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



THE TEMPLE

CLEVELAND, OHIO

December 17, 1972
Vol. LIX, No. 5

From the Rabbi's Desk — THE NEW CULTS

The sermon of November 19, 1972 is produced here in response to numerous requests.

Let us speak of the new cults and the new communities of religious that are springing up on many sides. Some are bizarre, some truly exotic, all of them command the intense loyalty of a group of young and not so young disciples. These new cults are a phenomenon which has reached visible proportions. Perhaps the best way to understand what is happening is for me to read a letter from a young man who was confirmed on this altar perhaps ten years ago; and who has seen the light, wants more than anything else to bring me to that light.

Dear Rabbi: I am writing to you not as one Jew to another Jew, but as one human being to another. When we remove all our outer garb and ego and look through all the convenient and protective walls of social roles and philosophical identities, all the adjectives which surround us, we find a pure inner core. This inner being is our humanness, our true soul, the part of us which is infinite and eternal. This is our real selves, our best selves, full of love and light and peace.

All religions deal with the attainment of this pure state of being. To know ourselves in this eternal way is to know God and vice versa for we are children of God and the eternal life within us is our portion of the kingdom of Heaven. True religion or maybe it would be the true 'essence' of all religion is the direct experience of this pure God which is infinite, eternal and incomprehensible to our rational minds. Each religion begins with a man or woman who were blessed with true knowledge of God and the record of their lives and teachings are preserved in the world's wealth of scriptures. But no book, no finite written passage can ever quite bridge the gap to the infinite and although men have sincerely tried to fully realize God

by ritual or practice they have never succeeded.

In the Jewish faith there was Moses and David who stood in the holy place and knew God. There was Buddha, there was Krishna, Mohammed, Jesus. All these men, these spiritual masters came for one purpose alone and that was to act as a living bridge to link man with his true Father. They did this by revealing to those who were ready for it the direct experience of the eternal inner light and the Holy name of God.

I know I don't have to expound at all as to the importance of the Light and the Name. They are our life's source and our sustainer. They are the pure creative energy of the Universe. They cannot be spoken or written, but must be experienced. To be fully realized in the knowledge of these eternal aspects of God is the true purpose of our lives here on this planet. They bring boundless joy and love, true bliss and happiness.

And now I'm happy to tell you that once again a true spiritual master (messiah) is

among us. And he does reveal the knowledge of the kingdom within, the promised land we all carry locked in our hearts. I have been to him and he has revealed this to me, and showed me the direct road back to the Father to perfect peace.

If you are really sincere and serious as your Yom Kippur sermon indicates it seems likely that you will want to experience the fulfillment of your spiritual seeking and self-examination. It's here now, for us, because we really need it. God does love us so much, do you believe he would let us suffer in our pride, ego, violence and disharmony forever?

What is necessary to receive this knowledge is a guileless heart, to come as a child without reservation and preconception. Only the pure soul can walk through the inner gates.

Once the eternal seed is revealed, it begins to grow as fast as we let down our desires and attachments and will bear the fruit of eternal life or truth-consciousness-bliss. The world is a reflection of ourselves. When we

(Continued on following page)

SUNDAY MORNING SERVICES

DECEMBER 17, 1972
10:30 a.m.

Rabbi
DANIEL JEREMY SILVER

will speak on

THE RIGHT TO DIE

DECEMBER 24, 1972
10:30 a.m.

Rabbi
DANIEL JEREMY SILVER

will speak on

THE RIGHT TO LIVE

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



The Temple

Rabbis
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COFFEE HOUR HOSTS

Dr. and Mrs. Jerome A. Gans are hosts for the coffee hour preceding the worship service today, December 17th. Dr. Gans is a member of The Temple Board.

On December 24th, Mr. and Mrs. Max J. Eisner will be hosts for the coffee hour preceding the worship service. Mr. Eisner is President of The Temple.

ALTAR FLOWERS

Flowers which will grace the Chapel on Friday, December 22, have been contributed in memory of Theodore Levine by his wife, Cele, and children, Mr. and Mrs. James Rubenstein and Laurence; and in memory of Harold Schwartz on his 60th birthday by his wife, Bernice, and children, Mr. and Mrs. Garry Schwartz, Mr. and Mrs. Paul Friedman, Mr. and Mrs. David Feigenbaum and Mr. and Mrs. Randall Friedberg.

Flowers which will grace the pulpit on Sunday, December 24, have been contributed in memory of Phillip L. Steinberg and Sadye D. Garson by Mr. and Mrs. Godfrey A. Garson.

Flowers which will grace the Chapel on Friday, December 29, have been contributed in memory of Joel M. Koblitz and Eleanor Schumann by Mr. and Mrs. Sam E. Schumann.

IN MEMORIAM

The Temple notes with sorrow the passing of

FLORENCE (Mrs. Philip) STERN

and extends heartfelt sympathy to members of the bereaved families.

SAVE THE DATES

The Annual Temple Women's Association Adult Education Program will be held on January 11, March 8 and April 12.

THE NEW CULTS (cont.)

are at peace, so it will be at peace. The time is coming soon as the prophets said when religions will flow together in the direct experience of God and his kingdom will be established here on earth and the word of his ancient seer be fulfilled. There is nothing more important in this world to do. I would be most pleased to share more of this experience with you, to help each other find the path is the greatest service we can do for God. Please contact me at . . .

Now the true spiritual master (messiah) whom this man has visited and who has given him the keys which can unlock the inner kingdom is a fourteen year old Indian lad, a guru, by the name of Maharaj Ji and the group which he has joined is called the Divine Light Mission. The true knowledge which this guru brings is knowledge of the fulfillment of the capacities of each person's spirit. Presumably each person has locked within him a great treasury of love, sensitivity, awareness, understanding and wisdom which he is unable to let loose. If we come as children to this child guru we will learn to unlock this potential and to develop to our true spiritual heights. This week Maharaj Ji gained a good bit of national fame and notoriety. Tuesday he landed in New Delhi with three plane loads of his followers including this young man. He was leading them on a pilgrimage to an ashram or retreat center where they could directly experience the light. Obviously this guru can command true devotion. Here were hundreds of young people going to meditate in an ashram. Unfortunately, for this image of pure devotion among the guru's many pieces of baggage was one found to be full of dollars and diamonds. Obviously, Maharaj Ji, although he's only fourteen, has knowledge about other truths than spiritual understanding.

It's easy to mock those who flock to a fourteen year old who has hardly been to school and cannot know much of life. It would be easy to repeat some bon mot about the infinite capacity of man to be foolish or about a children's crusade, about gullibility; but I'm afraid that to yield to this temptation would preclude our understanding what we should understand about our youngsters and about ourselves. For there is inside all of us a spiritual thirst which remains unquenched. The youngsters simply employ extreme and visible ways to satisfy needs which many of us try to suppress or deny. I would suggest this morning what these needs may be, and try to reason out with you this phenomenon of religious renewal and what it means.

How shall we begin? Let's begin by noting what we've seen. When was the last time any of us went downtown when we failed to see white robed, head shaven, paint bedaubed youngsters jumping up and down in front of some store, clanging their cymbals, pounding their drums and reciting over and over: "*Hari Krishna, Hari Krishna.*" All of us have read, have we not, about the rash of evangelist meetings where the Jesus freaks spend the night singing and dancing. They're there by the hundreds and they're there by the thousands proclaiming that Jesus loved, that Christ saves, loving everyone in sight, even those who don't want to be loved quite so much. We have our own happy Hasidim, youngsters who leave the laboratories and the classrooms of Case-Western Reserve and Cleveland State to spend the Shabbat with a rebbe, dancing and singing the wordless songs of the Lubavicher, keeping kosher in apartments warmed by an intensity of Jewish enthusiasm, if nothing else. These are the dimensions of this spiritual revival. It's visible, tangible, tending to the exotic and towards those groups which make maximum demands on those who would join.

What is it and why is it? What it is is easier to define than why it is. What it is is a new interest in the spirit, in the occult, in the soul, in the mysterious movement of that force which theologians call the Holy Spirit, in prayer, in the miraculous, in all those powers which cannot be seen or measured or calibrated. It's a tuning in to the inner spirit which each of us have so closely disciplined and most of us have rigorously repressed, a spirit which moves us to love, to care and recognize what life is all about and we can do that which will redeem our being.

Why is it? Let me suggest that the why is answered by the empty pews all around this sanctuary or that of any liberal, humane and civilized congregation. We on the older side of the generation gap were raised to believe that the classroom, research, medicine, science, technology, the mind, would bring salvation into the world. Religious concerns were colorful but unpromising. The religious statement of del verance was benevolent, but anachronistic. Religion was of the past. Religion was irrelevant to liberated men, at best a nostalgic pastime. God was dead. Man was alive, creative and possessed of research tools which allowed him to unlock the mysteries of the universe. Having unlocked these mysteries he would create the machines, the technology, which would bring to all of us heaven on earth. What need had we of the kingdom of God?

Religion as we practiced it was taken out of the religious business. Our churches and synagogues are places where we educate the young, not in faith but in ethics; here is the spirit of sweet reason, not the awesome spirit of an untrammelled God. We come not to pray or to be healed or to be saved, but to meditate, to bring good thoughts, to participate in

(Continued on following page)

THE NEW CULTS (cont.)

counseling and self-development programs which may contribute to our mental health. We expect from the pulpit not so much encouragement in a Jewish quest, salvation talk; as insight into our complex political and social problems. Religion is a matter of ethics and ethnicity. At most it offers a bit of nostalgia, how it once was. Here we celebrate as our parents celebrated as long as there's sufficient distance between us and the celebrant. We watch, but from a distance. We watch, but do not truly participate. If you want proof ask the empty seats why they aren't here. "Rabbi," they tell me, "you're a nice fellow. You preach well. Whenever I come I enjoy listening to you, but I don't have to come. I live my religion every day." Alevail! What they're really saying is this: "Religion, as I understand it, is the Ten Commandments. It's being a good citizen, it's being a provider or a good mother, that's what religion is all about." And that's not what religion is at all about. One can have a religion which is not at all involved with Sunday schools or moral teaching. Religion deals with salvation. Religion deals with deliverance, with the group's justification for life, with that light towards which we fumble when we want to understand why we are, where we are going and what is demanded of us — what we can do to redeem life. We are born not of our choosing. Life is brief. Life is bruising. Life is confusing. How do I live? What must I do? How do I validate my being? How do I please God? That's what religion is all about. The signs that you see along the highway: *Jesus Saves, Christ Died For Our Sins*; that's what Christianity is all about. Our liturgy reminds us what Judaism was always about. "God is my rock and my salvation." "God causes to die, removes life and allows salvation to flourish." "God will redeem Zion." God will return the exiles to their land . . . bring the rains in their time . . . bless man. Man seeks heaven, immortality, nirvana, purpose, meaning; these are the dimensions of the religious experience. They are the dimensions of faith.

Judaism did not get out of the religion business. Rather Jews lost faith in faith. We couldn't measure it. We were taught to be restrained and disciplined, to value the mind over emotions. We were taught not to expose the depths, the sensitivity, the uncertainty, to walk in confidence. We were taught to walk alone as rugged individualists, not to link hands, not to trust another but to live in and for ourselves. Every element in our upbringing and conditioning pushes us further and further away from the basic religious enterprise. So we have the churches of those who have been to college, churches which are more colleges than churches; where the religious dimensions are not only lacking, but suspect.

Then the great god, science; the great god, medicine; the great god, research; the great god, man die. There was the Second World War. There was Auschwitz. There was Hiroshima. There was Viet Nam. There was pollution. The great god of dialectical materialism brought forth Stalin. The great god of research brought forth napalm and the population explosion. The great god of affluence brought forth the little boxes, the alienation of suburbia. As our children look around, indeed if we still have eyes as we look around, we see broken idols, ungodly confusion. Many of you have noticed the dullness of the eyes, the tiredness of the look, the tentativeness of the spirit of the young. It would seem they were almost afraid to live. Why? Because their world, for all its seeming affluence, is not a happy or pretty place in which to live. It is gray with violence, shadowed by Satanic powers. Their world promised much, but gave them Viet Nam, racism and a growing gap between the have nations and the have-not. They asked for guidance and they got the media, a thousand different counsels, confusion. They lived in a world not of their making at a time not of their choosing by standards which were not at all clear. They were starved for joy, a lift, some light, some simple truths. At first they sought these in politics and they were soon let down. Then they went to drugs and these gods demanded human sacrifice. Little by little they came to that which their parents prized least, to religion. Once they came to a religion quite

different from that in which their parents had been so tepidly involved. There was a deep felt need to walk the streets with love and joy. There was a crying need to walk in a city filled with loneliness towards a community full of love, care and sharing. They had never seen in the ancestral religious connection the power, life, joy, help and health they sought.

However exotic these cults may seem to be each begins its religious exercises in a mood of celebration. I will be joyous, I will find another whom I can meet, with whom I can share love, who will care and be cared. I will take the most tawdry moment and place, my pad, a street corner, and I'll find in that dirt a cause to rejoice. I'll find in the weakness of man a celebration of human dignity. They worship not from a book, but from silence, from sharing, by linking arms, by moving back and forth together in a wordless song which says nothing, but says everything because it says, "I touch, I feel, there is another, I am not alone, he cares, we care."

Here is celebration, community and simplicity. Since we were not raised as our young in a world of radio, television and telephone, it's hard to appreciate the burden of sound which has descended upon their ears and deafened their minds from childhood. People wanted their dollars, they wanted their votes and they told/sold them everything. Be loyal but be free; care but be careful; share but be prudent. There was no consistency in our teachings, no simple truth, so each of these cults cut through the babble, offers silence and the simplicity of a particular vision. Most of them do it by simply avoiding the larger confusions. The big world doesn't matter. All that matters is what we feel in this room at this time, in ourselves. Find yourself. Don't try to reform the world. Love this group, here is healing. God will take care of the larger problems. The new cults are messianic. God will care. There will be some kind of miraculous transformation.

Where is truth to be found? The master has the simple necessary truth. He offers it to me. The words he uses somehow break through my ego defenses. I'm willing to listen. The kabbalists spoke of breaking the shells which we build around our souls so that we can expose ourselves in childish innocence to the world as it is. The guru manages that for his disciples trust in him and he teaches me to let down the defenses which wall me in so that I can truly expose myself to another, be caught up in the stream of life and the flow of consciousness. The person who allows these walls, these shells, to be broken finds that his soul expands and grows and thrives and that is salvation. We are no longer petty people, small people, tied up people, uptight people, now we live largely, expansively, lovingly.

These are the dimensions of the new religious undertaking. We're confused and want the light. We are saddened and want joy. We are lonely and need moments of contagious enthusiasm and encouraging community. We need a leader, not someone who will preach to us, preaching belongs to the unwanted world of complications; but someone who will reach us, more importantly someone who will listen to us. The bond in these new groups is one to one, disciple to guru, student to master; and the guru is not one who teaches, but one who listens, who listens in constructive silence. What is taught? Not facts, but worth. I'm worth listening to. I matter. Someone cares. In the cold world teaching is defined as taking notes, mastering a body of knowledge and reproducing that knowledge on an examination so another can grade my paper and tell me how much more he knows than I do. In this religious world it's the soul, not the mind, that is taught; it's the silence, not words that do the teaching. As another listens to my outpourings or simply reaches out in silence with love suddenly cease to be worthless, I become infinitely worthwhile. I am no longer one of 500 students in the class, I am the only person involved with one who is worth being involved with. I lay my burdens on him and follow him where he will lead because he has given me that which is more precious than life itself, dignity, worth, individuality, myself.

"My soul thirsteth for the Lord, the living God." Those words of
(Continued on following page)

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THE NEW CULTS (cont)

the Psalmist define much of the thirst of our own day. We adults have felt ourselves turning to ritual, towards warmth, and freer participation in worship. We're more willing to accept ritual and religious discipline, but we're still pretty much tied in by our old views and the proprieties. We're still not ready to be lifted out of our seats, to dance, to sing, and to have a service which is one in which the spirit moves whoever is moved to speak whatever he needs to speak.

I'm not sure that our cautions are unwarranted. For all the honesty and intensity of these new cults they offer both a great opportunity and great danger. For the simple truth is that though each of us has much more within him than he allows to show, though many of us have cramped narrow souls which could easily do with a good bit of unlocking and exposure; there are no simple answers and no simple truths. We live in a complex society and we're going to have to develop sophisticated answers to the complex social, economic and political problems of our day.

I'm troubled by this urgency for simplicity. I'm troubled with it because finding the light does not make anyone a more competent human being, better able to accept the bruising and handle the confusion of life. Generally, those who have seen the light are simply more enthusiastic about living and more arrogant about certain truths. Simplicity, translated into a religious dimension means fundamentalism. The Jesus movement are as fundamentalist a group of Christians as we have had about in a long time. It is not Jesus who is the model, but the Christ who saves. "Jesus Christ," as Paul once said, "the same yesterday, today and forever." There is joy. There is transformation. There is also a renewal of Christian missionary zeal, fishing for souls; for what love is there greater than the love that brings another to the light which I have seen by which I have been reborn. There is much sheer ignorance in these new cults and much narrowness. They emphasize community but a very limited community, everyone outside is an enemy, cold, unresponsive and benighted. These groups are not unlike the monastics of medieval Europe who found in their order great love but saw all others as headed for damnation. Brotherhood disappears when the missionary spirit appears. I worry particularly about the new leaders. Most of these religious enthusiasts are motivated by a desire to have another make their decisions. Discipleship means: I will follow. I sent him my questions, he gives me the answers, I do what his advice suggests. There is much in the new religious spirit which is escapist, nothing more or less than a desire to avoid responsibility.

