



Daniel Jeremy Silver Collection Digitization Project

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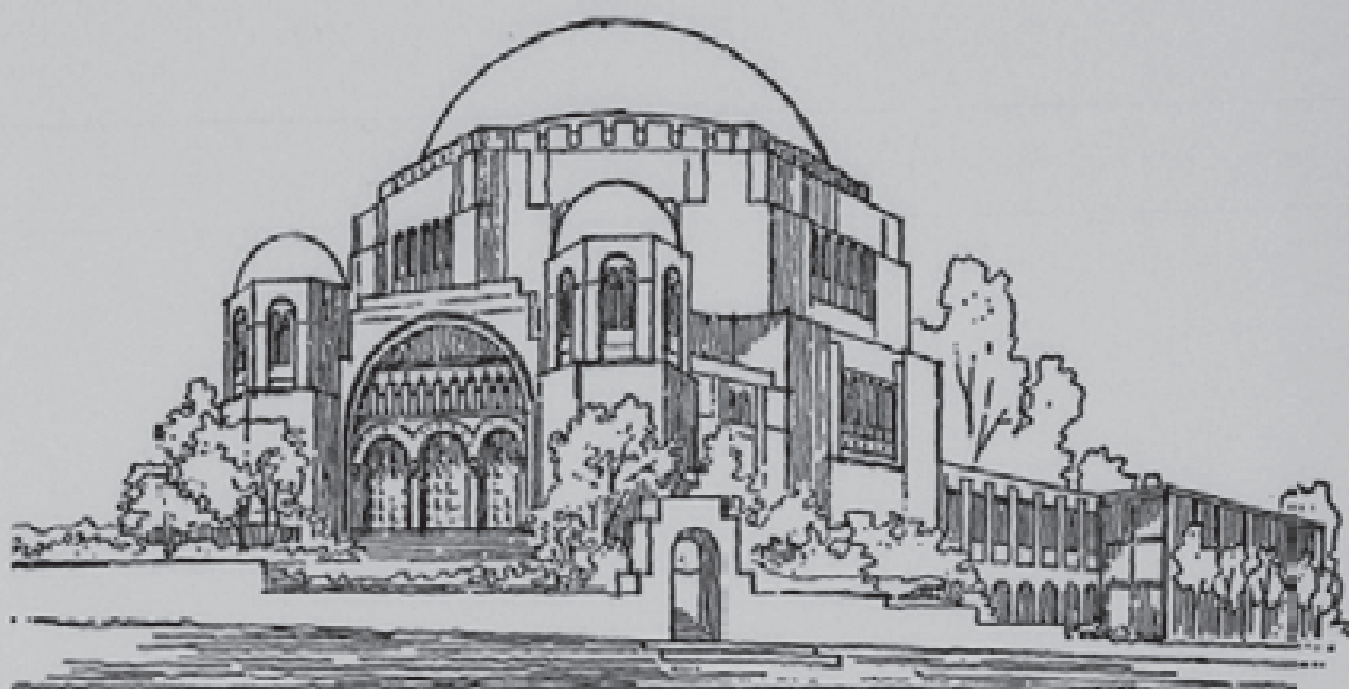
Newsletters, "From the Rabbi's Desk" articles, 1963-1966.

THE TEMPLE

CLEVELAND, OHIO

May 3, 1964

Vol. L No. 29



A TEST — FROM THE RABBI'S DESK

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

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

SUNDAY MORNING SERVICE
May 3, 1964
10:30 o'clock

WRHS

AMERICAN JEWISH ARCHIVES

RABBI MILTON MATZ
will speak on

WHAT A MAN SHOULD CHERISH MOST

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

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

I hope you did well.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

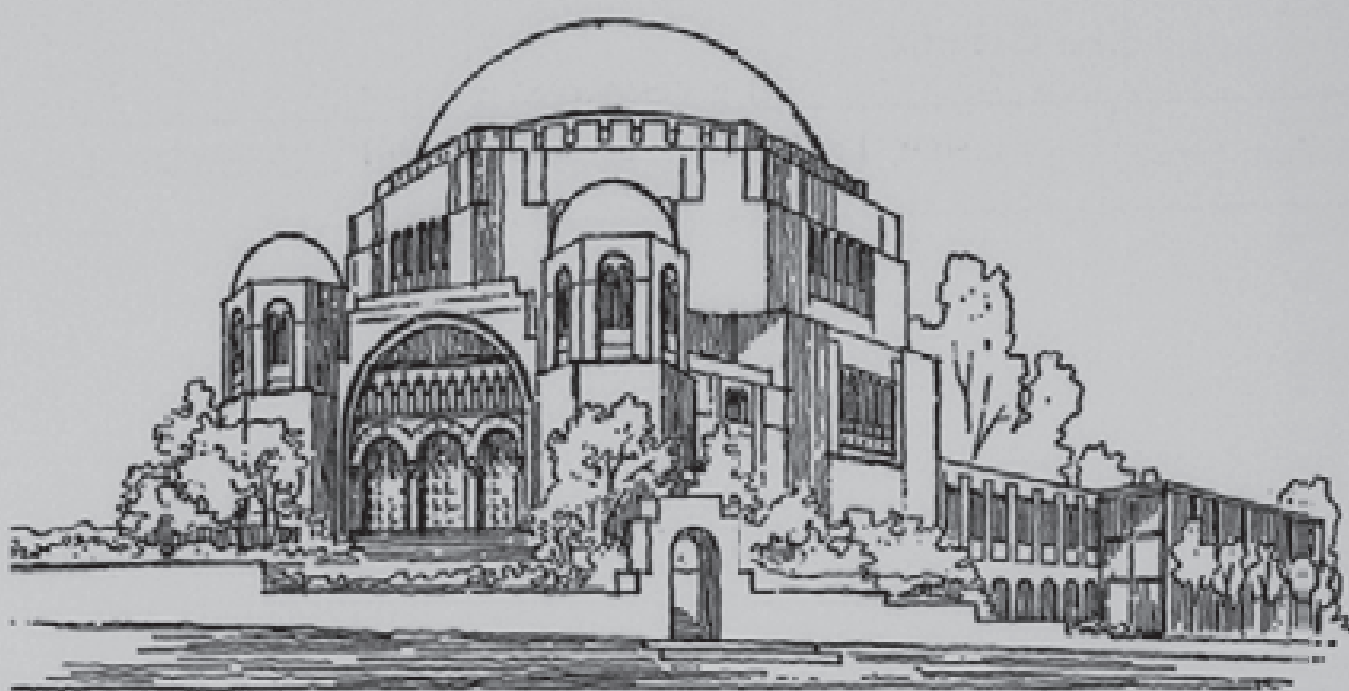
Prelude:	
Pavan	Robert Elmore
Psalm:	
Tov L'Hodos	Frederick Picket
Bor'chu and Sh'ma	Picket
V'ohavto	David Gooding
Mi Chomocho	Picket
Tzur Yisroel	Heinrich Schalit
Ovos	from tradition
K'dusha	Gooding
May the Words	Picket
Solo:	
Then Shall the Righteous (Elijah)	Felix Mendelssohn
	Charles Smith, tenor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

THE TEMPLE

CLEVELAND, OHIO

May 10, 1964

Vol. L No. 30



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

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

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

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

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

SUNDAY MORNING SERVICE

May 10, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

HOT MONTHS AND FRAYED TEMPER

America Looks Ahead to the Summer

On the occasion of the special Sisterhood Service

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

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

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

Daniel Jeremy Silver

MUSIC FOR SUNDAY

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

The Temple

Rabbis:

DANIEL JEREMY SILVER

MILTON MATZ

LAWRENCE A. FORMAN

Staff:

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Ass't. Director of Religious Education

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Organist and Choir Director Emeritus

DAVID GOODING

Director of Music

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EDWARD D. FRIEDMAN.....Treasurer

SAMUEL GIVELBER.....Associate Treasurer

"ASK THE RABBI"

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

ALTAR FLOWERS

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

CHAPEL FLOWERS

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

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

FROM THE RABBI'S DESK

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

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

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

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

Daniel Jeremy Silver

STATE OF ISRAEL BONDS

DINNER AND CONCERT

Thursday, October 15, 1964

The Temple Social Hall

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

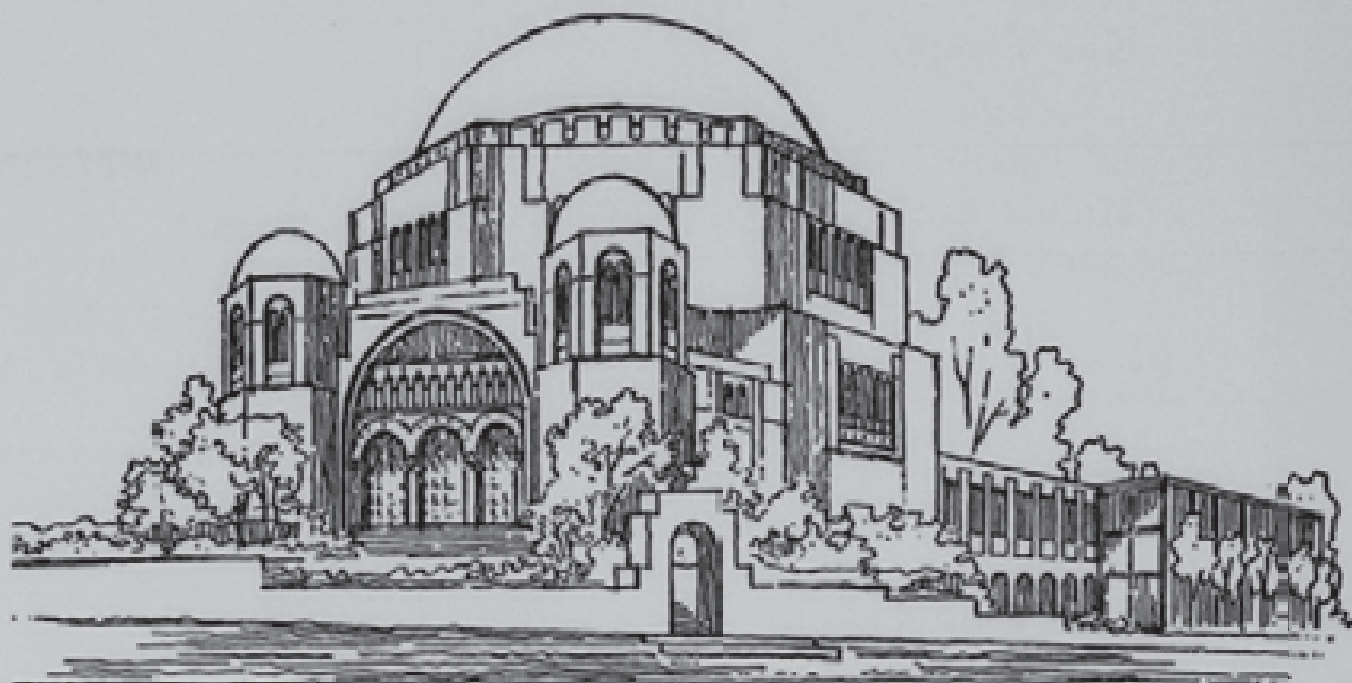
Mr. Lawrence Lurie, Chairman of the Dinner Concert Committee, has announced that the internationally renowned Israeli pianist, David Bar-Illan, will be the guest artist. Mr. Bar-Illan is currently touring this country in appearances with major symphonic orchestras.

THE TEMPLE

CLEVELAND, OHIO

October 4, 1964

Vol. LI No. 1



YESTERDAY AND TOMORROW — FROM THE RABBI'S DESK

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

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

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

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

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

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

October 4, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

WILL THERE BE WAR IN THE NEAR EAST?

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

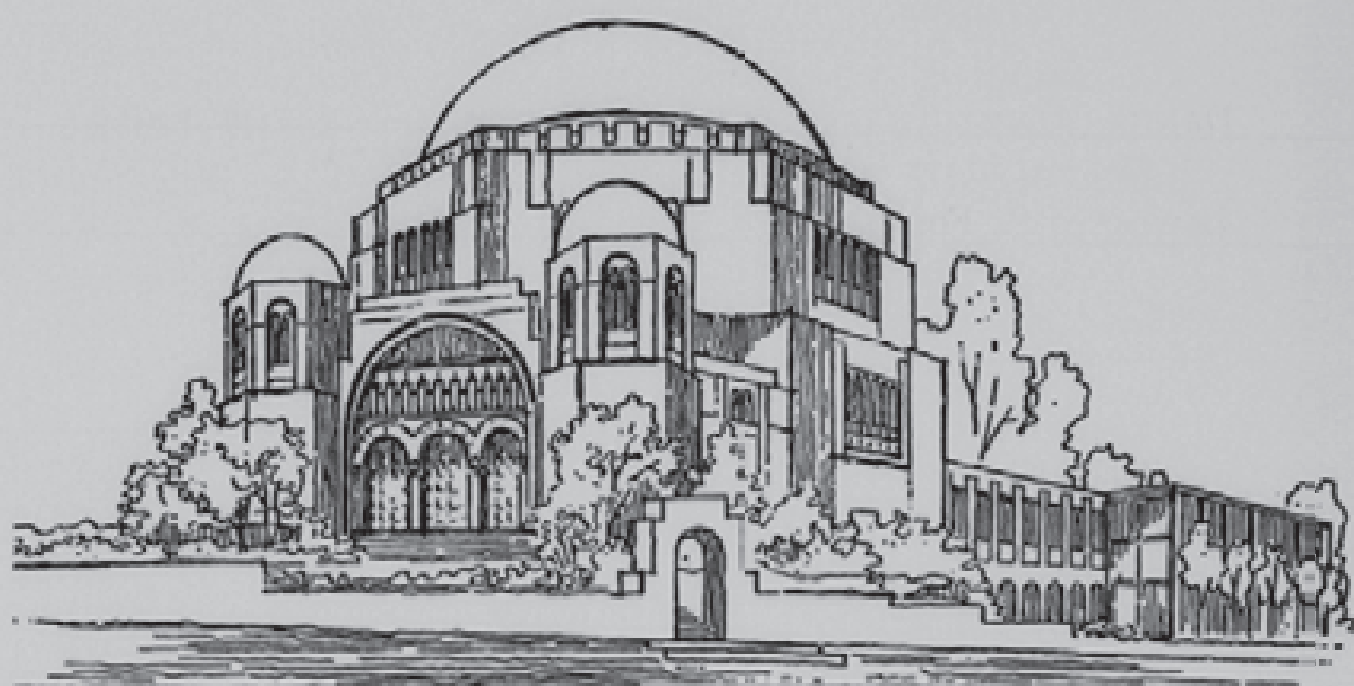
Prelude:	Three Chorale Preludes	Marcel Dupre
Opening Psalm:	Ma Tovu	Frederick Piket
Bor'chu		Piket
Sh'ma		Piket
V'ohavto		Piket
Mi Chomacho		Piket
Tzur Yisroel		from the Baer Collection
Ovos		Abram Moses
K'dusha		Hugo Ch. Adler
May the Words		Piket
Anthem:	V'Geyr Lo Tilchats	Max Janowski
	Bernita Smith,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

