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

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

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

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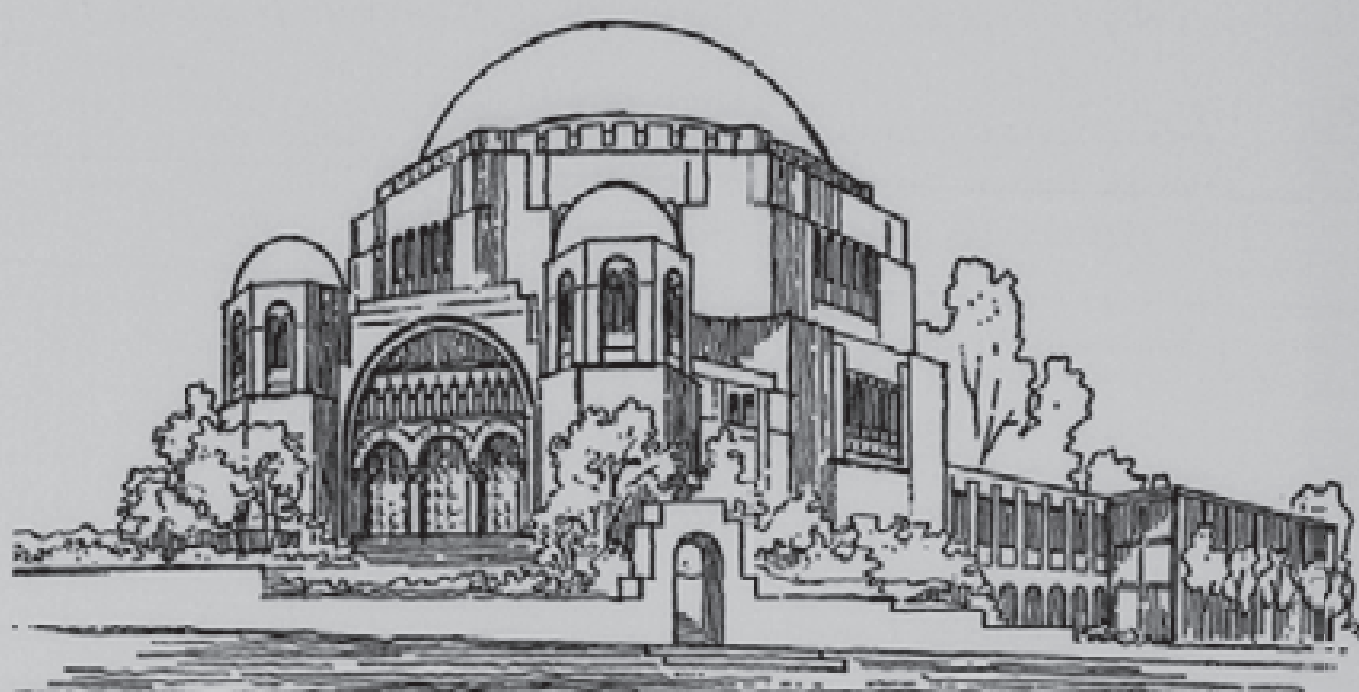
Newsletters, "From the Rabbi's Desk" articles, 1963-1966.

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 it 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.

SUNDAY MORNING SERVICE
January 6, 1963
10:30 o'clock

WRHS

AMERICAN JEWISH
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

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)

The Temple

Rabbis:

ABRA 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 noted "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

Rabbi Daniel Jeremy Silver
2841 Weybridge Rd.
Cleveland 20, O.

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THE TEMPLE
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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

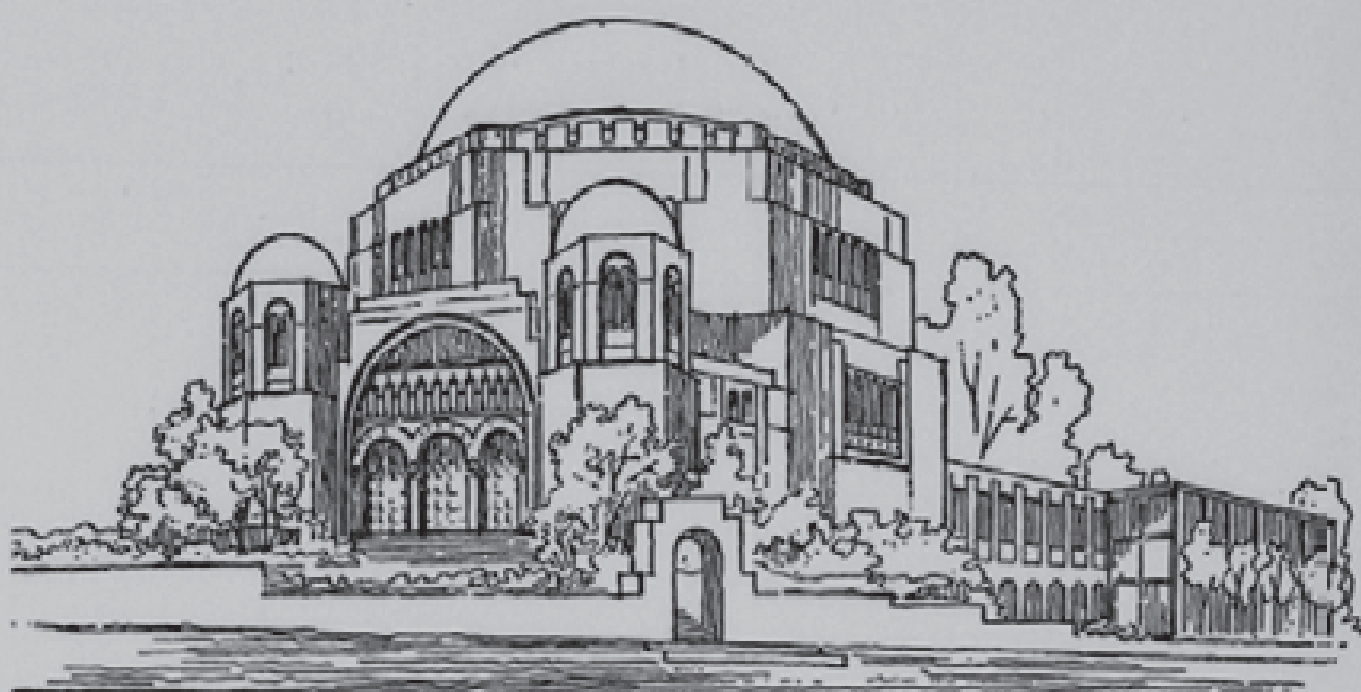
Sunday, January 13 — Sunday Morning Services

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 handiwork 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

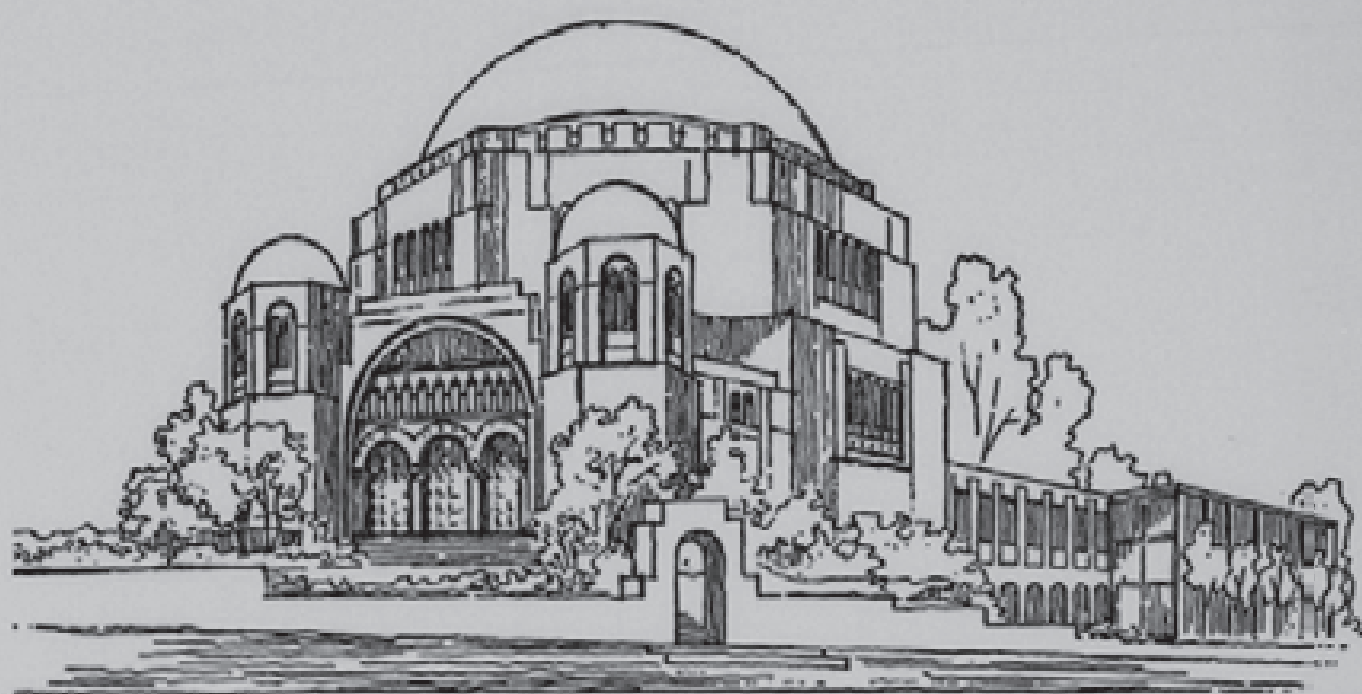
<i>Psalm:</i> Voluntary Adagio	William Croft Antonio Vivaldi
Psalm: Ma Tovu	Isadore Freed
Bor'chu	Freed
Sh'ma	Freed
V'Oharzo	Heinrich Senalit
Mi Chomocho	Freed
Tzur	From tradition, arranged by Solomon Solzer
K'dusha	Freed
May the Words (Yihlu L'rotzon)	Lazare Samilsky
Solo: Es Kelohenu	arranged by Eric Warner Charles Smith, tenor
Olelu-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

MUSIC FOR SUNDAY

Prelude:	Variations on an Original Theme	Fior Pieters
Psalms:	Shiru Ladonoy	Frederick Jacobi
Bor'cu		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 Baatock
	Hona Strasser, contralto	
Olelu-Vaanachnu		from tradition, arr. A. Z. Ideisohn

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

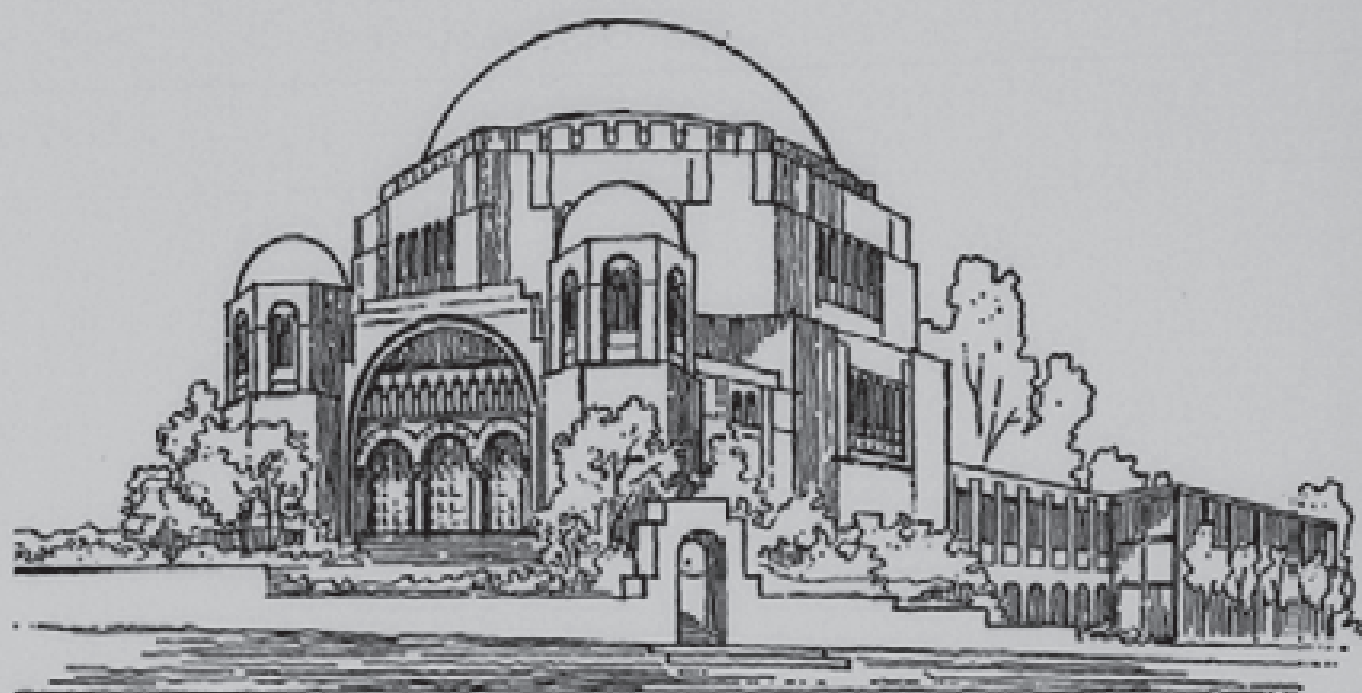
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THE TEMPLE

