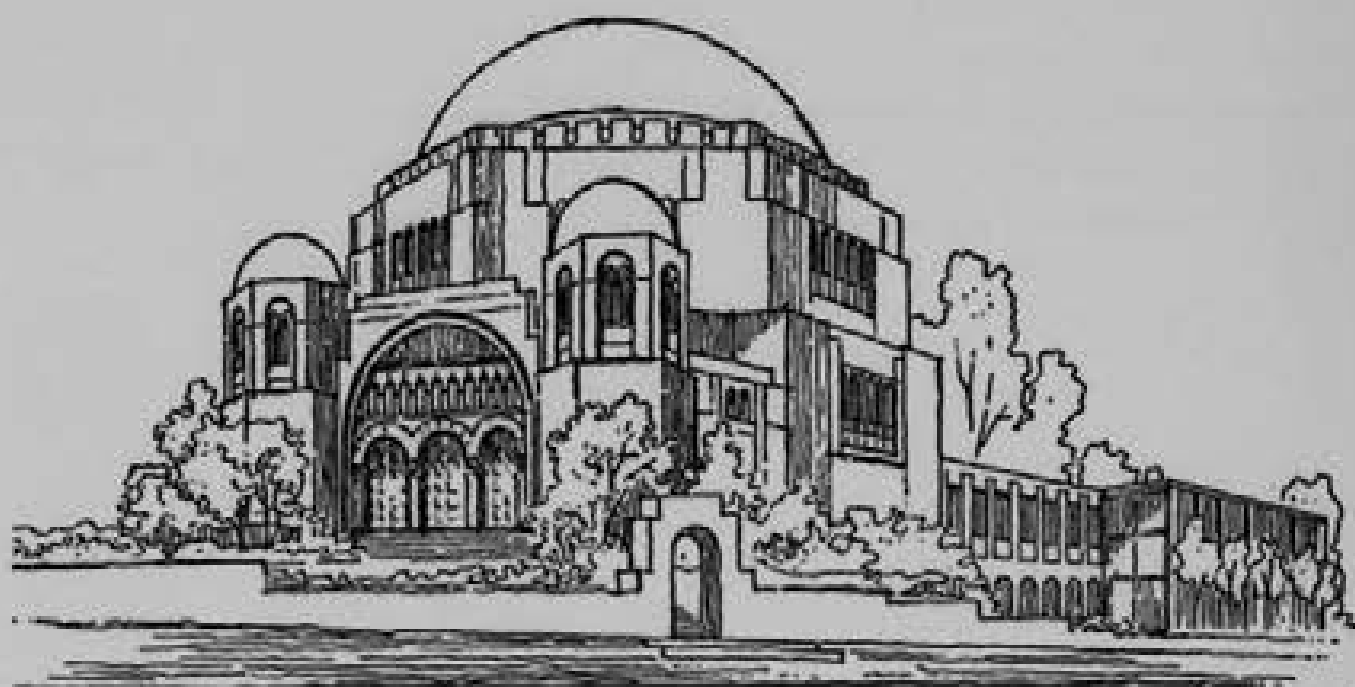
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

October 18, 1964

Vol. LI No. 3



MY WORSHIP AND ME — FROM THE RABBI'S DESK

Why is it that each of us has a different reaction to a service?

Lord Acton once wrote that symmetrical people can appreciate the beauty of ritual and of worship but never its urgency. I came across his remark the other day, in the English translation of Dag Hammarskjöld's spiritual notebook, "Markings." Acton's exact words were these:

"To the symmetrical natures religion is indeed a crown of glory; nevertheless, so far as this world is concerned, they can grow and prosper without it. But to the unsymmetrical natures, religion is a necessary condition of successful work even in this world."

There is a lot of truth to what he says. A symmetrical person is of one piece. He walks confidently. No one can guess the source of his assurance, yet it is there. Plague such a man with questions of ultimate meaning or question the certainties by which he lives, and you get a quizzical look. The poet Auden, who translated Hammarskjöld's notes, prefaced them with this saying, because Hammarskjöld was in fact not a symmetrical person. Though he always seemed the polished and urbane diplomat, self controlled and self possessed, his writings show him to be a troubled and sometimes suicidal

person, who sought desperately for some quiet and who ultimately found it in a quiet and mystical faith. It's the old story of never judging a book by its cover, and in Hammarskjöld's case it's a moving story.

My point is not to review the Secretary-General's life but to suggest that each of us brings to religion a different need. To some, worship is no more than an affirmation that he belongs to a worthwhile community. To others it is a drawing upon the reservoir of spiritual insight which the tradition possesses. To others it is an at times desperate search for

themselves and for some peace of mind. Each of us responds to that element of worship which refracts our own particular need. For some it is the awesome quiet and the introspective moment. Others respond to the lifting of the music and the welcome sense of being free of the pressures of our daily life. Others are inspired by the moral burden of the liturgy and the Scriptural mandate.

Why does each of us respond to a different aspect of worship? Because we bring to it our privacy.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

October 18, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

WHO KILLED PRESIDENT KENNEDY?

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

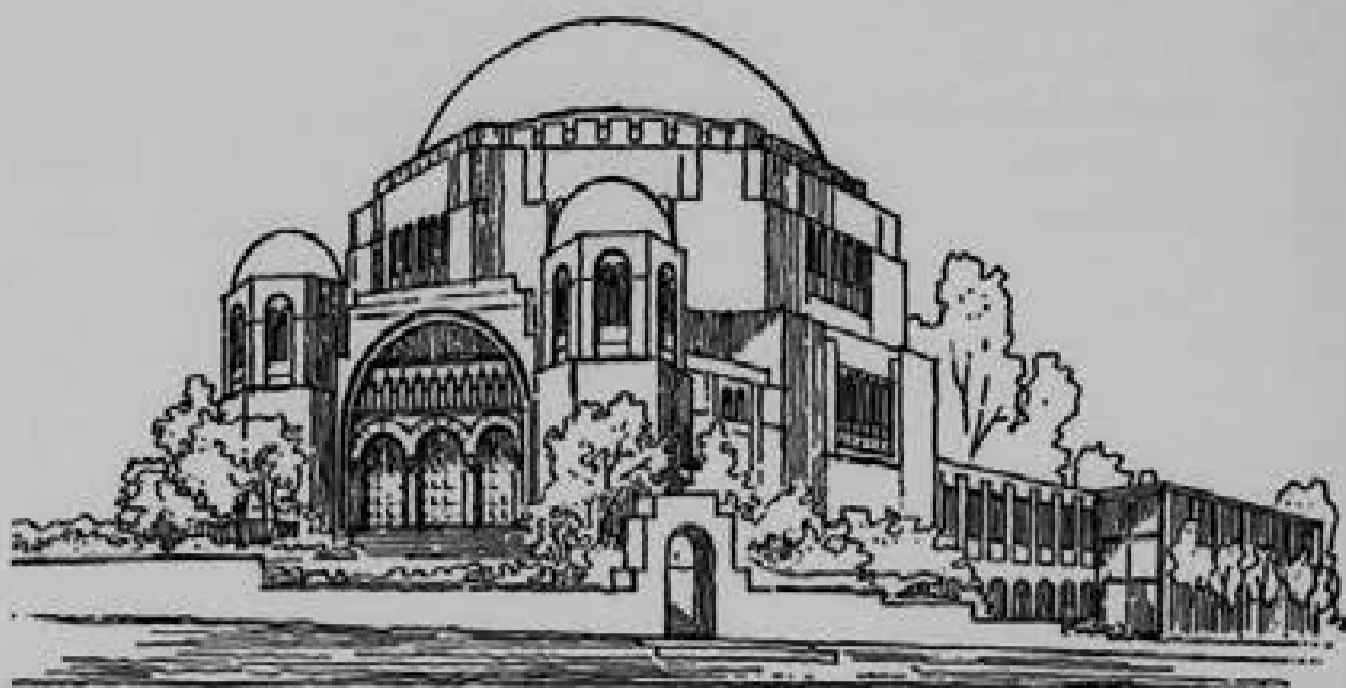
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

November 15, 1964

Vol. LI No. 7



THE PUBLIC CONSCIENCE — FROM THE RABBI'S DESK

You will have read in the public press of the Cleveland Welfare Federation's committee which reviewed the status of public welfare in Ohio. It was my privilege to serve and to chair one of the subcommittees. In this dual capacity I was joined by two other members of The Temple, Eugene H. Freedheim and Irving Kane. The Ohio Legislature has promised a major revision of our current public welfare regulations. Our committee undertook to review the entire welfare program to make recommendations in advance of this submission.

There will be general agreement in Columbus on a number of recommendations designed to improve administrative efficiency. Ohio's welfare program is a hodge-podge of separate jurisdictions and taxing units. This overlap will be the focus of legislative attention, but we cannot be satisfied simply to improve administrative efficiency. The simple facts are these. Ohio is miserly in its public welfare allocations. Families in Cleveland on Poor Relief receive less than two thirds of the sum minimally required to keep body and soul together. No State matching funds and only a trickle of Federal funds are allocated to the counties for Child Welfare services. The cost of living has risen steadily these past five years and at the same time the level of payment to needy families has declined sharply. Because the welfare burden falls on the city rather than on the county, Cleveland has the lowest level of welfare payment in Ohio at the same time that we have the highest living costs.

We found other deficiencies. Case workers are being assigned one hundred and twenty or more cases.

Federal regulation suggests a maximum of sixty cases. Various studies have shown that when the case load can be reduced to thirty, families can be helped off the relief rolls in a shorter time and kept off, sometimes indefinitely. In sum, to quote our report: "The public is not adequately informed of the shocking and shamefully poor performance in this state in meeting the subsistence needs of its public assistance families."

Briefly put, public welfare needs to be a county responsibility. Briefly put, public welfare requires greater tax support. Ohio is denying itself dollars available in Federal matching funds because we have not voted to enact these programs in Ohio. Public welfare in our State is in the horse and buggy stage in the middle of the twentieth century, and frankly, just

getting a newer and faster buggy will not solve our problems.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude:	Georg Muffat
Toccata	Giovanni Gabrieli
Cantata	
Opening Psalm:	Salomone Rossi
Tov L'hodos	Rossi
Bor'chu	Rossi
Sh'ma	Rossi
V'ohavto	Heinrich Schalit
Mi Chomocho	Rossi
Tzur Yisroel	Schalit
Ovos	Jacob Dymont
K'dusha	David Gooding
May the Words	Rossi
Solo:	
Hova Ladonoy (Psalm 29)	Jacob Weinberg
Hona Strasser, contralto	
Adoration:	
Olelu and Vaanachnu	from tradition, arranged by Morris Goldstein

SUNDAY MORNING SERVICE

November 15, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

IF GOD WERE TWO

Reflections on the Meaning of Monotheism

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

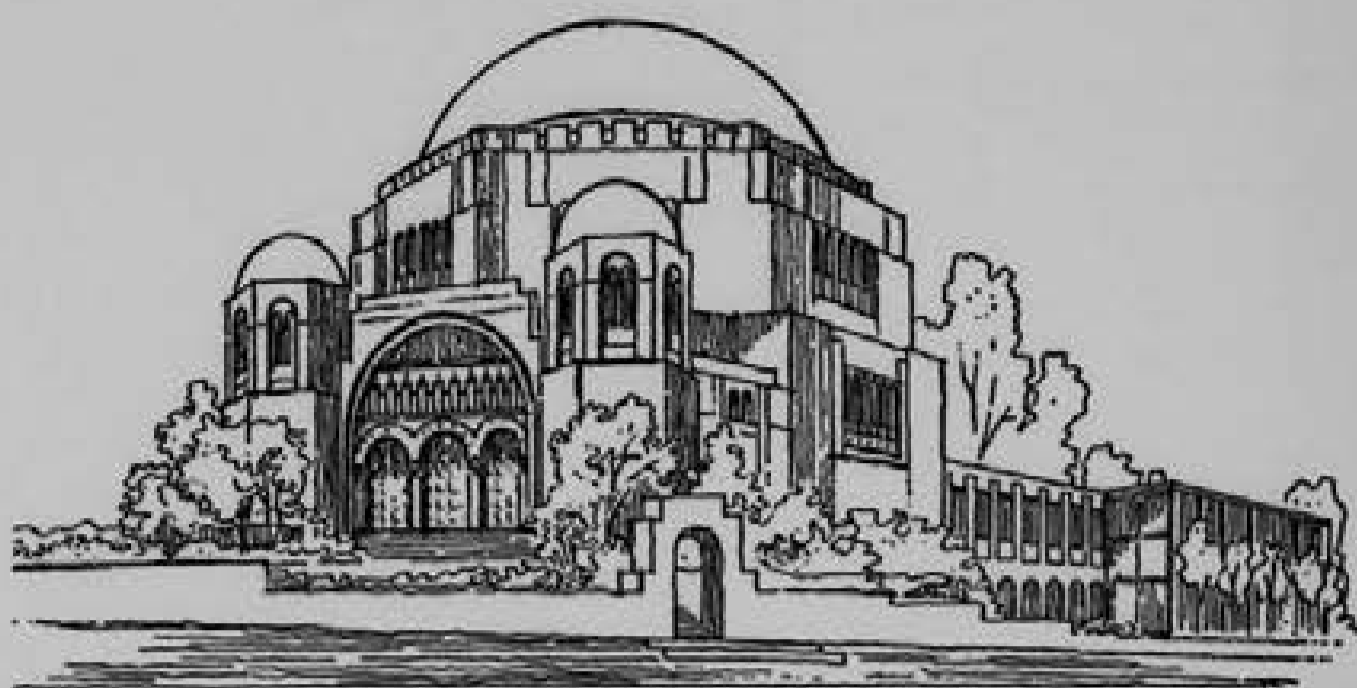
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

November 22, 1964

Vol. LI No. 8



RABBI ABBA HILLEL SILVER MEMORIAL SERVICE

Thanksgiving Day last began with our annual Joint University Circle worship. It ended in tragedy. Dr. Silver was struck down, and The Temple lost the Rabbi who had guided its destinies for almost a half a century.

On Sunday, November 29th, we will hold a service of tribute. The worship will be held at the familiar ten-thirty hour, in the sanctuary. The memorial address will be given by Mr. Avraham Harman, Ambassador of the State of Israel to the United States. The choir will lend beauty with melodies which were beloved by Dr. Silver.

After the service, you will have an opportunity to visit the Abba Hillel Silver Memorial Archives and Library. Two connecting rooms have been dedicated adjacent to our present Library. They will house Dr. Silver's correspondence, his files, and all that bears on his contribution to history. The rooms have been tastefully done. The outer area provides a work area for scholars and readers. The inner room is an exact replica of Dr. Silver's study. Not only will the archives enshrine Dr. Silver's record and memory, but we will publish in the forthcoming months many volumes of his sermons and lectures. "The righteous and the learned are alive, even if they are dead."

That Sunday morning there will, of course, be no congregational breakfast. The Religious School will not be in session. Many of the older children will want to be here with you.

THANKSGIVING MORNING SERVICE

Thursday, November 26, 1964

10:30 o'clock

DR. HARRY B. TAYLOR

The Church of the Covenant

will speak on

OUR SACRIFICE OF THANKSGIVING

SUNDAY MORNING SERVICE

November 22, 1964

10:30 o'clock

RABBI MILTON MATZ

will speak on

THINE OWN RIGHT HAND CAN SAVE THEE

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

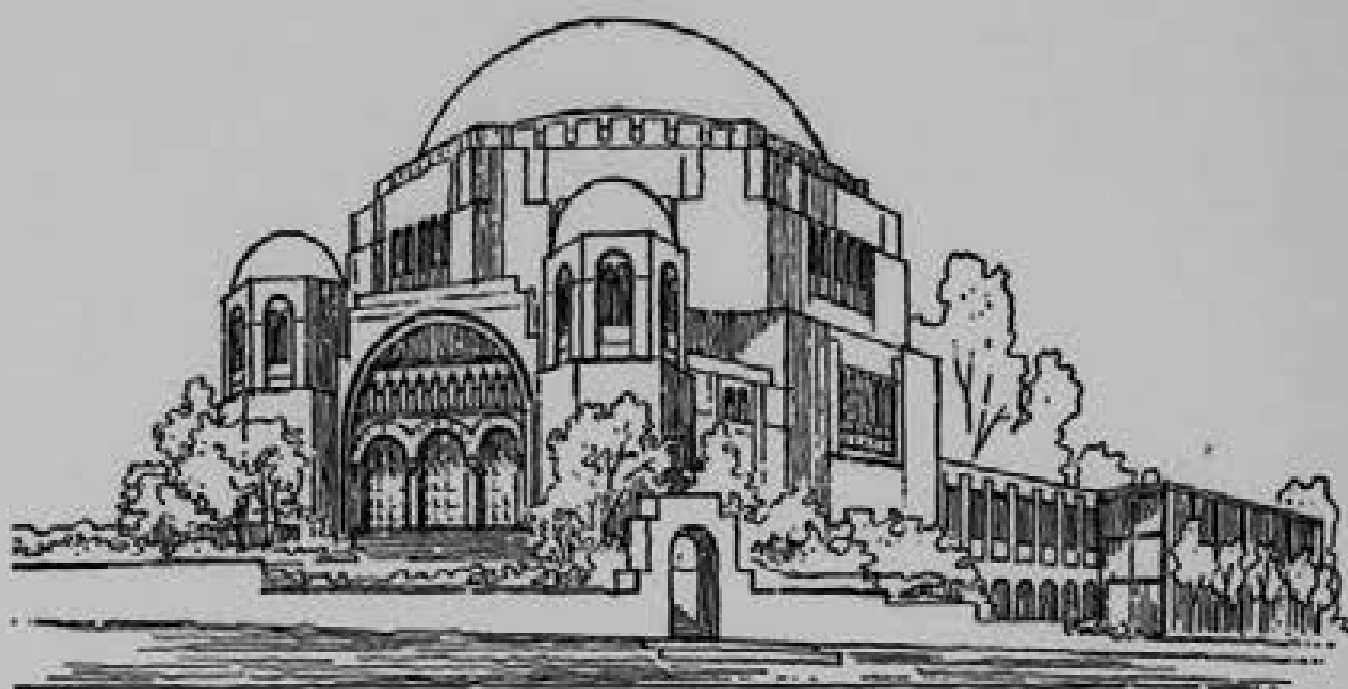
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

December 13, 1964

Vol. LI No. 11



THE GLORIES OF CIVILIZATION — FROM THE RABBI'S DESK

Our headlines have been full of Congo bloodletting and we have tut-tutted much about those terrible natives. Only savages could be so callous and cruel.

The Congo massacres were an outrage but can we claim that the systematic and efficient executions of Maideneck and Auschwitz offer evidence on the superiority of Western civilization? Stanleyville's haphazard executions offer no proof to those who believe in the slow and steady ascent of man. We, the civilized, have no reason to be smug about violence among primitives.

I heard no sound of outrage at the photographs of South Vietnamese troops torturing their captives. What shall we say of our Army officers and our Western reporters who watched the knife being twisted and did not halt it? Well, put that down to a lack of authority. What shall we say of Dachau? German civilization was of the highest. German universities were the envy of the academic world. Germany had created many of the technical marvels of our advanced civilization.

There is no excuse for murder, not even such a centuries-long and vicious peonage as the Congolese have suffered. There is less excuse, however, for our moral indignation. Western

civilization scarcely can claim that it has set a saintly example to tribes who were kept in the shadow world of ignorance and who were plunged, unprepared, into the twentieth century.

Is there a lesson in all of this? Perhaps only the comment that mercy implies not only paratroops but Point Four. The Congo needs foreign aid and school rooms and the Peace Corps, and to be sealed off from the Cold War. If we can spend millions to save white hostages, surely we can spend other millions to bring decency and literacy and healing to the home born.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

December 13, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

RABBI, BUILD ME A FAITH

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

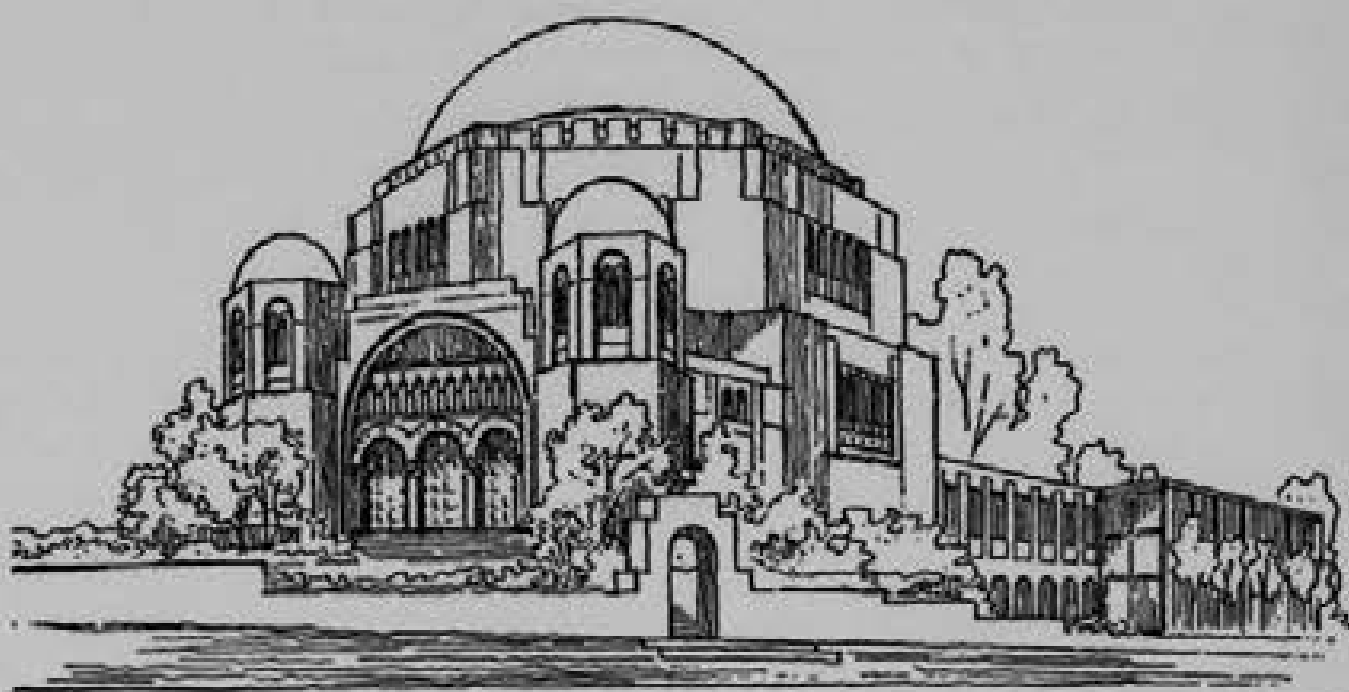
Many have asked when they may visit the Abba Hillel Silver Memorial Archives. These rooms will be open weekdays from 9:00 to 5:00 (except Mondays), Saturday mornings from 9:00 to 11:00, and Sunday mornings before and after Religious School. It's a beautiful space and a moving display, and well worth a visit.

THE TEMPLE

CLEVELAND, OHIO

December 20, 1964

Vol. LI No. 12



THE TEMPLE HIGH SCHOOL — FROM THE RABBI'S DESK

The *Jewish Teacher* published recently a short article of mine describing our Temple High School. You will, I think, be interested in our school's background so I am reprinting part of it here.

Daniel Jeremy Silver

The High School of The Temple, Cleveland, Ohio, has been in existence for some thirty-five years. For the greater part of that period it offered a program of specialized study for a small percentage of devoted youngsters who personally or as a family had a special closeness to Judaism. There were classes in post-biblical Jewish literature, history, theology, Hebrew, etc.; add a debating group and an occasional social, add a weekly chapel service and a monthly visit to the main service in the sanctuary, and you have a picture of its program. During those years Confirmation classes averaged one hundred or so, the high school graduation classes fifteen to twenty. That numbers should not be taken as a critical criterion, however, is indicated by the fact that a dozen rabbis were graduated from this curriculum. It emphasized intellectual excellence, and produced it.

Our movement began to emphasize the post-Confirmation years nationally after the Second World War. We went after numbers, and the chosen technique was the loosely structured, teen-centered group. The National Federation of Temple Youth was born and grew, and many high school teen-agers were drawn into synagogue-sponsored activities. Because of its educational pattern, The Temple held back. We were and are afraid of activity without substance. We were afraid to subordinate the systematic information of a body of

knowledge to an identification through group activity. For a while we tried to ride both horses, but after a number of years we found ourselves with saddle sores. Young people returned enthused from leadership training institutes and regional conclaves and began to insist that creative worship, loosely-jointed workshops, and student control of their temple activity replace grades, the structured classroom, school administration, and a prayerbook service. It is not easy to explain the virtue of being a student to one who already has been taught the skills of a leader. By the early 1950's we had decided that only those who were in attendance and passing in the high school could be members of NFTY. This more select group, in turn, began to complain of the repetitiveness of institute programming ("another bull

session on lady rabbis or interdating") and remarked all too predictably on the ignorance of many of the most vociferous. By 1956 we were faced with the need for a clear-cut decision. Should we continue to interest ourselves in a major way with the NFTY camp-and-conclave orientation, or stick to our last and insist that interest grow out of and center in the School? We opted for the classroom. Congregational size, of course, made this option feasible. We could generate numbers from within our own family. But largely, we based our decision on a philosophy that Jewish identification is not an end in itself—that it must be informed and understanding. Put bluntly, the youth group seemed too easy an answer.

Our first decision was a surprisingly
(Continued on Page 2)

SUNDAY MORNING SERVICE

December 20, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

HOW FAR HAS THE NEGRO COME TO HIS FREEDOM —WHAT NOW?

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

The Temple

Rabbis:

DANIEL JEREMY SILVER

MILTON MATZ

LAWRENCE A. FORMAN

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

DAVID GOODING

Director of Music

BERTRAM J. KROHNGOLD.....President

LEO W. NEUMARK.....Vice-President

MAX J. EISNER.....Vice-President

EDWARD D. FRIEDMAN.....Treasurer

SAMUEL GIVELBER.....Associate Treasurer

THIS SUNDAY

Mr. and Mrs. Maurice J. Koblitz, Jr. will be hosts for the Social Hall coffee hour preceding the worship service. Mrs. Koblitz is President of The Temple Women's Association.

ALTAR FLOWERS

The flowers which will grace the pulpit on Sunday, December 20th are contributed in memory of Joel M. Koblitz by his wife, Naomi.

In Memoriam

The Temple notes with deep sorrow the passing of

SENTA R. BERGER

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

RELIGIOUS SCHOOL WINTER VACATION

There will be no midweek classes from December 21, 1964 through January 1, 1965. Midweek classes will resume on Tuesday, January 5th. All Saturday and Sunday classes will remain in session as usual.

simple and surprisingly basic one. For all of its academic virtue, the high school had been a rather easy-going institution. Those who wished to slide along slid along—we trusted the interest of the self-selected. There were few binding and firm rules. I was convinced: first, that adolescents, for all their rebelliousness, respond to and feel comfortable in a well-defined structure; and secondly, that if we could communicate our own sense of the vitality of this material, this would be the best motivation possible. We must make the school realize that we cared about what we were doing. A rabbi came to every service. Rabbis took on individual class assignments. We insisted that the teachers teach the courses we had planned, unit by unit, and not allow the classroom hour to follow the will-o'-the-wisp of class volubility. We told the young people that after three unexcused absences they would be dropped from our rolls, and we stuck to our guns. Final examinations were required in each course. A thesis was required for graduation. Graduation parts and honors were awarded strictly on the basis of accumulated grades.

New Structuring

But structure is only the beginning. We broke the strait-jacket of year-long courses and introduced semesters and, in one year, a trimester division. We tried to allot enough sessions to deal effectively with that information which we wanted to get across—no more and no less. The temptation in curriculum planning is to find a book and to build a course around its chapters. We tried to predetermine those areas which we wanted to explore, and then find materials that fit. Often none did. We taught, for a number of years, a course on the American Jewish community largely on the basis of mimeographed magazine articles which we picked up here and there.

Of course, structure has varied, but essentially we have centered on the faith of the Jew, the Bible, post-biblical Jewish literature, ethics, liturgy, and comparative religions. We made no pretense of relevance for all our courses. There is no immediacy to a trimester on archaeology and the Bible, but it is exciting and it gives the young people a sense of history. Also, we hold to the truism that the success of a course lies in the skills of the instructor, and we try to take advantage of these. Thus, for a number of years Charles Glueck was on our staff, bringing to life much of the lore and the learning in which he had been brought up. But our eye is generally on the living faith and on the questions

being asked. The Bible is accepted broadly as a literary classic. It will be taught as such in English and Religion courses in college. But an appreciation of the King James version does not rationalize a decision to live a Jewish life. We seek to interpret the Bible philosophically and spiritually and to establish its historical uniqueness, hence pride in the achievements of a unique people. Also, we seek out those areas which will predictably be misconstrued by most academicians. Thus we find it wise to spend a good bit of time explaining "halacha," showing the advance of Torah law, and emphasizing the crucial importance of discipline in any religious enterprise. We teach a course in social ethics. Here we have found that there is little virtue in simply reminding the young people of prophetic preachment or in reading the Sayings of the Fathers with them. What they need is guidance in the difficult art of decision-making. We have found that though they mouth the conventional virtues, they tend to find the balancing of practical issues and political realities difficult. So we insist with them that the virtue of Jewish ethic is not so much in its statement as in its institutionalization, and we try to help them to think through a social fabric which would be more responsive to our traditional mandates. The "shtetl," the Israeli experiment, and our own welfare community help us point to evidence which exists. We find the average student comes to us from a Jewishly barren home environment. It is not enough to make him feel the cogency of Jewish theology. Humanism, agnosticism, pragmatism can be made to seem equally cogent. He must feel pride in and a part of a Jewish world. So, when we deal with faith, we take the approach of Halevi rather than of Maimonides, of Bernard Bamberger rather than of Kaufmann Kohler. We try to make philosophy come alive in time and in context, and we do not neglect the prayer book or minimize ritual as sources of Jewish attitude.

