



Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

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

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

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

Reel
41

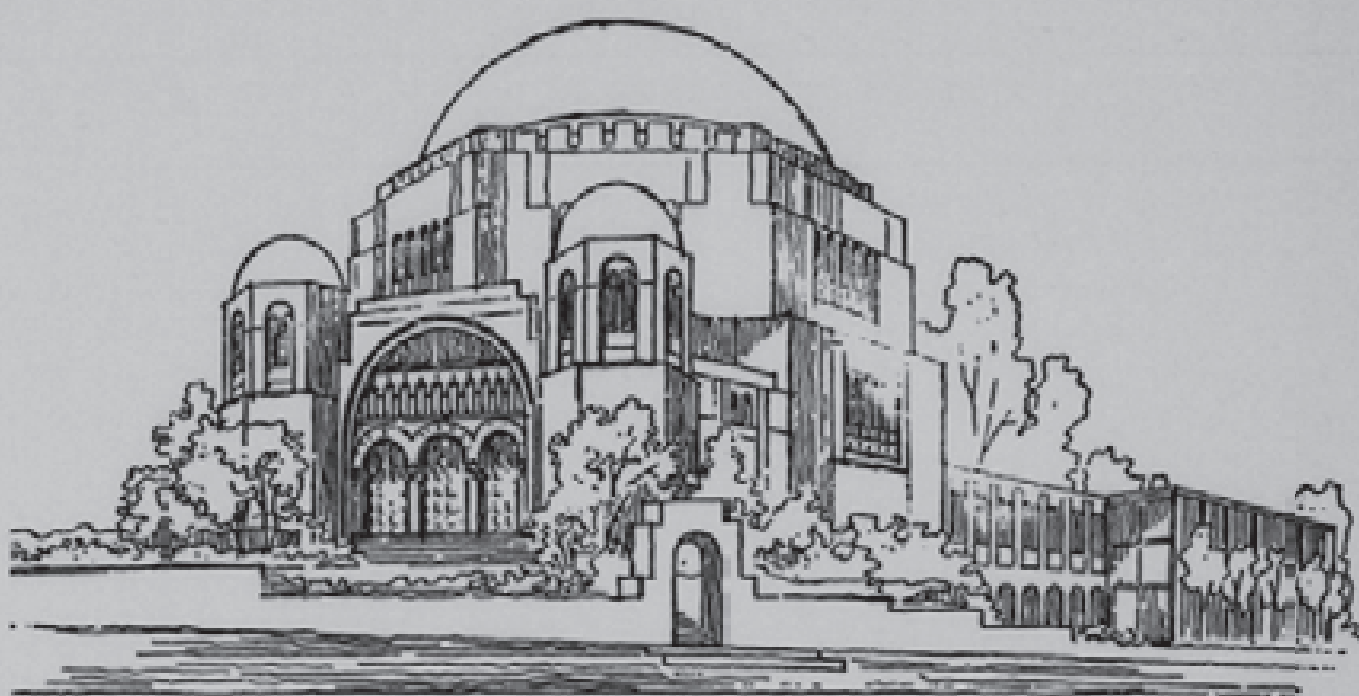
Box
13

Folder
619a

Newsletters, "From the Rabbi's Desk" articles, 1967-1974.

THE TEMPLE
CLEVELAND, OHIO

November 26, 1967
Vol. LIV No. 5



CLEVELAND FACES THE FUTURE — FROM THE RABBI'S DESK

Rabbi Silver's sermon of Sunday, November 12, is reproduced in this Bulletin in response to the many requests for it.

Tomorrow Cleveland inaugurates a new mayor. Carl Stokes happens to be black and our election happened to have been of national significance. For the first time a man of his race has been elected to the highest office of a great American city. The Stokes campaign had all the elements of high American drama since it pitted a son of the slums and the grandson of slaves against a son of privilege and the grandson of a president. For those of us who take a romantic view of the American dream the election had a happy denouement. It offered another proof that this land is a land of wide opportunity; that a man can come from the bottom rungs of the economic ladder to the top of his community. His election came at an opportune time because the headlines had been black. These past months the nation has seemed to have made little, if any, progress in breaking down the high color wall which has separated the races. Carl Stokes' victory was one small bit of evidence that this wall is not insurmountable—there are toe-holds and at least the most agile can climb over the barrier.

In a small way Mr. Stokes' victory is a sign of progress. But it must be underscored that the vast majority of negroes are still outside the wall.

All events are ambiguous and all history is paradoxical. On one level Carl Stokes' election marked a breakthrough and a restatement of the proposition that this is a land of broad opportunity; on another level it signaled the breakdown of community living—a shattering of the American dream which makes the city as a broad mix of neighbors and neighborhoods living together under one governmental umbrella. Two elections ago, 35% of Cleveland's electorate was

negro; in this election, 38%, by 1970 the percentage will rise to 40%. These figures testify to white flight and abandonment. The white exodus from the center city continues. The high barriers of real estate and rental restriction remain in force. True, a trickle of negroes do manage to break out of the iron belt which bands the east side ghetto; but most can not and do not. Demographers insist that if present patterns of racial discrimination continue by the year 2,000 almost every one of our great cities will become what they call a "Negropolis," a large, black

concentration surrounded by clusters of largely white suburbs. Social distance between the races has widened. The hope that we would come closer and closer together is vanishing. Today there is the central city carefully gerrymandered to exclude the more expensive white suburbs where people come through zoning and housing restrictions to keep out "undesirables" and finally there are the new counter cities being built here and there around the country for carefully selected people where the "riffraff" and

(Continued on Page 2)

SUNDAY MORNING SERVICE

November 26, 1967

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on
WORSHIP AND SONG

This service will be the occasion of a liturgical premiere of
Hallel V'zimrah

Composed by Gershon Ephros,
Sometime Professor of Jewish music at the
School of Sacred Music of the Hebrew
Union College in New York City.

This original service has been made possible
by the Myrtle Waintrup Givelber Memorial Fund.

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

10:50 to 11:50

(Continued from Page 1)

the "rabble" are not welcome. In one sense, Carl Stokes' election must be understood as no more than a declaration of independence by the increasing black community of the center city that if they are unwelcome as neighbors at least they will govern themselves.

One of the tragedies in Carl Stokes' election, perhaps the only one, is that he comes to office at a time when the war against poverty and the attack on racial prejudice is running out of steam. Ten years ago Americans were speaking of cooperative effort, of joining forces, of shared enterprise, of community responsibility. Ten days ago the Secretary of Health, Education and Welfare, Mr. Gardner described our society as abrasive. Increasingly each group wants only what it needs for itself and seems not to care how to adjust its wants to the common weal. Extremists of all shades demand what they want, now, all or nothing. Each of us has noticed the fraying of the social fabric. We have seen men and women who looked upon the Civil Rights crusade as difficult but urgent ten years ago absent themselves and begin to talk more of stability and social order than of the necessity of protest. They have come up hard against the obduracy of hate, the obstinancy of human nature and the inevitable concomitant of violence to social change. Ten years ago, except for extremist fringes, this country seemed united in a determination to achieve a homogeneous society. Today, I sense that fewer and fewer are ultimately concerned with this sacred purpose. More and more are living unto themselves, living their own lives, asking not what they can do for the nation, but asking only that the nation protect them from change and violence.

A few years ago the war on poverty was launched with great éclat. Gunner Myrdahl estimates that to be successful this war will require several trillions of dollars. Against this background the government proposes a budget of a few billion and Congress refuses to vote even that. A recent survey estimates that it costs about \$9,000 a year to sustain a family of four with any dignity in one of our thronging cities. The gap between the Other America, the 30,000,000 poor and our America of abundance widens every week of every month of every year. The poor are poorer. There is inflation. There is the rising cost of living. There is less employment for the unskilled and for the semi-skilled, and programs of re-training lack the necessary sweep and scope.

Carl Stokes comes to office at a time when the American dream is often stated in word but belied in deed. We hope and dream, but vote against taxes, complain

about bureaucracy and limit our personal involvement. I am afraid that all too many of us have assumed that somehow Carl Stokes' election will solve the problems of the urban crisis and racial antipathy which trouble us. We want him to press a magic button and make danger and need disappear. We have invested far too much in the single fact of a change of mayors. He will, somehow, turn on the money tap in Washington. Funds will flow for urban renewal, for job re-training, for our school system, for every worthwhile project. By his very presence in office he will, somehow, moderate the black militants, keep violence from our streets, and by the moderation of his acts quiet the fears of the white militants and prevent racial tensions from becoming more exacerbated. We expect our new mayor to solve all the vast problems of urban living and, being human, of course, he can not perform miracles.

We have seen square blocks of our city convulsed in violence. We have seen square miles of our city demolished for urban renewal and not renewed. We have seen the slums set in motion, the displaced pouring over into other areas which quickly become blighted; thousands of dropouts, children who lack shoes and winter clothing to wear to school, garbage piling up on street curbs, lines of unemployed. Our beaches are polluted, our air is polluted, our water is polluted, our streets are congested, crime rates are on the rise; Cleveland suffers all of the classic failures of urban life. And far too many of us, I am afraid, assume that by changing mayors we have solved these problems. We have not. We have only elected a new mayor. It might be wise, therefore, this morning, to make up a tally sheet of what can legitimately be expected of the mayor, what he can accomplish if he is vigorous, enterprising and decisive and what he can not be expected to do; what we must do for him; we, the citizens, we, the government.

What can be expected of Mayor Stokes? He can be expected to bring new administrative energies to the city. He can be expected to appoint men of skill and vigor. We had what was essentially a single administration for almost thirty years, and many officials have grown old and comfortable in office and have kept to archaic ways and old habits. Through his control of top-level appointments we can expect the mayor to improve the exacerbated relationship between the police force and the neighborhoods, and create a new climate of understanding between the servants and those whom they serve.

We can expect the new mayor to update and upgrade the level of city operations. Cleveland is an old-fashioned enterprise.

I had occasion, this week, to read through the twenty-nine reports of last year's Little Hoover Commission. Each of them details a city operation which is behind the times. Of the police department, the Little Hoover Commission said simply that it "is a generation behind standard procedures in police management." In urban renewal the city has failed to complete the legal work on its first urban renewal project, Garden Valley, begun in 1956. On and on and on. The mayor will need money. Good men rightly command a good salary. The mayor will need to support his nominees. There must be dignity and scope to their office. But this problem is within the competence of the mayor. And it is within his competence to improve relationships with all groups within the city. In the last 30 years we have been governed essentially by the interests of business balanced by those of the cosmopolitan groups. The negro group has been tolerated but it has had to come hat in hand. No longer will the ministers of the negro community be kept cooling their heels in the mayor's office. We can expect, and do expect, the new mayor to listen carefully to all in the community, black and white, and we can expect him to alert us to the harsh realities of the urban crises. We need clear explanations and clear priorities—the requirements of urban change rather than public relations about "the best location in the nation."

Today, 140 million out of 200 million Americans live in cities. By the year 2,000, 280 million of 340 million Americans, almost 9 out of 10, will live in our cities; and our cities are not ready for them. We lack institutions, schools, roads, employment, recreational facilities, clean air, clean water, the amenities even for the smaller numbers who live here today. We have not resolved or begun to resolve the deep-seated historic problems of poverty, racial antipathy, deteriorating housing, cultural and educational deprivation.

Our new mayor must make clear the depths of the problems we face and the cost involved in their solutions. We have tried to run our city on the cheap. Between 1940 and 1965, Americans actually decreased the percentage of tax monies allocated to their cities. You can not run a city on the cheap. It is going to cost you three, four, five, perhaps ten times more to run Cleveland and the mayor must make clear why, how much, and for what.

But, what can the mayor do about the nearly two in ten who live in slum areas and who are unemployed? What can he do about the three in ten who drop out of poverty area high schools before they have the skills which would make them employable? What can he do about the

(Continued on Page 3)

(Continued from Page 2)

plants which are outside the city lines and spew their dust into the air and their filth into our rivers? What can he do when regional planners draw highways through neighborhoods and destroy what stability there is in order to make it easier for suburbanites to come into their offices and to leave for their grass-enclosed homes? What can he do about a city which must give to the state more tax monies for welfare and education than it receives back for these same services?

There are definite limits to a mayor's power. He can be effective within administrative limits but he can not begin to solve the problems of the city, unless he has the active and energetic help of Columbus and Washington and the citizenry. Is our state committed to the welfare of the city of Cleveland? Has Washington escalated the war on poverty with speed and determination? President Johnson said, two days ago, that it was bunk to argue that we could not make progress both in Vietnam and in the war against poverty. Not so! This year the Federal Government allocated to the cities less than \$1.00 per citizen to solve the transportation crises and less than 10¢ per person for the model cities' bill. The level of Federal aid to welfare has actually decreased. At first The Office of Economic Opportunity was appropriated 2.4 billion. That was cut in its present budget of 1.6 million and the Office of Economic Opportunity may come out of this Congress with only 1.2 billion. The effects of these cuts can be seen in our own city.

I sit on the Board of the Cleveland Office of Economic Opportunity. Last year we cancelled 16 programs touching almost 40,000 lives because these programs cost 2.7 million dollars which were no longer available. These were not luxury programs. They included literacy training for adults, job training for high school dropouts, advice on maternity and health care for teen-aged mothers, and a program of high school courses for adults who never completed their degree. We did not cut these programs because they were unworthy or had proved themselves misdirected, but because funds were not available.

Washington talks about a war upon poverty but, in effect, supports a probing action; demonstration projects, a beginning, and nothing more. We are not keeping up with the growing population, much less solving our problem. If you want to know the real limitations of this war on poverty consider Operation Head Start, which is the most approved and widely-respected of all its programs. Head Start is designed to provide preschool training for four and five-year olds from deprived homes where they

have not been read to or spoken to or been taught hygiene or to dress properly. Competent psychological investigation has shown that one in two children from poverty areas have little, if any, chance of success in school, unless they receive such preschool training. There are today, 7800 youngsters between the ages of 4 and 5 in the poverty areas of Cleveland who ought to be receiving the Head Start opportunity. Only twelve-hundred, one in five, are and the reasons are purely fiscal. What is true of Operation Head Start is true in heightened degrees of less-fully accepted programs. Because of Vietnam the Federal government has not accelerated its demands upon the Congress and because of the war-related budget deficit Congress has cut even further the Administration's limited requests. Thirty-plus billion dollars a year in Vietnam spells a very limited war on the ills of our cities.

Carl Stokes can not be expected to solve those problems for which he needs the help of the Federal and the State government, the help of industry and labor, and the help of all who live in greater Cleveland. I submit that there is every indication that he will not receive the vigorous support he requires. Our nation is tragically burdened by war and, surprisingly, mesmerized by ideology. Our many problems require imaginative, even radical solutions; yet, many judge all proposals not by the standard of need but by some inherited political theory. Instead of experimenting we debate theory: Federalism vs. state's rights, capitalism vs. socialism, public works vs. industrial incentive. Increasingly this nation has become separated into competing ideological sects; the new left, the new right; the old left, the old right. Once we prided ourselves on our pragmatism. We said that our greatness lay in our ability to face a problem and find practical solutions. It was never either/or; either government or industry, either Federal or state control, but both/and. Today, any project which smacks of federal aid to the communities is anathema to some, any project which is to be partially managed by the free enterprise sector is anathema to others, and any project which is not under the total control of the poor is anathema to others.

Why must it be one or the other? Accommodation and compromise are of the essence of a democratic system. Tragically, but increasingly we are voting ideology—not need, and this is the way of divisiveness and failure.

We need to take a good look at our own involvement. Most suburbanites, most of you, believe that you can create a counter city, a city out there, where there will be

security and safety, quietness and tranquility and all of the amenities, where you will be spared the violence and the turbulence of the city. This attitude is characterized by a piece of ground which most of us pass almost every day, the Shaker Lakes. The Shaker Lakes belong to the City of Cleveland. Cleveland spends \$6,900 a year to maintain them. But, woe betide the youngster of black skin who rides his bike up to the Shaker Lakes. A police cruiser will come by and tell him he is trespassing. Yet, you and I can come down to Rockefeller Park or to the Zoo or to the Aquarium and be welcome. We can go anywhere but "they" can't come here. Of course such isolation is impossible. The city intrudes regardless. Our children wear the clothes of the sidewalk, speak the idiom of the city street, take its drugs, and are endangered by its violence. The slum rolls across suburban lines. Crime has wheels. Wish it or not we can not escape the city. It is to our advantage and right to join forces.

The Bible describes the city as a mother, the city creates the environment which creates the man. The city gives us our dignity or drags us into the gutter. The quality of city life is ultimately the standard of the life of its citizens. And who will say that the quality of life in Cleveland is what we would wish it to be? If we truly want to support a new start for the city then we must begin, each in his own way, to take an entirely new attitude towards the responsibilities of citizenship. Taxes are not citizenship, though a willingness to vote major taxes for major services may be. It is not citizenship to go to a Parent-Teacher's Association meeting in a white suburb about your child. It is citizenship to encourage the 34 school systems of this county to cooperate to overcome urban alienation and suburban trivialization. It is not citizenship to complain about the mayor of Cleveland but work only in suburban politics. It is citizenship to see that your representatives in Washington and Columbus give him the money to meet our needs, vote to enlarge the war on poverty, and the ambit of Civil Rights.

It is citizenship to see that by your vote, by your act, by your energy, by your awareness, you help America come of age. For this is a new age which demands an entirely new formulation of governmental authority, of private initiative, and of citizenship responsibility. Some dimensions of this new age are already clear. We have learned that you can not band-aid a city's problems and cure them. We have learned that to maintain the amenity of city life we can not scrap useful institutions simply to rebuild them on raw acreage nestled

(Continued on Page 4)

(Continued from Page 3)

among expensive shacks that will be the slums of the next decade. We have learned that cities need clinics and parks; schools of quality and medicine of quality; low-cost housing and strict housing inspection; alert and effective police careful of the rights and sensitivities of each and every citizen; adequate welfare and community service; monies and power to control industrial waste and traffic congestion.

The cost is staggering. Certainly we will not be able to pay that cost if we continue draining our treasury for pointless wars. Certainly we will not be able to pay if by inaction we multiply the numbers of delinquents, of the unemployable, of the emotionally disturbed who must be rehabilitated at a prohibitive cost. We are a wealthy nation; we are the wealthiest nation the world has ever known. If any nation can meet the problems of the urban crises, then it should be this nation—but will it be?

A few days ago Martin Luther King commented much as I have this morning, that Carl Stokes will need the united support of the community.

Dr. King signaled the need for the cooperation of the business and industrial leadership. He said, using a phrase from our Bible, that the mayor will be like the sheep led onto the slaughter unless such support is forthcoming. Whatever he does will not be enough, and we will blame him for whatever be the failures. He will be our scapegoat. Whatever happens the next two years let us not blame the man, until we have blamed ourselves. Let us not see his shortcomings until we are sharply aware of our own, and can say that we have acted with the wisdom and will that is required of urban Americans in this century. By our vote by our civic energy, by whatever influence and leverage we may have in Columbus or in Washington, we must find a way to give those mayors of our cities who represent the emerging classes, the support which they need so they can do their job and we can have a stable and happy city. We must, for whatever our estate we can not escape the fate of our city. If Cleveland continues to deteriorate, if the quality of life becomes harsher, if violence becomes even more widespread, if the quality of communication between people becomes even more attenuated and exacerbated, each of us will suffer and each of us will pay the price.

Cleveland, in this fall of 1967, has an opportunity, nothing more. There are no miracles but there is clearly an opportunity for greater things. We have a much-needed infusion of new vigor in City Hall. We need new vigor at all other levels of our community lives and all other levels of government, and, dear friends, that is our task.

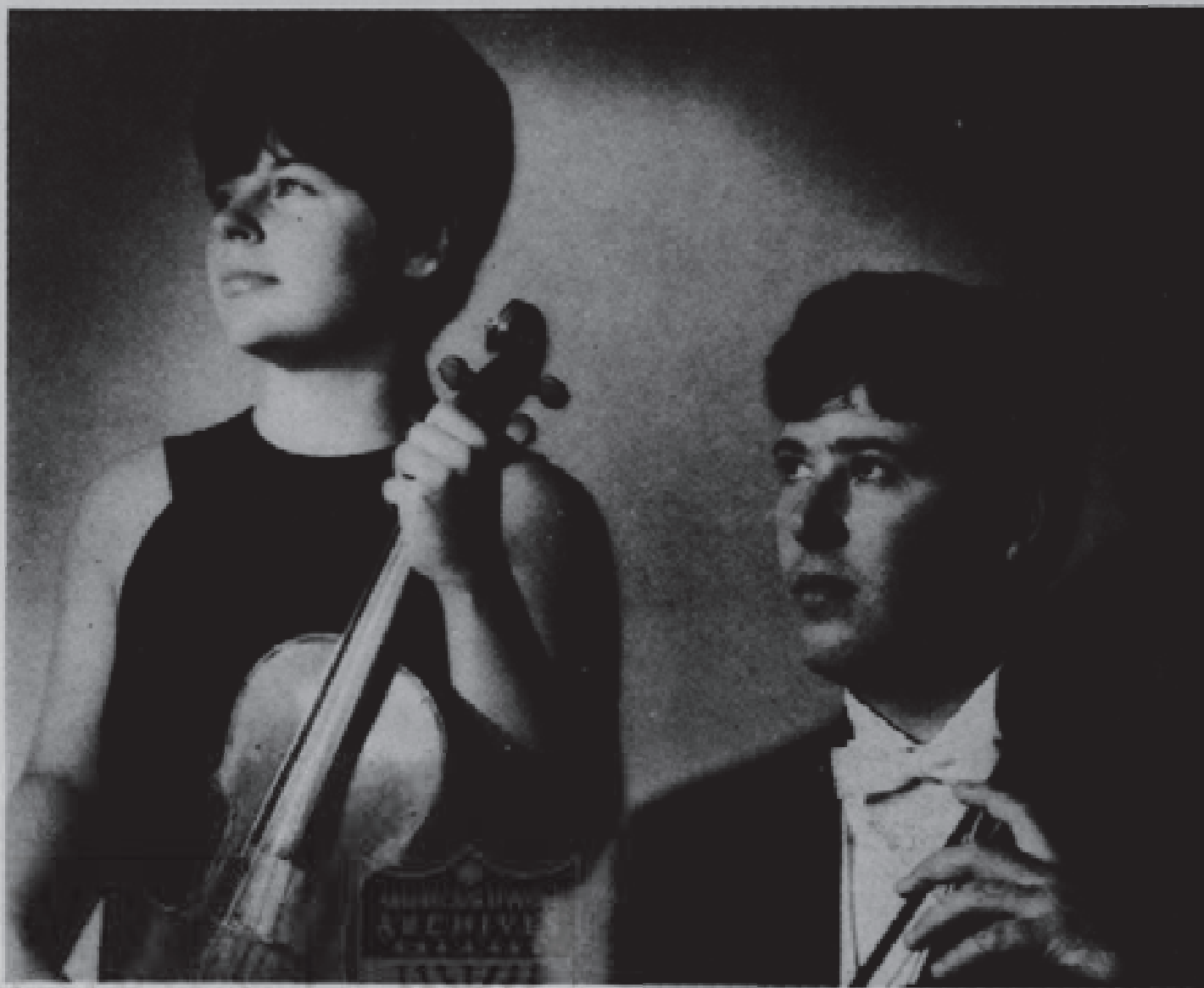
Daniel Jeremy Silver

TEMPLE MEN'S CLUB

TEMPLE WOMEN'S ASSOCIATION

Sunday, December 10, 1967
Luntz Auditorium—8 p.m.

ANNUAL MUSICAL



Carol Sindell Domb and Daniel Domb

Carol and Daniel Domb have won the acclaim of music critics across the country for their brilliant performances. A concert of unusual appeal is promised in their appearance here.

Co-chairmen: Mrs. Frank E. Joseph
Mr. Jerome E. Grover

Admission by membership card for members,
their spouses and ladies and children.

TEMPLE MEN'S CLUB

Saturday, November 25, 1967
Shaker House Motor Hotel
7:30 p.m.

DINNER DANCE

Cocktails at 7:30 p.m. •

Choice of Continental Dinner at 8:15 p.m. •

Dancing to the Cifani's orchestra •

Chairman: Sandy Bergman

\$12.50 per couple

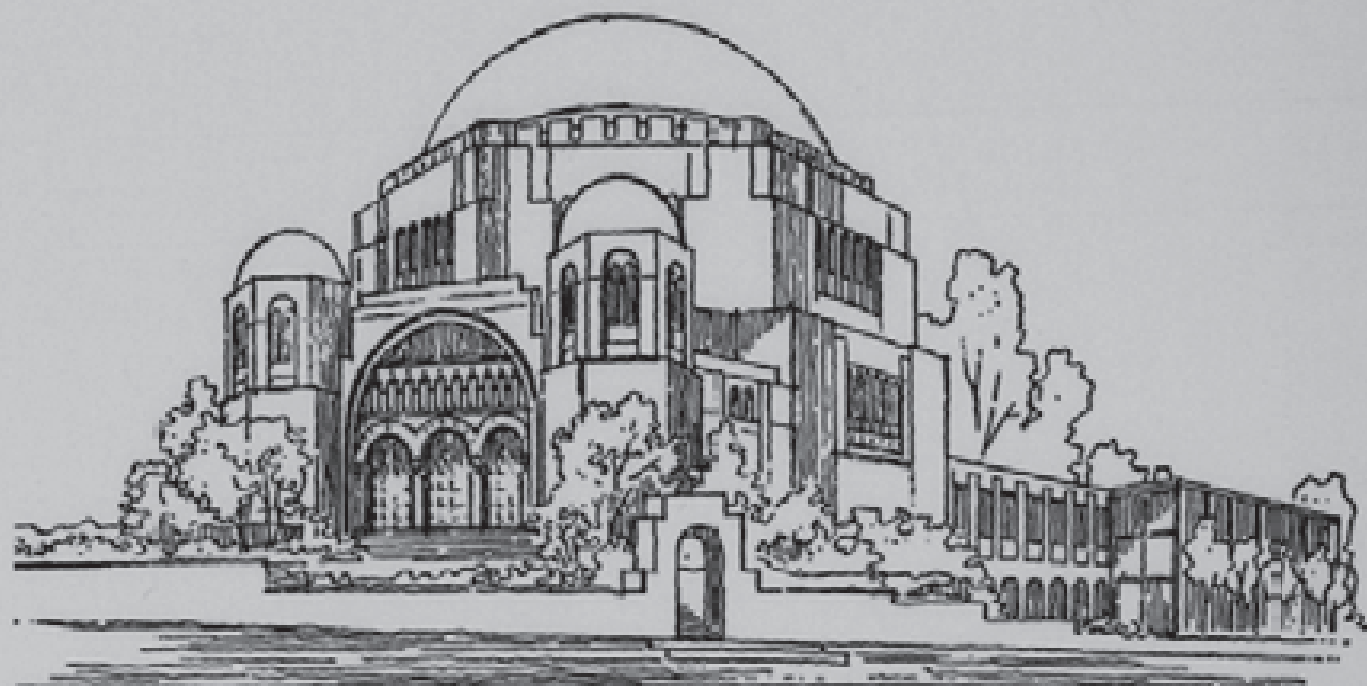
For members and their ladies

THE TEMPLE

CLEVELAND, OHIO

December 10, 1967

Vol. LIV No. 7



ARCHEOLOGY IN ISRAEL SINCE THE WAR — FROM THE RABBI'S DESK

I had occasion, recently, to publish in Midstream magazine an article on my archeological adventures in Israel this summer. I trust you will be interested in it.