THE TEMPLE

CLEVELAND, OHIO

October 25, 1964

Vol. LI No. 4



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

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

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

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

SUNDAY MORNING SERVICE
October 25, 1964
10:30 o'clock

RABBI MILTON MATZ
will speak on
THE RABBI — THEN AND NOW

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

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

Daniel Jeremy Silver

MUSIC FOR SUNDAY

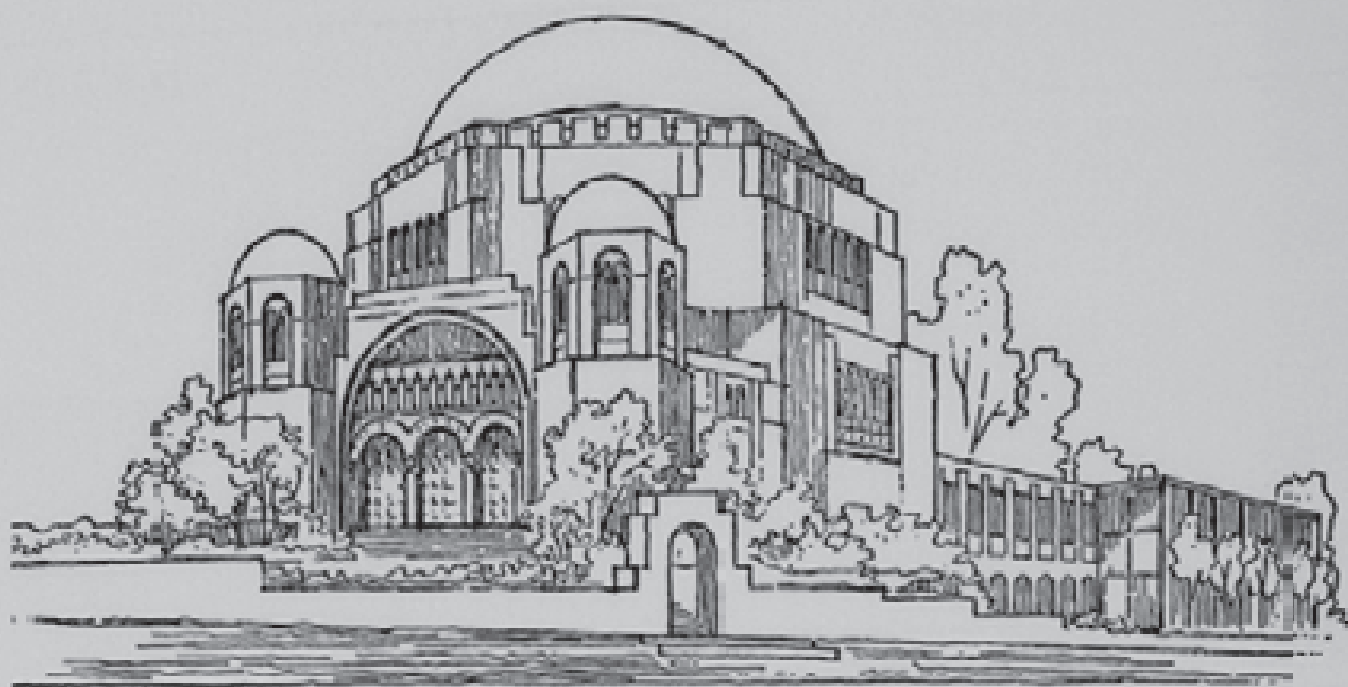
Prelude:	Suite on 16th Century Melodies	George Frederick McKay
Opening Psalm:	Samachti B'omrim	Howard Thatcher
Bor'chu		Max Hellman
Sh'ma		David Gooding
V'oharto		Frederick Pike
Mi Chomocho		Hellman
Tzur Yisroel		Gooding
K'dusha		Hugo Ch. Adler
May the Words		Hellman
Antien:	Lord, Bow Thine Ear to Our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

THE TEMPLE

CLEVELAND, OHIO

October 11, 1964

Vol. LI No. 2



A FINE TRIBUTE — FROM THE RABBI'S DESK

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

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

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

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

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

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

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

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

October 11, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

MY REACTION TO THE PRESENT POLITICAL CAMPAIGN

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

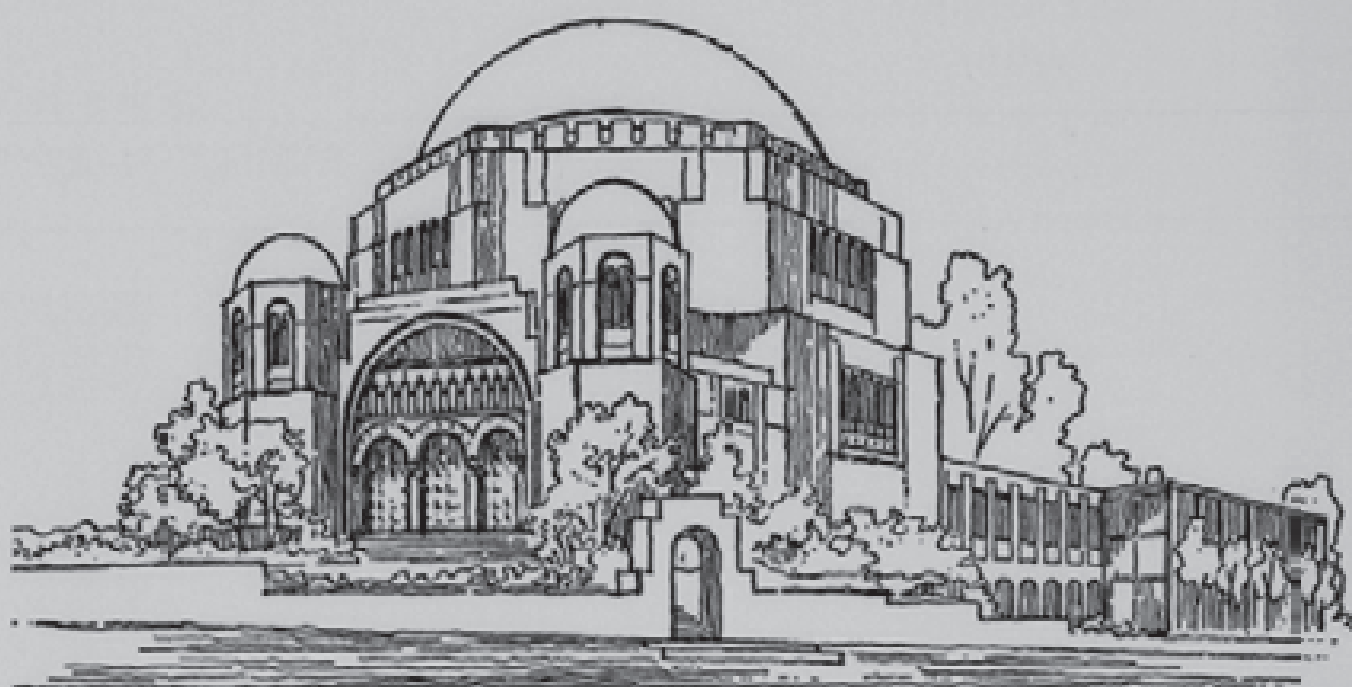
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

October 18, 1964

Vol. LI No. 3



MY WORSHIP AND ME — FROM THE RABBI'S DESK

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

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

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

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

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

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

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

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

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

October 18, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

WHO KILLED PRESIDENT KENNEDY?

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

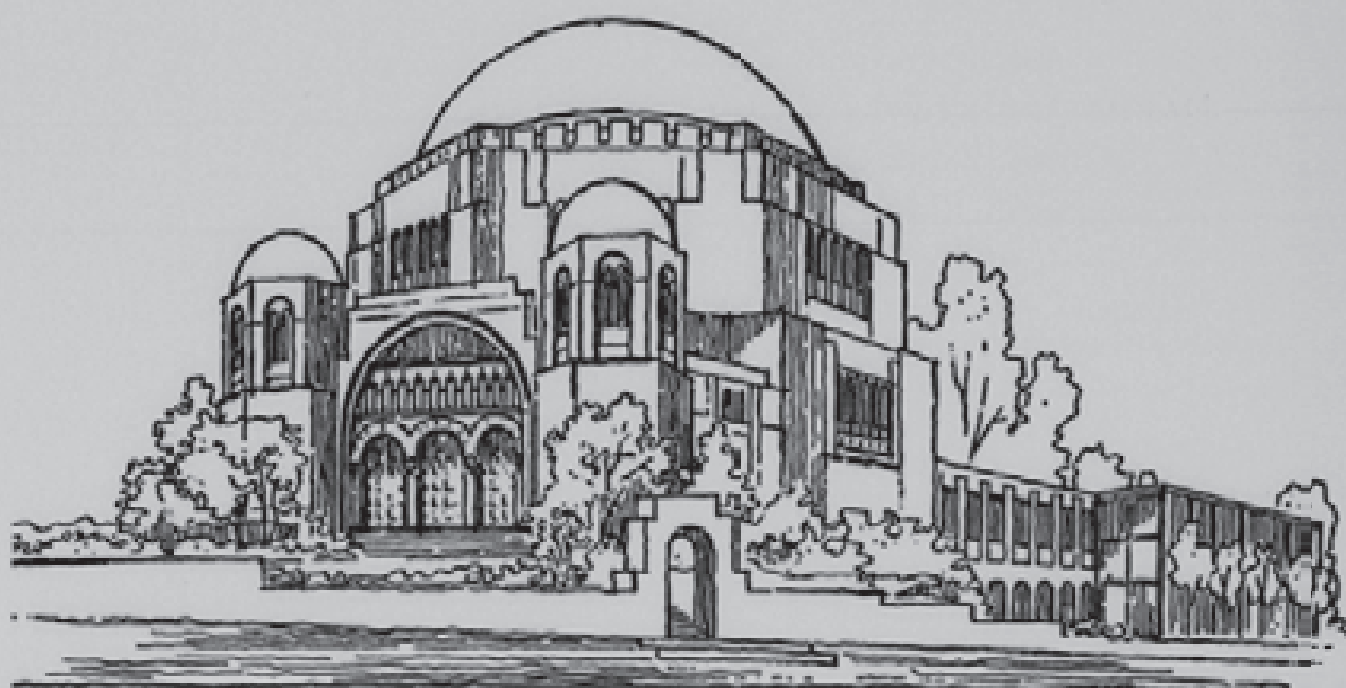
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

November 15, 1964

Vol. LI No. 7



THE PUBLIC CONSCIENCE — FROM THE RABBI'S DESK

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

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

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

SUNDAY MORNING SERVICE
November 15, 1964
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
IF GOD WERE TWO
Reflections on the Meaning of Monotheism

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

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

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

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

Daniel Jeremy Silver

MUSIC FOR SUNDAY

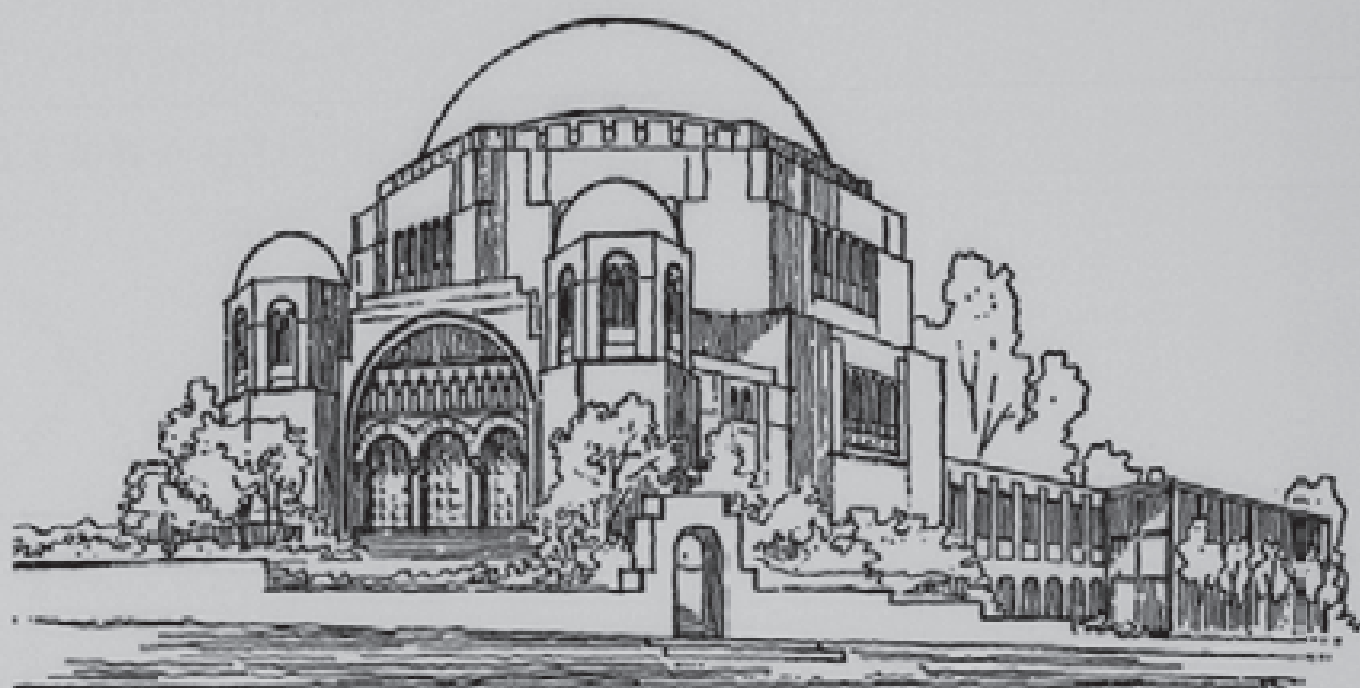
Prelude:	Georg Muffat
Toccata	Giovanni Gabrieli
Canzona	
Opening Psalm:	Salomone Rossi
Tov L'hodos	
Bor'chu	Rossi
Sh'ma	Rossi
V'ohavto	Heinrich Schalit
Mi Chomocho	Rossi
Tzur Yisroel	Schalit
Ovos	Jacob Dymont
K'dusha	David Gooding
May the Words	Rossi
Solo:	Jacob Weinberg
Horn Ladoonoy (Psalm 29)	
Homa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

THE TEMPLE

CLEVELAND, OHIO

November 22, 1964

Vol. LI No. 8



RABBI ABBA HILLEL SILVER MEMORIAL SERVICE

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

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

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

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

THANKSGIVING MORNING SERVICE

Thursday, November 26, 1964

10:30 o'clock

DR. HARRY B. TAYLOR

The Church of the Covenant

will speak on

OUR SACRIFICE OF THANKSGIVING

SUNDAY MORNING SERVICE

November 22, 1964

10:30 o'clock

RABBI MILTON MATZ

will speak on

THINE OWN RIGHT HAND CAN SAVE THEE

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

December 13, 1964

Vol. LI No. 11



THE GLORIES OF CIVILIZATION — FROM THE RABBI'S DESK

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

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

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

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

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

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

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

December 13, 1964

10:30 o'clock



RABBI DANIEL JEREMY SILVER

will speak on

RABBI, BUILD ME A FAITH

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

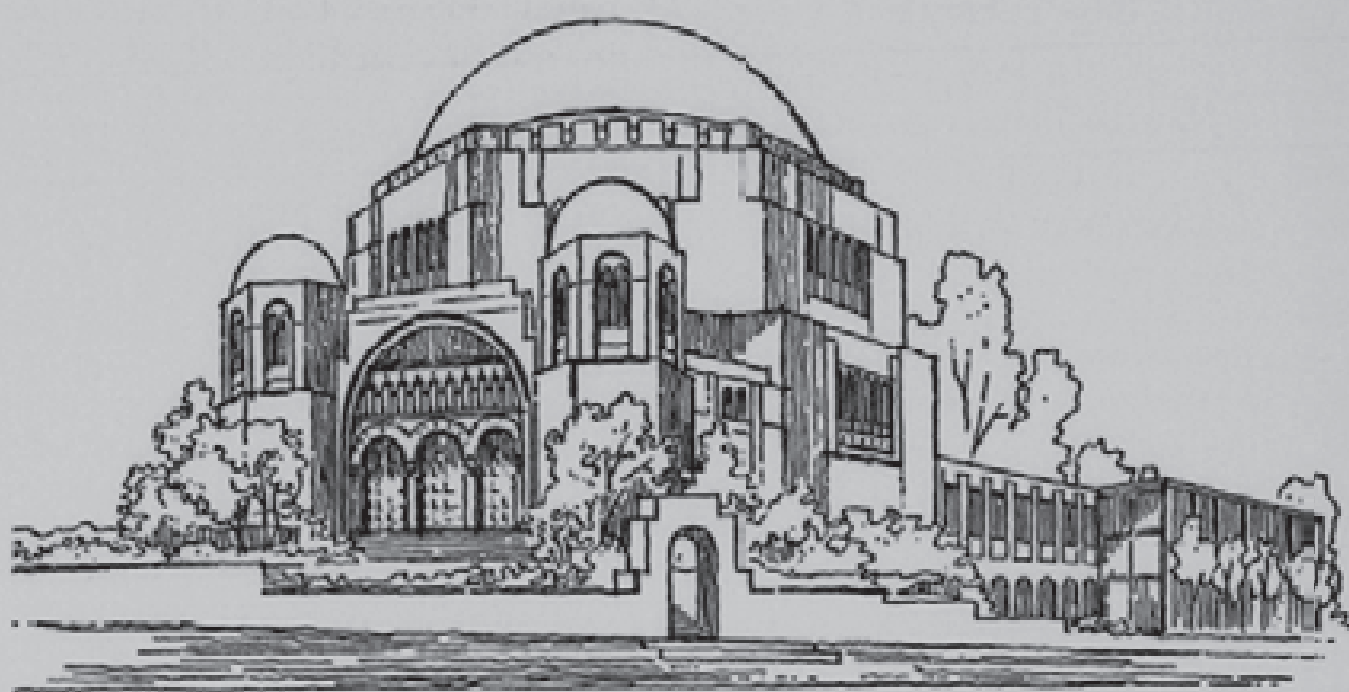
Many have asked when they may visit the Abba Hillel Silver Memorial Archives. These rooms will be open weekdays from 9:00 to 5:00 (except Mondays), Saturday mornings from 9:00 to 11:00, and Sunday mornings before and after Religious School. It's a beautiful space and a moving display, and well worth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