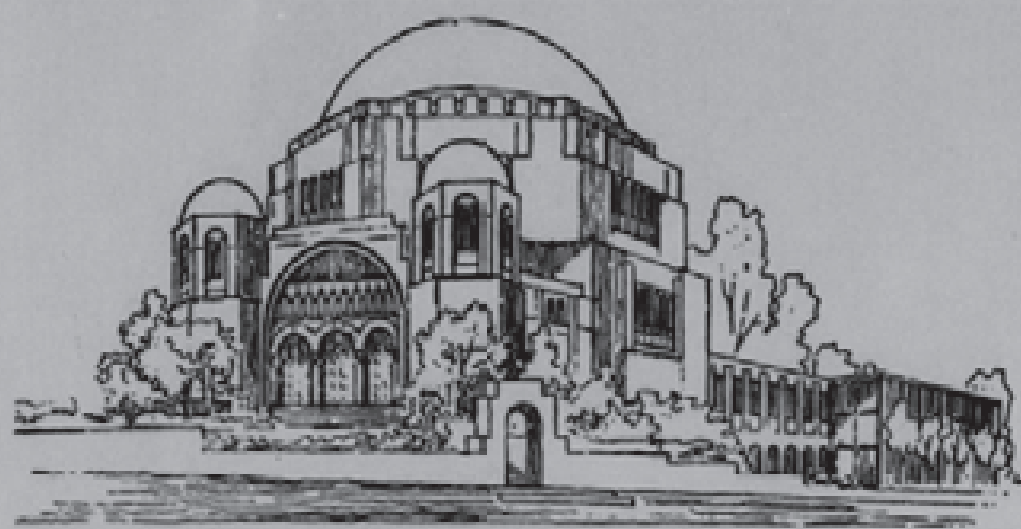
Many of them swear by the *I Ching*, the Book of Chance, an old Chinese text which assumes that if I take a coin and flip it six times, what I need, what I feel, will somehow transmit itself to the coin and how the coins fall and in what order will suggest the way I must go. It's all in the book, in tarot cards, in following explicitly a master or a rebbe or guru. Each of these ways is a way to avoid what no man can ultimately avoid, responsibility for his own decisions. For if my test of a leader is his willingness to make decisions for me, what is to prevent a mischievous leader, a tyrant, a Hitler, from taking that role and guiding me where he will? The need to be dependent overwhelms judgement. Some of these cults are already manifestly satanic and openly worship the devil. Charles Manson is as much a guru as the Maharishi. Only the master determines whether the group turns to holy joy or holy rage — and power corrupts.

We had such groups before in our history. The Hasidim of eastern Europe come to mind and the bare truth must be spoken. Some Saddikim remained noble, high-minded and caring, but most became selfish and venal dynasts who loved money and power all too well. To sustain their power they gave advice which condemned their disciples to live lives of ignorance. Why go to school when I can teach you all you need to know? To continue the myth of their healing powers they fought doctors and hospitals. Why create a Jewish state when I can be your king? To continue the myth of their unlimited powers they fought those who sought to rebuild Zion.

What's for it then? What's for it then is for the congregations, the liberal humane civilized congregations, to get back in the religion business, to do more than teach morals and manners, to allow enthusiasm and joy, celebration, to break through in religious devotions, to find the silence which unlocks the spirit, to find the sense of community which establishes warm contact between people. We should not and will not transform ourselves into something which we are not. They may cultivate ignorance but we prize Torah - learning. To us a child is not yet a man and innocence is simplicity; yet the willingness to expose one's self in worship to the silence as well as to the voice, to the music as well as to the words, to the sense of congregation as well as to the commandments is essential, a dimension we must somehow rediscover. We must find a way to worship not the God who is simply another definition of civic respectability, but the living God whose vitality and whose power is always present, permeates all life and enters every heart if we will only open our hearts to Him.

Amen.

Daniel Jeremy Silver



THE TEMPLE

CLEVELAND, OHIO

December 31, 1972

Vol. LIX, No. 6

From the Rabbi's Desk — THE CLOSED FRONTIER

With many of you I have been watching the rather remarkable TV pictures being relayed from the moon. The two tottering space men looked like awkward marionettes being manipulated against an empty background of alternating browns, grays and blacks.

I know that the samples of earth and rock they collected and the weather and chemical data they gathered will be scientifically useful; but I was a bit troubled by this spectacular drama. I keep hearing an interview which appeared between scenes from the moon in which a commentator spoke with a senior geologist of the Space Agency. "There are those who feel that the Apollo program is not worth the cost. What would you say are the advantages and benefits for those of us who cannot leave the earth?" The answer: "The greatest benefit is that Apollo gives us a sense of adventure. We have opened a new frontier. The last frontier, Africa, was explored at the end of the 19th century." I did not tape this conversation, but this summary is essentially accurate.

Frontiers are exciting places which require courage, ingenuity and a rude kind of cooperation and democracy. Frontiers lure men on. In so doing they lure us away from the problems back home. The frontier says to man, here is opportunity, potential prosper-

ity and excitement. All you have at home are headaches and restrictions.

It was only when the last frontier was explored that men recognized the seriousness of the problems of the city, overpopulation, alienation and ecology. Frontiers exist and will be explored, but they are also a dangerous distraction. The moon shot takes our mind away from dirty air and dirty water, inflation, a stalled anti-poverty program and racial divisions; and entices us with a welcome sense of possibility. We are encouraged, but encouragement does not solve problems. Ultimately the moon men must come back to earth.

The moon may become a source of mineral wealth, but never a home nor

is there any other home for mankind in space. Even if conditions do exist in other solar systems that can support human life the costs in research, technology and energy are such that at most a few astronauts will ever venture there. For us and for our children and their children this little place is the only place we will ever know. Here there are no more frontiers, but an infinite range of challenges. If we can't want the earth to become as empty as the moon we had better master quickly some hard lessons about the relationships of man and nature and about the organization of mass societies.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

DECEMBER 31, 1972

10:30 a.m.

Rabbi
DANIEL JEREMY SILVER

will speak on

THE YEAR
IN REVIEW

JANUARY 7, 1973

10:30 a.m.

Rabbi
DANIEL JEREMY SILVER

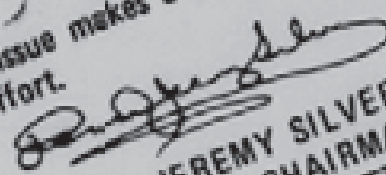
will speak on

WHAT'S AHEAD
FOR AMERICAN JEWS

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



February, 1973
During this 25th anniversary year of the
State of Israel we intend to highlight some
major aspects of the current Israeli scene.
We hope this issue makes a contribution
towards this effort.


RABBI DANIEL JEREMY SILVER,
CHAIRMAN
ISRAEL INFORMATION COMMITTEE

highlights

CHRISTIANS IN ISRAEL

The Maggid of Mezeritch once said, "A good speaker must become one, not with his audience, but with his words. When he hears himself speak, he must stop."¹ This is how I view myself in writing this, making no attempt to become one with all of you because I cannot. In most cases a Jew has come between us, but I write to become one with my words. And to do so in relation to the topic of Christians in Israel should not be difficult for me because I love the Christians in Israel. A treatise on this subject in a short article must perforce be limited, so my comments will be limited to the Christian community in Israel as a demographical entity, to the community in the context of the theological reality of a Jewish way of life vis-a-vis a Catholic Christian way of life, and to the community in the context of the practical reality of a Jewish way of life vis-a-vis a Catholic Christian way of life.

A brief demographical analysis is necessary to give us perspective as we consider the Christian community in Israel. They number some 76,000 and 44,000 of these have ties with Pope Paul: 25,000 are Melkite, 16,000 are Latin, and 3,000 are Maronite. Close to 30,000 of the total number of Christians in Israel have ties with the World Council of Churches: 26,000 are Orthodox Christians including the Greeks, Armenians, Coptics, and Syrians, and roughly 4,000 belong to the main-line Protestant faiths — namely, Anglicans, Presbyterians, Baptists, and Lutherans. The others belong to eighteen various Christian sects. This community has 400 churches and chapels or about 190 people per church; and there are about 2500 clergymen residing here or about one for every

thirty-four people. For 16,000 Latin Catholics alone there are four hundred monks, thirty religious orders, and 1200 nuns. By comparison, if one selects two Parma, Ohio parishes, St. Charles and St. Francis there are 30,000 Catholics attended by one religious order of nuns, the Ursuline Sisters of Cleveland, by one monk, a Blessed Sacrament Father, and by eight clergymen of the Diocese of Cleveland. Obviously, the holy places and tourism are involved in Israel and not in Parma, but without getting too statistical it would appear that Catholic Christians are obtaining much better service from clerics and religious in Israel than they are in Parma.² Incidentally, there is a Franciscan residing at Shepherds Field, Beit Sahur, and his presence there suggested this comparison.

In continuing the same comparison, Israel with Parma, as we evaluate religious freedom in both places, and evaluate it we must, let us consider that Parma inherits the secularized tradition of the American Revolution concretized by the First Amendment to the Constitution of the United States and symbolized by Thomas Jefferson's "wall of separation" which carry with them the problems familiar to contemporary Catholic Christians such as parochialism, etc. Israel, on the other hand inherits a millet system established by the Arab conquerors of the area, continued by the Moslem Ottoman Empire, and legalized in the twentieth century by the British Mandate over Palestine. In Moslem terminology, the Religious Institution consisted of the Abode of Islam, Dar al Islam and the Abode of War, Dar al Jihad. The Dar al Jihad maintained religious freedom for Jews and

Christians up to the point of forbidding proselytizing and allowed the use of canon law to govern Christian relations, the halachic law for the Jewish millet, and of course sharia law would provide the legal basis for the Dar al Islam. This system has been continued, in great part, in modern Israel. Moslem and Christian millets are under the loose jurisdiction of the Ministry of Religion. In the main, since Israel has had problems of major proportion and therefore other serious priorities, religious relationships among the various bodies and/or sects in Israel continue somewhat as it has for centuries. Since I am not a seer I choose not to predict any future system, yet-to-be worked out.

With this perspective in view I should now like to pen some comments on the theological reality of a Jewish way of life vis-a-vis a Christian way of life. The Jewish way of life is intimately bound up with the Holy Land, and so has it always been. The very act of commemorating the destruction of Jerusalem assumed an almost obsessive force in Jewish life. The theme of destruction went hand in hand with the theme of Return. A quick review of how Jewish liturgy and ritual abound with references to this will demonstrate this for us.³ The Fast of Tisha B'av focuses on this; the traditional words of comfort to a mourner are, "May the Lord comfort you among all those that mourn for Zion and Jerusalem."; the breaking of a glass at the wedding ceremony reminds the Jew of this; so does the custom of placing a small bag of earth from the Holy Land in the coffin for burial with the deceased; the daily Shabbat and festival prayers are prayers for redemption, recovery, prosperity and peace of Zion and Jerusalem; prayers for rain correspond to the seasons in the Holy Land and not those of the land where the worshipper lives and finally the conclusion of the Seder: L'Shana Haba'a B'Yerushalayim, Next Year in Jerusalem, tearfully and dramatically demonstrates this.

Theologically, the Christian way of life does not link up a concept of People of God with land. Christians await the Second Coming of a cosmic messiah, call themselves members of a cosmic Knesset, i.e., the Universal Church, universal in time and place, and they await cosmic salvation. The Christian world is pluralistic, with many diverse opinions about the holy places. Some visit the places in tender devotion, some visit in archeological interest alone, and others in historical interest alone, believing that faith is purely spiritual and needs no focus on places. There is no theology of the holy places; there is a rift between theology and religiosity. The holy places are signs pointing

to the presence and life of Jesus; to be effective they must generate prayer, liturgy, meditation, instruction, and compassion for fellow men. The Christian focus in the Holy Land is not directed to this today; rather guide-books and Christian guides speak too much of history and archeology, too little of Christ, and hardly at all of indigenous Jews and Arab Christians.

The holy places should not be so generally protected by European custodians, remnants of the French and British Mandates. The key question has to be "What is holy?" In the New Testament the term is more frequently applied to the Church and to its members and basically means those who have been sanctified.⁴ "In other miscellaneous uses the term indicates the sacred character of persons or objects as belonging to God...Indeed all things can be sanctified through prayer and the Scriptures...⁵ Insofar as holy places inspire as symbols leading to God, they should and must be preserved. Israel respects the Christian insight into the nature of God, the Covenant of the "Gentes", and means to preserve the holy places. After the June War Prime Minister Levi Eshkol said:

All Holy Places and places of worship in Jerusalem are now freely accessible to all who wish to worship there, to members of all faiths without discrimination. The government has made it a cardinal principle of its policy to safeguard the Holy Places, ensure their religious and universal character and provide free access to them. This policy will be maintained scrupulously, through regular consultations with designated representatives of the religious communities...It is our intention to place the internal administration and arrangements in the Holy Places in the hands of the religious leaders to whose community they belong.⁶

The final consideration to which we now turn our attention is a comparison of the practical reality of a Jewish way of life to that of the Christian way of life in Israel today. Since the Jewish way of life is inextricably enmeshed with the Land, the practical reality of life centers on survival, no alternative. For survivors of Dachau and now Munich the question is "Who am I?" and the answer is, "I have survived to tell a story to the world not only by words but by my life."⁷ The witness to this way of life, and the way of life itself is gravely endangered by the forced necessity of living in an armed military camp in the Holy Land for a period of twenty-five years. Already people are

beginning to talk anxiously about a decline in morals leading to the Third Israel.⁸

The practical realities of the Christian community seems to center on the survival of their communities and on the survival of their holy places. The dangers to the survival of communities flow from different directions. Archbishop Joseph Raya, Greek Catholic Archbishop of Galilee, sees his community threatened by "egalitarian influences, levelling influences upon a community which is Byzantine for the Catholics and Catholic for the Byzantines, which is Christian for the Moslems and Arab for the Jews."⁹ And so no one lends a helping hand. Still further, Christians are leaving, as Copts and Melkites have left the Egypt, and as Maronites have become Lebanon's greatest export. Educated Arab Christians have been and still are being educated for a European society by French, British, and Italian religious orders. The oft-expressed fear that the holy places may be turned into places of tourist interest or museums seems to this writer to be an anachronism. It is often brought up in the context of "since 1967". It would seem that they were well on the way to becoming museums long before 1967. The most lasting impression of the Via Dolorosa on a Friday in Lent imprinted upon my mind during the Stations of the Cross is, "No charge for locking" and "Come into my shop, I have something groovy for you." And the competitive struggle of monks jousting with their pie plates for a donated coin at the Holy Sepulchre is hardly an inspiring religious experience. But there are more memorable events than these in the history of the struggle between Copts and Ethiopians, Greek and Latin, etc., etc.

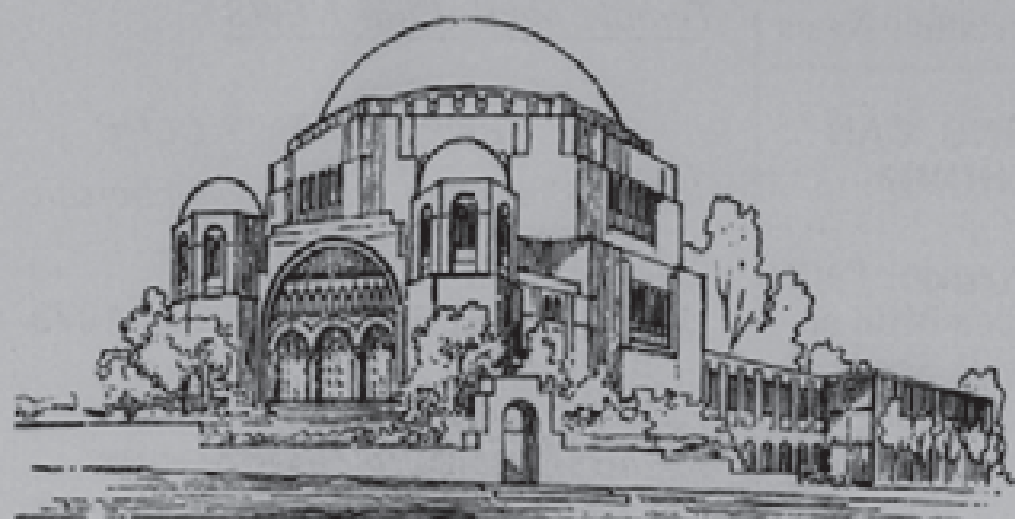
But there is hope in the real world in Israel if not in the theological world. Archbishop Raya, whom I respect very much, led a march into Jerusalem described as dutiful and respectful. The leading placard wished the Jewish people a happy New Year. The language most frequently used by the chanters was Hebrew; the most frequently repeated chant called for Arab-Jewish brotherhood.¹⁰ The Archbishop has experienced a growing integration of his community, especially the young into the reality of the State of Israel. "I exhort them to be proud of their homeland, Israel, of their Arabic culture and of their Christian religion," he stresses.¹¹ My own ears heard him criticize Israel as I would criticize the USA, but they also heard him emphatically say, "I love Israel."

Father Robert A. Bonnell, Ph.D.

Footnotes

- ¹ Elie Wiesel, *Souls on Fire*, (New York: Random House, 1972), p. 71.
- ² The statistics used in this paragraph were taken from Misha Louvish (ed.) *Facts about Israel*, 1972 (Jerusalem: Keter Ltd., 1972), p. 59 and *Catholic Directory* (Cleveland: The Catholic Universe Bulletin, 1972), p. 17 and p. 21. The sizes of the two parishes selected in Parma were estimated by two clerics residing and working there.
- ³ — — — *Image of the Jews*, (New York: Ktav Pub., 1970), p. 91.
- ⁴ John L. McKenzie, S.J., *Dictionary of the Bible*, (Milwaukee: Bruce Pub. Co., 1965) p. 366-67.
- ⁵ *Ibid.*, p. 367.
- ⁶ A public invitation of Prime Minister Levi Eshkol to the heads of all the religious communities on June 27, 1967; also cfr. The Protection of Holy Places Law passed by the Knesset on June 22, 1967.
- ⁷ The words here are mine; the thought is that of Elie Wiesel.
- ⁸ cfr. *Jerusalem Post* (overseas edition), Sept. 5, 1972 in an article entitled "The Third Israel".
- ⁹ G. Stern, "Profile", *Christian News from Israel* XXIII, Number 1 (9), 1972, p. 21.
- ¹⁰ *Jerusalem Post*, Sept. 5, 1972, p. 23.
- ¹¹ G. Stern, *op. cit.*, p. 22.

Father Robert A. Bonnell is presently the Chaplain to the Carmelite Sisters in Cleveland Heights, Ohio. He holds the Ph.D. degree in History from Case Western Reserve University and has been on the faculties of Ursuline and St. Johns Colleges. Father Bonnell has traveled extensively in the Middle East, including study at the American University in Cairo and has served as a Fellow at the Middle East Studies Institute at Hamline University.