DANIEL JEREMY SILVER

I am an archeology buff. I spend my winters reading the *Bulletin of the Israel Exploration Society* and my summers, finances permitting, laboring around the debris of antiquity. In my more analytic moments, I blame it all on a broken jar handle. At the age of five I was taken to visit grandparents in Jerusalem. One day we were invited to the excavations at Jericho and I found on the pottery dump there a two-inch slightly curved section from the handle of a jar. In its original state, the clay vessel had been a jug which the local wine merchant sold to a housewife who probably carried it home balanced gracefully on her head, much as some village Arabs still do. A little boy can make the most ordinary shard tell a hundred tales of derring-do, especially if he is told that it was fashioned long ago when the sons and grandsons of King David ruled Judea. When such a boy grows up, he may travel thousands of miles to clamber over the ruins in which such pieces are found, and to fill his shelves with the research of those who dig up shards and reconstruct biblical society from their shape, glaze and color.

For twenty years Jericho and a dozen other famous Biblical locations had been off limits to Jewish archeological buffs. But last June Jericho's walls came tumbling down again. To be admitted now

to Jericho, Gibeon or Samaria, all I needed was an easily obtained military pass, and no pass whatsoever was needed for the most exciting place of all, Jerusalem.

Within hours of landing in Israel I pushed the bell of a second floor apartment on a quiet side street in Rehavia, one of New Jerusalem's older residential quarters. Benjamin Mazar welcomed me, beaming, "You've come at a wonderful time," pressed on me a glass

of tea and plunged into an account of what was new in the rediscovery of the old. Now a white-haired, slight, energetic man in his sixties, Mazar had come to Palestine in 1929 as a young University of Berlin Ph. D. to conduct excavations at Ramat Rahel, a promontory site just south of Jerusalem, where he uncovered the remains of a holiday lodge in which the Judean kings used to escape the summer heat. A Professor of ancient

(Continued on Page 3)

SUNDAY MORNING SERVICE

December 10, 1967

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

I LOVE A MYSTERY

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

10:50 to 11:50

(Continued from Page 1)

Jewish history and the historical geography of Palestine. Mazar has excavated the many-caverned necropolis at Beth Shearim and the Dead Sea oasis of Ein Gedi, where a fairyland waterfall brings a touch of life to the blighted shore. Ex-president and rector of the Hebrew University, he has become established as mentor of this generation of Israeli archeologists. The unadorned room in which we talked was the unofficial command headquarters of Israel's Operation Rediscovery.

That night one of his colleagues dropped by to remind my host of a preface he had promised to a museum catalogue, and then another one showed up to report on his progress excavating an ancient grave on Mt. Scopus below the original Hebrew University campus. The talk among these archeologists was of the war and its after-effects for their country and their profession. Would the European and American scholars who had been working in the West Bank areas continue? Everyone hoped so, but they talked of economic difficulties due to the fact that Arab helpers have begun to demand Israel-level wages, as well as of the need to recruit student volunteers, and of the problems of rescheduling.

Mazar took a scrap of notebook paper from his pocket. "Here is the text of the ostrakon found at Arad this morning." He read aloud the perfect eighth-century B.C.E. Hebrew, a command from a General Eliyashuv to a deputy to head off a Moabite thrust against a nearby settlement. This was news, and there was excited talk when Mazar finished. For the most part, archeologists weave their history from everyday artifacts. Rarely is some outstanding voice heard or a specific event recorded. The work at Arad has yielded a precious number of these blue-black writing on baked clay, and everybody in the room was eagerly following the joint explorations by the Department of Antiquities and Duke University in the Negev settlement.

It wasn't hard to persuade this restless, kinetic man to set out on an excursion. "For twenty years," Mazar said, "I have had to teach the anatomy of Israel with only the trunk of a corpse available for dissection. It is not enough to read reports and study photographs. You have to touch and walk around and see for yourself." Mazar bounded out of his chair and busied himself with the telephone. When he had finished he turned to us and said: "It is all arranged. Saturday morning, seven o'clock. We're off to Herodion."

"We" turned out to be two minicars, six archeologists, several children and relatives, and one excited American amateur who had quickly read up on our destination. One of the archeologists was another friend, Moshe Dothan, whom I had last seen during his sabbatical year, which he spent at the Institute for Advanced Studies at Princeton readying for publication a report of his excavations at the ancient Philistine coast city of Ashdod. He had just returned from five days in the brutal heat of western Sinai. "What were you doing so near Suez?" I asked. A smile crossed his mobile face. "I was checking on fish."

His "fish" story proved to be of major archeological import. Four weeks after the war, the Agriculture Ministry's Fisheries Research Station near Haifa had been ordered to investigate the commercial possibilities of Lake Bardawil, a salt water lagoon forty miles long and twelve miles wide, which runs west of El Arish along the Mediterranean coast. The study was part of a massive exploration of the natural resources of the Sinai Peninsula. Until recently Sinai was largely *terra incognita*. The first careful mapping and geological survey had been made in 1956 when Israel controlled the area for some six months. This time the Government wanted to have more precise information against the possibility of a prolonged stay. Teams of botanists went to study the wilderness vegetation to learn what can grow in this inhospitable climate. Geologists from the Hebrew University and the Haifa Technion checked on mineral deposits. The shallow warm waters of Lake Bardawil are known to provide an ideal spawning ground for carp and pike, but now only a few fishing villages survive off its catch. Israel is curious to know whether the lake can be farmed efficiently and profitably.

Archeologists sometimes accompany their colleagues in the natural sciences. A knowledge of ancient methods of terracing or of trapping water underground is immediately useful. Where there is an ancient site, there is usually a water source nearby. Maps of old caravan routes and Roman roads are eagerly pored over by tank commanders; an old road, even if it is buried under a foot of sand, will give footing to their behemoths' treads.

Sometimes the historians have purposes of their own. Dothan had not accompanied the ichthyologists as an expert in ancient methods of fishing but out of a professional interest in Mons Casius, a shrine and town which thrived in ancient times on Lake Bardawil's

barrier reef. Zeus Casius is the Greek name for the Phoenician god of the sea. Long ago this place was sacred to seamen. In 1956 Dothan had been in charge of explorations at Kadesh Barnea, a complex of villages and fortifications just west of the Israeli border in the central Negev. During the Exodus, Moses held the Jews in camp there for a considerable period. But how did the ancient Israelites get to Kadesh Barnea? The actual route of the Exodus has long intrigued scholars.

For years children have been awed and puzzled by the incredible tale of the parting of the Red Sea and of the tidal flooding of the waters which trapped Pharaoh's chariots after the Hebrews had passed safely through. In most Sunday Schools the teacher will carefully locate the Red Sea on a map, draw a steady line across its northern tip, then down the western coast of Sinai and, in a wide-angled V, continue the line up Sinai's eastern shore along the Gulf of Acaba toward modern Eilat and beyond, to Kadesh Barnea. Then, pointing to one of the peaks in the southern part of the peninsula, inside the point of the V, the teacher will tell the wide-eyed students, "This is Mt. Sinai."

Modern scholarship is not particularly troubled by childish incredulity but it is bothered by the tenuous assumptions behind such Sunday School geography. The Red Sea does not have tidal currents which could explain a sudden shifting of the waters. The King James translation, based on early commentaries, says that the Israelites crossed the Red Sea; it turns out that the Bible does not say so. The original Hebrew reads that they crossed dryshod a body of water called the *Yam Suf*. Some years ago, etymologists connected *Suf* (*Yam*, of course, simply means sea) to an Egyptian noun which designates reeds or bulrushes. According to the Bible then, the Jews crossed a sea of reeds. Recent religious school texts have moved up the water passage of the Exodus to one or another of the shallow bayous of the Nile delta which, in the time of the Pharaohs, abounded with papyrus plants and other marshy ferns, but they have kept the long coastal V around the Sinai, simply elongating its western arm.

More recently this familiar land route has been questioned. The biblical editor says of the Exodus: "Speak unto the children of Israel that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon; you shall encamp facing it, by the sea." Migdol is now identified as an Egyptian

(Continued on Page 4)

(Continued from Page 3)

border fortress whose ruins lie east of the Suez Canal only a few miles from the coast. Pi-hahiroth remains unknown, but the location of Baal-zephon is increasingly certain. It is not along the traditional V.

In 1932 the German classicist Otto Eissfeldt identified Baal-zephon with Mons Casius. Linguistically, Baal-zephon is an earlier name for the same Phoenician sea god. It seems that instead of turning south, the Jews fled directly toward Canaan along the coast and, fearing to follow the usual caravan route which would provide secure footing for the pursuing horsemen, took to the trackless stretch of sand along the barrier reef. The Egyptians followed the highway. The commander of military police sent to recapture the slaves may have seen the Israelites moving along the off-shore spit. It is only a few miles off the coast and figures on its dunes are clearly silhouetted against sea and sky. He may have noticed that the clay pan of the lagoon is in places almost dry, offering a deceptive opportunity to cut across and head off the Hebrews. But when the wind brings waves to the Mediterranean, its waters cascade over the offshore reef. The clay bottom of the lagoon quickly becomes viscous, and the lagoon fills with five to six feet of water. Pharaoh's chariots may have bogged down in the mud; the clay may have acted as quicksand and the tide may have completed the rout.

The identification of Baal-zephon and Mons Casius is not so new, but no studies have ever been made on the site to authenticate whether Mons Casius was an inhabited place in the age of Moses. If it were not, if Baal-zephon came into being at a later date, the Biblical record is unreliable and the Exodus route cannot be based on these listed way stations. Dothan's five days there were only a beginning. He carried out surface explorations and found the shrine and its city, picking up pottery which dates back to the Iron Age and shards which indicate continuous habitation from the second millennium at least through Roman times. It already appears that the V will have to go. The earliest records of the Hebrews describe a Mediterranean escape route and then a passage south and east to Kadesh Barnea, across the wilderness of northern Sinai. The Jews could not proceed farther up the coast because a cluster of Egyptian border fortresses, in what is now called the Gaza Strip, blocked their way. Sunday School texts as well as modern geographies will have to revise their maps because of the six-day war. Early Christian piety built a monastery, St. Catherine's, in southern Sinai, on what was believed to be Mt. Sinai. The monastery remains a Byzantine jewel, and its icons are among the most remarkable

in the world, but it is not built on Mt. Sinai, which is now presumed to be much further north. Dothan will have to return to Mons Casius for the difficult task of excavating this shrine city. The winds and shifting sand will be his enemy; he must not only clear and explore but prevent each day's labor from being covered over every night.

Now, as we started off to Herodion, Dothan shrugged cheerfully at the urgency which brought him out so early on a free day to visit a site built some fifteen hundred years after the Israelites had passed by the shrine which he would chart.

In the first century, Josephus described the site which Herod chose for the palace we now know as Herodion, as having the shape of a young woman's breast. Viewed from a distance, the hill still fits his description. You wonder what Freud would have thought of Herod's choice of this hilltop, too small for effective defense against a protracted siege and so far from any natural springs that water had to be piped from a large reservoir, now called Solomon's Pool, five hilly miles away.

It took less than three quarters of an hour for our little expedition to make the nine miles from Jerusalem to Mt. Frank. We parked on the rubble of one of the innumerable terraces that Herod had leveled north of the hill for the guest houses, guard barracks, gardens, exercise yards, kitchens and store rooms which served the citadel. Unfortunately, the two hundred broad white marble steps which once led from the service center to the palace have long since been stripped away to provide building material for a hundred other projects. Instead we climbed a dusty access road which was built by the fathers of the Franciscan Biblical Institute who have carried on extensive explorations of the citadel.

Fifteen minutes of steady climbing brought us to the top of the twin three-story-high circular walls behind which Herod felt secure from the anger of the mob and from the mercenaries who served the ambitions of his large and disloyal family. What I found was unexpected. Standing on the top of the hill is like standing on the rim of a volcano looking down into its extinct and silent crater. Forty feet below, the public rooms and living quarters of the palace's main floor are clearly defined.

The occasional tourist hurries down to examine the ten-foot-tall columns which still grace one side of the main reception hall or to take a close look at the fragments of colored fresco which still adhere to the walls, testifying to the luxury

of these apartments. The professional sits and tries to understand the structure and organization of the whole. It was Immanuel Dunayevsky's turn. Tall and muscular, grave enough to look dignified even in his faded red kibbutznik cap, Dunayevsky sat on a massive stone and spread out a beautifully precise drawing of the area below. He is the acknowledged architectural genius among Israel archaeologists. Give him the suggestion of a rock wall and a hard packed floor and he will make the whole room three-dimensional with neat strokes of his pen. Ten days earlier he had brought his students here, and they had quickly measured off the walls and towers, rooms and doors. Their calculations leaped up at us as his strong fingers moved over the paper, his eyes and voice flickering with the appreciation which one artist pays to another. "This was the work of a first-rate builder faced with a unique design problem," he said. "What brought Herod here no one knows. Some say he wanted to commemorate an early victory over the last of the Hasmonean kings whom he had displaced. In any case, his architect ordered that this mountain-top be leveled. The result is a circular plateau, about a hundred yards in diameter. Two complete walls, the outer one for defense, the inner to define the palace, were erected. Just to raise these walls of slightly curved, cut stone blocks was no mean achievement. Notice here, inside the curved walls, how he solved the problem of placing the straight lines of interior rooms with little or no loss of living space. The outer walls are intersected by four towers, with a central corridor connecting the north and south towers. One whole side of the bisected circle became the major court. The other side was divided into a smaller public place, a section of private rooms and a delightful Roman bath. Its hot and cold plumbing is still in place."

The bath is the best preserved room. The vaulted ceiling of the sauna still traps moisture and the artfully patterned mosaic (now re-covered to protect it from souvenir hunters) of the frigidarium provides a satisfying sense of coolness. No space is wasted. Where the walls curve away from the rooms are the staircases which lead down to storage cellars and cisterns hollowed out under the wall.

Herodion is an archeological gem and like all precious jewels it suggests depths and reflects hidden lights. The four powerful towers are similar and coordinated except in one respect. Three of them are three-quarter circles which fit against the convex line of the curved wall. The fourth is a complete circle

(Continued on Page 5)

(Continued from Page 4)

intruding through the outer wall and beyond the inner wall into the palace. That single deviation makes no strategic contribution, Dunayevsky observed. Why, then, was it made so? Suggestions in Hebrew, English and German tumbled forth. Perhaps it was Herod's mausoleum, for his will commanded that he be buried at Herodion. He died in 4 B.C., five days after murdering another son in a fit of rage. (He had already killed four or five others, a wife, a couple of daughters and assorted relatives.) Josephus describes the cortege from the Jericho palace which accompanied the golden bier draped in royal purple. The corpse was still crowned and held a scepter in its hands. Was Herod buried under our feet in a tower raised by his architect to proclaim his immortality?

—These stones of Herodion tell other and more welcome stories. Dunayevsky called our attention to the smaller of the public rooms. "See, on three sides there is a two-tiered bench following the line of the wall. That bench is not original. A slit trench shows that it rests on capitals and column drums scavenged from other parts of the palace. Doesn't that remind you of Masada?" The fortress of Masada, ten times the size of Herodion and about 25 miles southeast of it, is another of Herod's buildings. Because of its natural defenses high on a sheer rock above the Dead Sea, Masada was almost impregnable. When the Jews rebelled against Rome in 66 A.D. the rebels set up a garrison at Masada. The unusually rewarding excavations there by the scholar-soldier, Yigael Yadin, between 1963 and 1965, uncovered, among a hundred unexpected wonders, a room in which the rebels had built four tiers of benches around the walls, which they used as a synagogue. The room at Herodion, with its tiers of benches, its entrance facing east, and its two rows of three columns, is remarkably similar to the synagogue room at Masada. The two forts shared a similar fate. When Jerusalem fell, in 70 C.E., desperate men continued to hold out in both places. Herodion was taken in a few months by the legion of Lucius Bassus, but Masada held out for three more years. The death compact made and carried out by its defenders in 73 B.C. has become part of the cherished saga of Israel. But was this room at Herodion a synagogue built by beleaguered rebels? Dunayevsky pointed to a small four-stepped cistern cut into the rock just outside the synagogue door. It too is not original; it had been hollowed out after the central corridor no longer connected the palace rooms. Was it a *mikveh*, the ritual bath so necessary in the cleansing rites of the Jewish patriots? Such a *mikveh* was found in Masada.

Just as Masada has become a national shrine for its compelling associations with the great war of 66-70, Herodion could achieve a similar status for its associations with the second revolt against the Romans, that of Bar Kochba in 135 C.E. When Bar Kochba raised the banner of rebellion, he and his men captured Herodion from its small caretaker garrison and made it their administrative capital. Here he collected taxes and grain and dispensed justice. Hadrian naturally ordered that the rebellion be crushed without mercy. Bar Kochba beat a strategic retreat to Betar, a larger and better defended fortress further up in the eastern hills, and an officer, Bar Daroma, was left to defend Herodion as best he could. Herodion fell in 135. Large stone balls, a foot in diameter and weighing a hundred pounds each, such as were hurled by Roman siege guns, can still be found within the walls. Was this synagogue—if indeed it was a synagogue—the work of Simon's men, the last defenders of Jewish national freedom before the present generation? Further explorations need to be made in order to answer this and other questions. There still remains, for example, the task of ascertaining the date of the last Jewish occupation of Herodion. Today we could only guess. Mazar spoke aloud the thoughts of all: "I hope the Franciscans return." "Why don't you complete the work?" I asked. He shook his head vigorously. "There is so much else to be done. My work is there." He pointed to the north, where the tip of the muezzin's tower of the tallest mosque in Jerusalem was just visible over the crest of the surrounding hills.

Later in his apartment, Mazar unrolled a blueprint with special care. It was a schematic sketch of the Western Wall, the famous "Wailing Wall." The wall fascinates all who see it, but Mazar has eyes for the wall that cannot be seen. "It is all land-fill, of course, the whole area that has just been cleared in front of the wall. In early times there was a valley here, the Tyropean, which ran between the Temple mount and the upper town. I want to go down into it."

Jerusalem was originally built on two facing hillsides. Later the valley between them was filled in and the ancient city enclosed within a single wall. The eastern slope, Mt. Moriah, is the sacred slope. Here the Jebusites had their high altar, the Jews their Temple, Islam its Dome of the Rock to mark the place where Mohammed ascended to heaven, and the Crusaders a basilica. At its eastern edge the sacred precinct abutted and shared the city walls. West, north and south it had its own battlements. The Wailing Wall was part of the western defense of the

sacred precinct, running into the southern city wall at a 90° angle. Its stones rise sixty feet, but only the bottom five rows date to the time of the Second Temple.

When the Temple was destroyed by the Romans in 70 C.E., it was completely leveled. These few rows of Jerusalem's once impressive defenses were left as a pointed reminder of the vengeance that awaited any who continued to defy the emperor. In later centuries, Jews turned this danger sign into a place of devotion. It was all that remained to them of their ancient commonwealth. Here they read their lamentations and offered prayers that God would restore them to Zion. Travelers approached the wall through narrow alleys; today there is an impromptu plaza where army bulldozers recently pulled down a slum which had stood in front of the wall. This plaza is the surface of the land filled so long ago.

One hundred years ago, the British surveyor Charles Warren dug several narrow shafts from the present ground level to bedrock. He found about twenty more rows of block wall hidden below ground. "Twelve meters down," Mazar told us, "Warren broke through a well-laid marble floor. Apparently Herod had built a plaza here. We need not know why. What did it connect? What was built on it? I believe that we may find on this plaza pieces of the decorative stone which once embellished the walls. Perhaps we will find another of those dire warnings cautioning foreigners not to enter the sacred precincts. And there is more. Below the floor there is an aqueduct, there are conduits, which will help us to understand the capital's water supply. There are topographical questions. I want to explore, find out how the wall was built, learn something about its engineering.

"It will take time. Such a project requires a large expedition. Everyone is busy now. We must make sure the wall will not crumble when it is exposed. We must satisfy the rabbinate that our work will not interfere with access and prayer. Fortunately, we need only twenty meters and can leave more of the wall available than was accessible before the army cleared out the shacks."

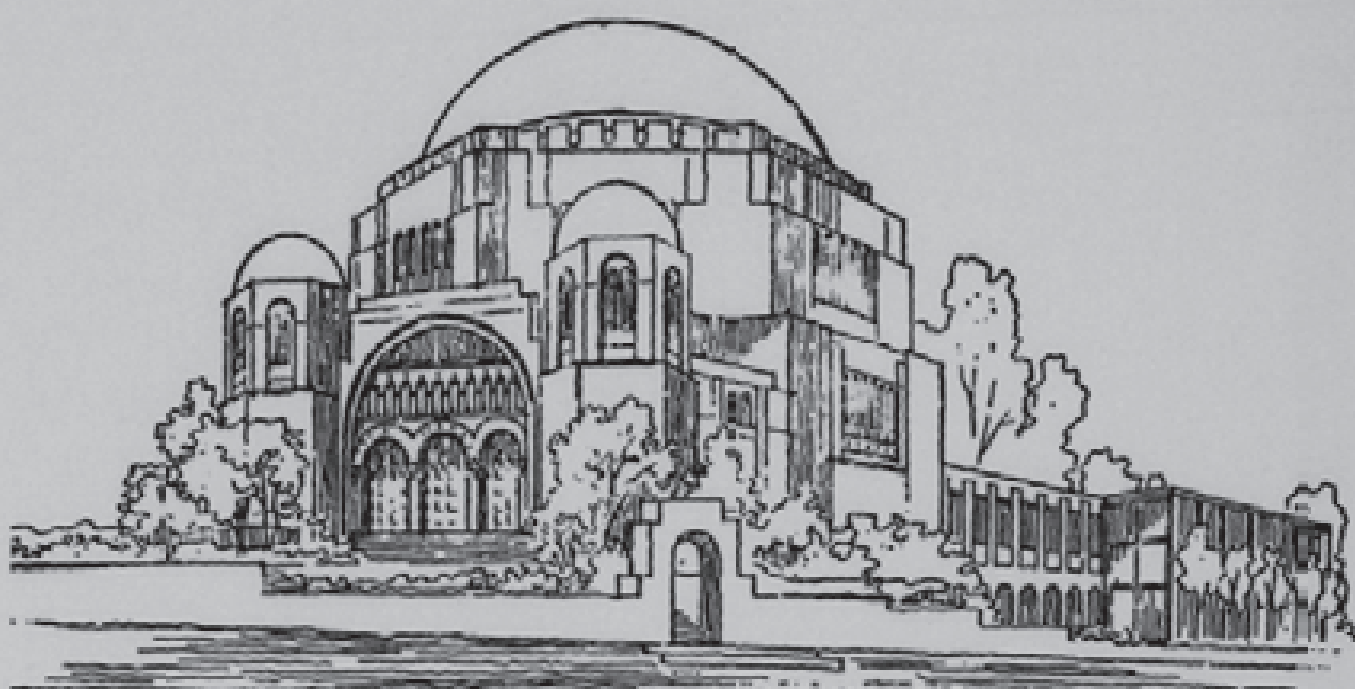
But time in Israel is a quicksilver term. Six weeks after the end of the war, in mid-August, Mazar, the Cabinet, the Chief Rabbinate and the Department of Antiquities met on the site in front of the Western Wall, made their plans, and the first shovel was turned. They were ready to go down the first twelve meters, to uncover a mystery that had lain there unchallenged for nineteen hundred years.

THE TEMPLE

CLEVELAND, OHIO

December 24, 1967

Vol. LIV No. 9



CHANUKAH 1967 — FROM THE RABBI'S DESK

Chanukah began as a Judean Fourth of July. It celebrated the successful culmination of the Maccabean revolution against the heavy-handed rule of the Seleucid Empire. In 165 B.C.E. the Judeans won independence and for almost a century Judea was ruled by descendants of the Maccabees.

National independence does not guarantee domestic freedom. Power corrupts. The Hasmoneans became arrogant and greedy. They claimed to rule as kings and as high priests. They ruled dictatorially and brought to the highest religious office little of the wisdom and humility which religious leadership requires. The history of the Second Commonwealth was not unlike that of the modern Nigeria or India for the Judeans threw off colonial rule only to enter a period of domestic upheaval and unrest. Political independence is not in and of itself a virtue. The real virtues are those of personal rights, individual freedoms, economic opportunity and the quality of a nation's cultural and spiritual life. Many ethnic groups and religious sects can co-exist under a single political umbrella. French independence in Canada makes no sense because of the constitution and the quality of Canadian political life. In so far as the call for black independence in the United States makes any sense, it testifies to the explicit and hidden injustices of American life but a poverty ridden semi-literate negro free state would not solve any of the human problems of that society.

A people strikes out to be free when its integrity is threatened. Judea was

SUNDAY MORNING SERVICE
December 24, 1967
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
POPULAR WISDOM AND POPULAR FOLLY!!

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
10:50 to 11:50

a province for 150 years before the Maccabean revolt. Antiochus' order to sacrifice to Zeus in the Temple precipitated the revolt. The Maccabees assured the purity of the sanctuary, but they did not offer a stabler justice for the poor or a higher quality of spiritual and cultural life. Ultimately the Judeans rebelled against their own nobility proving once again that political freedom is not an absolute blessing.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

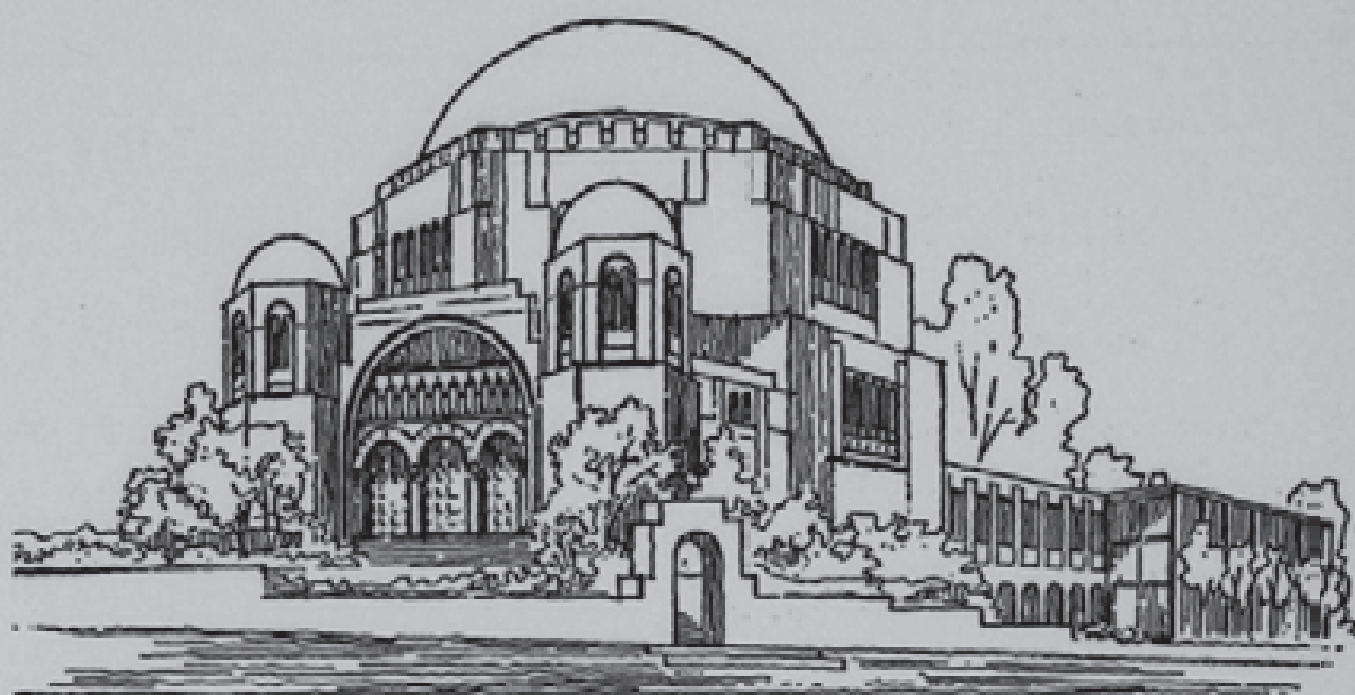
Prelude: Two Liturgical Preludes	George Olcroyd
Opening Psalm: Mah Tovu	Isadore Freed
Mor'ehu	David Goding
Sh'ma	David Goding
V'oharto	David Goding
Mi-Chomocho	David Goding
Tzur Yisroel	David Goding
Boruch . . . Ovot	Osias Arass
K'dussa	David Goding
Yih'ya L'rotzon	David Goding

Anthem: Torah Adonoi and Eitz Chayim	Isadore Freed
Melvin Hakola, cantorial baritone	

Adoration: Glenn - Vaanachnu	from tradition, arranged by Morris Goldstein
---------------------------------	---

THE TEMPLE
CLEVELAND, OHIO

Sunday, December 31, 1967
Vol. LIV No. 10



HOW FAR? — FROM THE RABBI'S DESK

This time of year my office is filled with young men and women home from college challenging my ideas and sharpening their philosophies against the insights of our faith. Each year the questions and the questioners have their particular style. This is the year of the beard, the quiet voice and the sweeping damnation. I have been reminded again and again of the medieval monks who found the world a snare and a trap and withdrew behind walls and into seclusion to keep their souls pure and to write with sweet bitterness of the faults of mankind.