THE TEMPLE

CLEVELAND, OHIO

December 20, 1964

Vol. LI No. 12



THE TEMPLE HIGH SCHOOL — FROM THE RABBI'S DESK

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

Daniel Jeremy Silver

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

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

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

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

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

SUNDAY MORNING SERVICE

December 20, 1964

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

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

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

The Temple

Rabbis:

DANIEL JEREMY SILVER

MILTON MATZ

LAWRENCE A. FORMAN

Staff:

MILDRED B. EISENBERG

Ass't. Director of Religious Education

LEO S. BAMBERGER

Executive Secretary

MIRIAM LEIKIND

Librarian

A. R. WILLARD

Organist and Choir Director Emeritus

DAVID GOODING

Director of Music

BERTRAM J. KROHNGOLD.....President

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

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

EDWARD D. FRIEDMAN.....Treasurer

SAMUEL GIVELBER.....Associate Treasurer

THIS SUNDAY

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

ALTAR FLOWERS

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

In Memoriam

The Temple notes with deep sorrow the passing of

SENTA R. BERGER

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

RELIGIOUS SCHOOL WINTER VACATION

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

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

New Structuring

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

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

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

The Teacher and the Classroom

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

(Continued on Page 3)

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

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

Other Innovations

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

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

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

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

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

The Rewards

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

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

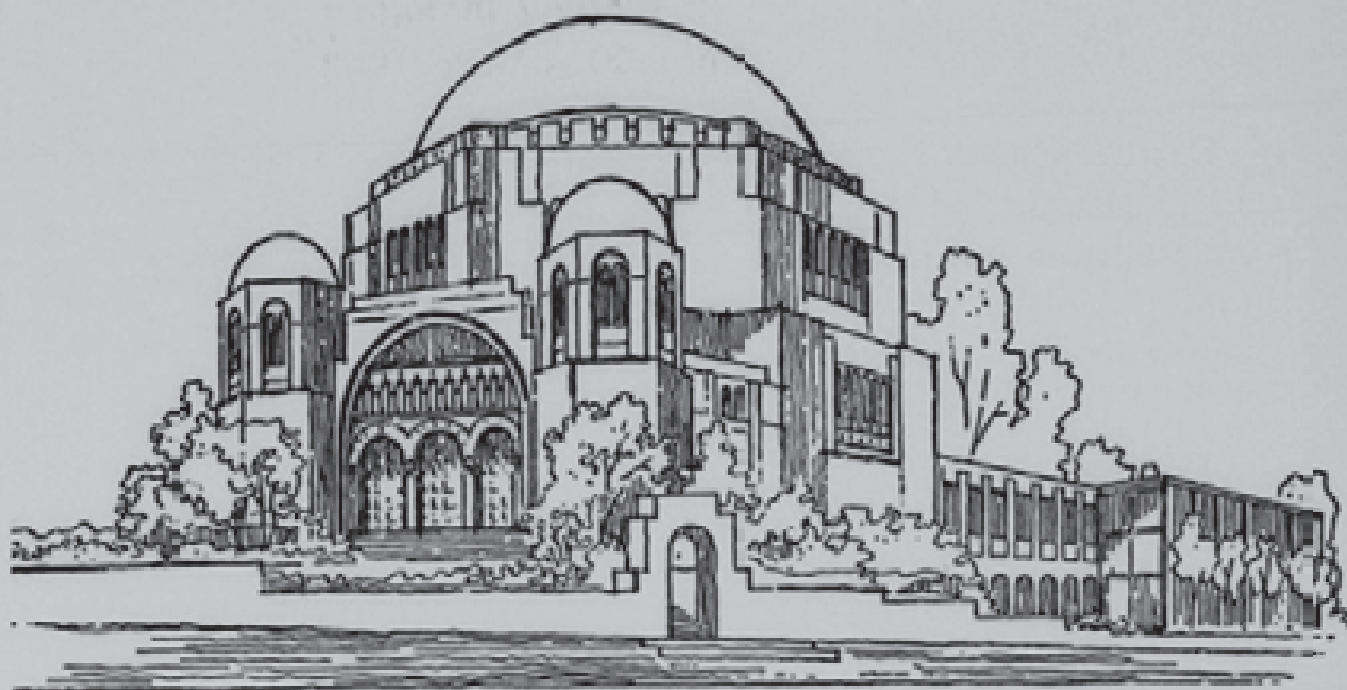
I can add little more, except to say that three of our graduates are now in Cincinnati, and that many of those whom we first introduced to this program have come back, early in their marriages, to Temple activity.

THE TEMPLE

CLEVELAND, OHIO

December 27, 1964

Vol. LI No. 13



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

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

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

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

I sing the Star-Spangled Banner

SUNDAY MORNING SERVICE
December 27, 1964
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
TAKING STOCK OF 1964

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

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

Daniel Jeremy Silver

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

MUSIC FOR SUNDAY

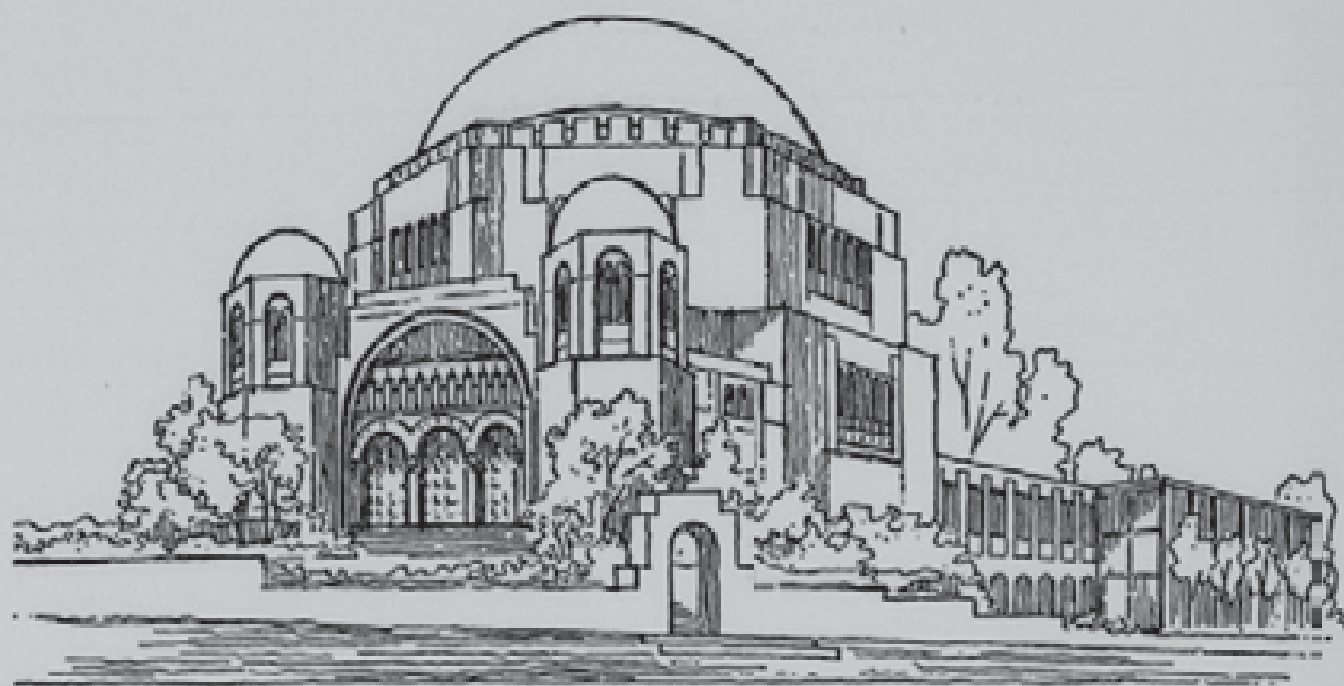
Prelude: Fantasia	Jan Pieter Sweelinck
Opening Psalm: Tov L'Hodos	Salomone Rossi
Bor'chu and Sh'ma	Isadore Freed
V'havto	Herbert Fromm
Mi-Chomoche	Joseph Achron
Tzur Yisroel	Leon Algazi
Ovos	Fromm
K'dusha	Freed
Yihiu L'rotzen	Darius Milhaud
Solo: From Psalm 24	Howard Boatwright
Bernita Bricker Smith, soprano	
Adoration: Olenu-Vianachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

January 24, 1965

Vol. LI No. 17



A CONVERSATION NEVER HEARD — FROM THE RABBI'S DESK

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

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

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

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

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

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

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

January 24, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

WHAT MUST A RABBI BELIEVE ABOUT GOD?

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

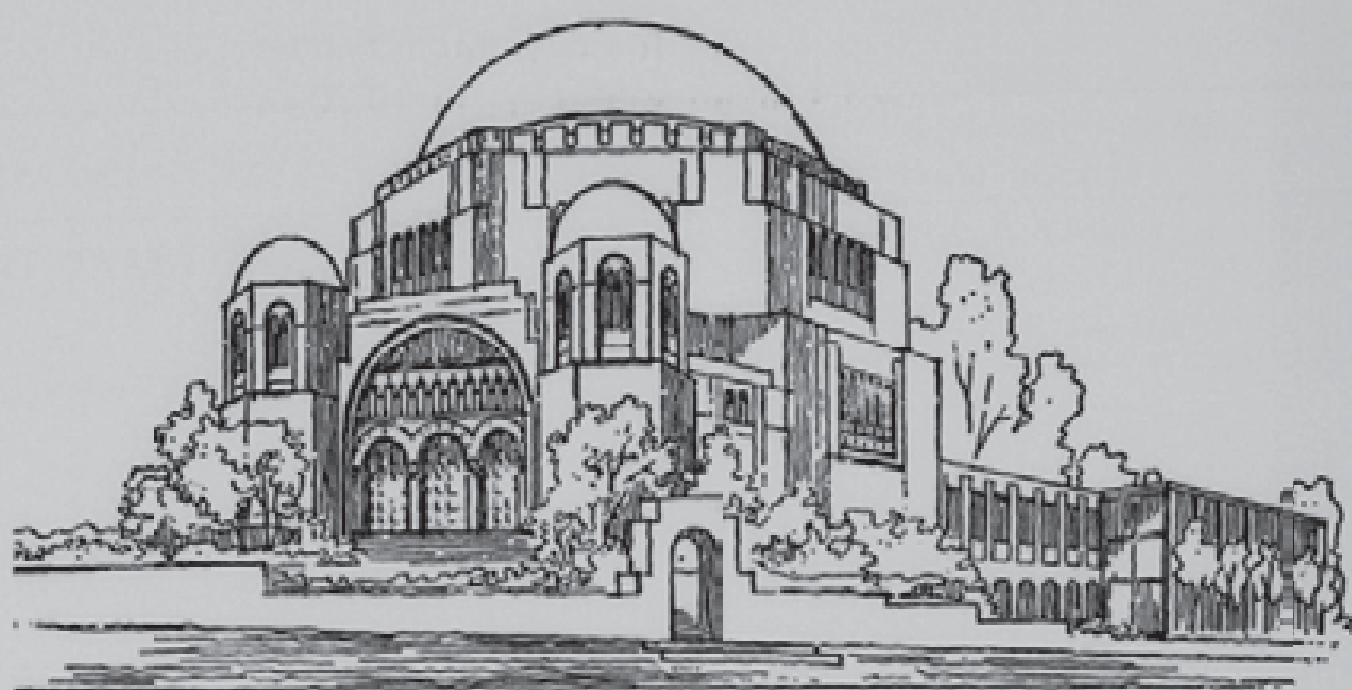
Prelude:		
Pastorale and Chorale Prelude	J. S. Bach	
Opening Psalm:		
Somachti B'omrim	Howard Thatcher	
Bor'chu, Sh'ma, V'havto,		
Mi-Chomocho, and		
Tzur Yisroel	Howard Boatwright	
K'dusha	Boatwright	
Yihin L'rotzon	Boatwright	
Anthem:		
O, Pray for the Peace of		
Jerusalem	Herbert Howells	
Adoration: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

THE TEMPLE

CLEVELAND, OHIO

February 14, 1965

Vol. LI No. 20



THE YOUNG AND DEATH — FROM THE RABBI'S DESK

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

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

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

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

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

February 14, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

BUT DADDY, YOU'RE SUCH A SQUARE

Again, Our Children

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

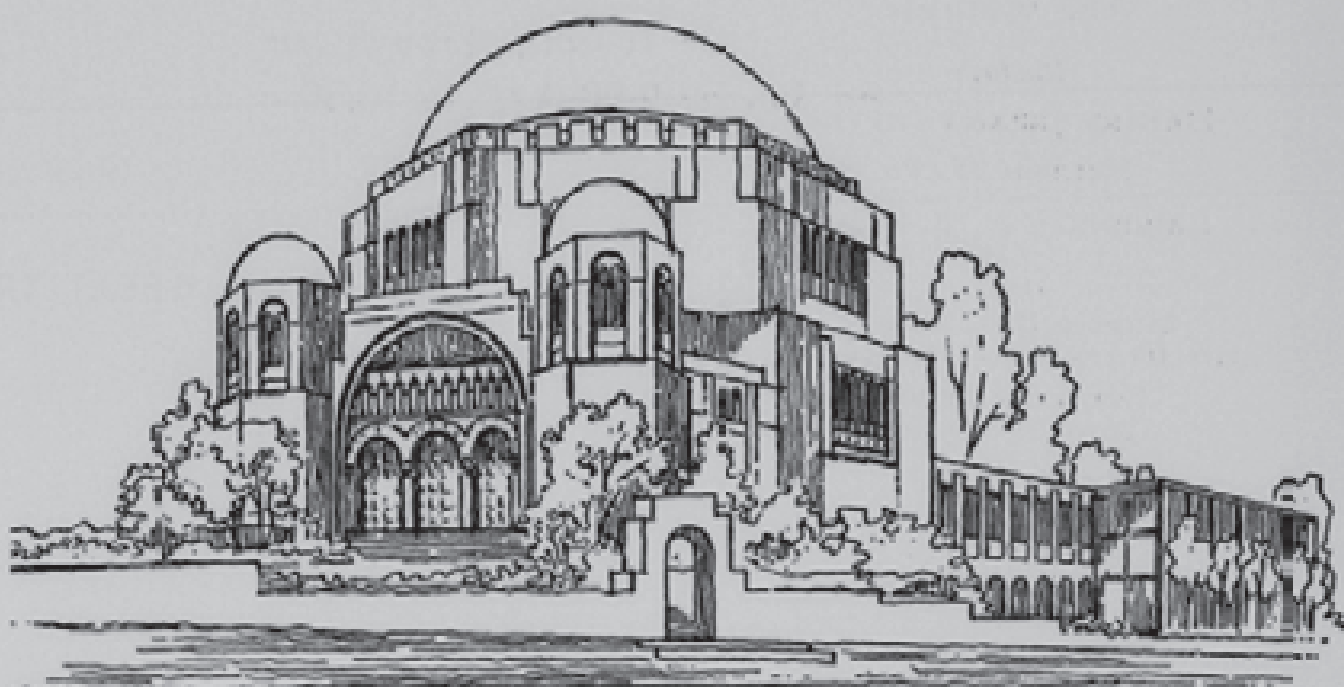
Prelude:	Prelude and Fugue in A Major	J. S. Bach
Opening Psalm:	Shiru Ladonoy	Frederick Jacobi
Bor'chu		Lazar Saminsky
Sh'ma		Saminsky
V'otavto		Lazar Weiner
Mi-Chomocho		Saminsky
Tzus Yisroel		Abram Moses
Ovos		Moses
K'dusha		Gershon Ephros
Yihia Frozon		Weiner
Solo:	Psalm 23	Ralph Vaughan Williams
	Barnita Bricker Smith, soprano	
Adonation:	Olenu-Vaanachnu	from tradition, arranged by Morris Godstein