THE TEMPLE CLEVELAND, OHIO

February 25, 1973
Vol. LIX, No. 10

From the Rabbi's Desk — THE WILL TO BE

While we were in London I preached at the Westminster Synagogue. The congregation owns a rather stately town house which formerly belonged to the Duke of Kent. The service is stately and quite beautiful. This place has a particular meaning for me because this building houses a depository of Czechoslovakian Torah scrolls, two of which now rest in the Ark in our Branch. These Torahs were brought to Prague after World War II from hundreds of Czechoslovakian communities whose Jewries were no more. During the short lived thaw of the middle sixties they were acquired by the founding minister of Westminster Synagogue, Dr. Rinehardt. He was determined that these Torahs should be put to use as living memorials to the martyred. After renovation they are sent to congregations around the world. Here was the tragic past of European Jewry, not only the tragedy but its piety of learning.

One night in London I also had a chance to touch the present and future of European Jewry. I had been invited to lecture at the Leo Baeck College. It is a small seminary which occupies an annex to the Westminster Synagogue on Seymour Street near the Marble Arch. At present it has only twenty students, but ten years

ago it didn't exist at all. These students come from Holland, France, Germany and England. They are preening themselves for the European rabbinate and are determined to revitalize European Jewry. The very name of the college is symbolic. Leo Baeck was a respected senior rabbi of the liberal community of Germany who somehow survived the concentration camps. He became a symbol of European rabbinic scholarship and of its ability to survive the worst. I cherish the memory of a course on Job I was able to take with Dr. Baeck at Hebrew Union College. Now, here in this place, a new generation has come together to study and to prepare themselves and they will go out to pioneer

on a continent which has known Jewish life for almost two thousand years, whose Jewries were largely plowed under, and whose religious life must begin again. I found these students remarkably talented and well trained. They are graduates of Cambridge, Oxford and Sorbonne. They have much to learn, but they are working diligently. It was a pleasure to teach and to be taught and, most of all, it was a privilege to touch that elemental spirit of growth, the capacity to rise out of the ashes, which is part of the mystery and the miracle of Jewish survival.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

FEBRUARY 25, 1973
10:30 a.m.

Rabbi
DANIEL JEREMY SILVER
will speak on

**HOW VIOLENT
IS OUR SOCIETY?**

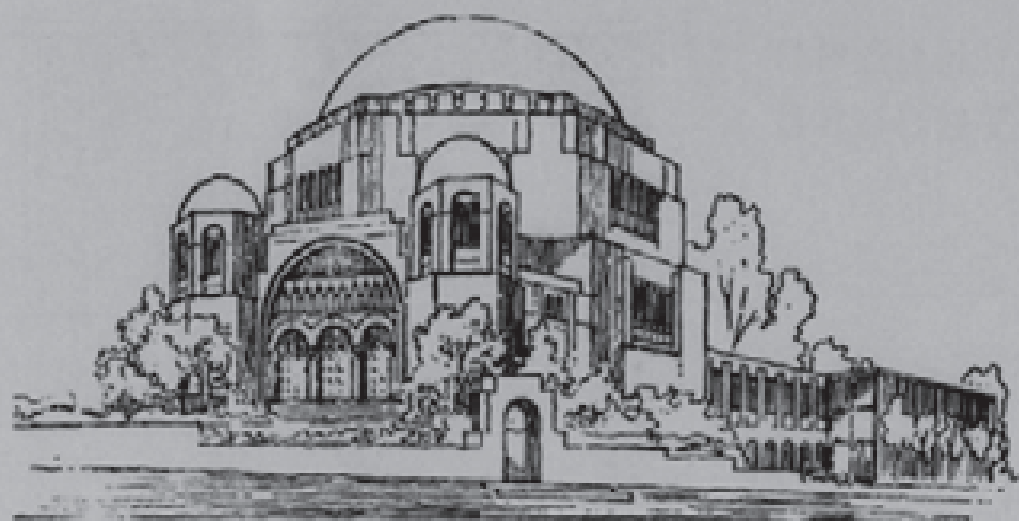
MARCH 4, 1973
10:30 a.m.

Rabbi
DANIEL JEREMY SILVER
will speak on

**WOMEN'S RIGHTS
or WOMEN'S LIBERATION**

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





THE TEMPLE CLEVELAND, OHIO

March 25, 1973
Vol. LIX, No. 11

From the Rabbi's Desk — ABOUT THIS AND THAT

I am delighted that this Sunday, March 25, members of our Temple Women's Association will conduct a service which they have authored and developed. It is entitled "To Learning There Is No End." Indeed, there is no end to the ways we can express our deepest aspirations and loyalties. It is for this reason that I take delight that the annual services sponsored by our affiliates have moved beyond simply dividing up portions of the *Union Prayer Book* to the present level where they are original and creative in the finest sense. A great deal of thought and feeling has been invested in this project and I know that everyone will benefit by attending.

Item Two: Shortly before he died, Rabbi Abba Hillel Silver helped The Dropsie College of Philadelphia to continue its Studies in Jewish Apocrapha. Dr. Solomon Zeitlin, the dean of American Jewish scholars, is the editor of the latest volume in that series, *The Book of Judith*, which is dedicated to Dr. Silver. He will be our guest after The Temple Women's service to present Mrs. Silver with the first copy of *Judith*, another happy reason to be with us on the 25th.

One final item - about a week ago the caterer who was to handle The Temple Seder unexpectedly telephoned to cancel out. He was eager to accept another assignment for the evening. We have been trying to keep the costs of Seder reasonable, a difficult task in the era of constantly rising food and service prices. In any case, attendance at The Temple Seder has been on a slow steady decline, due, I believe, to an increase in home observance. So, rather than rush around and try to makeshift a Seder, we decided to dis-

continue the congregational meal this year. As I have often said, this is the one affair for which we never encouraged attendance. Seder should be celebrated in the bosom of the family. If there is anyone who finds himself alone with his or her family here, there and everywhere, I hope they will contact me or The Temple office. A number of families are eager for the *mitzvah* of welcoming guests to their table.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

MARCH 25, 1973
10:30 a.m.

The Temple Women's
Association Service

"TO LEARNING
THERE IS NO END"

Mesdames Alvin Arsham,
Charles Auerbach, Joel Garver,
Herbert Luxenberg, Robert Saslaw,
Leonard Schur

APRIL 1, 1973
10:30 a.m.

Rabbi
MAX ROTH

will speak on

"THE SINGING PROPHET"

ELIAKUM ZUNSER
19th Century Folk Poet
Prophet and Bard

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. Daniel B. Freedman are hosts for the coffee hour preceding the worship service today, April 8th. Mr. Freedman is a member of The Temple Board.

On April 15th, Dr. and Mrs. Morton A. Shaw will be hosts for the coffee hour preceding the worship service. Mrs. Shaw is President of The Temple Women's Association and a member of The Temple Board.

ALTAR FLOWERS

Flowers which graced the Chapel on Friday, March 13rd, were contributed in memory of Herman F. Felsman by his wife, Adeline.

Flowers which graced the Chapel on Friday, April 6th, were contributed in memory of Louis S. Fisher by his beloved wife Esther and son Harvey; in loving memory of Lillian Bass by her children Mr. and Mrs. Jerome Grover and grandsons Brent and Jeffrey; and in memory of Earl Behrens by his wife Jeane, children Mr. and Mrs. Austin T. Klein and Mr. and Mrs. William C. Behrens and grandchildren.

Flowers which grace the Sanctuary today, April 8th, were contributed in memory of Allen Klivans by his wife, Tillie, and children.

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.

FLORENCE STERN

*Inscribed by Mrs. Jeanette S. Abramson,
Dr. Sheldon Braun, Rosalind S. Braun,
Sanford A. Cone, Hope A. Copeland,
Hylde S. Levin, Dr. Lowell S. Levin,
and Shelley L. Shaw.*

HOW VIOLENT IS OUR SOCIETY?

Rabbi Silver's sermon of February 25, 1973 is produced here in response to numerous requests.

No society has ever devised a fool-proof way to control the more violent actions of men. Our tendency to be violent frustrates even God, at least that's the burden of the Biblical legend. The world was then much as it now is: "Filled with violence" and God was so frustrated by the cruelty of His creatures that he was moved to a most unGodlike action. He determined to blot out the human race. "An end shall come to humankind because they have filled the earth with violence." There came the flood. Mankind was exterminated except for Noah and his family. And even as God brought the flood, He recognized the irrationality of His action. He had saved one good man, Noah; but Noah was after all only a human being and so were his children. Soon mankind would be at its old tricks and the tragedy which is human history would again begin to unfold. So God swears a great oath: "I will not again curse the earth because of man, because the devisings of a man's heart are pernicious from birth." "Seed time and harvest, day and night, heat and cold, summer and winter shall not cease." Life will go on and man will have to make out the best that he can.

If our propensity towards violence frustrates even God how can we expect to find neat or quick solutions to the problem of violence. And yet there are many who offer us precisely such pat solutions. No one likes to add new locks to the door of his apartment. No one likes to put in expensive electronic sensor equipment in his home. No one likes to think of a neighbor carrying Mace in his car or a gun on his person. But we are impatient creatures attuned to quick solutions and we give unmerited credence to those who offer simple suggestions. One diagnostician says: what we need is to have quick arraignments, quick trials, harsh sentences, strict jails and less parole. Punish violence violently and violence will disappear. Another group says: that's not the way. There is another way. Violence breeds in poverty, misery and want. Eradicate poverty from our society and you will eliminate a major cause of violence. Give everyone enough to eat, job opportunity, a meaningful education and decent housing and you'll destroy the sources, and create a peaceful society.

Unfortunately, such evidence as there is belies both of these simplicities. The rise in violence has been as pronounced in repressive societies such as the Soviet Union as in libertarian societies such as the United States. In Madras, a city in southern India the size of Cleveland, where there exists poverty and the need that beggars anything that we've ever known, one murder was committed during a twelve months' period during which our city suffered a murder every single day. There are few generalizations which hold up in this area. Perhaps the only simple truth about violence is that it will accompany us throughout our lives. If this be so then a requirement of prudential wisdom must be to learn to accommodate to a certain degree of violence and to live as freely and as openly as we can despite it. I confess that I am not much impressed by the more romantic among us who are determined to live as if this place were in fact the world of their dreams. They feel shielded by their innocence and walk carelessly on the wild side until the wrong car offers them a lift and they become another statistic under the column "aggravated assault" or "rape." Obviously it is tragic to do what some are doing - who lock themselves in from life, who are so afraid of the world that they move from one locked cubicle, their home, to another locked cubicle, their car, to another guarded cubicle, the office building. Such folk see the city as a no man's land and avoid it, in the process denying to themselves the art, music, theatre, bustle and companionship which a great city can afford. On the other hand it seems to me suicidal to live without a measure of prudence, without recognizing that there is a wrong time and place to be out alone.

For all our advances this is not yet the Messianic Age. The Messianic Age is presented to us in our Bible as a time when every man shall sit under his vine and under his fig tree, in his home; and none shall make him afraid. But when will that time come? The Bible doesn't promise the Messianic Age next year or 25 years from now, but at the end of times. The Bible does not promise the Messianic Age for such as us, creatures whose nature has been conditioned by a competitive and cruel world; but to a new breed, men of "a new heart and a new spirit" whom God will create of better stuff than our mortality. Then and only then will the lion lie down with the lamb, men beat their swords into plowshares and a little child lead them. The Messianic dream is the dream that moves us on to do what must be done, to make the sacrifices which must be made; but it's not a condition any of us will ever enjoy. Our world is Noah's world, a world of violence; and it's to such a world that we must adjust and in such a world a healthy dose of caution is not out of place.

Violence, however, cries out to be defeated. What shall we do besides taking precautionary measures? One of the problems in dealing with violence derives from the fact that our knowledge of ourselves, of man, is rudimentary. It's only a generation and a half since Dr. Freud first sketched in the barest outlines of the field. There is as yet not even agreement on a basic definition of man. Nor do we know whether violence is a human instinct or man's response to a threatening environment. One school of social scientists described violence as a fighting instinct, the instinct to hurt, to dominate, to suborn. To this group violence is imprinted on the human spirit. It's part of our inherited animal nature. The most we can hope for is to redirect violent actions from purely destructive ends into sport or competition or the drive to excel. Sublimation is the key word in their vocabulary.

(Continued)

First Friday

April 6, 1973

SABBATH SONGS FOR TODAY AND TOMORROW

The 65 voice Beth Abraham Youth Chorale under the direction of Cantor Jerome Kopmar of Dayton, Ohio

SHIRAT ATIDENU

8:15 p.m. at THE TEMPLE BRANCH

HOW VIOLENT IS OUR SOCIETY (Continued)

Another group of psychologists describe violence as a defense mechanism. We flail and hit out when the nervous system receives a danger signal. Those who argue in this way see violence as a response to danger and hold out the hope that to remove the danger is to remove the need to respond violently. If we create a calm, generous and secure environment we, by definition, calm man down.

Some years ago Dr. Konrad Lorenz popularized the first "imprint" approach in a little book entitled *On Aggression*. A naturalist by trade Dr. Lorenz had studied violence in the animal world and noted its evolutionary usefulness in terms of protecting territory and food supply and allowing natural leaders of the pack to come to the fore. He spoke of violence as an emotional capacity developed through evolutionary processes. Dr. Lorenz and those who argue as he does never expect to control violence. Violence is an elemental and thus essentially irrational response. All we can hope to do is to create ways through which we can channel our more violent instincts into work and sport.

On the other hand men such as Dr. Theodore Lidz, Chairman of the Department of Psychiatry at Yale's Medical School, argue that violence is a defense system and can be controlled. Remove the threats to human security and you remove the need for violent defense. As proof of this thesis Dr. Lidz offers the example of the Fiji Islanders. Apparently he lived for some period of time among them, and discovered that a hundred years ago or more they were known by all who came and traded as treacherous, violent people, blood-thirsty cannibals. Each island was at war constantly with all its neighbors. There were terrible ceaseless blood feuds. The islanders ate their victims and were known as the most irascible and difficult of people. Today, he says, they are universally acknowledged as warm-hearted and generous, calm. Cannibalism is forgotten. There are no more blood feuds. They live cooperatively. They are generous of heart and generous of spirit. What happened, according to Dr. Lidz, is that the British came and imposed their rule upon the Islanders. The British suppressed the blood feuds. The British brought with them modern medicine. The islanders no longer had to fear arrows that fly by day or the unseen pestilence that comes at night, the devils and evil spirits. Their lives were no longer threatened by objective or subjective stresses and they began to quiet down and to enjoy the abundance of the place in which they found themselves. Having removed the ancient tensions a culture emerged which is passive, pacific and calm. It's a hopeful scenario that Dr. Lidz offers. It's the approach we'd like to take to the problem of violence for it suggests that the solution to violence is to engage in programs of social reconstruction that should be done anyway; to eliminate poverty, to create adequate systems of education, to provide decent housing to all and satisfying opportunity. Presumably, if we do these things then we are not only solving some social ills, but usefully attacking the problem of violence. Dr. Lidz's analysis has another benefit for us in that it forces

us to see violence in its full measure. We tend to think of violence as the act of a criminal against the householder rather than as the silent violence of society against the outcast and the unfortunate, the violence of the privileged against the underprivileged, the violence of those who have against those who have not. Violence involves closed doors, unequal privileges and abuse of power quite as much as holding a gun to another's head.

Lidz's thesis is noble minded. Obviously, social reconstruction needs to be undertaken for its own benefits, but I wonder if we can sustain the claim of a direct relationship between the social ills of our society and the existence of violence in our society. We are both a more egalitarian and a more violent society than we were a generation ago. The rate of crime against persons, of open violence, has risen precisely among that class of people who have the most opportunity and are the freest, our juveniles. One cannot prove from history the thesis that as you create an open and egalitarian society you reduce violence. Crime is on the rise in Sweden as well as in the United States. I give you another Biblical legend, the story of Cain and Abel. Adam and Eve have been driven from Paradise. They are not in Eden but in the large, green and still unpolluted world. Their dependents enjoy room and abundance. There is enough for everyone. There are only two clans in this world, the clan of Cain, the farmer, and the clan of Abel, the shepherd. There is no competition for territory or water since there is more than enough for everyone. One Fall each clan head determines to offer a Thanksgiving sacrifice. For reasons that are not clear, God accepts the sacrifice of Abel but rejects the sacrifice of Cain; and Cain commits the first murder. The first murder had nothing to do with economics. It had nothing to do with deprivation. It had nothing to do with racial ostracism. It had to do with jealousy. It was born in irrational rage and such storm clouds will continue to pile up however much we reduce the social ills.

Let me present some interesting background from our own history. As you know during the long European *galut* crimes against persons were relatively rare in the ghetto or the shetl. Sociologists and penologists were intrigued why Jews should be less involved in crimes of violence than their neighbors. After all they were persecuted and the outcasts. Violence should be seething in their soul, but it wasn't. Just before the first World War the first statistics were compiled. These statistics were revealing. In Czarist Russia where the repression was the deepest and most unremitting Jews were involved in acts of violence at one-quarter of the rate of such crimes among non-Jews. To the west in Poland where life was a mixture of suppression and freedom the gap closed to 55 percent. Instead of the ratio being one in four it was now one in two. Further west in Berlin where Jews enjoyed economic freedom but endured social repression the Jewish/non-Jewish ratio was 70 percent. And in the freest city of them all, in Amsterdam, the ratio went up to 75 percent. Somehow there was a direct, not a reverse, relation between crimes of violence and the

(Continued)

THE TEMPLE MEN'S CLUB • THE MR. AND MRS. CLUB • THE TEMPLE WOMEN'S ASSOCIATION

BLOODMOBILE - THURSDAY, APRIL 12, 1973 - 1 to 7 p.m. - THE TEMPLE BRANCH

This program is one of the fine services The Temple is able to offer its family. It is under the cooperation of The Temple Men's Club, The Temple Women's Association and the Mr. and Mrs. Club.