"The world is crass and society vulgar. The city is a place of estrangement where no one cares whether his neighbor is dead or alive. Business is greed. The price of American affluence is a total insensitivity to the poor and outcast." Vietnam is the symbol of all evil. It is not only a bloody and senseless war but the draft represents all that is coercive and unacceptable in society. Many say they will not go and this act of refusal is the transforming drama of their lives. It places them beyond the reach of society and proves that they will not bow to its power. They find redemption only in withdrawal. Freedom is spelled "disengagement."

Historically, monasticism, withdrawal, flourishes when old-fashioned values are succumbing to the lure of wealth and power. The Essenes and the Dead Sea covenanters went into the desert at a time when the sturdy values of the Hebrew faith were being overwhelmed by the sophisticated and worldly values of Rome. Monasticism is a statement of despair. Its reappearance must give pause. Within the fifty years after the

SUNDAY MORNING SERVICE
December 31, 1967
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
TAKING STOCK OF 1967

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
10:50 to 11:50

Essenes went into the Judean desert Judea fell.

However understandable this withdrawal, it is a mood which Judaism does not applaud. Your particular life may be more peaceful but the society is weaker for your desertion. You should be teaching or healing or bringing wisdom into the government of the community. "Separate not thyself from the community" is a cardinal rabbinic discipline and one which is as urgent today as ever.

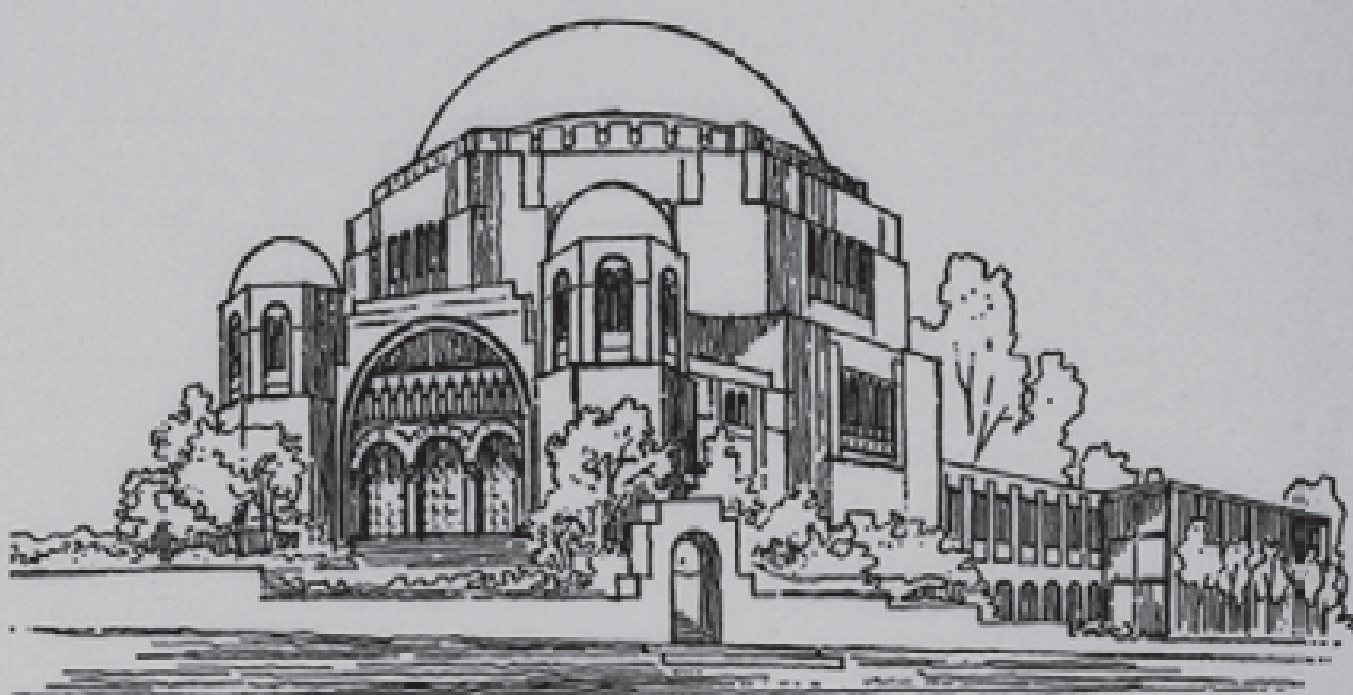
Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude: Two Pieces on Hebrew Motifs	Herbert Fromm
Opening Psalm: Aromimcho Adonoi	Zavel Zilberts
Bor'chu - Sh'ma	from the Baer Collection, setting by David Gooding
V'oharto	Lazar Weiner
Mi-chomocho	trad. Mo-oz Tzur melody, setting by A. W. Binder
Tzur Yisroel	from the Sulzer Collection, setting by Heinrich Schalit
Boruch . . . Ovos	from the Baer Collection, setting by David Gooding
K'dusha	David Gooding
May the Words	David Gooding
Anthem: Mi-Y'mallel	folk melody, arranged by A. W. Binder
Adoration:	
Glenn - Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE
CLEVELAND, OHIO

Sunday, January 7, 1968
Vol. LIV No. 11



MEDICINE AND MODERN MAN — FROM THE RABBI'S DESK

The papers have been full of the "miracle" of a heart transplant. A South African Jewish grocer lived for sixteen days with the heart of a young woman who had been killed in a traffic accident. Medical science took another giant step towards the day when a human body can be refitted with any number of spare parts.

There can be no questioning of the propriety of these medical experiments or the desirability of medical advance—or can there? The wonders of medicine have decreased infant mortality and increased the life span and contributed mightily to the population explosion. Radical medical advance is forcing us to re-think our attitudes towards problems ranging from birth control to the "right to die."

As in all things virtue is a question of quality not of quantity. To increase the living and the life span without increasing the decency of living and the quality of life is no blessing. To delay death but not delay senility or terminate coma is no blessing.

Death plays an important role in

the scheme of things. Death permits life. Death provides opportunity for the young, responsibilities for the newly mature and, of course, relief from misery and pain. We can not have it both ways—endless children and endlessly prolonged second childhood. Which will our choice be? How will we make it?

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

January 7, 1968
10:30 o'clock



RABBI DANIEL JEREMY SILVER

will speak on

THE JEWISH YEAR IN REVIEW

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

MUSIC FOR SUNDAY

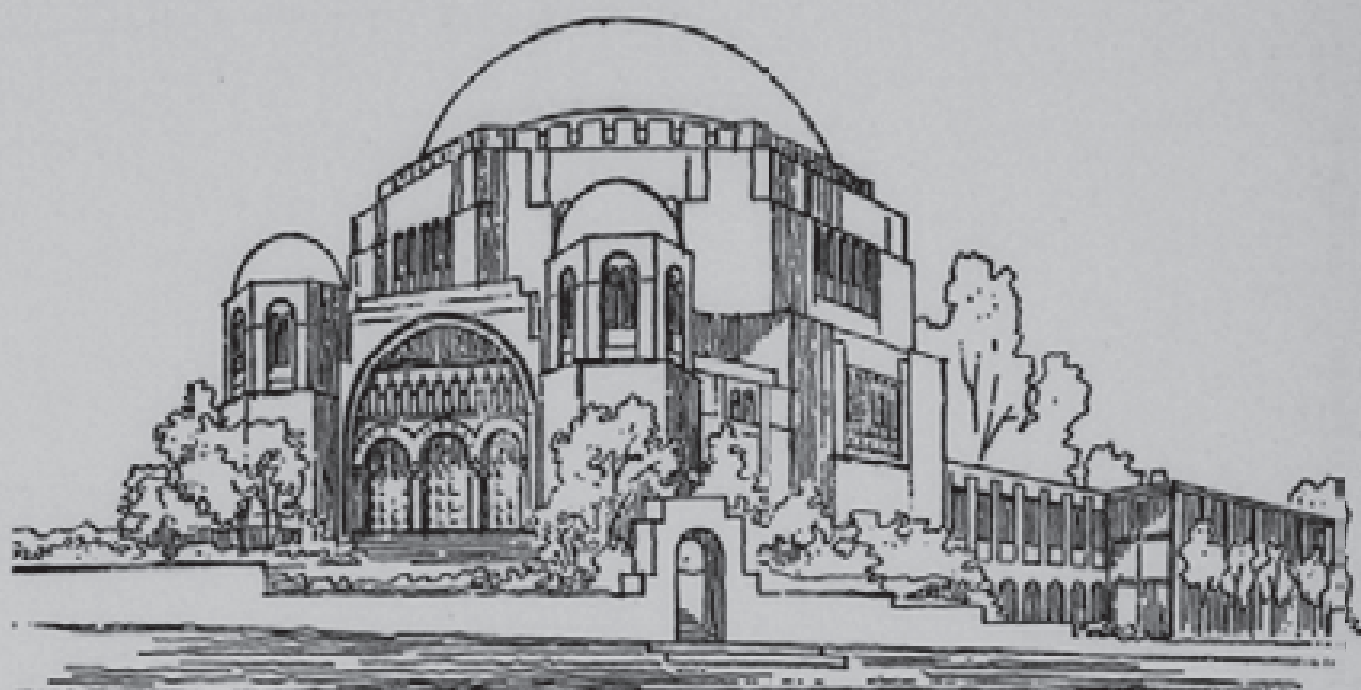
Prelude: Legende	Flor Feeters
Opening Psalm: Mah Tovu	Lazar Weiner
Bor'chu	David Gooding
Sh'ma	David Gooding
V'havto	Lazar Weiner
Mi-Chomocho	Joseph Achvon
Mi-Chomocho	Joseph Achvon
Tzur Yisroel	Gershon Ephros
Boruch . . . Ovos	Lazar Weiner
K'dusha	Lazar Weiner
May the Words—Yih'yu L'rotzon	Lazar Weiner
Anthem: Ahavas Olom	Nisan Cohen-Melamed
Adoration: Oleinu • Vaanachnu	from tradition, arranged by Morris Goldstein

THE TEMPLE

CLEVELAND, OHIO

February 4, 1968

Vol. LIV No. 15



SPEAKING UP — FROM THE RABBI'S DESK

The first unexpected voice of dissent was that of the Episcopal Rector of a Williamsburg, Virginia church. Then it was a rush of comment at a White House luncheon from a popular singer and stage personality. Each spoke impulsively, perhaps out of turn, but I confess that the question of propriety which seemed to occupy so much of the editorial comment did not overly concern me. These statements are best taken as symbols of a desperate need felt by many Americans to have the President hear voices and opinions he does not normally listen to.

Unless powerful men volunteer themselves to the voices of dissent, surely a rare occurrence, they are surrounded by the quiet efficiency of those who serve ably and advise gently. These two episodes represent the surfacing of a pervasive anxiety felt by many Americans. We live at a time when leaders speak of negotiation but plan for escalation. We suddenly find our bombers flying from sanctuary in Thailand, picket ships springing off North Korea, supersonic planes overflying China and our troops pursuing enemy forces into Cambodia and Laos. We live in an era in which men speak of curing the social ills but the emphasis is increasingly on constraint and restraint.

The White House luncheon at which Eartha Kitt let loose focused on law and order rather than on justice and the war on poverty. No one can quarrel with society's desire for safety but history makes it clear that where there is poverty, injustice and deprivation no police force on earth can restrain forever the frustration and anger of the abused.

SUNDAY MORNING SERVICE
February 4, 1968
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
DAVID
The Second of a Series of the Founding Fathers

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
10:50 to 11:50

Something has gone wrong with the American vision. We have tried to be hard-headed and to engineer peace through power and justice through money programs. We have been shrewd rather than sensitive, hard-boiled rather than committed. The little voices of America cry out for that dignity and sense of wholesomeness which is so much a part of the American way. Their voice is a voice which needs to be heard even when it violates the canons of gentility. If ordinary folk wait for the President to ask for their views they wait in vain.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude: Two Chorale Preludes Johann Ludwig Krebs		
Opening Psalm: Amrai Ha-azinoth		
Adonoi	Lazar Weiner	
Bor-cha	Darius Milhaud	
Sh'ma	Milhaud	
V'ohav'o	Milhaud	
Mi-chomocho	Milhaud	
Tzur Yisroel	Milhaud	
Boruch . . . Oves	Samuel Asler	
K'dusha	Milhaud	
Yih-yu L. rotzon	Milhaud	
Anthem: Esh Enai	Paul Ben-Chaim	
Adoration:		
Olenu - Vaanachnu	from tradition,	
	arranged by Morris Goldstein	

THE TEMPLE
CLEVELAND, OHIO

February 25, 1968
Vol. LIV No. 18



SELF RELIANCE — FROM THE RABBI'S DESK

He had suffered a cruel blow. They had enjoyed almost fifty years of a rich love and now he was alone. It was some years ago. I came to call. We talked. He spoke words which I have not forgotten. "Don't worry about me, Rabbi, I discovered a long time ago that there are only two kinds of people. Some are leaners. Some are lifters. I have never been a burden to anyone. I won't start now."

His classification of men was as simple and accurate as any typology I had yet heard. We all know those who take charge of their own lives, do what must be done, and seal their lips to self-pity. We also know others who whine and complain; who expect to be cared for and served.

What makes some of us leaners and some lifters? A few children seem to be born self-reliant, but many more are helped to become that way by wise parents who are solicitous but not over-protective—who love their children but do not burdle them up in moth balls. School principals will tell you of parents who can invent more excuses for Johnny's laziness and mischief than Johnny himself. Others come in and talk about junior's difficulty openly and reasonably. At the dinner table some parents complain about the war or the violence of our cities and others explain to their children what they, as adults, are

doing about it. Some parents go to Temple with children and join in the search for a mature faith and others send their children and spend their days developing a new treasury of complaints about their golf game or the weeds in the backyard.

Everyone suffers the inescapable bruises of life but the leaners manage to spend most of their days under a dark pall. Why consign a child to such unhappiness?

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

February 25, 1968
10:30 o'clock



RABBI DANIEL JEREMY SILVER

will speak on

FOUNDERS OF THE FAITH—EZRA

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
10:50 to 11:50

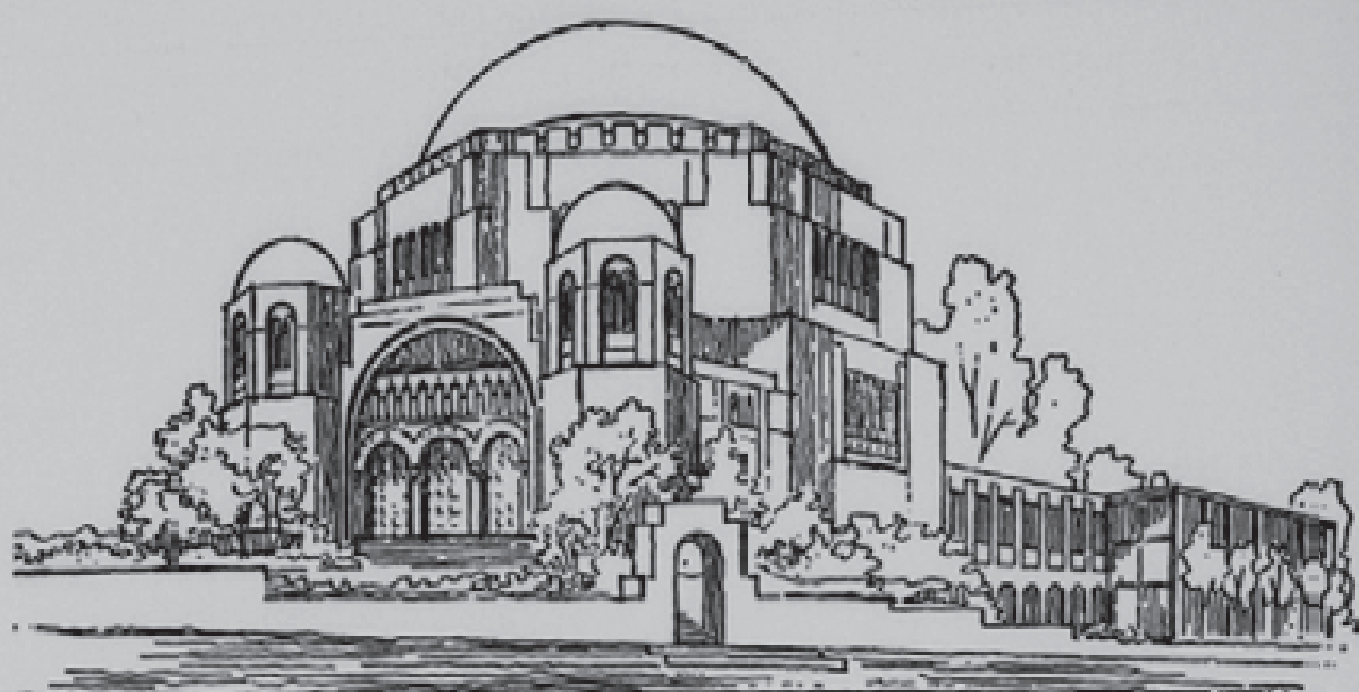
MUSIC FOR SUNDAY

Prelude: Chemsdat Yamim	Herbert Fromm
Opening Psalm: Amarai Ha-Azinoh Adonoi	Fromm
Boor'chu	Fromm
Sh'ma	Fromm
V'ohavov	Fromm
Mi-Chomocho	Fromm
Tzur Yisroel	Fromm
Boruch . . . Ovos	Fromm
K'dusha	Fromm
Yih-yu L'rotzon	Fromm
Anthem: Yigdal	Fromm
Adonai:	
Glenn - Vaanachnu	Fromm

THE TEMPLE
CLEVELAND, OHIO

March 3, 1968

Vol. LIV No. 19



THE MEDIUM IS THE NIGHTMARE — FROM THE RABBI'S DESK

It was about eleven o'clock. I had been at my desk and before turning in for the night I turned on the television. There was news of the bloody fight for Hue and the mortar attacks in Saigon and a clip from a reassuring speech by the Vice President. For this time and place it was a typical broadcast full of the contradictions which beset our vainglorious enterprise in Viet Nam. We have gotten used to battlefield reports which belie official comment and official comment which plunges us deeper and deeper into an Asian war.

Suddenly I was in Khe Sanh with a group of helmeted and flack-vested marines behind a sandbag protection. They were terribly young and except for the uniforms and the presence of death this scene could have been taking place in a quiet home and on a quiet street in our city. An eighteen-year old was strumming a guitar and the group was singing of the absurdity of war.

...
...

Where have all the young men
gone?

Grown to soldiers every one.

When will they ever learn?

When will they ever learn?

Where have all the soldiers gone?

Long time passing

...
...

Where have all the soldiers gone?
Gone to graveyards every one
When will they ever learn?
When will they ever learn?

They sang their song of innocent reason against the blast of mechanized violence. Their song crystalized all the absurdity of our age. By the time you read this piece some of these young men may be dead.

"When will they ever learn?"

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

March 3, 1968

10:30 o'clock



RABBI DANIEL JEREMY SILVER

will speak on

AMERICA'S ASIAN POLICY

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

10:50 to 11:50

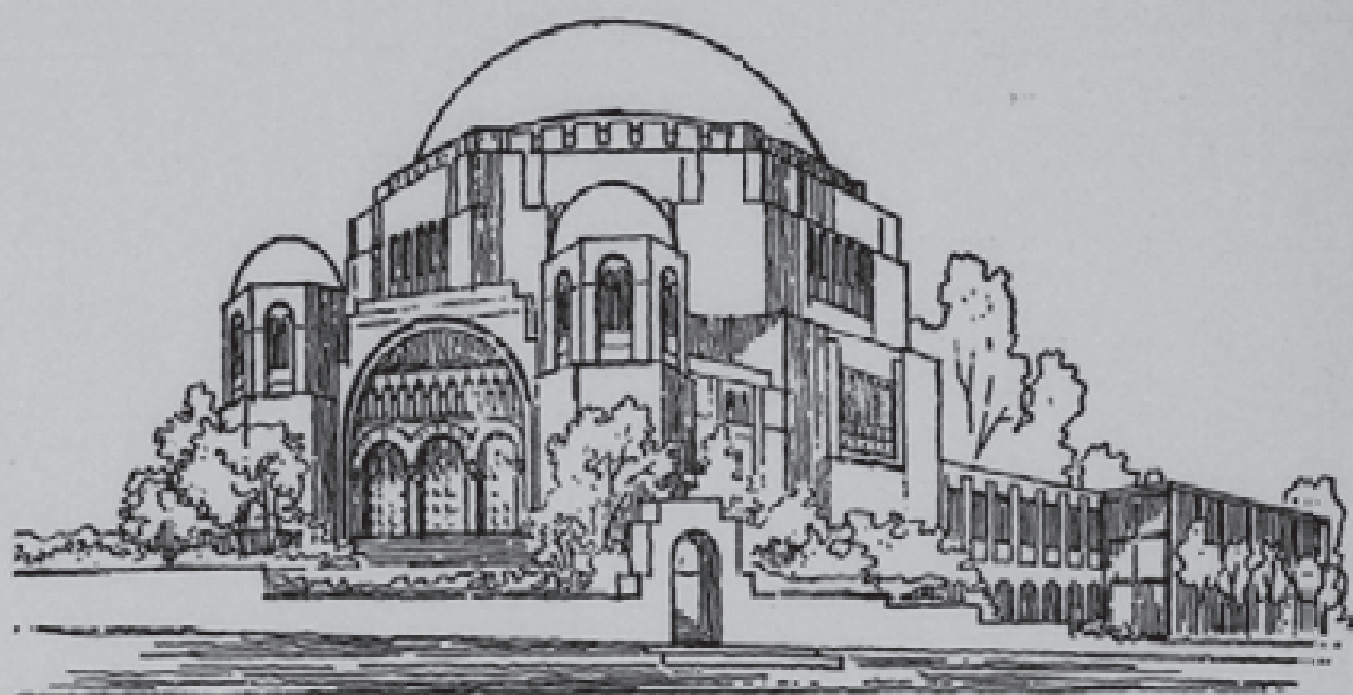
MUSIC FOR SUNDAY

Prelude: Prelude in G major	Felix Mendelssohn
Opening Psalm: Mah Tov	Gershon Ephros
Bor'chu	Herbert Fromm
Sh'ma	Fromm
V'ohavto	Fromm
Mi-Chomocho	Fromm
Tzur Yisroel	Fromm
Boruch . . . Ovos	Fromm
Boruch . . . Ovos	Samuel Adler
K'dusha	Fromm
Yih'vu L'ratzon	Fromm
Anthem: Anim Z'miros	Fromm
Anthem: Anim Z'miros	Fromm
Adoration:	
Glenn - Vaanachnu	from tradition, arranged by Morris Goltstein

THE TEMPLE
CLEVELAND, OHIO

March 10, 1968

Vol. LIV No. 20



PURIM AND THE ABYSS — FROM THE RABBI'S DESK

Purim is a happy rather than profound holiday. Every religious school has a carnival. Every carnival has its masquerade with black-hearted villains and every little girl crowned Esther in royal white.

Purim never developed a formal liturgy. The scroll of Esther is read and the noisemakers drown out every mention of Haman's name, but no one mistakes this performance for piety.

Actually the underlying theme of Purim is a devastating one. Today we are secure—tomorrow we are undone. One day Germany's Jews thrilled to the freedoms of the Weimar Republic and the next year they trembled before the Nazi suppression. Few indeed are those who walk from the cradle to the grave along a level, unlit path. We watch every step of our son's growth and education. We plan for his future and suddenly he faces a call up for an incredible war in far off Asia.

Life seems quixotic and many, in defense, adopt a philosophy of despair. Our faith does not deny the darkness but it insists that the cruelest blows are avoidable. The Megillah has a happy ending, but it is not a fairy tale. By the strength of their will and their willingness to sacrifice, Esther and Mordecai brought about Haman's undoing.

Most of the cruelties of life are man-

SUNDAY SERVICE
March 10, 1968
10:30 o'clock

RABBI LAWRENCE A. FORMAN
will speak on

STAND UP AND BE COUNTED
A Message for Purim

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
10:50 to 11:50

made. Wars are born out of vaunting ambition. Depressions grow out of greed. Riots and urban turmoil are sired by prejudice and fired by passions. What we do we can undo. Man is capable of violence and of restraint; of drifting along and of taking himself in hand, of ordinary vice and of extraordinary virtue. Purim reminds us that joy can come into our world when enough of us live with courage and conviction.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

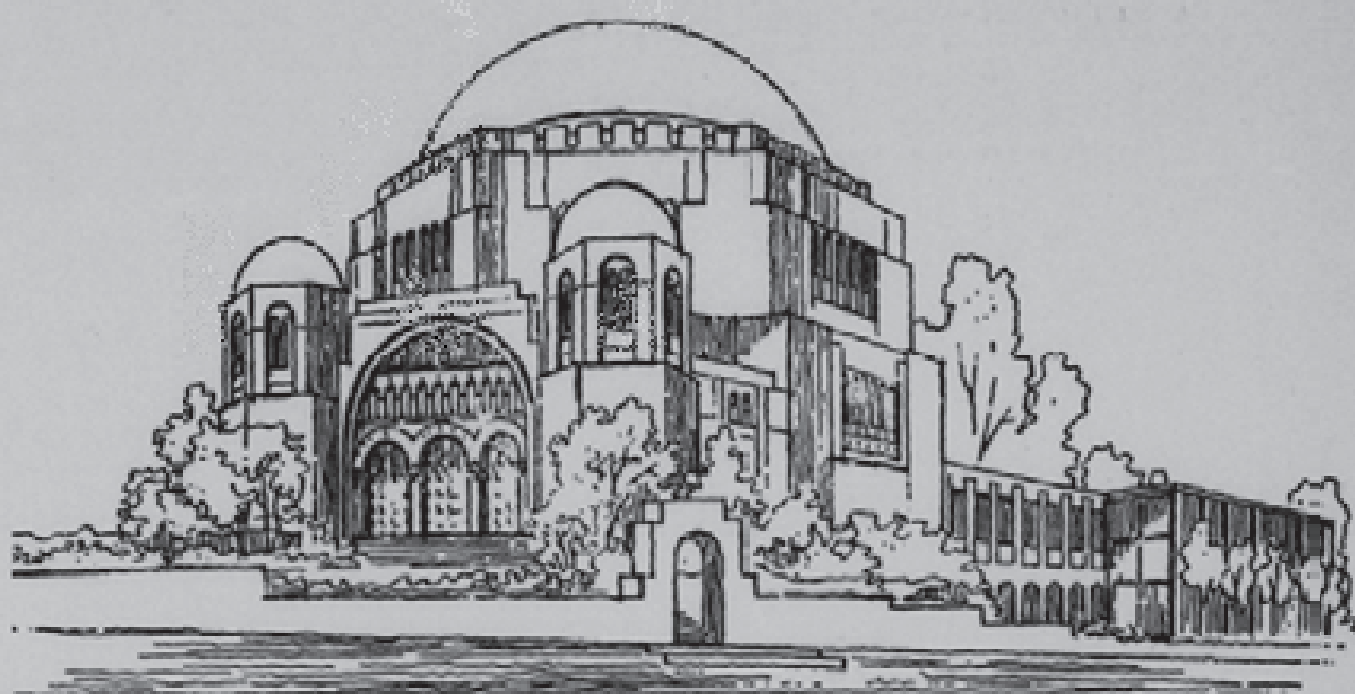
Prelude:	Hallel V'imrah	Gershon Ephros
Opening Psalms:	Mah Tovu, Anim Z'miros, Shachar Avakeshcho	Ephros
Bor'chu		Ephros
Sh'ma		Ephros
V'ohavto		Ephros
Mi-Chomocho		Ephros
Tzur Yisroel		Ephros
Boruch . . . Ovos		Ephros
K'dusha		Ephros
May the Words		Ephros
Anthem:	Hallelujah (Psalm 150) Adonoi Roi (Psalm 22)	Ephros Ephros
Adoration:		
	Clenu - Vaanachnu	Ephros
Torah Service:		
	Su Sh'orim	Ephros
	Elav Godel—Boruch Shenosan Torah	Ephros
	Sh'ma Yis'roel—L'cho Adonoi	Ephros
	Cad'lu—Hodo al Eretz	Ephros
	Toras Adonoi—Etz Chayim	Ephros

THE TEMPLE

CLEVELAND, OHIO

March 24, 1968

Vol. LIV No. 22



ON SCHOLARS AND DOLLARS — FROM THE RABBI'S DESK

Two weeks ago I spent a long afternoon with eleven of the leading Jewish scholars of the United States. As President of the National Foundation for Jewish Culture I had invited them to review with me the more than 100 applications which had been received, for graduate and post-graduate fellowships which included a miscellany of scholarly projects all dealing with the substance of Jewish life and thought. We had before us requests totaling more than \$300,000.