THE TEMPLE

CLEVELAND, OHIO

February 21, 1965

Vol. LI No. 21



"HERZOG" — FROM THE RABBI'S DESK

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

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

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

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

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

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

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

February 21, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE TRAGEDY OF VIET NAM

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

Prelude:	
Galarnae	Philip James
Opening Psalm:	
Mah To'u	Mordechai Zeira
Bor'chu	A. W. Binder
Sh'ma	A. W. Binder
V'ohavto	Lazar Weiner
Mi-Chomocho	Samuel Adler
Tzur Yisroel	Samuel Adler
Ovos	Samuel Adler
K'dusha	Gershon Ephros
Yihia L'rotem	Samuel Adler
Anthem:	
Adon Olom	A. W. Binder
Adoration:	
Oleinu-Vianachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

February 28, 1965

Vol. LI No. 22



A BELLIGERENT PROPOSAL — FROM THE RABBI'S DESK

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

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

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

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

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

Daniel Jeremy Silver

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

SUNDAY MORNING SERVICE

Sunday, February 28, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

GERMANY—ISRAEL AND THE JEWS

Ugly Memories and Ugly Actions

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

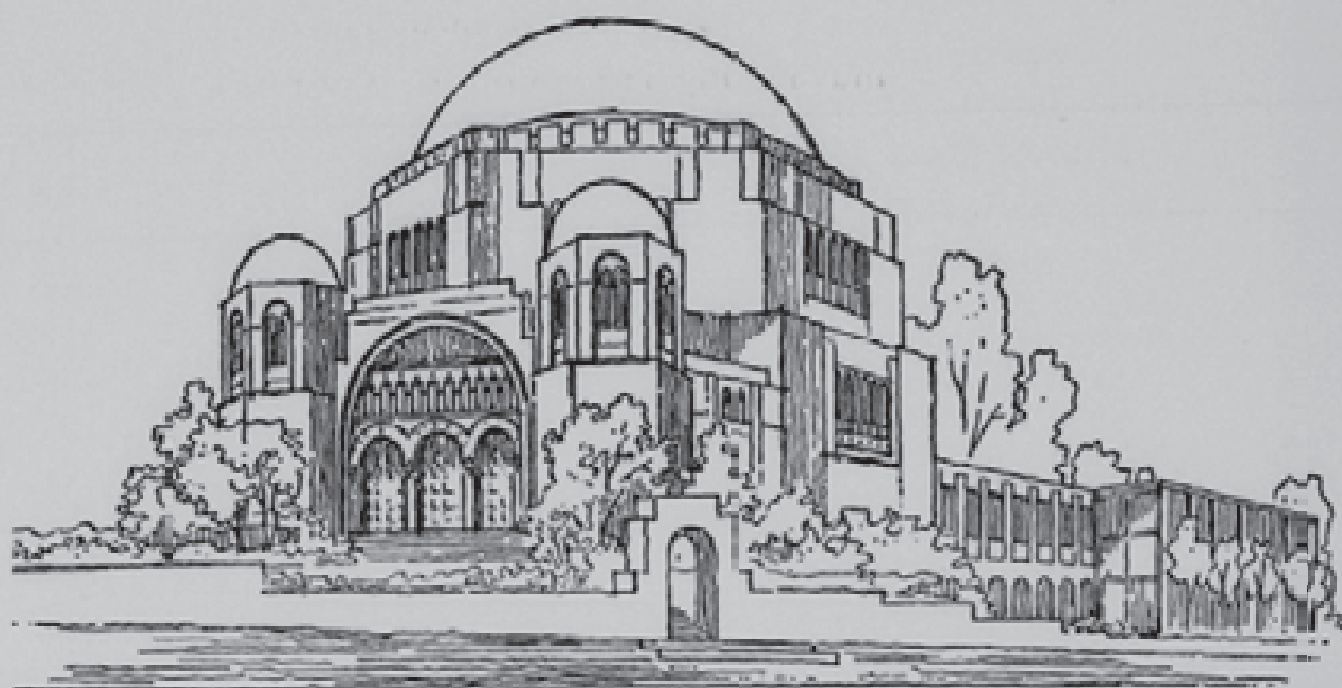
Prelude:	Fantasia in C minor	J. S. Bach
Opening Psalm:	Mah Tovu	Lazar Weiner
Bor'chu		A. W. Binder
Sh'ma		A. W. Binder
V'ohavto		Samuel Adler
Mi-Chomocho		Samuel Adler
Tzur Yisroel		Samuel Adler
Ovos		Samuel Adler
K'dusha		Gershon Ephros
Yihia L'roton		Samuel Adler
Solo:	Hallelujah	Heinrich Schalit
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

THE TEMPLE

CLEVELAND, OHIO

March 7, 1965

Vol. LI No. 23



BY THIS RING — FROM THE RABBI'S DESK

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

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

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

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

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

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

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

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

March 7, 1965

10:30 o'clock



RABBI MILTON MATZ

will speak on

"CAN MAN BECOME MATURE"

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

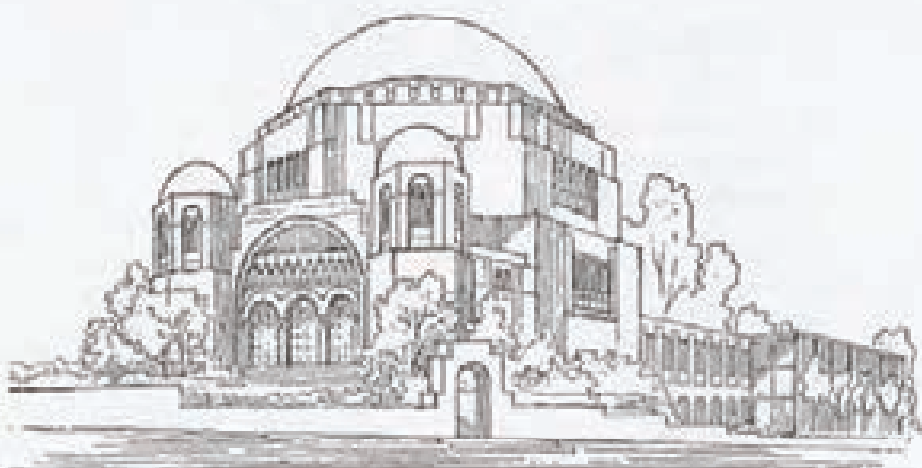
Prelude:		
Psalm Prelude No. 3		Herbert Howells
Opening Psalm: Tov L'Hodos		Salamone Rossi
Bor'chu		Salamone Rossi
Sh'ma		Salamone Rossi
V'havto		from tradition, arranged by A. Z. Idelsohn
Mi-Chomocho		Salamone Rossi
Tzur Yisroel		David Gooding
Ovos		Jacob Dymont
K'dusha		Heinrich Schalit
May the Words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

THE TEMPLE

CLEVELAND, OHIO

March 14, 1965

Vol. 11 No. 24



A WORTHWHILE PROJECT—FROM THE RABBI'S DESK

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

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

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

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

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

FRIDAY EVENING SERVICES
 8:20 to 9:10

SATURDAY EVENING SERVICES
 11:00 to 12:00

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

Daniel Jeremy Silver

MUSIC FOR SUNDAY

<i>Prelude:</i>	
Three Chorale Preludes	Helmut Walcha
<i>Opening Psalm:</i>	
Moh Tern	Leon Alpert
<i>Bar'sha</i>	Leon Alpert
<i>Sh'ma</i>	Leon Alpert
<i>V'ahavenu</i>	Leon Alpert
<i>Sh-Chomah</i>	Leon Alpert
<i>Four Verses</i>	Leon Alpert
<i>Over</i>	Abraham Mann
<i>K'lecha</i>	Leon Alpert
<i>V'd'ya -- L'v'v'ya</i>	Leon Alpert
<i>Authors:</i>	
Thomas Ades and Sir Charles	Samuel Adler
Melvin Hill, 22nd Street	
Boston, Boston South, 1920s	
<i>Adaptation:</i>	
Oliver Vassilakis	From 1920s, arranged by Martin Glickman

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

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

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

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

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



Daniel Jeremy Silver

THE TEMPLE WOMEN'S ASSOCIATION

COMMUNITY SERVICE PROJECT

At The Charles Orr Elementary School

YOUR HELP IS NEEDED!

- A — To provide proper clothing for children.
- B — To build and fill a reading center at the school.
- C — To man and staff this project.

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

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

Call: Mrs. Samuel Pressman — HO 9-1235
Mrs. Norman Klivans — WY 1-1070

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

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

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

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

Books — Children's, Encyclopedias, Picture Books

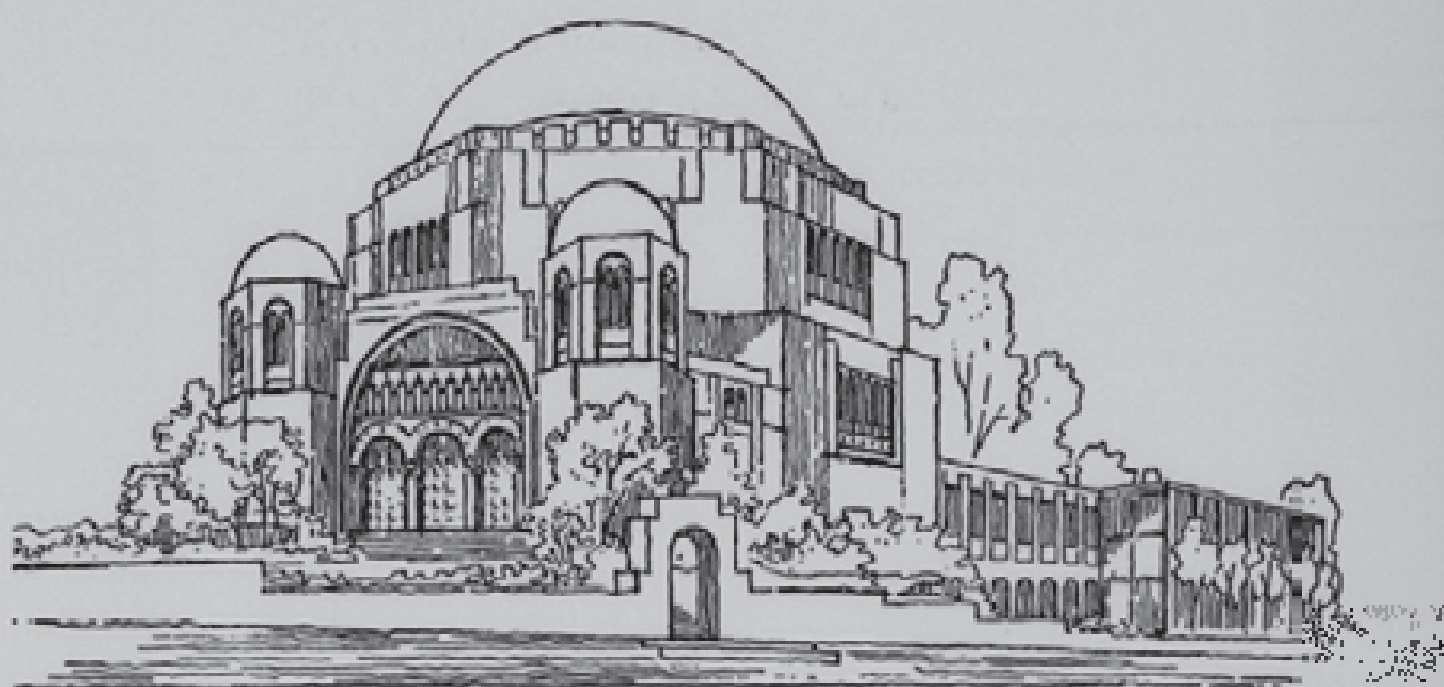
BRING TO TEMPLE ON MARCH 28th IF YOU WISH TO MAKE YOUR OWN DELIVERY

THE TEMPLE

CLEVELAND, OHIO

March 28, 1965

Vol. LI No. 26



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

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

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

SUNDAY MORNING SERVICE

March 28, 1965

10:30 o'clock



RABBI MILTON MATZ

will speak on

IDEAS ARE WEAPONS

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

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

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

Daniel Jeremy Silver

MUSIC FOR SUNDAY

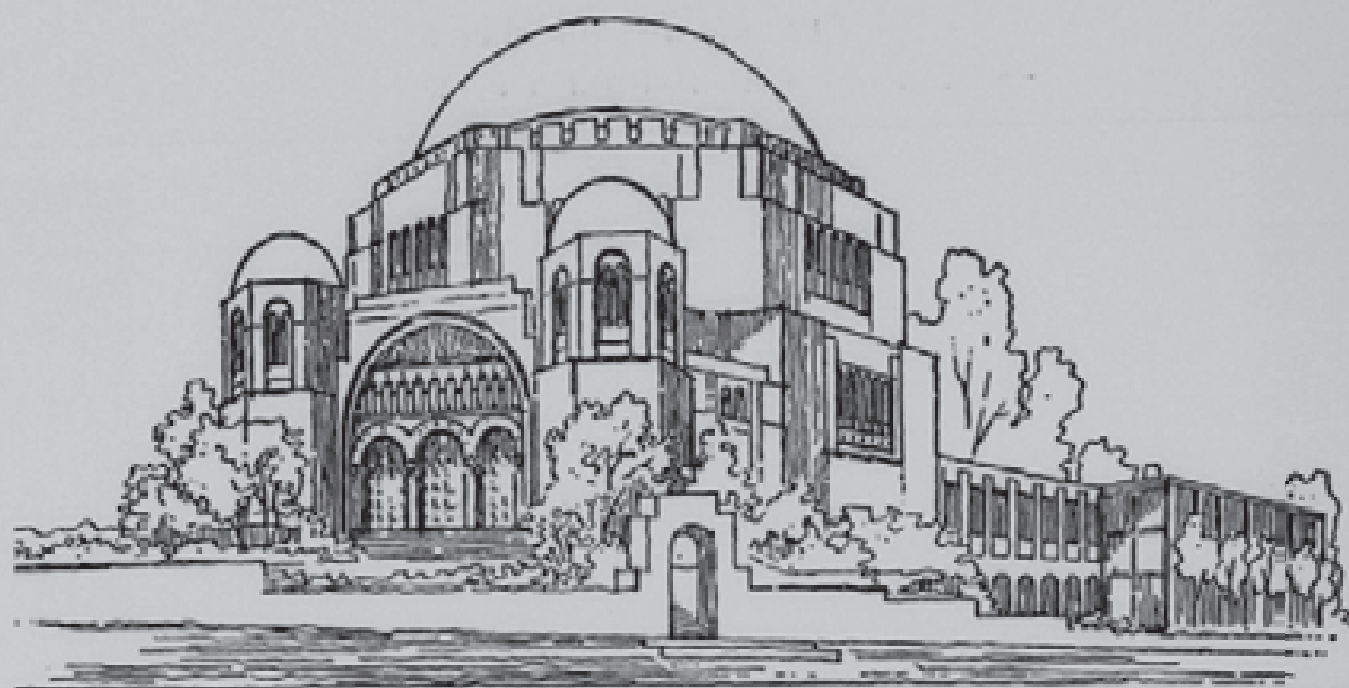
Prelude:	Suite Medievale	Jean Langlais
Opening Psalm:	Mah Tovu	Isadore Freed
Bor'chu		Leon Algazi
Sh'ma		Leon Algazi
V'havto		Leon Algazi
Mi-Chomocho		Leon Algazi
Tzur Yisroel		Leon Algazi
Ovos		Jacob Dymont
K'dusha		Leon Algazi
Yih'yu L'rotzon		Leon Algazi
Anthem:	Sim Shalom	Max Janowski
	Charles Smith,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