We are indeed grateful for the fine response during the visit of the Bloodmobile last year as evidenced by the list of names of all donors during the past year:

Mrs. Eleanor Aberle	Charles J. Eisinger	Norman R. Klivans	Joel D. Marx	Robert L. Saslaw
Mrs. Paul Albert	Mrs. Max J. Eisner (3)	Miss Marcella B. Koerner	David Meisner	Mrs. Morris Schlechter
Mrs. Arthur D. Arnson	Donald A. Evans	Kenneth A. Kolt (2)	Neal J. Meisner	Leonard B. Schus
Mrs. Edwin W. Arsham	Rabbi Stuart M. Geller	Mrs. Kenneth A. Kolt (4)	Loren A. Mintz	Jack H. Schwartz
Martin Arsham	Fred Gevelber	Neil Koppelman	Harold S. Moses	Stanley B. Segall
Leo S. Bamberger (4)	George Goulder	Mrs. Ralph Kovel	Melvin Neuman	Dr. Edward E. Siegler
Lawrence Becker	Mrs. Arnold Greenberg	Julia Kravitz	Dr. Chester L. Plotkin	Mrs. Bernadette M. Siket
Mrs. Jerome Berger	Louis N. Gross	Mrs. Fred Lazar	Dr. Franklin H. Plotkin	Mrs. Ernst Silberstein
Oscar A. Bergman	Charles Hacker	Miss Iris H. Levey	Paul Rabb	Ernest Spacone
Edward J. Brandais	Mrs. Arnold Heller	Allen L. Levine (2)	Mrs. Isadore Rapport (3)	Dr. Howard E. Sperber
Scott Braverman	Mrs. Ellen Heller (2)	Mrs. Herbert Levine	James M. Reich	Mrs. J. Norman Stark
Mrs. William Braverman	James Herman	Mrs. Leonard B. Liff	Mrs. Hy L. Rosenfeld	Arnold W. Sukenik
Mrs. P. R. Brodsky	Alvin B. Himmel	Lawrence London	George Foth	Alvin Udelson
Mrs. Harold Brown	Bernard Isaacs	Jason E. Lutsker	Leon Rudnick	Mrs. Peter Weill
Garry Bruder	Mrs. Josephine K. Kanarek	Mrs. Herbert Luxenberg	Mrs. Leon Rudnick	Larry S. Werbel
Morris D. Cohen	Alan M. Kaplan	Peter B. Machinist	Mrs. Ray L. Saks	Fred H. Wildau
Mrs. Myron Eckstein	Robert B. Kearns	William L. Mack (3)	Ray L. Saks	Mrs. Donald Wirtzhafter
Mrs. Arnold Eisenberg	Stanley Kempner	Alfred H. Mansbach	Howard Sanders	Mrs. Sheldon Young
Alfred N. Eisinger	Mrs. Joanne B. Klein	Miss Patricia Marcus	Merril D. Sands	

HOW VIOLENT IS OUR SOCIETY (Continued)

degree of freedom and opportunity Jews enjoyed, the reverse of what the Lidz thesis suggests. Let us follow European Jewry to Palestine. In pre-independence Palestine the Jews retained the pattern of their European ways. There were few crimes against persons by Jews in pre-1948 Israel. With independence that statistic begins to rise and have risen steadily every year since independence until today it approximates the rate of crime against persons in the other industrial states.

Sociologist Emil Durkheim once observed that crimes of violence are a normal function of human society. One of the Zionist purposes in creating the state of Israel was to allow Jewish society to be normalized. Apparently we've succeeded.

I find these figures fascinating because they suggest that far from solving the problems of violence, the movement from deprivation to opportunity may, in fact, increase the amount of violence within a given social environment; that in fact the rise in violence of the past decades may be linked directly to the growing social and economic opportunity which we have enjoyed.

Let me put these statistics on another grid. Violence rises as the Jewish communities move from east to west, from suppression to Emancipation. In 1900-1910 in Russia, because of unrelieved persecution, the Jewish community was still so id, compact, cohesive and almost wholly involved in the long familiar patterns of Kehillah life. The Jewish community was an extension of one's family. The tight knit web of practice and relationships had not frayed. The further west one lived the more the individual lived apart from the all embracing community, the more he was on his own, the more he had to face the buffets and the bruising of life without the support of family, ritual, and extended community with its self-help mutual aid organizations. In the free west he often found himself in a corner, his fists up, having to defend himself unaided against the malignancy, the dangers, the frustrations of a very difficult world. It's hard and sometimes overwhelming to have to face life alone. One can, I think, show historically that when persecution forced a community to turn in on itself, to be loving and caring and supportive, an extension of family; men can bear frightful indignities calmly. Within such a group violence is rare. However dangerous life may be there is someone who shared our terror, someone who can succor, nurse and encourage. You aren't alone, cornered, boxed in. If this in fact be the case it would suggest that the direction in which western society is moving is precisely the direction which will guarantee a rapid increase in the level of violence in our environment. The drive of modern life is toward radical freedom, to do one's thing, to get away from the mesh of family, con-

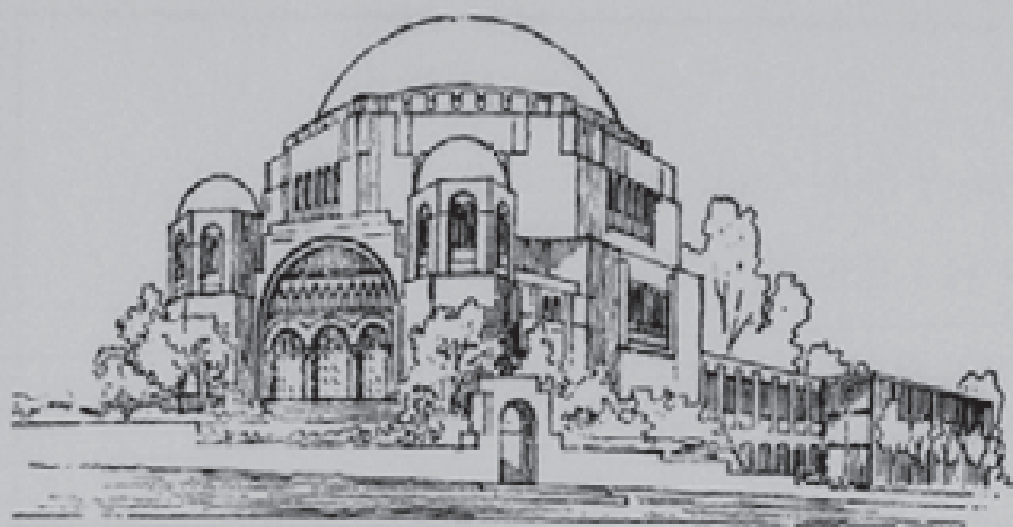
gregation, neighborhood and community and be one's own. Now if the world were the womb, a warm, comforting, loving place in which we can rest in total security such freedom would be an unmitigating joy. But, the world is a bruising place. It's a place full of human pathology. It's a place which is ruthlessly competitive and often careless of human values not to speak of human life. When one walks alone there is no one to nurse our feelings or our wounds. Suddenly there's an accident, we're bruised or frustrated; suddenly a door slams in our face and there's no one to whom we can pour out our troubles. When all the defenses of the body become tense and tight, the best of us instinctively flare out and strike back at the nearest and most convenient target.

It's interesting in this regard to note the urgency among some who have walked away to create urban communes or new communities, in order, one suspects, to find precisely those ties which have been left behind. The trouble with so many of these communes is that they lack an economic base, historic continuity and rituals that encourage and sustain. So many of them are of people all of one age and of similar interests. They tend to be short lived, but they suggest what the statistics I have quoted suggest; that freedom is one cause of violence and that community is one cure for violence. Surely there's a need to rethink the values of community against the strident claims of freedom. There's a need for new groups and old groups such as congregations and religious communities which will encourage and support us with love and concern over the rough, violence inducing spots; communities in which we can feel a part, necessary; communities which will encourage and provide friendship, a listening ear, financial, moral and spiritual encouragement - all those strengths without which it's so easy to be broken by the violence of life.

Hillel said it centuries and centuries ago - "separate not yourself from the community." The man or woman who walks alone will be cornered and more often than not, like a cornered animal, become violent.

I don't know the solution to the problems of violence, but I would suggest that suppression is not the way, although society must be protected from the pathological. I would suggest that social reform is the way to reform society, but will not in and of itself reduce the level of violence. I would suggest that all of us had better rethink a value most of us have too blindly served, that value we call freedom. Man requires the support of other human beings to survive in communion. Stripped of that support he is a cornered beast and the beast that is cornered is a dangerous being indeed.

Daniel Jeremy Silver



THE TEMPLE

CLEVELAND, OHIO

April 22, 1973
Vol. LIX, No. 14

From the Rabbi's Desk — ON THE MEANING OF FREEDOM

Because of its association with the Last Supper the Seder has always been of interest to Christians. In recent years some militant groups have become enamored of the Seder which they interpret as a great table fellowship celebrating the theme of freedom. There are Liberation Seders and Freedom Seders, each making its special identification of Egypt, Moses and the chosen people.

I have read a number of these new liturgies celebrating the urgency of freedom and all differ in one radical respect from our Haggadah. They speak of bondage and deliverance. The Haggadah speaks of bondage, deliverance and community. God delivered the Jews from Egypt and brought them to Mt. Sinai where they accepted His law. The Exodus created a situation of possibility, but it was not until the covenant was established that the reality of an historic people emerged. On Seder night we celebrate "freedom for" more than "freedom from."

On a political level the dispossessed of the earth necessarily look to their political and economic emancipation as the beginning of possibility; but, I am afraid, many celebrate the Red Sea

but not Sinai; and use Seder as a justification of a desire to walk away from family and community, to shrug off duty and responsibility and to be absolved of the norms of common decency and courtesy. There is a world of difference between one who loves liberty and a libertarian. Passover has everything to do with elimination of oppression and nothing to do with the breakup of family or the breakdown of society. The Bible tells us that the Hebrews came out of Egypt as *asafsuf*, a rag tag crew, bound together only by a desperate need to outdistance the taskmaster's lash. When the desert was cold and inhospitable they grumbled against Moses. It was the bond of Sinai annealed during the long wilderness wandering which bound this motley crew of escaped slaves into a cohesive and purposeful community. The Seder celebrates the beginning of the people of Israel and it is as the people of Israel that we have walked creatively through history. Let other free peoples join us in that freedom trek but let us all bring to it a sense of our obligation to God, to mankind and to our own.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

APRIL 22, 1973

10:30 a.m.

Rabbi Daniel Jeremy Silver
will speak on
"MISSIONARIES TO JEWS IN
AMERICA AND ISRAEL"

CONCLUDING DAY OF PASSOVER SERVICES

MONDAY, APRIL 23, 1973

10:30 a.m. at The Branch

Rabbi Daniel Jeremy Silver
will speak

SUNDAY MORNING SERVICES

APRIL 29, 1973

10:30 a.m.

HIGH SCHOOL GRADUATION

"TOWARDS TOMORROW"

Richard Gans, Marc Guren and
Rabbi Daniel Jeremy Silver

FRIDAY EVENING SERVICES

5:30 to 6:10 p.m.

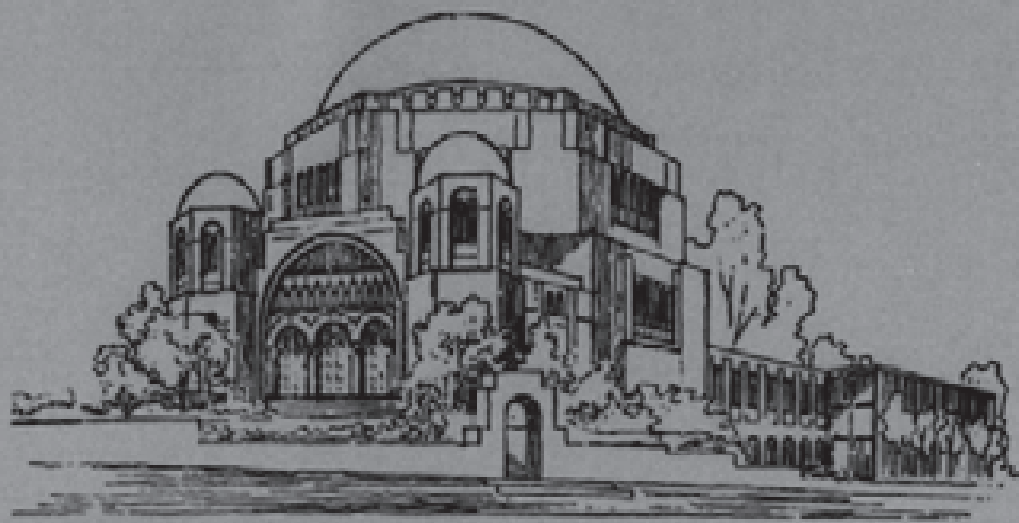
The Temple Chapel

SABBATH SERVICES

9:45 a.m.

The Temple Branch





THE TEMPLE

CLEVELAND, OHIO

November 4, 1973
Vol. LX, No. 2

From the Rabbi's Desk

I write this on the fourteenth day of the current Mid Eastern war. The fighting still rages and the bloodshed continues. Whatever else results from this unprovoked attack on Israel, two facts are certain. Israel survives though half the world seems anxious to tromp on her; and we have been reminded forcefully of the fundamental insecurity of life. In those two perceptions we must somehow find our philosophy and faith.

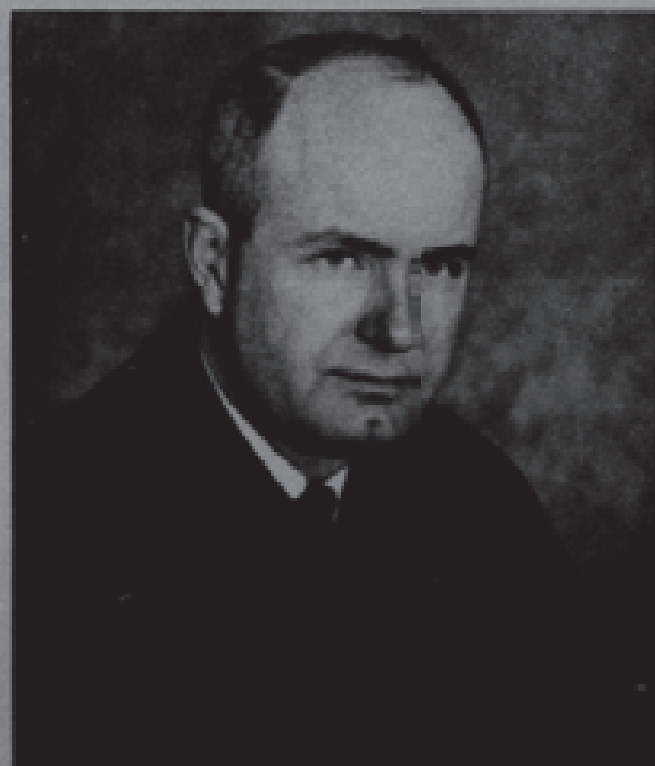
Life is not a home in an American

suburb and a secure future. There are the natural shadows of accident and disease and the added shadow of human cruelty and greed. Others want what we have and have few scruples about taking it. To feel secure is to play the fool. Yet Israel survives, and Israel is both herself and a symbol of civilization. Though she is being leaned on by Russia, the Arab world, the Soviet satellites and the Third World, not to mention the oil cartels and their bankers, she is. She fights on. Israel does so because

she has courage and no alternative, because her citizens aren't afraid, which means that they have faith in the future. Such faith demands an active response from us, that we live with a greater courage.

The fighting will end, but not the tensions of life. The real world again has shown its violence. Are we prepared for the long fight?

Daniel Jeremy Silver



Rev. Albert Pennybacker

SUNDAY MORNING SERVICES

NOVEMBER 4, 1973
10:30 a.m.

Reverend
ALBERT PENNYBACKER
will speak on

TWO REALMS THERE ARE:
The Religious Person
as Citizen

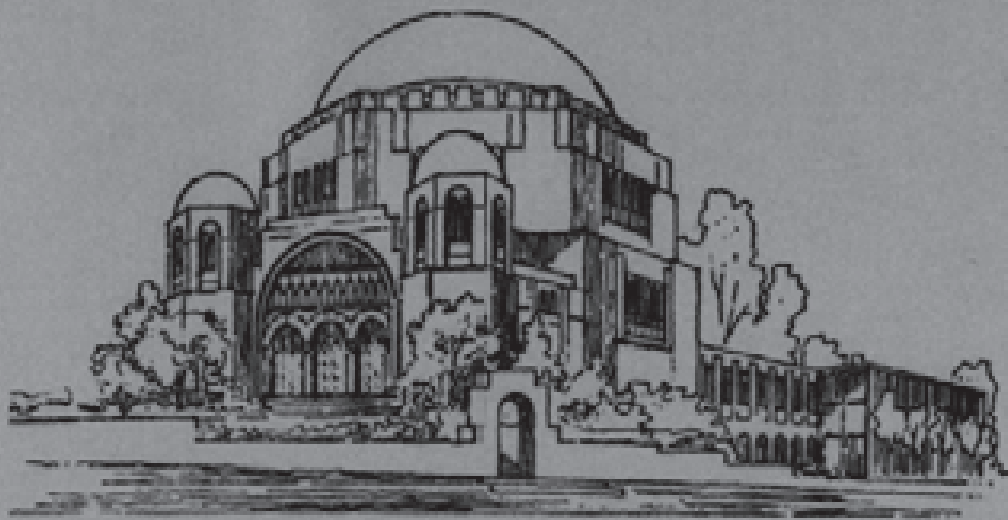
NOVEMBER 11, 1973
10:30 a.m.

Rabbi
DANIEL JEREMY SILVER
will speak on

OIL:
As Energy, As Weapon

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





THE TEMPLE

CLEVELAND, OHIO

November 18, 1973

Vol. LX, No. 3

From the Rabbi's Desk: ABBA HILLEL SILVER — After Ten Years

Ten years ago on Thanksgiving Day my father died. At our service this Thanksgiving weekend we will remember and renew the commitments we shared. It is tempting to see the time of his death as the end of an era. President Kennedy had been assassinated just a week before and an era of relative security seems to end. If one looks back with nostalgia to the fifties there is a temptation to feel sorry for having endured the burdens of the past ten years. There has been so little relief from the headlines: Vietnam, inflation, Arab belligerency, racial unrest, Greece, Chile, apartheid, Watergate.