As we worked that afternoon the twelve of us shared two conflicting emotions. We were excited by the vigor and dimension of American Jewish scholarship. We were pleased by the fine academic credentials of the young men and women who are preparing themselves in this field. Twentieth century Jewish life has much to its credit, including a flourishing and significant Jewish literature unrivaled in scope and originality these past one thousand years.

But, we were also troubled. We could make a grant to perhaps one application in six. Jewish scholarship still is sponsored haphazardly and funded inadequately. Important projects are delayed because many researchers must spend a good bit of their energy earning a living by outside teaching. Manuals, bibliographies and

scholarly works that should long since have been published often are delayed because the author does not have the ear of individuals who might subvent his work. The picture is not all bleak, of course. The very existence of the National Foundation For Jewish Culture testifies to communal interest and support. But, if the Foundation only had a small part of the cost of building one gymnasium in one city what wonders we could accomplish.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

March 24, 1968

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

WHEN IT PAYS TO STEAL

Some Thoughts About Money and Gold

5:30 to 6:10

FRIDAY EVENING SERVICES

10:50 to 11:50

SATURDAY MORNING SERVICES

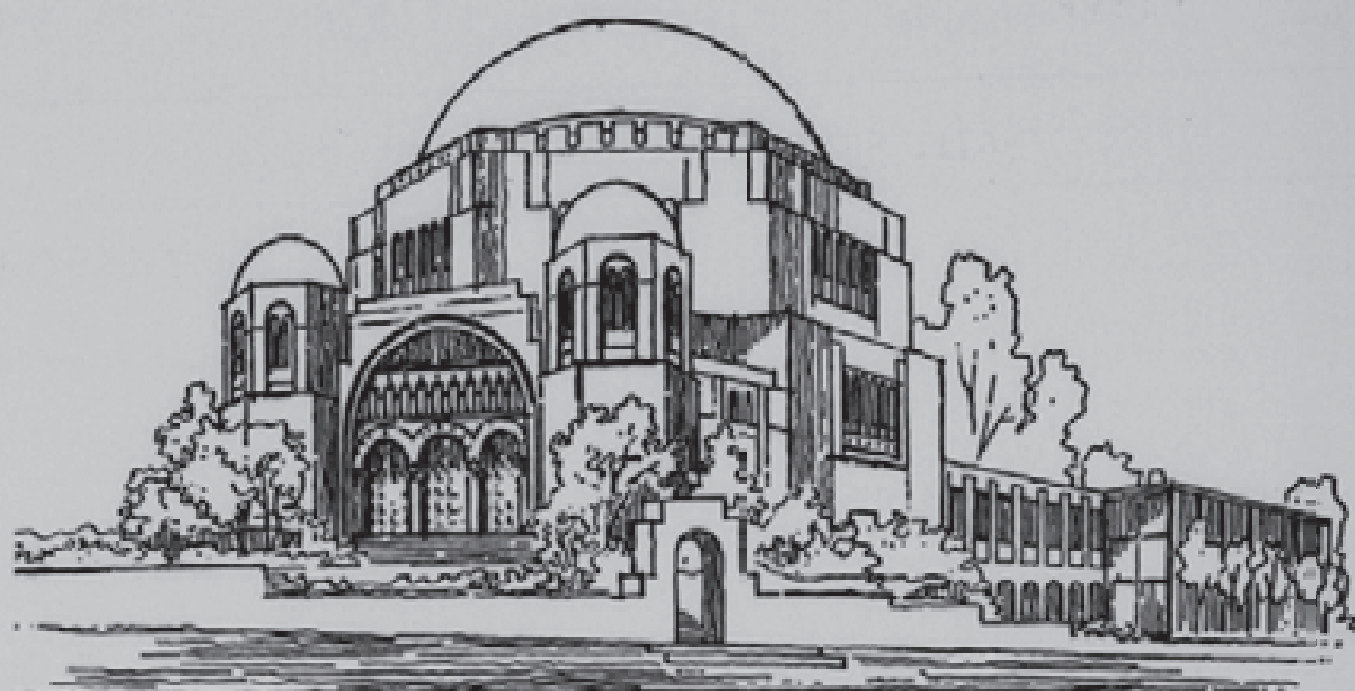
MUSIC FOR SUNDAY

Prelude: Pavanne	Robert Elmore
Opening Psalm: Amorai Ha-azinoch Adonoi	Heinrich Schalit
Bor'chu	Frederick Piket
Sh'ma	Piket
V'oharto	Piket
Mi-Chomocho	Piket
Tzur Yisroel	David Gooding
Borneh . . . Ovos	Jacob Dymont
K'dusha	Heinrich Schalit
May the Words	David Gooding
Antben: Ahavas Olom	Frederick Piket
Charles Smith, cantorial tenor	
Adoration:	
Glenn - Vaanachm	from tradition, arranged by Morris Golustein

THE TEMPLE

CLEVELAND, OHIO

March 31, 1968
Vol. LIV No. 23



FOREWARNED IS FOREARMED — FROM THE RABBI'S DESK

In two weeks Passover will be well launched. Unfortunately, we are usually into our holidays before we begin to think about them and Passover requires some planning. There are matzoh balls to be made and all manner of cooking to be done; but, frankly, it is not the culinary preparations that I have in mind, it is the Seder itself—the worship.

The Seder ought to be one of our high spiritual moments and it is not one which I, as a rabbi, can organize for you. There is the Haggadah, of course, and the Haggadah includes some beautiful songs, an effective ritual and even games for the *kinder*. But, the Haggadah is a skeleton which needs to be fleshed out. It can be read trippingly or read meaningfully. Dad can skip from here to here and make a drag race out of the liturgy or he can use the four questions and their answers to open up some of the problems of freedom in our day and age. Whether our children are six or sixteen the Haggadah suggests something which can be said to them about Hough, the report of the National Commission on Civil Disorder and Viet Nam. The very name of Egypt suggests many a comment about today's Pharaohs and their schemes to destroy the Children of Israel.

SUNDAY MORNING SERVICE

March 31, 1968
10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

AN EDUCATED MAN—WHO IS HE?

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
10:50 to 11:50

Read the Haggadah through some evening when the house is quiet and you have a chance to think. Decide what you are going to read and what you are going to omit, what ritual you will follow and what discussion you are going to stimulate so that Passover this year can become a spiritual as well as gastronomical treat—a holy day as well as a holiday.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude: Priere (Petit Suite)	Darius Milhaud
Opening Psalm: Mah Tovu	Leon Algazi
Bor'chu	Frederick Pike
Sh'ma	Frederick Pike
V'oh'ro	Heinrich Sahalit
Mi-Chomocho	Frederick Pike
Tzur Yisroel	Gottfried Fedorlein
Boruch . . . Ovos	from the Baer Collection, setting by Gershon Ephros
K'dusha	Isadore Freed
Yib-yu L'ratzon	Leon Algazi
Solo: O Lord, Return	Heinrich Sahalit
Hona Strasser, contralto	
Adoration:	
Glenn - Vaanachnu	from tradition, arranged by Morris Goldstein

THERE IS A TIME TO CRY

Rabbi Daniel Jeremy Silver

Sunday, April 7, 1968

A striking prophecy from the Book of Isaiah has been much on my mind these last few days. The scene is a small Palestinian town in the eighth pre-Christian century. It is night time. This is a walled village. The town guard is at his station on the parapet. One of the citizens is abroad late in the night. He calls up to the guard, *Shomer mah m'lylah, shomer mah m'layl*. "Watchman, what of the night; watchman, what of the night?" The guard looks out. All is quiet. He looks across the valley to the near mountains and he sees there the first trace of the dawn. His town will soon be free of the dangers that lurk in the shadows. The guard responds to the citizen: *Attoh voker v'gam lylah*. "The morning comes, but also the night." Somehow in this first moment of the dawn he senses the darkness of the next evening.

Sunday last, we felt a new dawn. There were no negotiations, there was no conference, but there were no meetings; but in the President's speech we sensed the first lightening of that darkness we call Vietnam. But hope and despair are intertwined. By the end of the week, a single shot, a single death, had plunged this nation into a paroxysm of fear, grief, and violence.

I had been invited to speak at Baldwin-Wallace College as part of a symposium on Humanities and the Moral Revolution on Friday morning. This symposium had been opened the night before by the Mayor and columnist, Carl Rowan. It had been an emotional evening. In the middle of one of the speeches, the news was brought up of Dr. Martin Luther King, Jr.'s murder, and the meeting disbanded before anyone could begin to assimilate the news. Dr. Bonds, the President of Baldwin-Wallace, called me up late that night and asked, "Since I was to be the first speaker the next morning, could I give meaning to this death?" I realized even as we spoke, how different were the environments which had conditioned us. In his environment, in the Christian environment, death must have some meaning. Death is redemptive. Death brings salvation. In our tradition, death is a tragedy. Death simply marks the end of life. The Bible puts it this way: "The dead praise not God." "Better a live dog than a dead lion." Death is always a tragedy. This death was an unrelieved and unmitigated tragedy, not only to the man and to his family but to the nation. Could I give meaning to this death? We

assume romantically that memory is compelling, and that we are the better, purified and purged, for another man's death. That is nonsense—nonsense. Death reduces a man to memories, the things that he leaves behind, and sometimes these memories are compelling and sometimes they are not. Dr. King was an unusual man, a man of rare spirit, greathearted, of fine wisdom—a sensitive man. He had the ability to make clear the larger horizons of social change to those whose views had been cramped and he had the ability to lead men into a greater courage than they knew they possessed. But now his life is simply a memory and some men will read his life and perhaps lead less violent and more prophetic lives; while other men will read these memories and read into Dr. King's non-violence whatever they wish to read into it. His speeches will be used as proof text by saint and hypocrite; and Dr. King now has no control over the use to which his words or his memories will be placed. "The dead praise not God." The living can change history, but the dead only change history when those who invoke their memory do so honestly and within the context, the spirit of their self acclaimed master.

As I spoke to Dr. Bonds, I sensed for the first time the full meaning of the conclusion of the prophecy with which I began. Let me quote it to you, *Shomer mah m'lylah, shomer mah m'layl*? "Watchman, what of the night; watchman, what of the night?" *Amar shomer*, the watchman responds, *Attoh voker v'gam lylah*. "The morning comes and also the night." *Im t'va-ann v'ayn, shuvu vesaiyu*. "If you really want to know more, come later and ask again." Death, dawn, the dusk, the light, the darkness; all events have meaning only insofar as we give them meaning. Death has meaning only insofar as those who survive transmute memory into act, devotion to the dead into deed. If we want to know whether Dr. King's death has any meaning, we cannot know it now. We will know it only six months from now, a year from now, a decade from now when we find out whether this nation truly came to grips with the problems of racial injustice, civic strife and human violence against which he preached and to whose solution he devoted his life.

My mind went back to another senseless death four-and-a-half years ago. I remembered the many eulogies that were

spoken, the many emotional commitments that were made when President Kennedy died. How many were going to work on the new frontier, in the streets, in the slums, in the Peace Corps, how many were not going to ask what the country could do for them but what they could do for their nation—how many? And how many were able to break the narrow circumscribing habits of a lifetime to which they had grown accustomed? It is amazing how quickly resolution melts away when the first sunlit day melts away our grief.

Four-and-a-half years ago this nation made a resolution, or seemed to, to put an end to violence. The President had been shot down by the kind of weapon that was available in stores in every city in the land. Is there today a law requiring the registration of firearms? Four-and-a-half years later, is there a law which prohibits mail order houses from selling anyone guns and live ammunition? Have mothers ceased buying toy arsenals for their children so that they may be conditioned to violence at an impressionable age? I read three weeks ago of a reporter in Detroit who went into a surplus army store and bought a bazooka, and a two-and-a-half inch cannon, and live ammunition, all in operative order. Did we really bleed the poison of violence from this nation? I submit we did not. Most of us quickly forget our resolutions. The rate of violence has increased, not decreased, since the death of President Kennedy. We didn't blunt it; we didn't lessen it. Dr. King's death Thursday last was only one of two hundred and fifty murders that night across our nation.

In a short speech, Thursday night, the President said, "We must deny to violence its victory." I agree. But, if denying violence its victory means simply that we must track down, book and convict the assassin and his accomplices. I submit that we will not have achieved our purpose. The assassin should be tracked down, brought to jail and be convicted if only to prove that the law is greater than the prejudices of the white police force of Memphis, but will that deny violence its victory? Will that bring safety to our streets? Will that bring justice to the ghetto? I doubt it.

We have an amazing capacity, you and I, to narrow the focus of our concerns

so that we overlook the central issue. The second tragedy of Dallas was that we became preoccupied with Lee Harvey Oswald, Jack Ruby and the Warren Commission Report. How many books were written, articles penned, and speeches made, as to whether there were two bullets or three, one assassin or two, whether Oswald had accomplices or not, whether the Warren Commission had hidden information from us or not; and it was all trivial. The President was dead. He could not be revived. A man, two men had died; perhaps others should be in jail, but that wasn't what the public crime was all about. We became preoccupied with the trivial because it was so convenient to do so. In our preoccupation we were able to forget that the real issue was a violent nation, a nation which was being torn apart by extremists, a fearful nation which was doing precious little to solve basic human problems or create true justice. Am I cynical to believe that Dr. King's death will not bring about new legislation requiring the registration of firearms? President Kennedy's death couldn't do it; can Dr. King's? On new social legislation the President has made his soundings and he has already delayed his speech to a joint session of Congress. The reporters are saying that in his soundings, he found resistance, not only to open housing legislation which will cost no one anything but to a statement of need for a major national investment in our citizens. Am I cynical to believe that this nation is not about to follow the recommendations of the Kerner Commission report on civil disorder and create a human budget of sixty, seventy billion dollars a year with which to renew our schools, provide decent housing, recreation, adequate job training programs and a meaningful and dignified welfare program? Am I cynical? Perhaps I am, but I submit that there is little in the immediate past history of our nation to justify any more romantic prediction.

A man has died. Dr. King's death is a tragedy, unrelieved, unmitigated; let there be no romantic nonsense beyond that. His death was, however, a public death. He was gunned down because many in our nation have condoned the singing of Dixie, waved the flag of the Confederacy, and held close all those nineteenth century prejudices and attitudes which are symbolized by a civil war which they will not forget and maintained by racial fears which they really do not want to overcome. He was gunned down because he was the spiritual general of a legion of American citizens, who will no longer step off the sidewalk because some white boy insists that his ego be titillated, and his vanity be assuaged. Because Dr. King's death was a public death, it

involved all of us. We did not pull the trigger. Ours is not the pathology of the assassin. Ours is not his guilt. But, after all, what is American society but people like us? Why is there such violence if we have not closed our eyes and turned away from many of the responsibilities of citizenship? Would there be this bitter gulf between the races if we had not lived apart and tried to overlook "them." The President's Commission on Civil Disorder, the Kerner Commission, began with this premise: What the white people of the United States conveniently forget and what the black people of the United States can never forget is that the white community is inextricably involved in the creation and in the maintenance of our ghettos. It came to a conclusion, based on this premise, that our society was being ripped apart into two camps, separate but unequal, one white, one black, and that the gulf between these two groups was widening year by year—every Watts, Detroit or Newark riot, every gunning, increases the separation of the races. It added, as any American committee must, that this division is not inevitable, irreversible; violence is not the only way of life Americans can know. An armed confrontation between the white race and the black race is not inevitable. There is another way, a way of decency. That is a way which will force every American to take stock of himself and to recognize that all we have done so far for the disadvantaged and the dispossessed is what the black Civil Rights leaders rightly dismiss as 'tokenism,' very little, not enough—use whatever word you will. What is needed now is not a skirmish with poverty but a war on poverty. What is needed now is not a program for three thousand Cleveland Headstart youngsters but for thirty thousand. What is needed is not \$400 per child, per year, in the Cleveland public school system, but a budget twice or three times that size. What is needed is a crash program which involves the largest part of our national budget for human rehabilitation, urban redevelopment, the reconstruction of our educational system, the guaranteeing of some kind of annual level of decency; the destruction of the present welfare system which is degrading and an indignity to those who must take part in it and the substitution of a system which will give them encouragement and the right to be a person.

When the Kerner Commission submitted its report two months ago, the President did not respond for three weeks. Detroit and Newark had burned last summer—how quickly memory fades. How quickly a crusade fades when we

put a dollar sign to the social gospel. How quickly change fades when we put a dollar sign to the programs which are needed to translate the words we say so easily—justice, dignity, equal opportunity—into fact. How quickly progress halts when a dollar sign flashes on. Yes, there is a gold drain; yes, there is an economic crisis; yes, there is a war in Vietnam. Yes, all of these are convenient reasons to put aside what must be, after all, the basic urgency of American life, the dignity of our own nation. But can we put these considerations aside?

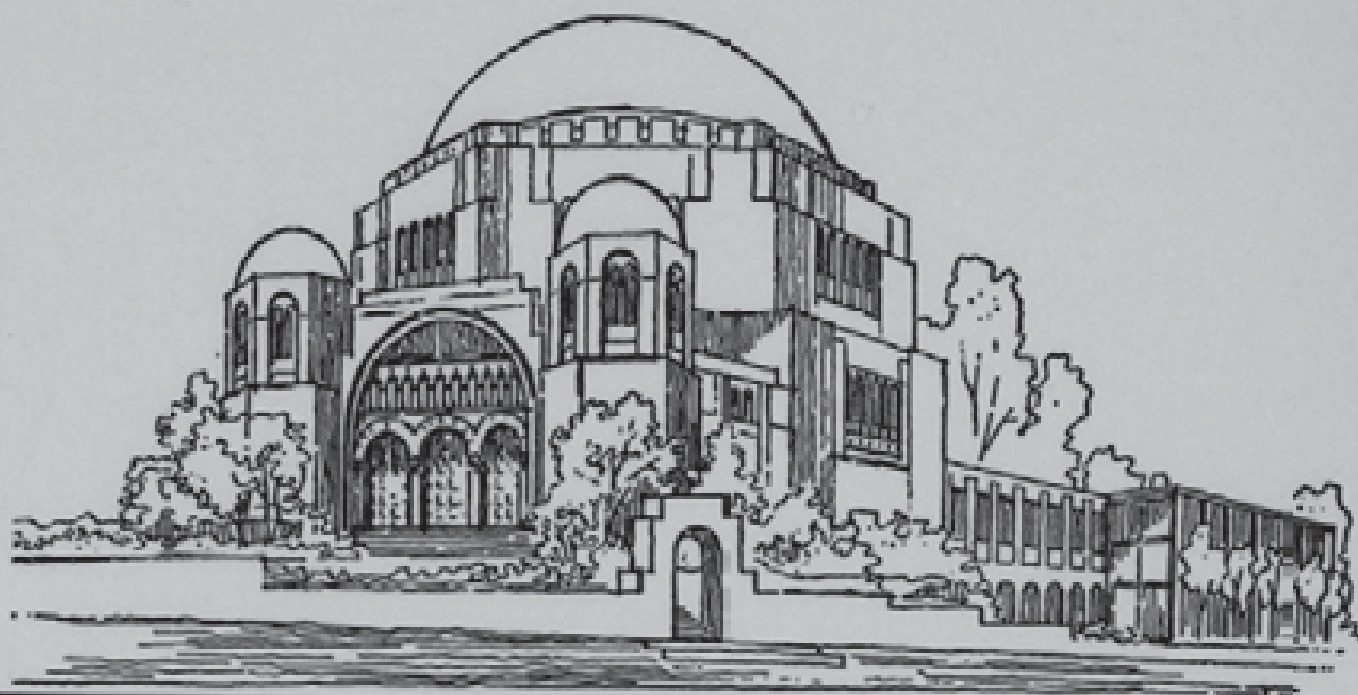
What's for it, then? As in every human situation, there are two opportunities; there are two ways. There is no guesswork about it, no fumbling, no uncertainty. We can go on as we have been going on, and the racial tensions in our nation will become more exacerbated. There will be more violence; and when a man says, "Burn, baby, burn," we won't be able to look him in the eye and say, 'you have no right to speak that way.' Or we can take a new way—move from minimal programs of social rehabilitation to maximal ones. Shift the expenditures that we have been making from war to peace, from the destruction of human lives five thousand miles from our shores to the reconstruction of human lives here and now. It is very clear. It is all there.

In the movie, *General della Rovere*, there is a scene set in 1945 in Northern Italy when the Germans received their first serious defeats at the hands of the resistance movement. To break that revolt the Germans rounded up large numbers of peoples and set out to separate and kill the resistance members. This particular lieutenant of the SS coralled a group of Italians and found he could not distinguish those who were in the resistance from those who were not. A good German soldier he decided he would shoot them all. That night the prisoners were huddled in their jail awaiting execution. One of the men who had not been in the resistance began to cry: "I'm innocent. I haven't done anything. I didn't do anything. I didn't do anything." An officer of the resistance group went up to him: "You didn't do anything?" "No, I didn't do anything." "You mean, the Germans came down and put their iron heel on our way of life and began to kill the aged and the infirm, to round up the Jews and take them away, to defame and desecrate our churches, and you didn't do anything?" "No, I didn't do anything." "Well then, if you didn't do anything, you deserve to die."

THE TEMPLE
CLEVELAND, OHIO

May 5, 1968

Vol. LIV No. 28



GRADUATION — FROM THE RABBI'S DESK

Perhaps no term is more "in" than "generation gap" which purportedly explains our uncertainty with our children and their unhappiness with us. We holler at them and they holler at us across a vast canyon and all anyone hears is his own echo. When the Prophets sought to delineate the truly miraculous powers of the Messiah they announced that "he will turn the hearts of the children to the parents and the hearts of the parents to the children." So what's new?

Our world is changing so rapidly that children grow up in a largely different educational and social environment from ours. Today's families are separated not only chronologically but by conditioning; consequently there can be no doubt that problems of raising children and mellowing parents are exacerbated. But, I deny that the chasm is so wide it can not be bridged.

I have 33 good reasons to doubt it. I spent the last few days reading the theses submitted by the young men and women who will graduate from our High School this Sunday morning. They speak my language and I speak theirs. They are concerned with justice, peace and meaningfulness just

as I am concerned. We are not different kinds of creatures but partners in the human race. I do not say that they may not have caused their parents anxiety and perhaps an occasional headache. I've talked to their parents. I have a few more gray hairs. I do say that they

are using their heads and that they are as intelligently anxious about our world as any of us. I know you will be thrilled and inspired by joining in worship with them.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

May 5, 1968

10:30 o'clock



HIGH SCHOOL GRADUATION

ROGER JAY FRANKEL

RICHARD MARC SCHWARTZ

Class valedictorians

and

RABBI DANIEL JEREMY SILVER

will speak on

THE ELEVENTH COMMANDMENT

FRIDAY EVENING SERVICES
5:30 to 6:10

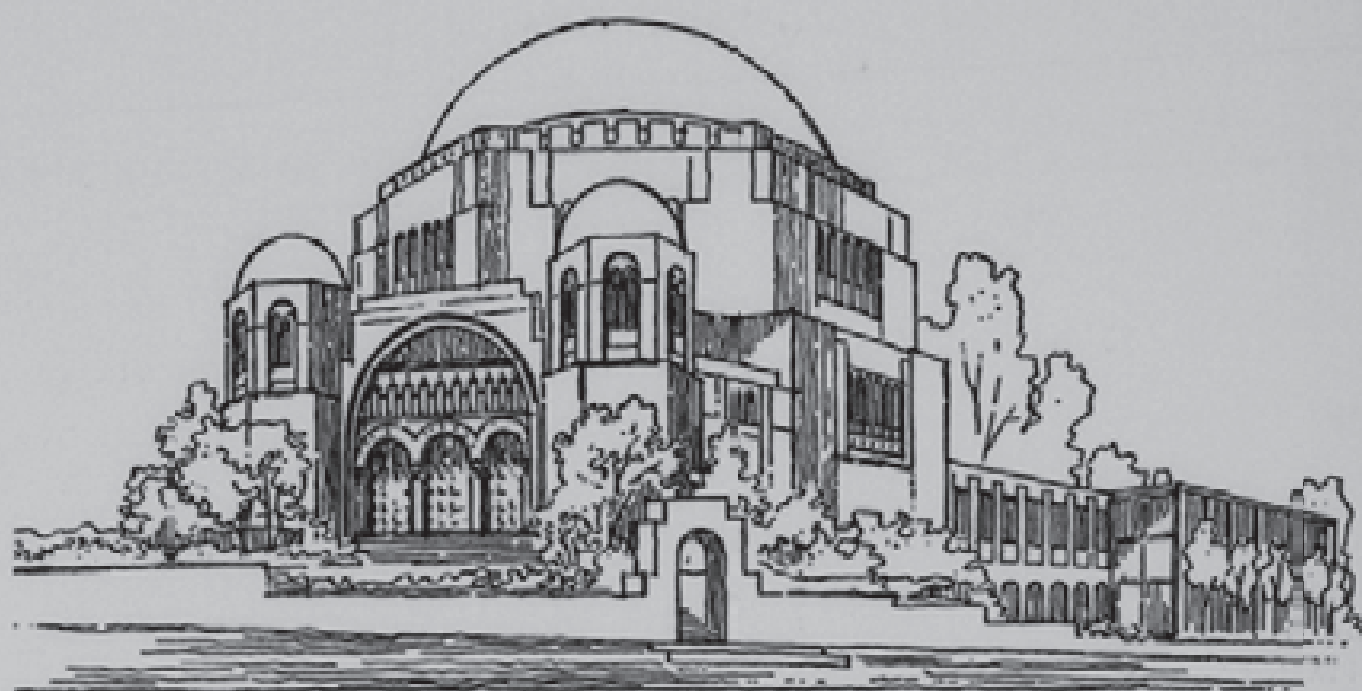
SATURDAY MORNING SERVICES
10:50 to 11:50

THE TEMPLE

CLEVELAND, OHIO

May 12, 1968

Vol. LIV No. 29



ISRAEL AT TWENTY — FROM THE RABBI'S DESK

Twenty years ago this week the state of Israel declared its sovereignty and 800,000 Israelis began their journey into statehood by defending the integrity of The United Nations against Arab states, who were determined to veto the world body's judgment by force of arms.