THE TEMPLE

CLEVELAND, OHIO

April 4, 1965

Vol. LI No. 27



OUR KOBLITZ MEMORIAL LECTURER — FROM THE RABBI'S DESK

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

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

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

April 4, 1965

10:30 o'clock



DR. JOHN K. GALBRAITH

will speak on

"MODERN FOREIGN POLICY"

The Harry D. and Lillian P. Koblitz Memorial Lectureship

FRIDAY EVENING SERVICES
5:30 to 6:10

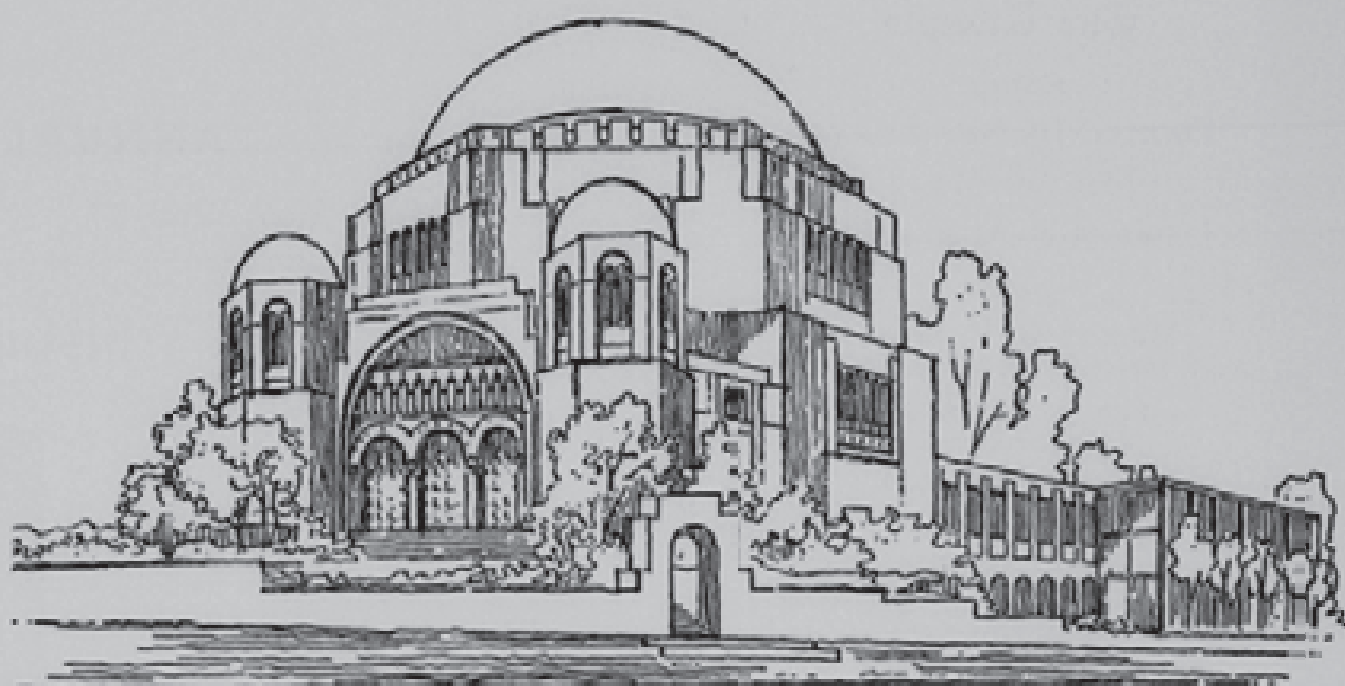
SATURDAY MORNING SERVICES
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

May 9, 1965

Vol. LI No. 32



THE PLEASURE OF BOOKS — FROM THE RABBI'S DESK

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

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

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

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

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

May 9, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

TROUBLE ON THE CAMPUS

On the occasion of the annual Sisterhood Service

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

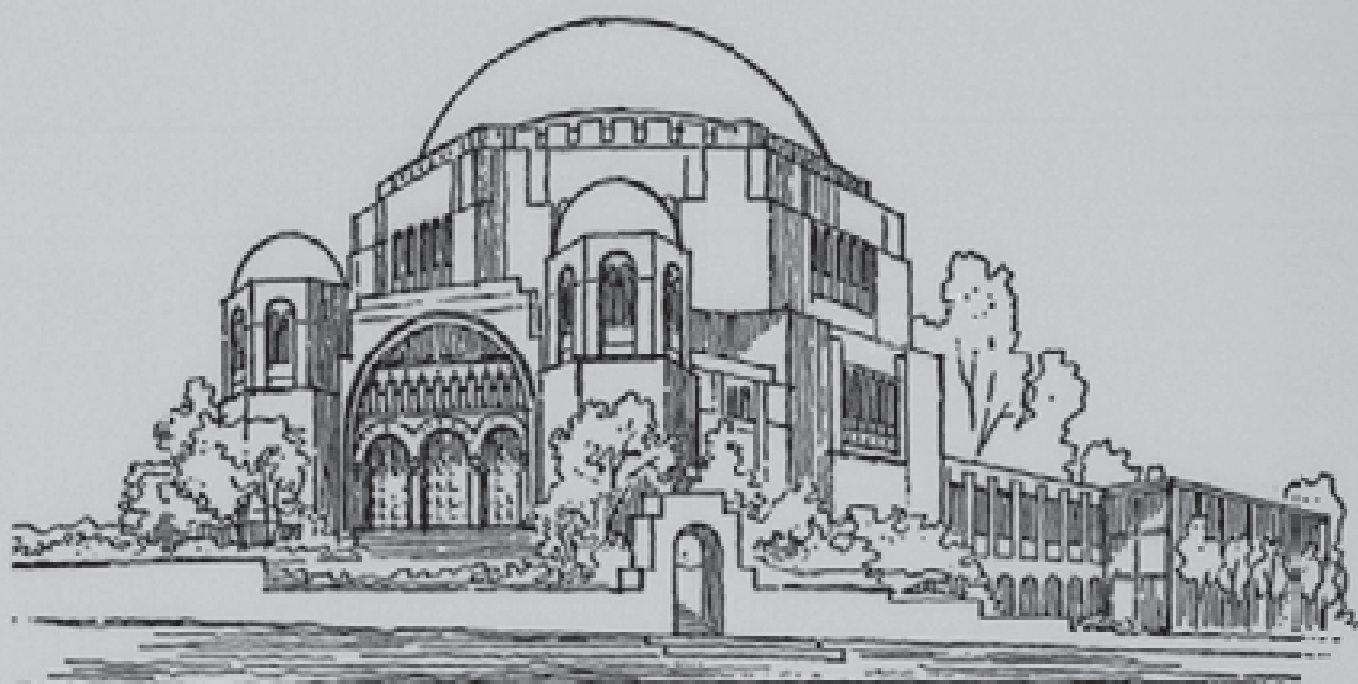
Prelude:	
Prelude and Fugue in G major	Felix Mendelssohn
Opening Psalm: Mah Tov	Isadore Freed
Bor'chu	Isadore Freed
Sh'ma	Isadore Freed
V'havto	Isadore Freed
Mi-Chomocho	David Gooding
Tzur Yisroel	David Gooding
Ovos	Jacob Dymont
K'dusha	Gershon Ephros
May the Words	Isadore Freed
Anthem: Eysht Chayil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

THE TEMPLE

CLEVELAND, OHIO

October 31, 1965

Vol. LII No. 2



ON NOSTALGIA — FROM THE RABBI'S DESK

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

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

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

SUNDAY MORNING SERVICE
October 31, 1965
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
WHEN MEN BURN BOOKS
Reflections on My Study of the Maimonidean Controversy

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

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

Daniel Jeremy Silver

MUSIC FOR SUNDAY

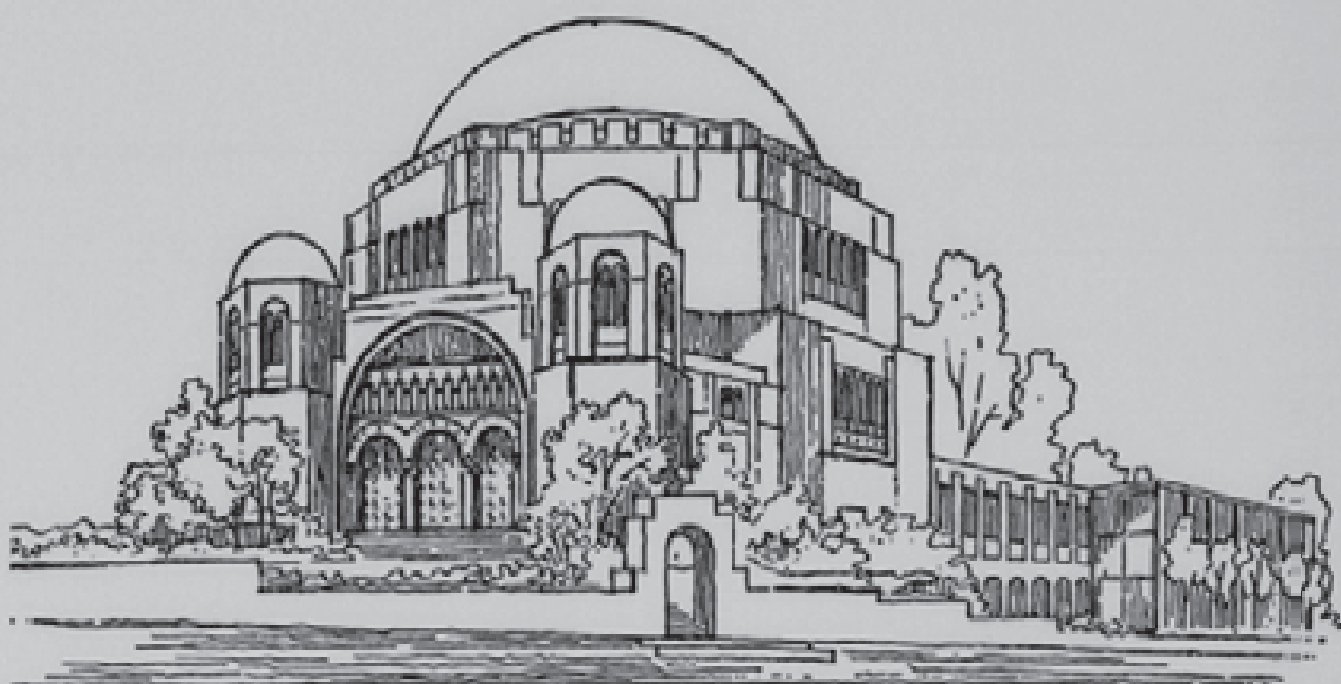
Prelude: Two Pieces	Henri Mulet
Opening Psalm: Mah Tovu	Federick Piket
Bor'chu	Leon Algazi
Sh'ma	Leon Algazi
V'havto	Leon Algazi
Mi-Chomocho	Leon Algazi
Tzur Yisroel	Leon Algazi
Ovos	Abram Moses
K'dusha	Leon Algazi
Yihlu L'rotzon	Leon Algazi
Anthem: Ahavas Olom	Misan Cohen-Melamed
Melvin Hakola, Cantorial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

THE TEMPLE

CLEVELAND, OHIO

November 7, 1965

Vol. LII No. 3



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

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

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

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

SUNDAY MORNING SERVICE

November 7, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

A TALE OF THREE TEACHERS

Albert Schweitzer, Martin Buber, Paul Tillich

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

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

Daniel Jeremy Silver

MUSIC FOR SUNDAY

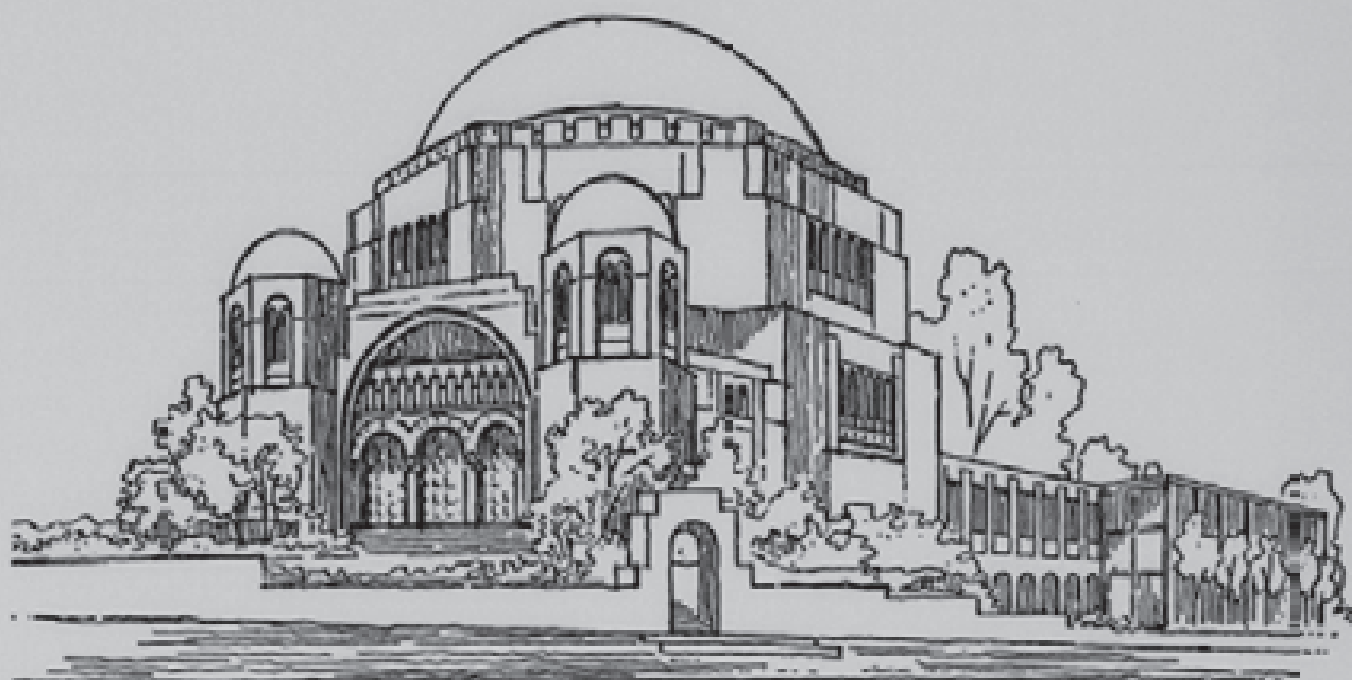
Prelude:	Isaachar Eliron
Opening Psalm: Mah Tovu	Mordechai Zeira
Bor'chu	David Gooding
Sh'ma	David Gooding
V'havto	David Gooding
Mi-Chomocho	David Gooding
Tzur Yisroel	David Gooding
K'dusha	Hugo Ch. Adler
Yihia L'rotzon	David Gooding
Solo: Adonoy Moh Odam	Hugo Ch. Adler
Ilona Strasser, contralto	
Adoration: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

THE TEMPLE

CLEVELAND, OHIO

November 14, 1965

Vol. LII No. 4



ALICE IN WONDERLAND — FROM THE RABBI'S DESK

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

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

SUNDAY MORNING SERVICE

November 14, 1965

10:30 o'clock



RABBI MILTON MATZ

will speak on

SHOULD JUDAISM BECOME A MISSIONARY RELIGION?