While I am tempted to despair, I encourage myself that there has never been a quiet time in the history of the world. Dr. Silver kept his strength and his hope despite two world wars, the Holocaust, the Depression, the Palmer Raids and McCarthy witch

hunt, unwanted Jewish refugees, the British White Paper, Korea, the 1948 attack on Israel and the Suez crisis. We do not have more headaches, just our own headaches. The world does not make excessive demands on us, only the demands of character and courage which have always tested men and women.

It is good every once in awhile to turn back and think of those we have loved and respected and to look again at the quality of their lives, what they stood for and what they said. I have invited Rabbi Arthur Hertzberg to speak at our remembrance service. As rabbi, Zionist activist and scholar, Dr. Hertzberg shares many of the loyalties that Dr. Silver served. He is a member of the Executive Board of the Jewish Agency, President of American Jewish Congress, Adjunct Professor of History at Columbia University and author of *The Zionist Idea*. He will speak not

historically but to our problems and that is the way Dr. Silver would have wanted it.

The Abba Hillel Silver Archives would like to benefit from this service. Many of you have photographs of Dr. Silver or various records of your relationships with him. We would like you to bring these to the service. Some of you cherish particular memories of him. We would like you to set these down and bring the diary with you. We hope to put together an intimate and comprehensive record of his leadership of The Temple. We will also open a register that morning so that all who were confirmed by Rabbi Silver or who loved to learn from him can inscribe yourselves in his class once more.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

NOVEMBER 18, 1973

10:30 a.m.

Rabbi
DANIEL JEREMY SILVER

will speak on

**"HAS RUSSIA JOINED
THE HUMAN RACE?"**

NOVEMBER 25, 1973

10:30 a.m.

AFTER TEN YEARS
A Service of Remembrance

Rabbi **ARTHUR HERTZBERG**

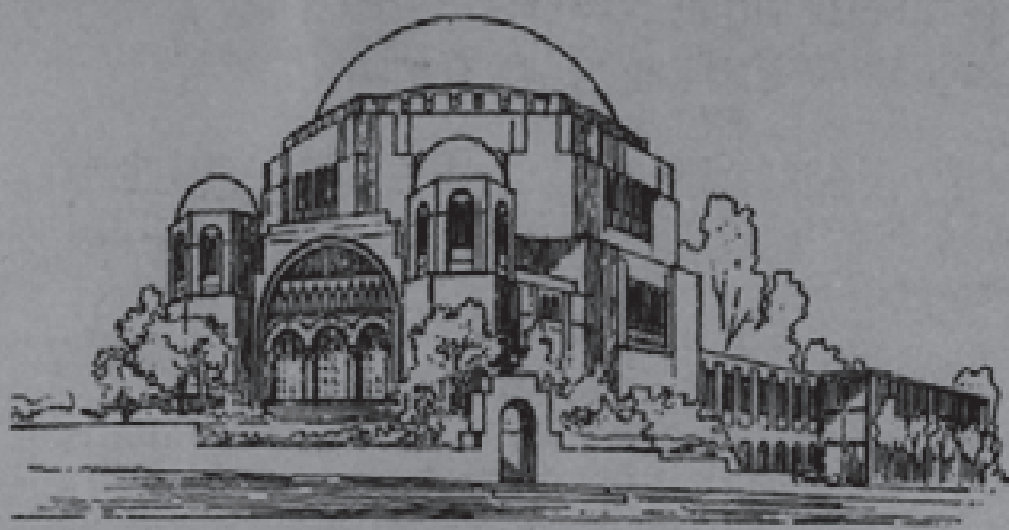
will speak on

"THE ZIONIST IDEA TODAY"

FRIDAY EVENING SERVICE — 5:30 to 6:10 — THE TEMPLE CHAPEL

SABBATH SERVICE — 9:45 a.m. — THE BRANCH





THE TEMPLE

CLEVELAND, OHIO

December 16, 1973
Vol. LX, No. 5

From the Rabbi's Desk: ON FUNERAL PROCESSIONS

I want to talk about funeral customs. It is, of course, a *mitzvah* to attend the service for a friend or neighbor. There is emotional support in the outpouring of feeling, but let us talk of what comes next — the awkward serpentine procession which winds its way slowly from the funeral home to the cemetery. At the cemetery there is a tent and a brief committal service. If it is cold or wet many never leave their cars. If it is a large procession many cannot get under the tent.

Point 1: We are not offering comfort as we sit in our steamy cars, slowly wending our way through traffic. Comfort is in meeting. True, it was a *mitzvah* to accompany the dead to the grave but that custom grew up in the cultures where people walked only the brief distance to the cemetery.

Point 2: The fuel shortage. These processions waste gas. In New York funeral processions are banned because of the congestion that accom-

panies them. Banning such processions in Cleveland and the country would conserve gas and relieve traffic congestion. But the fuel shortage really is not the major issue. Simply put, these processions are a waste of effort for they bring no comfort. The family and perhaps a few intimates should be at the graveside and everyone should visit the home, but that is enough.

I would like to suggest that you not join such processions. Greet the

family when they arrive home or visit that day or the next. Be with the family where it counts. If you want everyone at the grave then use the Chapel in the Mausoleum of Mayfield Cemetery. It's a beautiful place and you can walk to the gravesite the way it used to be done. Whatever you decide don't put your ear in that line.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

DECEMBER 16, 1973

10:30 a.m.

Rabbi

DANIEL JEREMY SILVER

will speak on

**IS REFORM
A GERIATRIC CASE?**

DECEMBER 23, 1973

10:30 a.m.

Rabbi

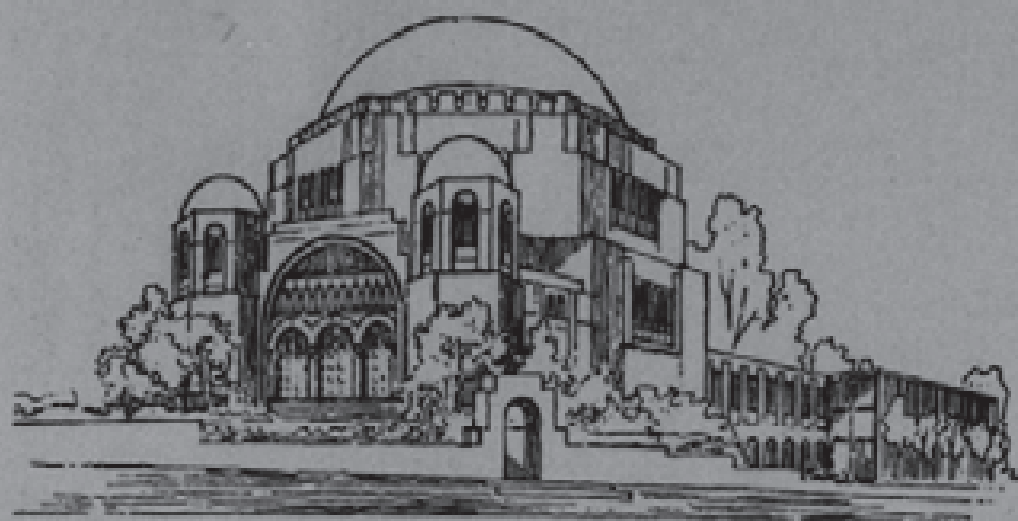
DANIEL JEREMY SILVER

will speak on

**THE SPIRIT OF
HANUKKAH**

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





THE TEMPLE

CLEVELAND, OHIO

December 30, 1973

Vol. LX, No. 6

From the Rabbi's Desk: HANUKKAH, O HANUKKAH

I am always fascinated by the different vibrations I perceive in our holidays depending on my mood and the temper of the times. In the late forties I celebrated Hanukkah with the same sense of surprise and pleasure in achievement which Judah and his brothers must have known when they rededicated the Temple 2100 years before. In the quiet fifties and early sixties Hanukkah became a children's day. It was time for song and pageants and presents. My children were young and life was calm. Something of a cult of manliness became associated with Hanukkah during the sixties, particularly with the success of the Six Day War, the Maccabean games and a posture of political strength. And today?

After they rededicated the Temple on the 25th of Kislev 135 BCE, the fortunes of the Maccabees fell dramatically. There was strong opposition, both domestic and Syrian. For a time they were even driven out of Jerusalem. These were difficult

and punishing years during which all but one of the original Hasmonean brothers died. But, they persevered and by 142 BCE Simon was able to rule effectively over Israel and the world acknowledged his rule. Politics is full of ups and downs. Those who play the game need staying power. Hanukkah today commands staying power.

That first Hanukkah, or at least the legends that grew up about it,

centered on oil. In ancient times oil was used for light and a specially clarified oil was used for the lights of the Temple. The Maccabees could not find sufficient oil for the rededication service. They too had an oil shortage but by a miracle the supply lasted until new sources could be developed. Is there a prophecy here? I wonder.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

DECEMBER 30, 1973

10:30 a.m.

DR. HERMAN STEIN

will speak on

WHY GO TO COLLEGE?
Values, Myths and Dilemmas
in Higher Education

JANUARY 6, 1974

10:30 a.m.

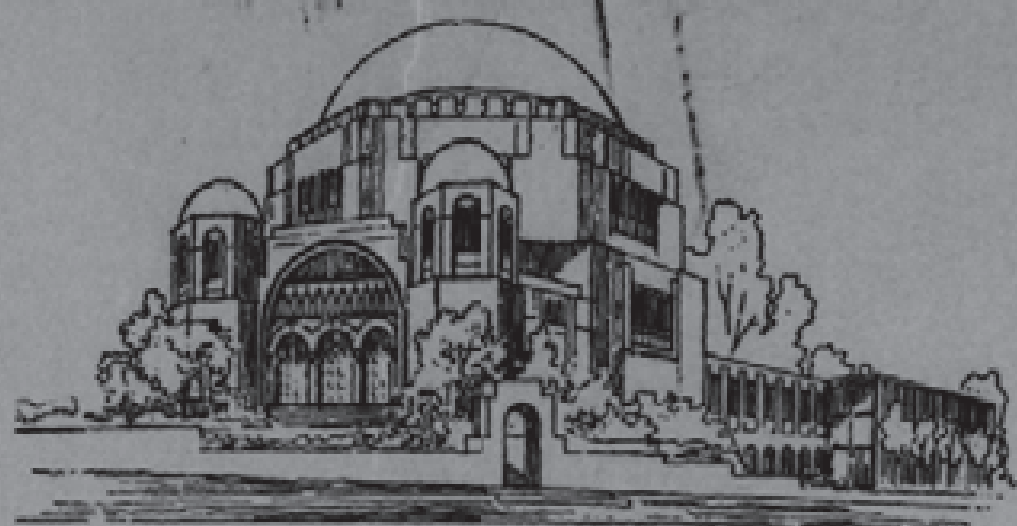
**Rabbi
MAX ROTH**

will speak on

"IS ARMAGEDDON NEAR?"

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





THE TEMPLE

CLEVELAND, OHIO

January 13, 1974
Vol. LX, No. 6

From the Rabbi's Desk — IS REFORM A GERIATRIC CASE?

The sermon of December 16, 1973 is produced here in response to numerous requests.

Several weeks ago the consultative body of the Reform synagogues met in New York for a centennial convocation. In May of this year our congregation will begin its 125th year of service. One hundred years or one hundred and twenty-five years represent full years; and it becomes appropriate to ask whether we have retained vitality and purpose or whether we have run out of steam.

This question is particularly appropriate to a movement that calls itself Reform and which had as its original agenda a series of specific changes in the activities and practices of Jewish life. Since such changes have long since been adopted or discarded, we must ask whether there is any other purpose for our being or whether we have outlived our effectiveness.

Historically, the rebels of one generation become the defenders of tradition in the next. The Christian church moved rapidly from the apostolic poverty of the disciples to the magnificence and power of the church of Rome. Buddhism ran from the ascetism of Gautama to the imperial church of Asoka. Our own faith moved from the simplicities of a portable shrine in the wilderness to an elaborate priestly cult in the Jerusalem Temple. It seems almost inevitable that the innovations of yesteryear become today's orthodoxy. The first year that I returned to Cleveland I brought with me a musical setting of the Rosh Hashanah prayer *Avinu Malkenu*, "Our Father, our King, we have sinned before Thee." It had been written the year before in Chicago. We played this music for several years and then for some reason it was dropped from the repertoire the fourth year. That year any number of people came up after Rosh Hashanah service to complain that we were being cavalier with tradition: "Rabbi, why must you introduce new music?" Something that had been

original four years before had already become indispensable.

Gerontologists, the physicians who deal with the problems of aging, tell us that the signs of age include these: the body responds more slowly to external stimuli, we don't react as quickly; injury to the body takes longer to repair; it takes us longer to convalesce; and we require less food, less drink and less sleep. Human beings tend to age in relatively similar stages. The days of our years are three score years and ten and even by reason of strength some four score years. Inevitably, strength becomes weakness. Religious institutions do not age in predictable time frames. Some religious bodies are born overnight and die overnight. Mithraism, the worship of the sun god, once the majority faith of the Roman Empire, enjoyed a life of less than three centuries. There are long-lived faiths. Roman Catholicism, Rabbinic Judaism, Buddhism, have lasted for centuries in relatively similar form. The only analogy which can be drawn between our aging patterns and those of religious structures derives

from the psychological sphere. As we grow older we lose our ability to see the particular difference, the newness, of each succeeding day. We are less able to deal with the vagaries, the uncertainties, the inconclusiveness, the paradox of a particular moment. We tend more and more to project past experience onto the present. Our conversation tends to become more and more anecdotal, to be less conceptual, to deal in reminiscence. We've seen so much and done so much that it is hard for us to see that today is different than yesterday or the day before. I suppose this is what the prophet Joel meant when he wrote: "Your old men shall dream dreams; your young men shall see visions." Old men daydream, they project the past onto the present, and relive joys and accomplishment once attained. Young men project the present into the future, and plan for tomorrow. They are filled with hope and expectation. The midrash put it this way: "When a man is young he sings while he works; when he grows old he gossips as he rocks." In

(continued)

SUNDAY MORNING SERVICES

JANUARY 13, 1974
10:30 a.m.

Rabbi
DANIEL JEREMY SILVER

will speak on

"MOSES"

JANUARY 20, 1974
10:30 a.m.

Rabbi
DANIEL JEREMY SILVER

will speak on

"MACHIAVELLI AS
PEACE MAKER" —

The Enigma of
Secretary Kissinger

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



for you...
your family...
your friends...



First Friday

FEBRUARY 1, 1974

A SABBATH OF MYSTERY

An original Sabbath Service in a mystical vein.

Rabbi Daniel Jeremy Silver will speak on

"The Mystery of the Unwilling Messiah".

Music by The Temple Kabbalat Shabbat Quartet.

8:15 P.M. at THE TEMPLE BRANCH

Admission by ticket only.

Mail reservations early.



IS REFORM A GERIATRIC CASE? (cont.)

other words, the older we get the more we tend to use past as a norm and a measure, and to assume that the succession of the fresh movements, today, conforms to what we knew when our eyes were clear and our ears sensitive to every nuance and subtlety.

How do we know if a religious institution has grown old? One way is to listen to its communicants. If they downgrade any suggestion of change, "that's not the way we used to do it," they belong to an aging institution. When they're unwilling to contemplate change, you have an old institution.

Another way to judge the vigor of an institution is to see whether it is making plans or living off its past. One of the few times I have worried about our brand of Judaism came some fifteen years ago when those who are responsible for such things decided to establish an Isaac Mayer Wise Sabbath to celebrate the institutional founder

of our denominational body, the seminary and the congregational union. Isaac Mayer Wise must have been a fairly nice fellow. He certainly was a doughty, feisty, get-up-and-go-organizer. But I reminded myself that in 3,500 years of Jewish history, we never created a Moses Sabbath devoted to the memory of the lawgiver and liberator. Rather every Sabbath we read the teachings of Moses. We had no need to celebrate Moses because we responded to his teachings. His Torah has depth, bite, thrust, meaning, relevance. Believe me, if you bothered to read the writings of Isaac Mayer Wise you would find them superficial and anachronistic. They've aged. An institution which lives on its past and dwells on the glories of yesteryear is a tired institution.

There are in Reform Jewish life, here and there, clusters of people who have aged. They are dead though they don't know it. You know the story of the *schlemiel* who did not know whether he was

(continued)

IS REFORM A GERIATRIC CASE (cont.)

alive until he had opened the daily paper to the obituary section and made sure that his name was not on the list. I came across an article in the Jewish Press which described one cluster of fossilized Reform Jews.

Temple — here has decided to permit its sanctuary to be used for a private Bar Mitzvah service for the children of any member. Rabbi — took a full page in his bulletin to explain to the membership that while the Board reaffirmed "the principle not to enhance or promote or prepare youngsters for bar mitzvahs the sanctuary could be used for such purposes."

On the adjoining page the President related that the Board took this step after considerable discussion and after a mail vote of the congregation. The vote was 149% for and 106% against. The rabbi said he was saddened that a number of individuals are unable to be reconciled with this change. He asserted that these were "not on the fringe of the congregation but members to whom the congregation is so important that they feel that something very important has been taken away from them." He pointed out that "the practice of bar mitzvah gradually came back to Reform Judaism." He added that "many individuals felt that it was important for an individual child to have a right of passage, the transition from one stage of life to another to mark the coming into puberty." He said, however, "that the single most important fact was that there was a general drift in American society, Jewish and non-Jewish, for rituals and ceremonies, among the young who want concrete expressions of their faith." For those opposing the move, he said, "this Temple is not a museum piece that was carved out almost two decades ago and put on a pedestal to be admired and looked at from time to time, from year to year, as a rare object, precious but not to be concerned with." "Our congregation," he said, "is a living entity."

That congregation is not a living entity; and not simply because 106% individuals insist on their brand of ritual orthodoxy vintage 1950 as the only way in which Reform Judaism can be practiced; but equally because 149% said: Let there be changes but we don't want to be officially related to them. We'll allow our sanctuary to be used as if we rented it to a non-Jewish group for their own service; but officially, we don't want to have our hands sullied with such a terrible thing as a bar mitzvah.