These past two decades have been years of high challenge and high accomplishment. Israel's population has quadrupled and the value of her industry has grown ten-fold. The urgency which created the Jewish state has carried it forward at a rapid pace and her successes have been many. Gerry-built immigrant camps have been replaced by decent and modern housing. Two universities have become five. The number of schools has multiplied by a factor of five. Israel is one of the few states on the globe to have emerged from agricultural poverty into a developed and technologically advanced order.

The only real similarity between the Israel of 1948 and the Israel of 1968 is the determination of some Arab states to enter this green space and make it red. Three times in the space of only twenty years the ugly poison of hate has brought death and defeat to Arab armies.

A red shadow overhangs our anniversary celebration. The Soviet Union now supplies, and to a large degree, manages Arab strategy. The time of tranquility is not yet at hand but neither is this a time for despair. The Arab world is united only by frustration. The Soviet has yet to recognize the full cost of Arab friendship. Israel remains steady and alert. Some Arab thinkers are beginning to recognize that the entire

SUNDAY MORNING SERVICE
May 12, 1968
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
ISRAEL LOOKS AHEAD

On the occasion of the annual
Sisterhood Mother's Day Service

FRIDAY EVENING SERVICES
5:30 to 6:10

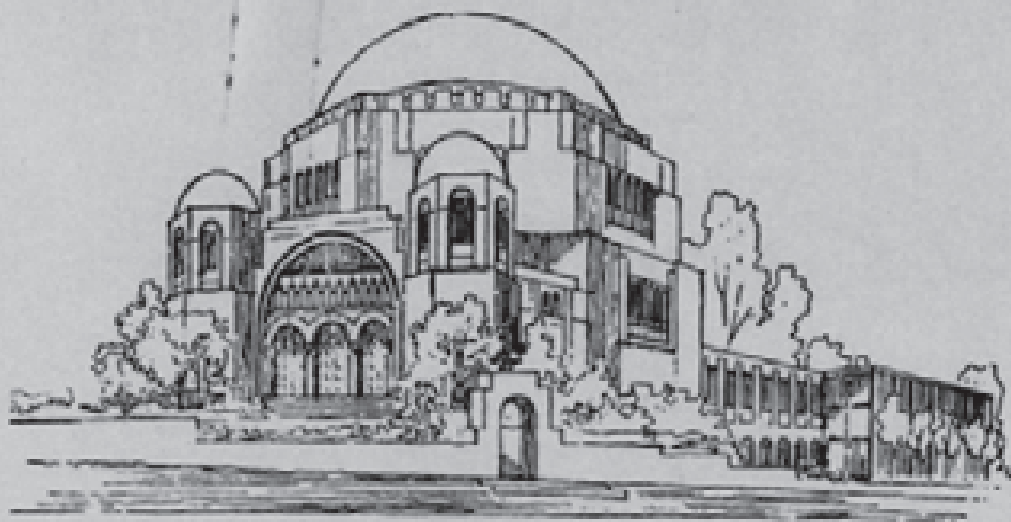
SATURDAY MORNING SERVICES
10:50 to 11:50

mid-East would benefit from peace. Peace is not close but neither is it impossible; so even as we congratulate Israel upon her accomplishment we ask God's protection of His people and we pray that Israel's neighbors will soon recognize their real enemies, the demagogues and rulers who use and abuse them and waste their opportunity for food, housing, education and construction on guns and planes and feckless schemes of conquest.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Prelude: Two Pieces	Daniel Pinkham
Opening Psalm: Mah' Tov	Frederick Pike
Bor'chu	David Gooding
Sh'ma	David Gooding
V'ohavto	Isadore Freed
Mi-Chomochu	David Gooding
Tzur Yisrael	from tradition, setting by David Gooding
Boruch . . . Dvos	Jacob Dymont
K'dusha	Hugo Ch. Adler
Yih'yu L'rozon	David Gooding
Anthem: Eysht Chayil	Max Janowski
Adoration: Oleinu - Vannachnu	from tradition, setting by Morris Goldstein



THE TEMPLE

CLEVELAND, OHIO

March 12, 1972
Vol. LVIII, No. 11

From the Rabbi's Desk — SIDELIGHT ON CHINA

I tend to get in late after the meetings which are so much a part of our life at The Temple. My TV watching begins then, which has been an advantage these last few weeks since I was on Asian time, first for the Olympics and then for the President's visit to China.

When I was a chaplain in Japan in the early 1950's, many of the Asians I met spoke of the Chinese as the Jews of their continent. The Chinese had a reputation for hard work, merchandising ability, and respect for scholarship - - traits which in many ways parallel those the conventional wisdom of the west assigns to Jews.

China has never had a large Jewish population. In the late 19th century, some Russian Jews, perhaps 50,000, took the railroad east and settled in Shanghai, Harbin, and other port cities, where they led relatively European lives until the second World War. They were not the first Jews in China. Various records and traveler's accounts date Jewish settlements to the reign of the Han Emperor Ming-Ti, 58-72 A.D. From then to the age of Marco Polo,

China's link with Persia and the Middle East, the great silk route, seems largely to have been manned by a sect of Christians, the Nestorians, and by Jews. We know of settlements by Jews in China in the trading city of Kai Fung Fu, the ancient capital of Honan, and at Hang Chau-Fu. Drawings of one of their synagogues have survived. These show an open wood building of some size with both a Hall of Ancestors and an ark of the law. An Haggadah from this community shows Moses as a Chinese mandarin

complete with pigtail leading a very oriental group of Israelites out of Egypt. In brief, the community had a long history of survival, assimilation, and inter-marriage.

The moral of this story, if one there be, is simply to underline the adventurous energy of Jewish life which lead many far beyond conventional and safe frontiers. It is a spirit I respect.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

MARCH 12, 1972

10:30 a.m.

Rabbi
DANIEL JEREMY SILVER

will speak on

THE JEW AS
POLITICAL LIBERAL
— FACT OR MYTH?

MARCH 19, 1972

10:30 a.m.

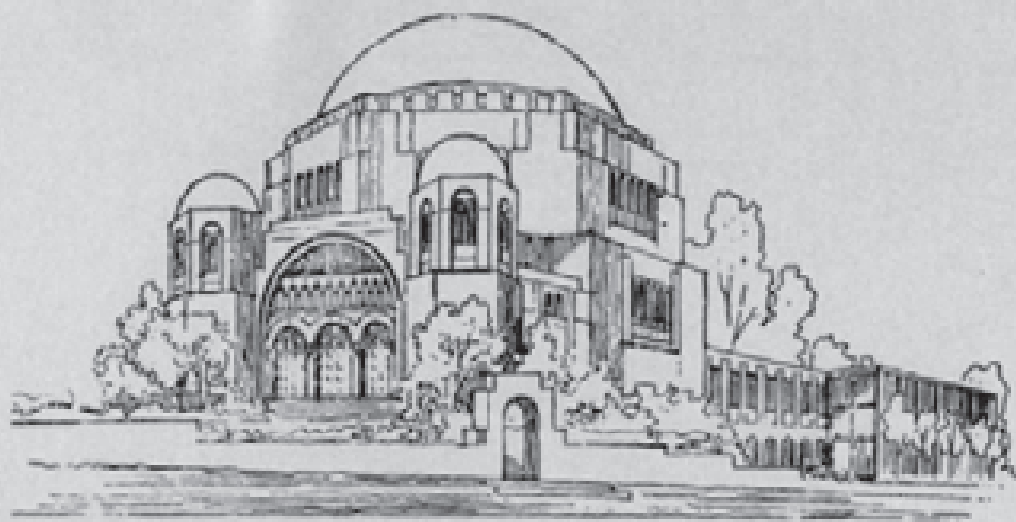
Rabbi
DANIEL JEREMY SILVER

will speak on

THE BIBLE'S
SECOND BEGINNING
— LEVITICUS

FRIDAY EVENING SERVICE — 5:30 to 6:10 — THE TEMPLE CHAPEL
SABBATH SERVICE — 3:45 a.m. — THE BRANCH





THE TEMPLE

CLEVELAND, OHIO

March 26, 1972
Vol. LVIII, No. 12

From the Rabbi's Desk — LAW, ORDER AND JUSTICE

The sermon of February 6, 1972 is produced here in response to numerous requests.

Recently I have found myself non-plussed as I listen to friends and neighbors talk animatedly about the comparative merits of various burglar alarm systems, particularly when the speaker climaxes his conversation by ruefully telling how he was raiding his icebox when the police raided his house. He had forgotten to turn off a motion detector device before he came downstairs. I belong to the generation, or at least I was conditioned by a way of life, which never locked the back door, certainly never a car door. I am still put off by those somber commercials "lock it or lose it" and I'm still disturbed when I go to make a visit and am ushered into a viewing cubicle where I am interviewed over an intercom and viewed over closed circuit television before I'm allowed to proceed on my rabbinic way.

Statisticians who deal with such things have recorded a persistent increase in crime against persons, violent crime. There is some argument over the meaning of these figures. Some say that much of this rise is to be attributed to more thorough reporting systems and the fact that more crimes are reported. Crimes of violence are no longer largely limited to a huddled mass in the hovels of our cities who fear the police and therefore tend not to report crimes to the authorities. Crime is mobile. It has wheels. It numbers all classes among its victims including those whose insurance companies require police reports. But all these caveats having been taken into account it seems irrefutable that there has been a major increase in crimes against persons over the last several decades. This judgment rests on our own awareness and on the basis of comparative crime statistics between our major cities and those of western Europe. Crimes against persons tend to run four to eight times higher in American cities than in cities of similar size and police efficiency in western Europe. The rise in the crime rate has been paralleled by, if not exceeded by, an increase in our level of anxiety and fear. I find my neighbors developing excuses not to go out at night. Half of the back yards on my block are lit from dusk to dawn and in every case these lights have been installed in the last year. You and I know those who will not go out for an evening of theater, symphony or to the Art Museum because they are fearful of the shadows that loom inside the darkness. There is no synagogue building more beautiful or more complete than this one. Yet, we had to build a branch. Why? Because a building is not brick and mortar, but people and service; and fathers and husbands would not let their wives and their children come unescorted to this building and they themselves would not come with their families unless there was a large crowd and special police. We live in a world where crime and fear increasingly misshape and distort our lives. Naturally, there is the voice of protest: "let's take the problem in hand, do something about it," "safety in the streets," "support your local police," "law and order." The frustration is understandable and many in public life are trying to parlay our fears into power and office.

My question is simply this: would more law and order significantly decrease the rate of crime and hence our fears or does the problem go deeper and force us to focus on those basic social problems which do not permit simple solutions?

I must warn you that I have no simple program to lay before you, I can offer no guarantees that this or that or the other program, to finance this police retraining program or that new safety technique which will set things aright. I propose no more than to examine the conventional wisdom; that the problem of crime is the problem of our law enforcement

(Continued on following page)

SUNDAY MORNING SERVICE

MARCH 26, 1972

10:30 a.m.

THE TEMPLE

TEMPLE WOMEN'S ASSOCIATION ORIGINAL SERVICE

"Many Daughters Have Done Valiantly"

FIRST DAY OF PASSOVER SERVICE

MARCH 30, 1972

10:30 a.m.

BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak

SUNDAY MORNING SERVICE

APRIL 2, 1972

10:30 a.m.

THE TEMPLE

Rabbi

DANIEL JEREMY SILVER

will speak on

THE BOOK OF THE YEAR

LAST DAY OF PASSOVER SERVICE

APRIL 5, 1972

10:30 a.m.

BRANCH

Rabbi

STUART GELLER

will speak on

ELIJAH THE PROPHET — PLEASE COME HOME

FRIDAY EVENING SERVICE

5:30 to 6:10 — THE TEMPLE CHAPEL

SABBATH SERVICE

9:45 a.m. — THE BRANCH



The Temple

Rabbis

DANIEL JEREMY SILVER
MAX ROTH
STUART GELLER

Staff:

LEO S. BAMBERGER

Executive Secretary

HENRY TYRANGIEL

Director of Religious School

MIRIAM LEIKIND

Librarian

A. R. WILLARD

Organist and Choir Director Emeritus

DAVID GOODING

Director of Music

MAX J. EISNER President

FRANK E. JOSEPH, JR. Vice President

ERNEST H. SIEGLER Vice President

PAUL MELDON Treasurer

ALLEN FRIEDMAN Associate Treasurer

COFFEE HOUR HOSTS

Mr. and Mrs. Irving E. Stern are hosts for the coffee hour preceding the worship service today, March 26. Mr. Stern is a member of The Temple Board. Mr. and Mrs. Norman R. Klivans will be hosts for the coffee hour preceding the worship service on Sunday, April 2. Mr. Klivans is Chairman of The Temple Finance Committee and a member of The Temple Board.

ALTAR FLOWERS

Flowers which graced the Chapel on Friday, March 17, were contributed in memory of Frank H. Fox by his wife Bertha, and children Herbert and Harriet Bressman; and in memory of Gertrude Jaskulek by her children and grandchildren; and in memory of Max Swerdlow by his wife Kathryn, his daughter, and grandchildren.

Flowers which graced the Chapel on Friday, March 24, were contributed in memory of Herman H. Felsman by his wife Adeline; and in memory of Herman J. Reich by his wife Hilda, and children Mr. and Mrs. James M. Reich, Mr. and Mrs. Henry C. Shapoff, and Mr. and Mrs. Howard B. Schreibman; and in memory of Dr. Harry J. Riemer by his wife Jeannette, and children Elayn and Steven.

IN MEMORIAM

The Temple notes with sorrow the passing of

MINNIE ABRAMSON

SIDNEY I. DAVIS

JOSEPH H. GROSS

and extends heartfelt sympathy to members of the bereaved families.

To All Temple Members:

I would like to extend an invitation to all Temple members to participate in one of the Second Annual Town Meetings to be held at The Temple Branch on the evenings of April 18th and April 20th at 8:15 P.M.

These town meetings were instituted last year with the hope that we could provide an open forum where all matters referring to Temple life would be discussed. Those who attended came away, I feel, with a better understanding of Temple activities and Temple problems. The Temple, in turn, found out what was on the minds of members and what they desired and expected from the congregation.

A panel consisting of Temple officers, committee chairmen, Rabbis, and department heads will be available both of these evenings. Discussions will be held on an informal, person to person basis, so that all present will have the opportunity to participate and express their feelings.

Your presence will be important to all of us. This is your Temple and you have the right to know and to be heard. We urge that you join us on one of these evenings so that we may learn how to serve you better.

Sincerely,

Max J. Eisner
President

P.S. A social hour will follow the meeting.

LAW, ORDER AND JUSTICE (cont.)

agencies: the problem of the police, of the courts and of our prisons. The media have been filled with bitter attack and critical analysis of these three major components of the law enforcement process. The implication of such presentations is always that were we to invest more money and bring these institutions up-to-date we would be making a significant step forward towards the control of crime and the removal of fears about our safety. I wonder. I believe in law and order. Any rabbi must. Our tradition is a law and order tradition. The Torah contains many criminal laws which prescribe specific punishment. The Bible legislates such deterrents as flogging and the death penalty. Like George Bernard Shaw I have no patience with "the devil's sentimentality," that is, the practice which leads men to rationalize any and every aggressive and violent act as a result of bad upbringing or bleak environment, "they lacked a mother, a father, proper schools, what else could you expect." Such justifications come easily until violence bloodies the excuse maker, then sentimentalities quickly disappear and they begin to demand law and order.

I agree that each component of our law enforcement system needs to be upgraded and modernized. Such renewal is required of every institution in our society. Traditionally our police have been drawn from the least educated classes and trained as if this were the 19th century when all they would need was muscle and a night stick. Few have been trained in human relations nor in a new technology of crime detection. There's no doubt in my mind that our courts need to be updated and to be made more efficient. Unfortunately, in many places a miserable relationship has developed between the courts and the legal profession which allows unscrupulous lawyers to get delay after delay until the witnesses can no longer afford to leave their businesses to wait for the case to be brought to trial. There is no doubt in my mind that our prisons are a national disgrace. We have hardly begun to invest money into these institutions, much less competent man power. Our research in emotional, environmental and psychological rehabilitation is crude and rudimentary. We don't know what else to do with the convicted so we send them to prisons where they will be brutalized and trained to be better professionals in their occupations. There are reasons for much of this. Our police have not been well paid for their dangerous work and generally patronized by the middle and upper classes who have thought of them as servants to control traffic at a party or as underlings who could be bribed not to write out a speeding ticket. Most lawyers haven't wanted to dirty their hands in criminal work. I saw recently some statistics which indicated that only one lawyer in 50 was engaged in any way in the criminal law process; as prosecutor, defense attorney, judge or public defender. It's cleaner and more profitable to deal with property than persons for those whose profession is the proper organization of a just and secure society. Our prisons are what they are because the criminal was looked upon as an animal to be locked away, not as a human being to be rehabilitated.

(Continued on following page)

LAW, ORDER AND JUSTICE (cont.)

The criminal class was drawn largely from the poverty group, not from the privileged. They weren't our sons and daughters so why care how they survived. We bought our sons out and executive crime was rarely punished. The labor unions didn't want competition from men trained in jails so occupational training remained minimal, preparation for menial undertakings which involved little or no skill, punching out license plates or weaving burlap bags into which dirt could be poured for road construction.

There are many reasons why our law enforcement undertaking is in its present state and there's every reason to press for greater efficiency and effectiveness in their operation.

But my argument is that although we need a better police force, more efficient courts and a humane and constructive prison system such changes will not staunch crime or violence for they cannot touch the major causes of crime.

A Professor of Law at the University of Chicago, Hans Zeisel, has concerned himself with this question and has offered some sobering statistics. He reports that about 15% of the crimes of violence reported and investigated result in an arrest. In England and the Scandinavian countries which have highly professional CID's the rate of arrest following investigations of crimes of violence touches 20%, but does not go much higher. This suggests that even were we to modernize thoroughly our investigative procedures and provide our police with all manner of electronic surveillance devices we might not significantly increase the number of arrests in relation to crime. Some 80% of reported crimes would still escape detection. If more and more crimes continue to be committed, larger numbers will be successfully committed.

Studies by the U. S. government on the consequences of increasing the speed and efficiency of our courts if we were to invest greatly increased sums in the judicial system indicate a not dissimilar result. Were we to double our present investment we would only reduce the time required to bring a man to trial from the present 6 to 8 months to approximately 5 to 7 months.

In countries such as Sweden where time, money and skilled people have been invested in penal rehabilitation the rate of rehabilitation, if one measures it by the rate of recidivism, has been improved, but not markedly. In the United States, except for juvenile offenders, about 70% of those who are released from jail will be back within three years. In the Scandinavian countries that figure has been reduced to about 60%. Put these statistics together and it would seem to follow that were we to modernize all the component elements of our law enforcement system we would not markedly lower the crime rate or markedly increase our effectiveness in dealing with the criminal. It would help, but not that much. Why not? Because the causes of crime exist independently of the law enforcement system. Crime runs about 35 times as high in cities of over a quarter of a million as in rural areas. The law enforcement agencies did not create the slum nor the alienation of the ghetto, nor the breakdown of the family, nor the failure of our institutions of education, recreation and guidance, nor the spread of the drug culture, all causes of urban crime. There's nothing that the police, the courts or the prisons can do on their own to improve the environment which spawns crime. We read in our papers recently certain crime statistics for Cuyahoga County which made it clear that there were more crimes in those areas of the central city which were racially impacted, where the black had been packed in, than on the west side with its ethnic population. There was more crime in those eastern suburban areas which had received the first large group of blacks emigrating from the center city than in areas within the city limits on the west side where no such immigration had occurred. Now the courts did not create racism or the segregation of America. The courts did not bring the black here as slaves. The courts did not keep the black in his abject condition for generations. The courts did not import the black from the south during the second World War to provide cheap labor for our industry and carelessly plunk him down in inadequate housing or fail to provide adequate education for his children or fail to take account of his special vocational and medical needs. No matter how many Human Relations courses they develop, and they should be developed, our police cannot solve on their own the problems which a racist America has spawned. It's not the fault of the police nor of the courts nor of the prisons that there are over 25 million hand guns in the United States. There's a great big office building in Washington, D. C. sponsored by the better classes, the National Rifle Association, from which a well heeled lobby operates which insures that 40 homes out of every 100 in America have a loaded pistol in the night table where a child can get hold of it and shoot his playmate. The courts, the police, the prisons didn't spawn the violence and the love of guns which is so much a part of our American heritage. Whatever the issues be which create a society which spawns crime the law enforcement agencies are not the cancer. Can we demand that they deal with a social pathology they do not themselves create.

If we want seriously to deal with the problem of crime in America we must deal seriously with the problem of justice in America. The problem of justice in America is not a simple

(Continued on back page)

The Temple Memorial Book

*"The Memory of the Righteous
is a Blessing"*

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

ROSE GRAVER COHEN
CHARLES GRAVER

*inscribed by their children,
Mr. and Mrs. Wilbert J. Levin*

HELEN R. GERWIN
inscribed by her husband, Jerry

FLORENCE JAFFE
DR. NATHAN B. JAFFE
inscribed by their son, Irvin



QUAD TEMPLE MEN'S CLUB AFFAIR

Wednesday, April 12, 1972

DAVID SCHOENBRUN
Just back from the Mideast,
will speak on

"THE POWER STRUGGLE
IN THE MIDEAST"

A question and answer period
will follow.

COCKTAILS
6:30 P.M.

DINNER
\$7.50

TEMPLE EMANUEL

44120

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

Published bi-weekly except during the
summer vacation

791-7755

UNIVERSITY CIRCLE AT SILVER PARK
CLEVELAND, OHIO 44106

The Temple Bulletin

Second Class Postage Paid at
Cleveland, Ohio

LAW, ORDER AND JUSTICE (cont.)

problem and cannot be simply or swiftly solved. It's a problem which has to do with civil rights, job opportunities, equality of employment, decent housing, adequate education, adequate recreation and ecology - all the needs which confront us. Until we deal in a major way with our failures in these areas, the causes of crime; we're not going to be able to staunch crime and create the society which some of us think we remember from earlier years when crime was what happened way down in the Flats when the poor murdered the poor before the poor had wheels and could drive out to the Heights and feel that they were Robin Hood taking from wealth and privilege the privileges and wealth that had been unjustly taken from them by an unjust and violent society.

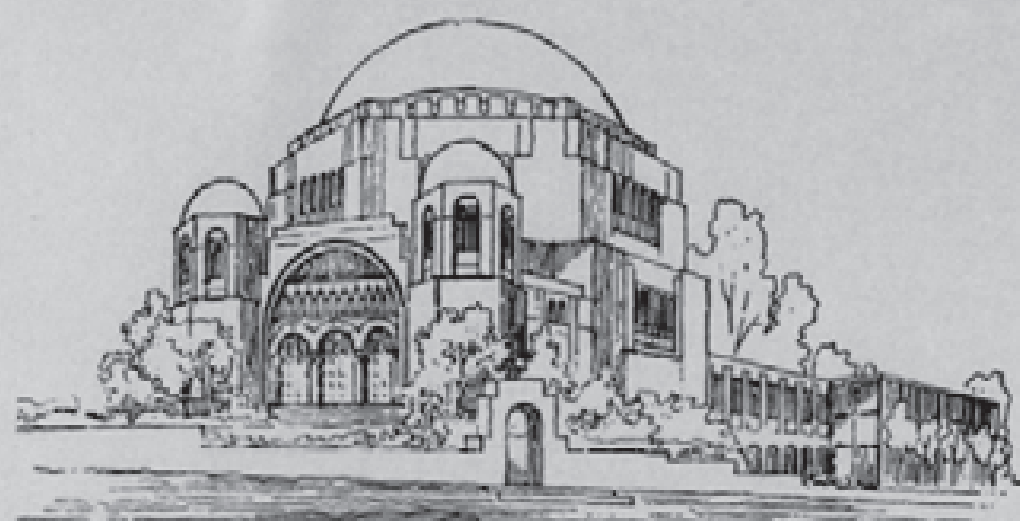
There are bandaid reforms which one can suggest. We should long since have outgrown that puritan morality which requires the legal prohibition of gambling. Such laws have made all too many contemptuous of law. Legalize gambling, perhaps to the benefit of our educational system as it is in some states, and we help many stay within the law and take away from the police a major source of corruption. Once you wink at one kind of "crime" it's easy to wink at many. We should provide the police with a professional level of training and income. Then, too, at a time when so many crimes of violence seem to be related directly to drug addiction we ought to provide clinics where the known addict could go and get his fix and treatment so he doesn't have to go out with a pistol to get the \$25 or \$50 he needs each day. Some day medical research may find ways to cure those who are already addicted, but until that time there's little we can do but to fight the drug pushers and provide the addict with that which will keep him passive and benign, and I know of no other way than to have a legalized clinic. Yet, when these and other remedial steps have been taken, the causes of crime have not really been dealt with. There's been crime in every society. There's always been the criminal mind. But when crime multiplies geometrically as it has in our society such growth is related to social cancer. It's related to many causes including the megalopolis which permits us to commit a crime without fear of being readily identified. We need to build community, a sense of belonging, back into our multi-million population centers. Crime rates relate to the ability of a person to find fulfilling occupation. It's not a matter of chance that those who are unemployed, minimally employed or employed in repetitive operations, are heavily involved in crime. We need to deal with the problems of race for many reasons, not the least being that crime has become an acceptable act of assertiveness through which the minorities can take back that which has been taken from them. Can't we understand how these people, particularly the young among them, can look upon some criminals as Robin Hoods, those who take back that which was unrightfully taken from the sweat and the labor of the masses in the first place? There's so much in this nation and they have so little.

We have to re-establish the legitimacy of the social order and that's not going to be easy to do. I have tried to understand why over our long history Jewish society have not known major crime waves. We have adopted measures sociologists now decry. We have had stiff penalties for most crimes and operated on a system of deterrence; The Bible permits capital punishment for many kinds of crime. You'd be shocked at the crimes for which the Bible permits the sentence of death. But when you read the sources you discover that a court which ordered an execution once in a generation was looked upon as a murderous court. These harsh punishments, obviously, were not necessary and the question is why. The answer, I believe, lies in the fact that our fathers believed that their society was doing all that could be done to create justice. There had been the Law and there had been the prophets. There had been the "thou shalt nots" and there had developed a recognition that laws fall short describing justice so the community takes over to achieve equity. The Bible permitted slavery. Iron Age society required it, but the Bible limited slavery to six years, in the seventh year the man must be freed. The Sabbath law is a law which requires one day when even the slave has an inalienable right to his own life and pursuits. No one can take that dignity from them. Biblical society was on the way to a just social order. Somehow, given the level of popular expectation and the sense of justice implicit in the word of God, the people were satisfied. When there is a sense that a social order is as just as it can be communities don't need a lot of police, Mace or bugging devices to protect the peace. People police themselves and it's that self-policing that we lack today.