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

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

Daniel Jeremy Silver

MUSIC FOR SUNDAY

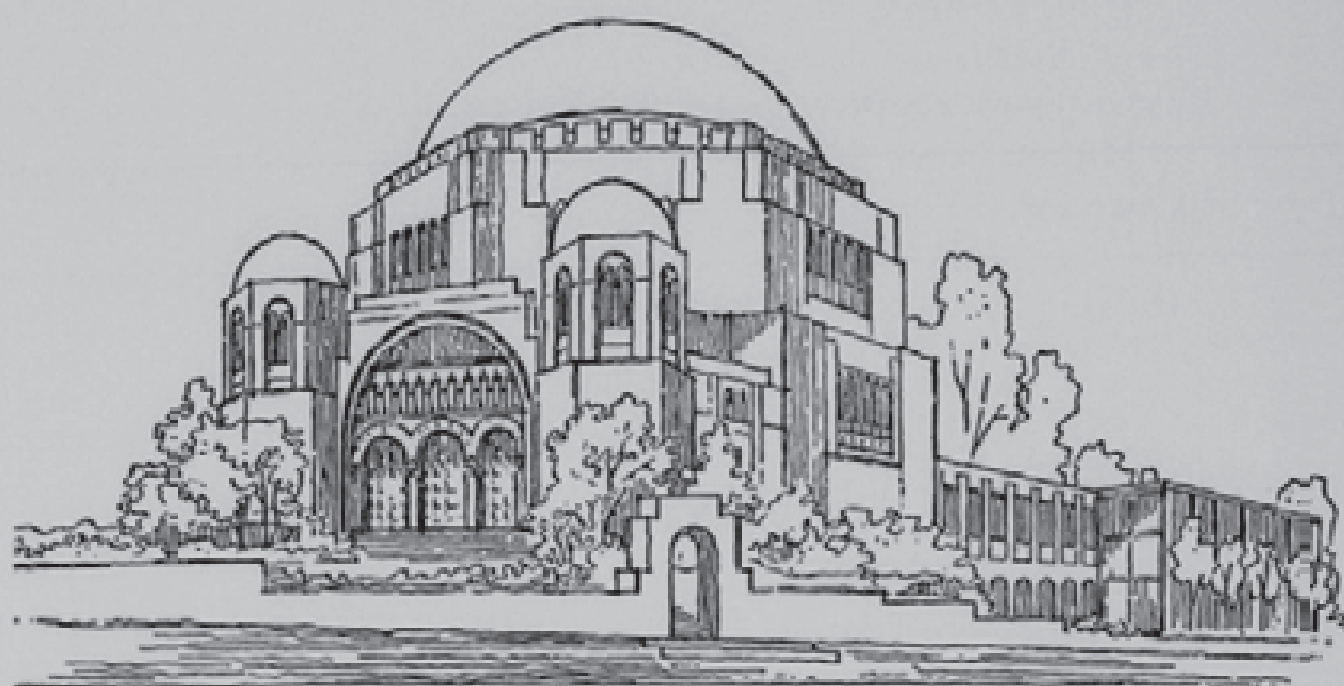
Prelude: Three Chorale preludes	Johannes Brahms
Opening Psalm: Mah Tov	Lazar Saminsky
Bor'chu - Sh'ma	from the Baer Collection, arranged by David Gooding
V'ohavta	David Gooding
Mi-Chomocho	from the Baer Collection, arranged by David Gooding
Tzur Yisroel	from tradition, according to Solomon Sulzer
Ovos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

THE TEMPLE

CLEVELAND, OHIO

December 5, 1965

Vol. LII No. 7



A SHOPPING LIST — FROM THE RABBI'S DESK

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

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

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

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

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

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

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

Daniel Jeremy Silver

MUSIC FOR SUNDAY

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

SUNDAY MORNING SERVICE

December 5, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE CARDINALS AND BISHOPS DEPART

A Final Reflection on the Vatican Council

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

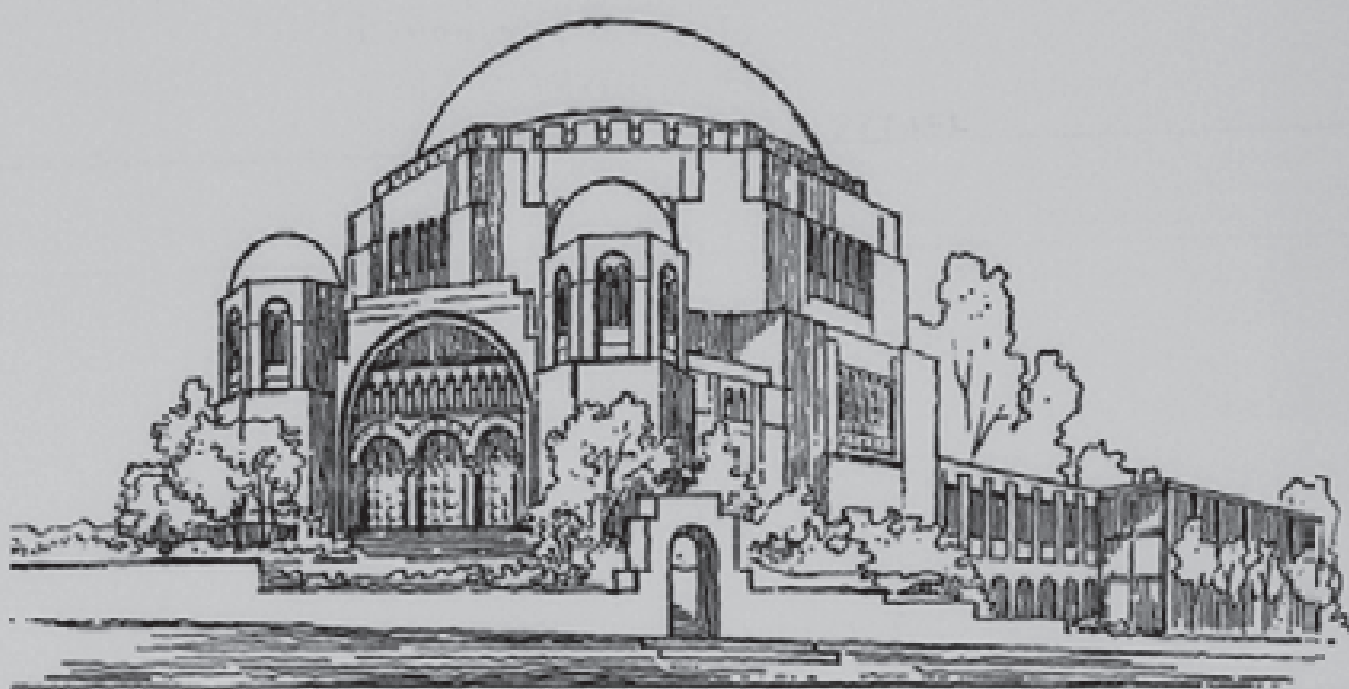
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

December 19, 1965

Vol. LII No. 9



THE LIGHTS OF CHANUKAH — FROM THE RABBI'S DESK

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

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

SUNDAY MORNING SERVICE

December 19, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

"JUDAH AND MOSES"

Reflections On the Difference Between Heroism and Greatness

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

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

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

Daniel Jeremy Silver

MUSIC FOR SUNDAY

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

THE TEMPLE

CLEVELAND, OHIO

December 26, 1965

Vol. LII No. 10



WELCOME HOME — FROM THE RABBI'S DESK

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

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

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

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

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

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

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

Daniel Jeremy Silver

MUSIC FOR SUNDAY

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

SUNDAY MORNING SERVICE

December 26, 1965

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

TAKING STOCK OF 1965

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

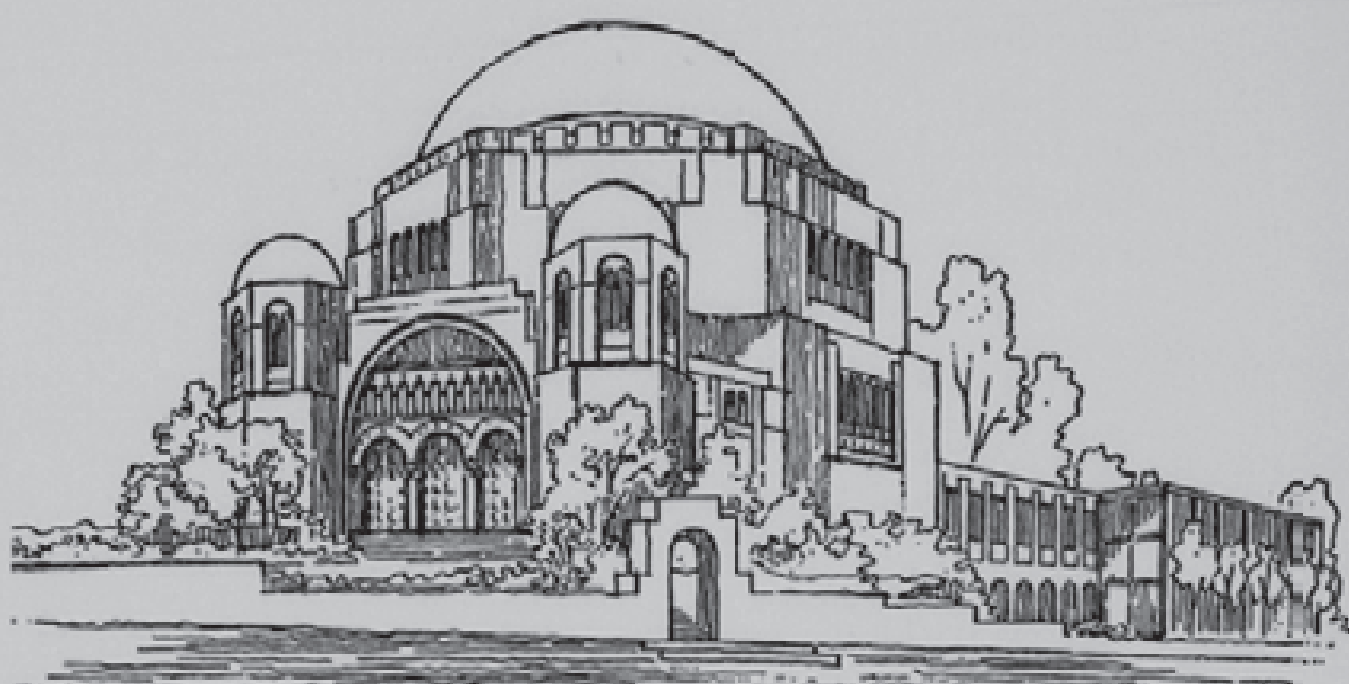
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

January 2, 1966

Vol. LII No. 11



HAPPINESS — FROM THE RABBI'S DESK

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

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

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

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

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

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

January 2, 1966

10:30 o'clock



RABBI MILTON MATZ

will speak on

THE TIME OF YOUR LIFE

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

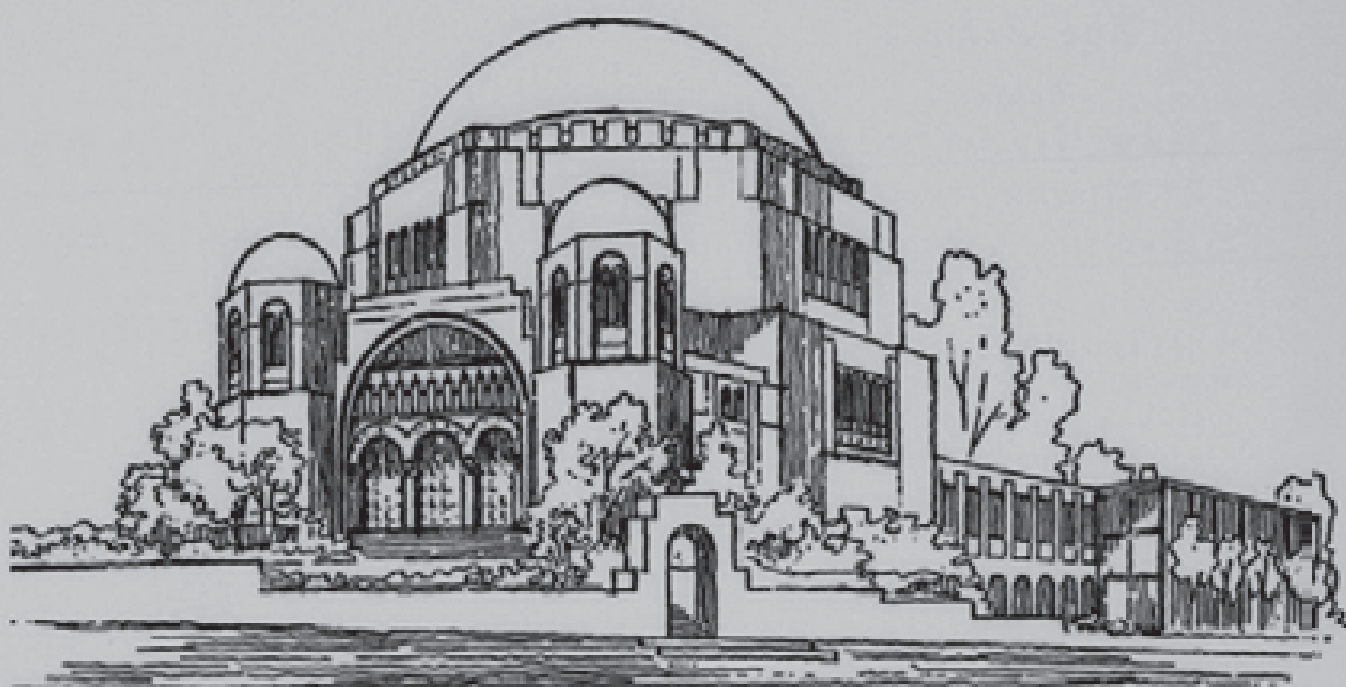
Prelude: Two Hebraic Pieces	Herbert Fromm
Opening Psalm: Somachti Bomrim	Howard Thatcher
Bor'chu	Joseph Ashron
Sh'ma	Joseph Ashron
V'havto	Isadore Freed
Mi-Chomocho	Joseph Ashron
Tzur Yisroel	David Gooding
Ovos	Jacob Dymont
K'dusha	Gershon Ephros
Vihin L'rotzon	Hans Wurman
Solo: Adonoy Moh Odum	Hugo Ch. Adler
Ilona Strasser, contralto	
Adoration:	
Olelu - Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

January 9, 1966

Vol. LII No. 12



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

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

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

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

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

SUNDAY MORNING SERVICE
January 9, 1966
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
JEWS, JUDAISM AND ISRAEL—1965

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

Jewish life is no longer politically or intellectually enclosed.