CLEVELAND, OHIO

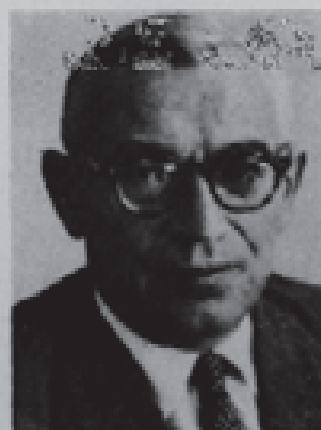
March 3, 1963

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 Fellerlein
The Service:	Darius Milhaud
Bor'chu, Sh'ma, V'chavto, Mi chomocho,	
Tzur, K'dusha, May the Words	
Antiem:	
Adon Olom	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

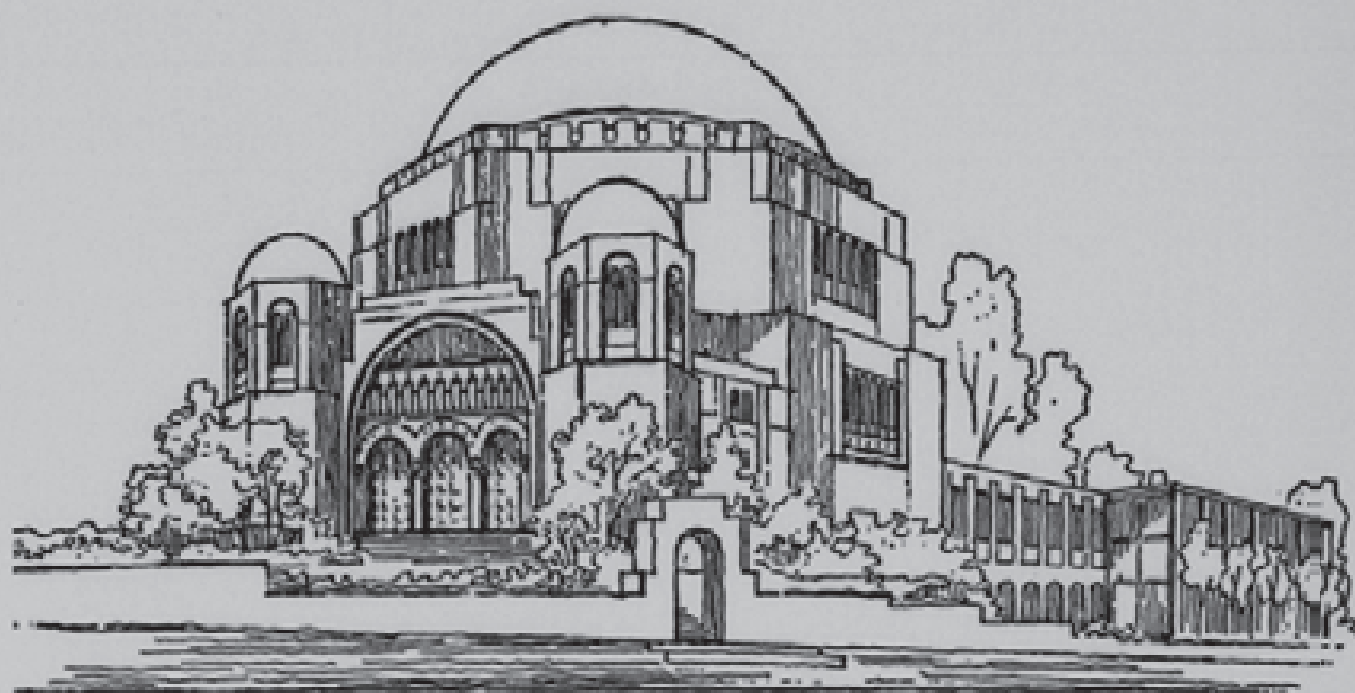
11:00 to 12:00

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

Psalms:

Tov L'Hodos

Frederick Piket

Bor'chu

Piket

Sh'ma

Piket

V'chahto

Piket

Mi Chomocho

Piket

Tzur

Leon Algazi

K'dusha

Heinrich Schalit

May the Words

Piket

Anthem:

Ahavas Olom

Frederick Jacobi

Charles Smith, tenor

Adoration:

Glenn

from tradition,
arranged by A. Z. Idensohn

Vaanachnu

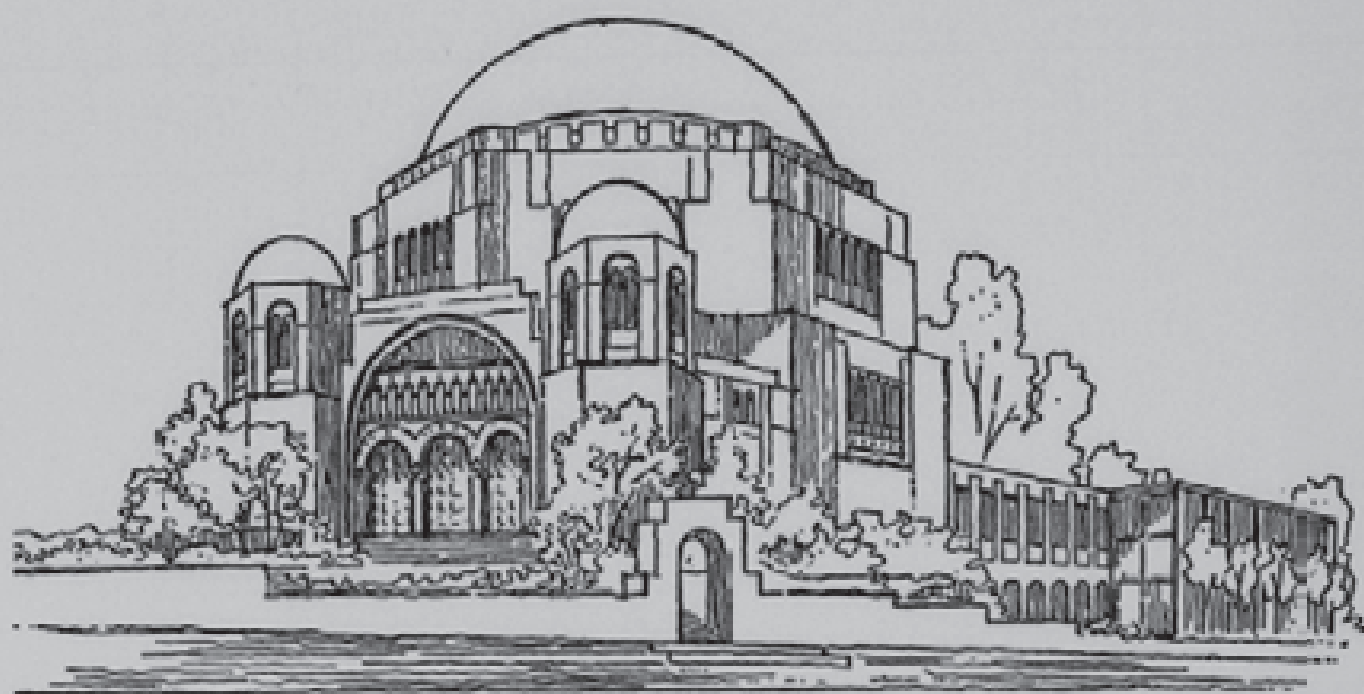
Piket

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 Piccolos	Flor Beeters
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'Rotzon)	Piket
Olena-Vaanachou	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 fall, 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.

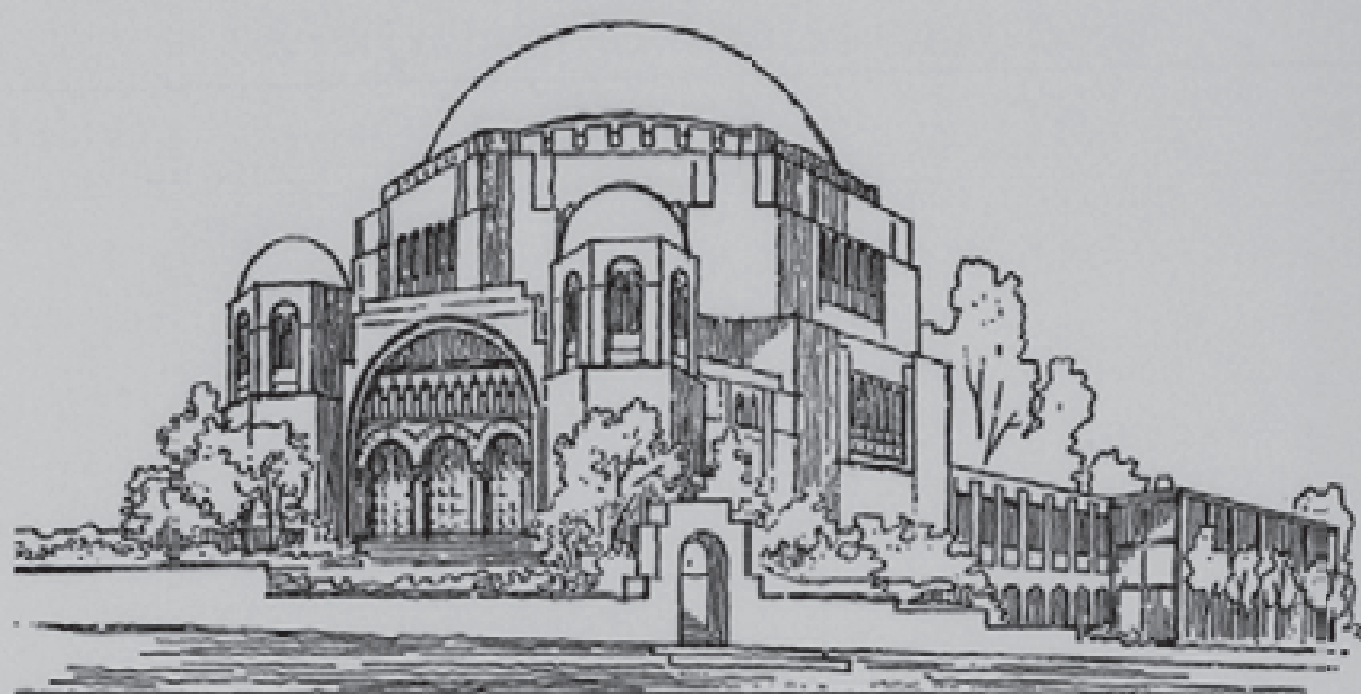
We call upon all the American people to work, to pray, and to act courageously in the cause of human equality and dignity while there is still time, to eliminate racism permanently and decisively, to seize the historic opportunity the Lord has given us for healing an ancient rupture in the human family,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

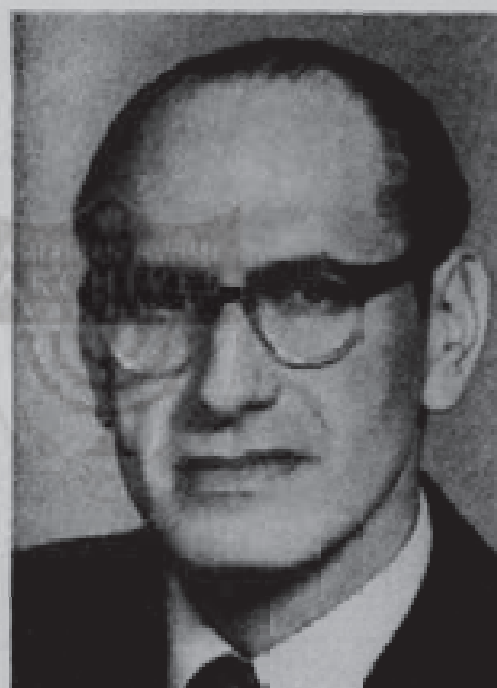
of the war. Since then he has revisited Germany often, as recently as this past summer, where as a trained and competent observer he was uniquely able to assess the temper and mood of the people. His topic is a sober one, but we live in a sobering world and can all benefit by becoming aware of Germany 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:	Joseph Joagen
Chorale	Garth Edmundson
Two Chorale-preludes	
Psalms:	
Somachti B'omrim	Howard Thacher
Bor'chu	Frederick Piket
Sh'ma	Piket
V'ohavto	David Gonting
Mi Chomocho	Piket
Tzur	traditional mode
K'dusha	Heinrich Schalit
May the Words	Piket
Before the Address:	
Tzen Shall the Righteous	Felix Mendelssohn
Shine Forth	Charles Smith, tenor
Olelu-Vaanachnu	from tradition, arranged by Morris Goldstein

The Temple

Rabbis:

ABBA HILLEL SILVER
DANIEL JEREMY SILVER
MILTON MATZ

Staff:

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

LEO. S. BAMBERGER
Executive Secretary

MIRIAM LEIKIND
Librarian

A. R. WILLARD
Organist and Choir Director Emeritus

DAVID GOODING
Director of Music

BERTRAM J. KROINGOLDPresident
LEO W. NEUMARKVice-President
MAX J. EISNERVice-President
EDWARD D. FRIEDMAN.....Treasurer
HARRY R. HORVITZ.....Associate 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'havto 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 Maria 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 herdsmen 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.