Many believe that the crimes of violence which are being committed are not so much being committed by the criminal as are being committed by society itself. What is Viet Nam but the ultimate crime of violence? What is racism but a pervasive crime of violence? What is economic oppression but institutional violence? Our expectations are very high and our society does not meet our level of expectation. We're going to have to find ways to step up the level of justice in the social order before we can begin to expect people to accept the legitimacy of that social order.

I don't know how America is going to solve these problems. If we take the short cut way - more police, more electronic equipment, stiffer sentences, stiffer penalties - what will we accomplish? We won't significantly reduce crime or significantly decrease violence, certainly we won't be rehabilitating more people. We will simply alienate more people, reduce our own privacy and the security of our democracy because a police force ultimately is a threat to a free social order. If we take the way of justice we've a long way to go and many obstacles to overcome, but that way, the long way, is the only way which can lead to lasting results.

Daniel Jeremy Silver



THE TEMPLE

CLEVELAND, OHIO

April 23, 1972
Vol. LVIII, No. 14

From the Rabbi's Desk — THE JEW AS POLITICAL LIBERAL - FACT OR MYTH

The sermon of March 12, 1972 is produced here in response to numerous requests.

To most Forest Hills, New York is the site of the West Side Tennis Club, a once restricted institution which annually hosts the United States Lawn Tennis Championships. To many Jews in the New York area Forest Hills is a secure and pleasant area of apartments and brownstone homes not too far from their work in Manhattan. There is little green space, but the citizens do not have to spend hours commuting. The people of Forest Hills are middle class, well educated and have voted for the more liberal between two candidates in every major election over the last two generations. Many were surprised, recently, to see this largely Jewish community organize itself to protest and demonstrate against a plan proposed by Mayor Lindsay's administration to build in Forest Hills a large scattered site Public Housing complex. Those who commented and analyzed the neighborhood's response, and there were many, discussed the practical issues raised - the high density of the project, public safety consequences, the impact of large numbers of students on the local public school system - and passed on to a broader theme. They chose to discuss Forest Hills as a symbol of the end of an era characterized by close ties between the American Jewish community and liberal causes and philosophies.

Forest Hills was seen as one of a number of incidents which seemed to indicate that the Jewish community was abandoning a traditionally liberal posture and adopting a more defensive and more conservative attitude.

Item: Declining levels of support by Jews of civil rights organizations, particularly black civil rights organizations.

Item: Compromise on the issue of public aid to private education. The traditional

Jewish organizational position has been that a high wall of separation must be maintained between church and state, particularly in the area of public aid to parochial education. But increasingly, as the Jewish day school movement has developed, Jewish organizations have, to use the modern term, "waffled" and suggested the possibility that there may be certain kinds of "legitimate" public aid to the parochial and private school systems.

Item: A Jewish Press which increasingly asks not only "is it liberal" but "is it good for the Jews?" *Commentary*, the subsidized magazine of the American Jewish Committee, has long prided itself on avoiding particularistic Jewish stances, recently began to open its pages to men and women prepared to analyze the impact of various governmental programs upon the Jewish community; affirmative action programs, for instance, which require that certain percentages of minority groups be hired at all levels of employment. What are the consequences of such policies upon the Jewish community

and are such consequences acceptable? There has even emerged a confessedly conservative Jewish press.

Item: The emergence of the Jewish Defense League which speaks in protective survivalist terms and protests all changes in Jewish neighborhoods. More significant, I believe, is the fact that there has emerged a more moderate and low keyed, and far more prestigious group of unabashed survivalists, the Jewish Community Security Council headed by noted scholars and historians - men with long, well trained memories. "Is it good for the Jews" is a question serious men are seriously asking.

Item: Polls which indicate that asked about their attitudes towards the complex issue of bussing Jews do not markedly differ in their responses from an economically similar cross section of white America.

These are the straws in the wind which have led any number of people to suggest that

(Continued on following page)

SUNDAY MORNING SERVICES

APRIL 23, 1972
10:30 a.m.

Rabbi
DANIEL JEREMY SILVER
will speak on

THE "PRIMARY" ISSUES

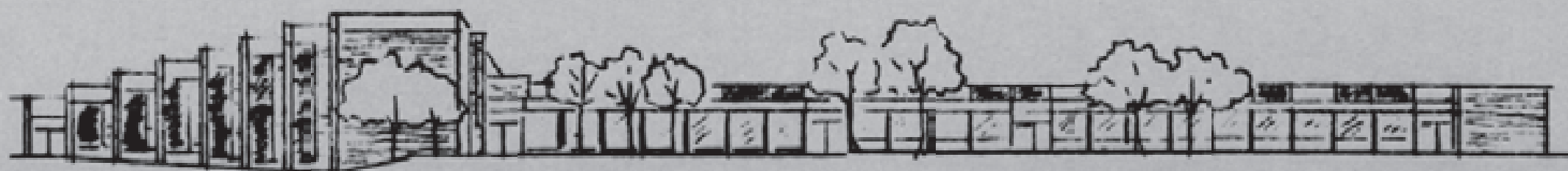
APRIL 30, 1972
10:30 a.m.

**WHAT PROMISE
TOMORROW?**

HIGH SCHOOL GRADUATION

**LAURENCE SUGARMAN
BARBARA COHN
RABBI DANIEL JEREMY SILVER**

FRIDAY EVENING SERVICE — 5:30 to 6:10 — THE TEMPLE CHAPEL
SABBATH SERVICE — 9:45 a.m. — THE BRANCH



The Temple

Rabbi
DANIEL JEREMY SILVER
MAX ROTH
STUART GELLER

Staff:
LEO S. BAMBERGER
Executive Secretary
HENRY TYRANGIEL
Director of Religious School
MIRIAM LEIKIND
Librarian
A.R. WILLARD
Organist and Choir Director Emeritus
DAVID GOODING
Director of Music

MAX J. EISNER President
FRANK E. JOSEPH, JR. Vice President
ERNEST H. SIEGLER Vice President
PAUL MELDON Treasurer
ALLEN FRIEDMAN Associate Treasurer

COFFEE HOUR HOSTS

Mr. and Mrs. Daniel B. Freedman will be hosts for the coffee hour preceding the worship service on Sunday, April 23. Mr. Freedman is a member of The Temple Board.

Mr. and Mrs. Norman Sugarman will be hosts for the coffee hour preceding the worship service on Sunday, April 30. Mr. Sugarman is a member of The Temple Board.

ALTAR FLOWERS

Flowers which graced the Chapel on Friday, April 21, were contributed in memory of Ignatz and Marie Ascherman by their children; and in memory of Isaac Evans by his wife and children.

Flowers which graced the Pulpit on Sunday, April 23, were contributed in memory of Kennard E. Goodman on his birthday by his wife, Beatrice C. Goodman, and children Mr. & Mrs. Murray R. Edelman and Dr. & Mrs. Jerome Wagner, and grandchildren Mark, Michael, Kenneth and Jeffrey Edelman, and Keith and Robert Wagner.

IN MEMORIAM

The Temple notes with sorrow the passing of

HERMAN A. JACOBSON

and extends heartfelt sympathy to members of the bereaved family.

THE JEW AS POLITICAL LIBERAL - FACT OR MYTH (cont.)

there has been a pronounced conservative shift in the attitudes of Jews on any number of public issues. I propose to discuss this shift, if shift it be. The issues are complex, but I'd like at least to air some of them and to suggest what these indices mean to me as a rabbi in terms of the future of our Jewish community.

The first question we must ask deals with the premise of the discussion. Has the Jewish community been liberal or is its vaunted progressivism a figment of our imaginations? Have we mistaken the words spoken from a thousand pulpits for the reality spoken in a thousand polling places? Has the Jewish community in fact been more liberal than its socio-economic counterparts in our society? Here the historians suggest that the answer is an unqualified "yes." The Jewish community has been exceptionally liberal. Since the Emancipation in both Europe and the United States Jews have been involved in liberal and radical causes far beyond their numbers in the general population. Evidence of this can be found during the liberal revolutions of 1848 which sought to undo for Europe the repressive and archaic settlements of the Council of Vienna. Analysis of the Frankfurt Parliament of 1848, the liberal Parliament elected at onset of this revolution, shows us that there were five times as many Jews in the Parliament as in the general population. Its president, Edward Simpson, was a converted Jew and a vice president, Gabriel Reiser, was a leader of the Reform movement in Germany. Wherever one looked one found prominent Jewish names involved in this liberal crusade. Many who founded this congregation left Europe after the defeat of this liberal movement and brought to America their hopes for political liberalism, broader suffrage, economic justice and a truly democratic society. Jews were disproportionately involved not only in reformist causes, but in the more radical crusades of the succeeding decades. After 1848 you began to hear the names of Ferdinand Lassalle, founder of the German Socialist Movement, of Karl Marx and of Moses Hess, Marx's Communist mentor and early Zionist. At the Second International 50 years later Lenin remarked that one out of every three delegates was a Jew.

What was true in Europe was equally true in America. Our Jewish community voted for Bryan, Teddy Roosevelt, Wilson, FDR, Truman and Kennedy; and in overwhelming proportions. When polled and asked why, they answered that these men represented the social and economic philosophy, the liberal philosophy, they believed in. Various studies have shown that among Jews political attitudes hardly varied with one's place in the class structure. Jewish businessmen were as liberal as Jewish workers. Over the last 40 years in national elections between 75 and 90 per cent of the Jews have voted for the Democratic candidate. If you want to measure the degree of commitment by Jews to the New Deal and the personality of FDR, remind yourself how even now, 25 years after his death Jews find it difficult to accept the evidence of his indifference and hypocrisy on the question of admitting Jewish refugees.

Now why is there this long history of Jewish liberalism? Is it because the Jewish tradition is by nature liberal, progressive and reformist? Many editorials and sermons would have you believe so. True, Judaism is traditionally a religion which puts a heavy emphasis on community. Judaism insists on justice and human dignity. We have a great prophetic tradition, but we must add this: Jews over the last 150 years have made Judaism say what they wanted it to say. Instead of the law and order approach of the Talmud, Jews went back to the more radical message of the prophets and precipitated a theological reconstruction of Jewish thought. We called it Reform Judaism. We talked of it as if it was a matter of minor ritual change, but, in fact, the basic change of liberal Judaism was to revive the political Messianism of biblical days when Jewish kings sat on Judea's thrones and to forget the 2,000 years of more passive, more patient, more accepting, more conservative rabbinic Messianism with its promise of justice beyond the grave. We used texts out of their historic context to prove what we already believed. For all their indignation at injustice the prophets were political pacifists. No prophet ever proposed a five year plan. History was God's plan. We turned the prophets into social activists because we were attuned to political liberalism, concerned, involved, sympathetic, committed to the cause of human freedom and equal opportunity and human decency.

The cynic will say and the realist, that Jews have been involved with the cause of political liberalism because it served Jewish interests and for no better reason. Before the Emancipation we were the outsiders, the poor, the powerless, the politically impotent. Conservative groups, people of privilege, of wealth, were busy defending the walls which kept us out. We were the unwashed, the unwanted, those who were being discriminated against and we joined any cause which tried to break down the wall and so let us in, give us our share of the pie, our share of political power, our share of the ice cream and cake. Such a cynic would add, I am sure, that if Jews are now beginning to shift away from liberal positions it is because they are "in;" for us the wall is down. Further changes now threaten hard won Jewish privileges. If others are let in there will be less for those who have more than they

(Continued on following page)

LIBERAL JUDAISM IN ISRAEL

A very interesting and exciting program has been launched by the liberal Jews in Israel. Five new Reform congregations were established. Several American Reform Rabbis have taken residence in Israel to work full time with Israeli youth. The Leo Baeck School in Haifa, one of the great centers of secondary education in Israel, has officially become part of Reform Judaism.

If Reform Judaism is to have any impact in Israel, Reform Jews in America will have to show their spiritual as well as financial support. I am calling on you to support these programs in a relatively painless way. Reform Jews all over the country are being asked to contribute a Dollar-Per-Person. Won't you send your check today for one dollar or more, if you so desire, and we shall forward your contribution with the other members of our congregation to the New York headquarters of the Israel Committee of the Union of American Hebrew Congregations.

With my thanks in advance for sharing in this important work.

Sincerely,

Max J. Eisner

CONGREGATION SERVICE FOR THE ARK AND TORAH SCROLLS

We remind the entire congregation that our new Ark and Torah Scrolls will be dedicated on Friday, May 5, at 8:00 P.M. at The Temple Branch. The consecration service will be especially beautiful with a special liturgy and participation of our students in the ceremony.

THE JEW AS POLITICAL LIBERAL - FACT OR MYTH (cont.)

deserve. There is truth, far more truth than most Jews would want to admit, in this particular argument. A number of polls have indicated that in the smaller cities as Jews have moved up in the echelons of business and profession they have become as conservative and narrow minded as their business and professional bodies tend to be. In many towns where there are wealthy suburban areas and highly conservative professional and business societies one finds the Jews who belong to these groups adopting the coloration and attitudes of their non-Jewish compatriots in privilege. But I suspect this isn't the whole answer, however true, however sad, it be. Other questions must be asked. Has the Jew left the liberal position or has the liberal position left the Jew? Look carefully at some of the incidents with which I began this lecture and you will detect that they give off a slight stench of anti-Semitism. In New York City eleven scattered housing sites were proposed. Three were in highly impacted Jewish areas. Eight were not. When protest developed against all of the scattered housing sites eight were dropped, three were retained. The three that were retained were in highly impacted Jewish areas. Someone apparently made the decision that the Jewish community could not or would not effectively protest in the same way that other communities could or would.

Affirmative action programs have developed further in New York than most other places. And it has been an all too frequent experience that a Jewish social worker has had to move over and then been moved out of a poverty organization; of a Jewish superintendent has had to move over and move out of a school system given over to local control. There is now in the New York State Legislature in Albany a bill which has no other purpose than to prohibit poverty councils from holding elections on the Sabbath; a policy which obviously denies the more traditional Jew who tends to be the poorer Jew - there are tens of thousands of such Jews in the New York area - his vote for a person who will actively and aggressively represent his rights within the poverty councils. Saturday elections may have begun innocently enough, but why does it require public legislation to effect a remedy?

I suspect that when all of these facts have been weighed and balanced the real reason for any change which has taken place in the Jewish community's attitudes towards liberal politics goes back to a pervasive spiritual problem which besets our community which is really nothing more than an exhaustion of faith. We suffer from tired spirits. Judaism is a Messianic faith. Go to Rabbinic Judaism and read our liturgy and what you will be reading about is the Messiah. Every day they prayed for the time when the Messiah would redeem them from the poverty, misery and impotence in which they found themselves. Messianism lies at the heart of the Jewish tradition. "I believe in perfect faith in the coming of the Messiah and even though he is delayed I await him." Judaism is a Messianic faith. Judaism promises a better tomorrow. In the 19th century it appeared that man himself might be the Messiah, that we might achieve the better tomorrow with our hands. We no longer had to wait for some magical mysterious coming. Jews plunged into this opportunity with incredible urgency. Jews rushed out into the larger world to find there every fulfillment that ten, a hundred, generations had envisioned in a Messianic age. We rushed out and joined every reformist movement. We gave up our traditional Messianism for a secular promise. We would find in the brave new world which was building all about us the freedom, the opportunity, the fulfillment, the security which we so desperately needed. Jews went out and fertilized and cross fertilized every area of European and American life. We were not only over-represented in political liberalism, we were over-represented in the arts, we were over-represented in medicine, we were over-represented in education, we were over-represented in business, we were over-represented in scholarship and academe. Why? Because we could taste this new world. We knew of what it was made. Our dream was not of some second coming, our dream was of a Messianic age and the Messianic age was here and now.

Such was the theme of our emotional symphony. But there was a counterpoint, a sober somber counterpoint. It could be heard as early as the Hep Hep riots in Berlin in the 1315's. It could be heard in the Dreyfus trial and the Russian-Polish Pogroms. It could be heard from platforms of the right and the left. The Jew faced it privately in the jobs he could not occupy, in the quotas at universities where he could not matriculate, in the clubs he could not belong to, in the places where he could not own or purchase or rent a home. These ugly undertones became the dominant theme in the 1930's and 1940's - Hitler, Stalin, the Ku Klux Klan, Father Coughlin, Gerald L. K. Smith, wherever we turned in all of our habitations we heard "Jew go home" and we saw the signs "Jews not wanted." And one in three were gassed, we had plunged into the hope and there was only the Holocaust. That was '45, we were aghast, we were sobered, we had a new word in our vocabulary - holocaust - the burning of the six million, but close after we had 1948, a new state, and somehow most of us satisfied our need to be optimistic in the existence of Israel. Here was the proof, the miracle. There was reason to hold on and we carried on. Israel set to building a fine state and life was good and comfortable here in America. But then there was 1956 and 1967. 1967, I believe represents a major watershed in the history of the Jewish spirit. Jerusalem

(Continued on back page)

The Temple Memorial Book

*"The Memory of the Righteous
is a Blessing"*

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

EARON REIN

*Inscribed by his wife, Martha,
children, Mr. & Mrs. Barry L. Brouman,
and grandchildren,
Suzanne, Lauren, and Eric.*

THURSDAY AT THE MOVIES

"ALL THE KING'S MEN"

Thursday, May 4, 1972 · 10:30 a.m.

Luntz Auditorium

A great film to stand beside its source, the novel of Robert Penn Warren, which tells of the rise of a demagogue, suggesting Huey Long of Louisiana in the Thirties. Fascinating in its implications about how such a man wins loyalty not only from hangers-on and even from family, but also from intelligent and idealistic co-workers. Interesting too in its picture of the central figure's developing rationalizations for his search for power and his use of it.

While Temple Women's Association members may view the film at no charge, there is a \$1.00 charge for non-members. After the showing of the film, lunch is served for which the charge is \$2.00. No one is obligated to purchase this lunch and those who wish to bring their own lunch will also be accommodated. Whether you are bringing your own lunch or planning on lunch provided by The Temple Women's Association, please make a reservation with Mrs. Fierman at The Temple Branch, 831-3233.

After lunch, we will divide into three groups to meet with Rabbis Silver, Geller and Roth to discuss various aspects of the film.

THE JEW AS POLITICAL LIBERAL - FACT OR MYTH (cont.)

became ours, the hope was dramatically fulfilled and at the same time dramatically shattered. We had victory, but not peace. Soviet anti-Semitism burst on the scene. One began to hear anti-Semitic rumblings in the United States. The Jew as victim had been tolerated in the post war world; the Jew as victor was on his own and suspect. No one would make peace with us. Remember the Khartoum Conference right after 1967; "no discussions, no negotiations, no peace." The Jew felt himself 150 years into Emancipation Era un-emancipated - he was back where he had been 150 years ago, unwanted, on his own and he had lost something precious in the intervening period. He had lost the spirit which nourished his soul. He had lost faith in the Messiah. He had lost touch with the promise of his faith. Wherever you go in these United States or in Europe and to a large degree in Israel the synagogues are empty. Jewish libraries are unattended. The Jew has tried and is trying to satisfy himself in the building of the brave new world. If there is a new conservatism in our attitudes I doubt that it can be explained by sophisticated political analysis. I suspect that it's due largely to a failure of nerve, an exhaustion of faith. I hear Jews saying: "For once let somebody do something for me. I've gone out and served every cause that came down the pike. I've given of myself and asked nothing in return, but once in a lifetime let someone do something for me. Is that too much to ask? Where are they? Must I always be Don Quixote jousting with somebody else's windmill? Why doesn't anybody show up to join hands with me in my need?"

The midrash tells us that when a man approaches the gates of Heaven he is asked only one question. He's not asked "were you a good soul?" He's not asked to show his bank account or even his level of charitable contributions. He's asked only, "Did you have the guts to hold on to God's promise? Did you have hope or did you despair? There were times when our people have despaired, given up. The eighteenth century after the Cossack riots and the conversion of Shaboetai Zvi was one such time. I think we're moving into another.

There were times when our people despaired and had reason to despair. There was nothing that could be done to benefit their condition, but our time is not such a time. There's every reason to believe that the world outside of us is not irredeemable. There are decent people and effective work is being done, work of which we should be a part. There are men of good will who have joined with us and have fought battles for us and fight battles with us today. Our world has a great deal of opportunity and of possibility implicit in it. Somehow deep within we're going to have to find again the faith, the courage to move on. To do so we must nurture the moments of quiet, of contemplation, of turning within, which encourage and sustain. If we do we can touch again the well springs of vigor from which liberal political decisions can be made, not liberal in a doctrinaire sense, for I agree with those who say that any number of causes labeled liberal today are no longer liberal. They tend to override the rights of the individual and to be contemptuous of due process. What a tragedy it would be if at this moment the Jew were to turn turtle, to draw in his limbs and head and become concerned only with his cause. Let us be concerned with our cause, but let us recognize also the possibility implicit in our human situation and recognize that on a very pragmatic level the survival of our community depends on the survival in decency and opportunity and expansive possibility of the larger society.

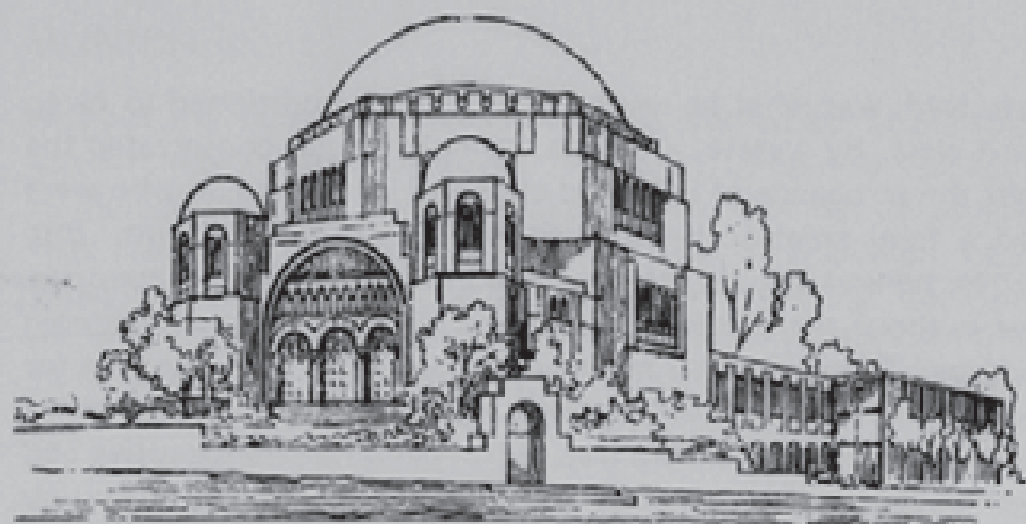
I have no five year plan to offer. I don't think one is necessary. I suspect that this mood of despair, gray and shadowed, corresponds less to actual reality than to an emptiness within and can be dispelled by the quiet recapture of faith. If we can take our communal institutions, our synagogues, our libraries, our schools and turn them into vital places which means places we come to then I am convinced that our community can nourish again the hope, the expectation, the promise which will make it possible for us to be sensitive and vigorous, to care.

How will you answer the archangel Michael on the day when he asks you: "Did you really hope in God's salvation?"

Daniel Jeremy Silver

ANNUAL MEETING — SCHOOL BOARD

Temple Lounge — May 14th — 9:30 A.M.



THE TEMPLE CLEVELAND, OHIO

November 5, 1972
Vol. LIX, No. 2

From the Rabbi's Desk — MUNICH

The Rosh Hashanah sermon of September 8, 1972 is produced here in response to numerous requests.

The young man was well formed and comely. He was tightly bound so there could be no movement. There was a knife pressing against his jugular. This was yesterday's headlines and today's Torah reading. The Akedah, the story of the sacrifice of Isaac, Abraham's most loved son, incredibly had materialized from myth into reality. And our present version is crueler by far. There is no German official caught in the thicker, a surrogate sacrifice, like the ram caught by its horns. Our story ends with human sacrifice.

Eleven graves have been opened and eleven graves have been closed. We Jews do not delay the rituals of mourning. The world has played Beethoven's Funeral March and offered us the messages of condolence; well-phrased - they have had much practice. We have searched for explanation. Suddenly, we find ourselves into the New Year. We know that we must move from mourning to meaning, from preoccupation with the immediate - could the police have been more effective - to a search for deeper understanding.

The games go on. The flags have been dipped and returned to full mast. The world has returned to its ordinary routines and the question is: was this a single aberrant act of fanaticism, an accidental moment of terror or a bleak reminder of what life is really like? Was this the exceptional, the unexpected? In order to maintain his equilibrium and his sanity, the only response man can properly make is to return to his games and his ceremonies, back to the ordinary ways of living? Is there no other response, no other meaning?

I am burdened by the strange juxtaposition of that myth and this moment. Two thousand years ago in Palestine when they drew up the

schedule of readings for the Holy Days our fathers could not have known that Munich's Akedah and Rosh Hashanah would come in such close proximity. I am burdened by the sense that history somehow is speaking through this moment. I hear history say: the sacrifice, the binding, the sudden intrusion of terror and murder has happened before and will happen again. Munich was not an eccentric act. Munich reveals the nature of human society. Many protest such a dark judgment of life. It's too grim for them. They will not listen to lessons they do not want to hear. These are the innocent and they are doomed. Their hopes soar too high and their fall will be the harder. Their souls will be shattered because they have not been prepared for the shadow, for the darkness.

The force of history burdens the soul of the Jew. Certainly it burdens my soul. I have many good friends who tell me that I pay too much attention to the past. History, they have concluded, is interesting, but irrelevant.

History is a dead study, inert. Let the dead remain buried. There is no value in listening to the voices of the past or in trying to understand the ways in which men have acted, to try and draw some lessons for today. History does not repeat itself. History is to be avoided as a reactionary discipline. The past counsels caution and prudence. History records a dismal chronicle of the failures of men. The past contrasts man's professions, all the platitudes of peace, justice and love with the record of man's inhumanity to man, cruelty, war, brutality and apartheid. No one who studies the past can sustain a romantic view of human nature and my friends tell me such caution inhibits the love and openness with which modern man ought to live. They tell me there is a new breed of men and women who have won through to a new level of consciousness, a new set of values, a new understanding of what is demanded, a new spiritual freedom, a new sensitivity and preciousness.

(Continued on following page)

SUNDAY MORNING SERVICES

NOVEMBER 5, 1972
10:30 a.m.

Rabbi
MAX ROTH

will speak on

**INTERMARRIAGE:
Should We, Shouldn't We?**

NOVEMBER 12, 1972
10:30 a.m.

Rabbi
DANIEL JEREMY SILVER

will speak on

**A HARD LOOK AT
AMERICAN JEWS**

FRIDAY EVENING SERVICE — 5:30 to 6:10 — THE TEMPLE CHAPEL
SABBATH SERVICE — 9:45 a.m. — THE BRANCH



The Temple

Rabbi
DANIEL JEREMY SILVER
MAX ROTH
STUART GELLER —
Director of Religious Education

Staff:
LEO S. BAMBERGER
Executive Secretary
MIRIAM LEIKIND
Librarian
A.R. WILLARD
Organist and Choir Director Emeritus
DAVID GOODING
Director of Music

MAX J. EISNER President
FRANK E. JOSEPH, JR. Vice President
ERNEST H. SIEGLER Vice President
ALLEN FRIEDMAN Treasurer
LEO DEMSEY Associate Treasurer

COFFEE HOUR HOSTS

On October 22 Mr. and Mrs. Ernest H. Siegler were hosts for the coffee hour preceding the worship service. Mr. Siegler is a Vice President of The Temple.

Mr. and Mrs. James M. Reich were hosts for the coffee hour preceding the worship service on October 29. Mr. Reich is Chairman of The Temple Membership Committee and a member of The Temple Board.

Mr. and Mrs. Allen Friedman are hosts for the coffee hour preceding the worship service today, November 5. Mr. Friedman is Treasurer of The Temple.