This issue is a matter of ritual concern and rituals are simply not that important. That they are to this congregation is a measure of its inflexible understanding. Its membership has in mind an image of the past which it has projected on the present. It has frozen Judaism and insists that everything must conform to its past. I don't know this congregation, but if I'm not much mistaken I know certain things about them. They look on themselves as liberal, the word reform allows you the luxury of believing you're always on the far edge of change, whatever your views; but to them Reform means some kind of denatured, dehydrated Jewish life which encourages the Jew to be totally involved in the culture and mores of mid-America. I'm sure these people are decent people and most probably look on themselves as progressive. They would be the last to assume that they're orthodox. They want their religious school to teach their youngsters basic decency without teaching them to be too Jewish. They want their rabbi to be involved in all kinds of civic activities, but they'd rather that he not be a member of a Zionist organization. I'm sure many of them wonder why Jews give "disproportionately" to the United Jewish Appeal as against the United Torch. They have not realized that the needs of Jewish life have changed; and that the context, the envelope in which we live has changed. People today bring to Judaism a different set of questions and needs and if Reform has any meaning it describes nothing more or less than the ability of Judaism to respond to changing needs.

To make my point I'd like to suggest that over the past 150 years two great waves of social change have occurred to which we have had to respond as Jews and this congregation, the 106% and the 149%, have responded only to one, the first, of these changes.

The first wave of change required a basic political restructuring of Jewish life. The nation state as we know it came into being in Europe some 400 years ago. At first membership in the nation state remained by corporate structures; by class or estate. There was a nobility with one set of privileges. There was the clergy with another set of privileges. There was the bourgeoisie with a third set of privileges and there were the serfs, generally, without privileges. In the eighteenth century men like John Locke began to talk of individual

citizenship. The American Constitution was the first to establish the right of an individual within the social order. There were not to be estates in America, only citizens. The French Revolution made Europe conscious of liberty, equality and fraternity.

As long as the political structure governing Europe remained on a corporate basis, Jewish life preserved its familiar corporate form. We were set aside and ostracized; but we were self-governed according to the covenant of the *halachah*. Within our own world we had a unified Jewish environment, a single Jewish law and a single principle of Jewish order. But once corporate democracy broke down and nations began to be based on individual citizenship the Jew was faced with a political crisis. In the eighteenth century those who talked of the emancipation of the Jew, friends of the Jew, said again and again: "To the Jew as Jew nothing; to the Jew as Frenchman or as Englishman or as German, everything." The Jewish corporation did not fit a free society. There was a great big world out there and suddenly there was the possibility for the Jew of being part of that world. Some were so enamored of the new opportunity that they threw over the Jewish world and tried to become a "human being" free of the old religion or ethnicities. Those who wanted to be happy schizophrenics, who for one reason or another were loyal to Judaism, tried to create a Judaism which could be lived within an open national frame. Essentially they turned Judaism from a corporation into a congregation, from an all embracing way of life into a Sabbath way of worship. They transformed Judaism from a religious nation into a religion in the western meaning of that term, a communion, a place where you go on the holy day for worship while all else in your life is essentially secular, governed by the laws of the state.

This was done in order to preserve Judaism, not in order to destroy it. These changes took place at a time when philosophy tended to be optimistic. Men believed that a brave new world was being born and whether it was the promise of science or of democracy or of the industrial revolution or of dialectical materialism, men thought confidently throughout of tomorrow.

Early Reform Judaism was both an attempt to recreate Judaism as a religion and to give the Jew open spaces for various non-Jewish interests and duties. Early Reform was heavy with the promise of hopeful chance; there is a place out there where we are welcome. We can shed that which is particular and special. As Jews we no longer must confront a particular agenda of Jewish survival needs. Rather we must share mankind's transformation which is fast hastening. That was stage one. It had less to do with what we normally think it had to do with, changing the amenities and the esthetics of Jewish life, some rituals, and much more to do with a necessary and basic change in the political structure under which we lived.

The need to adjust Judaism to an open society has not changed, but there has been a basic emotional change in our expectations of the social order. We have become aware of a second great wave of change to which we as Jews must necessarily respond.

In 1848 when a liberal revolution in Germany seemed successful, a rabbi proposed to his colleagues that the phrase in the Haggadah, "Last year we were slaves, this year we are free" be stricken. "We're not slaves in Germany any more and we'll never be slaves again. Soon even our fellow Jews in Czarist Russia will be free of their shackles." Three years later that rabbi was on a boat heading for these United States. His liberal revolution failed and he recognized that the messianic age, the liberal hope, was not yet here. Some Jews recognized the continuing tragic nature of the Jewish condition in the late 1840's and 1850's. Others came to it during the Dreyfuss Trial of the 1890's. Others came to it during the pogroms and Kishinev; others came to it in the 1910's and 1920's when the anarchists in Russia and the socialists in Poland turned out their Jewish radical comrades. Some came to this recognition on Kristalnacht. Some came to it when the British announced the White Paper of 1939 which closed Palestine to Hitler's victims. Some came to it with Auschwitz. Some came to it under Stalin. Some came to it over the last 25 years as Israel has struggled for peace and been denied peace. However we have come of it, we have recognized that there continue to be some particular responsibilities for Jewish survival, and that survival itself is problematic. Emil Fackenheim insists that there is now an eleventh commandment: "Thou shalt not give to Hitler a

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IS REFORM A GERIATRIC CASE (cont.)

posthumous victory," the commandment of Jewish survival. Whether there is or is not, most Jews recognize that there are some special problems which we as Jews must face which involve the survival of Jews in the Soviet Union, Israel, Argentina and South Africa and the welfare of poor Jews in these United States. The brave new world is stillborn. We've recognized that there is no great body of men of good will out there eager to break down all the barriers and to fight our fights. Not only has history not brought the progress men longed for, but the very concept of democracy has been reshaped. The early Reformers cherished an image of democracy as a melting pot where little by little differences would disappear. We operate now with ethnicity, black is beautiful, the sociological key phrase is cultural pluralism. There is no bland middle America out there that we can make ourselves over into. There are only groups with all kinds of traditional particularities and special needs, we among them.

A third element in our new awareness is the recognition that our hopes have not been achieved. Wars have increased in ferocity. We have had genocide. We have had Hiroshima and Auschwitz. We are stretching the limits of survival. Our world has lost faith in simple optimistic creeds. More and more of us have turned to the old faith, which is not quite so optimistic, which insists that one does right because it is God's will and continues to do the right because God is trustworthy. We've turned back to our tradition partially out of frustration with the new panaceas. We've turned to the God of Israel for a voice of encouragement in difficult times. We've turned to our special struggles because if we don't fight our own fights who will? Our moment is filled with change and paradox. We still have hope. We are still open to the larger culture. We still believe that there is a need for change and that there must be change. But we also recognize a need for faith and for the encouragement of traditional expressions of faith. We must be, to use that terrible word, creative, and at the same time we must have more color, more of the warmth of the tradition. We find ourselves in that paradoxical bind which is the condition of modern life. We have services which are totally original, written by us, expressing us, and we have more Hebrew, more color, more ritual in other services. We need faith and we use all the tools of reason. We need to change the forms and to have more that is formal.

As a symbol of where we are now I offer the Confirmation services. For years around here we sang an old nineteenth century song, very square, full of hope and universal in teaching: "Father see Thy suppliant children trembling stand before Thy throne." That hymn has been scrapped. Now we sing a hymn from Maimonides which was sung in the concentration camps: "I believe with perfect faith in the coming of the messiah, and even though he is delayed I shall await him." Our confirmands don't believe in the coming of a physical messiah, or do they? But they need hope for their lives. They're not

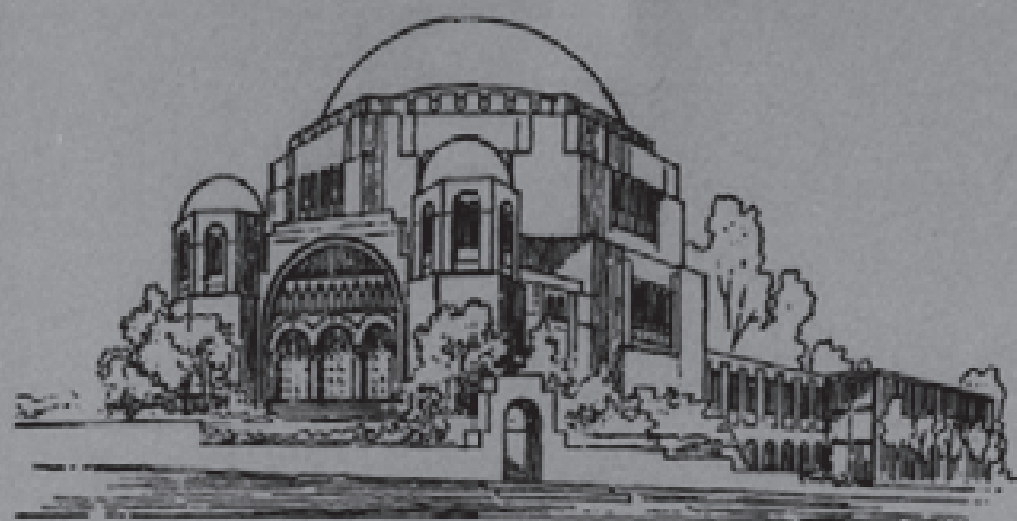
in a concentration camp, they're in America, but at the same time they're part of a beleaguered people. They're young and confident and discovering the encouragement which comes from being a part of an ancient pilgrimage which has survived many troubled days.

If Reform Judaism means anything it describes no one set of rituals or single book of worship or particular ceremony, but the willingness of Jews to confront honestly their tradition and discover a vital, positive, meaningful Judaism. If this means a more radical approach in some areas, so be it. If this means a more traditional approach in other areas, so be it. What it means above all else is honesty, a willingness to accept a new age and new needs. The securities are gone. We no longer believe, any of us, that every day in some way the world is getting better and better. The futurists say that there will be less and not more. Man has been terribly profligate with God's bounty. The diplomats are still busy writing white papers to justify national greed. We live in a time when Jewish life is again problematic; when the human condition is as it always has been, paradoxical, tragic, uncertain. There are no guarantees. There are no certainties. There is only the voice of God which is the voice of obligation, duty, you shall, you shall not. There are no promises that if you do your studies, get your A's, success is sure. There are no promises that if we live as good Jews our world will be filled with some kind of divine light and peace will come to Israel. But we must do. We must obey the voice of God and have faith that God will in turn do His share, and that, dear friends, is essential Judaism.

I can't stand here and tell you what our practice will be ten years from now. I don't know. Ritual is simply not that important. What is important is that we gain something from our meeting with God and our worship, that we leave inspired, encouraged, that we confront our tradition and our God honestly. We must listen. Perhaps in the ancient insight we will find the meaning which somehow escapes us among the strident voices all around. This congregation, any congregation, must be what the synagogue has always had as its charge—to be a place of meeting, where we come from the loneliness of our individual lives and its dangers and find encouragement; where we tap the sense of history and the encouragement which comes from it, where we reach out for God, for some understanding of duty, of right, and of need, where we listen to the old-new words of Torah and find in them the meaning that is appropriate to our lives; where we struggle, you and I, with the responsibilities of every day. We demand of our synagogues, do we not, that they inform us, enlighten us and encourage us, which is to say that the synagogue, the reform synagogue, must be a place of ultimate seriousness, full of honesty and hope.

Amen.

Daniel Jeremy Silver



THE TEMPLE

CLEVELAND, OHIO

February 10, 1974

Vol. LX, No. 9

From the Rabbi's Desk — Machiavelli as Peace Maker — The Enigma of Henry Kissinger

The sermon of January 20, 1974 is produced here in response to numerous requests.

Sometime in midweek I lost track of the Kissinger shuttle between Assuan and Jerusalem; but by Friday the Secretary was able to announce that Israel and Egypt had agreed to a cease-fire which provided for the withdrawal of Israeli forces to the east of the famous Sinai passes; withdrawal of Egyptian cannon and missiles west of the Suez Canal; a thinning out of Israeli and Egyptian forces in the Sinai and the introduction of UNEF peace-keeping forces between the two armies. A meaningful cease-fire had been effected.

Though the Geneva Conference had been called by the USSR and the USA, this particular offshoot of that meeting was the solo achievement of Secretary Kissinger. On Friday the Soviet Union did not even announce the signing. Friday Pravda contented itself with publishing its daily damnation of Israel as an imperial war mongering state.

According to the public press, Secretary Kissinger had managed one of his miracles. "For the first time in 25 years Arabs and Jews sat down and worked out a meaningful agreement." I wonder just how much of a miracle it was. Secretary Kissinger is not a man who is careless of his reputation. Part of his effectiveness comes from his mystique as a miracle worker. He would not have jetted off to the Middle East unless he had been convinced that the objective concitions, a term he delights to use, were such that an agreement was almost inevitable. Egypt's Third Army was encircled and Sadat needed desperately to show territory as proof that the October war had been "won." Israel was staggering under the financial load of keeping an army mobilized deep in the Sinai, and was under heavy international pressure to make good on its oft stated promise to negotiate. The USSR wanted the Suez Canal reopened. She has introduced a small fleet into the Persian Gulf and Indian Ocean which now can be supplied by her own tankers and supply ships. The United States needed to prove to the Arab world that we were living up to our announced policy of even-handedness, that we could be friends with the Arabs and prove our friendship while retaining our relationship with Israel. Washington was eager to make possible the reopening of the oil tap and to have some credibility when the oil-consuming nations at our instance meet to try to prevent catastrophic further rises in the price of energy. Every party in these negotiations stood to gain by

this particular demouement. It was in the cards. Secretary Kissinger is a man who turns up his cards and jets off to the Middle East only when the game is won.

Dr. Kissinger has captured the imagination of many. Consequence and apparent success always do. What kind of man is he?

Kissinger is a man of fifty. He was born in Bavaria of a German-Jewish family which delayed leaving Germany as long as it could. I suspect that they could not believe that Hitler meant what he said. In 1938 after Kissinger Sr. had lost his job as a teacher in a German secondary school and their son, the apple of their eye, had been denied admission to the local gymnasium, the Kissingers came to New York. Henry graduated high school with a top record and then, as many immigrant young men before him, he went to work to support his family by day and to City College of New York by night. He studied to be an accountant. He certainly would have been a brilliant accountant. The war intervened, and Kissinger went into the Army to serve and to gain his citizenship. The army sent him to its Specialized Training Program at Lafayette College and then overseas where he served in Counter Intelligence as a German trans-

later and in our American Military Government as administrator of a small German village.

In 1946 Kissinger returned and enrolled at the age of 23 in Harvard University, another in that legion of veterans who brought a surprising degree of maturity to our colleges. He was a loner. No one "seems to have known him." He did his work thoroughly, ground out some brilliant papers, and graduated summa cum laude. Kissinger chose to remain at Harvard in the Department of Government and in the usual four years received his PhD degree. At Harvard his tutor and advisor was William Y. Elliot, a redoubtable teacher, who had moved easily and often between Cambridge and Washington offering his expertise to various elements in the government. Elliot was much taken up by the concept of real politik which the Germans had taught the world; the theory that you must understand the goals of other states: their political, economic and social aims, in order to be able to deal with them. Don't bother to read their white papers, but look at their actions, follow their search for markets and their war games and their weapon development programs, and you will discover what they plan for you, will know what they believe will give them security and prosperity.

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SUNDAY MORNING SERVICES

FEBRUARY 10, 1974

10:30 a.m.

ORIGINAL SERVICE OF THE TEMPLE MEN'S CLUB

"Service of the Heart"

SERMON

"Prayer — What Is It?"

Eugene Klein, Sanford Kulber, Oscar Bergman,
Alan Klein, Morton Krasner, Mark Levin,
Harold Lewis, Jules Vinney

FEBRUARY 17, 1974

10:30 a.m.

Rabbi

DANIEL JEREMY SILVER

will speak on

COVENANT

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



First Friday

MARCH 1, 1974

MY DAUGHTER THE CANTOR

A Sabbath of Song with
MICHAL SESSERMAN

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Jewish Music for the New Jewish Woman . . . and Man!

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Machiavelli as Peace Maker (continued)

Kissinger made these theories his. After his student years, this young theoretician of cold-eyed policy was invited by one of the great establishment groups in America, the Council of Foreign Affairs, to come down to New York City to be study director of a project to evaluate the impact of nuclear weapons on foreign policy. Kissinger spent two years in New York, important years not only in his own development, but because of the contacts that he made there. The program was largely financed by the Rockefeller Brothers Foundation and was chaired by Nelson Rockefeller. Nelson Rockefeller is a man accustomed to draw on expert knowledge and to value competence, who already had ambitions beyond New York State. He drew Kissinger into his circle and drew his ideas out of him. Ten years later, when Rockefeller made a run for the Republican nomination, he asked Kissinger to come down from Harvard where Kissinger was ensconced as professor of government, to be his foreign policy advisor. Kissinger came and wrote for Rockefeller a number of trenchant position papers. Rockefeller lost, but the victor Nixon had been impressed by these papers; and, at the end of the convention, he invited Kissinger to join his staff. Kissinger did and, when Nixon won the election, he invited Kissinger to be his foreign policy advisor to the National Security Council. Since then the actions of Secretary Kissinger have been in the headlines.