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

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

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

Daniel Jeremy Silver

MUSIC FOR SUNDAY

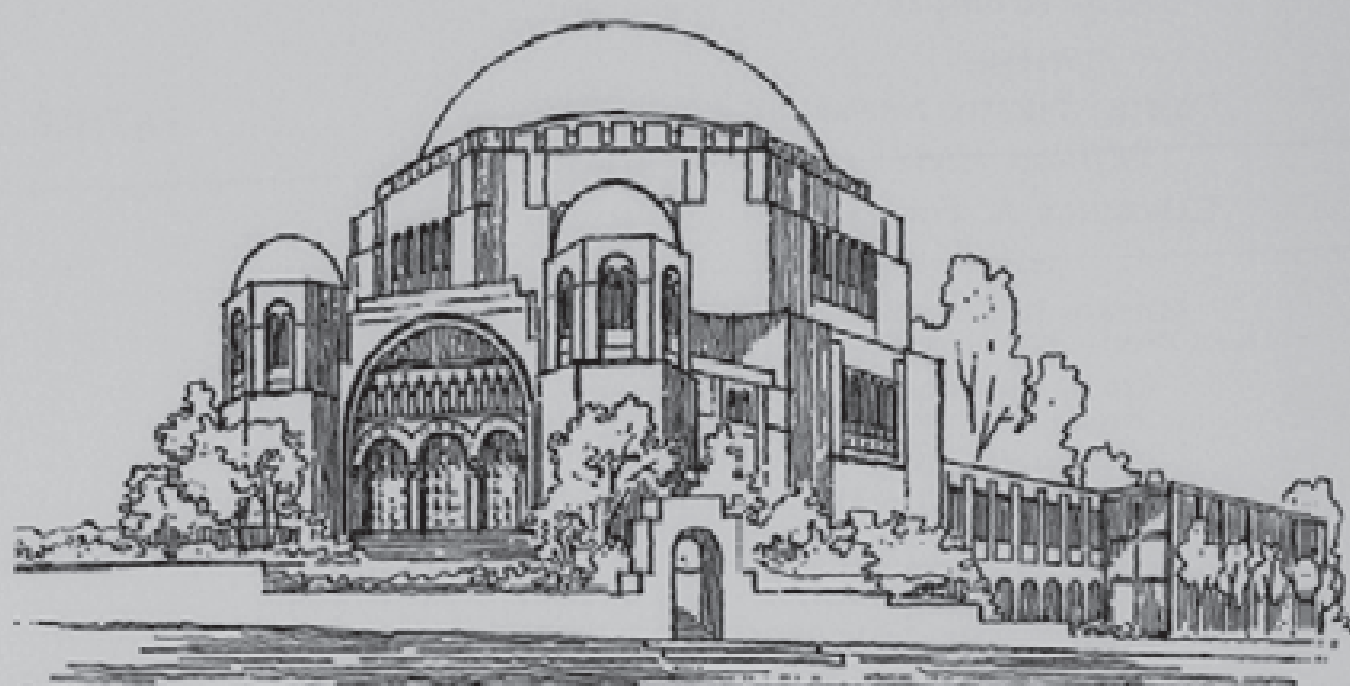
Prelude	Frederick Jacobi
Opening Psalm: Ma Tovu	Frederick Jacobi
Ber'chu	Frederick Jacobi
Sh'ma	Frederick Jacobi
V'shavto	Samuel Adler
Mi-Chomocho	Frederick Jacobi
Tzur Yisroel	Samuel Adler
Ovos	Samuel Adler
K'dusha	David Gooding
May the Words	Frederick Jacobi
Anthem: The Sacred Covenant	Heinrich Schalit
Adoration:	
Oleinu • Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

January 16, 1965

Vol. LII No. 13



A LIVING FAITH — FROM THE RABBI'S DESK

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

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

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

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

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

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

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

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude	A. W. Einder
Opening Psalm: Mah Tovu	Samuel Adler
Bor'chu	Frederick Jacobi
Sh'ma	Frederick Jacobi
V'haveto	Samuel Adler
Mi-Chomocho	Frederick Jacobi
Tzur Yisroel	Samuel Adler
Ovos	Samuel Adler
K'dusha	David Gooding
May the Words	Frederick Jacobi
Anthem: Adon Olom	A. W. Einder
Adoration:	
Olenu - Vaanachnu	from tradition, arranged by Morris Goldstein

SUNDAY MORNING SERVICE

January 16, 1966

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

REFORM JUDAISM — AN AGONIZING REAPPRAISAL

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

February 6, 1966

Vol. LII No. 16



OF RIGHT AND WRONG — FROM THE RABBI'S DESK

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

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

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

SUNDAY MORNING SERVICE
February 6, 1966
10:30 o'clock

RABBI MILTON MATZ
will speak on
THREE WHO TRANSFORMED THE WORLD

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

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

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

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude: Canzona Toccata	Giovanni Gabrielli Girolamo Frescobaldi
Opening Psalm: Tov L'hodos	Salomone Rossi
Bor'chu	Rossi
Sh'ma	Rossi
V'havto	Heinrich Schalit
Mi-Chomocho	Rossi
Tzur Yisroel	Lazar Weiner
Ovos	Weiner
K'dusha	Schalit
May the Words	Rossi
Solo: Sim Sholom Charles Smith, Cantorial Tenor	Frederick Pike
Adoration: Olenn - Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

February 13, 1966

Vol. LII No. 17



AGAIN VIETNAM—FROM THE RABBI'S DESK

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

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

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

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

SUNDAY MORNING SERVICE
February 13, 1966
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on

HOW TO FAIL AS A PARENT WITHOUT REALLY TRYING

<p>FRIDAY EVENING SERVICES 5:30 to 6:10</p>	<p>SATURDAY MORNING SERVICES 11:00 to 12:00</p>
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prepared to admit the bankruptcy of our military effort and that more lives and gigantic treasure would be spent to sustain a hapless undertaking. The American peace offensive is deliberate and determined. To pass it off as propaganda is to be unreasonable and unfair. It is wrong to believe that the guilt for needless carnage rests solely on our shoulders, Hanoi, Peking and the Viet Cong because of their obstinacy and calculated belligerency must share the guilt and in increasing measure.

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

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

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

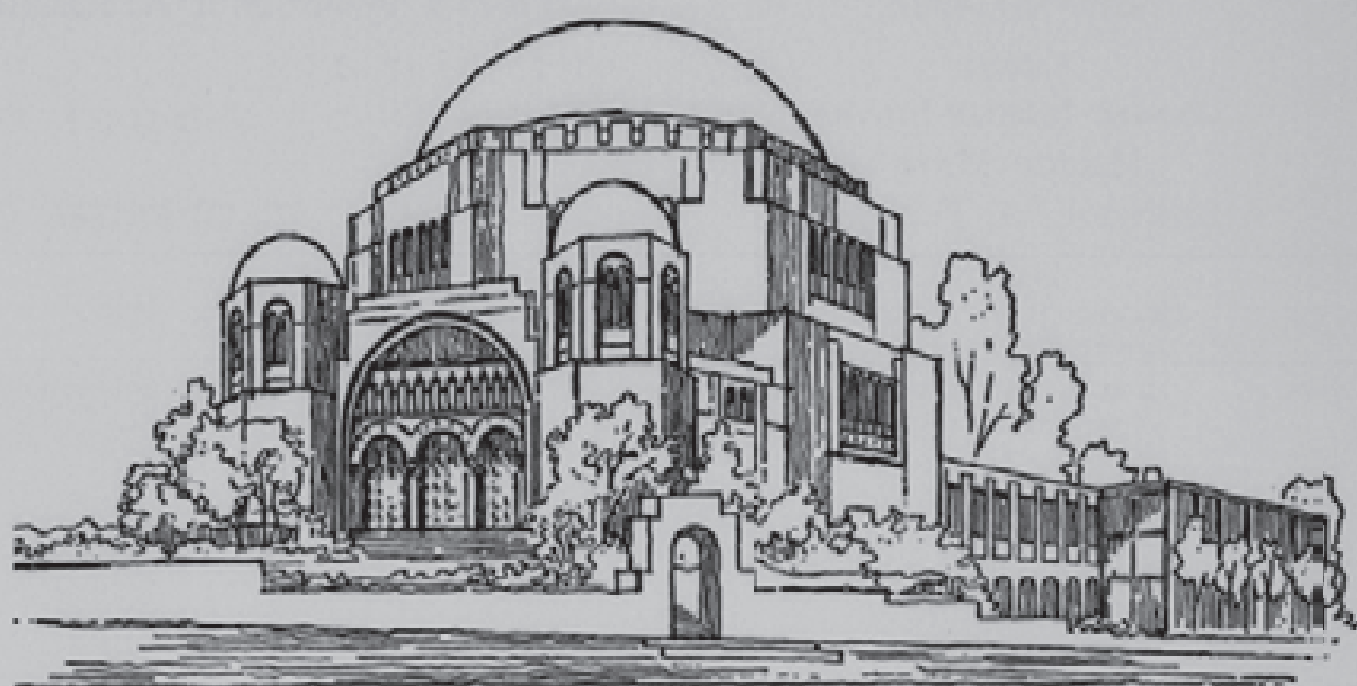
Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

February 20, 1966

Vol. LII No. 18



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

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

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

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

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

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

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

February 20, 1966

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

AN OPEN LETTER TO PRESIDENT JOHNSON ABOUT VIET NAM

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

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

AN OPEN LETTER TO PRESIDENT JOHNSON ON VIET NAM

An Address Given by Dr. Daniel Jeremy Silver

The Temple

February 20, 1966

My Dear Mr. President:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Respectfully yours,

Daniel Jeremy Silver

MR. AND MRS. CLUB

"SOUND OF EARTHLINGS"

A MUSICAL PLAY

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

8:30 p.m.
Luntz Auditorium

Admission \$2.50
Patrons \$3.50

For Tickets Call:
Sandy and Buzz Weiner 464-0607



CLEVELAND QUAD TEMPLE MEN'S CLUBS

Wednesday, March 9, 1966

Fairmount Temple

ANNUAL FELLOWSHIP DINNER

Guest Speaker

Sander Vanocur

NBC Washington News Correspondent

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

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

For Reservations Call Temple Office

TEMPLE WOMEN'S ASSOCIATION

Sunday, March 27, 1966

2 to 5 p.m.

Residence of Pam and Michael Horvitz
16860 Shaker Boulevard

SODAS ON SUNDAY

The Party with a Purpose

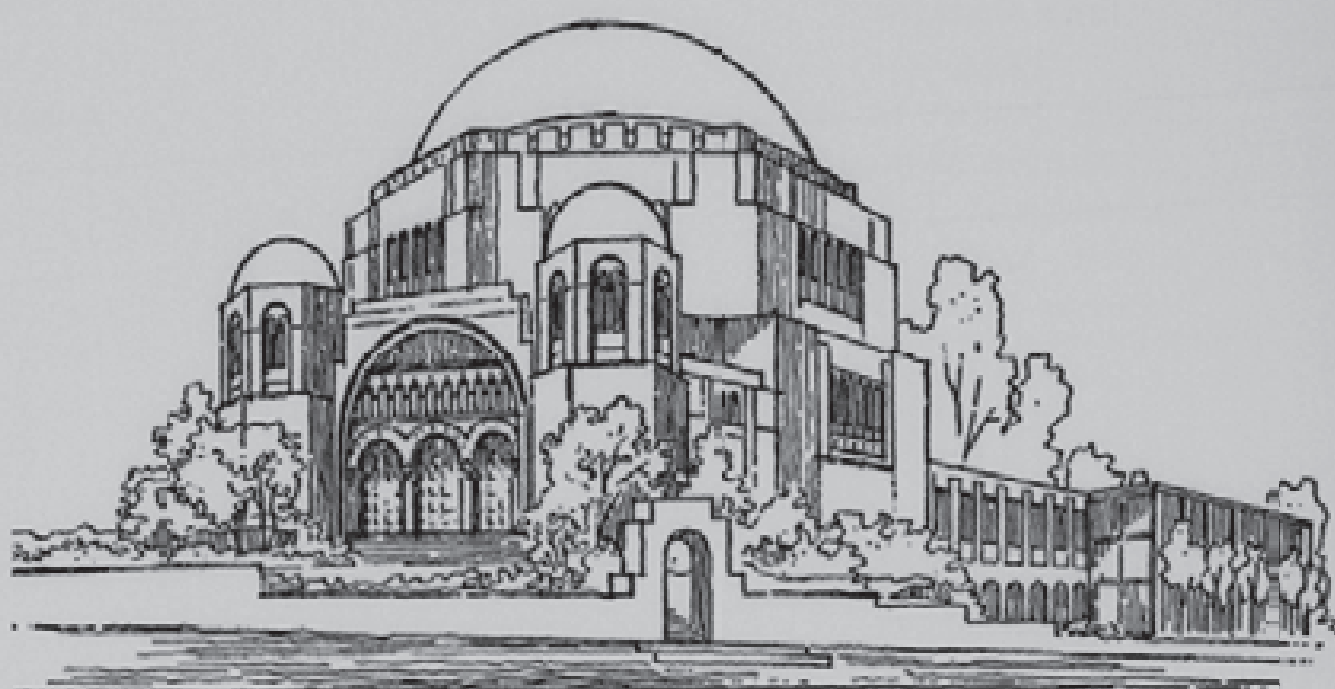
Confirmation and Graduation gift shopping made easy. Teenagers and their mothers are invited to shop and enjoy sodas or sundaes at this fun party staged by and for our teenage crowd.

THE TEMPLE

CLEVELAND, OHIO

March 13, 1966

Vol. LII No. 21



COMMUNITY SERVICE I — FROM THE RABBI'S DESK

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

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

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

SUNDAY MORNING SERVICE
March 13, 1966
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
WHY PRAY?

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

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

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

Daniel Jeremy Silver

MUSIC FOR SUNDAY

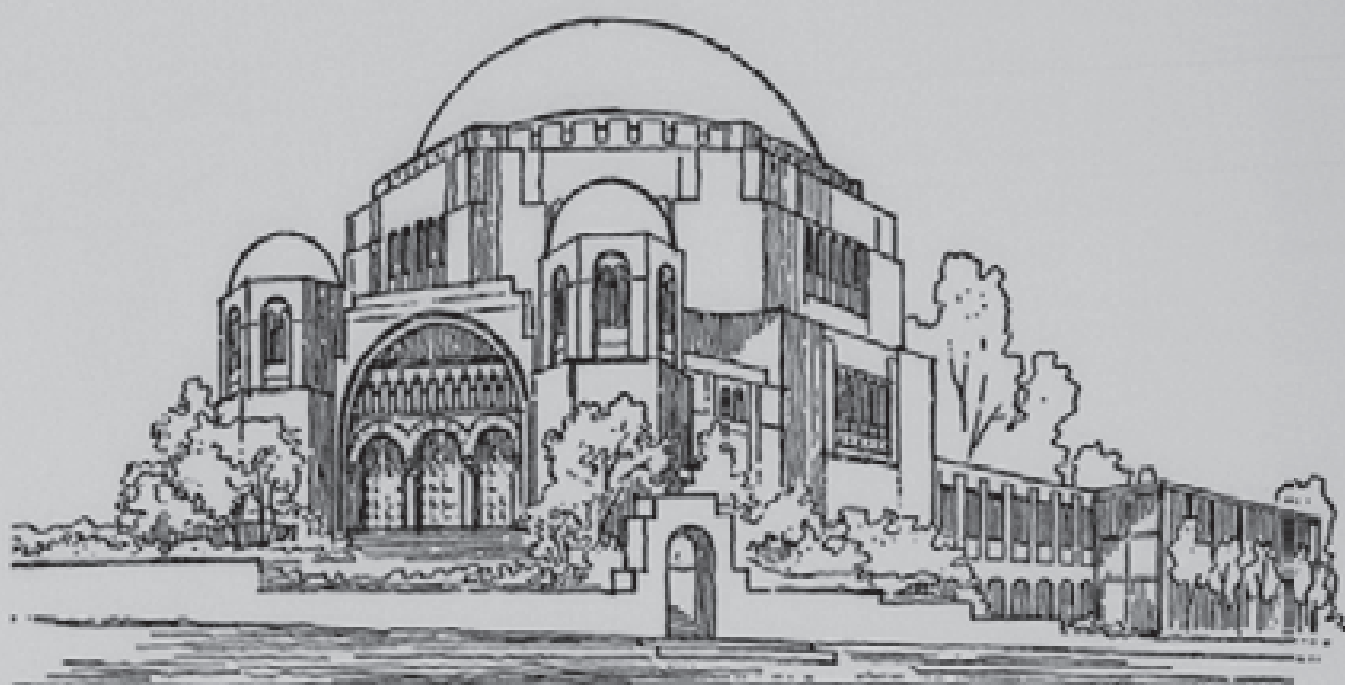
Prelude:	Two Chorale Preludes	Ralph Vaughan Williams
Opening Psalm:	Mah Tovu	David Gooding
Bor'chu		Leon Algazi
Sh'ma		Algazi
V'havto		Algazi
Mi-Chomocho		Algazi
Tzur Yisroel		Algazi
Ovos		Osias Abrass
K'dusha		Algazi
Yihin L'rotson		Algazi
Anthem:	Torah Adonoy and Eitz Chayim	Abram Moses
Adoration: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