Mr. and Mrs. Bertram J. Krohngold will be hosts for the coffee hour preceding the worship service on November 12. Mr. Krohngold is a Past President of The Temple and an honorary member of The Temple Board.

ALTAR FLOWERS

Flowers which graced the Chapel on Friday, October 20, were contributed in memory of father and grandfather Louis L. Squires by Mr. and Mrs. Eugene B. Squires and family; also in memory of Arthur Friedman by his wife and children.

Flowers which graced the altar on Sunday, October 22, were contributed in fond memory of Esther Reisenfeld Markowitz by her loving nieces and nephews, Mr. and Mrs. Bernard Rand, Mr. and Mrs. Jack Coven and Mr. and Mrs. Howard Marken.

Flowers which graced the Chapel on Friday, November 3, were contributed in memory of Minnie Demsey by her husband Charles and children, Leo, Delbert and Joseph Demsey, and Ethel Polster.

Flowers which will grace the Chapel on Friday, November 10 have been contributed in memory of beloved granddaughter, Vicki Lynn Guren, by Mrs. Abram M. Kaplan.

CHANUKKAH PACKAGES

The Temple Women's Association remembers service men and women and Peace Corps personnel of The Temple family with holiday packages. Please call Mrs. S. S. Reich at 751-4622 or The Temple Office, and submit the names and addresses of those to be remembered.

MUNICH (cont.)

The man of the past, so we are told, was what he was because he was conditioned to be so by institutions of privilege and class, by a state, a church, schools, which consecrated the values of the privileged, taught the arrogance of rank and class and brutalized all who were not privileged. Man has been a feral creature because society has brutalized him. But now we have put competitiveness behind us, we, the new breed. We are free. We are open. We are genuine. We must live without the burdens of the past because we must maintain our innocence, our innate goodness. The new breed must not be burdened with the past for their distinction lies in the fact they've finally shaken themselves loose of their environment and of their conditioning. Having no doubts they are free, open, genuine and receptive and can stimulate genuineness and hope and receptiveness and love in others. Somehow, by living with the sense that history begins today, the modern can free himself of an imprisoning mental set and sensitize his soul to true humanity. The philosophy which undergrids these assumptions is that of Rousseau. Man is by nature, good. Ugly institutions brutalize and force out of us the juice of love and corrode our capacity to be responsive and to be sensitive. Surround men with love and freedom and man's natural goodness will emerge. There is the historical man and there is the natural man.

I am told by modern messianists that, increasingly, such goodness is to be found among those who have shaken the past and emerged into the new world. God wish it were so. It's a noble hope. None of us can look at the record of the past and be that much encouraged. But I wonder, I remember the Pied Piper. I recall the slaughter of the innocents. The eleven at Munich forgot themselves for a moment, and got caught up in the spirit of the games and let down their security. I look at the communes of the new sensitives and I see them break up in bitterness almost as quickly as they form. I hear ugliness and violence in the political rhetoric of the new breed. I notice that the flower children, the loving, are abused on the street. I wonder if one can truly live as an innocent. I wonder if the innocent truly recognizes how much he is protected by the institutions of the history conscious society which he often so misprizes.

I am afraid that for better or for worse the lesson of Munich and the lesson of this holiday is a sobering teaching about the nature of man. Why was the Akedah chosen as the reading for this day? It's a tale of courage and commitment, but there are many tales of courage and commitment in the Bible. The Akedah was chosen because as a new year dawned it suggested the limits of expectation. Here was a realistic statement about life. How does the Akedah begin? "And God tested Abraham." Life is a test. Life is a trial. In such a test there can be no letting down of one's guard. When he was tested Abraham was already an elderly man. He had begun as a wanderer and now he was settled. He had begun as a minor clan head and now he was acclaimed as the most powerful leader in Canaan. He had been without male heirs and now he had a son whom he prized more than life itself. "Then God tested Abraham" — even as we are all tested early and late — continually.

History burdens us with a reality that many of us, not only the young, would willingly eschew if we could. How many of us have tried to find some sylvan secluded glen, some quiet street, a place of security and peace where we could drop out and let the world pass us by? How many of us have asked only to live and to let live. But the world will not allow it. Life is not a game, unfortunately, with a set time for action and time outs for rest. Life is relentless, often grim, full of the unexpected and the unexpected is often unwanted, and that's the lesson of the Akedah — the lesson of Munich. We must live without illusions.

Out of the rubble a state was created. Six million lives had been burned in the ovens. All we asked was peace, to drop out into our little pioneering experiment, to live on a little bit of wasteland which we would water and turn green and fertile. Twenty-five years have passed. There is the green, but where is the rest? Was the world willing to allow a few refugees to find their peace? To speak on the Akedah and of these Olympics is to open ourselves to the cautionary reverberations of the past, to warn ourselves not to set too much faith in some dream born of temporary abundance or simple romanticism.

Five weeks ago there was a meeting of a committee to organize Cleveland's 25th anniversary celebration of the proclamation of the State of Israel. We were told that the first item in this celebration would be the arrival in Cleveland of a flame. A flame would be lit in Jerusalem. Lights which had been touched to that flame would be taken to all the major Jewish communities of the Diaspora where they would remain flaming, alive, symbolic of life and unity, during the anniversary year. This flame will arrive in Cleveland during Succoth. The Jewish Public Relations agency in New York which had been asked to coordinate this program

(Continued on following page)

MUNICH (cont.)

without any rights of domicile. When a woman was about to give birth to a child she had to travel ninety miles to Stuttgart. No Jewish child might be born in Munich. When a Jew died in Munich his body had been taken all the way out of Bavaria. No Jew might be buried in that holy soil. It wasn't until the armies of Napoleon, carrying the banners of Liberty, Equality and Fraternity, came triumphantly through Germany that this little lush town so at ease with anti-semitism allowed some Jews to live there by right. But Jews were never accepted. There was no wall, but Jews were segregated socially and in every other way. During the nineteenth century, perhaps 8 to 10 thousand Jews lived in Munich on sufferance, excluded from the more famous beer halls, the social clubs and the university, but they lived there and they contributed their share and more to the upbuilding of the institutions of their community. They contributed twice in proportion to their number to the German armies of the First World War. After Versailles, the Jew again became Munich's scapegoat. Munich was one of the early centers in Hitler's rise to tyranny. Here was an unfailing source of Nazi support. Here the message of anti-semitism always received tumultuous approval. It was not a matter of chance that Hitler established his first concentration camp, Dachau, just a few kilometers outside of Munich. He knew no one here would really object. There would be no demonstrations.

"But rabbi, you're burdened with history, what's past is past. This is a new Germany." After the second World War, about 1800 Jews returned to Munich, mostly the older and the elderly. They established a school and a little synagogue. Twice that synagogue has had swastikas painted on its walls. Just two years ago someone broke into the synagogue and tore up the Torahs in the Ark. Two years ago someone set fire to the Jewish old folks' home in Munich. Seven patients lost their lives. Such, unfortunately, is the kind of memory with which a rabbi is burdened. The past does not die so easily. This is not yet quite the brave new wonderful world we would like it to be.

But this was to be an open and fair Olympics. There would be no Jewish question. I was prepared to find myself wrong. Most of this week I have been at home, in bed with the flu, and I've watched the games on television. I found myself watching a symbolic drama highlighting the tragedy and the heroism of the Jew in the Diaspora. What have these Olympics to do with the Jew? Whom did it focus on but a Jew? How many are we? Eleven million, twelve million, in a world of two and a half, two and three quarter billion people? A fraction of a fraction of a fraction of a per cent? Who is the athlete who is driven to excel, to win more gold medals, than anyone in Olympic history? A Jew. What makes Mark Spitz swim? What makes Sammy run? Is it only talent and training? Hardly. I kept hearing reverberations in the commentaries of how Mark Spitz had been taunted four years ago at another Olympics as "Jew boy" and of how he was driven to excel because only if he could be that much better than anyone else would anyone pay attention. His reward? The reward of all of the Sammy's, of all of us, the judgement "he's brash, he's aggressive." What else could he be?

I thought, well, that's the extent of the Jewish involvement in the Olympics. I'll sit back and enjoy the races and since this is Munich I'll root for every Czech athlete that comes on the screen. But we Jews were destined for greater attention. Suddenly I saw the Israeli flag, not rising on some pole signifying triumph in some race, but flying at half mast. There were reports of murder and of hostages. I heard that these good Germans were so addicted to their Olympics that for a whole day while these hostages were under the gun they had to watch canoeing, swimming and basketball on their television and only the most ferocious international protest finally turned off the games for a few hours. And I wondered. How I wondered.

By a stroke of coincidence the night before the tragedy, the sportcasters had produced a documentary portraying Dachau. There was a service in this camp gentled into a park. It was moving. I said to myself: at least here is some recognition of what Germany had been. As he concluded his presentation the announcer read a line from the philosopher, Santayana which is inscribed over Dachau's gates: "he who does not know history is bound to relive it." Jews say it this way: Zachor - "Remember." Zachor introduces the biblical phrase; zachor et amalek, "Remember Amalek." The Amalekites were a people who lived on the other side of the Jordan. When the children of Israel were passing up the Jordan towards Jericho and the Promised Land Moses asked the king of Amalek for the right to buy water and provisions and pass through his land. The Amalakites agreed, "Pass through," "Buy" and the Jews confidently began to move through. Suddenly at night from the rear the Amalakites attacked and pillaged and murdered. Zachor et Amalek means "Remember the sudden intrusion of tragedy, of cruelty, of violence, of the feral in man." "Zachor," remember - then - today.

(Continued on following page)

VERY SPECIAL SALE!

All TWA shops will be open for

CHANUKKAH SHOPPING

before and after
the meeting on November 15.

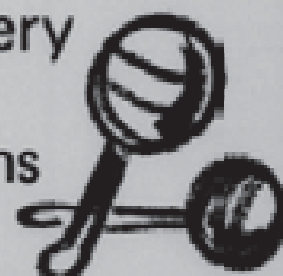
★ Gift and Gadgets



★ Israeli Art

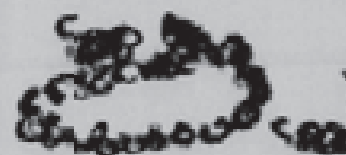
★ Stationery

★ Baby Items



★ Card Table Covers.

★ Candy Trees



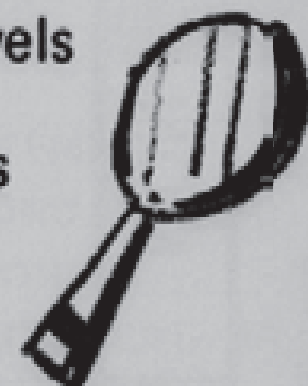
★ Jewelry

★ Terry Cloth Robes

★ Guest Towels

★ Aprons

★ Shoe Bags



★ Tennis Racquet Covers

DOUBLE YOUR PLEASURE!

Bring your Chanukkah list and do all your shopping. Enjoy an evening of fine music at The Temple Branch.

MUNICH (cont.)

described the light as an anniversary torch. Suddenly, history burdened my soul. I wondered about this image of a torch brought to Cleveland from Jerusalem in late September only a month after another torch had been brought from Olympia to Munich for quite another purpose. Yes, light signifies freedom. The Maccabees had rekindled the lights of the Temple when suddenly it had again become ours - but a torch spelled Olympics and the Maccabees had fought against the Olympics. I spoke what was in my soul. I wondered aloud about the use of the word "torch," perhaps a flame, perhaps the Hebrew word lapid or ner. Torch symbolized Olympics and history reminded me that the games had been organized to glorify the most blatant racism the world was to know till Hitler came upon this earth - the great Aryan myth. Only a true-blooded Greek might participate in the games. The games were idolatrous, dedicated to the pagan gods. Around the games there was the stench of homosexuality. Only men were admitted and the physical fitness of each athlete was not only applauded, but adored. What had all this to do with the light that is to come from Jerusalem, the light of Torah? I reminded myself that when Alexander had brought a late version of the Greek games to the Middle East some of the golden youth of Jerusalem had been attracted by the games. They had gone down to Tyre where such games were held and had participated, despite the idolatry, the alien sexual values and the immodesty which were implicit. The attractiveness of these games to these young people helped to create the generation gap which lies at the base of the Maccabean revolution, which was essentially a reaffirmation of traditional Jewish values against those of the Greeks; and I wondered about the torch.

We will not have a 25th anniversary torch, but a 25th anniversary flame, but not because a rabbi heard history, "After all, Rabbi, Israel is a participant in the Olympics." This fall at about the time this torch is to arrive in Cleveland our United Torch Campaign will be underway and there might be some confusion. Public relations carried out the day.

I had forced them to pause long enough to think of another reason, but I couldn't shake those negative vibrations, the sense of history, the sense of something wrong in all this business about the games. I knew that Israel was participating. I knew that there would be Jewish athletes from the world over, but I couldn't help remembering another Olympic not so many years ago. In 1936, Berlin, another magnificent Olympic setting to celebrate another new Germany, Hitler's Reich. There were massive stadia. There was a great massing of youth and of troops to display the power of the Third Reich. Before those games some men of good will, and many in our Jewish community, had protested the participation by the western nations, the free nations, in games organized by a tyrant who spouted the ugliness of the master race and who was destroying the Jewish community in Germany. Just months before the games he had gone to Nuremberg and proclaimed there the infamous racial laws. Few had spoken out. Few wanted to listen. American Jewish athletes were actively discouraged from participating. The nations were attracted, even some Jews, here was a great spectacle. Americans, sentimentalists that we are, remember these games as a moment when a black man, Jesse Owens, by his speed exposed Hitler's racial myth. But Hitler was not phased by Jesse Owens, whatever his speed. Hitler proved his point in Berlin. The world was impressed. The world recognized the power of the Third Reich. The world sped from Berlin to Munich, to "peace in our time." Fear of Nazi power lead to Chamberlain's appeasement, a willingness to bend before the tide. I thought of that Munich in 1938 and I was saddened.

I thought of Munich 1972. Munich is a beautiful town. If you come as an enthusiastic sportscaster, not as a rabbi, you see the beauty, the quaintness, the dress of the peasant, the beer halls, the laughter, the dancing, the lushness of the forests and the countryside. How can you not be impressed? But a Jew sees with other eyes. He knows that when Munich was founded in the Middle Ages Jews were amongst its first inhabitants. He knows that in the year 1285 the pious of Munich brought a charge of blood libel against the Jewish community. They were accused of using a Christian child as a sacrifice during the Passover Festival and the entire community was driven into the synagogue, a wooden building, and the synagogue was torched; genocide. Jews tried to return to Munich and a few did. In 1348 and 1349 the Black Death passed through Europe and the burghers of Munich accused the Jews of poisoning their wells. Again there was a pogrom and again a few Jews came back to this picturesque and lush place. In 1415 another of the pious of Munich accused the Jews of having desecrated the host used in the Mass, and again there was a pogrom. Those who were not killed were exiled. Then for 300 years Munich was Judenrein, without Jews. Jews came back to Munich in the 18th century, when the local nobility required Jews who knew something about the organization of finance. Perhaps twenty families were allowed into Munich, allowed there on tolerance.

(Continued on following page)

IN MEMORIAM

The Temple notes with sorrow the passing of

BESSIE FRAD

ROSE FRIEDMAN

LOUIS GOLDSTEIN

TOBIAH GOLDSTEIN

EDWARD E. LANDY

WARREN S. LEVITT

and extends heartfelt sympathy to members of the bereaved families.

TEMPLE MEN'S CLUB TEMPLE WOMEN'S ASSOCIATION

present an amusing adventure
in music

"BACH TO BOOGIE"

Wednesday, November 15, 1972

8:15 p.m.

*Refreshments and Social Hour to follow
Everyone is welcome*

Admission by Membership Card - Guest \$1.00



THE TEMPLE ISRAEL BOND DINNER HONORING CHARLES GINSBERG, JR.

On November 19th, a testimonial dinner will be held to honor Mr. Charles Ginsberg, Jr. Mr. Ernest Siegler is the chairman of the affair, and the dinner will be held at The Temple Branch beginning at 6:30 p.m. Call The Temple Office for reservations - 791-7755.

44120

Rabbi Daniel Jeremy Silver
2841 Weybridge Rd.
Cleveland 20, D.C.

Published bi-weekly except during the
summer vacation

THE TEMPLE
UNIVERSITY CIRCLE AT SILVER PARK
CLEVELAND, OHIO 44106
791-7755

Second Class Postage Paid at
Cleveland, Ohio

MUNICH (cont.)

Such is the message that I as a rabbi must leave with you this New Year's Day. "Remember."

Have you asked yourself why it is that the Israelis alone among the civilized nations seem able to handle terrorists. Their success lies in the fact that they live without illusion. They know they are the object of attack. They know attack cannot be bought off. Today's ransom buys tomorrow's bombs. The more you give the more the appetite is wet. They know fanatics can't be cozened by sweet reason. Fanatics need their moment of glory even if it means glorious death. They have no care for innocents who suffer the consequences of their ego trip. To stop terrorism a price must be paid else the next price is that much higher. Other nations live as if they could overlook the darker, the crueler, the other side of man. They try to bargain, to reason, to buy off, but it doesn't work. They only stimulate others to try for their moment of glory.

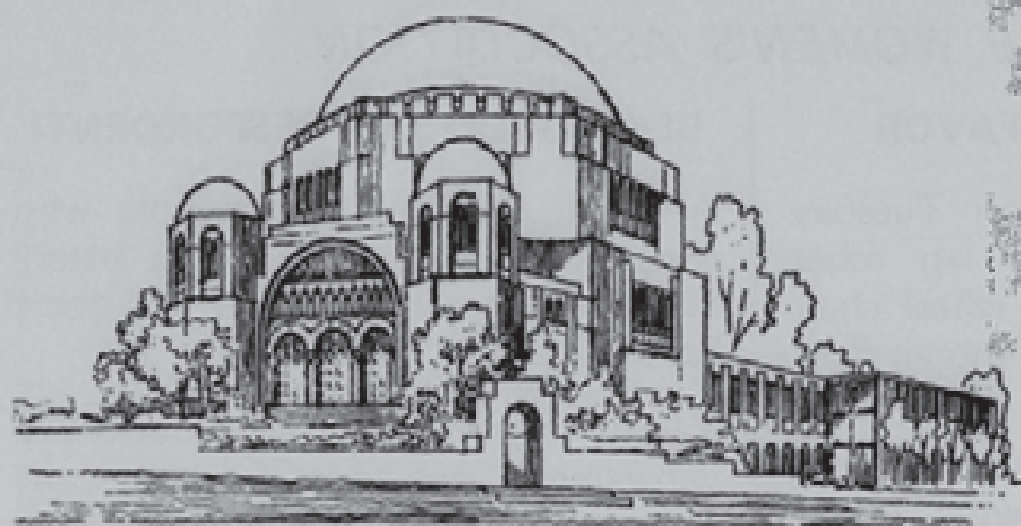
It's particularly difficult for us, children of abundance, accustomed to peace and the feel of security, to live without illusion. How some Jews have quivered these last few years as they discovered that the era of expanding good will seemed to be ending. Suddenly there were quotas and we were on the wrong side of the quotas. Men began again openly to say ugly things about us. It's not been easy to recognize that in this nation the old shiboleths of anti-semitism have surfaced and are being heard again. Nor has it been easy for most of us who have lived in these wondrous surroundings to recognize just how far the amenities of our world have deteriorated about us, how much of the simple freedom we once had to walk about our city, to leave our doors open and unlocked, to live without electronic sensors which make sure that we are safe at night, to live with a certain grace and charm, has been stripped away from us. Many are not prepared for the social cost or the social change so they complain on the one hand of losing their privilege and on the other hand of the higher costs of living and the lower amenities which they see about. We have not looked life head on. We have not been prepared for the world as it really is. "Remember." Remember what life is truly like.

But rabbi, a Shanah Tovah, say something good. This is the New

Year - a time for hope, for expectancy. We pray, "Grant us O Lord a year of happiness and a good year." I wish it to you with all my heart and with all my soul. But 5733 can be a good year only in terms of what an historical year can produce. I am afraid that our hopes and our expectations have over vaulted possibility. Most of us look for rewards which no year can give us. There are times that are good. There are moments that do give us joy. There are family occasions. There are times of quiet and happiness. There is peace sometimes, but not always. The New Year will have its moments, but it also will be a time of testing and of trial for us and for all men, for Jews are not the only alienated, marginal and uprooted men.

Those of you who work, persevere, but don't dream the impossible dreams. Those who fly too high are shattered when they fall. The lesson of history is to be prepared for the unexpected, to be cautious, to see man as both human being and human beast, and to see history as a record of possibility. We are, you and I, the hundredth generation of Jews. For forty centuries since that first Akedah we have suffered a most outrageous fortune, we have been bound, we have been slaughtered; and here we are, alive, decent, and human, civilized people, people who have given the world far more than we have asked of it. There's no blood lust in our people. There's no cry of vengeance. Here we are, living proof of what mankind can become if men do the right, act courageously think carefully and live lives of determined citizenship. Unfortunately, the world is filled with child men who will not accept life with all its confusion and terrors, who as children want the world suddenly to become a fairyland, who insist on living in a dream world of their own devising. We've lived in the real world with its sadness and have been brutalized by it. How? Our fathers taught us that the first truth is that life is a trial; so be prepared. Life is a time of testing - an Akedah - but remember also, the ram caught in the thicket. Isaac is delivered. Realistic men can effect realistic plans for justice and of social benefit. God saves. There is deliverance. Lose your illusions and gain equilibrium in the New Year.

Daniel Jeremy Silver



THE TEMPLE

CLEVELAND, OHIO

November 19, 1972
Vol. LIX, No. 3

From the Rabbi's Desk — A FITTING MEMORIAL

I have received a number of questions having to do with Memorial Societies and whether their programs fit in with the Jewish tradition. As I understand them, these programs are designed to provide quick low cost cremation and, when wanted, a memorial service after the disposal of the body. Historically, cremation has been opposed by Jewish law. The old practice grew out of the old faith in the physical resurrection of the body. At the same time the tradition encouraged us not to be indulgent or ostentatious in the funeral exercises.

About one in ten funerals at which I officiate involve cremation. I have no particular faith in physical resurrection and given the realities of the population explosion, it seems to me that ground burial will in time become too costly in terms of land use. At the same time I am troubled by the lack of physical and tangible symbol, the coffin, at a service and by the lack of a burial place where one can come and say the Kaddish or whatever is in one's heart. We are visually oriented creatures and our emotions need places on which they can focus. A funeral service must somehow speak of a specific

death and not vaguely of temporary separation; and there are times after death when we need to go, actually be, with our loved ones. When a body is cremated I always suggest that it be placed in a columbarium.

Some years ago a young physician erupted into my office. I never met him before. His wife, a fellow physician, had died the week before after a long illness. They had talked about death and being modern had decided that it should be treated without ritual. She had been cremated and he had gone back to work the same day. A

week later he couldn't live with himself.

In matters of profound emotion what seems reasonable is not always so. I am not troubled by cremation. I am troubled by evasion. I am not troubled by the search to avoid ostentation and the high cost of dying. I am troubled by an inability to look ahead and recognize that we will need a special place where we can be with our memories.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

NOVEMBER 19, 1972
10:30 a.m.

Rabbi
DANIEL JEREMY SILVER

will speak on

THE NEW CULTS

NOVEMBER 26, 1972
10:30 a.m.

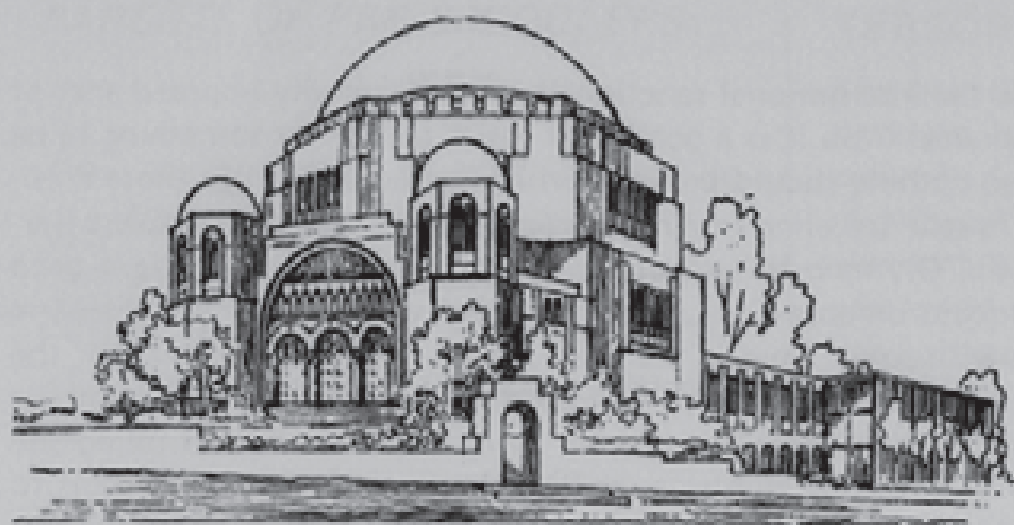
Rabbi
DANIEL JEREMY SILVER

will speak on

WHEN A PROPHET
TAKES A WIFE

FRIDAY EVENING SERVICE — 5:30 to 6:10 — THE TEMPLE CHAPEL
SABBATH SERVICE — 9:45 a.m. — THE BRANCH





THE TEMPLE CLEVELAND, OHIO

December 3, 1972
Vol. LIX, No. 4

From the Rabbi's Desk — TERRORISM

The sermon of October 22, 1972 is produced here in response to numerous requests.

In Belfast and Londonderry they are called the IRA. In the Phillipines they are called the Huks. In Uruguay and the Argentine they're called the Tupamaro. In Quebec they're called the PLF; in Syria, Lebanon and Egypt they're called the Black September group or the Popular Front for the Liberation of Palestine. In Chicago they're called the Weather Men and the de Mau Mau. In West Germany they're called the Bader-Meinhof group, in Japan they're called Rengo Sekigon. These disparate groups, from many parts of the world, deal in kidnapping, bombing, in terror, *Terrare*; the Latin word means to frighten; and these groups have frightened a good part of the civilized world. Free societies do not know how to deal with violence which erupts suddenly out of the dark and disappears into the dark. We're troubled and disturbed and not sure what to do.

I'd like to address myself this morning to this phenomenon, its social pathology, because we are going to be called to deal with it. Unfortunately, it's here to stay. Terrorism is part of the turbulence of modern life and I'm afraid that sweet reason, the instinctive response of decent folk, is not always adequate to comprehend or control this violence. We deal here with the dark spaces of the soul, the shadowed parts of the human psyche, which are not amenable to reason or to well-intentioned efforts to social reform.

I will take as my jumping-off point an article written by Tom Wicker two days after the most headlined of all the terrorist acts of this year, the attack on Israeli athletes in the Olympic Village in Munich. Tom Wicker is a man whose compassion and whose sensitivity I hold in esteem. I suspect that his reactions mirror those of many. I believe his reactions

to have been well meaning but wrong, and I would like to argue with them. Wicker began his article, which he called "The Seeds of Terrorism," by saying that he, of course, deplored and was saddened by the reprehensible violence which marred the Olympic games. His shock, his sadness and his feeling of moral outrage are honest and genuine feelings; but then he continues: "Even those who most strongly condemn the Arabs who precipitated the incident can hardly be satisfied with the outcome apparently precipitated by the West German police in the airport shootout. Earlier reports at least raised the question whether the death of the hostages was worth the killing and worth the apprehension of the terrorists, where the best resolution of the problem was a violent show-down rather than continuing every feasible effort to negotiate the hostages' release. This is the same question raised by the death of so many prisoners and hostages in the hail of New York State police gunfire at Attica - the tragedy of the anniversary of which will fall

just next week." Wicker feels that, whenever possible, we ought to bend to the demands of the terrorists, since it is a consummate tragedy that innocent people who by chance become caught up in the net of violence should have to pay with their lives for the intransigence of governments in not giving in to the demands which are placed upon them. I will return to this point.