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

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

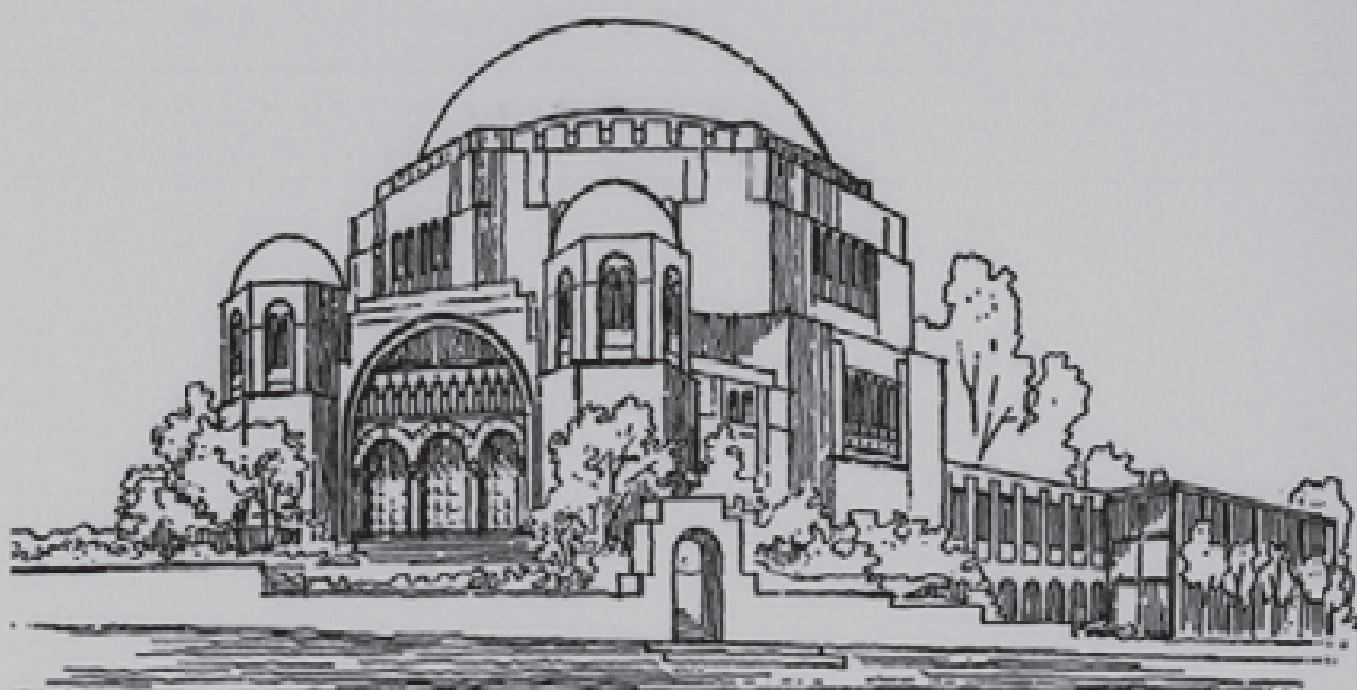
Prelude:	Meditation on an Ancient Cantillation	
Psalm:	Ma Tovu	Abram Moses
Bor'chu		Max Helfman
Sh'ma		Helfman
V'havto		Isadore Fried
Mi Chomocho		Helfman
Tzur		Leon Algazi
Ovos		Traditional Chant
K'dusha		David Gooding
May the Words		Helfman
Solo:	Hear Ye, Israel (Elijah)	Felix Mendelssohn
	Bernita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

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:	Allegro for Strings	Samuel Barber
	Two Hymn-tune Meditations	Gardner Read
Psalm:	Tev L'Hodes	Salamone Rossi
	Bor'chai	Max Hellman
	Sh'ma	Hellman
	V'havto	Leon Algazi
	Mi Chomocho	Hellman
	Tzur	from tradition,
		arranged by Solomon Solzer
K'dusha	May the Words	David Gooding
Solo:	Sin Sholom	Hellman
	Charles Smith, tenor	Max Jancowski
Adoration:	O'enu	from tradition,
	Vaanachnu	arranged by A. Z. Idelson
		Hellman

The Temple

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DANIEL JEREMY SILVER
MILTON MATZ

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BERTRAM J. KROHNOLD 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.

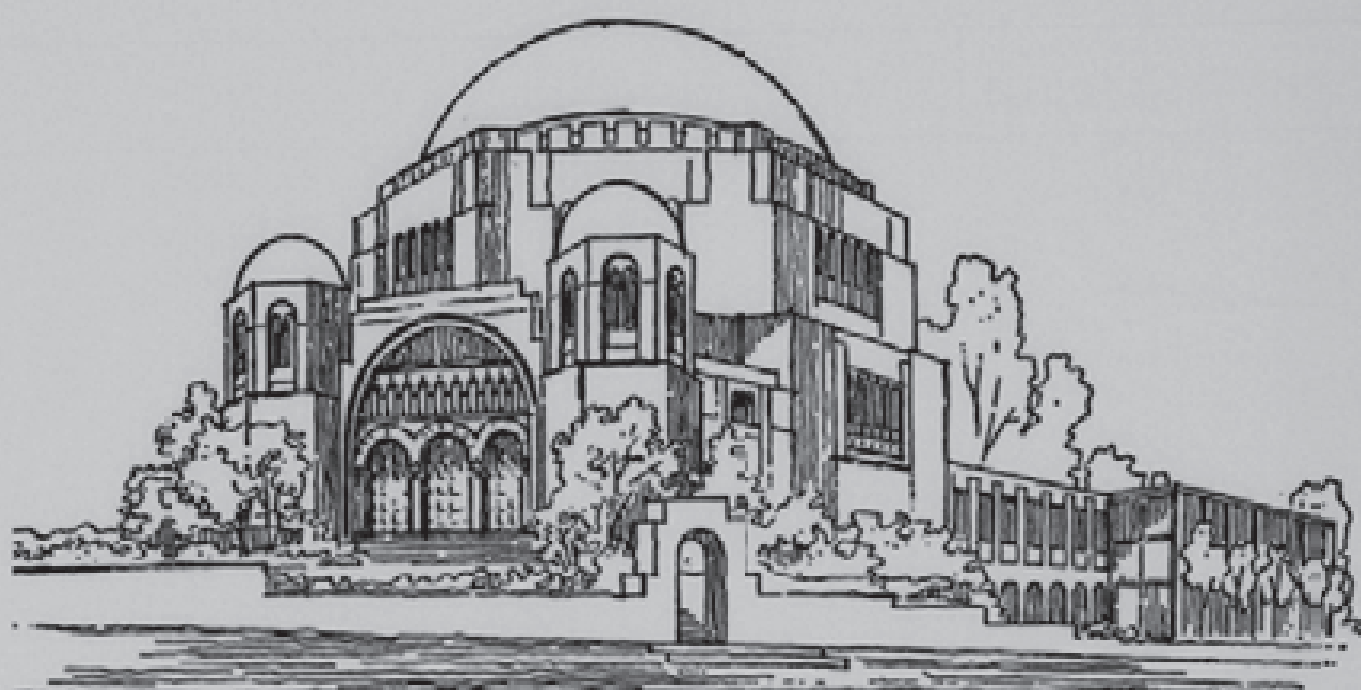
. . . When critics complain about the use of the United Nations in situations of this kind, they have the obligation to answer the question: What is the alternative?

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

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

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

MUSIC FOR SUNDAY

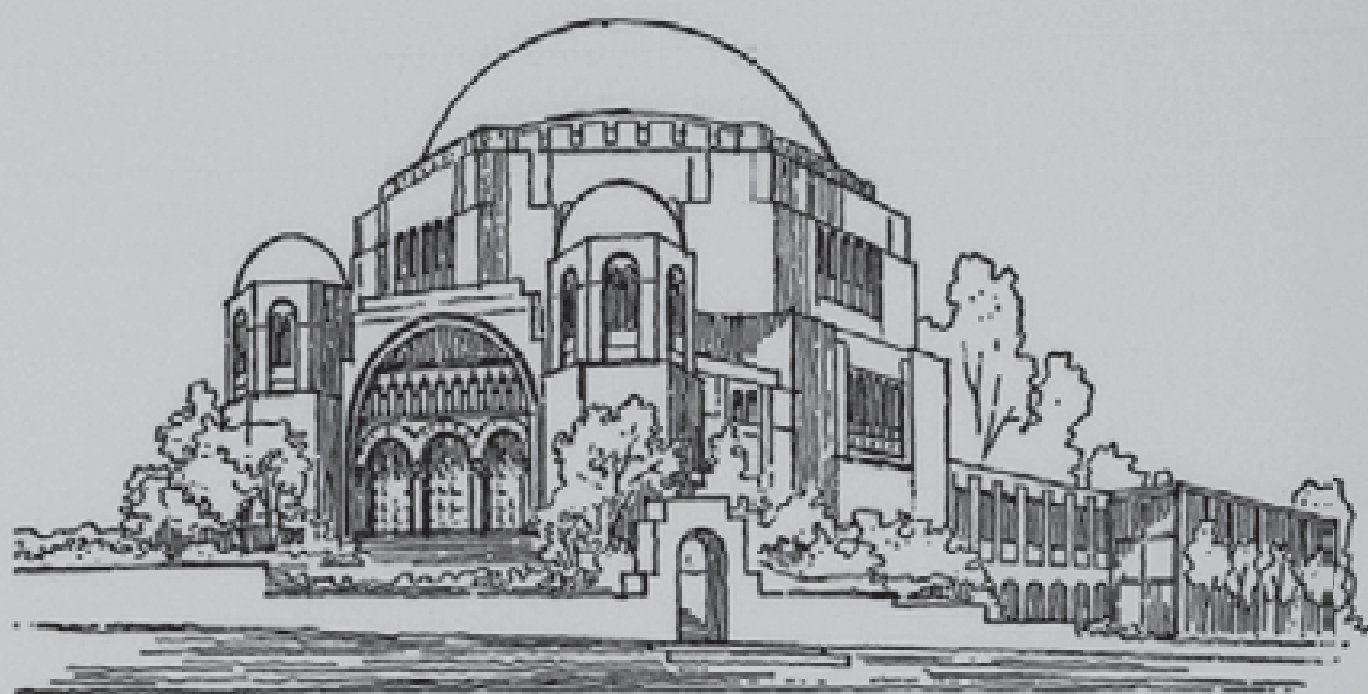
<i>Psalm:</i>	
<i>Antonia</i>	Jacob Weinberg
<i>Psalm:</i>	
<i>Ma Tovu</i>	Gottfried Federlein
<i>The Service:</i>	Weinberg
<i>Kor'chu, Sh'ma, V'havto, Mi Chomocho,</i>	
<i>Tzur, K'dusha, Yihin L'Rotzon, Ets Chayim</i>	
<i>Adoration:</i>	
<i>Glenn</i>	from tradition, arranged by A. Z. Idelson
<i>Vaanachnu</i>	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

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

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

MUSIC FOR SUNDAY

Prelude:	
Cantabile (Symphony II)	Louis Vierne
Psalm:	
Ma Tovu	Jacob Weinberg
The Service:	Weinberg
Ber'chu, Sh'ma, V'ohavto, Mi Chomocho, Tzur, K'dusha, Yihin L'rotzon	
Anthem:	
Ezshet Chayil	Max Janowski
Adoration:	
O'enu 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. Selihct 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.

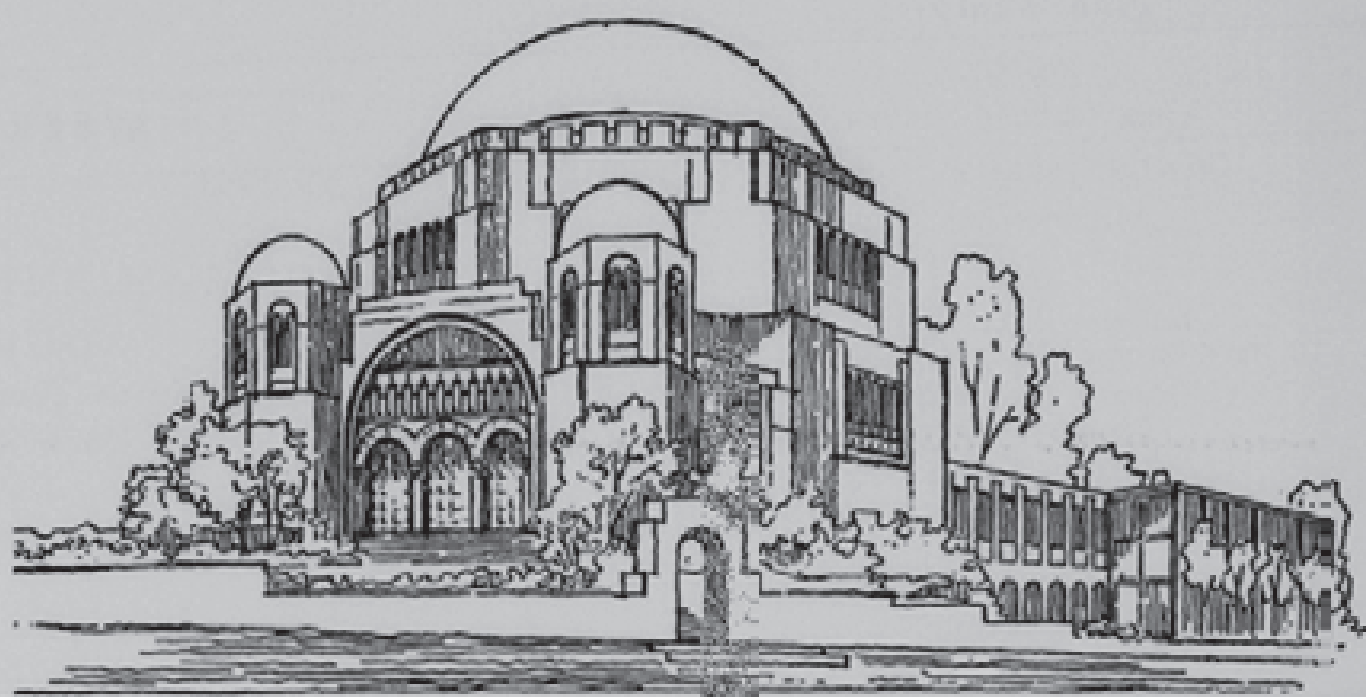
Last, but by no means least, I think all of you will be pleasantly surprised when you next enter the sanctuary. The new cushions are already in place. The carpet, chandelier, and drapes will soon be installed. The total effect will be comfortable and pleasing, and all of us will experience the satisfaction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