The Teacher and the Classroom

Enthusiasm, assignment, pride in material became the order of the day. Those who could not be enthused dropped by the way. The staff was brought into curriculum planning and the granting of awards, and in time, rather routine teaching was replaced by interested experiment. Some of our best courses were first suggested and sketched by teachers. Typically, one spent a summer researching American literature about Jews to see if a unit could be developed on modern Jewish

(Continued on Page 3)

problems through such reading. It turned out that it could not be—but some of this material was useful at subsequent institutes. The school grew. We began to matriculate seventy percent and more of our Confirmation classes. In eight years the total enrolment tripled.

The classroom remained the focus, but it would have been foolish to have overlooked the meaning of NFTY success. In the old high school, debating was the single extracurricular activity besides an occasional dance. At the moment, debating is out of style, although we continue an inter-city meet or two each year. Dance programs are maternal favorites, but in practice, institutionally painful. Many youngsters, for all their seeming sophistication, are shy and embarrassed. Others have date attachments outside The Temple school family. A date dance quickly becomes a non-school affair, avoided by the shy, and one at which few have a particularly good time. We still hold socials, but they are non-date affairs and of an informal group- and folk-dancing nature. Today's young people want a newspaper, literary magazine, choir, dramatics, camp, etc.

Other Innovations

Another valuable innovation has been the Welfare Cabinet. It began, typically, as a student council committee to divide funds raised from weekly charitable contributions. Latterly, it took on the organization of an annual campaign for the United Jewish appeal, with speakers, rallies, cards, etc.; and in the last few years it has become the center of a number of projects in the general community. Members of our high school tutor in racially and economically underprivileged areas. They have engaged in paint-up and clean-up campaigns in city settlements. In a lighter vein, the Welfare Cabinet sponsors a traveling high school variety show which entertains Golden Agers, shut-ins, crippled children, at the Veterans Hospital, etc.

Each year we hold a week-end camp at a site some eighty miles away. Here, too, planning and administration and enthusiasm are the key. Meetings begin three to four months ahead of the camp session. Senior students help develop course syllabi and discussion outlines. Choir and service participants are briefed and rehearsed. Students are chosen to write and deliver their own sermons, and these are carefully checked. Athletic and activity competition exists between various bunks, and each bunk meets well in

advance to plan its attack on the silver trophy. We want at all costs to avoid a sense of improvisation. We also sponsor an in-town one-day institute at a center which provides athletic as well as meeting and worship facilities—the extra-curricular spicing of a program which includes two lectures, smaller discussions, Sabbath morning services, Havdalah, etc. A complete program of activity is put into the young people's hands well in advance. On other evenings we bring small theater groups onto The Temple stage and sit down afterwards with the director and actors to discuss the play's meaning. Last year, as in previous years, we held an inter-congregational exchange with a Christian church. We have met with both Catholic and Protestant neighbors, and we try to go beyond vague amiability. Last year, for instance, we met with a Presbyterian group, and each presented a ritual sacred to its faith. Each group was allotted an hour for its presentation and then, after a social hour at which ritually significant food was served—charoses, matzo, hot cross buns, Easter eggs—the young people sat down to a dinner decorated with lilies, a seven-branched candelabra, etc., and after dinner a carefully devised ritual was presented in which both faiths could join. The two groups met singly and together on a baker's dozen of occasions before the actual day. A seven-page explanatory brochure had been prepared by the two groups jointly, and gave a dimension of depth and learning to the afternoon and evening.

Classroom activity lasts from ten to eleven-thirty. At eleven-thirty the young people have an assembly service which they lead from the weekday service of the Union Prayerbook. Music is provided by a high school organist and choir. A rabbi is always present. Two or three times a month, outside speakers are introduced. Last year we had speakers from the United Freedom Movement, a slide lecture on the Jews in the Soviet Union, an illustrated talk on the Falashas by a Kent State University sociologist who had lived among them, a discussion of Hannah Arendt by a French Jew, now professor at a local university, who had been interned during the war, etc. These assemblies are designed to be over at noon or five minutes after; they are rarely over before twelve-thirty.

Once a month, by student demand, the young people come into our main sanctuary and take part in our regular Sunday morning worship.

The Rewards

It's a rich and varied experience. It's expensive. We have had to double our high school budget. It requires flexibility. Among last year's theses were an original set of searching philosophic poems, a quite beautiful oil painting of Dr. Silver, and one or two "original" Lenski-type surveys of teen-age attitudes. It requires flexibility and a sense of pride. The high school newspaper was a loosely edited, ungrammatical collection of trivia until its adviser began to insist on quality and censored adolescent humor and gossip.

Success with numbers brought certain problems with it. One is keeping ahead of the natural buoyancy of two hundred young people. They are always about. Some are now singing in our Saturday morning choir. Some ride our buses Saturday mornings as monitors. Others have jobs as assistants in our library. The Student Council has taken to committee meetings on Saturday mornings before services. All in all, eleven professionals, besides Rabbi Milton Matz, who capably directs all this energy, are responsible for one or another class or activity. More critically, we are drawing a new type of student. As the school grew we outgrew the pool of the academically facile, and we have become increasingly aware that a different curriculum is necessary for those who are taking business math and commercial English. Also, the best of our students are under terrific pressure, especially during their junior year. They must become National Merit Scholars—so says father. They are taking two or three advanced placement courses. Among this brighter group we have had to allow a number to drop out during the junior years and take these courses "in absentia." They return and make up the missed work, but they are not in their seats. Our junior high school is already on a two-track system, and I am certain that within a year some such division will have to be introduced at the high school level.

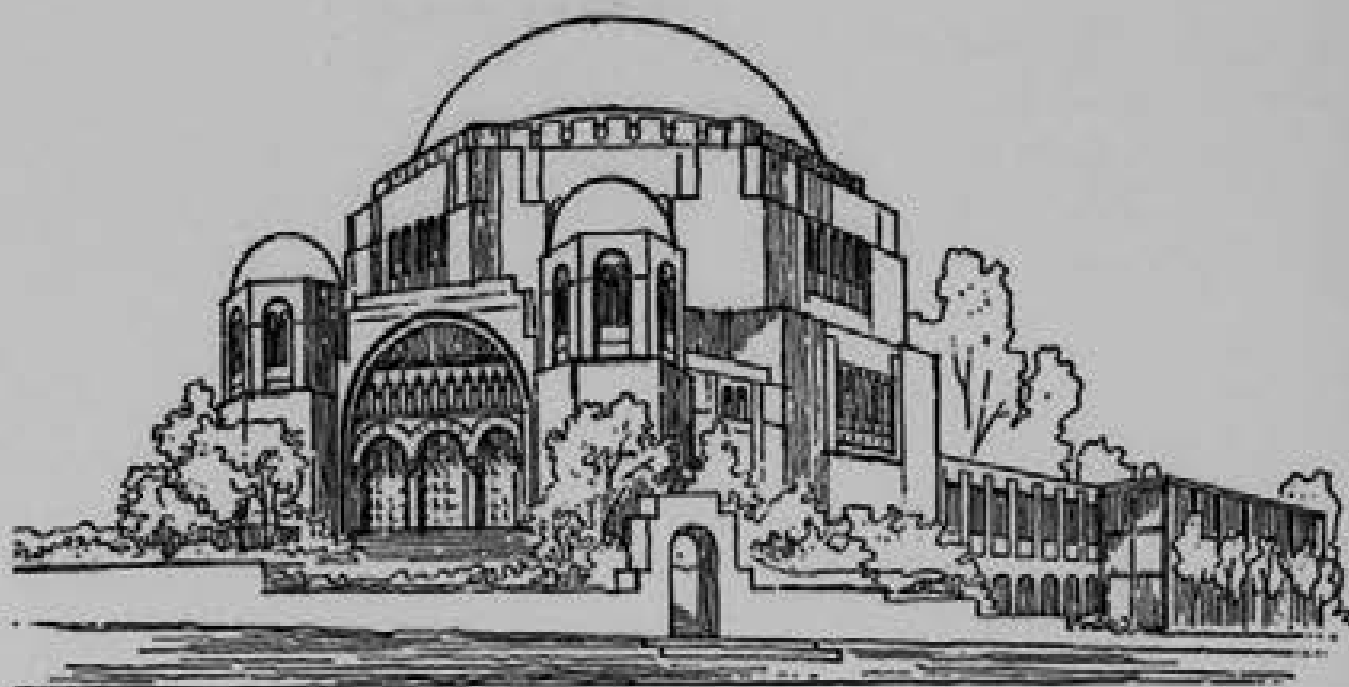
I can add little more, except to say that three of our graduates are now in Cincinnati, and that many of those whom we first introduced to this program have come back, early in their marriages, to Temple activity.

THE TEMPLE

CLEVELAND, OHIO

December 27, 1964

Vol. LI No. 13



HOW DO WE SHOW OUR PATRIOTISM? — FROM THE RABBI'S DESK

The other night a beautifully organized city-wide dinner was interrupted by a hoarse-voiced guest. The Star-Spangled Banner had been sung. A priest was at the microphone to speak the grace. This individual interrupted to insist that the National Anthem had not been sung at a proper physical position. Nu?

All in all, it was a remarkable display of arrogance and bad manners. Just as there are in religious life those who mistake a ritual for its moral, so, I am afraid, there are in our national life those who mistake the hand over the heart for what is really in the heart. There are those who sing the National Anthem or recite the Pledge of Allegiance following every jot and tittle of some patriotic manual, but who devote their days to finding loopholes in the tax law or lobbying for special interest legislation, or seeing to it that their sons are commissioned rather than having to serve as ordinary enlisted people.

Of course, some who do not salute in a prescribed way are of the same persuasion. What I am saying is that loyalty is not a bracing of one's shoulders but an ultimate concern for the survival of our nation in decency, in justice, and in freedom. If you want to measure loyalty, ask where a man stands in the struggle for equal opportunity and righteousness, rather than how he stands to sing before his supper.

I sing the Star-Spangled Banner

awkwardly. I cannot help it. My song box has a little monotone in it, but it's never bothered me. Citizenship is made of sterner stuff. It begins in human concern. It is a responsibility for neighborliness. It is the recognition that we live at a time when all the familiar patterns of employment and schooling and family have been tossed into the chopper. It is the determination that we will sculpt our changing society into a decent and pleasing thing. I only wish that the diner with the strident voice was as well known for his social vision as he is for his patriotic fervor.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

December 27, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

TAKING STOCK OF 1964

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

There have been many requests for my sermon, "Rome and Jerusalem," which dealt with the Vatican Council and its statements about Jews. This lecture has been printed and is available from The Temple Office at 25¢ a copy. If you drop us a note, we will be happy to mail one out to you.

MUSIC FOR SUNDAY

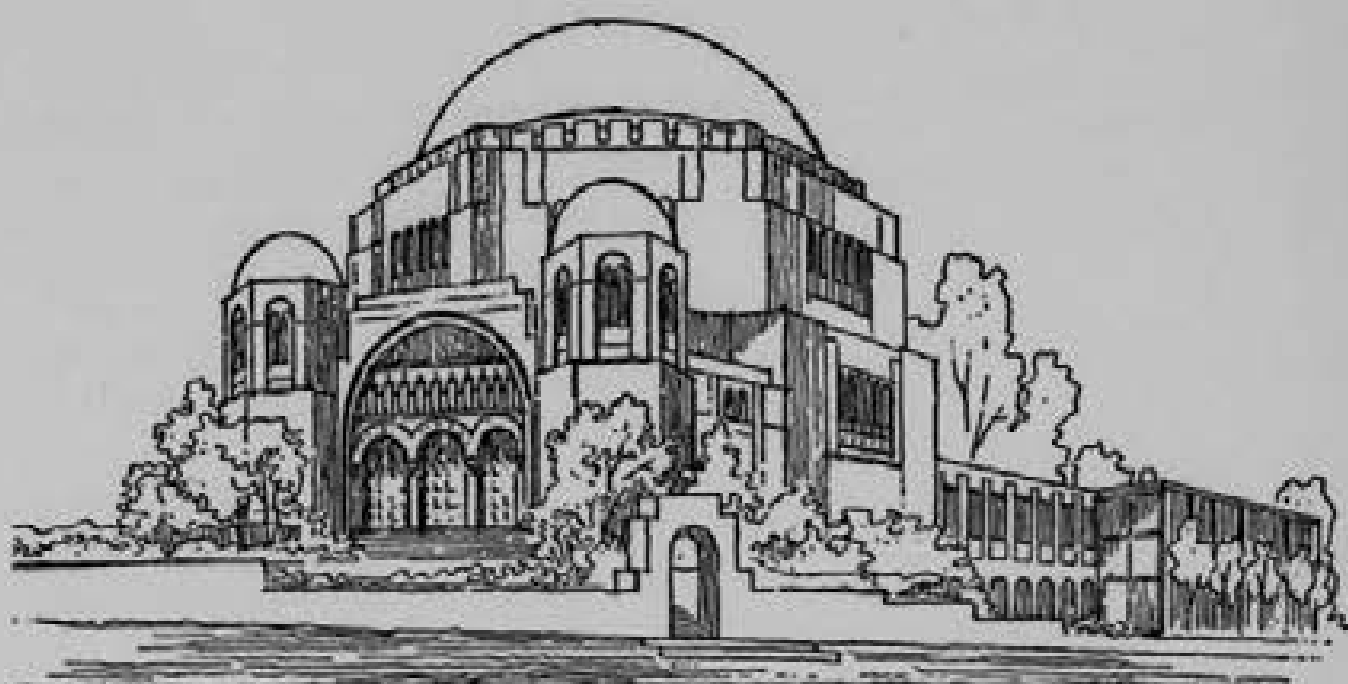
Prelude:	Fantasia	Jan Pieter Sweelinck
Opening Psalm:	Tov L'Hodos	Salomone Rossi
	Bor'chu and Sh'ma	Isadore Freed
	V'ohavto	Herbert Fromm
	Mi-Chomocho	Joseph Aachron
	Trur Yisroel	Leon Algazi
	Ovos	Fromm
	K'dusha	Freed
	Yihin L'rotzon	Darius Milhaud
Solo:	From Psalm 24	Howard Boatwright
	Bernita Bricker Smith, soprano	
Adoration:	Olelu-Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

January 24, 1965

Vol. LI No. 17



A CONVERSATION NEVER HEARD — FROM THE RABBI'S DESK

It's dinner time. At the next table father and mother are staring at their sullen children. There is no conversation except an occasionally mumbled order to the waiter, and a comment or two on the food. They look around hopefully. Perhaps someone will come over and enliven the evening. These thoughts, then . . .

Once upon a time, as recently as a generation or so ago, you married and had children and you were a parent ever after. Families were tight-knit and stayed close, often, it was true, out of economic necessity. It was quite the expected thing for one roof to cover three generations and perhaps a widowed aunt and a spinster or two. Sometimes this was a good arrangement, sometimes not. Father could be something of a tyrant and mothers were known to have a temper. My point is not to idealize the past but to suggest that being a parent has always been a life-long undertaking.

Today, for the first time in history, parenthood has a statutory retirement age. We're allowed twenty years or so of diapering and commenting on the report card, and then we're given our walking papers. Junior goes off to college and it's "hands off." He will marry as he pleases, set up his family where he pleases, do what pleases him, and invite you over when she pleases.

It's wonderful for Junior's rebellion and his self-reliance, unless you are paying their rent. But it can be painful. There is no Dr. Spock on the feeding and care of parents let out to pasture. One solution might be to have a baby late in life or adopt one. A more

practical thought would be to have a family which Junior and Mrs. Junior were eager to visit.

We get back to the couple at the next table. I am sure they are ardent parents: grades, braces, and all the advantages. But they're dull people. I wonder when mother and father last talked over a play or a book or an idea or even argued politics. Many families draw apart because their world is too confining and too narrow. They have no conversation except grunts, gossip, and their peevishness with each other. Understandably, Junior puts his life off-limits. Children grown, flee the dreary and prying home. You may be pleasantly surprised to find that "Skinny Knees" is as interested in headlines as in sports.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

January 24, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

WHAT MUST A RABBI BELIEVE ABOUT GOD?

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

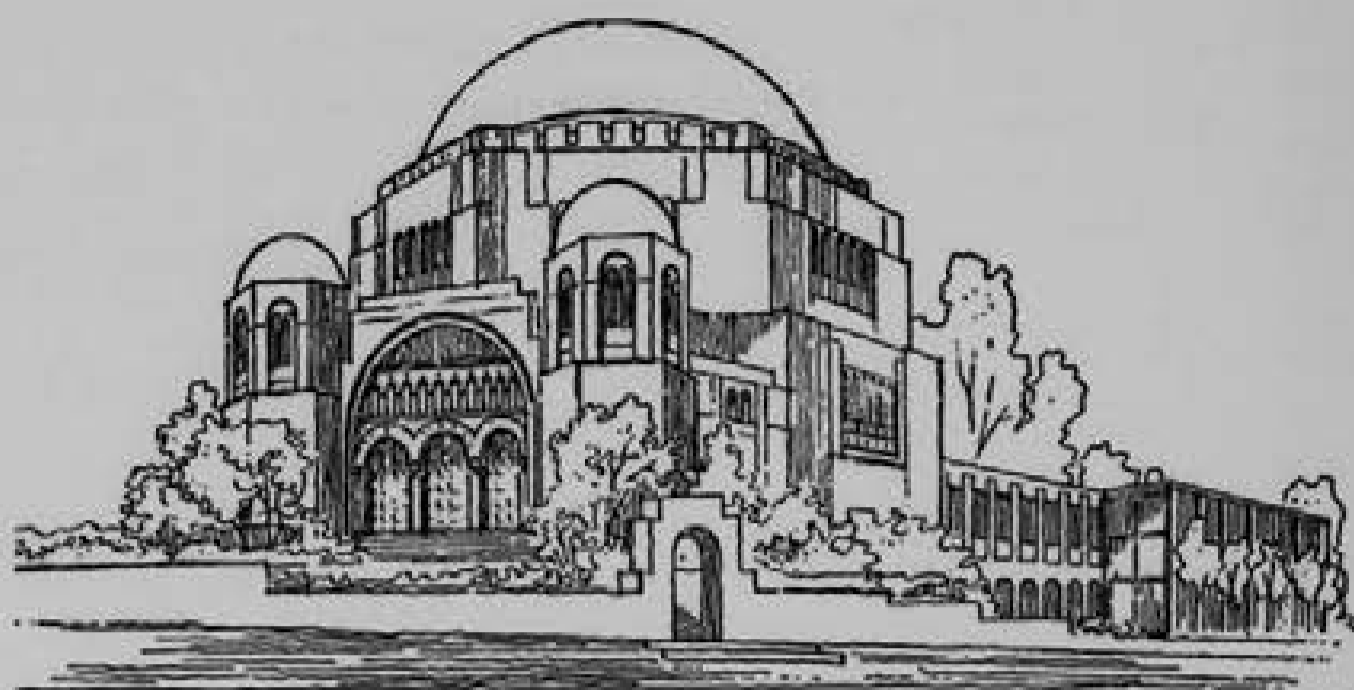
Prelude:		
Pastorale and Chorale Prelude	J. S. Bach	
Opening Psalm:		
Somachti B'omrim	Howard Thatcher	
Bor'chu, Sh'ma, V'havto, Mi-Chomocho, and Tzur Yisroel	Howard Boatwright	
K'dusha	Boatwright	
Yihin L'rotzon	Boatwright	
Anthem:		
O, Pray for the Peace of Jerusalem	Herbert Howells	
Adoration:		
Olelu and Vaanachnu	from tradition, arranged by Morris Goldstein	

THE TEMPLE

CLEVELAND, OHIO

February 14, 1965

Vol. LI No. 20



THE YOUNG AND DEATH — FROM THE RABBI'S DESK

There comes a time each winter when the wind blows right through, and it is hard to believe that the spring and the sun will ever come again. The winds blow. The skies are steel and your spirits drop. We know that spring is only six weeks away. We know it, but we only partially believe it.

Imagine Adam's fear when the sun went down that first night. He had enjoyed its warmth and the many colors of his garden. Now there was darkness, black. All about him the garden came alive with frightening noise. Was this his eternal destiny? How he must have sat in fear and trembling that long night. Fortunately the human race has learned the cycle of the days and of the seasons and of life and death itself.

Which is, by the by, why death strikes the young and the innocent a far more cruel blow than it does those who have loved and lost and learned that they can go on. Once you have been hurt the next blow is not quite as staggering. I am unhappy with those who try to protect their children from reality. 'Darling, Grandfather has just gone away for a while.' Grandparents and great aunts do die. Their death is a cruel blow but their death is also part of the wisdom of life. When we have learned to walk hand in hand with death, death does not close in on us quite as fiercely. What harm can come

to a child at a funeral? He will hear kind words spoken. He will listen to the cadence of the finest biblical poetry. He will see tears, and he will cry. He will ask questions, and there will be kindly answers. Death, where is thy sting? The child who sees and who is answered will go bouncing off to school the next day. He may cry again the next night or the next, but the temperature of his fear will have cooled. No one can escape being afraid of the grave but we can save our children the shock and pain of absolute surprise.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

February 14, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

BUT DADDY, YOU'RE SUCH A SQUARE

Again, Our Children

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

MUSIC FOR SUNDAY

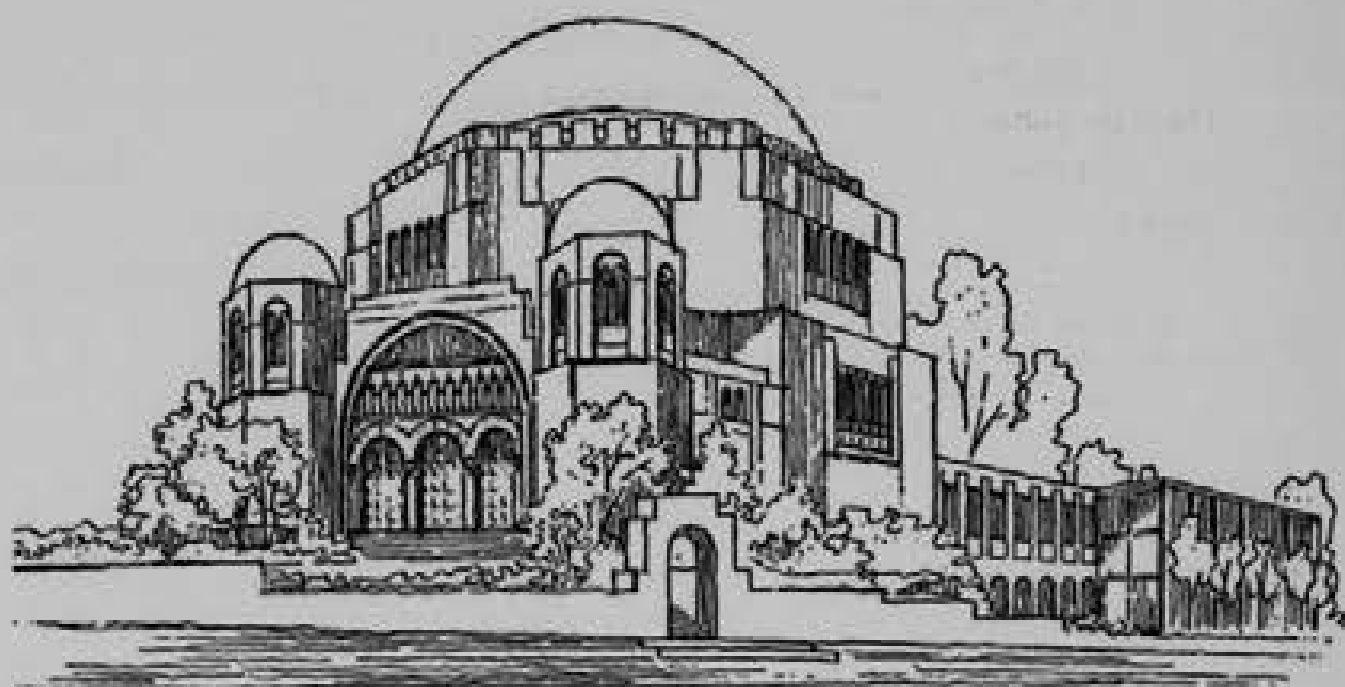
Prelude:	
Prelude and Pique in A Major	J. S. Bach
Opening Psalm:	
Shiru Ladonoy	Frederick Jacobi
Bor'chu	Lazar Saminsky
Sh'ma	Saminsky
V'havto	Lazar Weiner
Mi-Chomocho	Saminsky
Tzur Yisroel	Abram Moses
Ovos	Moses
K'dusha	Gershon Ephron
Yihia Frozon	Weiner
Solo:	
Psalm 23	Ralph Vaughan Williams
	Barnita Bricker Smith, soprano
Adoration:	
Oleinu-Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

February 21, 1965

Vol. LI No. 21



"HERZOG" — FROM THE RABBI'S DESK

Saul Bellow's "Herzog" has been such a subject of discussion and review that I decided to finish it. I had put it down half-read. I am not one of those people who can be carried on by the sheer beauty of literary craft, and by the end of a hundred pages I was exhausted with the endless quiverings of the hero. The full story of Herzog is that he was a weak man, and weak men make case histories rather than exciting literature.

Herzog had a first-rate and well-stocked mind coupled to a lazy and sleepy will. I would call him a half-Jew. Torah (Study-Learning) is for us a religious discipline. There is a virtue, as well as pleasure, in the gobbling up of knowledge. We love books. We respect the learned. Our young people are drawn to the teaching professions. Herzog was, by profession, a man of Torah. But there is learning and there is the living. Some men learn the better to scoff at the antics of others or at their own shortcomings. Some learn only to acquire, to control or to hold others in contempt.

Schools nurture the mind, the sanctuary nurtures our mettle. In the University we seek truth but man cannot live by truth alone. No amount of self-analysis will reveal our every reason. We love democracy, but we cannot prove its virtue. We believe that there is a right way but we cannot exactly plot it. Moral judgments and our emotional commitments are made in the half-darkness. They are made in the Synagogue for it is here that we

mediate between our best instincts and the inherited wisdom of the race; and it is here that we find the will to do the right thing.

Herzog was a school man and, like so many in our generation, a Synagogue absentee. He searched vainly for a clean truth in a world where all truth is smudged. He wanted to be able to weigh and measure. In life we can only meditate and wonder.

Israel received the Commandments at Sinai because they promised obedience before they insisted on an explanation of the text. The whole Jew learns and lives and his learning is not a barrier against life.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

February 21, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE TRAGEDY OF VIET NAM

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

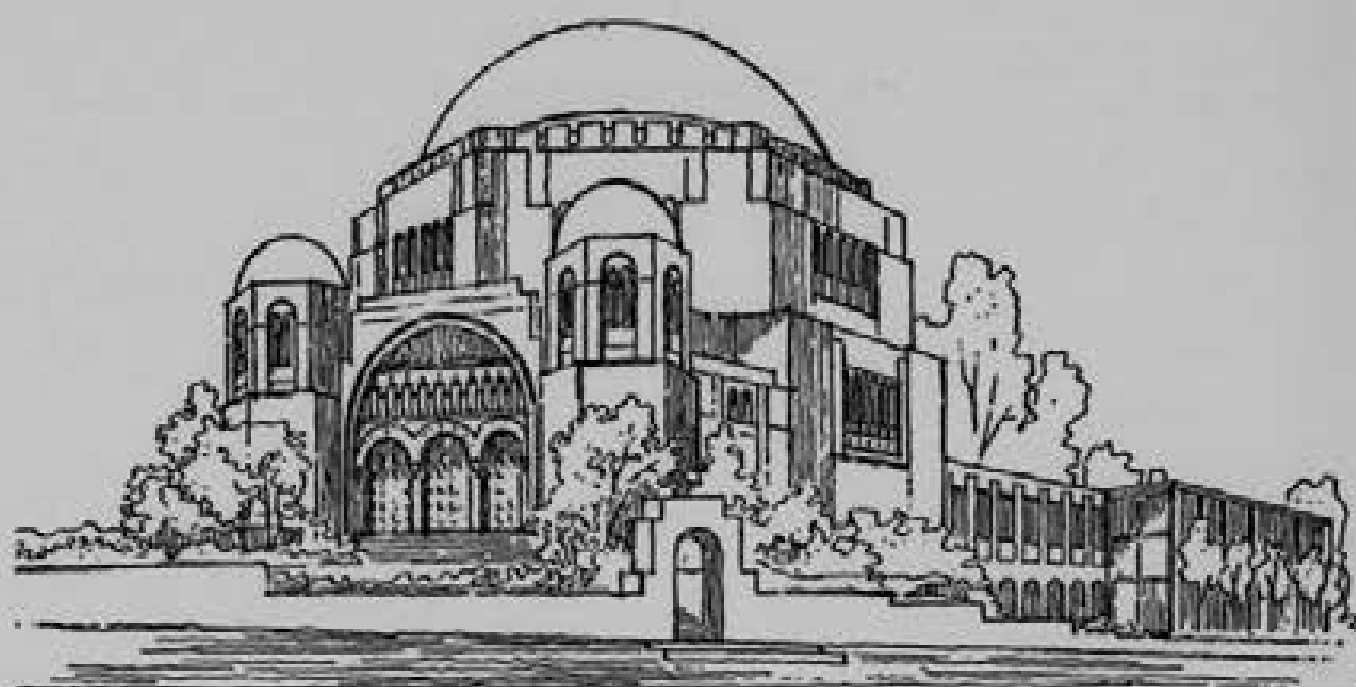
Prelude:	
Galarnad	Philip James
Opening Psalm:	
Mah Toru	Mordechai Zeira
Bor'chu	A. W. Binder
Sh'ma	A. W. Binder
V'havito	Lazar Weiner
Mi-Chomocho	Samuel Adler
Tzur Yisroel	Samuel Adler
Ovos	Samuel Adler
K'dusha	Gershon Ephros
Yihia L'rotzon	Samuel Adler
Anthem:	
Adon Olom	A. W. Binder
Adoration:	
Olenu-Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

February 28, 1965

Vol. LI No. 22



A BELLIGERENT PROPOSAL — FROM THE RABBI'S DESK

War engages our best minds. We spend billions on military research, so it's somewhat surprising to find that fighting is still a remarkably crude piece of business. In fact, there have been no major changes in military proceedings since cave men beat each other insensible for possession of caves and wives. It's still a bloody and wasteful undertaking. What follows is a modest proposal to bring war up to date.