In announcing this lecture I suggested a relationship between Henry Kissinger and Niccolo Machiavelli. I did so because there are a number of superficial analogies between their lives, but, more importantly, some substantial intellectual ties. Both Machiavelli and Kissinger were/are men of medium height and dark hair. Their families were of middle-class background and had pretensions to status; but the fathers had lost place in society and could not provide

their sons the normal education available. The sons learned almost by themselves, on their own, at a slightly later date than they might have under normal conditions. Both men made their way without inherited wealth and without a power base of their own. They lived by their wits and their learning and became powerful because they were useful to one who held office and power. Both were men of immense ego and self-assurance, of broad reading, of retentive minds. Both men were womanizers and libertines. But I am more impressed by the generally similar way both men looked at life. They were cold-eyed. They saw life unvarnished, all the warts and ugliness and ambition and greed and hypocrisy. Machiavelli, you recall, transformed his view of man into a doctrine of unabashed, enlightened self-interest. He tried to teach his prince never to judge men by what they say but only by what they do, to recognize that whatever men or nations profess, they are essentially motivated by the logic of calculated self-interest. Kissinger, I am sure, spent little time at Harvard or later reading the white papers by which governments justify their black deeds or the carefully edited speeches by heads of states in which ghost writers justify this takeover or that extension of a sphere of influence. He read instead the table of organization of various armies; their numbers, armament and level of training. He read instead data on exports and imports, needed natural resources and overseas investment. He read the action papers in which academics suggested to their diplomats programs for national prosperity and security. Kissinger has no patience with the moralities with which most of us judge the events of the day. For instance, he says again and again in his writings that diplomacy should not seek peace. Why not? Because there cannot be such a thing as peace in the world. Men and nations will always elbow one another for living space, markets and spheres of influence. Treaties are made to be broken because men and nations are active and ambitious. In the

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Machiavelli as Peace Maker (continued)

world as the world is, there can never be peace. All that you have is a temporary condition of relative stability. Peace as a goal of foreign policy is a beguiling goal but a dangerous one. To gain peace, you will find yourself giving away in negotiations national advantage to countries who have every intention of pressing you further. Diplomacy must accept the real world in which the most that can be expected is a condition of relative stability, occasional crises and wars. There will never be a time when every man will sit under his vine and his fig tree. When Canada and United States are relatively prosperous and have sufficient sources of energy, there is relative stability, reason to allow free access to one another's cities and markets. But when Canada has oil that the United States wants, or when Canada feels that American financial involvement in Canadian businesses threatens the independence of Canadian foreign policy, tension develops; and, if these tensions are aggravated by economic necessity or chauvinist leaders, old friendships evaporate and you may find yourself in a condition of war. Kissinger is convinced that diplomats do their best only when their minds are free of moralisms, the immemorial hopes of men; only when they cease talking about that which cannot be achieved, peace, and recognize the inevitable scrambling and elbowing. What is the diplomatic task? Not to make peace but to limit crises and war to the unavoidable minimum of violence. Push will always come to crunch. The test of diplomacy becomes whether or not you can limit war to an acceptable level and go to war only to gain achievable goals for your nation.

The study which he wrote for the Council of Foreign Affairs was published under the title, *Nuclear Weapons and Foreign Policy*. It begins with a caustic analysis of foreign policy under President Eisenhower and suggests why that policy was misguided. Our cold war policies were based on the assumption that America could impose peace in the world because we had a tremendous nuclear deterrent. We had more power than any other nation, but Kissinger suggested that we were not as powerful as we thought. Why not? Because we were depending on a nuclear weapon which we were unwilling to use except if pushed to the wall. Nuclear deterrence was effective only when a super power was willing directly to menace us. The Russians quickly discovered that they could achieve many of their objectives without giving the United States a cause sufficient to allow us to use our deterrent power. We had invested all of our power in thermonuclear weapons, in part because we were repelled by the idea of limited recurrent wars. We had refused to enter the nightmare world in which war is assumed and, therefore, lacked a mobile striking force which would allow us to respond to the Russians. We had in effect paralyzed ourselves with our rejection of gun boat diplomacy. Because of this policy, we were an impotent giant who could not prevent the continued domination of eastern Europe by the Soviet; their subversions in Iran, their military penetration of the Middle East, or their use of volunteers in Africa. The Soviet wisely never confronted us directly and lacking the capacity for limited war, being unwilling even to conceive of a limited war which might use nuclear warheads, we could do little. Secretary Kissinger was in favor of the tactical use of nuclear weapons if these were called for. His alternative was to have many levels of force and to keep pushing at the enemy even as he pushes at you. Out of this push and shove, you sometimes get a condition of temporary stability.

In his writings Kissinger insists on differentiating, what he calls legitimate and revolutionary states. These are not moral terms. A legitimate power is simply a power which admits the basic legitimacy of the other nations which are part of its world. The United States in relation to Canada represents a relationship of legitimacy. We accept the sovereignty of Canada. Canada accepts our sovereignty. We have issues between us, but both governments assume these issues can be negotiated and that the tensions can be limited. On the other hand, revolutionary powers refuse to accept the legitimacy of other governments because of their form of government or their national philosophy or because of the megalomania of their leaders. China's relation to the non-Communist world represents a revolutionary relationship.

In his PhD thesis Kissinger had dealt with Europe at the beginning of the 19th century and with the national relationships which led up to the Congress of Vienna. In this thesis he used Napoleon's France as an example of a revolutionary state. His example is arresting. After Napoleon's defeat in Russia, the allied powers offered him a peace which would have allowed him honor and full sovereignty within France's historic borders. Napoleon rejected that offer out of hand because he was burdened with imperial ambitions and because he saw himself as leader of a revolutionary power. France's national philosophy was subversive to all other European governments. He wanted their overthrow, and he knew they wanted his. No treaty was worth the paper on which it was written. Hitler's Germany represented a revolutionary power, and so does the Soviet Union. Not even temporary stability can be had with a revolutionary government because a revolutionary power must either impose its will totally on its world or be destroyed by it. It requires total security and lives in constant fear of subversion and you cannot negotiate away such ambitions and fears.

Throughout the fifties and sixties, Kissinger wrote vividly, intelligently, acidly of the actions of the Soviet Union, a theme which certainly helped to endear him to Rockefeller and to President Nixon. Kissinger tried to make clear to those who govern America just why it was folly to negotiate peace with Russia. To Russia peace negotiations were simply tactical negotiations for

some immediate advantage. A favorite theme of his was that Americans were badly prepared for diplomacy. American foreign policy is largely run by lawyers and businessmen, by good men, who are used to Yankee trading, who try to gain every advantage in the bargaining phase; but who, once a contract is signed or a decision rendered, accept it as final. Americans, he wrote, enter negotiations with the assumption that they actually conclude. Unfortunately, the Soviet Union, any revolutionary power, enters negotiations from an entirely different point of view. Negotiations do not conclude, but are tactical devices to gain some advantage. Whatever their words Russian diplomats do not look on negotiations as a way of bringing peace, but simply as a way of gaining influence or time. Those who negotiate with a revolutionary power always find themselves at Munich. It's rather paradoxical that this is the man who now sponsors the idea of an existing detente with the Soviet Union.

Mr. Kissinger is a man of action. Since nations are always elbowing and pressuring, American foreign policy must be active and pushy and aggressively flexible. Chou En Lai once paid him this compliment: "Mr. Kissinger, you have a Chinese mind." His mind often leads to decisions which many of us from our moralistic perspective find incredible. You make peace in southeast Asia by invading Cambodia. How? Your invasion of Cambodia is a signal to Hanoi that you will use power unless they accept a temporary arrangement. "Power must never lack purpose. Negotiations must never lack force."

I read this morning that the United States was planning to develop a new nuclear warhead which can be controlled over great distances. Weapons development is precisely the kind of activity that Secretary Kissinger would initiate before another round of arms control meetings. You act and force another nation to react. Your position is never a passive one. You use such power as you possess to make it clear not only that you possess power but are free to use it.

Mr. Kissinger, obviously, has little use for pacifists or moralists and is not overly concerned to develop moral reasons for doing things. He is not an amoral man. We must recognize that what he has done is simply to expose for us the absolute jungle in which governments conduct their business and to insist that our foreign policy must be appropriate to its setting. Kissinger makes a sharp differentiation between bureaucrats and diplomats — between those who deal with domestic policy and those who deal with foreign policy. When it comes to domestic policy, you arrive at a national consensus and proceed to administer a particular welfare or social justice program. In foreign policy affairs there's never consensus. It's each country for itself. There's no law, only the separate ambitions of the separate states. It is a cardinal principle with Dr. Kissinger that, unless one recognizes the existence of this jungle, unless one is a bastard among fellow bastards, there is no chance for even minimal stability.

Before we damn out of hand the invasion of Cambodia, we must remember that the United States is out of Viet Nam. Before we damn the expenditure of billions of dollars for intercontinental ballistic missiles, let us remember we do have a first round agreement in the SALT talks. There is great danger in this attitude. The process may run away with itself and push you into a position where pressure and another country's counter pressure will lead to escalation and war. But Kissinger's writings describe the cruel world in which we live, and only fools live as if our world were other than it is.

Is Secretary Kissinger good for Israel? Among Jews this is a question I am most often asked. Secretary Kissinger is a Jew. How good a Jew he is I don't know. I doubt that as an adult he has been in a synagogue. I doubt that his being a Jew affects in any positive way his relationships with Israel. If anything, it may be a negative factor. You may have seen the little byplay this week when, during one of his visits to Jerusalem, Kissinger made quite a toco of the fact that the Israelis hadn't kissed him on both cheeks as the Arabs had done. Now, if you know German Jews, they're disciplined, intellectually aware and sensitive, but the last thing they like is anybody slobbering over them. Kissinger is a man who seldom says anything he doesn't intend to say. Why this byplay? Certainly he wasn't saying he wanted Moshe Dayan to kiss him on both cheeks. Rather he was speaking to the Arab world and saying: "Look, when I'm among my own, I'm no closer to them than I am to you. In fact, I let you handle me in a way I don't allow them to handle me." Kissinger needs talking points with the Arab world. He needs to show them that being a Jew doesn't count. What counts is his position as Secretary of State and advisor to the President.

What is important is that Kissinger does not serve a Jewish master. He serves President Nixon. He's a bought man. Ultimately he is free only if he follows directions. The test really is not is Kissinger good for Israel, but what are this administration's plans for the Middle East. And here the issue is complicated. There is a record of support. There is the record of the sending of arms both before and during the October war; but there are now clear indications that Nixon needs a number of foreign policy victories in order to shore up his post-Watergate position back home. Only in foreign relations can Nixon point with any credibility to accomplishment. He opened the doors to China. He has a detente with Russia. He has brought peace to the Middle East. This is not to say that he has brought peace to the Middle East, but, only that he has made a reopening possible of the oil tap so that Americans can drive their

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Machiavelli as Peace Maker (continued)

cars as often, as fast and as far as they wish. If oil and The Gallup Poll are on Mr. Nixon's mind, then Secretary Kissinger must produce victories; and, obviously, such a peace can be gained quickly only at the expense of Israel.

But it's not a clear picture. Kissinger is a man of action, and the situation in the Middle East needed action. What was could not be maintained. Israel herself has said often since 1967: "We are willing to negotiate territory for stable boundaries." A man of action can sometimes stimulate movement. Egypt and Israel have met at Geneva and will again. There is this agreement. There may be an opportunity for more consequential arrangements. I don't know. But I would suggest that Kissinger's own frame of reference suggests that the situation is a difficult one for Israel. For the Arab governments the United States is a legitimate government; that is, they admit its existence and can live with us. But, for the Arab states, Israel is not a legitimate government, that is, in relation to Israel, the Arab states are revolutionary; and, by Kissinger's own analysis, negotiations between a legitimate government and a revolutionary government are hopeless. A revolutionary government simply does not mean what it says. Yesterday President Sadat went to Damascus. I assure you he did not speak to the leaders of Damascus about a stable peace with Israel, but suggested to them that Egypt was embarked on Phase One of the weakening of Israel. Phase Two will begin after we get Israel back to the '67 borders and will unfold under the banner of gaining for the Palestinians their "legitimate rights."

Is Kissinger good for the United States? Is he good for us? Again the question is hard to answer. His inventive mind tends toward real politik, toward military possibilities, toward push and shove, and he must lead the policy of a country which wants desperately not to think nightmare thoughts, not to look at the world as it really is. It makes for an interesting confrontation. Since the middle of the 1960's when Viet Nam crushed down on us, neo-isolationism has been a basic mood. We don't want to think about foreign involvement. We want to get on with the business of solving our own real urban, social, racial and poverty problems. We want to pull troops out of Europe. We don't want any American troops in the Middle East. Mr. Kissinger is the Secretary of State of a country which wants the benefits but few of the responsibilities of a major world power. Yet, by his own theories, he must find ways of exhibiting our power, to delay China or Russia or France from moving into areas which they might better not move into. He is caught here on the horns of a dilemma. How active can American policy be? He must serve his master even before his theories. Mr. Nixon needs to appear as a peace-maker. He can't shove too publicly too often. I doubt that in his heart Secretary Kissinger believes that there is a detente with the Soviet Union, that Russia should no longer be classified as a revolutionary state. In no other eighteen-month period have Russian arms and power moved as far and as fast. There are now USSR naval units into the Persian Gulf. The Mid East is largely dependent on Russian arms and technicians. Russia has shown western Europe how dependent they are on oil and how closely the USSR works with the powers who control the oil tap. Russians are now flying out of Corakry on the west coast of Africa and covering the entire south Atlantic. There is a mutual aid treaty between India and the Soviet Union. Russia has been on the move while America has withdrawn to salve its Viet Nam wounds. Only this week Marshal Grechko, who seems to be the major expounder of Soviet ambition, announced in Georgia that now was the time for the USSR to press its foreign thrust.

Russia is on the move but Mr. Nixon needs the fiction of detente. He needs for Americans to feel that his visit to China was an opening of the doors for peace and not simply a way of bringing pressure on the Soviet Union by opening up the possibility of an alliance with her number one enemy. He needs to have Americans feel that the relationship between Brezhnev and Nixon is not simply a relationship born out of Russia's concern with the emerging American-Chinese relationship, but truly detente, evidence of a genuine concern for peace.

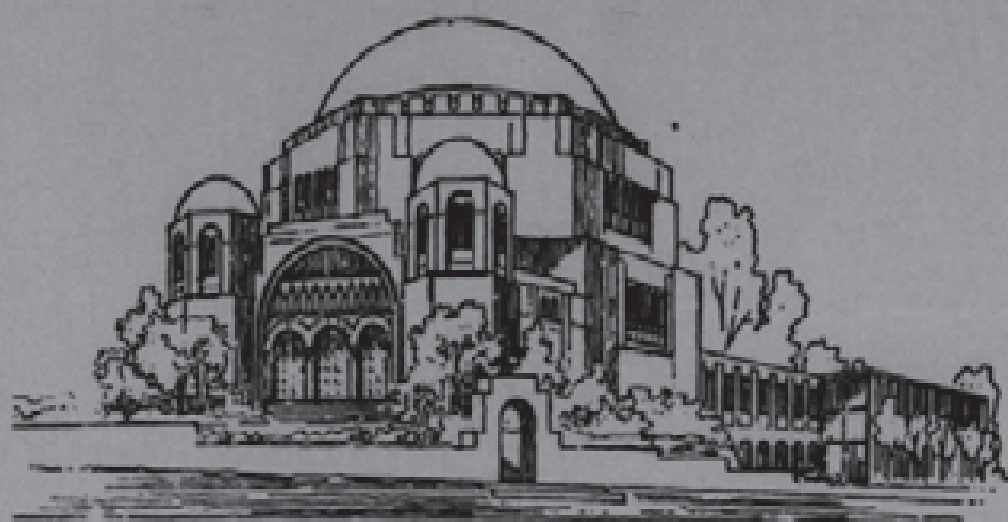
Walking this tightrope, Kissinger needs to mask what he does and to deny the reality he so prizes. This was never clearer than during the first week of the October war when he could not allow himself to say what was in fact a fact: that the Soviet Union had precipitated this war and was using it for aggressive geopolitical purposes, that the war was in every sense a denial of detente. Only when the Soviet Union threatened active intervention if Israel were to encircle Egypt's entire Third Army were our troops put on a world-wide alert; and then all Kissinger said was that the detente could not long survive such action. The realist had become a shill.

Niccolo Machiavelli served his Florentine masters with skill and ability for twenty-five years, and then his prince was overthrown by one of the Borgias and Machiavelli was exiled to the countryside. In exile he wrote the books that so many of us have read. What's Mr. Kissinger's future? Mr. Nixon has a limited stay in office, three years, three months, three days, who knows? If Mr. Rockefeller is his successor, the Secretary may have a longer run for his money. He's certainly the one man in Washington who can show accomplishment. Whatever he does has consequences. Believe it or not, this Machiavelli has won a Nobel peace prize. But, at some point, there will be a different administration, and then Machiavelli will be put out to pasture. I suspect we will then be regaled by a number of interesting books by this man who writes heavily but thoughtfully. I would add that those of us who are concerned with what the world is really like had better read these books. The Machiavellis of this world know themselves, so they know the ice that runs in the veins of the ambitious. They're cold-minded men quite like the power backers of all nations; and anyone who wants to survive had better recognize that romantic self-delusion is suicidal.

Could Mr. Kissinger see the destruction of Israel? Yes. He knows that the black Christians of the Sudan are being systematically destroyed. He knows that Czechoslovakia could not win back its freedom. He knows that the Armenians have been persecuted out of significant existence. Israel's destruction might give him pause for a night or become a paragraph in a book, but he recognizes that in the real world size counts and power counts and oil counts and that small nations often are erased. He might not like to have it happen, but he would say: The world holds no guarantees for anyone. Israel may disappear. The Soviet Union may disappear. The United States will ultimately disappear. The test of a nation is a test of power and of will. The test of a leader is his ability to use the power, will and spirit of the nation to the nation's advantage. The test of Israel's survival will be the capacity of its leaders to use whatever opportunities are there to their advantage. Will they? Will they not? We'll suffer. We'll struggle. We'll give, and Mr. Kissinger will write his books.

Amen.

Daniel Jeremy Silver



THE TEMPLE

CLEVELAND, OHIO

March 10, 1974

Vol. LX, No. 11

From the Rabbi's Desk — THE TABLETS OF THE LAW

Judaism is commonly symbolized by an outline design of the two tablets of stone on which the Ten Commandments were inscribed. The ark in many synagogues is sculptured in the shape of these tablets. Our military identifies rabbis who are chaplains by having them wear insignia shaped in this way.

I had occasion recently to examine the symbols used by Jews during the early centuries of our history. We will find on mosaics, coins and golden glass many familiar objects, the Menorah, the Shofar, the Ethrog and Lulav of Sukot and the lions of Judah, and some not so familiar, but not a single representation of the tablets of the law. Why not?

The Mishnah reveals that the Ten Commandments were for some period recited as part of the daily worship in the Jerusalem Temple, but that this practice had been discontinued. It seems this practice was ended to remind the worshippers that however important the Ten Commandments were they were not the only *mitzvot*. Apparently, because of the central place of these tablets in the biblical story, some were saying that these were the essential rules while the other commandments were secondary. In-

cidentally, this was the position taken by the early Church which affirmed the Ten Commandments while denying the binding effect of the hundreds of other biblical laws. The architects and artists of ancient Judaism rejected the symbol of the tablets because Judaism rejected this reductionist attitude.