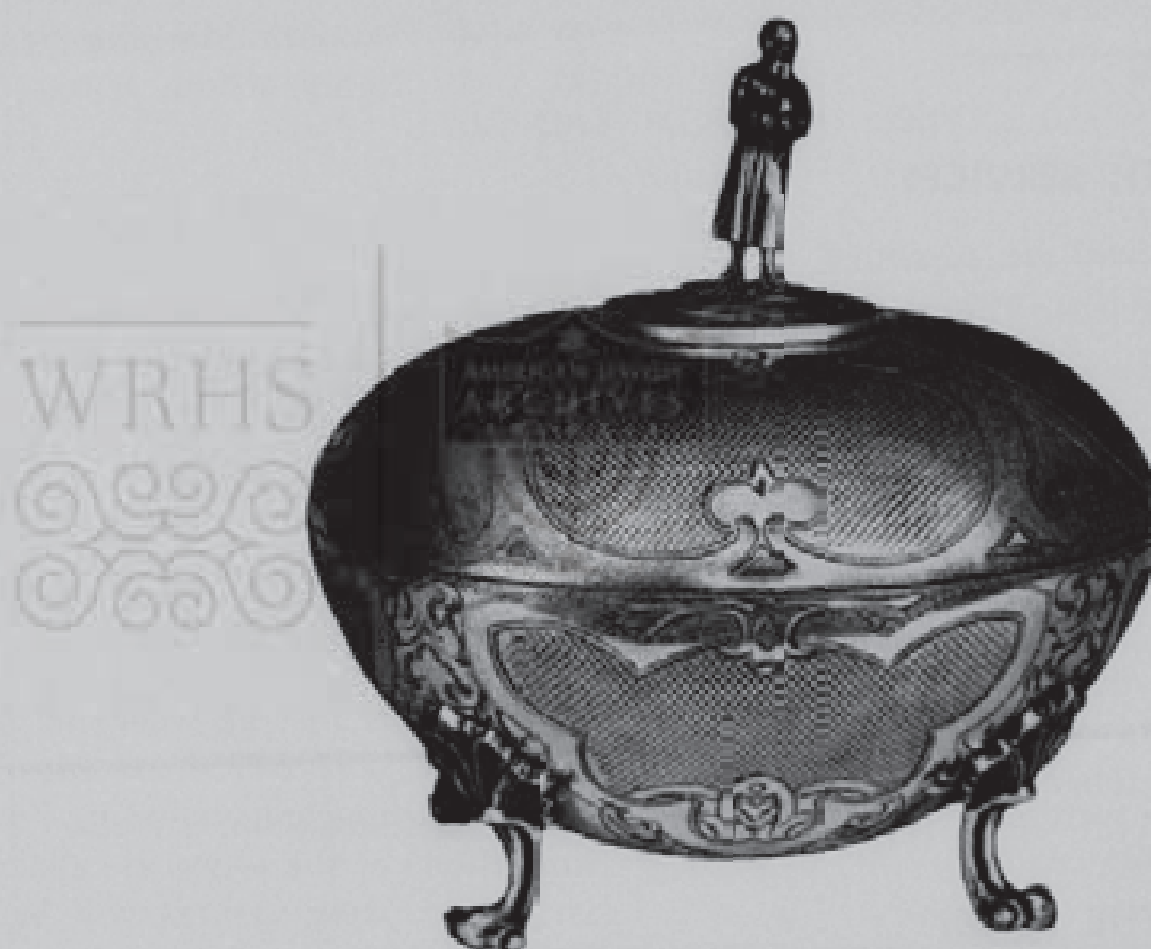
By default, Succoth has become a children's holiday. Its residual appeal is based on the gay and graceful harvest symbols which delight the young eye. This is not as it should be. Judaism was not sculptured for the elementary school. The liturgy is rich with pregnant themes. Some of the most exalted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

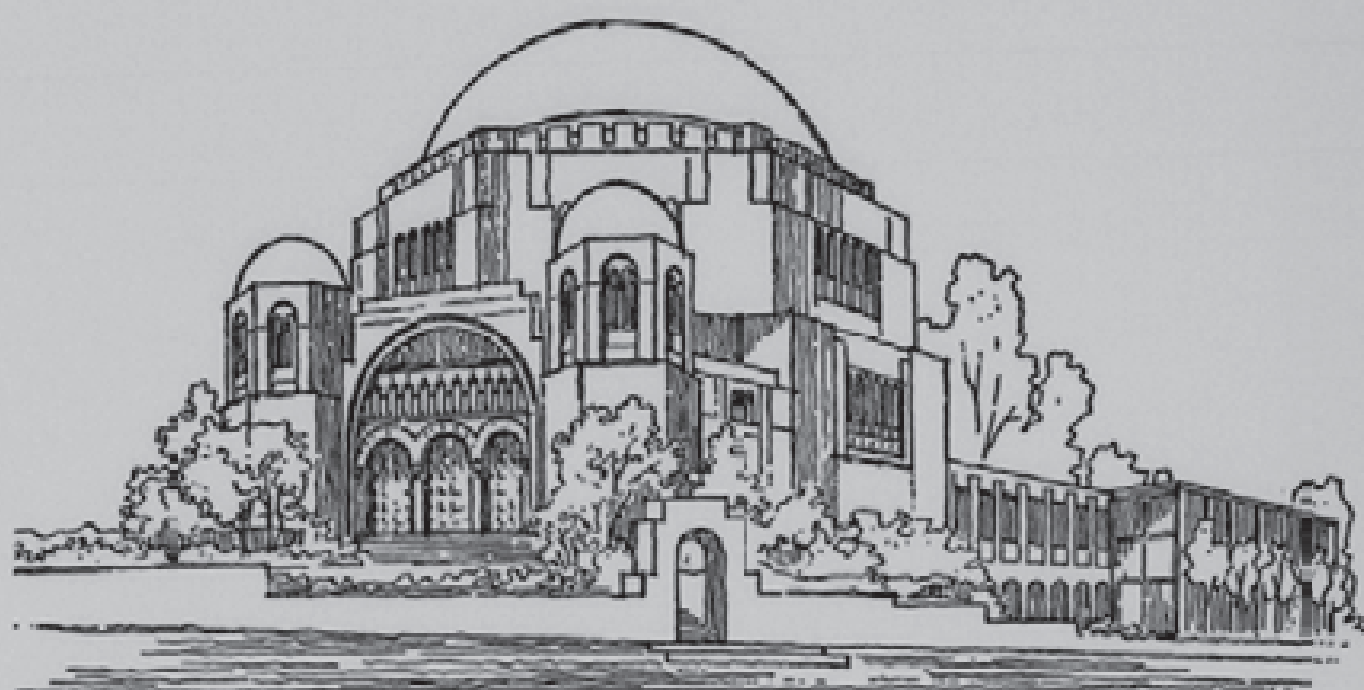
SATURDAY MORNING SERVICES
11:00 to 12:00

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

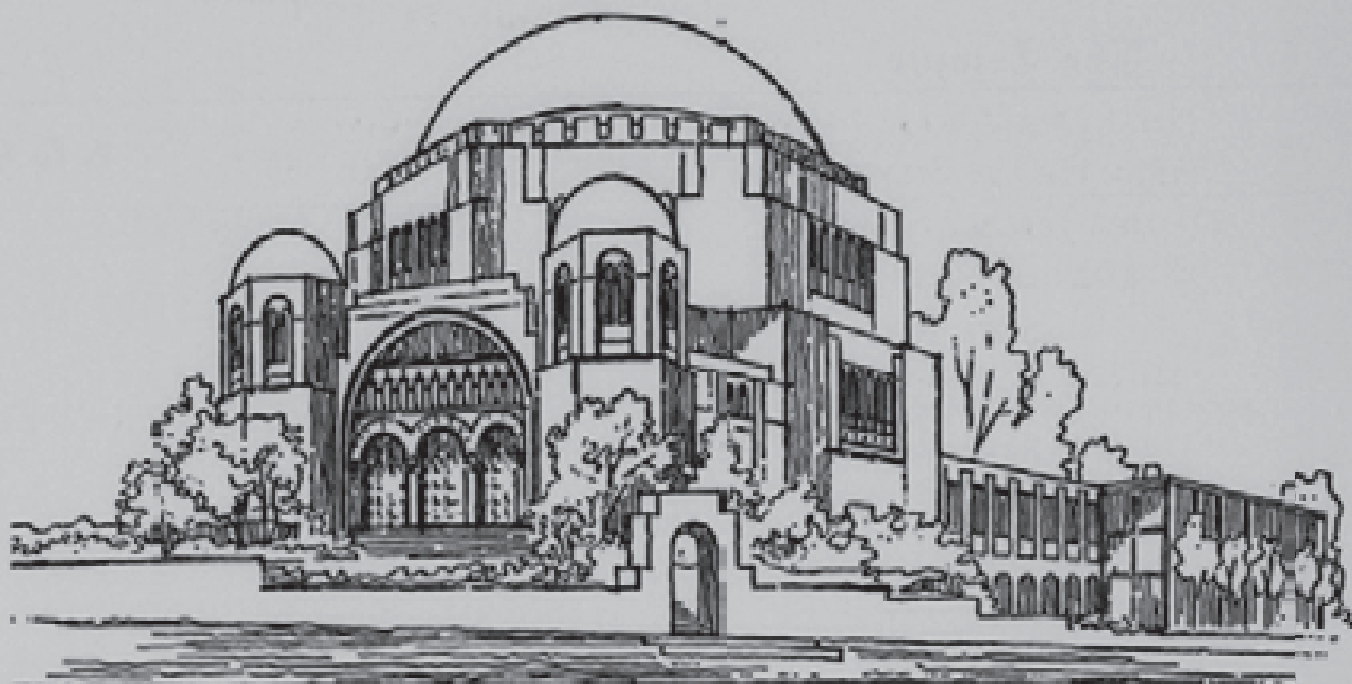
Prelude:	
Two Meditations	Joseph Clokey
The Service:	Leon Algazi
Psalm (Ma Tovu), Bor'chu, Sh'ma, V'havto, Mi Chomocho, Trur	
Ovos	from tradition, arranged by Gershon Ephros
K'dusha	Lazar Weiner
Yihia L'rotzon	Algazi
Anthem:	
Toras Adonoy and Eitz Chayim	Abram Moses
Adoration:	
Glenn	from tradition,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

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

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

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 Ephros
K'dusha	Lazar Weiner
Yihia L'rotzon	Algazi
Before the Address:	
Grant Us Peace	Howard Boatwright
	Charles Smith, tenor
Adoration:	
Olenu	from tradition, arr. A. Z. Idelson
Taanachnu	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.

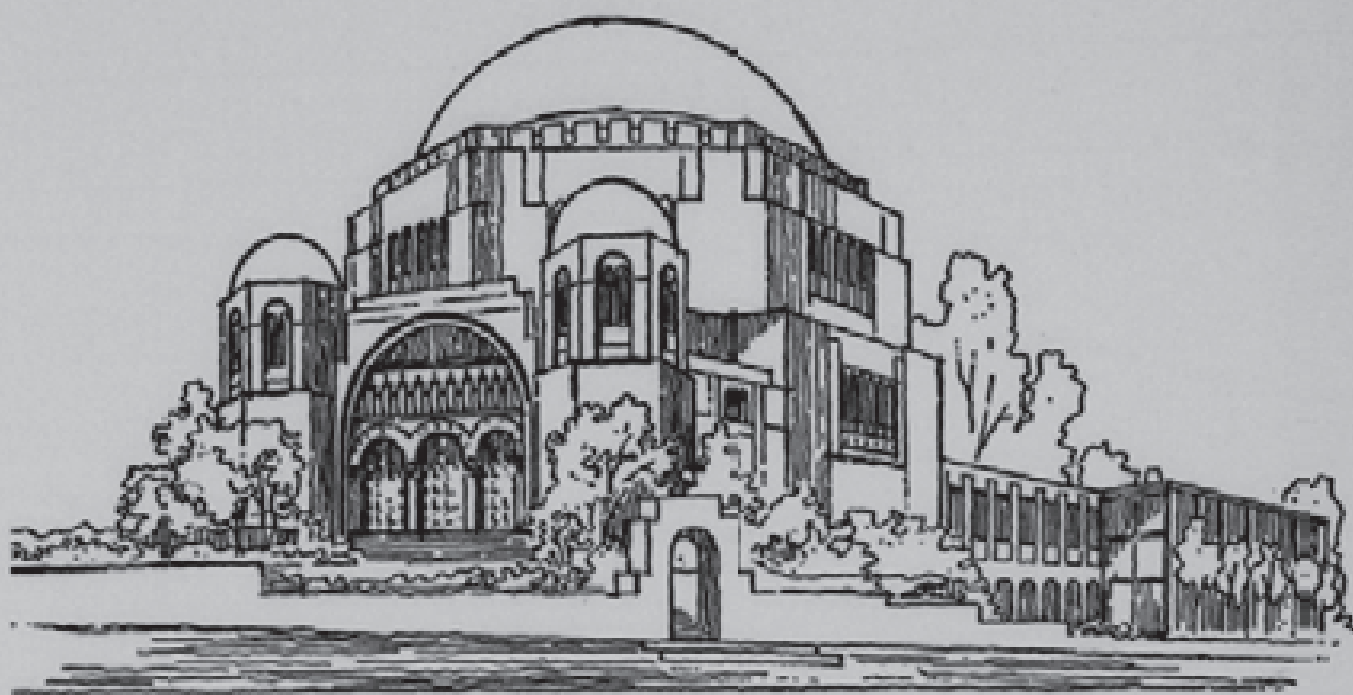
Daniel Jeremy Silver

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.