The object of war is to take someone else's territory, or to hold on to what you have. Victory is gained by breaking through a human fence with which the other side protects what it has. Once its general can strut in your general's palace, your particular war is over. Generals have discovered that human fences do not easily give way. Mass murder is the standard technique for such fence busting. You knock the pickets down one by one or in sections, and it work, but it's costly and cruel, not to mention the fact that many consider it immoral.

Now there is no earthly reason why butchery should be the only way to cut down these fences. Our scientists must know enough about chemistry and anesthesia to engineer bullets that will simply put the enemy to sleep until our general can get to the palace. There would still be opportunity for daring do. We might not even have to throw a generation of spies out into the cold. War could still be mankind's major industry, but think of the advantages. You break down the fence then a week later the pickets wake up none the worse for a refreshing hibernation. The conquerer gains in human resources. Cities would still be standing. He would not have to rebuild someone else's home, not to speak of the fact that mothers might be spared a now

routine anguish. There would be war, there would be an end to war and no one would be the worse for war.

I began this in a pickish mood, but I am deadly serious, or perhaps I should say, "anesthetically serious." War is a consummate stupidity. We wage war stupidly. It is high time we civilized the whole process and found better ways to release our aggressions, to defend our special privileges and to write our names into the history books.

Daniel Jeremy Silver

My lecture, "What Must A Rabbi Believe About God—Reflections on an Atheist Rabbi", has been printed and may be purchased for 25c from the Temple Office.

SUNDAY MORNING SERVICE

Sunday, February 28, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

GERMANY—ISRAEL AND THE JEWS

Ugly Memories and Ugly Actions

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

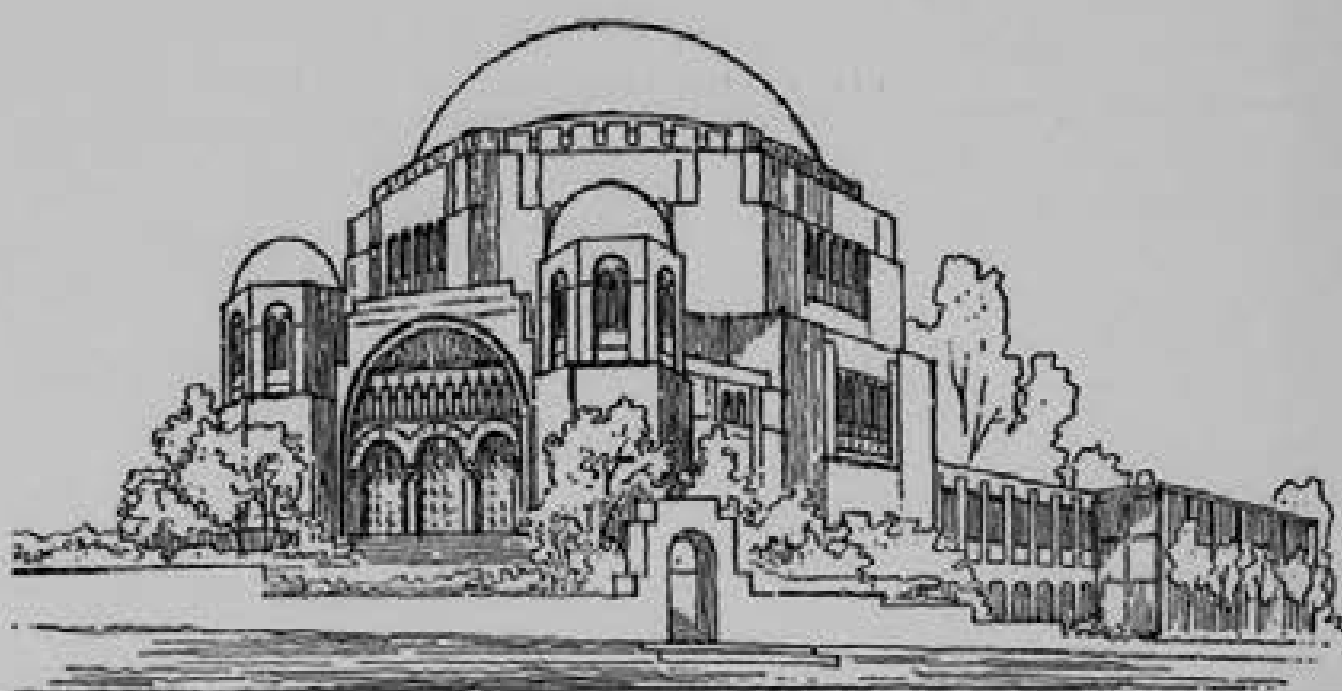
Prelude:	Fantasia in C minor	J. S. Bach
Opening Psalm:	Mah Tovu	Lazar Weiner
Bor'chu		A. W. Binder
Sh'ma		A. W. Binder
V'ohavto		Samuel Adler
Mi-Chomocho		Samuel Adler
Tzur Yisroel		Samuel Adler
Ovos		Samuel Adler
K'dusha		Gershon Ephros
Yihia L'rotzon		Samuel Adler
Solo:	Hallelujah	Heinrich Schalit
	Ilona Strasser, contralto	
Adoration:	Olelu	
	Vaanachnu	
		from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

March 7, 1965

Vol. LI No. 23



BY THIS RING — FROM THE RABBI'S DESK

This is the time of year when my summer calendar begins to be speckled with the time and place of innumerable weddings. Of all a rabbi's ceremonial functions none is more pleasant. Still, you might be surprised how often the bride and groom sit in my office and relieve their tensions.

What was it a mother said to me just a few weeks ago? "I really don't consider this my child's wedding. She will have her chance when her daughter gets married." For many youngsters "their" wedding represents a rude awakening. Independence is never given. It must be won and it must be won by a united front.

Being front and center at so many weddings, I find brides and grooms surprisingly self-conscious. The ceremony has become a staged production with everyone playing a memorized role. It is as if it is the audience who must be pleased. It is as if everyone was worried about tomorrow's Bosley Crowther review.

The only excuse for a wedding is its private meaning. Does it touch the depths and tie the hearts of two young people? Friends are there because it is pleasant to share in another's happiness. We are not there to be entertained. Our pleasure is the couple's pleasure. It really does not matter if everyone is in step, dressed alike or properly placed. It does matter that the moment is an intimate one and alive.

Our tradition is a wise one. The essentials of a wedding were simple. The bride brought herself and the dowery. The husband pledged his care

and gave a ring as a pledge of his love. Faith added the beauty of holiness. The wedding was public only in the sense that it was witnessed. Here was a love that was proud—a love that announced itself for all to see—a love which had matured far beyond lust.

There is nothing wrong with a big wedding, if that is the way in which the youngsters wish to be married. There is everything wrong with a big wedding, if mother or father simply want to show off their daughter. As the couple approach the altar, I welcome them "in the Name of the Lord"—not in the name of the caterers, wedding consultants, or father's business associates.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

March 7, 1965

10:30 o'clock

RABBI MILTON MATZ

will speak on

"CAN MAN BECOME MATURE"

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

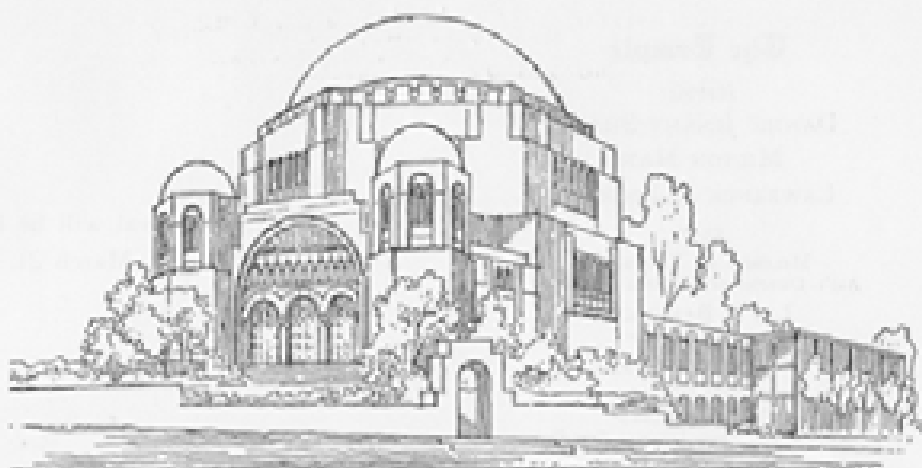
Prelude:		
Psalm Prelude No. 3		Herbert Howells
Opening Psalm: Tov L'Hodot		Salamone Rossi
Bor'chu		Salamone Rossi
Sh'ma		Salamone Rossi
V'ohavto		from tradition, arranged by A. Z. Idelsohn
Mi-Chomocho		Salamone Rossi
Tzur Yisroel		David Gooding
Ovos		Jacob Dymont
K'dusha		Heinrich Schalit
May the Words		Sammuel Adler
Anthem: Ahavas Olom		Frederick Jacobi
	Charles Smith, cantorial tenor	
Adoration:		
Olelu—Vaanachnu		from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

March 14, 1965

Vol. LI No. 24



A WORTHWHILE PROJECT—FROM THE RABBI'S DESK

The Temple has undertaken many direct services to our community. Young people of our High School tutor at the Mount Pleasant Center and volunteer at our hospitals. The Mr. and Mrs. Club provides leisure programs at the Ansel Road Golden Age Center and a bi-weekly enrichment evening for a large group from East High School. Our Women's Association is establishing a reading center at the nearby Charles Orr Elementary School and is collecting clothing for these students.

I will tell you more of these and other projects in subsequent letters. Here I want to report on one activity initiated by the Temple Men's Group.

This project touches several facets in the crucial area of employment. We hope to bring many of our business and professional men into closer contact with the vocational and re-training efforts being carried on in the city. There is the immediate hope of finding full time employment. We will be, in effect, a skills bank. Also, we hope to find business men who would like to cooperate in the new Federal On The Job Training Project. This involves the hiring of trainees with the support of a federal subsidy, and/or the scheduling of plant visits by these trainees and/or an evening with the guidance professionals informing them specifically as to the needs of a particular business or industry. It is an ambitious program and a good one.

SUNDAY MORNING SERVICE
 March 14, 1965
 10:30 o'clock

RABBI DANIEL JEREMY SILVER
 will speak on
THE RIDDLE OF JEWISH SURVIVAL

FRIDAY EVENING SERVICES
 5:30 to 6:10

SATURDAY MORNING SERVICES
 11:00 to 12:00

As a first step they require certain information. A questionnaire will be sent to determine which of us are willing to volunteer time, which of us have job opportunities, and which of us have businesses which would be willing to cooperate in these Federal and State re-training programs. The Men's Club will be mailing this questionnaire within the week and we ask 10 minutes of your time for its completion. They have been working hand in glove with responsible agencies and great good can come of this project. I know that you will take the time to cooperate.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude:	Three Chorale Preludes	Helmut Walcha
Opening Psalm:	Mah Tova	Leon Alkali
Bor'cha		Leon Alkali
Sh'ma		Leon Alkali
V'shavu		Leon Alkali
Mi-Chomocho		Leon Alkali
Tsur Yisroel		Leon Alkali
Oven		Abraham Moses
K'dusha		Leon Alkali
Vil'ya — L'votam		Leon Alkali
Anthem:	Thomas Adesoy and Rita Chayim	Samuel Adler
	Melvin Hakola, cantorial baritone	
	Bessita Bricker Smith, soprano	
Adoration:		
Olem - Yaamchem		from tradition, arranged by Morris Goldstein

THE THINGS WE CANNOT CHANGE—FROM THE RABBI'S DESK

In the world of the familiar, we are the master. We decide what clothes to wear, the route by which we will commute, the menu to put before our family, the movies we will view and those we will avoid. Within the four walls of our home we have a decisive voice, and it is a good feeling.

Outside the home we are not quite so important. At work we must not only be competent but agreeable and conforming if someone has authority over us. We have a vote in the city but there are many decisions in which we vote with a minority. If we are partners in the community, we are minority stockholders in the nation and, to switch analogies, no more than pawns on the checker board of world politics.

The Indo-Chinese war has made us conscious of our dependence. Decisions are taken by executive action. Risks are calculated, and though our interests are considered, there is no pretense at a consensus and we are not consulted. Yet, if there be war every private plan will be disrupted. We have only to remember the disruptions of the Depression, the Second World War and Korea.

When the winds of history howl man finds himself a feather blown about by forces he cannot control. What is for it then? Many wrap themselves in the mantle of resignation, but futility and despair are listless emotions and get us nowhere. When Paleolithic man shivered, the practical primitive found a cave, a wise man sewed clothing and a wiser man yet learned to control fire. Even as they suffered some planned to mitigate the next blast. It is our nature during happy times, to forget the risk and the cruelty and to concentrate on feathering the nest. Stormy times, then, have at least this virtue. They force us to double and redouble our social concerns and plans. Citizenship, growth beyond prejudice, international organization, the seeking of righteousness, these are our caves and our clothing and our fires. There is no profit in bemoaning Indo-China, there is great profit in a life which opens up and looks beyond today's anxieties to tomorrow's responsibilities.

Daniel Jeremy Silver

THE TEMPLE WOMEN'S ASSOCIATION

COMMUNITY SERVICE PROJECT

At The Charles Orr Elementary School

YOUR HELP IS NEEDED!

A—To provide proper clothing for children.

B—To build and fill a reading center at the school.

C—To man and staff this project.

To volunteer your services call: Mrs. Maurice Koblitz, Sr.—SK 2-4777
Mrs. S. Lee Rotman — 464-9249

CLOTHING PICK-UP AND COLLECTION—SUNDAY AFTERNOON, MARCH 28, 1965

Call: Mrs. Samuel Pressman — HO 9-1255
Mrs. Norman Klivans — WY 1-1070

Clothing—Children's in clean and wearable condition.
(Please mark in the size)

Shoes, rubbers, overshoes, underwear, socks, outer garments, etc.

BOOK PICK-UP AND COLLECTION—SUNDAY AFTERNOON, MARCH 28, 1965

by members of The Temple High School
Call: Mrs. Alan Englander — 991-4438
Mrs. Louis Lieder — WA 1-2421

Books—Children's, Encyclopedias, Picture Books

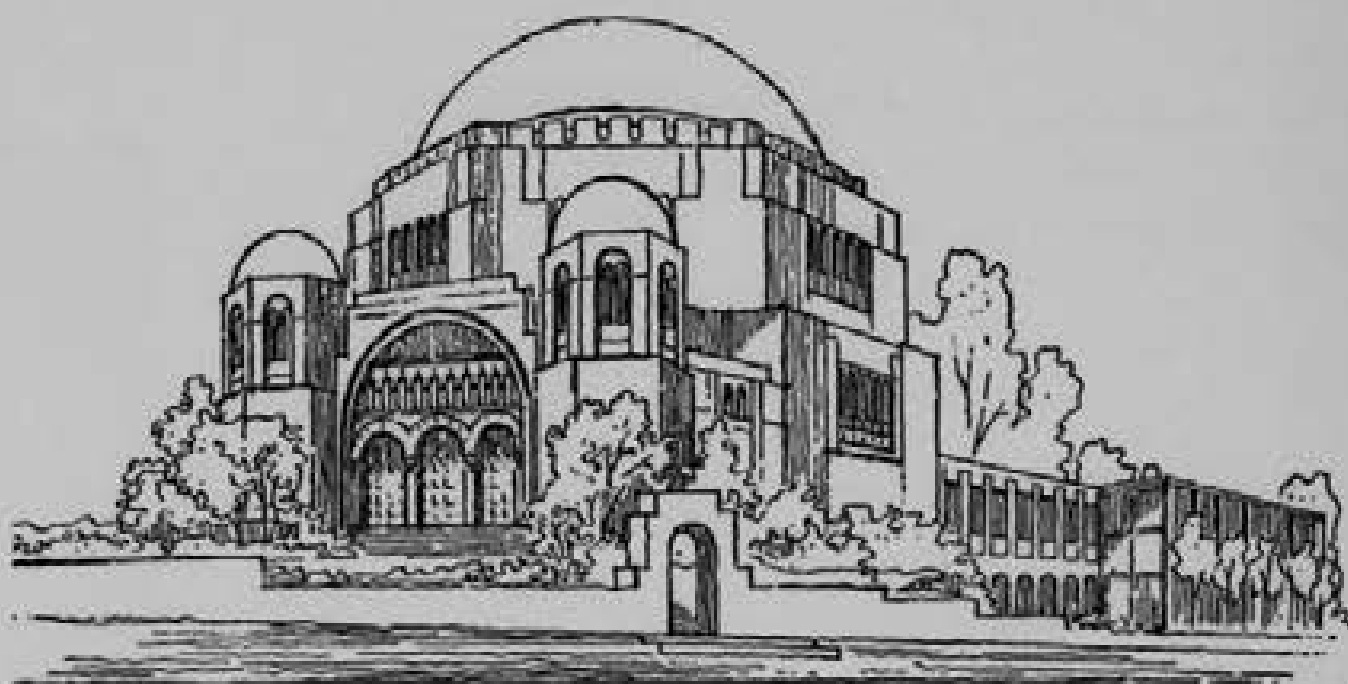
BRING TO TEMPLE ON MARCH 28th IF YOU WISH TO MAKE YOUR OWN DELIVERY

THE TEMPLE

CLEVELAND, OHIO

March 28, 1965

Vol. LI No. 26



WANTED: BOOKS AND CLOTHING — FROM THE RABBI'S DESK

We have read much lately of the absence of libraries in our Cleveland Elementary schools. They tell me that in the good old days, ante the Great Depression, the Cleveland system had shelves and books in every school. This is no longer the case. Learning and the printed page are synonymous and it is a good thing that the community is seeking ways to rebuild the book facilities of our schools.

The women of The Temple have been busy these past weeks establishing a reading center at the Charles Orr School. The Orr Elementary School is our near neighbor—just a block to the west of our building. It is a lovely one-story building with a good staff, over 500 children and, fortunately, with a room eminently suited to library purpose. We have put shelving into the school and cataloged and registered over 2000 books. The library work has been carried out jointly by our ladies and the school's P.T.A. We need more books, so this Sunday, March 28th, The Temple Women's Association is sponsoring an in-gathering of children's and young adult materials, fiction, non-fiction, texts, encyclopedias, dictionaries, and the like. You may bring the books with you Sunday morning—there will be collection points in the Social Hall. If you would like to have a home pick-up on Sunday afternoon, members of the

SUNDAY MORNING SERVICE

March 28, 1965

10:30 o'clock

RABBI MILTON MATZ

will speak on

IDEAS ARE WEAPONS

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

High School will drive over—just call The Temple office and we will see that you are put on the list.

Books are essential for the mind, decent clothing is as essential for proper education. Many of the youngsters at the Charles Orr School lack adequate covering, shoes, rainwear, winter wear, etc., so this Sunday we are going to collect for both purposes. Clothing should be in good condition, shoe sizes should be marked, collection arrangements will be the same as for the books. What more can I tell you except that you will have earned a Mitzvah.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

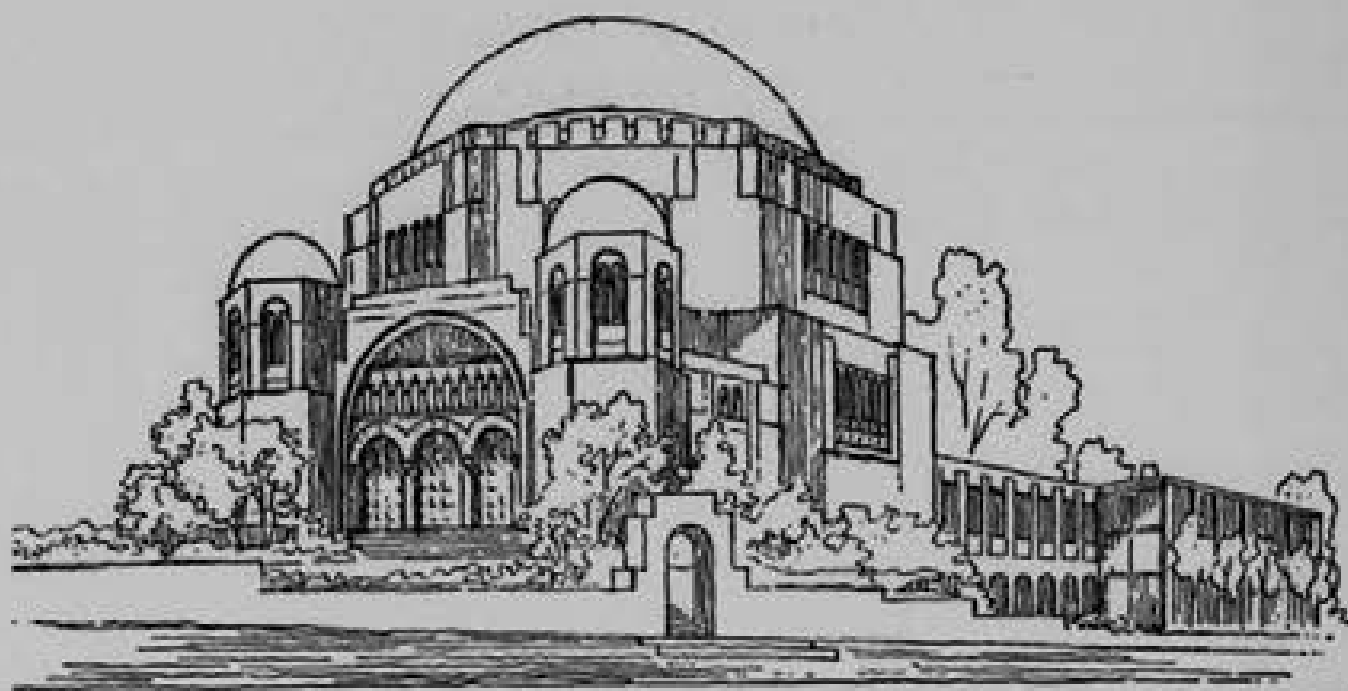
Prelude:	Suite Medievale	Jean Langlais
Opening Psalm:	Mah Toru	Isadore Freed
Bor'chu		Leon Algazi
Sh'ma		Leon Algazi
V'havto		Leon Algazi
Mi-Chomocho		Leon Algazi
Tsur Yisroel		Leon Algazi
Ovos		Jacob Dymont
K'dusha		Leon Algazi
Yih'yu L'rotzon		Leon Algazi
Anthem:	Sim Shalom	Max Janowski
	Charles Smith, cantorial tenor	
Adoration:	Olenu-Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

April 4, 1965

Vol. LI No. 27



OUR KOBLITZ MEMORIAL LECTURER — FROM THE RABBI'S DESK

The Harry and Lillian Koblitz Memorial Foundation annually encourages us to bring an outstanding American to our pulpit. Our purpose is to confront, in this way, issues of national significance and to have these presented by men who have made outstanding contributions in the area under discussion.

We are delighted that Professor John Kenneth Galbraith will occupy the pulpit Sunday morning to deliver the Koblitz Lecture. Doctor Galbraith is the Paul Warburg Professor of Economics at Harvard and one of the leading political minds of the time. His books, "The Affluent Society", "The Liberal Hour", "American Capitalism", and "Economic Development", have gained popular as well as professional acclaim. Dr. Galbraith has held public position as well as an academic chair. During World War II he was Deputy Administrator of the Office of Price Administration. During the first years of the Kennedy administration he was our Ambassador to India, where he made a lasting impact on the relations between the United States and Asia. He is at home in and thoughtfully involved with the basic issues of international affairs and we will all benefit from his lecture "Modern Foreign Policy."

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

April 4, 1965

10:30 o'clock



DR. JOHN K. GALBRAITH

will speak on

"MODERN FOREIGN POLICY"

The Harry D. and Lillian P. Koblitz Memorial Lectureship

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

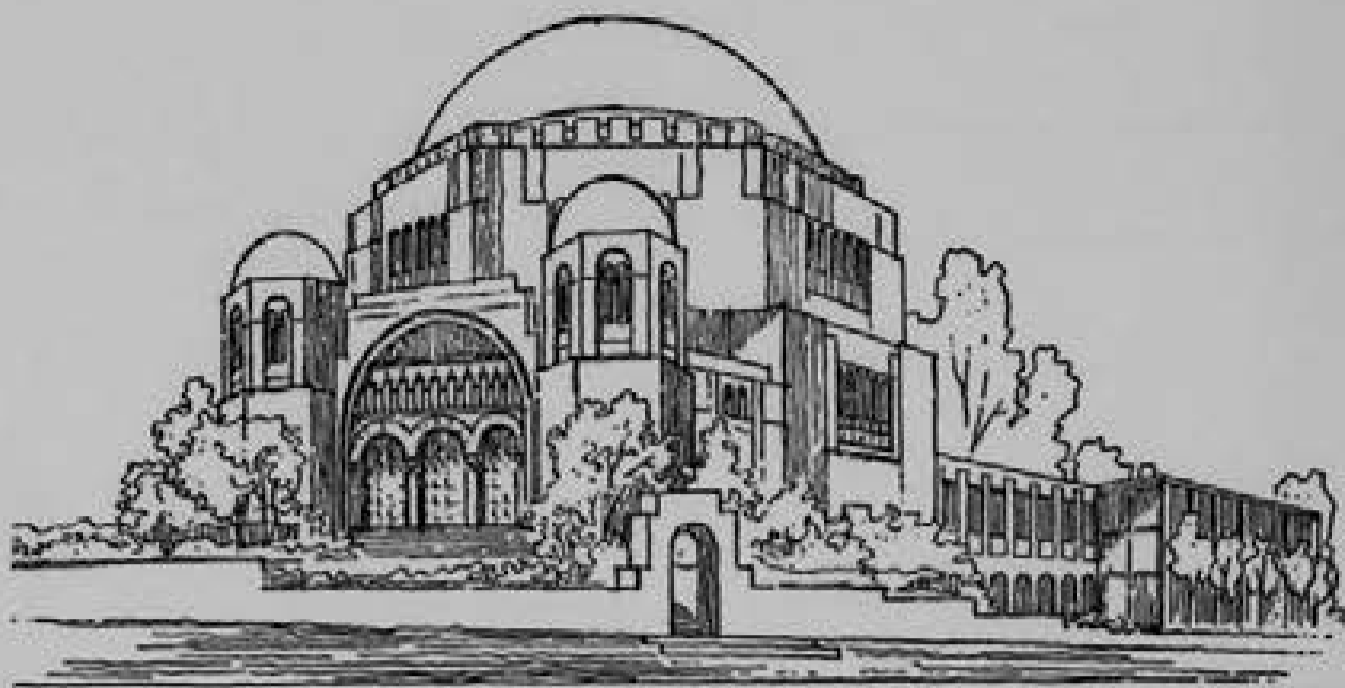
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

May 9, 1965

Vol. LI No. 32



THE PLEASURE OF BOOKS — FROM THE RABBI'S DESK

It was a sunny day and on the spur of the moment I wandered over to the Charles Orr School. I simply walked into the large bright room which the ladies of our Temple Women's Association have set up as a reading center. The room was alive. Once bare walls were lined with 2500 colorfully-jacketed volumes. Two little ones were busily leafing one picture book after another. They seemed to get a physical delight from just handling the pages. I enjoyed watching them and felt guilty when they became self-conscious at my presence.