Wicker goes on to say that efforts must be made to deny the hostages places of safety where they can hide and regroup, arm and train themselves. He then speaks of the political difficulty of persuading Arab governments to deny refuge to the terrorists, because of their popularity in the Arab world or because these governments find them a useful and convenient tool for certain policies of their own and, of course, that's true. Wicker writes of the difficulty of imposing international sanctions on governments which harbor the terrorists because the divisions of

(Continued on following page)

SUNDAY MORNING SERVICES

DECEMBER 3, 1972
10:30 a.m.

Rabbi
DANIEL JEREMY SILVER

will speak on
CHANUKKAH
AND THE PEACE MOVEMENT

DECEMBER 10, 1972
10:30 a.m.

Rabbi
DANIEL JEREMY SILVER

will speak on
THE MEANING
OF ZIONISM

FRIDAY EVENING SERVICE — 5:30 to 6:10 — THE TEMPLE CHAPEL
SABBATH SERVICE — 9:45 a.m. — THE BRANCH



The Temple

Rabbis

DANIEL JEREMY SILVER

MAX ROTH

STUART GELLER -

Director of Religious Education

Staff:

LEO S. BAMBERGER

Executive Secretary

MIRIAM LEIKIND

Librarian

A.R. WILLARD

Organist and Choir Director Emeritus

DAVID GOODING

Director of Music

MAX J. EISNER President

FRANK E. JOSEPH, JR. Vice President

ERNEST H. SIEGLER Vice President

ALLEN FRIEDMAN Treasurer

LEO DEMSEY Associate Treasurer

COFFEE HOUR HOSTS

Mr. and Mrs. Melvin Neuman are hosts for the coffee hour preceding the worship service today, December 3rd. Mr. Neuman is a member of The Temple Board.

On December 10th, Mr. and Mrs. David L. Simon will be hosts for the coffee hour preceding the worship service. Mr. Simon is a member of The Temple Board.

ALTAR FLOWERS

Flowers which graced the Chapel on Friday, November 24, were contributed in memory of Nathan B. Charnas by his wife, Lillian, children and grandchildren.

Flowers which graced the Chapel on Friday, December 1, were contributed in memory of Abram M. Kaplan by his wife, Pearl, and children, Mr. and Mrs. Gerald Platock, Mr. and Mrs. Homer Guren and Mr. and Mrs. Lowell Kaplan; and in memory of Abram B. Efroymsen by his wife, Sylvia, and children, Mr. and Mrs. John Efroymsen and Mr. and Mrs. Alan Efroymsen.

Flowers which will grace the Chapel on Friday, December 8, have been contributed in memory of Harold Thorman by his wife.

IN MEMORIAM

The Temple notes with sorrow the passing of

HYMAN C. BELEIN

ELIZABETH MARGULIS

and extends heartfelt sympathy to members of the bereaved families.

TERRORISM (cont.)

our world make it impossible for international sanctions to be successfully imposed and, of course, this is true. He concludes: "So it is a good deal easier to call for something to be done than to say what that something should be. Defensive measures such as those President Nixon has pledged for Israelis traveling in America are certainly necessary. West German security provisions of the Olympic Village appear in the first reports to have been sketchy at best, but no adequate defenses can be erected that will always thwart fanatic terrorists willing to die for their cause. That is the heart of the matter. Whether it is the strange mixture of religious and political animosity in Ireland, or radical Americans bombing banks and university buildings to bring down 'the system,' or obscure tribes slaughtering one another for obscure (to outsiders) reasons in Africa, or Palestinians acting by any means to recover a homeland they see as stolen, profound religious, political and racial faiths can stir men and women to the most unreasoning pitches of action and response. When such people will not hesitate to die for their beliefs, however strange or distorted those beliefs may seem to others, they will seldom hesitate to take the most drastic and outrageous actions to defeat those who stand in the way. The cause justifies any and everything; ultimately, the cause consumes common humanity. That is why the only thing, finally, to be done to end Palestinian terrorism is to find some means of resolving the profound conflict that produces it."

And this is the second argument with which I disagree. Obviously, the conflict between Israel and the Arab world ought to be resolved, but I question whether the resolution of this conflict would in any way reduce the level of terrorism in our world.

Let's examine these points one by one. Mr. Wicker's first point is that we ought to do everything possible to avoid injury of innocents who are trapped in some flareup of terrorism. His point of view is shared by most Americans. We've had to deal with terrorism, largely in terms of skyjacking, and it has been relatively easy for us to give the skyjacker half a million dollars and the plane and let him fly to Algeria, knowing that the Algerian government would the next day return the plane and a few days later would return the money, and little would be lost except one unwilling citizen. But I suspect that the spectacular increase in highjacking is directly due to the success of the highjacker. If we had taken repressive measures and not given these people the notoriety which comes with success, the headlines by which they lived; the epidemic of skyjacking might have abated long since. Less, not more, lives would be endangered. For these men are little men who desperately need to be seen, to be acknowledged, to wield power. It's that one moment of power which they seek, and it's the success of another skyjacker which gives them the courage to try.

In any case we are not consistent. When America was faced with terrorist uprisings in our prisons and the prisoners demanded, as they did in Washington two weeks ago, not only prison reform but personal freedom, we didn't give it. To have done so would have been to exchange one set of innocent victims for another set of innocent victims. When you have men who are known to be violent and you free them, you release the warden and the guards whom they hold captive, but how many innocent people will later be attacked because those were released? Is this not precisely the kind of equation which the Israeli government has had to balance? The demand in Munich was that two hundred men who had infiltrated Israel and planted bombs and committed murder be released from Israel prisons. By agreeing, Israel might have gained the release of eight hostages. But how many other innocent lives would have been lost when these men again had guns in their hands and their courage was redoubled by the knowledge that, if captured, they would soon be released by companions who would take other hostages? That game would go on and on with little danger to the murderers. That's the kind of decision that the Israeli government faced and the judgement which disturbs some men of sweet reason, who say they are appalled at Israel's intransigence.

In 1970 the FLQ, The Front for the Liberation of Quebec, kidnapped a British trade official by the name of Cross and the Quebec Minister of Labor, M. LaPorte. They held these men for several weeks. They demanded great sums in ransom and the separation of Quebec from Canada. During that particular incident the *London Economists* published an analysis which was then and remains apposite. "What has happened in Montreal and is happening in a lot of other places, too, is the increasingly indiscriminate use of violence for the sake of increasingly imprecise political objectives. It is the uncontrolled in pursuit of the undefined. The other word for it, of course, is terrorism. The terrorists are the people who reject the idea that it should be possible to set some limits on the use of force in settling political quarrels. Men have spent a good deal of history in trying to impose such limits. The limits have never been accepted by everyone and they have often been violated, but they have done something to make life a little less anarchic. One such rule of the thumb was the notion that there ought to be a clear connection between the grievance that makes people resort to violence and the targets of their violence. That is why feudal theoreticians said that single

(Continued on following page)

PARENTS OF PRE-SCHOOLERS:

ARISE!

You are not stuck at home! You do not have to pay a baby sitter! You can kibbitz with your friends over coffee and bagels! You can participate in the study group! You can attend worship service!

Did you know there is a Sunday morning nursery at The Temple. Even if you are still a junior member with no older children in religious school, your toddlers may attend. There is no charge, no pre-enrollment. As soon as the child is three years old, just bring him to the room. Then you are free to join the morning's activities.

The child feels very grown-up attending Sunday School with the older children. He starts learning the holidays Biblical and modern stories, and even a little Hebrew. (Can you say "red," "blue," and "yellow" in Hebrew? The nursery kids can.) They also have free play, eat a small snack (a tasty way to learn kiddush and the mohtzi), and attend assemblies with the primary grades. In every session there is a related art project.

Bring the family to Temple Sunday morning. There is something for everyone to share.

COLLEGE HOMECOMING DEC. 27 - 28 AT THE BRANCH

December 27 - 8:30 - 11 p.m.
Rap with the Rabbis

December 28 - 1:30 p.m.
Chat with Rabbi Silver

TEMPLE CHORUS WILL PERFORM AT FIRST FRIDAY - JANUARY

The Temple volunteer chorus will sing again at First Friday January 5, 1973. The program will feature Dr. Richard Pipes, of Harvard University, speaking on "The Soviet and the Jews." Appropriately, the chorus will render songs of Russian Jewry. Please contact Rabbi Roth (831-3233) if you are interested in singing. Rehearsals will be at The Branch on Dec. 17, 21, 31 and Jan. 4.

TERRORISM (cont.)

have been directed against Israel by the guerrillas themselves. More and more they've resorted to dupes, to the foolish and the disturbed of the world. Did you see the little article in the paper on Saturday last about a Frenchman named Guy Bouchard who was implicated in the planting of a bomb at the El Al counter at Orly. Guy Bouchard is an unemployed Frenchman who had worked for Air France. Apparently he had an argument with the airline and was found and asked by the guerrillas to plant a bomb near the El Al counter. Bouchard is unemployed. The money was attractive. He had a grudge. He has no interest in the Palestinian-Israeli conflict. And what does this great hero do? He asks the girl who's in love with him to leave the package at the counter. Of such heroism crusades of terror are made. This year the Israelis have captured two pairs of simple-minded girls, two French girls, two Italian girls, who had been picked off the streets of Paris and of Rome by Arab gigolos, bedded down for a while, then given plane tickets to Lydda, and asked to carry a case or a transistor radio filled with explosives on to the plane. Israel's aggressive response has transmitted itself to the Black September group. They know that their lives are at stake if they undertake acts of terror against Israel, so they resort to surrogates.

I doubt that there is any other way of dealing with terrorism but to attempt to suppress it, to punish those who engage in it, not to give in to it. Repression does not eliminate crime, but it may limit it because the disturbed, those who want their moment in the sunlight, don't want that moment to be in the grave. They want to live to enjoy it.

What about Mr. Wicker's argument that eliminating the announced cause of the guerrillas will eliminate terrorism? This argument comes from a good heart, and it's obviously true that if we could reduce international tension we would make a contribution to peace. But I doubt that we would eliminate terrorism. Arab terrorism does not exist because there is a Palestinian-Israeli conflict. The Popular Front and the Black September group have surprisingly little to do with the Palestinian cause. Those who held the hostages in Munich were not Palestinians. They came from Iraq, Syria and Algeria, and were buried in Libya. As a matter of fact, the Palestinians, who do have some very legitimate rights which need attention, generally have rejected these groups as their champions. The Black September gang is a radical Arab cell which is out to unseat established Arab governments. Two years ago they set out to overthrow the Hashemites in Jordan and the Democratic coalition in Lebanon, to establish power bases for a new kind of revolutionary Arab political life. Generally it has been Arab against Arab. Both Syria and Egypt use the Popular Front for their own purposes but see to it that they cannot organize or concentrate in numbers in their country. The guerrillas use the Israeli issue largely to give them a certain credibility. It's a way of attracting support. We must recognize that those who attach a cause to their terror need not be concerned primarily with the success of that cause. Americans, unfortunately, tend to take a romantic view of violence. It comes from the movies, perhaps it comes from our past; whatever it comes from, we tend to assume that there's a cause behind the violence. When President Kennedy was assassinated, we appointed a Warren Commission which deliberated for months to discover why Lee Harvey Oswald had murdered the President of the United States. We looked for a left wing conspiracy. We looked for a right wing conspiracy. We looked for any kind of conspiracy. There had to be a cause. And there was no cause except Lee Harvey Oswald's own frustrations. He was a little man who wanted to be known. He was an insignificant man who wanted to shake the world. With a gun pointed at a significant man, a little man is extremely significant.

When Martin Luther King was assassinated we were sure his killer would have some cause, a racist cause, or perhaps he'd been paid by a racist. All we found was James Earl Ray, a little man, an unsuccessful convict, a petty felon who needed his moment of glory. When the psychiatrists are through analyzing the man who shot at Governor Wallace they're going to find another little man. The men of violence are desperate to be seen and known and acknowledged. They need to prove their manhood, so they clamp on to some man of power or to some cause, and gain acceptance. They attach themselves to a crusade.

Nowhere can this be seen as clearly as in the violence that occurred at Lydda Airport in June of this year. Air France's Flight 132 landed with some 300 passengers aboard. The passengers disembarked and were standing around the shed waiting for the conveyor belts to bring in their baggage. There were three young Japanese aboard this plane, and no one paid much attention to them as they stood in line patiently waiting for their luggage. They bent down as if to loosen the straps so they could go through customs, and suddenly each had an automatic rifle in his hand. They began shooting. Before that carnage ended, twenty-eight were dead, two of the terrorists, sixteen Puerto Rican Catholics who had been on a pilgrimage to the Holy Land and a number of people who simply happened to be around the shed at that moment. Now, what had three Japanese to do with Israel or with the Palestinian cause? The

(Continued on following page)

TERRORISM (cont.)

combat was a suitable way of settling the thing and why, when that had long since failed to catch on, the eighteenth century tried to confine war to a test of strength between uniformed armies and why, when that failed too, it was at least thought proper to make a declaration of war against the people you were supposed to have it out with. The technique of the terrorist snaps the last restraint. The people the terrorist kills or threatens to kill if his demands are not met are more or less random victims. Their chief qualification for being selected is that they can be gotten at.

"It is not only the Canadian government that finds itself stuck for an answer to the "anybody is fair prey" game. There are half a dozen Latin American countries where left wing revolutionaries and right wing counter terrorists have polished the trick of whipping the man off the pavement — remember the murdered German ambassador in Guatemala — and disappearing with him to some undefinable hideout in the city. The Palestinian hijackers go about their work in a different way, but the aim is the same. To get control of an airliner full of people who have nothing to do with the Palestinians' quarrel with Israel and threaten to blow them to pieces unless the governments do that which the hijackers say. So far the Weather Men and the Black Panthers have not pulled off a political kidnapping in the United States. It will be surprising if they do not try, the Black Panthers have the same immediate aim as the Palestinians and the FLA — the release of friends held in prison for previous acts of violence — and they can see the advantage of an operation that promises to make a sentence of imprisonment more or less a formality. There are men in Ulster and Dublin and other places who have similar motives, who can make the same calculation. A cabinet minister or an ambassador will fetch a fine price; if you can't get one of those, a mayor or businessman will do very nicely; and, even if that is beyond your reach, you can play on the heart strings of public opinion with anybody who has a family and friends who want to see them whole again. There must be a lot of men around the world who have noted the Palestinians' success and the cat and mouse game in Montreal, who feel the temptation to copy the examples that have been given to them.

"It is tempting because it is the cheapest known way of enforcing your political ideas and because so far it has worked. The only thing you need for a successful campaign of modern terrorism are a handful of brave or unfeeling toughs organized in tiny squads operating almost independently of each other, a few cupboards of small arms and explosives, and somewhere to hold your captives when you have got them. There is not a shortage of the necessary fanatics: desperate, obsessed or unbalanced men, encouraged by the rhetoric of the new left and the trendy talk about violence being a form of communication. There are enough guns on the market in the world to equip an army corps of guerrillas. The warren of a modern Western city where the police keep order in the streets, but have got out of the habit of poking into people's houses, is a fine place to hide people. This is why in the West terrorism has come out of the country into the cities; the country is too easy to keep an eye on. And, once the hostage has been grabbed, the guerrilla knows that the television and the newspapers will do the rest of the job for him, provided they stay uncaught. The motives of the people who practice urban guerrilla war are as much a psychological problem as a political one. But the things that make it possible for them to operate — weapons, environment, the publicity — are what a liberal society has given them.

"And, of course, the result will be a curtailment of some of the advantages of living in a liberated society. But sometimes the precautions will fail to work! The hostage will be taken and the dance of negotiators will begin all over again. It is necessary, too, to say a hard thing about what may have to happen then. There is nothing a minister fears more than the moment when a man's life or death depends on his decision. The instinct is always to give in to the kidnappers or the hijackers and get the hostages out and then hope faintly that it won't happen again. But the odds are that it will. It is success, not failure that breeds imitation. The act of terrorism which succeeds in getting convicted men released from prison or brings in a pot of ransom money, is providing new resources for future acts of terrorism. There will come a point — it may have come already — when the probable death of one or two men has to be reckoned against the likelihood that a lot more people will face the same threat if the government gives in. Of course, kidnappers may not carry out their threat if they are defied. Defying them is something that very few governments have yet the nerve to try. It has to be tried. This is, after all, a kind of war, and in war every decision is a calculation or a hope, and life lost now will prevent a greater number of lives being lost later."

The Israeli government, almost alone of the governments of the world, has been willing to make the hard decision. Israeli shots have endangered passengers, but have killed skyjackers. Israeli toughness has thrown some fear into the hearts of the men of great courage who shoot from the dark with masks over their faces. Since the shootouts few acts of terrorism

(Continued on following page)

The Temple Memorial Book

*"The Memory of the Righteous
is a Blessing"*

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

LEONARD R. LICHTIG

Inscribed by his wife, Lilliaa

WOMEN'S PLEA FOR HUMAN RIGHTS FOR SOVIET JEWRY

Tuesday, December 12, 1972

There will be a meeting for Human Fights for Soviet Jewry on Tuesday, December 12th, at 1:00 P.M. at Park Synagogue, Kangesser Hall, 3300 Mayfield Road. Please join the women of forty-three cities across the United States by being present. The urgency of the situation in the Soviet Union demands that this event be a success. Success is measured by the attendance of large numbers of women. The Temple Women's Association urges you to attend this important meeting.



Remember our Flea Market in April.
Bring your donations to The Temple
whenever you come, or call —

Mrs. Arnold Heller — 464-0708

or

Mrs. Froyam Weinberger — 449-0033

PARENTS OF PRE-SCHOOLERS:

ARISE!

You are not stuck at home! You do not have to pay a baby sitter! You can kibbitz with your friends over coffee and bagels! You can participate in the study group! You can attend worship service!

Did you know there is a Sunday morning nursery at The Temple. Even if you are still a junior member with no older children in religious school, your toddlers may attend. There is no charge, no pre-enrollment. As soon as the child is three years old, just bring him to the room. Then you are free to join the morning's activities.

The child feels very grown-up attending Sunday School with the older children. He starts learning the holidays Biblical and modern stories, and even a little Hebrew. (Can you say "red," "blue," and "yellow" in Hebrew? The nursery kids can.) They also have free play, eat a small snack (a tasty way to learn kiddush and the mohtzi), and attend assemblies with the primary grades. In every session there is a related art project.

Bring the family to Temple Sunday morning. There is something for everyone to share.

COLLEGE HOMECOMING DEC. 27 - 28 AT THE BRANCH

December 27 - 8:30 - 11 p.m.
Rap with the Rabbis

December 28 - 1:30 p.m.
Chat with Rabbi Silver

TEMPLE CHORUS WILL PERFORM AT FIRST FRIDAY - JANUARY

The Temple volunteer chorus will sing again at First Friday January 5, 1973. The program will feature Dr. Richard Pipes, of Harvard University, speaking on "The Soviet and the Jews." Appropriately, the chorus will render songs of Russian Jewry. Please contact Rabbi Roth (831-3233) if you are interested in singing. Rehearsals will be at The Branch on Dec. 17, 21, 31 and Jan. 4.

TERRORISM (cont.)

have been directed against Israel by the guerrillas themselves. More and more they've resorted to dupes, to the foolish and the disturbed of the world. Did you see the little article in the paper on Saturday last about a Frenchman named Guy Bouchard who was implicated in the planting of a bomb at the El Al counter at Orly. Guy Bouchard is an unemployed Frenchman who had worked for Air France. Apparently he had an argument with the airline and was found and asked by the guerrillas to plant a bomb near the El Al counter. Bouchard is unemployed. The money was attractive. He had a grudge. He has no interest in the Palestinian-Israeli conflict. And what does this great hero do? He asks the girl who's in love with him to leave the package at the counter. Of such heroism crusades of terror are made. This year the Israelis have captured two pairs of simple-minded girls, two French girls, two Italian girls, who had been picked off the streets of Paris and of Rome by Arab gigolos, bedded down for a while, then given plane tickets to Lydda, and asked to carry a case or a transistor radio filled with explosives on to the plane. Israel's aggressive response has transmitted itself to the Black September group. They know that their lives are at stake if they undertake acts of terror against Israel, so they resort to surrogates.

I doubt that there is any other way of dealing with terrorism but to attempt to suppress it, to punish those who engage in it, not to give in to it. Repression does not eliminate crime, but it may limit it because the disturbed, those who want their moment in the sunlight, don't want that moment to be in the grave. They want to live to enjoy it.

What about Mr. Wicker's argument that eliminating the announced cause of the guerrillas will eliminate terrorism? This argument comes from a good heart, and it's obviously true that if we could reduce international tension we would make a contribution to peace. But I doubt that we would eliminate terrorism. Arab terrorism does not exist because there is a Palestinian-Israeli conflict. The Popular Front and the Black September group have surprisingly little to do with the Palestinian cause. Those who held the hostages in Munich were not Palestinians. They came from Iraq, Syria and Algeria, and were buried in Libya. As a matter of fact, the Palestinians, who do have some very legitimate rights which need attention, generally have rejected these groups as their champions. The Black September gang is a radical Arab cell which is out to unseat established Arab governments. Two years ago they set out to overthrow the Hashemites in Jordan and the Democratic coalition in Lebanon, to establish power bases for a new kind of revolutionary Arab political life. Generally it has been Arab against Arab. Both Syria and Egypt use the Popular Front for their own purposes but see to it that they cannot organize or concentrate in numbers in their country. The guerrillas use the Israeli issue largely to give them a certain credibility. It's a way of attracting support. We must recognize that those who attach a cause to their terror need not be concerned primarily with the success of that cause. Americans, unfortunately, tend to take a romantic view of violence. It comes from the movies, perhaps it comes from our past; whatever it comes from, we tend to assume that there's a cause behind the violence. When President Kennedy was assassinated, we appointed a Warren Commission which deliberated for months to discover why Lee Harvey Oswald had murdered the President of the United States. We looked for a left wing conspiracy. We looked for a right wing conspiracy. We looked for any kind of conspiracy. There had to be a cause. And there was no cause except Lee Harvey Oswald's own frustrations. He was a little man who wanted to be known. He was an insignificant man who wanted to shake the world. With a gun pointed at a significant man, a little man is extremely significant.

When Martin Luther King was assassinated we were sure his killer would have some cause: a racist cause, or perhaps he'd been paid by a racist. All we found was James Earl Ray, a little man, an unsuccessful convict, a petty felon who needed his moment of glory. When the psychiatrists are through analyzing the man who shot at Governor Wallace they're going to find another little man. The men of violence are desperate to be seen and known and acknowledged. They need to prove their manhood, so they clamp on to some man of power or to some cause, and gain acceptance. They attach themselves to a crusade.

Nowhere can this be seen as clearly as in the violence that occurred at Lydda Airport in June of this year. Air France's Flight 132 landed with some 300 passengers aboard. The passengers disembarked and were standing around the shed waiting for the conveyor belts to bring in their baggage. There were three young Japanese aboard this plane, and no one paid much attention to them as they stood in line patiently waiting for their luggage. They bent down as if to loosen the straps so they could go through customs, and suddenly each had an automatic rifle in his hand. They began shooting. Before that carnage ended, twenty-eight were dead, two of the terrorists, sixteen Puerto Rican Catholics who had been on a pilgrimage to the Holy Land and a number of people who simply happened to be around the shed at that moment. Now, what had three Japanese to do with Israel or with the Palestinian cause? The

(Continued on following page)

Rabbi Daniel Jeremy Silver
2841 Weybridge Rd.
Cleveland, Ohio 44120

Published bi-weekly except during the
summer vacation

791-7755
CLEVELAND, OHIO 44106
UNIVERSITY CIRCLE AT SILVER PARK
THE TEMPLE
The Temple Bulletin

Second Class Postage Paid at
Cleveland, Ohio

TERRORISM (cont.)

media in the United States spoke of a new partnership among radical movements in which each would carry out the job of the other because they were basically sympathetic to each other's needs. Perhaps, but one of the Japanese had survived, a young man named Kozo Okamoto; and, at his trial, he made a statement. He spoke of belonging to the Red Army in Japan, a group of young Japanese who have taken the old Samurai tradition, wedded it somehow to the theory of permanent revolution and come out with a kind of radicalism which insists the world must be convulsed by violence and that ultimately out of carnage will emerge a new society. I want to read to you from his statement because it clearly suggests that there's no way in which the solution of the "Palestinian cause" will eliminate violence: "You are either a member of the 'Red Army' or a bourgeois. I warn the entire world the Red Army will slay anyone who is on the side of the bourgeois and this is not a joke. Our relations with the P.F.L.P. Arabs was just a jumping-off point for us to propel ourselves onto the world stage. This is why we decided on the military action at the Tel Aviv Airport." Japanese soldiers had carried out the attack, rather than Arab terrorists "because we wanted to be known. We, the Red Army soldiers who have been in the Arab world, do not demand that they be soldiers like us. I take full responsibility for myself and my friends for the killing at the airport. The three of us decided that, after we die, we want to become three stars in Orion . . . In Japan little children are told that, after they die, they can become stars in the sky. I don't know the customs in other parts of the world, but I believe that some of the people we killed have become stars. The revolutionary war will continue and there will be many more stars." Revolutionary warfare would be worldwide. "In New York and Washington, the houses of simple folk must be destroyed — that is how they would be able to feel the seeping torrent of world revolution."

How will Mr. Wicker's solving of the Palestinian problem obviate the distorted and pathological, ideological mishmash of world revolution of an Okamoto and of the thousands like him who know that the machine gun is the only way to sow the revolution. Unfortunately, when one begins to argue, as does Mr. Wicker, that the only thing to be done to end Palestinian terrorism is to find some means of resolving the conflict that produces it, one inevitably takes responsibility from where it belongs: the terrorist and the countries which sponsor and encourage terrorism and place the onus on the victims. Somehow Israel, not Egypt, must do what needs to be done to

diffuse the conflict and make terrorism disappear. That's the innocent, optimistic, American way of reasoning. Would that it were so, but it's simply not so. Yes, there ought to be a resolution of the Palestinian-Israeli conflict, but that's not the end of terror.

We can't put the responsibility upon Israel to solve the problems of Arab terrorism. Terrorism will be solved only when we unravel the secrets of the human mind. Till then I'm afraid that terrorism will attach itself to this cause or to that and that we had best beware, you and I, and particularly the media, of glorifying any act of terrorism by ascribing to it the justice of the particular cause it claims to sponsor. Terrorism is cold blooded murder, nothing more; nothing better. There's no such thing as holy terror. There's no such thing as holy rage. There's only terror and rage and innocent victims.

We've gone through several decades in which we have learned to see the hidden violence in any governmental system. We have been made to recognize that violence is not only the attack of a worker upon the factory or the attack of the proletariat against privilege, but the abuse by the privileged of the poor and the powerless. Most of us, I'm afraid, have gone one step further and become pretty disenchanted with government as an instrument. We've talked about radical freedom, a kind of open society in which police and courts and all of the oppressive systems of the society simply do not operate. We've assumed that such a society is possible. Perhaps it is, when the Messiah comes. But, until the Messianic Age, we're going to need police and sky marshalls and government. Yes, we need justice and many reforms, but we also need to be protected against the men who use guns indiscriminately. The human being has the potential to be God-like, but he can also be a beast; and his capacity for cunning, his need of blood, for a moment which justifies his whole existence, is immense. I am afraid that all of us, however much we might wish it otherwise, need to support those elements in our repressive political structure which protect us, protect all of us, from the tyranny of the few. There is the tyranny of the many and there is the tyranny of the few. Somehow we must learn to protect ourselves from both.

Daniel Jeremy Silver