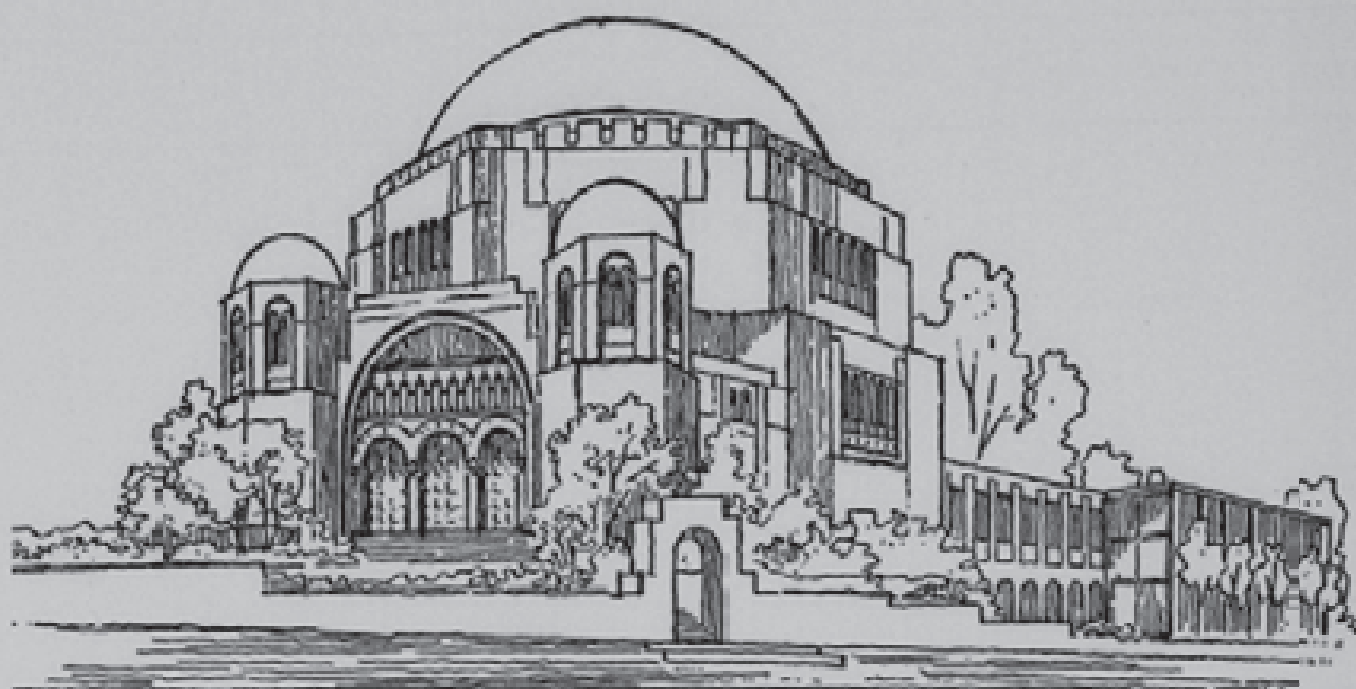
Daniel Jeremy Silver

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

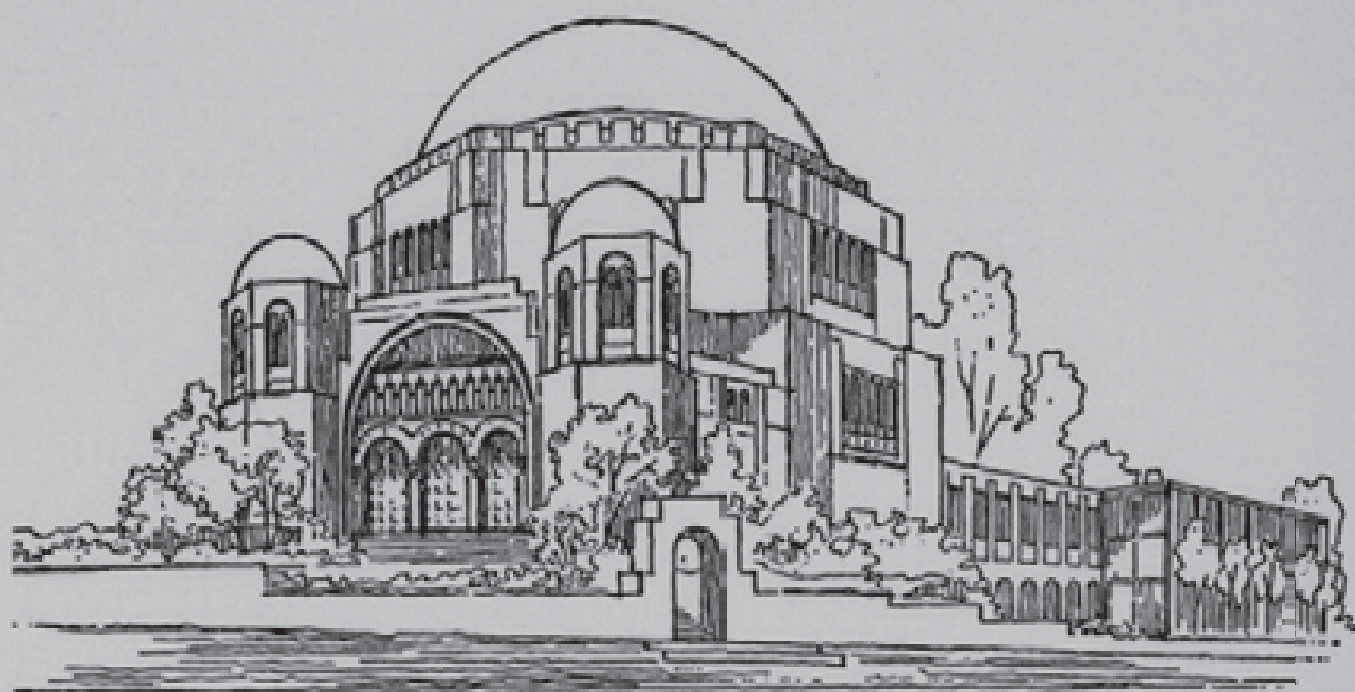
Prelude:	Cantabile	Cesar Franck
Psalms:	Ma Tovu	David Gooding
Bor'chu		Gottfried Peterlein
Sh'ma		Peterlein
V'Olavta		Gooding
Mi Chomocho		Abram Moses
Tzur		Peterlein
Ovos		Moses
K'dusha		Peterlein
May the Words		Peterlein
Before the Address:	Adon Olom	Max Hoffman
Adoration:	Olelu	from tradition, arr.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

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,

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

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

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. L 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

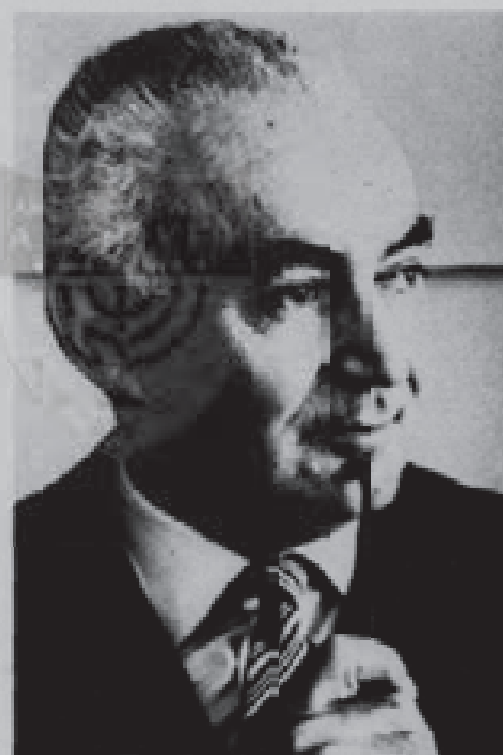
Jewish Communities in the Middle East, which Mr. Ben-Zvi had founded. An able speaker, a warm, friendly person, you will enjoy meeting this man of knowledge and of the world. It will be our pleasure to present him to you.

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:	Ber'chu, Sh'ma, V'ohavto, Tzur, K'dusha,	Isadore Freed
	May the Words	
Mi Chamocho		Joseph Aclron
Before the Address:	Havu Ladonoy	Jacob Weinberg
	Ilona Strasser, contralto	
Adoration:	Oknu	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.

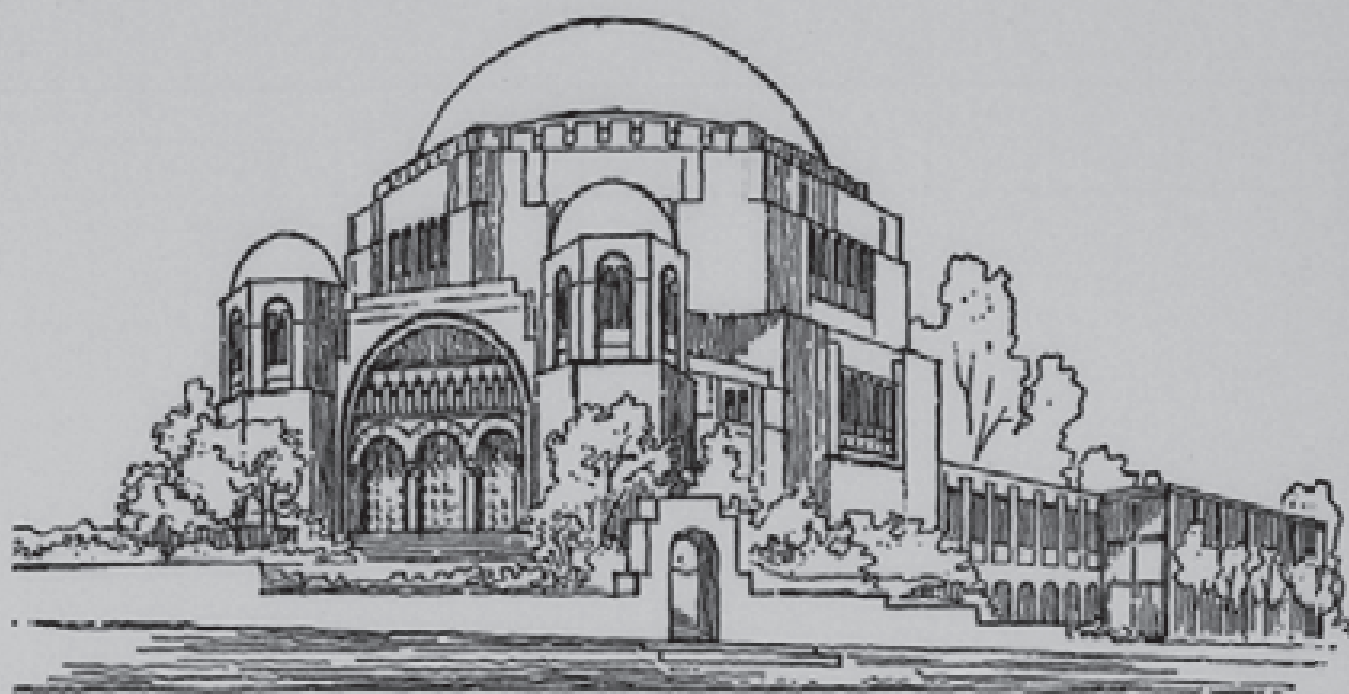
Such a pride as comes to those who stand fast against the whirlwind of prejudice and violence and who will not compromise with indignity. Let us each make his memorial promise.