It is hard to believe that only three brief months ago we began this project. Much work has been done in a short time—book shelves have been put in, books collected and cataloged. We planned at first for a library. The P.T.A. mothers murmured us off. "Many parents will discourage their children from using a library. They lack fifty cents or a dollar to pay for a lost or damaged book." So we came on the idea of a reading center. The books are checked out, but if they are not returned, well, someone is enjoying them.

When we opened the week before Spring Vacation some 400 books were checked out for the holiday. The class across the hall presented the ladies with a box of candy. It has been a sweet experience and a labor of

considerable dimension. Some of the women have spent two or three days a week organizing, registering and cataloging. The work goes on. Together with the P.T.A. we are helping to staff the reading room. Soon we hope to begin "Read To Me" sessions. Our book collection continues. If you have children's books, fairy tales, picture books, hard cover magazines, bright histories, or the like, would you bring them in to Miss Leikind in our Temple Library. She will see that they get shelved quickly and properly.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

May 9, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

TROUBLE ON THE CAMPUS

On the occasion of the annual Sisterhood Service

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

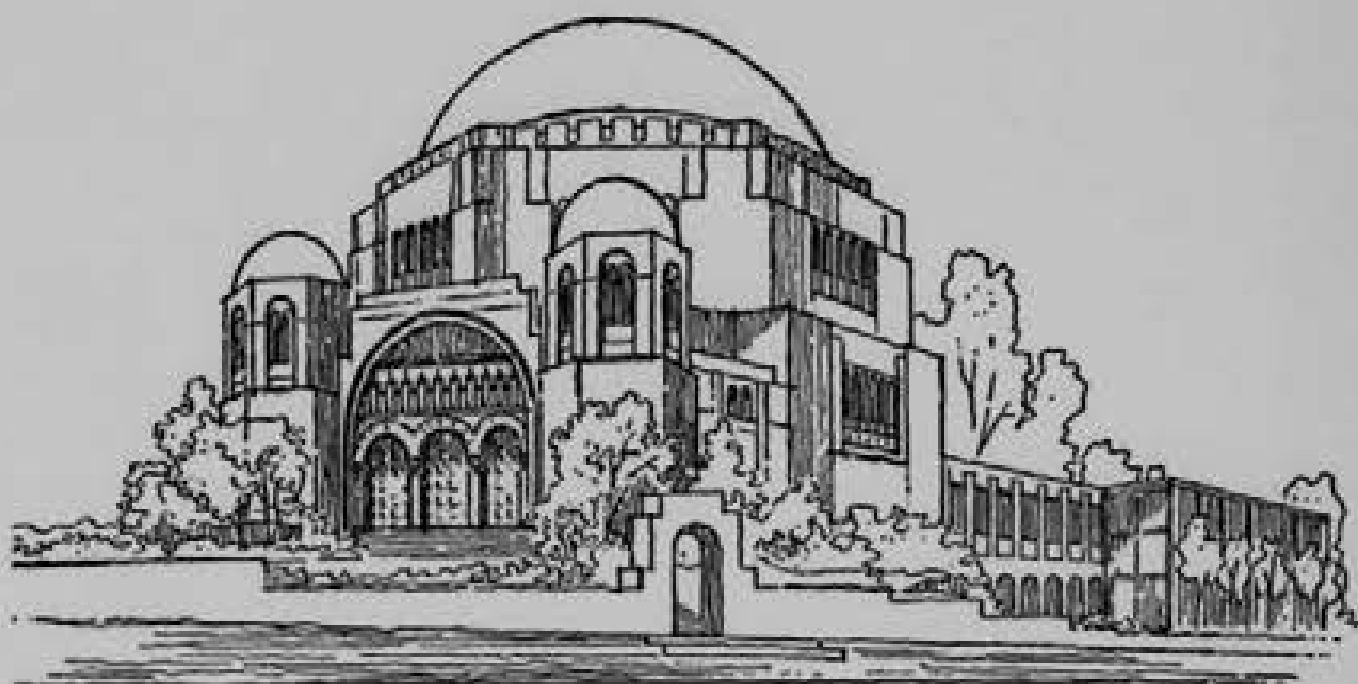
Prelude:	
Prelude and Fugue in G major	Felix Mendelssohn
Opening Psalm:	Mah Tov
	Isadore Freed
Bor'chu	Isadore Freed
Sh'ma	Isadore Freed
V'havto	Isadore Freed
Mi-Chomocho	David Gooding
Tzur Yisroel	David Gooding
Ovos	Jacob Dymont
K'dusha	Gershon Ephros
May the Words	Isadore Freed
Anthem:	Eyshet Chayil
	Bernita Bricker Smith, soprano
Elenu-Vaanachnu	From tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

October 31, 1965

Vol. LII No. 2



ON NOSTALGIA — FROM THE RABBI'S DESK

One day this summer I took a walk during which I happened to wander past the window of a record shop. I turned to look at an array of beautifully-colored albums and found myself staring at a bagel, a can of herring and a glass of tea. All this was by way of heavy-handed promotion for a number of heavily-accented long-playing records—so-called Jewish humor.

The market is being deluged by a tide of Jewish joke books, Jewish cartoon books, How To be A Jewish... books, even Jewish spy and sex books all written with a minimum of ingenuity and a maximum of Yiddish accent. What disturbs me most is that this junk is being written by Jews, published by Jews and largely bought by Jews.

This rather coarse literature is bred of equal parts of nonsense and nostalgia. It is by way of being our version of the Birch Society. The symbol of Jewish life today is an efficient and modern community service building, a Rabbi who can move easily between the academic and the religious worlds, and clear-eyed young people who work through the long summer in the hot slums of the city. Apparently there are any number among us who are frightened by the intellectual and civic forthrightness of modern Jewry. It is more comfortable to have to deal with a Jewishness which is symbolized by a bagel, lox and a cup of tea. You can retreat from the hard questions of belonging and commitment.

In a recent novel a young Rabbi begins as a man of the twentieth century and climaxes his youth with an inter-marriage and with a return to traditional habits. Here are the twin elements which have bred the current rash of nostalgia. On the one hand, Judaism is the "tin lizzie" model which our grandparents brought from Europe. Any more recent version is inauthentic. On the other hand, we really do not want to belong to the past. The urge is to marry outside and to be a full partner in the larger culture, and so we reduce Judaism to a corn beef sandwich and go merrily on our secular way. It's very sad.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

October 31, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

WHEN MEN BURN BOOKS

Reflections on My Study of the Maimonidean Controversy

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

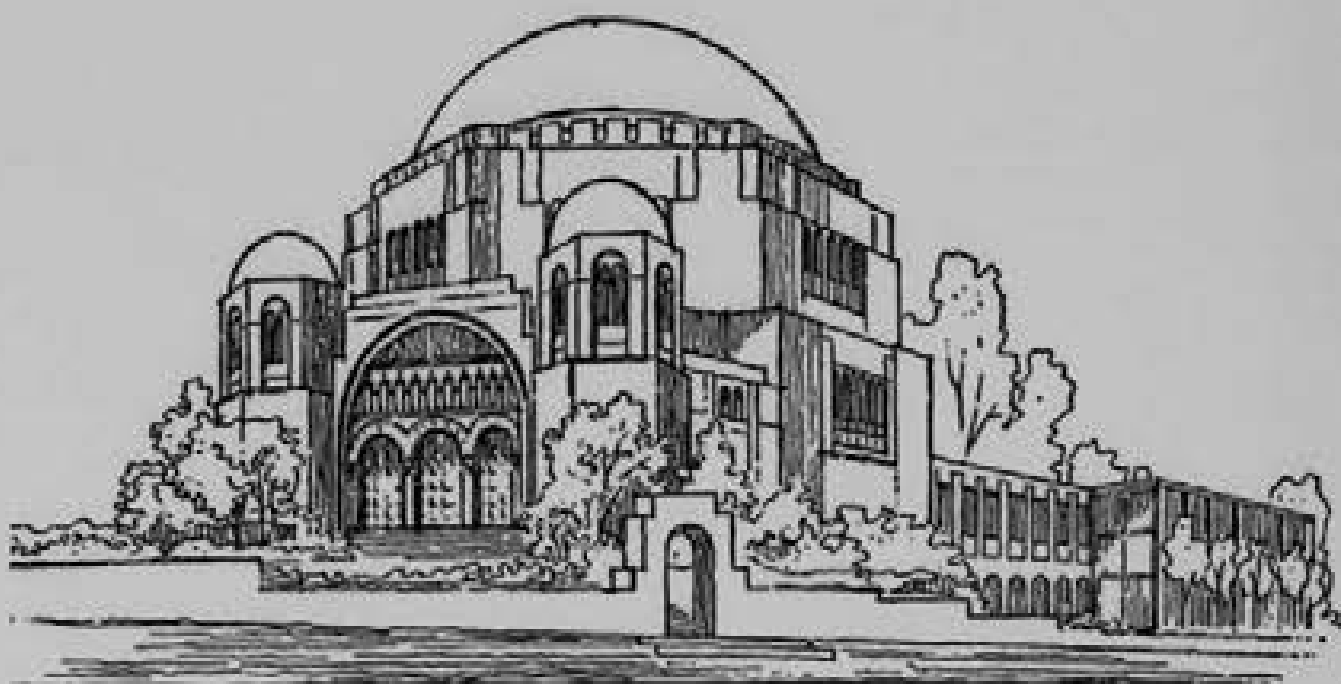
Prelude: Two Pieces	Henri Mulet
Opening Psalm: Mah Tovu	Frederick Pike
Bor'chu	Leon Algazi
Sh'ma	Leon Algazi
V'havto	Leon Algazi
Mi-Chomocho	Leon Algazi
Tsur Yisroel	Leon Algazi
Ovos	Abram Moses
K'dusha	Leon Algazi
Yihiu L'rotzon	Leon Algazi
Anthem: Ahavas Olom	Misan Cohen-Melamed
Melvin Hakola, Cantorial Baritone	
Adoration:	
Olena Vaanachnu	From tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

November 7, 1965

Vol. LII No. 3



THE CITY AND THE JEW — FROM THE RABBI'S DESK

There are a number of remarkable themes which are constant in our history. One might be labeled the Jewish Contribution to the Art of Urban Living. A fine scholar, Dr. Irving Agus, recently completed a major study entitled "Urban Civilization in Pre-Crusade Europe." Dr. Agus researched the legal correspondence between Jewish settlements during the tenth and eleventh centuries and he came to a surprising conclusion: Western Europe learned how to organize and to manage town life from its Jews.

The devastating invasions of the Norsemen had destroyed the remnants of Roman communal structure. During the ninth and early tenth centuries Europe had no towns. Scholars have long wondered how the first new communities came to be and how they came to be organized as they were. If Dr. Agus' thesis is accurate, and he brings a remarkable amount of evidence to bear, it now appears that European tradesmen and craftsmen borrowed their structure and law and even their economic controls from the few Jewish settlements which dotted the Rhineland and the Danube lands.

Some day scholars will detail how in turn Jewish experience affected our American cities—especially the creation of voluntary welfare institutions. In place after place Jewish agencies and federations set a standard of organization and service which the general community found attractive and in measure emulated. I believe we have still another lesson to teach our neighbors. The Jewish community retains a broad interest beyond healing, beyond welfare, beyond even the act of worship. We sustain programs and institutions which give flesh and blood to our traditions. A Jew can be both

SUNDAY MORNING SERVICE

November 7, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

A TALE OF THREE TEACHERS

Albert Schweitzer, Martin Buber, Paul Tillich

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

American and Jew and this is a virtue to the individual and to the society. A mass society without many separate patterns of culture lacks one of its important sources of strength and vigor. Homogeneity stagnates a culture. The individual within a homogeneous mass becomes a cipher rather than a person. He suffers an acute case of insignificance. True, there are a number of ethnic groups which continue, as we do, to emphasize history and traditional tastes, music, literature etc. How long a purely ethnic group can survive the melting pot is problematic. They will survive best if their old country roots are religious as well as reminiscent. Our Jewish mold again offers a useful model.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude:	Issachar Miron
Opening Psalm: Mah Tov	Mordechai Zeira
Bor'chu	David Gooding
Sh'ma	David Gooding
V'havto	David Gooding
Mi-Chomocho	David Gooding
Tzur Yisroel	David Gooding
K'dusha	Hugo Ch. Adler
Yihia L'rotzon	David Gooding
Solo: Adonoy Moh Odam	Hugo Ch. Adler
Ilona Strasser, contralto	
Adoration:	
Olelu Vaanachnu	from tradition, arranged by Morris Goldstein

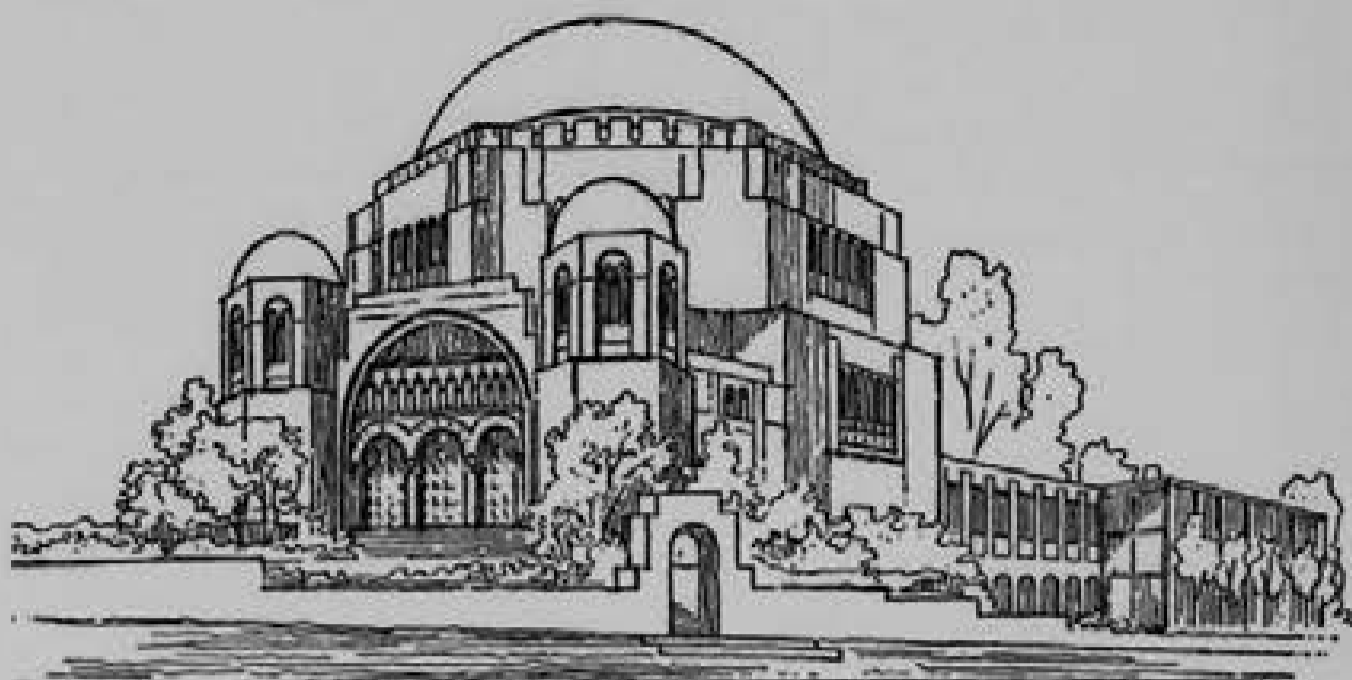
Amen

THE TEMPLE

CLEVELAND, OHIO

November 14, 1965

Vol. LII No. 4



ALICE IN WONDERLAND — FROM THE RABBI'S DESK

The headline was front page and bold: "Jews Innocent of Ritual Murder." The article told of a study done in the city of Trent by a priest of the local diocese. Four-hundred years ago twelve Jews had been arrested on the charge of ritual murder and executed summarily. The young boy who was slain had become the object of local veneration. The priest-historian and his Archbishop did not mince words nor hide the facts. They labeled the trial "Judicial Assassination," but somehow it came to read "Jews Innocent of Ritual Murder." The fact is that the city of Trent and the Church of that age were guilty of twelve ritual murders.

It is as if we Jews stood before a bar of Justice. In fact, there is another prisoner in the dock. For three long years now we have read of a casuistic squabble over language engaged in at the Ecumenical Council, while the senior priests of the Church debated their schema on the Jews. They asked, "Were the Jews Guilty of the Death of Jesus?" They did not ask "Were Christians Guilty of the Death of Jesus?" Nor did they ask the fundamental question: "Is the Gospel story of the death of Jesus in fact, fact?" The scholarly quest for the historical Jesus has made it abundantly clear that there are no eyewitness accounts of Jesus' trial. What reliable evidence is there that any Jews were involved? Matthew says so, but many scholars wonder if the Jewish actors were not invented out of whole cloth because of anger at a Jewish community which refused to venerate Jesus as the Christ.

SUNDAY MORNING SERVICE

November 14, 1965

10:30 o'clock

RABBI MILTON MATZ

will speak on

SHOULD JUDAISM BECOME A MISSIONARY RELIGION?

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

I have had a feeling these last years that I was with Alice in Wonderland. Deicide is not an issue because some Jews may have demanded the life of Jesus but because many Christians demanded the lives of many Jews. Of course, it is good that the medieval bitterness is being laid aside but let us not forget that the Jew was the victim and not the instigator of that suffering. We Jews stand trial. We must prove the relevance of our teaching. We must prove the significance of our communities, but we will not be made the focus of a history in which we were the helpless victims.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

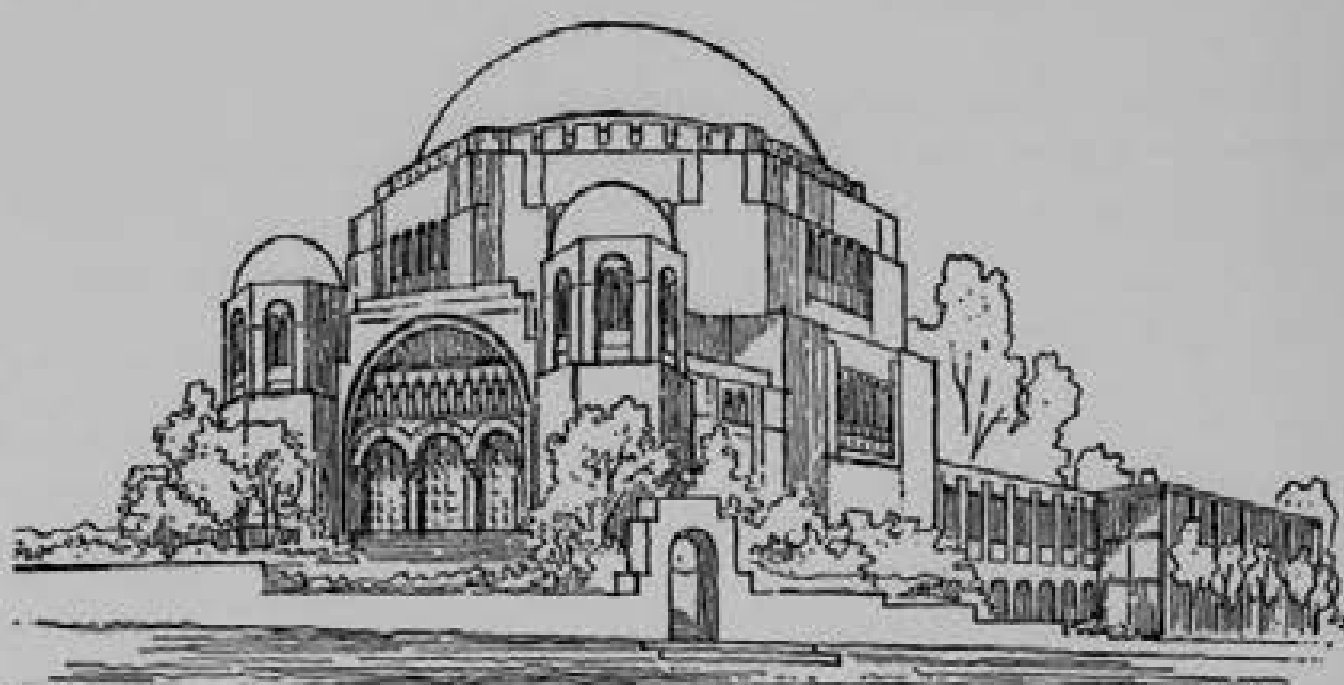
Prelude: Three Chorale preludes	Johannes Brahms
Opening Psalm: Mah Tovu	Lazar Saminsky
Bor'chu - Sh'ma	from the Baer Collection, arranged by David Gooding
V'ohavto	David Gooding
Mi-Chomocho	from the Baer Collection, arranged by David Gooding
Tzur Yisroel	from tradition, according to Solomon Sulzer
Ovos	Jacob Dymont
K'dusha	Hugo Ch. Adler
May the Words	Lazar Saminsky
Anthem: How Lovely is Thy Dwelling Place	Johannes Brahms
Adoration: Olenu - Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

December 5, 1965

Vol. LII No. 7



A SHOPPING LIST — FROM THE RABBI'S DESK

The holiday lights have been turned on. It is difficult to find the news columns among all the advertisements. Our materialistic civilization is in full bloom. Parents and grandparents and even the children are busy with their shopping lists. It is time for the annual reminder that love cannot be traded for and that we cannot repay the debts of family and friendship by gift-wrapping our feelings. To be sure, there is nothing evil or wrong with a gift. None of us outgrows the child's delight in unwrapping the unexpected. Yet I cannot forget the puzzled husband who protested to me as he sat across my desk, "but I remembered her every birthday and each of our anniversaries."

It was a meeting to set up an essay contest in the school. The rules agreed on, we began to discuss prizes. After each suggestion someone said, "most of the children have it." I do not know if this be the case but I do know that most of our youngsters have more than Caesar's son and that what we consider as moderate circumstance in any other generation would have been labeled affluence. Why then are so many so unhappy?

There is a blind spot in our civilization. We value possessions too much and the deeper moments of love too little. We wet the appetite of our children at too early an age. Acquiring becomes a conditioned reflex. We wear ourselves out to provide and are too worn out to enjoy the chatter of the youngsters or a quiet hour with our husband or wife.

What is it that really sustains the spirit? Pleasure in our work—pleasure in our family and friendship. Yet we choose the work which will earn the better living and we live no better for

it. We seek to secure for our loved ones the good things of the world and we have no time to love and be loved.

I have made up a Rabbi's shopping list. You can not pay for it on time only with time. For our children I suggest a weekly hour of patient listening—a regular evening at home so that we can get to know each other. For our wives, perhaps a few minutes each day to tell them of the joy they bring us and a few more minutes so that they can share in our labor and in our excitement. For our husbands, a word of encouragement, a word of love, children who have been disciplined and quieted for a family hour around the dinner table. For our parents a healthy dose of respect and attention and a willingness to make them a part of our lives. Judaism does not disparage the

SUNDAY MORNING SERVICE

December 5, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE CARDINALS AND BISHOPS DEPART

A Final Reflection on the Vatican Council

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

good things of life. Judaism does insist that possessions cannot guarantee happiness and that love cannot be bought and paid for even on an installment plan.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

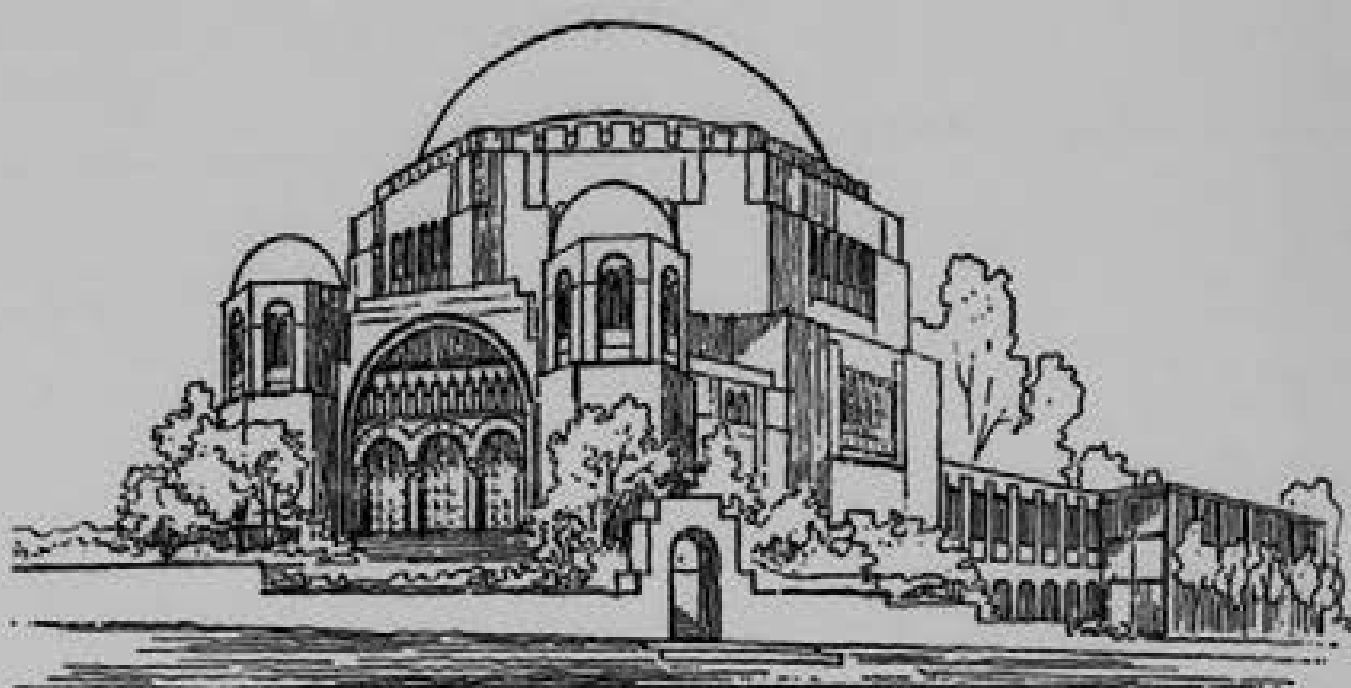
Prelude: Sonata II	Paul Hindemith
Opening Psalm: Mah Tov	Lazar Weiner
Bor'chu	Lazar Weiner
Sh'ma	Lazar Weiner
V'havto	Lazar Weiner
Mi-Chomocho	Lazar Weiner
Tzur Yisroel	Lazar Weiner
Ovos	Lazar Weiner
K'dusha	Lazar Weiner
Amen	Lazar Weiner
Yihim L'rotzon	
Hymn	
Anthem: Esh Enai (Psalm 121)	Paul Ben Chaim
Adoration:	
Olenu - Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

December 19, 1965

Vol. LII No. 9



THE LIGHTS OF CHANUKAH — FROM THE RABBI'S DESK

The lights of Chanukah are nine. As is well known, they hark back to the victory of the Maccabees over the Syrian Greeks, yet not quite that far back. The Judean revolt against Antiochus IV, which began in 168 B.C. was a desperate struggle for religious liberty. Had the Jews lost monotheism and the Biblical tradition would have been erased from this earth. Today there would be no Judaism, no Christendom and no Islam.

There are times men must sacrifice even life itself for freedom. But not always and not under all conditions. Contrary to common opinion the lights of Chanukah do not celebrate the military victory of the Maccabees. Victory won, the day of victory was celebrated as a grand and glorious Independence Festival. But independence was short-lived and soon the steel boot of Rome descended upon Judea. The Maccabean Independence Day ceased to be a legal holiday. Proscribed it went underground and became a time for clandestine meetings at which young firebrands plotted a new rebellion. Older and wiser men feared these passions. The Syrian empire had been weak and corrupt. Rome was young, strong, all-powerful. The Maccabean revolt had been an act of desperate courage. The faith had been outlawed. Rome did not interfere with the religious practices of The Temple or of the cult. There are times men must be patient. To prove their point the counsellors of patience refurbished an old legend of a cruse of oil sufficient for one day's use but adequate for eight. The shield of God and not the sword of Judah had protected Israel.

SUNDAY MORNING SERVICE
December 19, 1965
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
"JUDAH AND MOSES"
Reflections On the Difference Between Heroism and Greatness

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

Many did not accept the legend of the lights. Rebellion broke out in the year 66 of the Common Era. Tens of thousands were killed and the rebellion was crushed.