THE TEMPLE

CLEVELAND, OHIO

March 20, 1966

Vol. LII No. 21



HADRAT KODESH — FROM THE RABBI'S DESK

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



Mr. Heinrich Schalit

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

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

SUNDAY MORNING SERVICE
March 20, 1966
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
THE MEANING OF LIFE AND DEATH

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

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

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

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

Daniel Jeremy Silver

THE TEMPLE

CLEVELAND, OHIO

March 27, 1966

Vol. LII No. 23



OUR ARCHAEOLOGICAL WEEKEND — FROM THE RABBI'S DESK

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

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

SUNDAY MORNING SERVICE
March 27, 1966
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
THE SECOND COMMANDMENT

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

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

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

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

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Hadrat Kodesh

"The Beauty of Holiness"

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

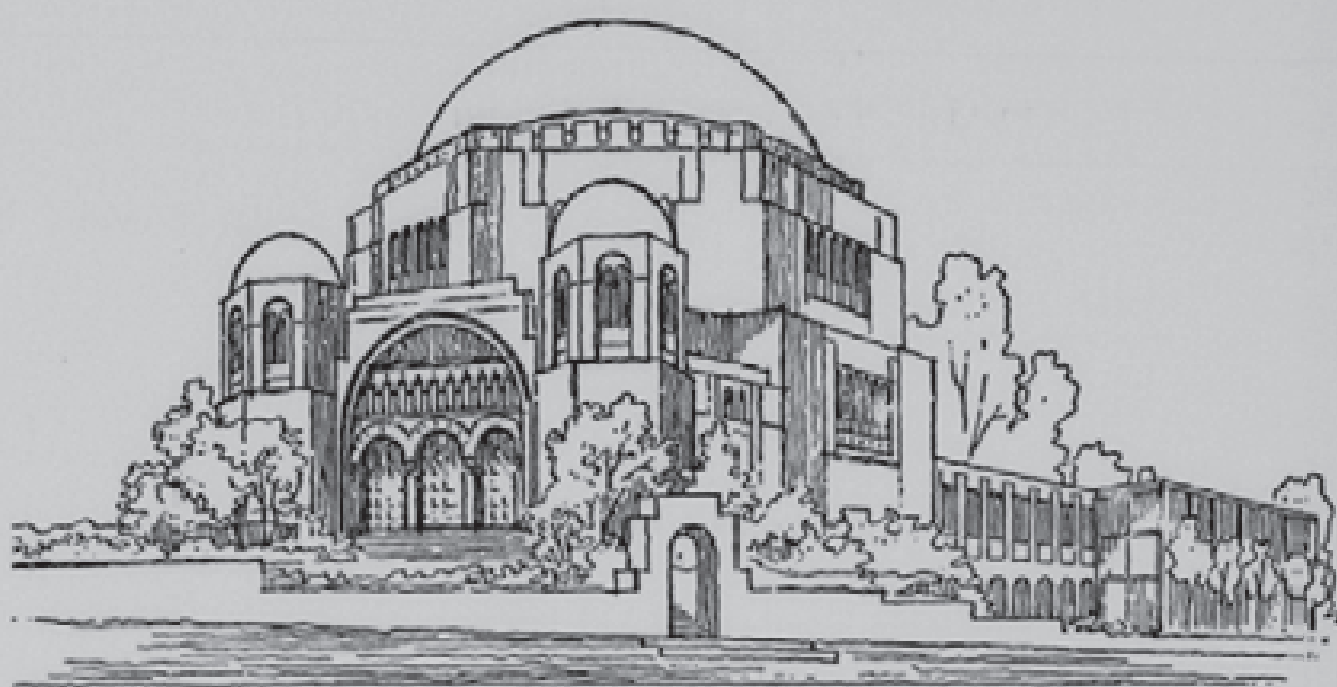
Solo: Wake Me To Bless Thy Name.

THE TEMPLE

CLEVELAND, OHIO

April 24, 1966

Vol. LII No. 27



ON LEARNING — FROM THE RABBI'S DESK

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

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

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

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

Increasingly, schooling is computerized and machined. I wonder

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

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

Daniel Jeremy Silver

MUSIC FOR SUNDAY

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

SUNDAY MORNING SERVICE

April 24, 1966

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

THE SAYINGS OF THE FATHERS

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

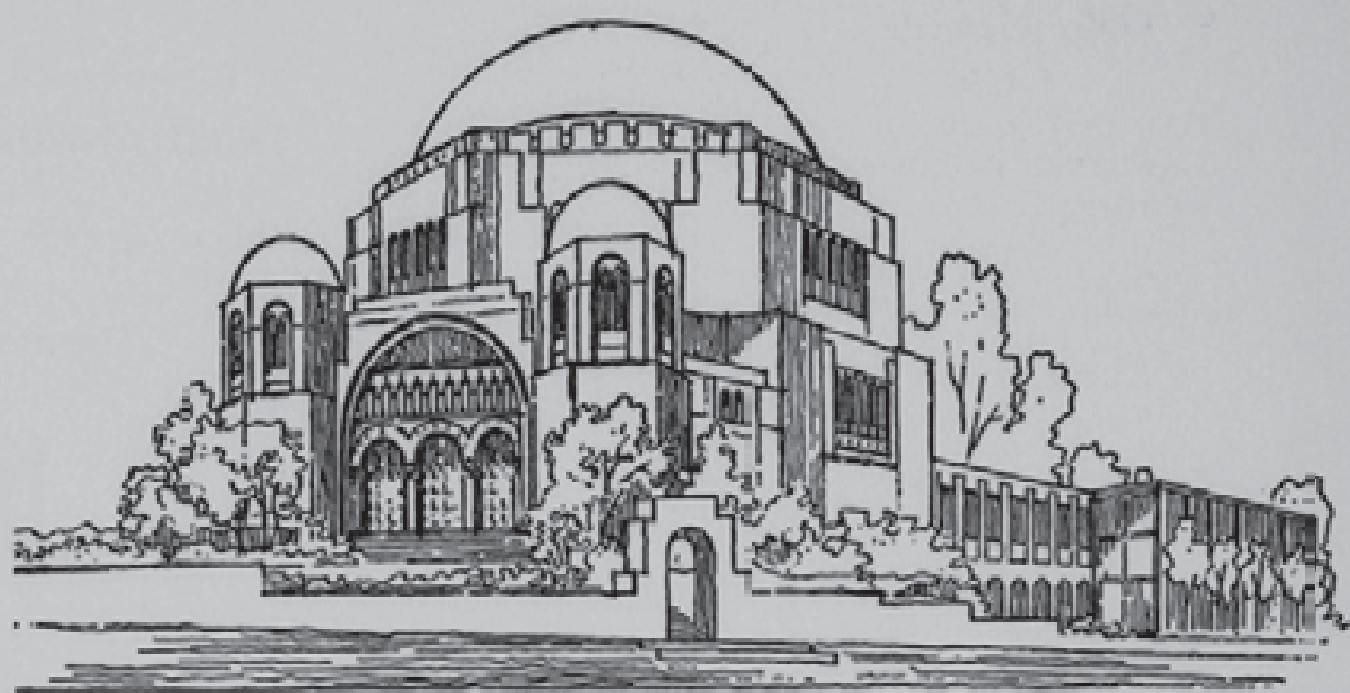
11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

October 9, 1966

Vol. LIII No. 1



A TIME OF BEGINNINGS — FROM THE RABBI'S DESK

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

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

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

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

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

October 9, 1966

10:30 o'clock



RABBI DANIEL JEREMY SILVER

will speak on

MY VISIT TO ISRAEL

Some Thoughts on the Present and the Future

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

HOME HOSPITALITY

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

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

MUSIC FOR SUNDAY

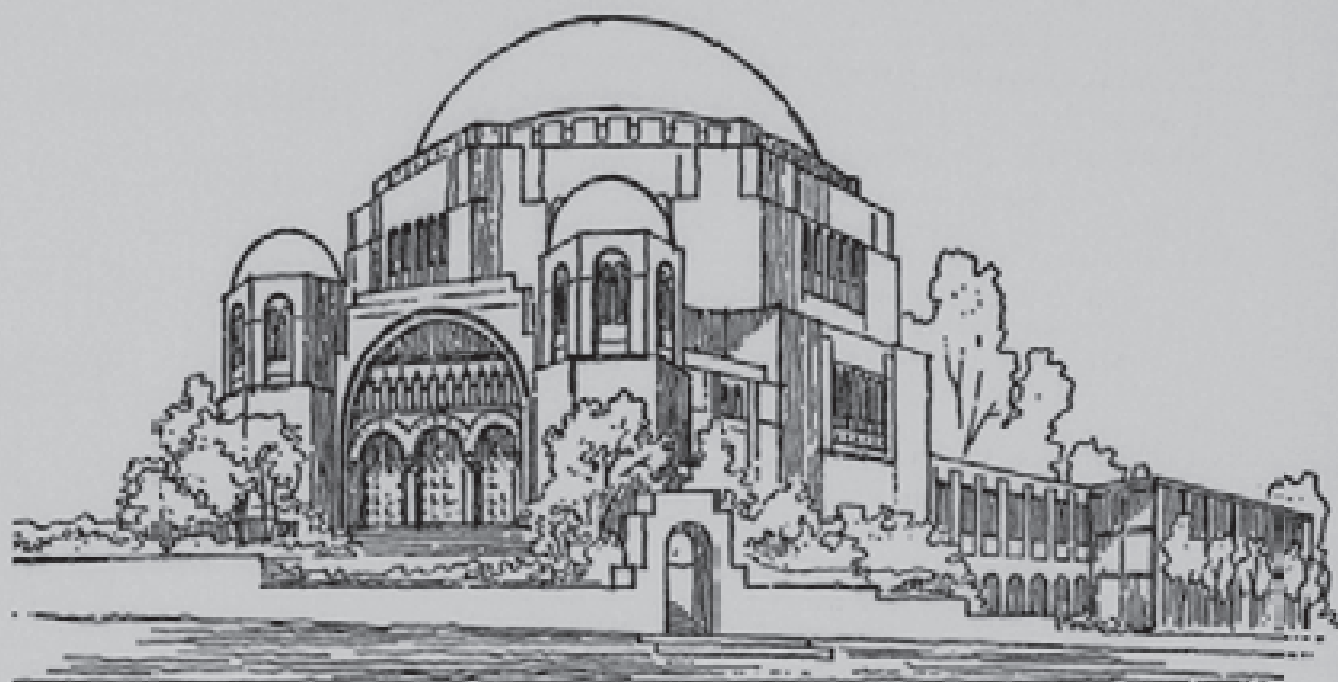
Prelude: Cantabile	Cesar Franck
Opening Psalm: Mah Tovu	Jacob Weinberg
Bor'chu	Max Hellman
Sh'ma	David Gooding
V'havto	David Gooding
Mi-Chomocho	Max Hellman
Tzur Yisroel	David Gooding
Ovos	Lazar Weiner
K'dusha	Gershon Epstros
Yihia L'rotzon	David Gooding
Anthem: How Lovely Is Thy Dwelling Place	Johannes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

THE TEMPLE

CLEVELAND, OHIO

October 16, 1966

Vol. LIII No. 2



ON THIS ELECTION — FROM THE RABBI'S DESK

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

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

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

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

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

October 16, 1966

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

MY VISIT TO ISRAEL

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

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

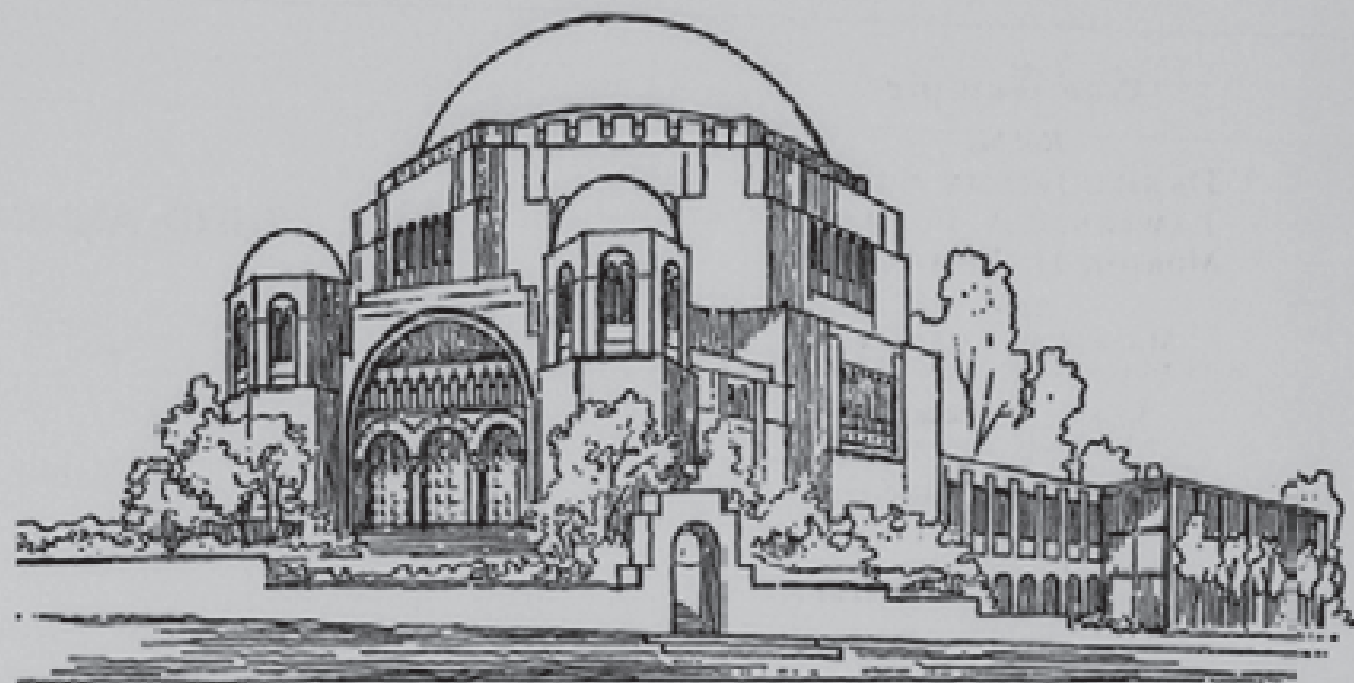
Prelude: Toccata	George Muffat
Opening Psalm: Somachti B'omrim	Howard Thatcher
Bor'chu	Isadore Freed
Sh'ma	Freed
V'ohavto	Penateuch Mode
Mi'Chomocho	David Gooding
Tzur Yisroel	Gooding
K'dusha	Gershon Ephraim
May the Words	Max Heiman
Adoration:	
Oleinu - Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

October 23, 1966

Vol. LIII No. 3



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

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

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

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

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

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

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

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

October 23, 1966

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

A SOLUTION FOR VIET NAM

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

THE TEMPLE

CLEVELAND, OHIO

October 30, 1966

Vol. LIII No. 4



COMMUNITY SERVICE — FROM THE RABBI'S DESK

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

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

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

SUNDAY MORNING SERVICE
October 30, 1966
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
**AGNON, THE HEBREW LANGUAGE,
AND THE NOBEL PRIZE**

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

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

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

Daniel Jeremy Silver

MUSIC FOR SUNDAY

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

THE TEMPLE

CLEVELAND, OHIO

November 6, 1966

Vol. LIII No. 5



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

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

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

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

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

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

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

SUNDAY MORNING SERVICE

November 6, 1966

10:30 o'clock



DR. ABRAHAM KAPLAN

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

THE PEW AND THE TEST TUBE — JUDAISM AND SCIENCE

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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