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 Milron

"Quietly" from Symphony for Organ Leo Sowerby

The Service:

Isadore Breel

Psalms "Ma Tovu", Bor'chu, Sh'ma,

Vohavto, Tzur, K'dusha, May the Words

Mi Chomocho

Joseph Aachron

Anthem:

Azavas Olam

Emanuel Amiran

Adoration:

Olenu and Vaanachnu

from tradition,

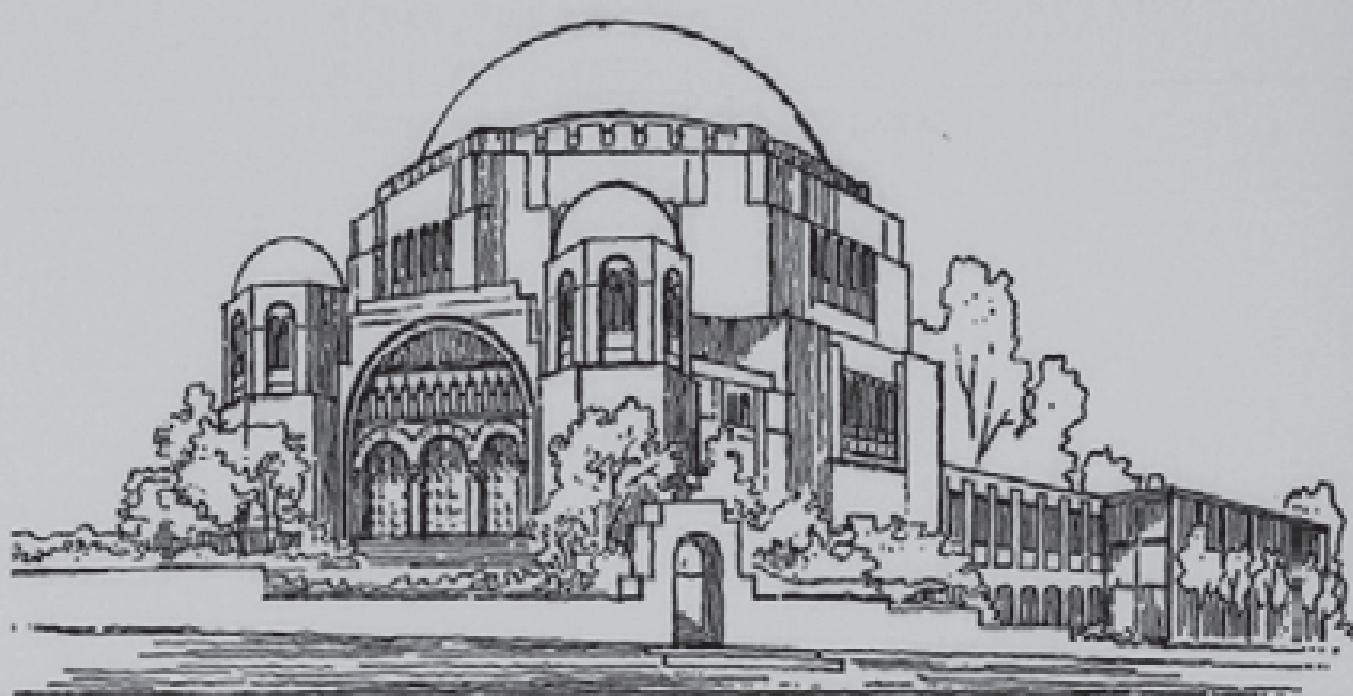
arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

December 29, 1963

Vol. L 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

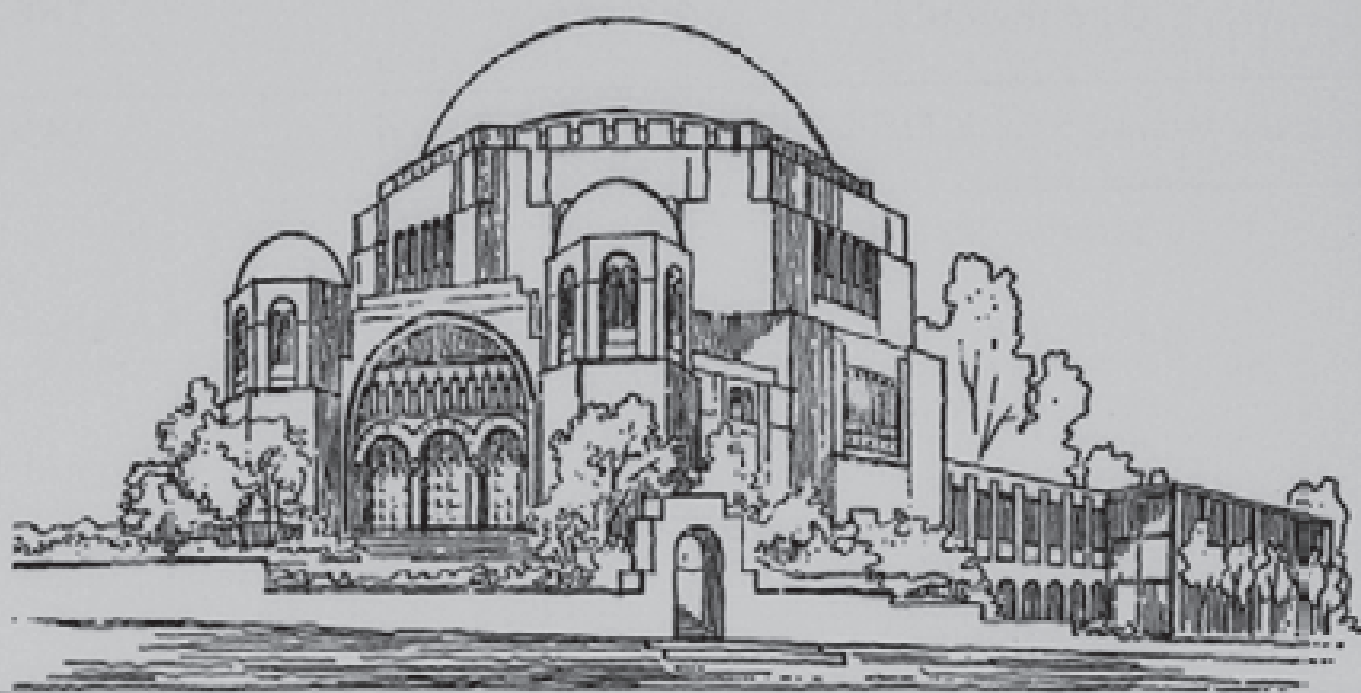
Prelude:	
Three Improvisations	George O'droyd
Psalms:	
Lechu N'ran'noh	Abraham Wolf Binder
The Service:	Isadore Freed
Bar'chu, Sh'ma, V'haveto, Tzur, K'dusha, May the Words	
Mi Chomocho	Joseph Aschroon
Anthem:	
Adon Olom	Binder
Adoration:	
Olenu	from tradition, arranged by A. Z. Idolsohn
V'aanachnu	Binder

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

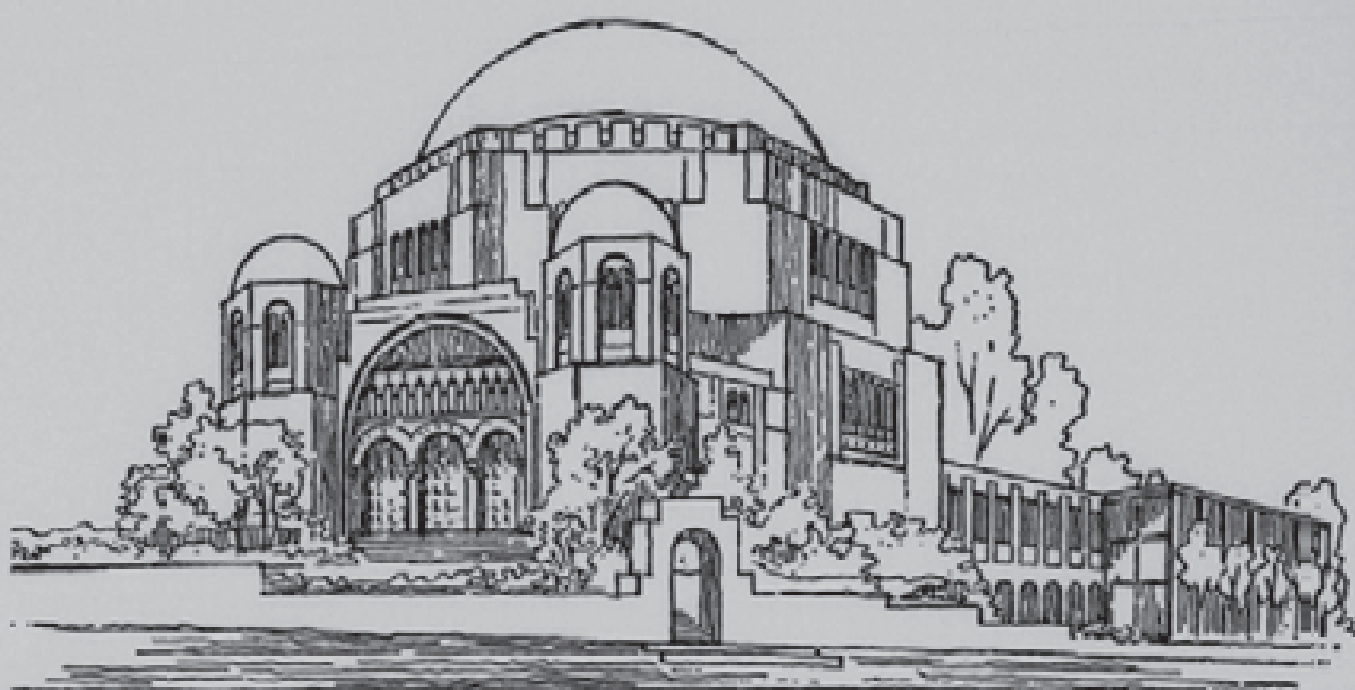
- Prelude:**
Prelude and Fugue in B minor J. S. Bach
- Psalm:**
Ma Tovu Frederick Pike
- The Service:** Samuel Adler
Eor'chu, Sh'ma, V'ohavto, Mi Chomocho,
Ezur, Ovos, K'dusha, May the Words
- Solo:**
En Kelohennu arranged by Eric Werner
Charles Smith, tenor
- Adoration:**
Clemu and Vaanachnu from tradition, arranged
by Morris Goltstein

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

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

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

MUSIC FOR SUNDAY

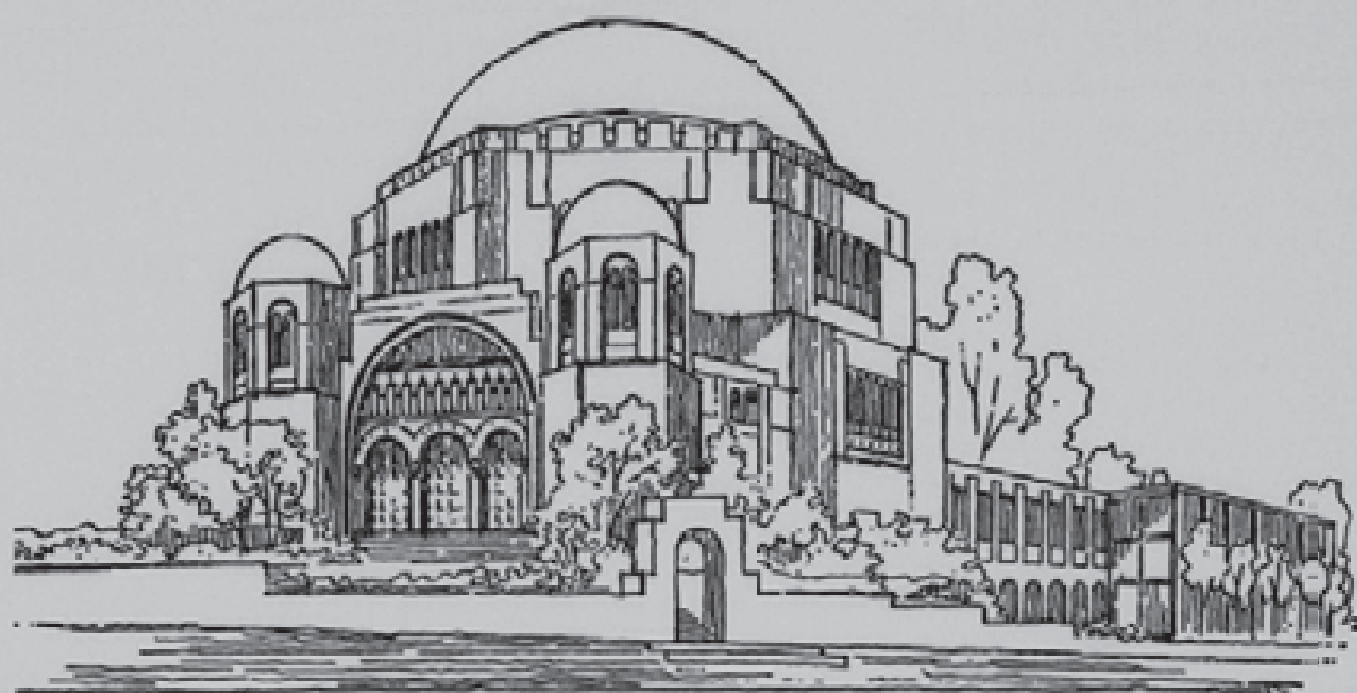
Prelude:	
Gavotte	Flor Pieters
Pastorale	Darius M. Iland
Psalms:	
Shiru Ladonoy	Frederick Jacobi
The Service:	Samuel Adler
Bor'chu, Sh'ma, V'havto, Mi Chomocho, Tzur, Ovos, K'dusha, May the Words	
Anthem:	
Ahavas Olom	Nisan Cohen-Meamed
Adoration:	
Olelu and Vaanachnu	from tradition, arranged by Morris Gollstein

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

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

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)

(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 horsetrade 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 coexistence 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

(Continued From Previous Page)

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 Asham, 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