The lights of Chanukah bespeak a patient and peace-loving rather than a beligerant wisdom. In a world where men clamor for military solutions to political problems these lights ask silent questions! What will you really gain? Is the goal you seek worth the human cost? War is a last resort, seldom to be used, permissible only when the elemental decencies are endangered.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

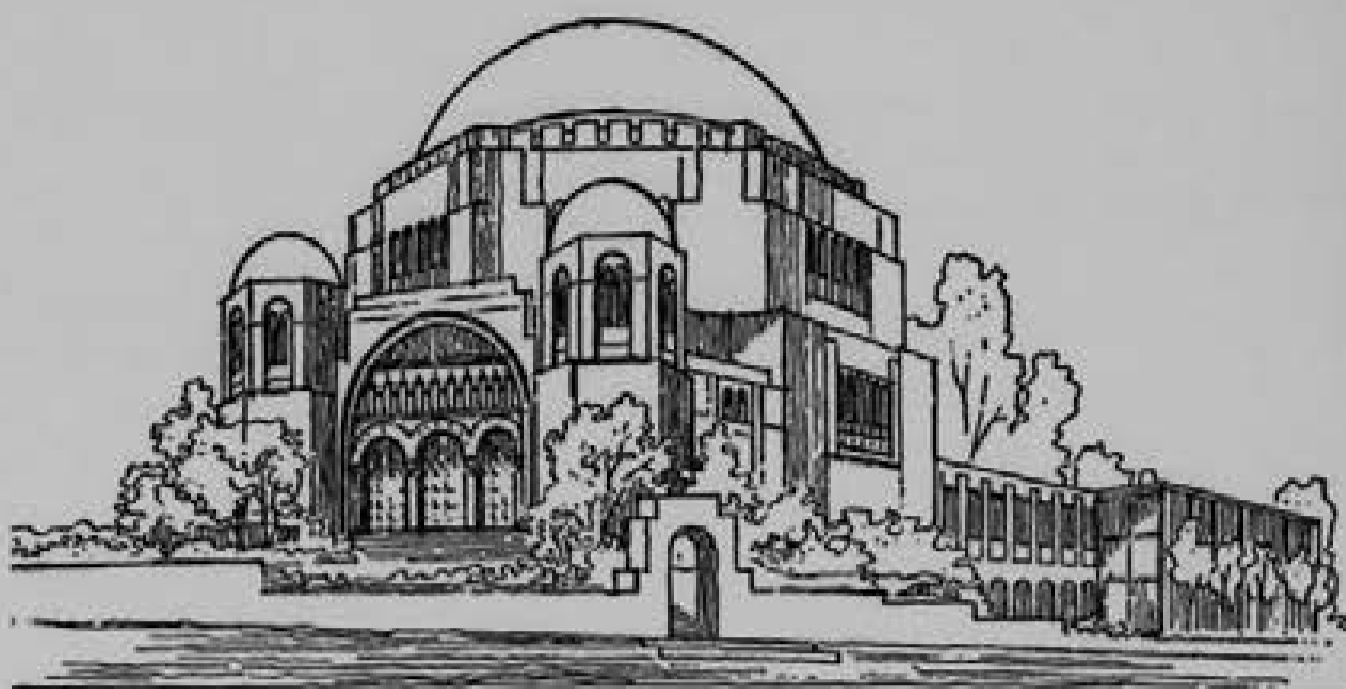
Prelude: Two Pieces	Reuven Kosakoff
Opening Psalm: Psalm 30	Zavel Zilberts
Bor'chu - Sh'ma	from tradition, according to Louis Lewandowski
V'ohavto	Lazar Weiner
Mi-Chomocho	traditional melody, arranged by A. W. Binder
Tzur Yisroel	from tradition, according to A. S. Idelsohn
Ovos	Osias Pitzche
K'dusha	Gershon Ephros
Yihia L'rotzon	Hans Wurman
Anthem: Mi Y'mallel	folk song arranged by A. W. Binder
Haneros Habolu	Hugo Ch. Adler
Adoration: Glenn - Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

December 26, 1965

Vol. LII No. 10



WELCOME HOME — FROM THE RABBI'S DESK

Services this Sunday will welcome home our collegians. It is a gay season for them—a busy round of parties and reunion before January examinations. It is also a difficult time for them. There is a new awkwardness in their meeting. For many the intellectual companionship of the university has preempted the social companionship of growing up.

The winter recess is an exciting time for a Rabbi. Youngsters unexpectedly drop into the office to bombard us with dozens of loaded questions. The accumulated wisdom and doubt of the semester is thrown up as a challenge. In the ensuing give-and-take a Rabbi learns about the current intellectual style of campus life. Hopefully, the student learns that Judaism is quite able to hold its own in the arena of ideas.

One of the pleasant features of the Temple calendar is an afternoon seminar with these scholars. Those of you who are familiar with our "Ask The Rabbi" sessions will understand the format. There is a directness and a challenge in the discussion which is electric and confessedly demanding. One of the wisest of teachers was asked where he had learned his wisdom. He answered, "from my pupils." I would add that we also have something to teach. The new is not necessarily substantial or significant. Hopefully, each of us learns and is the better for this hour.

As every parent knows, the young always make themselves felt. Vacation time is rarely an unruffled joy. Today collegiate rebellion has spread from the living room to the picket line and to a deliberately organized program of political protest. Some of our young, many of the best among them, are challenging such time-worn concepts

as that war is an extension of diplomacy and that compromise is essential to public policy. I am afraid that far too many adults dismiss this urgency unheard. Frankly, Viet Nam and the Watts riots are not adequate proof that the adult community is handling the crucial problems of our age with success, prudence or wisdom. I have always found it wise to listen until the argument has been completely stated. Some of the most "impractical" ideas of last year's youth are now official programs in our nation's war on poverty. Their clear eyes often pin-point evils which we have lost sight of through force of habit. Having said this let it be said also that the youth have no monopoly on wisdom.

They deserve audience and honest argument; but above all, audience. How many foolish mistakes might we

have avoided if we had not set out to prove something to an adult world which we believed had given us short shrift?

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude: Offertory	Jean Langlais
Opening Psalm: Mah Tovu	Leon Algazi
Bor'chu	Joseph Achron
Sh'ma	Joseph Achron
V'havto	David Gooding
Mi-Chomocho	Joseph Achron
Tzur Yisroel	Abram Moses
Ovos	Abram Moses
K'dusha	Gershon Ephros
May the Words	David Gooding
Solo: Ahavas Olom	Frederick Pike
Melvin Hakola, cantorial baritone	
Adoration:	
Olenu - Vaanachnu	from tradition, arranged by Morris Goldstein

SUNDAY MORNING SERVICE

December 26, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

TAKING STOCK OF 1965

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

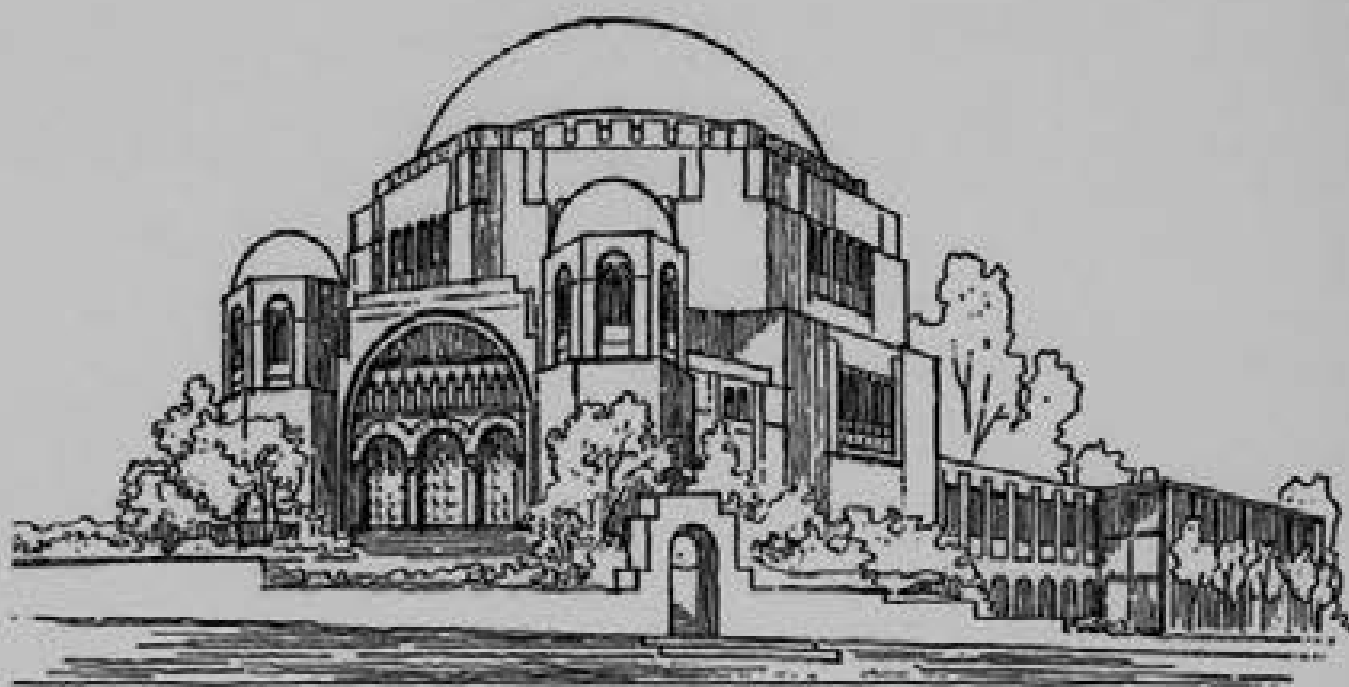
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

January 2, 1966

Vol. LII No. 11



HAPPINESS — FROM THE RABBI'S DESK

The gay season is over. What a happy time it was! Or was it? We worked hard to be joyous but I confess that the laughter at times seemed shrill, even forced. We changed our clothes and set out for the party and the shadow of our frustrations and aggravations came right along.

Where can happiness be found? Once upon a time the aim of philosophy was to provide direction in this search. Today, philosophy is largely an exercise in logical abstraction, but in the good old days philosophers delighted in human problems and they recognized that happiness was a universal hope and the most difficult to achieve. Some teachers advised a moderate and disciplined life, nothing in excess. Men tried this diet and found it bland. Others taught, and wisely so, not to associate happiness with having. 'I would dance with joy if I could only have a big enough house.' You get the home and your arguments with your husband are just as bitter and the problems of the children just as nagging.

Such teaching told us what happiness is not. Still, at least it was wise. Would that we had not forgotten it. Unfortunately, the frontier, economic opportunity and unprecedented abundance have reinforced the naive folly that happiness and having are one. Happiness is a costly jewel, a more expensive car, membership in an exclusive club. Having tired of things we turn to excitement. Happiness is a vacation in an exotic setting, the thrill of putting your foot down heavily on the accelerator, skiing down the slope

at break-neck speed. Nonsense and costly nonsense at that. We recognize this ourselves but when our faith in happiness as having and happiness as excitement lags a billion dollar advertising industry fans the flames.

Where is happiness to be found? Actually, happiness cannot be found. It sneaks up on us. Suddenly we notice the sun set. Unexpectedly one evening we feel at home at home. Happiness comes and goes. We cannot hold on to it. But of this you can be sure. If you are stumbling along, seeking but without a purpose; if you are not true to yourself, to the best in yourself; the day remains dark and the spirit gray.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

January 2, 1966

10:30 o'clock

RABBI MILTON MATZ

will speak on

THE TIME OF YOUR LIFE

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

Prelude: Two Hebraic Pieces	Herbert Fromm
Opening Psalm: Somachti B'omrim	Howard Thatcher
Bor'chu	Joseph Achron
Sh'ma	Joseph Achron
V'ohavto	Isadore Freed
Mi-Chomcho	Joseph Achron
Tzur Yisroel	David Gooding
Oreos	Jacobi Dymont
K'dusha	Gershon Ephros
Yihin L'rotzon	Hans Wurman
Solo: Adonoy Mah Odum	Hugo Ch. Adler
Ilona Strasser, contralto	

Adoration:

Olelu - Vaanachnu

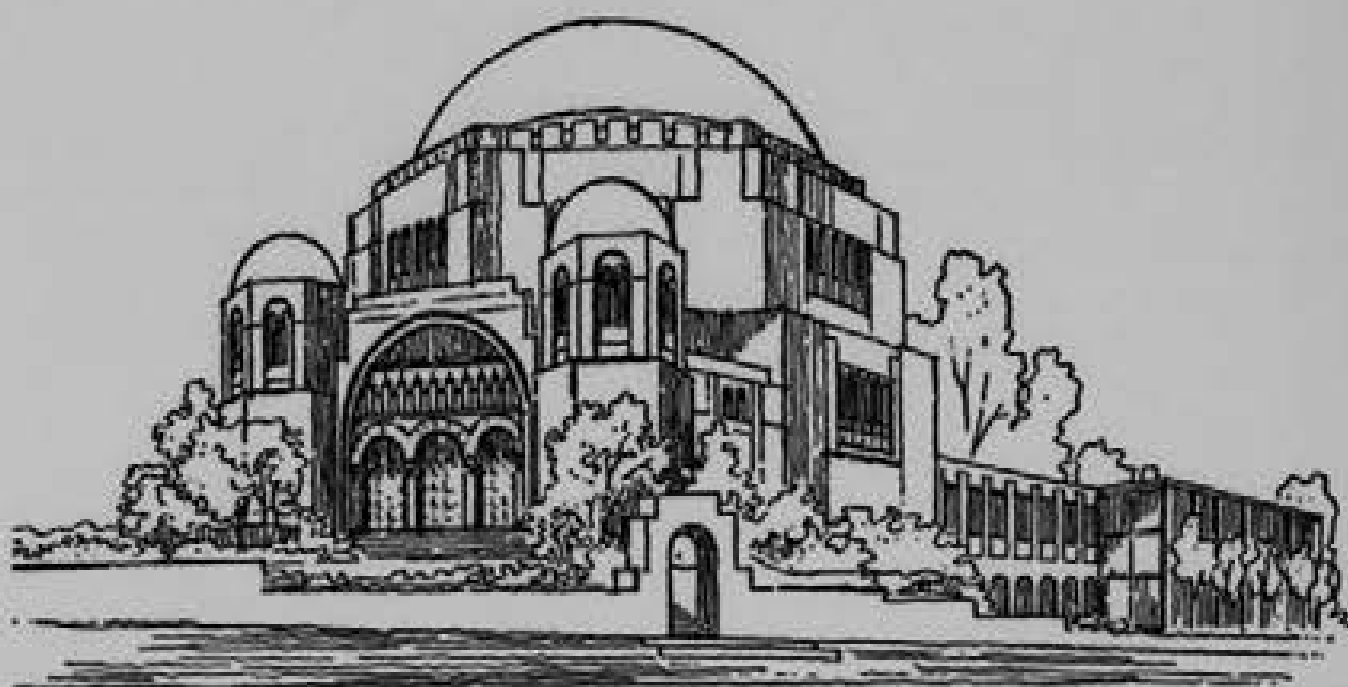
from tradition,
arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

January 9, 1966

Vol. LII No. 12



THE USE AND ABUSE OF THE PAST—FROM THE RABBI'S DESK

Many of us spent a delightful evening, two weeks ago, listening to the melodies from "Fiddler on the Roof." It was my first opportunity to hear this fine score. I enjoyed it, but I confess to some rather philosophic after-thoughts. I began to think of "Fiddler" as a rather typical enchanted re-creation of a Jewish Eastern European life as it never was.

On the stage and in print Tevye and his associates have become romantic heroes. These were the good old days when a Jew was a Jew and Jewish life was genuine. There is no great harm in historical fiction but we do harm to ourselves if we believe that the shtetl is the only authentic form for our religious existence. To equate Judaism with schul, niggun and the patterns of life in an entirely religious culture hampers many of our more serious attempts to keep Judaism alive and meaningful.

A man, with the improbable name of Roman Vischniac, has published a photographic essay on the Polish Jew. Their faces have an other world and soulful quality, but it seems to be born equally of weariness and other-worldliness. They sit wrapped in threadbare clothes, study in drafty and ill-lit schools, and sit down, when the day is done, to meals which offer pitifully little by way of nourishment. The fire of faith burns in this world but also a fanaticism which said Kaddish over young sons who read forbidden books. Judaism was a culturally rich and exciting way of life which included that which was spiritually graceful and many rank superstitions—amulets and charms to ward off disease, wonder-working rebbes, etc.

What we have is no less authentically Jewish because it is cut to a different measurement. It must be,

Jewish life is no longer politically or intellectually enclosed.

There is beauty in a fine cantorial air, well sung; but our far more complex piety requires melodies other than those which throb with melancholy. There is a simple honesty in the hasidic tale but you cannot build a religious philosophy for a generation of college graduates on simplicities.

Let us remind ourselves also, that for all its faithfulness Eastern Europe produced none of the land mark teachings which broke new ground for our Jewish life. The Bible was written in Israel, the Talmud in Judea and Babylon, Maimonides wrote in Egypt, ha-Levi in Spain, the great law codes were edited in North Africa and Turkey, the classic modern histories compiled in Germany, France and England. Eastern Europe wove an intricate religious pattern for its

religious life but it is not a pattern to fit our taste or needs. The point is that Eastern Europe was one of many worlds through which the Jew has ascended—one of many ways in which he sanctified his God, his Torah and Israel. Authentic Judaism is measured by its loyalty to these fundamentals not by the fidelity with which it continues a particular cultural tradition.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude
Opening Psalm: Ma Tovu
Bor'chu
Sh'ma
V'shavto
Mi-Chomocho
Tzur Yisroel
Ovos
K'dusha
May the Words
Anthem: The Sacred Covenant
Adoration:
Olenn - Vaanschnn

Frederick Jacobi
Frederick Jacobi
Frederick Jacobi
Frederick Jacobi
Samuel Adler
Frederick Jacobi
Samuel Adler
Samuel Adler
David Gooding
Frederick Jacobi
Heinrich Schalit

from tradition,
arranged by Morris Goldstein

SUNDAY MORNING SERVICE

January 9, 1966

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

JEWS, JUDAISM AND ISRAEL—1965

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

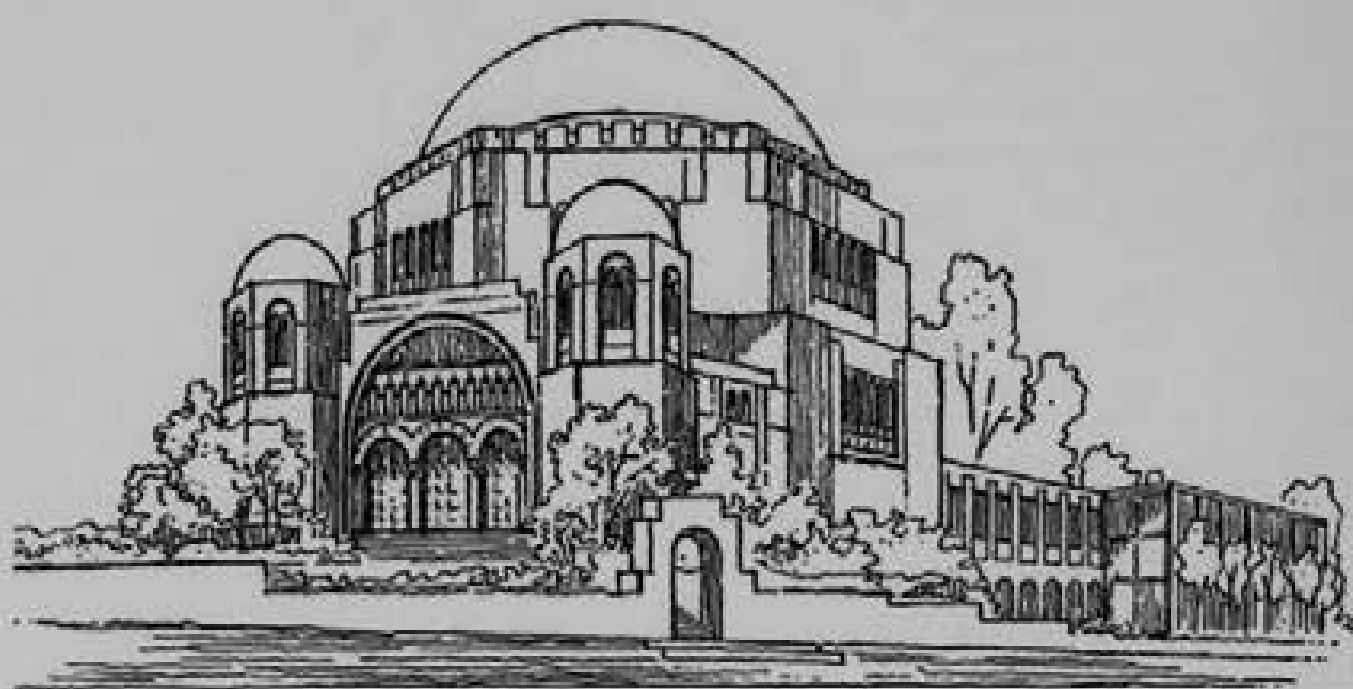
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THE TEMPLE

CLEVELAND, OHIO

January 16, 1965

Vol. LII No. 13



A LIVING FAITH — FROM THE RABBI'S DESK

What growth there is in American religious life is occurring among the more fundamentalist and orthodox. One of religion's basic functions is to provide answers and these groups sing out their answers loud and clear. The more liberal groups are often not even sure of the questions. One must wonder, why should people go to church to suffer with another man's gropings and indecision?

This train of thought was suggested by the recent articles reporting on a few Protestant theologians who are teaching what is euphemistically called the death of God. There is nothing new in this agnosticism. Humanists have been arguing the point for almost two centuries. What is striking is that an attempt is being made to legitimize skepticism as a doctrine of Christian teaching. One must wonder why men should turn to an historic faith for reassurance that the faith's trust in God has been shaken.

The intellectual explosion of our century has shaken every thinking man's implicit trust in traditional assumptions. At the very least long familiar doctrines need to be re-examined in the light of new factual information about ourselves, our fellow men and our world. If the central teachings of the inherited faiths deny or run counter to what we know to be so then let us proclaim not the death of God but the death of Christianity or the death of Judaism. To gut and misshape a faith in an attempt to update it, will neither revive the faith nor be helpful to man in his search of an adequate spiritual philosophy.

Any patient and honest explanation of life has its virtue. Every philosophic search has its virtue. But the historic faiths assume not only the virtue of search but the respectability of certain

findings. We search, but we know that God is there. We question but we assume the merit of our ethical tradition.

I can only speak for Judaism and from my own understanding of my world, but I find the core insights of my faith reinforced and polished by the modern learning. Judaism is at home with the vision of an emergent universe, with the assumption of life as an endless process, and with an anthropology which describes man as a creature of reason and of powerful and deep-lying emotions. More to the point, Judaism's teaching relates to the human and hence to the unchanging in history. The ancients may have lacked the paraphernalia and precision of modern research but they were men of sensitivity and discrimination, and they captured, in the poetry of our

faith, something of the essential spirit of man. There are enduring aspirations and there are ageless truths. To affirm the enduring does not close the mind to new learning—rather it gives us a frame of reference with which to assimilate science beneficially into our lives.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude
Opening Psalm: Mah Tovu
Ber'chu
Sh'ma
V'haveto
Mi-Chomocho
Teur Yisroel
Ovos
K'dusha
May the Words
Anthem: Adon Olam
Adoration:
Olelu - Vaanachnu

A. W. Binder
Samuel Adler
Frederick Jacobi
Frederick Jacobi
Samuel Adler
Frederick Jacobi
Samuel Adler
Samuel Adler
David Gooding
Frederick Jacobi
A. W. Binder

from tradition,
arranged by Morris Goldstein

SUNDAY MORNING SERVICE

January 16, 1966

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

REFORM JUDAISM — AN AGONIZING REAPPRAISAL

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

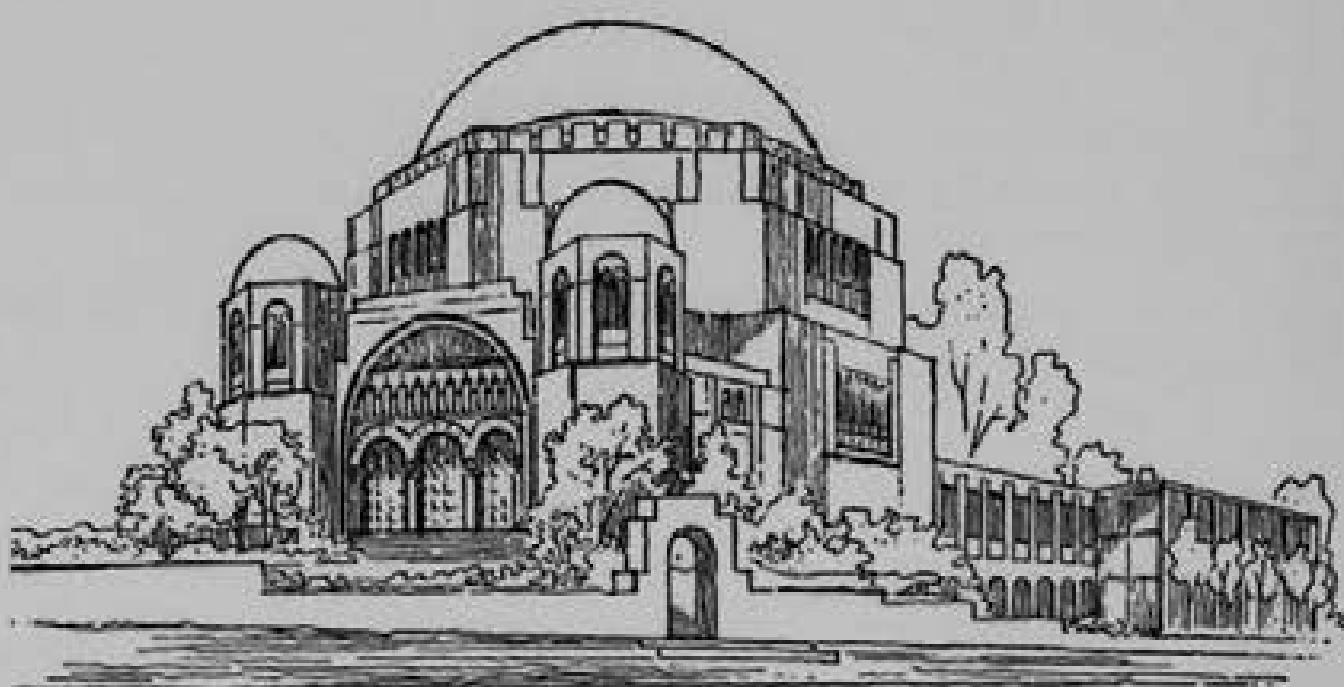
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

February 6, 1966

Vol. LII No. 16



OF RIGHT AND WRONG — FROM THE RABBI'S DESK

Your children and I talk a good bit about right and wrong. They uphold the good and contend sturdily against the wrong. 'There is only one way to act.' So much so that I sometimes have the feeling that in far too many homes the discussion of moral values tends to be sentimental rather than serious.

Their attitudes lack understanding even in questions they face every day. I find that the vast majority prefer accepting collective punishment rather than to speak out and point out the one who cheated. 'Why?' 'We were taught not to be a gossip.' Well and good. Parents properly teach their children the ugliness of talebearing. Yet there is a significant difference between tale-bearing and remaining silent when challenged to tell the truth. The tattletale volunteers his gossip. He has no purpose but to sow the seeds of discord. On the other hand, when a parent or school official asks specific information about a wrong done he is not asking idly. Society requires law and law enforcement requires the cooperation of every citizen. Children who hear no evil, see no evil, and speak no evil grow up to turn a deaf ear to a neighbor's cry for help.

Our children believe that an unselfish act is good, that the selfish act is wrong and that it is selfish to stand up and say 'I will not accept detention for Henry's foul-mouthed whisper.' Yet, there is a subtle but necessary distinction to be made between selfishness and self-concern. Ambition which elbows its way through the crowd is an ugly thing. Yet without pride and a certain ambition cities would not be built, medicine would not

be healing, and no one would sacrifice his time and mind for the common weal. "If I am not for myself, who will be for me? If I am for myself alone, what am I?"

The high moral enthusiasm of the young is in a way the hope of the race. But like all that is grand and innocent it needs to be toughened by experience and broadened by understanding. Left to fend for itself childish enthusiasm crumples before the complexity of adult life. The crusader becomes an overnight cynic. To sum up simply. Help your children to think. Help them to keep their idealism and yet to be realistic. You will be the better parent and, I believe, the better human being for it.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

February 6, 1966

10:30 o'clock

RABBI MILTON MATZ

will speak on

THREE WHO TRANSFORMED THE WORLD

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

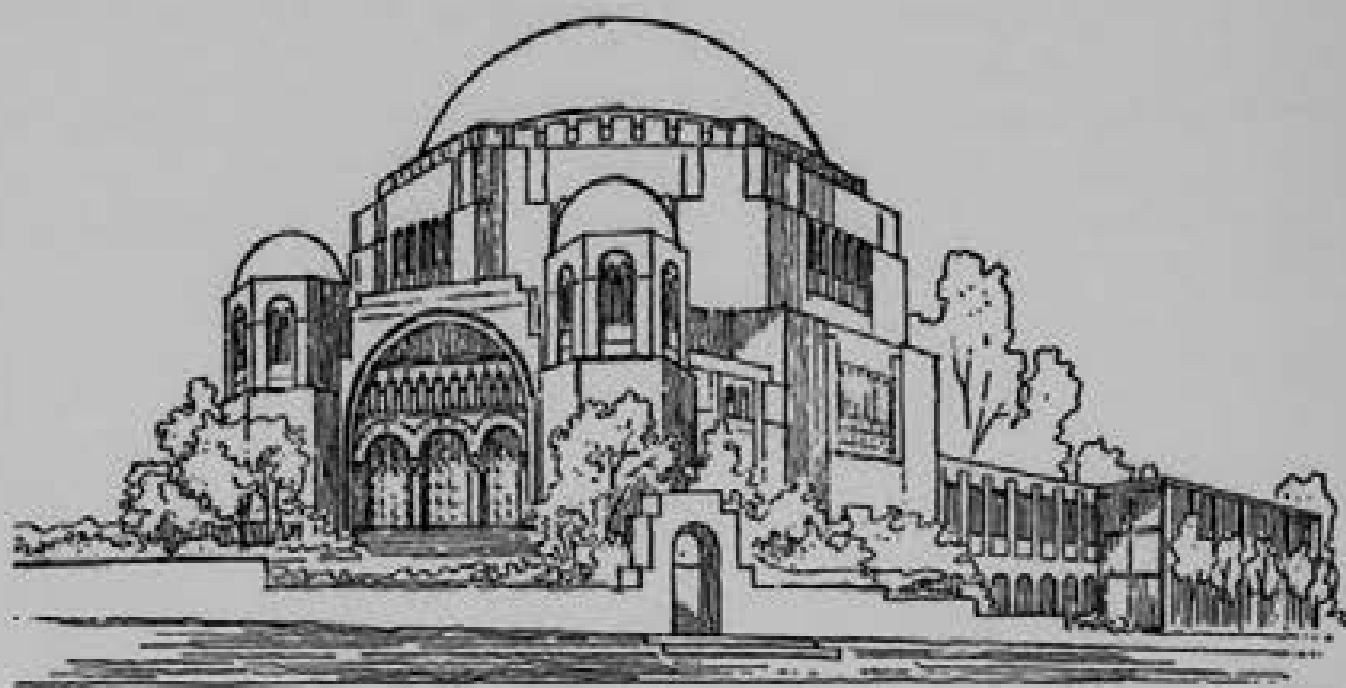
Prelude: Canzona Toccata	Giovanni Gabrieli Girolamo Frescobaldi
Opening Psalm: Tov L'bodot	Salomone Rossi
Bor'chu	Rossi
Sh'ma	Rossi
V'havto	Heinrich Schalit
Mi-Chomocho	Rossi
Tzur Yisroel	Lazar Weiner
Ovos	Weiner
K'dusha	Schal't
May the Words	Rossi
Solo: Sim Sholom Charles Smith, Cantorial Tenor	Frederick Pike
Adoration: Olenn - Vaanachna	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

February 13, 1966

Vol. LII No. 17



AGAIN VIETNAM—FROM THE RABBI'S DESK

No issue has convulsed the American public as deeply as Viet Nam. For the past four years I have consistently opposed our military involvement in South East Asia. I believe that revolution and nationalism must be allowed to run their uncertain and sometimes violent course—that, in fact, you cannot protect the freedom of people who are at present economically and politically unfree.

Two weeks ago Ambassador Arthur Goldberg invited a number of Rabbis to meet with him at the United States Mission to the United Nations. He was gracious with his time and we spent some two and one-half hours together. He was receptive to any and all questions. He explained the background of our national policy. The afternoon was a magnificent example of the best in our national life—the concern of government with the views of its citizens and their understanding of national policy. No attempt was made to make us toe a party line and it was never suggested that we refrain from criticism or that criticism, when made, was unwarranted.

The thrust of Ambassador Goldberg's remarks are now historically irrelevant. He set out to explain to us why the United States had not taken the Viet Nam issue to the United Nations. In his remarks he helped us to appreciate the determined way in which the government was seeking a basis for negotiation. No one could fail to recognize the powerful and conflicting pressures which affect policy-making.

I left this meeting with a clear recognition of the complexity of the decisions the President must make. I left convinced that the Administration truly wished to end the fighting. I also left with the feeling that we were not

prepared to admit the bankruptcy of our military effort and that more lives and gigantic treasure would be spent to sustain a hapless undertaking. The American peace offensive is deliberate and determined. To pass it off as propaganda is to be unreasonable and unfair. It is wrong to believe that the guilt for needless carnage rests solely on our shoulders, Hanoi, Peking and the Viet Cong because of their obstinacy and calculated belligerency must share the guilt and in increasing measure.

I asked the Ambassador about our bombing in Laos and our policy of pursuit into Cambodia. He answered in terms of military strategy. He spoke of evidence that the Chinese were sponsoring nationalist revolutions in other South East Asian countries. He drew an analogy to Munich and the need to stand up to aggression. It is

this analogy which I find disturbing. It is this analogy which provides the rationale for our original involvement in a South Viet Nam revolution. I believe that there is a fundamental difference between naked aggression and economic and social revolution. If we follow our present policies of backing settled governments against national discontent, I fear we may be fighting a twenty-year war from Thailand to the China Sea.

The burdens of national policy are difficult to bear. The burdens of responsible criticism must be borne judiciously and honorably. Our meeting with Ambassador Goldberg warmed the heart even if it did not satisfy the mind.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

February 13, 1966

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

HOW TO FAIL AS A PARENT WITHOUT REALLY TRYING

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

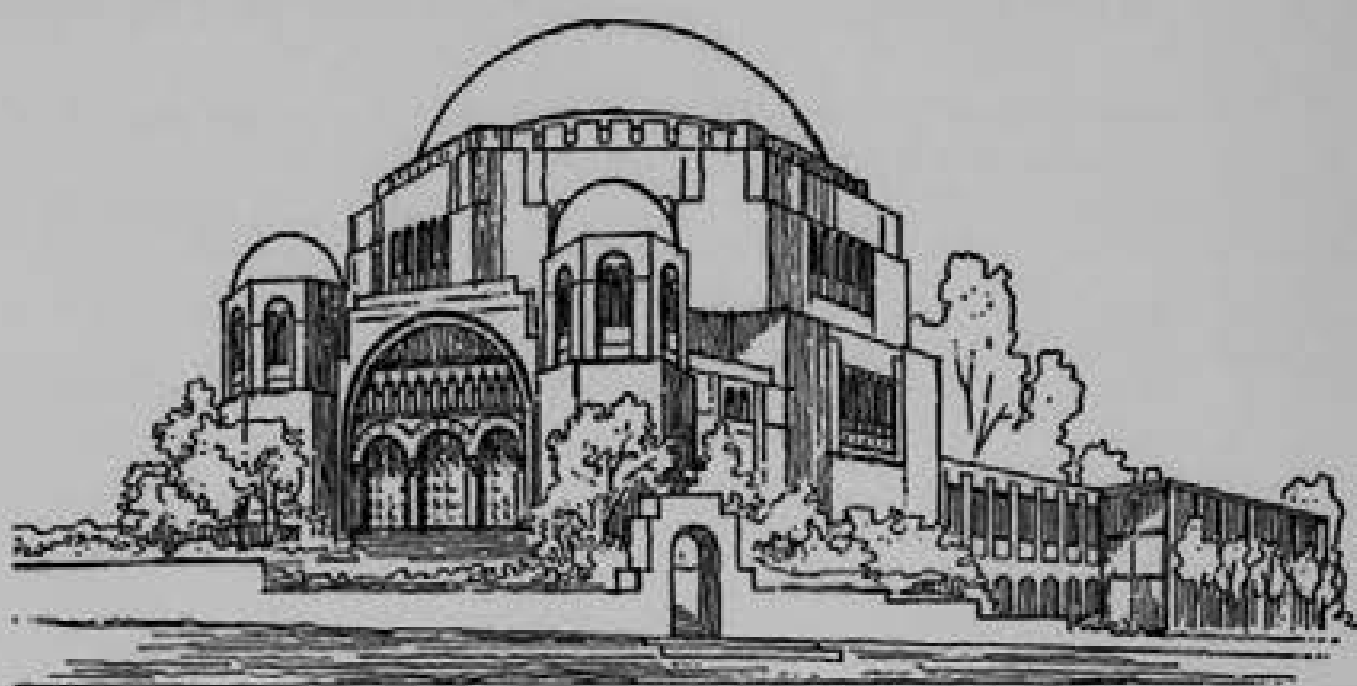
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

February 20, 1966

Vol. LII No. 18



A REPORT ON THE SILVER ARCHIVES—FROM THE RABBI'S DESK

The visit tonight (Friday, February 18) of Rabbi Herbert Weiner suggests this report on the Abba Hillel Silver Archives. Rabbi Weiner is here to speak at our Adult Institute where he will present a personal glimpse of the Jewish mystic and of his way of life. It is a field in which he is intimately familiar. For many years he has sat at the feet of pietist and kabbalist and absorbed their lore.

This will be our first chance to hear Rabbi Weiner but in fact, this past year, has spent a good bit of time at The Temple, for he has undertaken the task of editing Dr. Silver's collected addresses. A scholar and a lover of Zion, Rabbi Weiner is an ideal choice for this task.

You are no doubt familiar with the beautiful archives rooms. You may not be familiar with the work that has gone on in them. When the archives were first organized we secured the services of Miss Fay Zipkowitz who has been busy ever since classifying, cataloging, and bringing into useful shape Dr. Silver's vast intellectual legacy. This work is well advanced. When we are through historians and theologians will be able to put their hands on the material which they need.

From the beginning it was our purpose to publish a series of volumes which would include a wide selection of Dr. Silver's sermons and lectures. It is our firm conviction that these will be sought after eagerly by all who value the thoughtful word and deep wisdom. The first volume is organized

and will be published next fall. It will include some four dozen speeches as well as an opening biographical note by Rabbi Solomon Freehof. The material in this first book will deal with questions of personal faith, family relationships. Dr. Silver's understanding of fundamental Jewish points of view and his hopes for the synagogue, the Rabbinate and our religion. Subsequent collections will deal with the Biblical and the scholarly; the social and the political; the establishment of Israel and the Jew in the world. When this work is complete you will have available the clear and broad understanding of our Rabbi.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

February 20, 1966

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

AN OPEN LETTER TO PRESIDENT JOHNSON ABOUT VIET NAM

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

MUSIC FOR SUNDAY

Prelude: Cortège et Litanie	Marcel Dupré
Opening Psalm: Mah Tovu	Isidore Freed
Bor'chu	Freed
Sh'ma	Freed
V'havtu	Freed
Mi-Chomocho	David Gooding
Tzur Yisroel	Gooding
Ovos	Abram Moses
K'dusha	Heinrich Schalit
Yihia L'rotzon	Gooding
Solo: Adonoy Moh Odom	Hugo Ch. Adler
Ilona Strasser, contralto	
Adoration:	
Olelu - Vaanachnu	from tradition, arranged by Morris Goldstein

AN OPEN LETTER TO PRESIDENT JOHNSON ON VIET NAM

An Address Given by Dr. Daniel Jeremy Silver

The Temple

February 20, 1966

My Dear Mr. President:

Canaan was a turbulent land, a place of endemic violence. Those whom the camp of Israel sent out to spy out Canaan were unnerved by the omnipresence of armed bands and by the constant wailing of orphans. Their fear was reflected in their report. "This land" they said, "is a land that eateth up the inhabitants thereof." Though it was written 3,000 years ago and of quite another place, I know of no better description of that bedeviled country we now call Viet Nam.

I submit to you, Mr. President, that on this shrunken globe no nation can sit idly by and be indifferent to the agony of another. And when your own nation has played a major role in a national tragedy, no citizen can turn away or be silent.

In the Bible that you and I, Mr. President, deeply cherish there is contained this phrase: "There is a way which seemeth right to a man, but the ends thereof are the ways of death." You believe, I know, that our policy of military intervention in South Viet Nam is right; and you are troubled, I know, that the ends thereof are the ways of escalation, search and kill, burning and terror in the night—the ways of death. I understand and I appreciate your urgent effort to secure a political solution to this tragic military confrontation. I appreciate and I understand your frustration that tenders of negotiation have been met with cold silence. I believe, Mr. President, that the greatness of a great leader is measured by his ability to accept frustration, and I would submit to you, Sir, that there is nothing to be gained by acerbating the war. Believing as I do that military involvement was not and is not an effective policy in South East Asia, I would urge now not the escalation of conflict, but patience, restraint, realism. I would emphasize that if there are privileged sanctuaries to the North, the Red River Delta, the cities of Haiphon and Hanoi, there are also privileged sanctuaries to the South, the shipping lanes of the South China Sea and the estuary of the Saigon Harbor—that if terror strikes to the North terror can easily be spread to the South. I would emphasize too that though you have pledged unconditional negotiation and though there is no reason to doubt, as indeed I do not doubt, the sincerity of your proffer, in effect you seem to be demanding that we win at the conference table what we have not been able to win on the battle field—the political integrity of that nation called South Viet Nam, carved out arbitrarily by the Geneva Conference in 1954, and under a government in Saigon. We pledged that we will remove our troops to the sea if the Viet Cong remove their troops to the north. But I submit to you, Sir, as you well know, that the Viet Cong not only include North Viet Nameese insurgents and subversives, but South Viet Nameese rebels, some of whom have fought for a dozen years and more against what they consider to be a tyrannical, undemocratic, unrepresentative and corrupt government in their capitol.

I do not believe, as some seem to believe, that terror will bring about the conference table. I do believe that restraint and patience may.

Mr. President, you have asked your critics for practical suggestions. I confess that I have none. As an historian I know that there are times which are inauspicious—when tempers have frayed and the balance of power is such that neither side is prepared to give an inch. But there are also changes in the tides in history. There are shifts of the political climate and shifts in the economic and political realities. I am firm in my conviction that given steadiness, patience and realism, a political solution will be found for South Viet Nam and peace will be brought to that benighted God-forsaken land. For that land cries out for peace. Its plantations are overgrown. Its fields are fallow. Its irrigation ditches are trodden under. Poverty and disease are rampant. Death is the daily companion. Every day men die, women die, children die. What will we have gained, Mr. President, if we save this small land from Communism, only to have returned a broken, desperate people to a scorched and shattered place?

"There is a way that seemeth right to a man, but the ends thereof are the ways of death." I believe that there will be a political solution in South Viet Nam. My concern is that the United States does not trap itself into any other similar situation. Therefore, I should like to raise with you, Sir, the question, whether the way which seemeth right to you, the way of military involvement, the way of containment, is, in effect, the right way? It seems to me that it is an unreasonable response to an irrational fear. I label it unreasonable because I am firm in my belief that the United States lacks the human resource to fight a land war on the Asian mainland. I make no claims of being a military expert, but I am given to understand that the Joint Chiefs of Staff, our military experts, did, in fact, make that judgment in 1954, when war in South East Asia was first proposed within the government. It was held then that we could not win a technological victory simply by putting our planes and our ships into action. Men would have to be put into the jungles, into the river valley and into the hill country, and it was held then by all (except Admiral Radford) in the highest level of our military, that we lacked the logistic support and the manpower reserve to achieve victory under such conditions. I submit that the validity of this judgment still holds.

I believe that our policy of military effort in South East Asia is an unreasonable response to an irrational fear. What is the irrational fear? It is the almost phobic concern by many in this nation that there is a controlled, unified, cunning, international Communist conspiracy—world wide, effective and aimed at the overthrow of all free peoples and governments. Now conspiracy and Communist domination are part of the doctrine of Communism. But, Sir, there is doctrine and there is reality. And as we have seen in recent years, nationalism, ethnic consciousness and

the concern of individual nations within the Communist Bloc for their own political advantage has blunted and disorganized this doctrine. There has been the breakup of Peking and Moscow. Our own government has found it advisable to give foreign aid to Communist Yugoslavia and to Communist Poland, and has found it advisable to trade with Communist Roumania, Communist Hungary, Communist Yugoslavia and with the Soviet Union itself. There are Communist subversives in many nations of the world. There are CIA agents in many nations of the world. The era of the Cold War is one which has made the paramilitary venture part of the international practice of every government. But I wonder if this fear of a Communist conspiracy and subversion is a truly rational fear and a sufficient basis for our policy? It is said that we are in South Viet Nam in order to prevent the takeover of Viet Nam by a Communist government. Our fear seems to be that if South Viet Nam becomes Communist today, Thailand will be undermined tomorrow, the Philippines next week, Japan next month, and within the year we may be fighting subversion in Hawaii and on our own West Coast. Now I submit to you, Sir, were the worst to come about and a truly Communist government established in all of South Viet Nam, are we so certain that the government would be a willing handmaiden and tool for Peking or Moscow? Viet nationalism for a thousand years has stood in the way of Chinese expansion to the South. History reveals that the Chinese have never been able to establish effective hegemony and suzerainty there. Recent events indicate that among the reasons Ho Chi Minh accepted the 1954 Geneva Conference and the International Control Commission in his land was that Control Posts were established along his northern border to prevent the incursion of Chinese agents. I wonder too if the reason that he has not summoned Chinese armies now does not lie in the fact that he fears that those who come to aid will stay to rule.

I wonder, Sir, if our policy of military inter-position has not in effect hastened the very situation that we fear. That in countering American military strength Hanoi has had to fall more and more within the Chinese nationalist expansionist sphere? Whether we have not made a Viet nationalism less possible?

Last year, Mr. President, you said in a speech at the Johns Hopkins University: "Americans and Asians are dying for a world where each people may choose its own path to change." I believe that there is truth in this statement. I believe that American policy has, indeed, been interested in allowing peoples the freedom to establish their own form of government. I believe that there is truth to the charge that for a long time now the North Viet Nameese have been encouraging the revolution in South Viet Nam, if not, in effect, wholly supporting it. But I wonder, Sir, if it truly can be said that North Viet Nameese infiltration precipitated or required massive military retaliation by our government? More to the point, I wonder if our twelve years of support for the Diems and Kys in Saigon was a policy designed so that this people might choose its own path to change? How does the support of one who oppresses and suppresses dissent, how does such a policy, and it has been our policy, jibe with our concern that each people may choose its own path to change?

I submit, that for all of our posture of concern for the interest of the Viet Nameese people, to protect, as you have put it so often, this brave little people in their freedom, the overriding concern of the United States and of all parties who have played a part in the tragedy of South Viet Nam has been their geopolitical Cold War concern. The Viet Nameese have suffered horror and worse because they became chess pieces in the game of international politics. Let me try and make this point.

In 1945 the victorious Allied nations met at Potsdam to organize a postwar world. In 1945 in the power vacuum which came about with the Japanese surrender, those Viet Nameese who had for thirty years and more fought French Colonial rule, and who had during the forties fought Japanese military rule, united in a Popular Front Government and created the Democratic Republic of Viet Nam. There were Communists in the Government, there were Socialists in the Government, there were revolutionaries in the Government, there were Mandarins in the Government; even the French puppet Bao Dai pledged his allegiance. In September, 1945, the Democratic Republic of Viet Nam proclaimed its Declaration of Independence modeled in language, at least, after our own. Included in that declaration were these paragraphs. "The whole Viet Nameese people, animated by a common purpose, are determined to fight to the bitter end against any attempt by the French Colonialists to recover their country. We are convinced that the Allied Nations which at Teheran and at San Francisco have acknowledged the principle of self determination and the equality of nations will not refuse to acknowledge the independence of Viet Nam."

But that is precisely what the great powers proceeded to do. At Potsdam Stalin sold Ho Chi Minh down the river. Such is the monolithic Communist conspiracy that Russian nationalism preempted any concern for a popular front Communist leader far away in South East Asia. Stalin's concern was with Eastern Europe. The British concern was with Eastern Asia. So a convenient arrangement was arrived at. Stalin gained his freedom in the satellite nations. Viet Nam was divided between a Chinese sphere of influence to the North and a British sphere of influence to the South. The Chinese and the British were given a mandate to restore law and order in South East Asia. Subsequently, the United Kingdom in one of the most ignoble acts of the post war period interpreted the restoration of law and order to mean the restoration of the French government. Newly-surrendered Japanese troops were ordered to storm the Republic's government buildings and barracks and to hold these buildings and barracks until French transport could arrive. Washington spoke of national sovereignty and of the independence of the nations, but made no official protest. General MacArthur in Toyko did. "If there is anything that makes my blood boil it is to see our Allies in Indo-China and Java deploying Japanese troops to reconquer the little peoples we promised to liberate."

In 1945, the Popular Front Government, a government such as will inevitably be established by whatever negotiations are now achieved after twenty years of bloodshed and horror, could have been, and was, in fact, a reality. But in that year as in every subsequent year, the appetites and ambitions of the great powers overrode the needs of the Viet Nameese people. French power was reimposed. Eight years later we suddenly discovered that this Ho Chi Minh, who had been sold down the river by Stalin eight years before, was the major agent of Communist conspiracy in South East Asia, and the United States was supporting the French Colonial battle to the tune of

80% of the cost of that bloody war. In April of 1954 Secretary Dulles checked with our Allies and with the leaders of Congress whether they were willing to accept military action against the Viet Nameese rebels. No pretense was made then that we were trying to create a world where each people must choose his own path to change. Secretary Dulles minced no words. "The imposition on South East Asia of the political system of Communist Russia and its Communist Chinese Allies by whatever means must be a great threat to the whole community. The United States feels that it cannot possibly be passively accepted and that it should be met by united action." In other words, we arbitrarily limited the options available to the Viet Nameese people. If they wanted a United Front government with all of its dangers we would not tolerate that choice. It ran against our own line-drawing policy symbolized then by the South East Asia Treaty Organization that Secretary Dulles had just brought into being.

The questions which we must ask are two. Was the fear which has motivated our policy, and seems to be motivating it today, realistic? Is the method of military intervention an effective way to achieve the ends which we seek?

Is this fear realistic? I have already indicated, Sir, that I do not believe that it is. I will not be backed into the position of describing Communists as angels. They are not. I despise the authoritarianism, the lack of human dignity and the lack of concern for the individual which exists under many Communist regimes as much as any other man and probably, as a man of faith, more. But I do not believe that by drawing lines around a contagion, a philosophy which you do not like, you can deny its existence or contain it. And I do not believe that fear of this philosophy ought to be the underlying thrust of our American policy. Military intervention to support anti-Communist governments is often short-sighted and self-defeating. This is especially true when it applies to governments which exist in the emerging, underdeveloped nations of the world. For ten years we supported such a government in South Viet Nam. The government of Diem was autocratic, tyrannical, imperious and corrupt. Our aid which should have brought about an economic revolution was slowed down so as to preclude revolution. There was progress, to be sure, but slow, too slow. And quickly our concern for the protection of that government led to vast military support of that government far exceeding the economic support of the people. Those who were arrested by that government and imprisoned for dissent, were arrested by police trained by Americans and armed with American weapons and were incarcerated in jails which had been built with and made secure by American firms. Communism breeds where there is want, where there is poverty, where there is fear, where there is misery, where there is a tyrannical government which is supported by an American government so that anti-Americanism becomes a byword of the revolution.

I trust, Sir, that you understand that the present hearings of the Senate Foreign Relations Committee are far more than a niggling critique of mistakes which may have been made by your Administration in the past and far more than a suggestion of this or that subtle change in your policy today. Rather, Sir, your critics have raised a challenge to the entire basis of our foreign policy. It is our belief, and it is certainly my belief, that a policy of military support for governments which stand athwart the progress of their people is self-defeating and that such a policy must be changed before we are trapped again in another Viet Nam.

You have already announced, Sir, that there is evidence of subversion, of Communist subversion, in Thailand, especially in the northeastern provinces of that country. You have already committed to Thailand 12,000 American military personnel and several wings of our Jet aircraft. There is in Korat, near the northeastern province, enough armor to equip within twenty-four hours an entire American division. The military commitment in Thailand has been in support of an anti-Communist government and that government, is, in fact, anti-Communist. But it is also oligarchical, repressive, and privileged. It has never held an election. It has never allowed a constitution to be promulgated. It has never convened a parliament elected by the people. It is a government of the elite. A government which outlaws labor unions. A government which has closed the dissident press. Like Viet Nam, Mr. President, Thailand is a country which is cleft by deep ethnic and economic and religious divisions. There are in those very northeast provinces, which you have pointed out as the place of subversion, some seven million Laos who live on the poorest land and are the poorest citizens of the country, who have no representation in Bangkok. Only in the last year and a half has some of our aid been allowed to trickle through to them. There are, in the long narrow southern end of the peninsula of Thailand, some seven million Indonesian Moslems who have no representation in the government, no say in their affairs, and who, too, are among the poorest in the nation. And there are in the great urban centers of Bangkok and the provincial capitols, several million Chinese who have no representation in the government, Chinese who by law are prohibited from entering into many areas of commerce, industry and craft. We have never used in Thailand our aid as a weapon to force this government to break out of its lethargy and break free of its habit of corruption. Bangkok, like Saigon, seems to be a capitol without a country. The Prime Minister governs a nation that has no electorate.

Thailand never knew the dislocations of colonial rule and has not suffered as deeply as Viet Nam. Perhaps war may be avoided in Thailand, but all of the incendiary conditions are there. If revolution comes Communist subversion will only apply a match to the existing timber. Subversion cannot be effective unless people are discontented and have nothing to lose. If that revolution comes, it will be a Communist revolution because it will be an anti-American revolution because we are inexorably bound up with the present government, the government of the few, the government of the past.

Mr. President, I am fully aware that if the policies some of us are suggesting are accepted anti-Communist governments might fall. Your administration has emphasized aid to governments and containment. We would emphasize aid to peoples and humanity. We are fully aware that this is a tumultuous world. Our own nation, Mr. President, had to go through Revolution and Civil War before we came into our freedoms and into our maturity, and surely none of these feudalistic, tribalistic states will emerge into the twentieth century without some kind of convulsion and turmoil. Still we plead with you Sir, not to align us now with the few and the past but with the people, the mass and the future. Will Communist subversion win out in some of these countries? It may.

I remind you, Mr. President, of another warning in our Bible, "The violence of the wicked shall drag them away because they refuse to do justly." Each nation has its own bundle of human hopes. In this century of burgeoning prosperity, where the example of freedom is just across the border, no people will long tolerate an ideology which destroys its freedom, saps its hopes, and limits its opportunities. When a leader goes ideologically too far, as Sukarno did in Indonesia, the people rise up and pull him down. Communism may be a way station for some of these underdeveloped nations on their way into the future. If such, it must be accepted, and outgrown.

Mr. President, I am fully and humbly aware of the awesome burden of responsibilities that you bear. I am of the conviction that you have borne them honorably and that you have made your decisions according to your best judgments. But as a man of faith to a man of faith, I plead with you to have faith. To have faith in men—their hope, their hope, their decency and their humanity. To allow our government to stand abroad for that which we enjoy at home—justice, opportunity, freedom and hope.

Respectfully yours,

Daniel Jeremy Silver

MR. AND MRS. CLUB

"SOUND OF EARTHLINGS"

A MUSICAL PLAY

Tuesday, March 29, 1966 and
Wednesday, March 30, 1966

8:30 p.m.
Luntz Auditorium

Admission \$2.50
Patrons \$3.50

For Tickets Call:
Sandy and Buzz Weiner 464-0607

CLEVELAND QUAD TEMPLE MEN'S CLUBS

Wednesday, March 9, 1966

Fairmount Temple

ANNUAL FELLOWSHIP DINNER

Guest Speaker

Sander Vanocur

NBC Washington News Correspondent

Champagne Hour 6:30 p.m.
\$5.00 per person

Dinner 7:30 p.m.
Men's Club Members Only

For Reservations Call Temple Office

TEMPLE WOMEN'S ASSOCIATION

Sunday, March 27, 1966

2 to 5 p.m.

Residence of Pam and Michael Horvitz
16860 Shaker Boulevard

SODAS ON SUNDAY

The Party with a Purpose

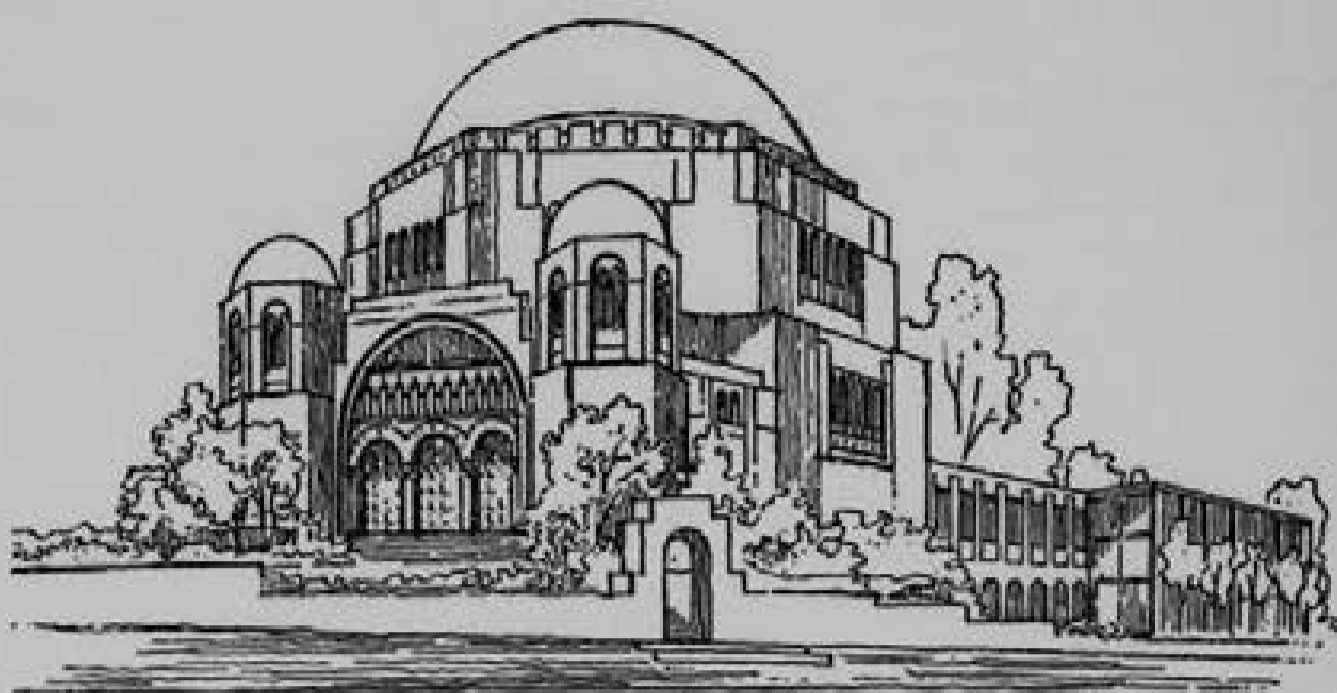
Confirmation and Graduation gift shopping made easy. Teenagers and their mothers are invited to shop and enjoy sodas or sundaes at this fun party staged by and for our teenage crowd.