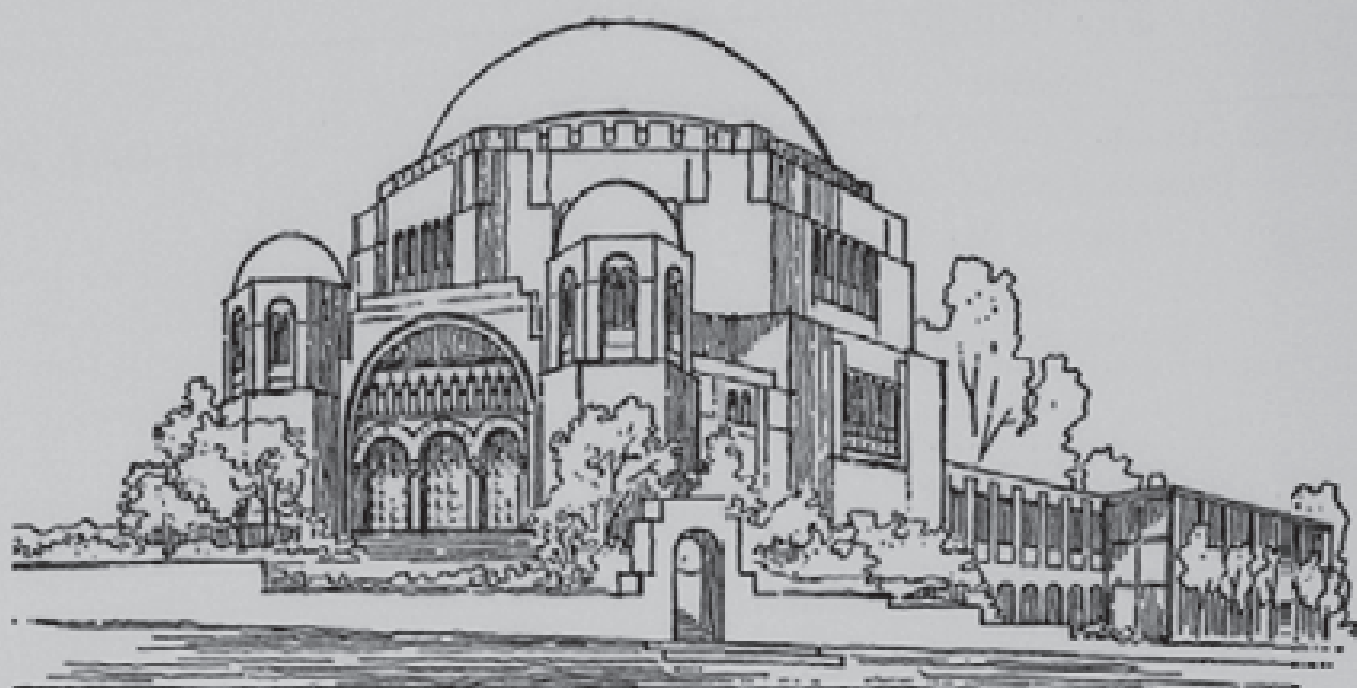
\$2.50 per couple

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

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

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

MUSIC FOR SUNDAY

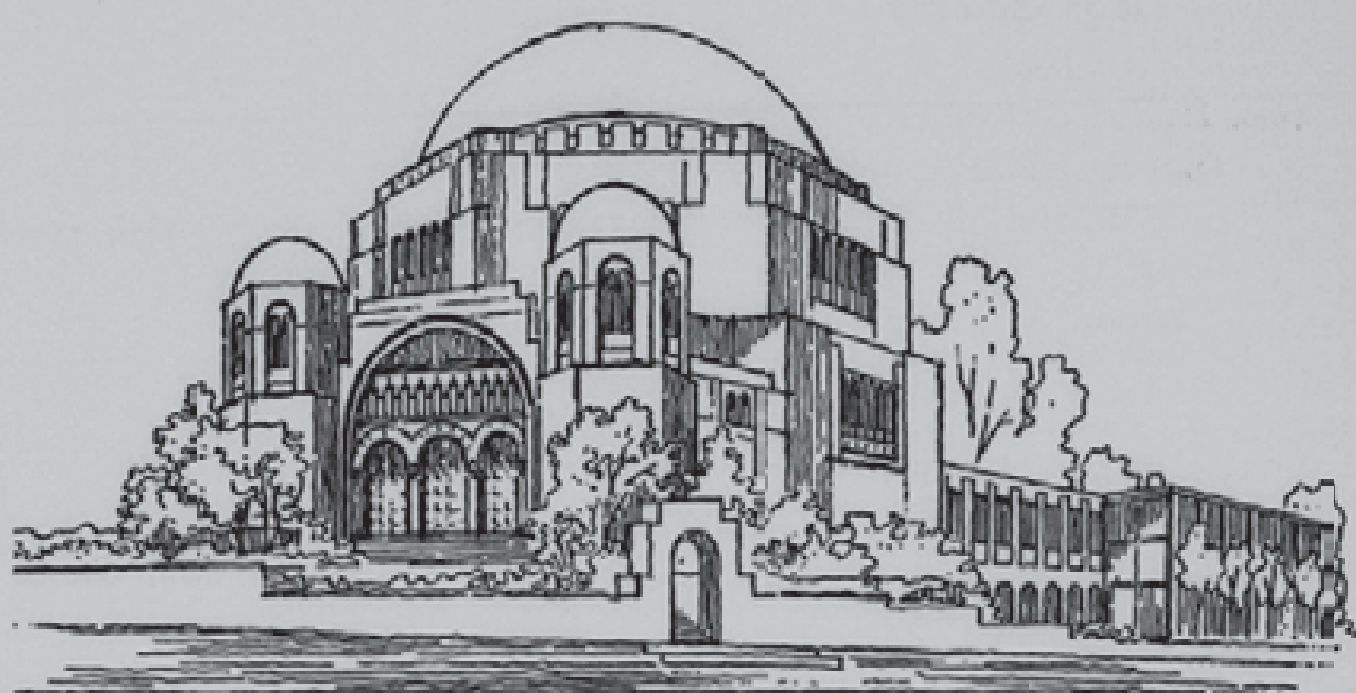
Prelude:	Variations on a Choral	Flor Peeters
Psalm:	Tov L'hodos	Max Janowski
Bor'chu		Emanuel Amiran
Sh'ma		Amiran
V'ohavto		Amiran
Mi Chomocio		Abraham Wolf Binder
Tzur		I. H. Strasser
K'dusha		Hugo Ch. Adler
Yihlu L'rotzon		Binder
Solo:	Psalm 23	Herbert Fromm
	Bernita Smith, soprano Julie Pinson, flute	
Adoration:	Olelu 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

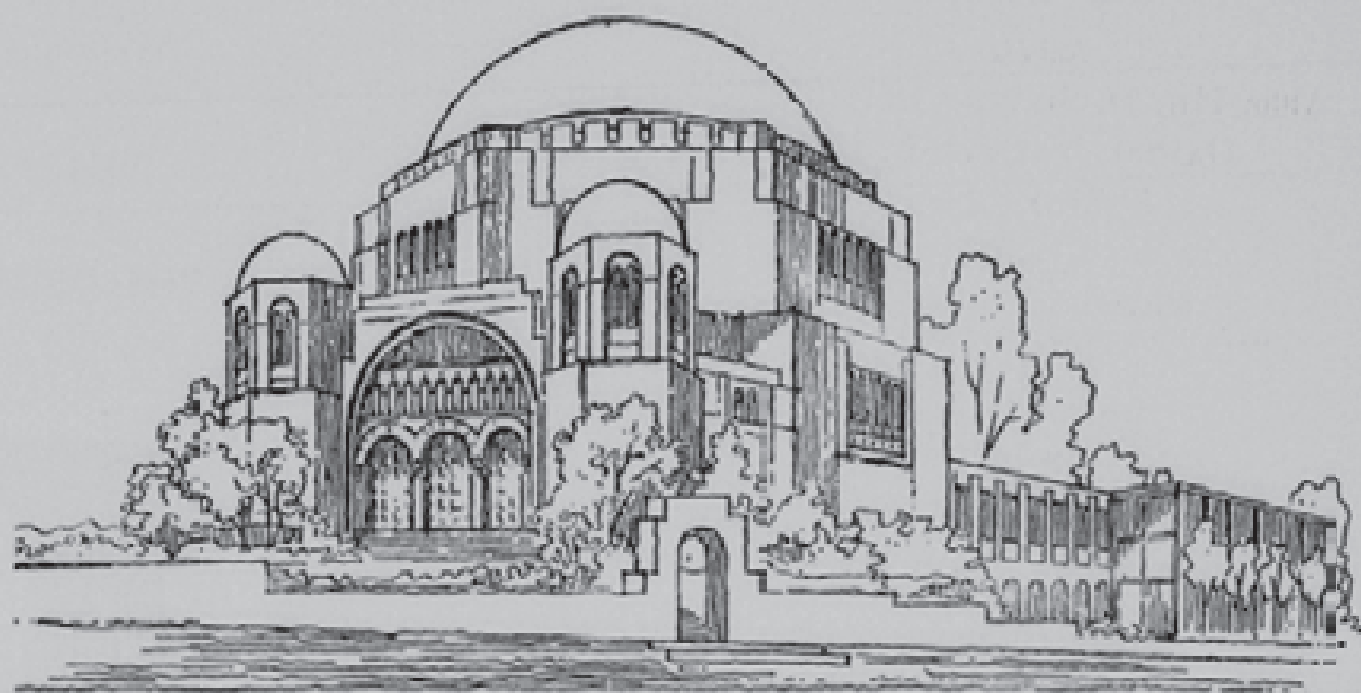
Prelude:		
Two Chorale Preludes		S. Karg-Elert
Psalm:		
Ma Tovu		David Gooding
Bor'chu		Max Helfman
Sh'ma		Helfman
V'hav'o		Emanuel Amiran
Mi Chamocho		Helfman
Tzur		I. H. Strimser
Ovos		Herbert Fromm
K'dusha		Hugo Ch. Adler
May the Words		Helfman
Solo:		
Prayer and Supplication		A. W. Binder
Melvin 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

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

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

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

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

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

MUSIC FOR SUNDAY

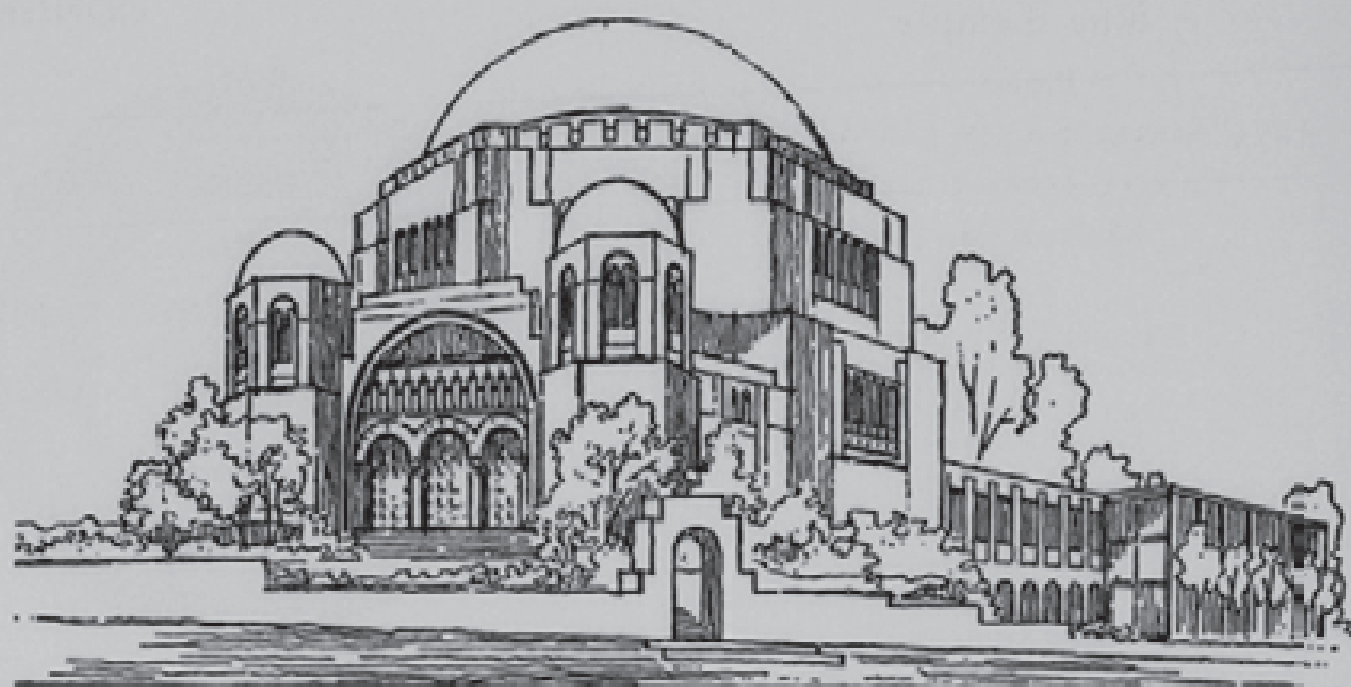
Prelude:	Two Chorale Preludes	Johannes Brahms
Psaln:	Hineh Ma Tov	Solomon Sulzer
Bor'chu		Louis Lewandowski
Sh'ma		Lewandowski
V'Ohavto		from tradition, arranged by A. Z. Lischohn
Mi Chomocho		Julius Chajes
Tzur		from tradition, arranged by Sulzer
K'dasha		Howard Thatcher
May the Words		Lazare Saminsky
Antiem:	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

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

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.