THE TEMPLE

CLEVELAND, OHIO

March 13, 1966

Vol. LII No. 21



COMMUNITY SERVICE I — FROM THE RABBI'S DESK

In this article and the next few I want to tell you something of the community service activities of The Temple. We hold it as a fundamental principle of congregational life that The Temple must play a useful role in our community. There has been a steady growth of neighborly and useful service programs these past three years. All of our affiliates are active. Much of their work is exciting. Some of their work needs your help.

Every other Wednesday afternoon members of The Temple Men's Club meet with a group of 12B and 12A boys of the John Hay High School. John Hay is the block-long brick building on your left as you drive home towards Fairhill. All these young men are members of the honors program in their school. The purpose of these afternoons is to discuss college and vocation. In recent weeks lawyers, engineers, draftsmen, C.P.A.'s and other professionals have talked informally of the requirements of their profession, its financial opportunity and its required skills. Other sessions are spent with those who can give helpful advice on the taking of tests and the search and application for scholarship monies. Still other talks concern placement and use simulated job interviews to make this hurdle seem less formidable.

Many of these youngsters have never had an opportunity to talk seriously with an adult about their future. Our program is designed not only to give information and inspiration but to be of direct financial benefit. Another group of our men seek summer jobs for those who will be going to college

in the fall and full-time employment for those who will advance themselves along the night school route. Visits are organized to some of the large plants in Cleveland where the youngsters have a chance to discuss on-the-job training with corporation personnel officers. There is a program afoot to open a little office in the school so that after school hours students can drop in and talk over their individual problems. Needless to say, we have received splendid cooperation from the principal and guidance counselors of John Hay and the Superintendent of Schools for the City of Cleveland.

Need I add that anyone who is willing to give the latter part of Wednesday afternoon is welcome. There are a thousand rewards.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

March 13, 1966

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

WHY PRAY?

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

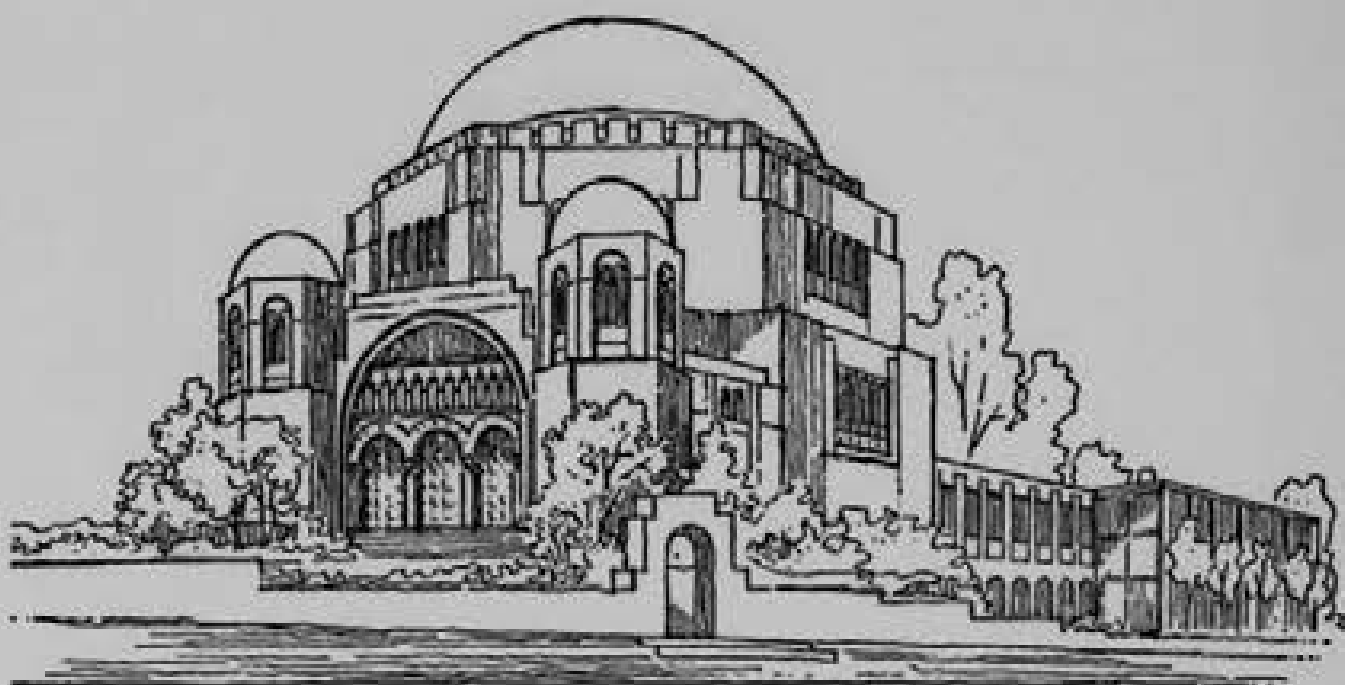
Prelude:	Two Chorale Preludes	Ralph Vaughan Williams
Opening Psalm:	Mah Tovu	David Gooding
Bor'chu		Leon Algazi
Sh'ma		Algazi
V'ohavto		Algazi
Mi-Chomocho		Algazi
Tzur Yisroel		Algazi
Ovos		Osias Abrams
K'dusha		Algazi
Yihin L'rotzon		Algazi
Anthem:	Torah Adonoy and Eitz Chayim	Abram Moses
Adoration:	Olenn - Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

March 20, 1966

Vol. LII No. 21



HADRAT KODESH — FROM THE RABBI'S DESK

Twenty-five hundred years ago the Psalmist wrote "Sing Unto the Lord a New Song." Each generation and each culture requires its own melodies and hymns. In every age Israel has fit its devotion to a new song. There is a moving beauty to many of the ancient chants but they do not capture the full range of our modern life. We need to add new melodies to the old to find a suitable musical accompaniment for our worship. In this spirit The Temple has commissioned, each of the past four



Mr. Heinrich Schalit

years, an original musical setting for our liturgy. With the generous assistance of the Myrtle Waintraup Givelber Memorial Fund we have been seeking a fitting song for our service and we have participated in the creation of much that is truly beautiful.

This Sunday we premier our fifth new service. It was written for us by the dean among synagogue composers, Heinrich Schalit, whose spirit is as

zestful at 80 as it was during his 20's and 30's when he was the choir director at the great synagogue in Munich. Mr. Schalit has titled his composition "Hadrat Kodesh," "The Beauty of Holiness." Having heard this music in rehearsal I know the title is apt. As a solo for our worship Mr. Schalit has set to music one of the most moving

poems of the 12th century Jewish philosopher and author, Jehuda Halevi, entitled "Make Me To Bless Thy Name," a beautiful piece which he has dedicated to the memory of Dr. Abba Hillel Silver. I know that you will enjoy this premier.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

March 20, 1966

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE MEANING OF LIFE AND DEATH

"Hadrat Kodesh," Mr. Schalit's original liturgical setting will be premiered.

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

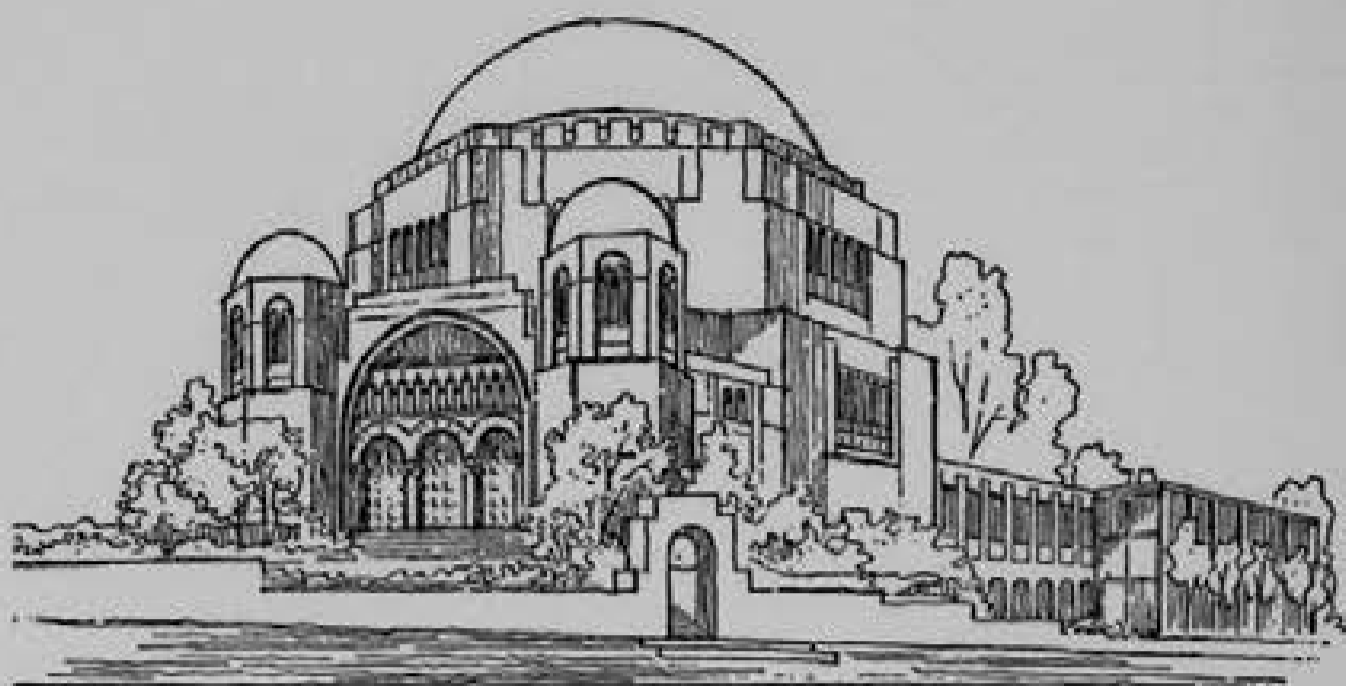
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

March 27, 1966

Vol. LII No. 23



OUR ARCHAEOLOGICAL WEEKEND — FROM THE RABBI'S DESK

As a child I was taken to the excavation at Jericho where I watched with awe as gentle hands uncovered a fragile blue glass vase which had been buried for well over 2,000 years. Ever since archaeology has seemed to me among the most romantic of studies. As a child I thought of it as exciting adventure and an endless treasure hunt. Of course, it is far more than a treasure hunt. The archaeologist digs for a greater treasure than silver and gold; his is a search for the truth about our past. Archaeologists work so that we can have a better understanding of the early history of the human race. Biblical Archaeologists work so that we can fit the Bible into its background and place.

Many of you will remember an exciting evening three years ago when Yigdal Yadin spoke to us and showed us his slides of the excavations in the Dead Sea caves. We are most fortunate this weekend to be able to enjoy another lively visit with our past and to have it come to life for us in colorful slides and pictures. This Friday (March 25) at 8:30 p.m. the Director of Antiquities for the State of Israel, Dr. Moshe Dothan, will speak and show us slides of his excavations of the most ancient synagogues. Sunday, (March 27) at 8 p.m. his wife, Dr. Trude Dothan, who teaches Archaeology at The Hebrew University, will illustrate for us the world of the Philistines. If you have forgotten the Philistines were a sea people who invaded Canaan at about the same time that the Hebrews entered the land, and who contested for many centuries with our ancestors for

control of the Holy Land. Their history is just being uncovered and Dr. Dothan is the archaeologist who is resurrecting their life and their culture.

Your older children are invited to these lectures, but we know that the hour is late and so have made arrangements to have the Dothans present a bird's eye-view of archaeology to the Sabbath school on Saturday morning. I am eagerly looking forward to our archaeological week end. I know you will enjoy it.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

March 27, 1966

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE SECOND COMMANDMENT

Services for the first day of Passover will be held
on Tuesday, April 5th, at 10:30 o'clock.

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

Hadrat Kodesh

"The Beauty of Holiness"

A new liturgical work commissioned especially by the congregation, composed by Heinrich Schalit.

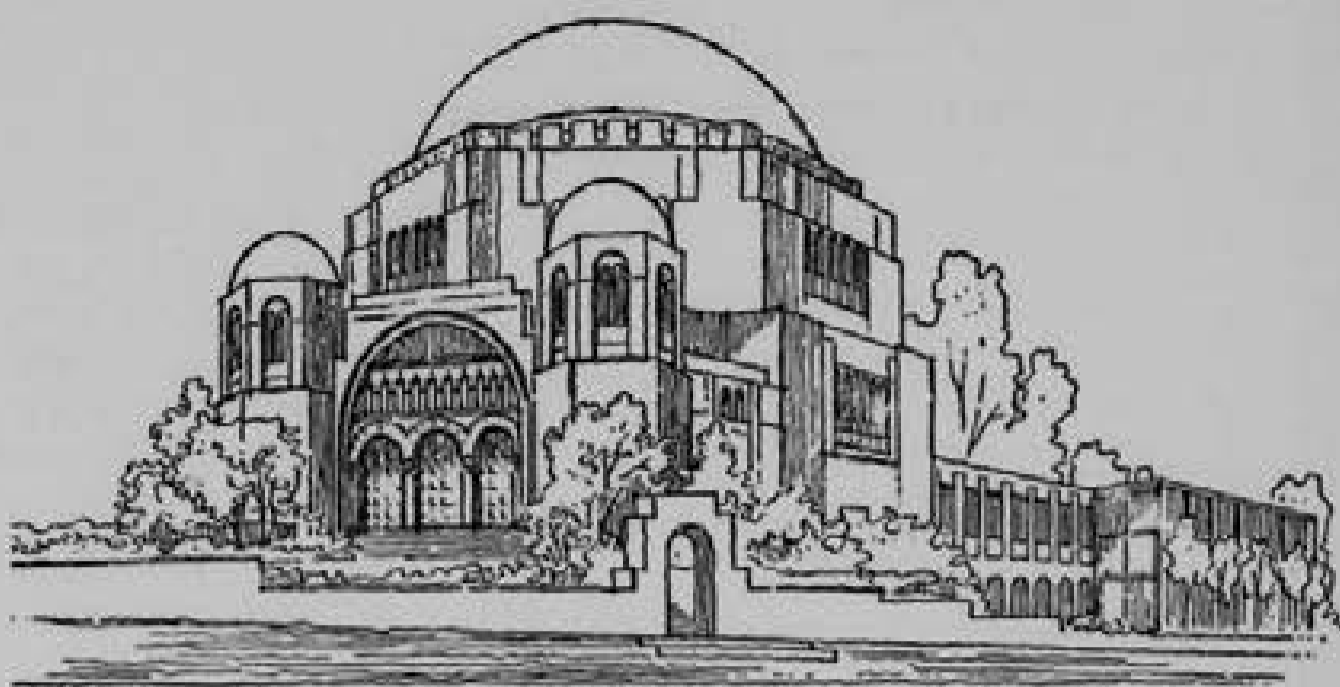
Solo: Wake Me To Bless Thy Name.

THE TEMPLE

CLEVELAND, OHIO

April 24, 1966

Vol. LII No. 27



ON LEARNING — FROM THE RABBI'S DESK

The 20th century venerates education. So do I. We look on school as a means of solving some of the basic problems of our world: unemployment, prejudice, civic irresponsibility.

It is a simple truth that only learning and love permit the human beast to become a human being. Unfortunately, learning is an unspecific term. It can refer to factual knowledge such as we feed into our computers. It can refer to knowledge plus understanding such as we feed, hopefully, into our children.

This reflection began when I read recently the final volume of Yitzhak Baer's monumental study, "A History of the Jews In Christian Spain." His tale is a sad one of communities suffering economic and political ostracism and of communities ultimately destroyed by religious fanaticism. It is a sadder story still because of the actions of some of the most verbal intellectuals among the Spanish Jews. To assure themselves a place in the Christian sun these men mocked their more steadfast brothers and maligned their heritage. Many played not only a coward's role but failed to save their own necks. The Inquisition quickly moved against them and they ended their days at the stake.

Book learning is not enough. The Hebrew term for learning is Torah. It is a wonderful word for it includes the overtones of understanding and character as well as the foundation stone of specific knowledge. Learning — Torah seeks to discipline the heart as well as the intellect. Educated by tutors who scoffed at the ordinary virtues many a privileged young Spanish Jew grew skillful without becoming wise.

Increasingly, schooling is computerized and machined. I wonder

if machines teach character? Our youngsters require an extraordinary degree of specialization but they also require sympathy, awareness, moral example and a concern for fundamental human values. Torah requires two experiences. The first is a meaningful relationship between the child and a mature and responsible teacher—parent—rabbi. The second is a meaningful relationship between the child and an enlightened ethical and religious tradition which is visible to him in his home and a tangible reality before him in his community. "A" grades do not guarantee high marks in decency and quality. The rich Spanish Jews delegated instruction to tutors with visibly unfortunate results. Have we

delegated instruction to teaching machines and can we expect better results?

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude and Fugue in F Sharp Major	Johann Ludwig Krebs
Opening Psalm: Mah Tovu	Frederick Pike
Bor'chu	Jacob Weinberg
Sh'ma	Weinberg
V'ohavto	Weinberg
Mi-Chomocho	Weinberg
Tzur Yisroel	Weinberg
Ovos	Heinrich Schalit
K'dusha	Weinberg
Yihia L'ratzon	Weinberg
Anthem: V'ger Lo Silchotz	Max Janowski
Bernita Bricker Smith, soprano	
Ilona Herman Strasser, contralto	
Adoration: Olelu - Vaanachnu	from tradition, arranged by Morris Goldstein

SUNDAY MORNING SERVICE

April 24, 1966

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE SAYINGS OF THE FATHERS

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

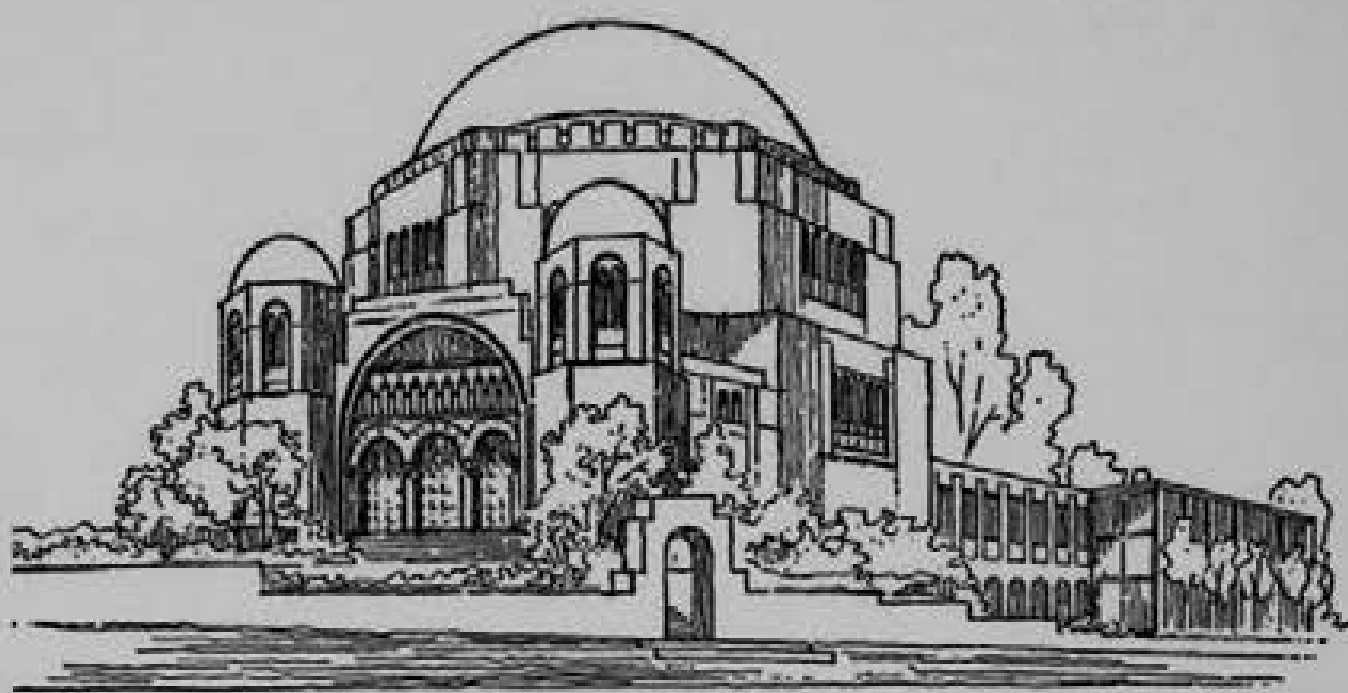
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

October 9, 1966

Vol. LIII No. 1



A TIME OF BEGINNINGS — FROM THE RABBI'S DESK

My first open letter to you of this season is a good time to talk of one or two beginnings. This week we begin again our Sunday services. I am going to tell you something of what I found and saw during our stay in Israel. I am going to talk of my impressions of the people, of the politics and the problems of surviving in a tense and armed world.

On Wednesday, October 5th, we begin our Third Annual Bible Study Institute. It will be held on each of the Wednesday afternoons of October. This event which begins at one p.m. is sponsored by The Temple Women's Association. I try to give a slice of the Bible which will help everyone to read and understand and enjoy its chapters and teachings. We try to approach it in a way which will open to the reader the many levels of meaning within the text.

This year we will deal with the daily institutions of Bible life; the tribe, marriage and the family, government, and religion. Most Bible courses deal with separate books or great personalities and I thought it would be interesting to fill in the general background in which David and Isaiah lived. It is difficult to understand the ethic and teaching in Scripture unless you are aware of the times and the political and religious facts of Hebrew life. To expose these is our goal.

I know I will see each of you many times during the year, but I would like especially to see you at each of these firsts.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

October 9, 1966

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

MY VISIT TO ISRAEL

Some Thoughts on the Present and the Future

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

HOME HOSPITALITY

Sisterhoods of many congregations throughout the Cleveland area are participating in a new program that is to be known as "Home Hospitality." This project hopes to welcome college students from out of town into our homes.

The Temple program is geared to the students at Case, Western Reserve and John Carroll. It is chairmanned by Mrs. Merril Sands and Mrs. Joel Koblitz. If you are interested in opening your home contact: Mrs. Merril Sands—991-4168 or Mrs. Joel Koblitz—561-4278.

MUSIC FOR SUNDAY

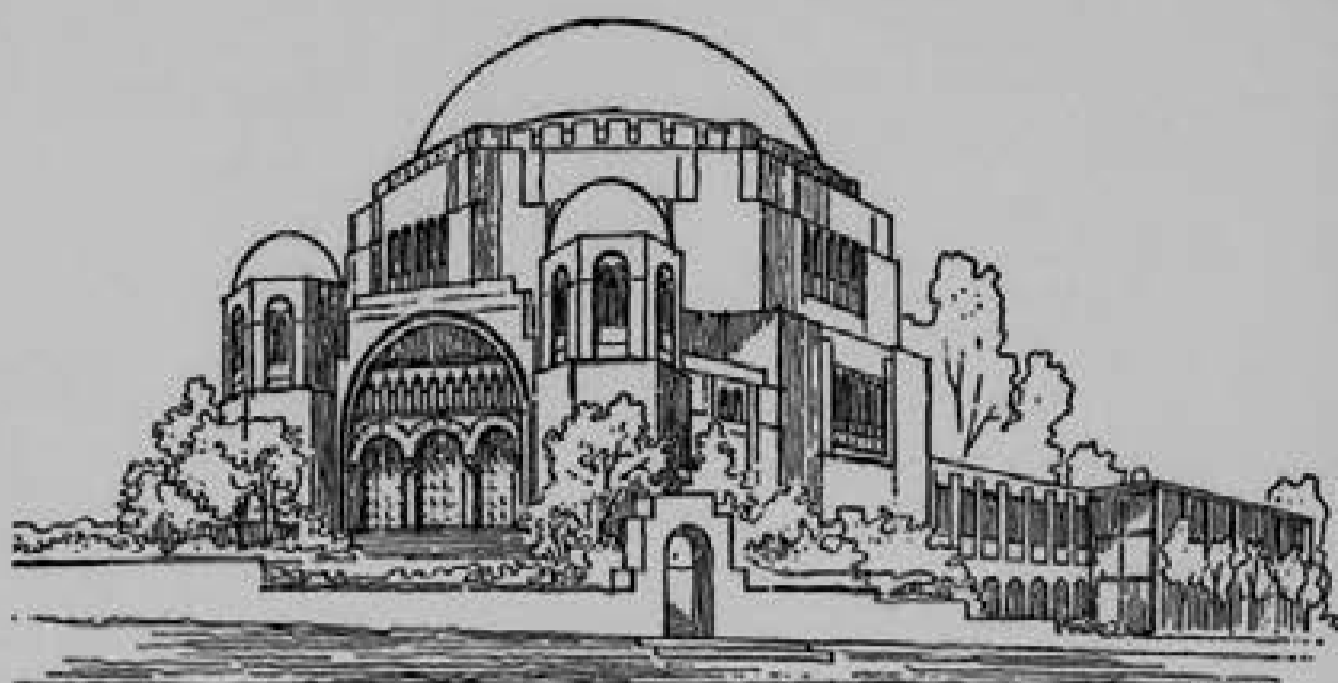
Prelude: Cantabile	Cesar Franck
Opening Psalm: Mah Tovu	Jacob Weinberg
Bor'chu	Max Hellman
Sh'ma	David Gooding
V'havto	David Gooding
Mi-Chomocho	Max Hellman
Tsur Yisroel	David Gooding
Ovos	Lazar Weiner
K'dusha	Gershon Ephros
Yihin L'rotzon	David Gooding
Anthem: How Lovely Is Thy Dwelling Place	Johannes Brahms
Adoration: Olenu - Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

October 16, 1966

Vol. LIII No. 2



ON THIS ELECTION — FROM THE RABBI'S DESK

Election time brings out the best and the worst in the American character. A citizen struggles to select and evaluate candidates. Candidates are mounting extensive campaigns to tell the voters what the polls reveal the voters want to be told. Usually this entire masquerade is harmless, but not this year. Ours is a political nation and when politicians fit their speeches to the backwash of racial fear something precious in our heritage is defaced. Would that we had more candidates like the Congressman from Georgia who withdrew his candidacy, though he had won his primary, because he was required to take a pledge of loyalty to a ticket headed by an ignorant racist rabble rouser.

I am particularly troubled by the promises of a quick and painless military victory in Viet Nam which are being made by candidates and ex-presidents. These men piously back off from insisting that the bomb be dropped now, yet such is unmistakably their program and it is a contemptible and inhuman one. Not only would it destroy untold oriental lives (which do not seem to count for too much) but it would destroy our lives. If Viet Nam teaches any political truth it is the stark fact that the enemy can respond to any act of escalation. The presence of American volunteers brought North Viet Nameese insurgents into the field. Three-hundred thousand American troops brought the regular North Viet Nameese army into the demilitarized zone. The bombing of North Viet Nam

brought in Soviet ground to air missiles. Invasion of North Viet Nam would bring in the Chinese army. Nuclear weapons will involve the Soviet nuclear arsenal.