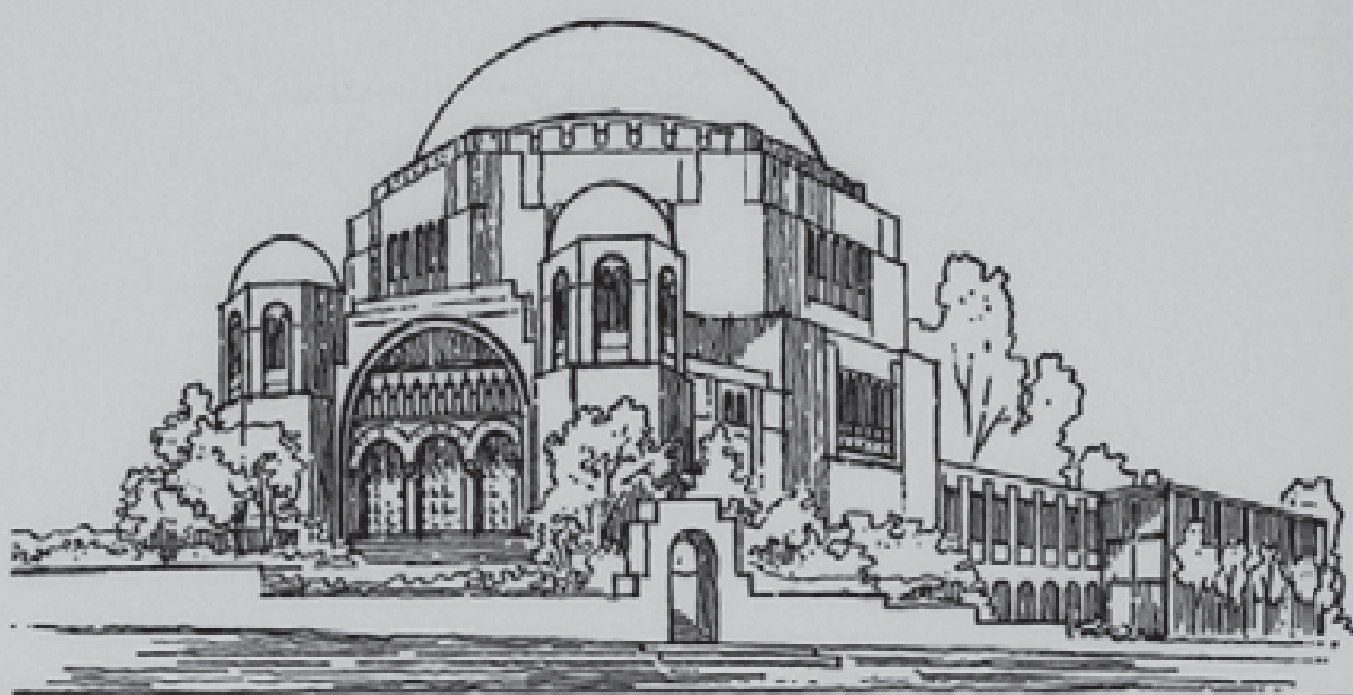
Daniel Jeremy Silver

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

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

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

MUSIC FOR SUNDAY

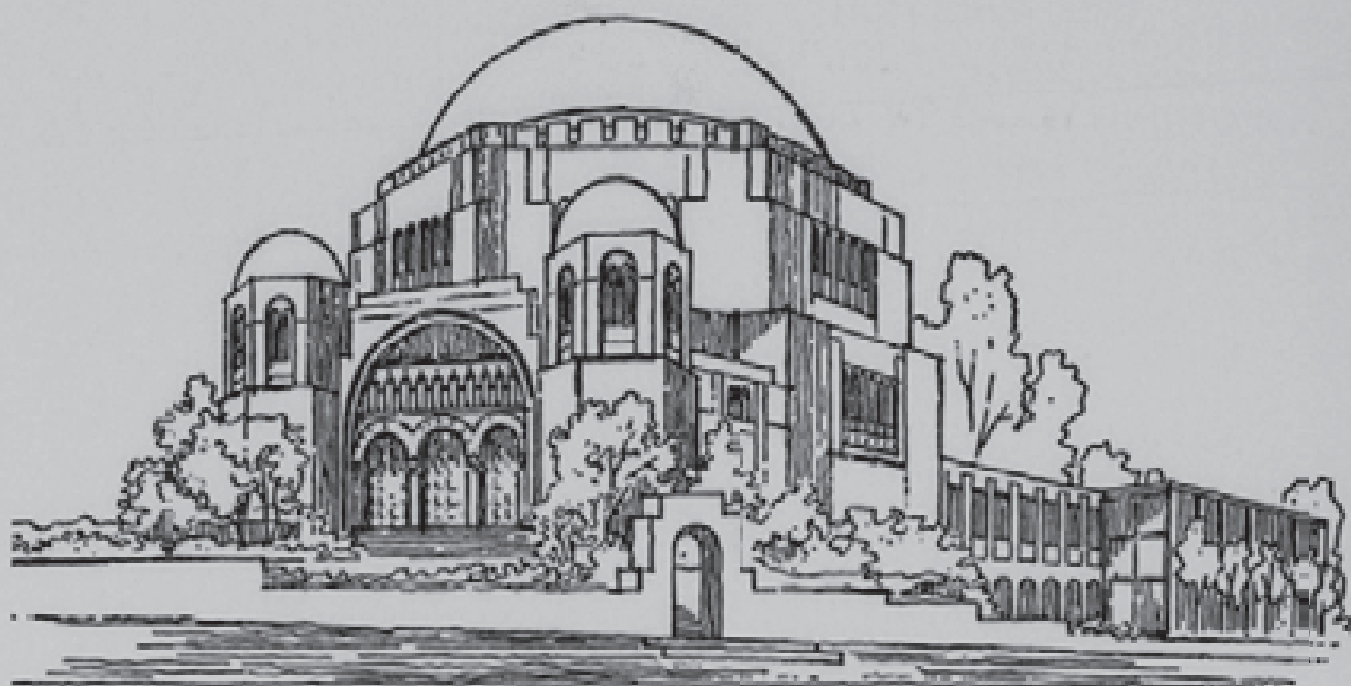
Prelude:	Three Chorale Preludes	J. S. Bach
Psalms:	Ma Tovu	Frederick Jacobi
Bor'chu and Sh'ma		Jacobi
V'havto		David Gooding
Mi Chomocho		Jacobi
Tzur		from tradition, arranged by Solomon Sulzer
Ovos		Jacob Dynmont
K'dusha		Heinrich Schalit
May the Words		Lazare Saminsky
Solo:	Psalms 120	Ned Rorem
	Charles 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

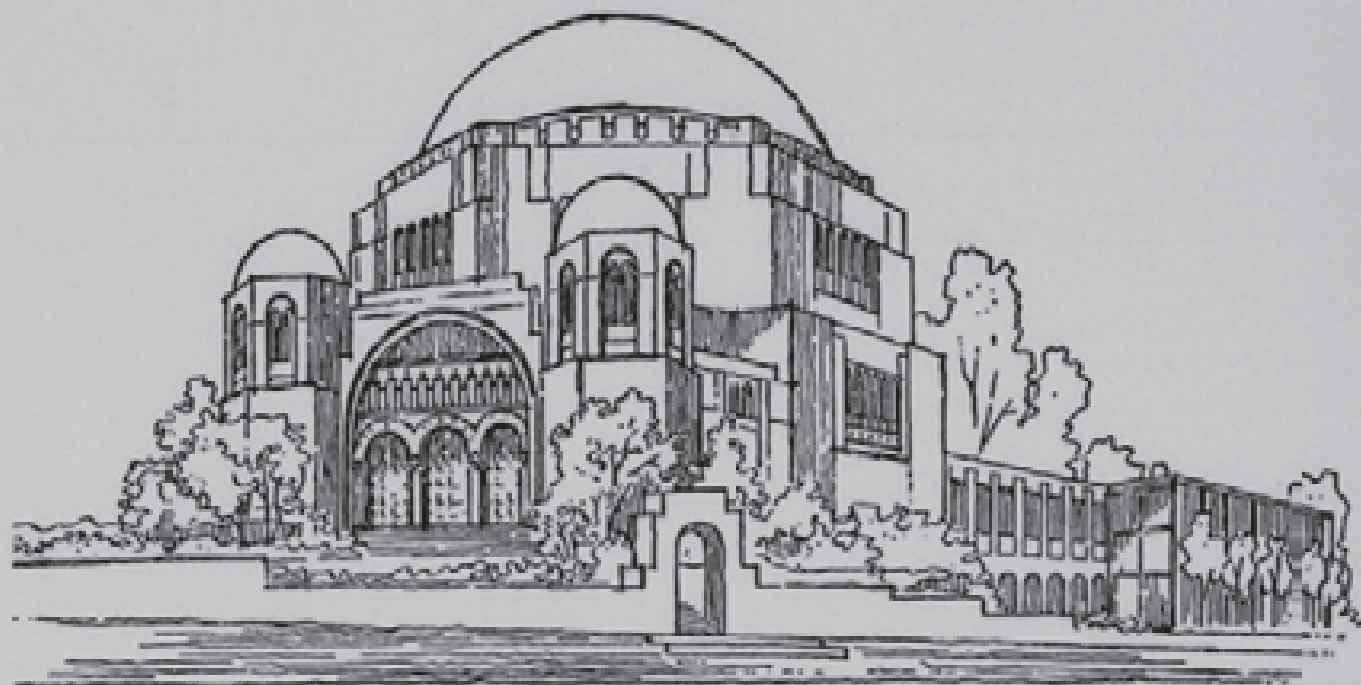
Prelude:	
Prelude and Fugue in G major	Felix Mendelssohn
Psalm:	
Ma Tovu	Isadore Freed
The Service:	
Bor'chu, Sh'ma, V'ohavto, Mi Chemoscho and Tzur	Leon Algazi
Ovos	Abram Moses
K'dusha	David Gooding
May the Words	Freed
Solo:	
"It Is Enough" and "Lift Thine Eyes" (Elijah)	Mendelssohn
Melvin Hakola, baritone	
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,

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

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

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: 951-0621

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

(Continued on Page 7)

(Continued from Page 6)

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.

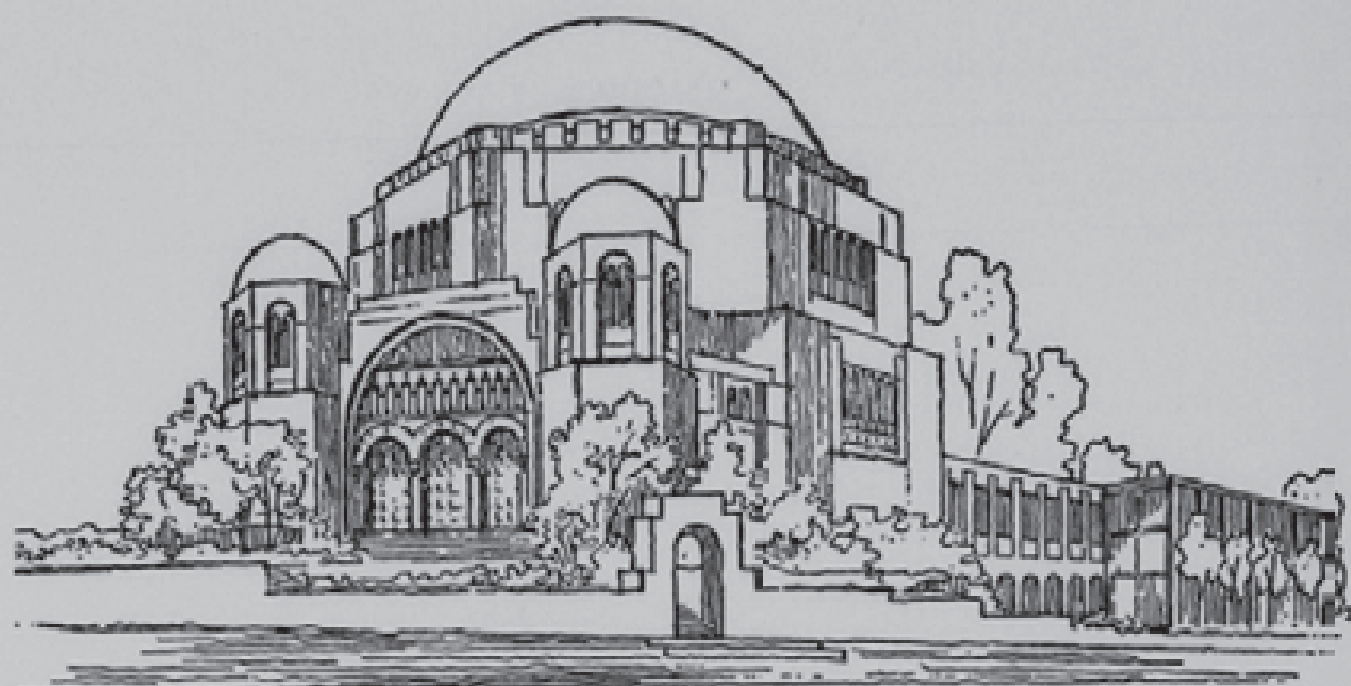
Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

April 26, 1964

Vol. I 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:

Scnata I (first movement)

Paul Hindemith

The Service:

Howard L. Boatwright

Amorai Ha-azino Adonoy (Psalm 5):

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

Tsur Yisroel; K'dusha; Yih'yu L'rotzon;

Grant Us Peace (Charles Smith, tenor);

Agioration, Olenu and Vaanachnu.