In times of international tension and domestic unrest the political parties and the candidates have a patriotic responsibility to speak honestly and deliberately and not to fan the flames of passion and fear. There are more important values than winning an election—many.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

October 16, 1966

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

MY VISIT TO ISRAEL

II—The Rich and Exciting Inner Life
of the New State

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

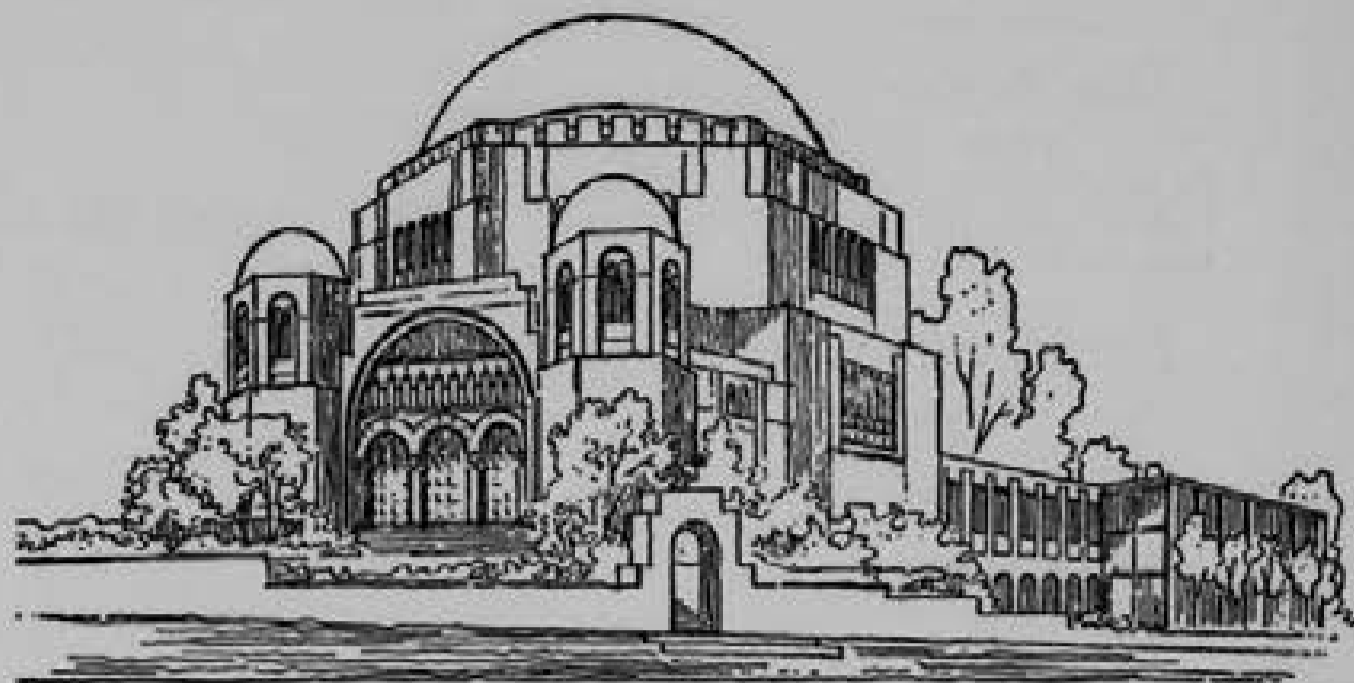
Prelude: Toccata	George Muffat
Opening Psalm: Somachti B'omrim	Howard Thatcher
Bur'chu	Isadore Freed
Sh'ma	Freed
V'ghavto	Pentateuch Mode
Mi'Chomocho	David Gooding
Tzur Yisroel	Gooding
K'dusha	Gershon Ephros
May the Words	Max Hellman
Adoration:	
Oleinu • Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

October 23, 1966

Vol. LIII No. 3



ON / SCHOOLS AND POVERTY — FROM THE RABBI'S DESK

Cultural deprivation has become a much-used term. Simply put it means slum living and city streets, parental ignorance and society's indifference conspire to slow down a child's learning and ultimately blunt his abilities. For generations the educated have complained about the ineptness and intellectual clumsiness of the poor. Now we have abundant proof that poverty's child is neither intellectually inferior nor academically incapable. Rather his environment conspires to coarsen his interests and deaden his mind; and his bleak environment is, of course, largely the fault of an economy of privilege.

This educational discovery is one of the most hopeful findings of recent times. It means that we have vast untapped human resources. A determined nation can create a school environment which stimulates and motivates a child and in so doing his I.Q. bounces merrily up by giant steps.

This is the research behind the Operation Head Start. Some of you may not know of the exciting and dramatic educational experiments being undertaken in Israel. Israel has its hill-billies and farm folk—recent immigrants from the villages of Morocco and Tunis and shepherd folk from the mountains of Iran and the Yemen. Many of them came to Israel as illiterates. Some had never seen a book. They wanted the best for their children but all they could give them were the simple skills of a goatherd or a farm hand. Israel has its own Operation Head Start. Twenty-two thousand three and four-year olds, the number will be doubled this year, are in day-long enrichment programs. The Ministry of Education is planning classes for the two-year old. Enrichment concerns parallel a child's

entire schooling. Schools in the poor areas are open from dawn to dusk and there are intensive undertakings among the adolescents to motivate them towards an academic high school and a college degree. The results have been phenomenal. I.Q.'s have jumped some 15% in the Head Start years and an equal percentage during Elementary and Junior High School.

Israel has discovered that the curriculum for these children can not be a watered-down version of the regular offering. They must be taught not only school work but what the home cannot teach and what the street gang can not inform them about. It is a costly program. There is some grumbling by middle class parents that they are not getting their full share of the education tax dollar. But it is urgent and it is showing wonderful results.

SUNDAY MORNING SERVICE

October 23, 1966

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

A SOLUTION FOR VIET NAM

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

The lesson for us is obvious. Hough needs not only an educational budget equal to that of the suburbs, but larger. These children require not only arithmetic and reading but lessons in dress, cleanliness, speech, family life, etc. Schools cannot be open only until mid-afternoon but they must be open all day to provide the books, the study hall and the tutorial which the home can not provide. Medical and dental care must be offered as well as physical fitness. We are talking of billions of dollars but a nation that can spend billions to race to an empty moon can certainly find money to build the minds of its youngsters. A slum child grows into a delinquent in large measure because we do not yet care enough.

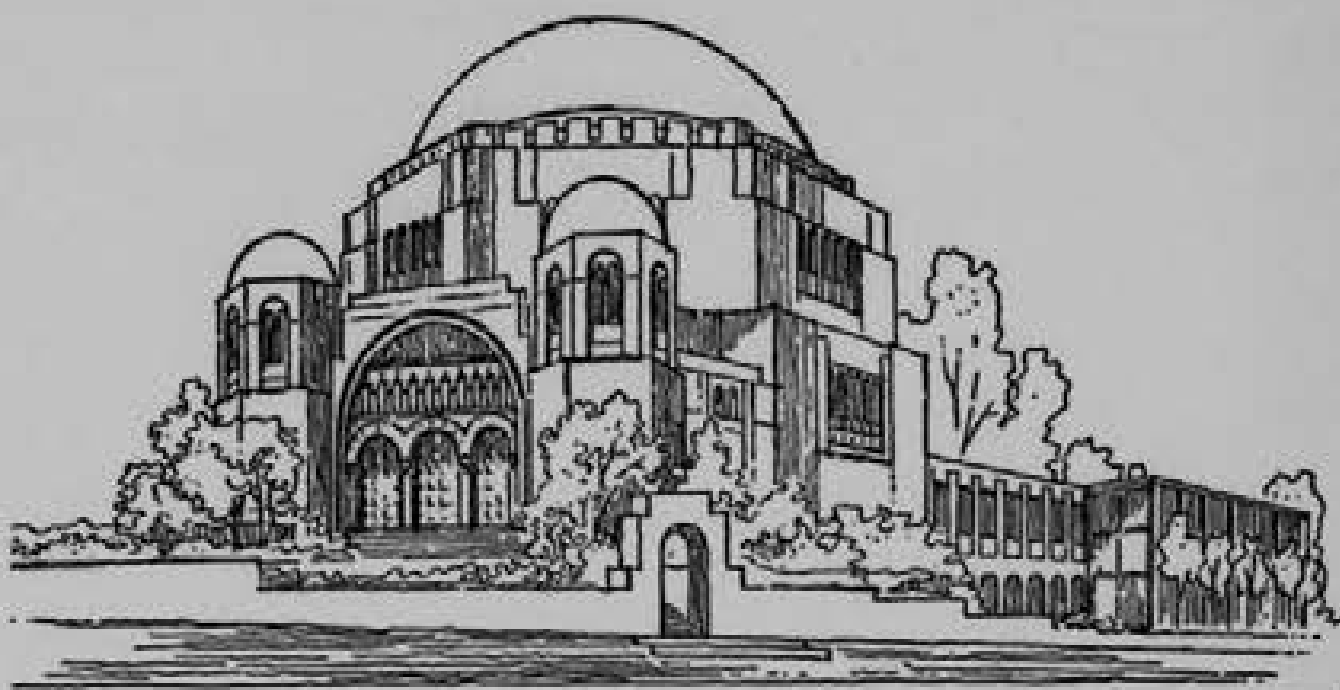
Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

October 30, 1966

Vol. LIII No. 4



COMMUNITY SERVICE — FROM THE RABBI'S DESK

This is a follow-up report on the work of our women with the Charles Orr Elementary School. You will recall that two and one-half years ago the Temple Women's Association built a library for the school, stocked it with books, catalogued the books and provided the staff for library hours. This summer the Board of Education completed a fine addition to Charles Orr which includes a gym, a kitchen, some classrooms and a room specifically designated as a library. Our books have been integrated into the new collection. Our library aids will be working with a part-time professional furnished by the Board of Education. The library will be open five days a week and manned by two or three volunteers on each shift.

We have provided clothes and shoes when needed. The shoe fund is managed by the principal. The children are able to buy galoshes, rubbers, and footwear at local stores. Also this year we are going to help provide the children with a limited extended day program. Fifth and sixth graders will be able to attend a sewing group, an art club, or work on a school newspaper. If these groups are successful more will be added, all staffed by our volunteers.

Other of our women are training themselves as teacher's assistants.

They are attending a series of seminars in remedial reading and reading training and they will provide one-to-one help when requested by the teachers.

A Head Start Program has been opened at Charles Orr and our women are providing volunteers to back up the professional Nursery School staff. This is an ambitious five-day a week activity and one of the most exciting. Excellent work has been done and is being done. More could be done if you would join the volunteers and give a morning or afternoon of your time.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

October 30, 1966

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

AGNON, THE HEBREW LANGUAGE, AND THE NOBEL PRIZE

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

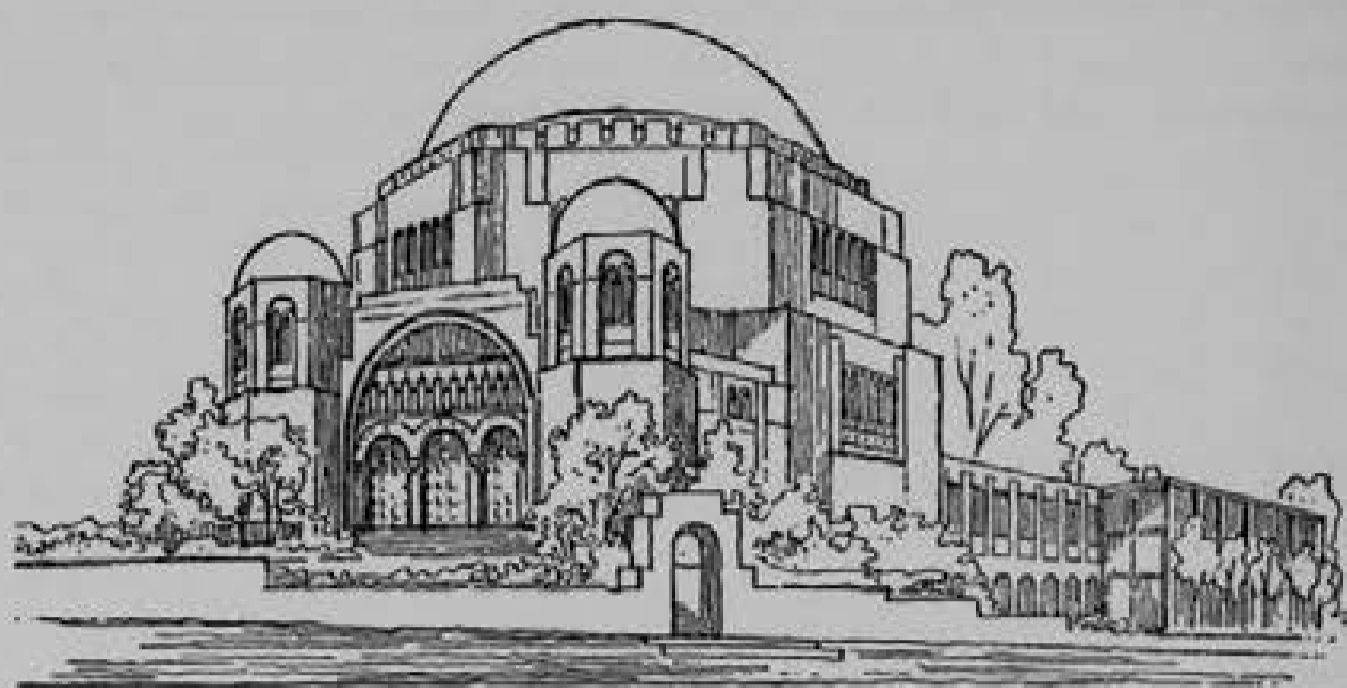
Prelude: Prelude	Henrich Schalit
Opening Psalm: Amorai Ha-Azinah Adonoy	Schalit
Bor'chu	Schalit
Sh'ma	Schalit
V'ohavto	Schalit
Mi-chomocho	Schalit
Tzur Yisroel	Schalit
Ovos	Schalit
K'dusha	Schalit
Yihia L'rotzon	Schalit
Solo: Y'da Toni (Yehuda Halevi)	
Melvin Hakola, cantorial baritone	
Adoration:	
Olelu • Vaanachnu	Schalit

THE TEMPLE

CLEVELAND, OHIO

November 6, 1966

Vol. LIII No. 5



A SOLUTION TO VIET NAM — FROM THE RABBI'S DESK

Many have requested copies of Rabbi Silver's sermon of Sunday, October 23rd. To make it readily available we are reprinting it in its entirety in this issue of the bulletin.

On a Thursday, late in September, the 22nd to be exact, the Secretary of Defense, Mr. Robert MacNamara, announced at a press conference in Washington a 30% increase in the production of fighter and fighter-bomber aircraft during the next fiscal year. That same hour, on that self-same day, Ambassador Arthur Goldberg presented to the General Assembly of the United Nations a program for a step-by-step de-escalation of the war in Viet Nam and a proposal for a negotiated settlement. He announced that the United States was prepared to cease bombing North Viet Nam, if "privately or otherwise" the North Viet Namese government would indicate its willingness to undertake a corresponding reduction in their war effort.

At the self-same time then that Mr. MacNamara was laying the groundwork for an extended and expanded war, Mr. Goldberg was saying: "... my government remains determined to exercise every restraint to limit the war, and to exert every effort to bring the conflict to the earliest conclusion." An Indian newspaper reading these two reports was moved to comment that it reminded them of those old-fashioned

American westerns, in which a Sioux chief beleaguered by land profiteers and poachers, and about to be driven off his land onto a reservation, turns to the Cavalry officer who has come to smoke the peace pipe and says, 'white man speak with forked tongue.'

America emphasized the blessed words of peace; Asians saw the bitter

reality of war. Americans had every reason to emphasize the words of peace. It took a very long time for our government even to consider publicly the possibility of a conference to end this Asian war. Not until April of 1965 was the Administration willing, publicly, to encourage the proposition that this war could be ended without

SUNDAY MORNING SERVICE

November 6, 1966

10:30 o'clock



DR. ABRAHAM KAPLAN

Acclaimed by *Time* Magazine as one of America's 10 great educators
will speak on

THE PEW AND THE TEST TUBE — JUDAISM AND SCIENCE

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

a total victory for Saigon over the Viet Cong. Typically, a White House statement in October of 1963, read:

"We will adhere to our policy of working with the people in the government of South Viet Nam, to deny their country to communism and to suppress the externally-stimulated and supported insurgency of the Viet Cong as promptly as possible."

These were years in which Washington still promised that our troops would be home by Christmas. These were the years in which Washington still believed that the Viet Cong were merely an advance guard of the North Viet Nameese army, a few tens of thousands of insurrectionists who had infiltrated across the border and who could be militarily disposed of. These were the years in which Washington still believed that the junta in Saigon was a mandated government of the South Viet Nameese people, that it represented something more than a military few supported by our arms and our money. These were the years before the bitter disillusionment, the growing casualty lists, the failure of the rural pacification program, the Buddhist revolts, the revolts of the army in northern cities, dissidence among the Montagnards, the failure of escalation as a military policy. Americans began to demand of Washington a clear statement of principles. Why had we been brought to South East Asia in the first place, and against competent military advice? What were we doing there? How long would we remain? How extensive was this commitment of American power on the Asian mainland? Under what terms were we prepared to disengage our troops?

To justify his position the President of the United States made an important speech at the Johns Hopkins University on the 7th of April, 1965, in which he made it clear that the United States had no imperial designs in Asia; we want no military bases, no economic privileges, and he said inter alia, "the only path to reasonable men is the path of settlement," (and), "we remain ready for unconditional discussions."

Americans have never looked upon their government as truculent or belligerent, and the American people were delighted to hear the President speak of limited objectives and of the possibility of ending the war by conference and negotiation. When Washington began to spell out the terms of negotiation Americans found them most generous. In January of this year the State Department issued what it called a 'basket of peace,' fourteen statements which had been made by official representatives dealing with the terms of a possible settlement:

1. The Geneva Agreements of 1954 and 1962 are an adequate basis for peace in South East Asia;
2. We would welcome a conference on South East Asia or on any part thereof;
3. We would welcome "negotiations without preconditions", as the seventeen nations put it;
4. We would welcome unconditional discussions, as President Johnson put it;
5. A cessation of hostilities could be the first order of business at a conference or could be the subject of preliminary discussions;
6. Hanoi's four points could be discussed along with other points which others might wish to propose;
7. We want no U.S. bases in South East Asia;
8. We do not desire to retain U. S. troops in South Viet Nam after peace is assured;
9. We support free elections in South Viet Nam to give the South Viet Nameese a government of their own choice.
10. The question of reunification of Viet Nam should be determined by the Viet Nameese through their own free decision;
11. The countries of South East Asia can be nonaligned or neutral if that be their option;
12. We would much prefer to use our resources for the economic reconstruction of South East Asia than in war. If there is peace, North Viet Nam could participate in a regional effort to which we would be prepared to contribute at least one billion dollars;

13. The President has said: 'The Viet Cong would not have difficulty being represented and having their views represented if for a moment Hanoi decided she wanted to cease aggression. I do not think that would be an insurmountable problem.'

14. We have said publicly and privately that we could stop the bombing of North Viet Nam as a step toward peace although there has not been the slightest hint or suggestion from the other side as to what they would do if the bombing stopped.

In summation, we have put everything into the basket of peace except the surrender of South Viet Nam.

As a whole the American people were delighted to hear these words from the Administration and were willing more than ever before to go along with the Administration's actions in South East Asia. I began to hear: "I don't know why we are there, but I am sure that the Administration must have some good reason for being there. In any case, we have proposed what seem to be honorable and generous terms. The shoe now is on the other foot. What more can we do?" And when Hanoi curtly and contemptuously dismissed these fourteen points and every other proposal made by Washington, the American people began to say, "... perhaps the Administration was right all along in warning us about the cold-eyed contempt of these fanatic ideologues for human life and world peace. Perhaps they are determined to gain their ends by force and by subversion and we have no alternative but to fight this messy and unwanted war."

I wonder. My mind keeps coming back to the Indian editorial which assumed that the white man spoke with a forked tongue. I wonder if Hanoi and Asia generally may not have good reason to be suspicious of these proposals. My mind runs back to some rather recent history. At the end of the Second World War the United States at Teheran and again at San Francisco, pledged itself to the principle of national self-determination—an end of

colonialism—independence for all the peoples of the world. Yet a year later when France deposed the newly-born Democratic Republic of Viet Nam, which had emerged after Japanese surrender, when France cavalierly reimposed colonial rule and her puppet king Bao Dai, the United States made no protest. And when many supporters of the Democratic Republic of Viet Nam, communist and non-communist alike, began to fight for independence, a war which ended with the French defeat of Dien Bien Phu and the Geneva Conference of 1954, the United States supported French repression to the tune of 80% of the cost of that military undertaking. And when the world insisted that this bloody fight between France and her once colonial possession must end and brought that war to an end at Geneva in 1954, the United States sat as a member of that Conference (which temporarily partitioned Viet Nam), until the final treaty was drawn and then withdrew, and set about undermining this international convention by encouraging the designs of General Diem for a permanently independent nation called South Viet Nam, by supporting him in his contemptuous disregard of the projected 1956 plebiscite on reunification.

I wonder if the white man speaks with a forked tongue? When the President said at Johns Hopkins that "the only path to reasonable men is the path of settlement", and that "we remain ready for unconditional discussions," there were 30,000 American troops in South Viet Nam at the time. That month Hanoi watched the largest debarkation of American expeditionary forces during any month up to that time. Eighteen months ago when the President first spoke of settlement there were 30,000 American troops in South Viet Nam. Eighteen months later, when Mr. Goldberg spoke of settlement, there were 331,000 American troops in South Viet Nam, and 44,500 South Korean troops, 4,500 Australian and New Zealand troops, and another 30,000 American troops in Thailand manning the bases from which we bombed North Viet Nam, and 45,000 Americans, sailors and air

men, with the aircraft carriers and the ships of the Seventh Fleet.

Hanoi heard the words of peace but saw the bitter facts of an escalated war. Hanoi heard Mr. Goldberg speak of America's desire for peace and offer what seemed to be a generous proposal. "We will stop the bombing as soon as we hear that Hanoi is prepared to restrict its war effort. We will withdraw our troops as Hanoi withdraws hers. We will withdraw our troops totally when all foreign troops are withdrawn. We will go to the Conference tables to effect a final settlement." But Hanoi also suffered, that very same week, the most devastating air attack of the war, an attack more destructive in its power than any that was flown against Nazi Germany during the entire course of the Second World War.

Does the white man speak with a forked tongue? A very disconcerting book has appeared recently. It is entitled *The Politics of Escalation in Viet Nam*. It is the work of a group of professors from Washington University in St. Louis, and the University of California at Berkeley. These men are historians and political scientists. As academicians they have made a careful search of all that has become public knowledge about the international negotiations of the past two years. It is their sobering conclusion that when domestic or international pressure has mounted for negotiations, the American government has responded with a significant escalation of the war. They raise the possibility that we have used the talk of peace as a camouflage and a prelude to such escalation. As an example: in June of this past year, there were official Canadian and French representatives in Hanoi trying to mediate this conflict. Apparently both groups wired their capitals that there were some hopeful signs of a willingness by Hanoi to come to the Conference table. That same June week the President of the United States said: "... we must continue to raise the cost of aggression at its source," and he ordered the bombing of industrial targets in the suburbs of Haiphong and of Hanoi. I do not know if the thesis of this book is, in fact, the full story; but I do know it makes

disconcerting reading to an American who has been trained to believe that his government means what it says, and that it is fundamentally committed to the cause of peace.

Ought cynicism to stand in the way of peace? As Americans we can well ask, so what? Perhaps we have not always lived up to our word, but this is our publicly stated policy. America could not easily go back on it. Hanoi believes it to be a bluff. Why don't they take us up on the bluff? What have they got to lose? The terms are generous.

I would like to suggest to you that the terms of peace which we have offered are not as disingenuous or as generous as they, at first reading, seem to be. I would suggest to you that the terms of settlement, which we have so far stipulated, in fact, assume that the United States will win at the conference table what we have not so far been able to win on the battlefield. That is, the integrity of South Viet Nam under the unquestioned, unopposed control of the Saigon government. In all of our statements about negotiation and peace one theme is clear. The President said it eighteen months ago at Johns Hopkins, "Our objective is the independence of South Viet Nam and its freedom from attack. Peace demands an independent South Viet Nam, securely guaranteed and able to shape its own relationships to all others." The State Department 'basket of peace' statement which I read to you ends with these words: "In other words, we have put everything into the basket of peace except the surrender of South Viet Nam." Arthur Goldberg, speaking at the United Nations said it more diplomatically, but as clearly. "The essential facts of the Viet Nam conflict can be stated briefly: Viet Nam remains today divided along the demarcation line agreed upon in Geneva in 1954. To the North and South of that line are North Viet Nam and South Viet Nam. Provisional though they may be, pending a decision on the peaceful reunification of Viet Nam by the process of self-determination, they are nonetheless political realities in the international community."

We have in mind a Korean-like settlement. As Hanoi withdraws her troops and the Viet Cong to the north of the 17th parallel we will withdraw our troops to the United States. What do we leave behind? A South Viet Nam empty of troops, except for the troops of the Saigon government. Such a treaty leaves that proportion of population of South Viet Nam which has supported the Viet Cong, and apparently still supports it, at the mercy of a Saigon military junta, which has been known to use intimidation and terror to achieve its political ends. Such a settlement achieves the very thing which we set about to do in 1954: to subvert the Geneva Conference and to bring about a permanently independent nation, South Viet Nam, whose interest economically and otherwise would be towards the West.

Ho Chi Minh knows this well. He remembers the never-held election in 1956. He has only to look at Korea or at Germany to know that all the verbiage about a possible plebiscite, sometime in the nebulous future, is mere rhetoric. Partitions once drawn are not easily erased. If they could be easily undone they would never have been drawn in the first place. Ho Chi Minh knows that what America will have achieved by such a peace is no more than she seeks to achieve and can not achieve on the battlefield. We will, in effect, be placing the South Viet Name people under the full control of the Saigon government, which has never been popularly mandated, which has in opposition not only the Viet Cong (communists and otherwise) but many other dissidents who are not members of the Viet Cong. Saigon would have all the arms. All others would be unarmed. One wonders at the kind of democracy which would be practiced in that little nation. I can not erase from my mind the evidence of Asian democracy which I saw in Korea. As our troops moved north and recaptured villages, from time to time we would hear gunfire in our rear. We would send out patrols afraid that the enemy had encircled us. But, soon we discovered that the Republic of Korea troops, our allies, had moved into the newly liberated village and had lined up the opposition to Syngman Rhee, and had shot them down in cold blood. Asian political rules are not our own. And they must be considered if we consider a political solution for South East Asia.

I am afraid, that the terms of peace which we have so far offered are not terms of peace, but terms of victory. The only gain for North Viet Nam and South Viet Nam is the cessation of bombing. Can peace come to the Far

East? I believe it can. I believe that the withdrawal of troops to the North and to the East, is a pre-requisite for such a peace. I believe that we must go much further than our present proposals. I believe that we must propose not only that Hanoi withdraw its seventeen battalions, but that we withdraw our troops, but that we disarm all of South Viet Nam—the Viet Cong, the Buddhists, the bandit groups, the army of South Viet Nam and its police force. Only if we disarm all of these groups can their vindictive political vendettas be brought from the battlefield into the political arena and to the ballot box. A nation can not simply be disarmed. There must be police. Someone must protect the border. We will have to encourage and probably to subsidize a United Nations presence. There must be withdrawal, the cessation of fighting. There must also be a disarmament of all South Viet Nam. And with that disarmament goes an implied statement, "... the present government of Saigon is not necessarily the legitimate government of South Viet Nam."

Arthur Goldberg suggested this in one cryptic aside which we need to enlarge upon. He said: "... nor do we seek to exclude any segment of the South Viet Name people of peaceful participation in their country's future." Well and good. What I am suggesting is a technique by which this can be accomplished. Withdrawal. Disarmament. A peace-keeping United Nations force, and a time-table for a plebiscite on reunification made in full recognition that, in all probability, this plebiscite will be a vote for reunification. There are more Viets to the North than to the South. Let us for once let history take its course and count on growing nationalism in Asia as we have counted on nationalism in Europe to establish a buffer zone between the great and ambitious powers. We have learned to live with Tito in Yugoslavia, with Poland, with Hungary, and with Romania, communist states all. Why cannot we learn to live with neutralists or at least non-aggressive communist states in Asia? Are they not perhaps our best safeguard against Chinese expansion?

A cease fire. Withdrawal. Disarmament. The presence of a United Nations force. A plebiscite for reunification. This is not the glory road. There is no victory here for the United States. We will in the end lose South Viet Nam as an American dependency, but we will have peace and perhaps a Viet Nam sufficiently strong to stop Chinese imperialism. A policy which was born in confusion and bred in fear can not be expected to end

in victory. We came into South East Asia through blindness, ignorance and fear. We remain in South East Asia because we did not have in those early years the courage to accept the full complexity of the Asian picture and our commitments. We remained in Asia because we continued to have an overly simple view of what is happening in Viet Nam. We assumed that Saigon was the legitimate government and that Viet Cong were communist insurgents. Saigon was only a semi-legitimate government. The Viet Cong was not only a group of communist insurrectionists, but a broadly-based revolution. Simplifying what we saw we came to simple answers. There are no simple answers in Asia.

What will we have when it is all over? Very little more than we had in South East Asia twenty years ago. Will we have an independent South Viet Nam? Probably not. Will we have a freedom-loving, democratic Viet Nam, North and South? Surely not. We ought not to tick off too quickly semi-communist nations as irrevocable enemies of the United States. Indonesia must be borne in mind. These nations are nations. They are peoples with their own private ambitions. Their ambitions are not necessarily those of China or Russia.

I see no victory in Asia. I see only the dim hope that we may be able to re-establish the precarious peace which this world requires. The way of peace is the way of negotiation—negotiation implies bargaining with the man across the table so that each of you can come away with some degree of honor and self-respect; happy at least, that you have contributed some share to stability in our world.

We read this morning in our service: "O Lord, God of all the world, show Thou the pathway of peace unto all the children of men. Imbue them with the desire for brotherliness and good will which alone can bring enduring peace. May the nations realize the triumphs of war turn to ashes and that justice and righteousness are better than conquest and dominion. For it is not by might nor by power but by Thy spirit that the blessings of peace can be made secure."

May the nations realize the triumphs of war turn to ashes and that justice and righteousness are better than conquest and dominion. That it is not by might and not by power but by Thy spirit that peace can come into our world for the benefit of all mankind.