I still hear this spirit: "Rabbi, I obey the Ten Commandments, I do my bit for Jewish Welfare and the United Torch. That's it, isn't it?" That's a good bit, but not all of it. Torah law includes more than obvious rules against theft, murder, adultery and per-

jury; the mandate to just weights and just measures, to redeem the oppressed and to love one's neighbor as one's self. Torah law includes not only the requirements of a Sabbath day of rest, but rules for the holidays and the obligation to study the Torah.

I am not advocating that the symbol of the tablets be abandoned. It is a beloved symbol, but let's look at it as a suggestion of the entire range of our obligations under God's law, not as a narrow and complete statement of our obligation.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

MARCH 10, 1974

10:30 a.m.

Rabbi

DANIEL JEREMY SILVER

will speak on

PURIM LAUGHTER

PURIM TEARS

MARCH 17, 1974

10:30 a.m.

Rabbi

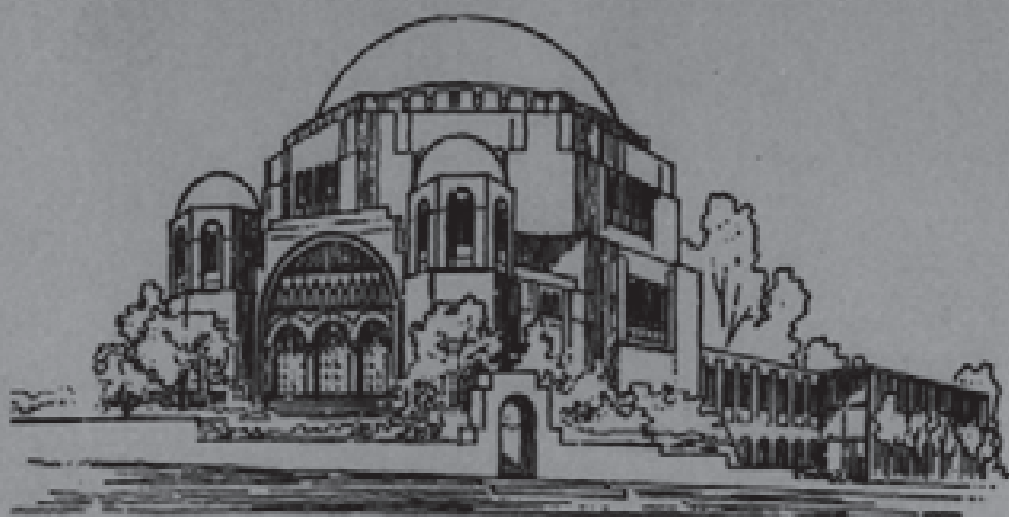
MAX ROTH

will speak on

**WHEN THE PRIME MINISTER
AND THE GENERAL WEPT**

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





THE TEMPLE

CLEVELAND, OHIO

April 7, 1974

Vol. LX, No. 13

I was asked to deliver the opening lecture at the recent Jerusalem meeting of the Central Conference of American Rabbis. I spoke on the theme, "Liberal Judaism Today." Obviously, the theme concerns all of us. I believe you may be interested in my remarks.

D. J. S.

As expected, our congregations were full last Yom Kippur. Unexpectedly, every seat was occupied the next day. On Yom Kippur the dark shadow of our failings and trespasses hung in the air. We prayed for forgiveness and made plans for a more disciplined life. On the day after Yom Kippur the dark news of the Syrian-Egyptian invasion filled the air. We prayed for Israel's survival and made plans for her support. On holy days and during hellish times the Jewish people exposes itself and rallies round.

At every public meeting held during those anxious October days we signed the moment with a statement of confidence in Israel's capacity to survive. *Am yisroel chai* spoke our defiance of the descendants of Amalek and our awe before the miracle of Jewish survival.

We met. We encouraged each other. We prayed. We gave. We planned and knew just a tingle of surprise. Just as secular Israel was unprepared in June of 1967 for the emotional impact of the *kotel*, so diaspora Jews had not realized how much Jewish survival meant to them. In the halcyon days of Eisenhower and suburbia when the miracle of Israel was fresh, many had treated their Jewishness as a minor social fact. Now, somehow, it was comforting to know that despite intermarriage and assimilation, despite the prevailing secularism, despite the appeal of Eastern religions and of the affluent life, despite inadequate religious instruction and unceasing fund raising, *amcha* is alive and responsive in America.

It would be pointless to discuss the liberal synagogue, were this not so. The synagogue cannot manufacture Jews. If the community withers away, the synagogue cannot save it. A dropping birth rate and the rising rate of intermarriage are concerns that transcend the synagogue; but those October days reassured us that for now a Jewish polity exists.

The pulse of Jewish life has quickened. This rise in the intensity of involvement can be measured in UJA dollars — unfortunately, dollars are an accurate measure of involvement; and in other ways, for instance, in the numbers who publicly tally and demonstrate in behalf of Israel or Soviet Jewry.

For many, Jewish community business has become the focus of their civic lives.

Sadly, the quickened pulse of Jewish life is not fully felt in the synagogue. Like many Israeli *lo-dati*, some deeply involved diaspora Jews are experimenting with a non-synagogued Jewish life. Conditioned by the attitudes of the humanist and secular age just past, they delight in Jewish nostalgia and culture, but put distance between themselves and Torah or Avodah.

In Israel, a Jewish life outside the synagogue can have breadth and be transmitted to children. The calendar, language, geography and school naturally provide a Jewish environment. In the thin Jewish environment of the diaspora the synagogue may be the only institution where an Elie Wiesel can be heard, the *Encyclopedia Judaica* found, and hands linked in Jewish brotherhood and song. Often the synagogue's way is the only option available for the transmission of Jewishness, a fact which causes non-believers to join and, as members, encourages them to pressure the synagogue to become a *tarbut* center. 'Rabbi, why must Johnny go to services when he attends a religious school?'

In Israel the need to define the substance of Jewishness can be put off. The Jewish state was created to normalize Jewish life and in a domestic sense has succeeded. Being Jewish can be simply doing what comes naturally. But in the diaspora the question must be faced. Are I. B. Singer and Amos Oz Torah? Is a campfire sing-along Avodah?

The liberal synagogue rejoices when Isaac Stern plays Ernst Bloch or when Yigal Yadin presents his slides on Masada, but is not satisfied. The synagogue has an ideological commitment to the religious vision and expression of Judaism. Our fathers were not satisfied to have the synagogue simply be a *beit am*, a center for Jews. The synagogue's role was to expose the Jew to Judaism, to express truths and values which transcend but do not demean the forms of secular Jewish culture. The synagogue exists to introduce the sacred into Jewish life: to help the Jew understand, express and celebrate a divinely inspired way of life.

In the diaspora there is much concern, as well there

should be, with strategies which can reach and motivate the next generation. Federationists and culturists insist: 'Do it any way you can.' The synagogue demurs. The synagogue cannot play the numbers game. In an age still laden with secular

(continued)

PASSOVER SERVICE

SUNDAY, APRIL 7, 1974

10:30 a.m.

THE TEMPLE

Rabbi Daniel Jeremy Silver

will speak on

DELIVERANCE

— THEN AND NOW

Concluding Day of Passover Service

SATURDAY, APRIL 13, 1974

10:30 a.m.

THE BRANCH

Rabbi Max Roth

will preach

SUNDAY MORNING SERVICES

APRIL 14, 1974

10:30 a.m.

THE TEMPLE

Rabbi Daniel Jeremy Silver

will speak on

IMPEACHMENT

FRIDAY EVENING SERVICE

5:30 to 6:10 p.m.

THE TEMPLE CHAPEL

SABBATH SERVICE

9:45 a.m.

THE BRANCH



LIBERAL JUDAISM TODAY (continued)

assumptions, the synagogue, loaded as it is with spiritual assumptions, cannot appeal to all.

Yet, in the long run, the synagogue may prove to be the most effective *shadchan* between the Jew and a committed Jewish life. How many in the coming years will pledge their lives for the pleasures of ethnicity? Secularism has not carried all before it. Our world is again awakening to the religious dimensions of life. The accomplishments of the secular humanist tradition are no longer fresh and their value is not beyond question. Reasonableness can be read as indecision. To be infinitely open-minded is seen as a copout in a world of strong, even violent, passions. Man's trust in man's wisdom often appears incredibly naive in an age when, if we do not push the nuclear button, our machines will push it for us.

Secularly oriented folk often point critically at the empty pew. 'The synagogue is missing the boat. Hundreds came to hear a senator lecture on Watergate and barely a *minyan* to services. Hold more lectures and fewer services.' The empty pew is no mark of accomplishment, but neither is it a sign of the synagogue's failure. It signals only the extent of religious insensitivity in our communities. The synagogue fails not if the agnostic do not come, but when the sensitive come expectantly and leave disabused. They wanted warmth, holiness, a learning which transcends the fads of culture, but found themselves outsiders, observers at an uninspired service conducted with swift indifference to any urging save the desire to get to the coffee and gossip of the *Oneg Shabbat*. The synagogue must be understood and judged for what it is and sets out to be.

The liberal synagogue attempts its spiritual mission blessed and burdened with a dynamic definition of the deposit of faith. It rejects the claim that Judaism has fully emerged. Much has changed around us and in us; and, necessarily, in our understanding and expression of Judaism. We depend on Sinai, on the *rishonim*, and on our own sense of the appropriate.

Liberal Judaism was not the first movement to put old interests and forms into a new combination. The rabbis knew that Moses would be astonished to hear Akiva expounded his, Moses', law. If you measure a synagogue by its degree of conformity to the *halacha* of Elijah Gaon, it is easy to caricature liberal Judaism: easy, but not helpful, because you will overlook some rather remarkable achievements.

In an open society we have sustained the loyalty and interest of successive generations of Jews in the God of Israel and His way for Israel.

In a spiritual wasteland we have maintained congregations where Jews have learned and been inspired.

In the time of revolutionary cultural change we have examined Judaism critically and interpreted its thrust so that many gained insight and a new respect.

In a time of ethical compromise, we have spoken the words and set an example which disturbs those too much at ease in the diaspora and in Zion — and reminded the diaspora that to be a Jew is to be a witness to the Covenant in life and act.

We have done so despite, or perhaps because of, the pluralism which is a fact of life in our communities and increasingly a description of practice in our congregations. A generation ago, a Reform service was predictable. Most congregations read largely from the left-hand page of the *Union Prayer Book*, used an organ, Salzer music and the 1917 JPS translation of the Bible. The rabbi's sermon played a major role. Today you do not know what you will find on a Friday night. A single congregation may in a single month have a traditional, largely Hebraic service set to Eastern European music, a trendy service with the sing-along music which has become popular in our youth camps and a quiet service of readings chosen from many sources. Some in the congregation will be bareheaded. Some will wear a *Kippah*. Our congregations are both more receptive to tradition and inherited ritual than they were a generation ago and more willing to experiment and change.

By and large our congregations have been strengthened, not weakened, by this pattern of diversity. Diversity of practice reflects the diversity of our membership. A generation today marks a cultural as well as a chronological separation; and an academic really lives in a different world than most businessmen. Diversity testifies equally to indifference to matters theological and ritual among many — "anything you want to do is o.k." — and to the urgent search and need for expression among the sensitive.

The danger of *hefkerut* is implicit in this lack of order and in many ways we stand convicted. You may attend a service which idealizes nature and

apostrophizes light despite Judaism's millennial struggle against pantheism and gnosticism. You may hear a sermon whose assumptions and idioms are those of socialism or consumerism or "The Christian Century." You may hear hip poetry sung as a *piyyut*. Such excesses occur and are offensive to many, but they do suggest our anxious search for viable forms of spiritual expression, the complexity of modern life, and the difficulty of defining what is essentially Jewish. Why is *Eyn Kelohenu* acceptable when set to an old middle-European drinking chant; but 'tref' when set to a folk rock tune?

Aware of the radical differences between our world and the past, a few among us would turn their backs entirely on tradition and would define liberal Judaism as an unfettered openness to the future. The overwhelming majority of us dismiss this position as vapid, destructive to the continuity of the Jewish experience, and idolatrous — since it substitutes the worship of change for the worship of God. I've never been quite sure of what is meant by a radical openness to the future, (does this require a jettisoning of all civilization?) but whatever these words do or do not mean they imply a total break with all that has been before — and that simply is not possible — the child is always in the man.

Most of us would define Judaism in terms of the interaction of awareness and the tradition; of need and the deposit of faith. We reject the futurists as our fathers once rejected the apocalyptics. The future is not all. The past has meaning. Life is in the moment. At the same time we reject the orthodox contention that rabbinism provides the only authentic articulation of Sinai. God's house has many chambers. We do not claim that our forms represent the final word, only that Judaism must speak effectively.

Liberal Judaism was born at a time of sweeping political change. In the pre-modern nation state citizenship was treated as a corporate affair. You belonged to a caste or an estate and it was the corporation that represented you at the Court or in the Parliament. Then in the 18th century John Locke and others suggested the possibility of individual citizenship. As theories of private citizenship began to be accepted in America, France and elsewhere, Jewry was faced with a profound political crisis.

The outcast medieval community had enjoyed one privilege, that of being ruled by its own constitution, the Torah, and by its own leadership; but now Jews were told that to claim the rights of citizens they would have to give up their community. "To the Jew as Jew nothing, to the Jew as Frenchman everything."

There were three alternatives: 1) To act as if nothing had happened. However, Napoleon's convening of a Sanhedrin made it clear that Jewry could not play the ostrich. State law would be primary. The most the faithful could expect was permission to obey their own law after they were in full compliance with the law of the land. 2) To abandon Jewish life altogether; many took that road. 3) To recast Judaism as a private confession, a Sabbath and family experience and/or an ethical vision whose duties touched only the higher reaches of moral responsibility which cannot be covered by law. The liberal synagogue set out to design a congregational Judaism for Jews who no longer were part of a corporation. Truly a radical step, but had the Reformers not loved Judaism they would have joined the many who streamed out into the Christian and secular worlds.

Determined to be both Jews and Germans, these folk necessarily became slightly schizophrenic, of two minds, for necessarily they, as we, lived in two worlds. They chose a dangerous course, as dangerous to their sanity as to their civic security; but what alternative did they have? Cultural homogeneity no longer exists as a live option for modern man.

Not unexpectedly the initial thrust was outward bound. They wanted to be free of what they called the ghetto mentality. Their world now had wide frontiers. Yeshivah education seemed terribly parochial and the Talmud outdated by the insights of contemporary philosophy and the new social sciences. The libido was discovered and unleashed and so was the modern woman. Prayers for the Messiah were pale tea compared to effective programs of social reform or revolution. The popular faith in progress supported among Jews by attitudes conditioned by traditional messianism produced an almost evangelical faith in the future. Many discovered a brotherhood of good will out there, exaggerated its size and importance, and promptly became its paymaster and praesidium. *Haver* was translated comrade or fellow reformer. The mission of Israel was interpreted as an urgent duty to join and inspire the struggle for justice within the social order. The question of corporate Jewish survival was one they preferred not to face. The divisions that separate men would soon disappear. They

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LIBERAL JUDAISM TODAY (continued)

were receptive of general humanitarian concerns and were willing to give to Jewish among other causes, but they turned away from the pessimistic Zionist analyses of the Jewish condition, less because these were too Jewish than because they denied the reality of progress and a new world order.

The Reformers liked to label their particular articulation of Judaism prophetic. They were social activists who delighted in the staccato commands of an Isaiah: "Cease to do evil. Learn to do well. Relieve the oppressed..." Their commitment to the law of righteousness tapped deep wellsprings of social sensitivity within the Jewish spirit — sources that had been somewhat neglected under the pressures of a desperate struggle to survive. Though they took up the prophet's mantle, these activists shared little of the prophet's emphasis on *bittahon* patience and *emunah* faith. *Lo ha-midrash ikkar eleh ha-maaseh* became a strategy of immediacy which sanctified action and denigrated caution. They conceived of the law of righteousness as the highest expression of the *halacha* and as the measure against which to qualify the discrete rules of the tradition. Few of the *mitzvot* qualified. Prophetic Judaism was strong on *Gemilut Hasadim*; weak on *Avodah* and eager to substitute *Wissenschaft* for Torah.

So much as to what was. That liberal synagogue emerged, flourished, served its purpose and is even now being transformed. Again, the change is being catalyzed by widespread cultural and political displacement which requires of us a new balancing and articulation of traditional Jewish themes. The drive towards individual rights has been tempered by a renewed emphasis on community and groupings. In Eastern Europe the Jewish nation never fully disappeared. It is still stamped on a Jew's passport. In Israel the Jewish nation is reborn. America is in the throes of ethnicity and minority rights. Whether he approves the change or not, today's Jew confronts Judaism not as a solitary but from within a community whose social and political fate will profoundly affect his own. One task of today's synagogue is to provide grace, standards and vision for this community.

Today's Jew exhibits a quite different set of cultural attitudes and intellectual assumptions from those long associated with earlier generations of liberal Jews. He lacks their irrepressible optimism and implicit faith in progress. Science and technology have lightened the burdens of labor and heightened the danger of holocaust. They waited expectantly. He is soul weary. We have transformed the world about us and have broken all the certainties of the past only to find ourselves wandering without a map in a spiritual wasteland. We know so much that we no longer know what is right, where to go or how to get there. Critical philosophy has not provided us certainty or clear direction. How else explain the willing suspension of the critical faculty which allows some of our best and brightest to follow a fifteen-year old guru or obey the simple "do it" of Habad? The most popular faiths of modern times, Communism and Maoism, have demanded an almost absolute submission of their postulants to their authority — and gotten it.

Affluence does not satisfy the soul. Science has not silenced our doubts. We sense our spiritual impoverishment, so much so that we have enshrined the shtetl in nostalgia. The shtetl was poor, a bleak place, but presumed rich in a feeling of togetherness and wrapped in a religious culture. It has become the symbol of Paradise Lost, a retrojection of our emotional needs.

I believe that we can properly characterize the original liberal synagogue as Maimonidean in spirit and the emerging synagogue as Ha-Levian.

Maimonides trusted only the mind. The heart was impulsive, only the mind was constant and clear. Judaism's virtue lay in the demonstrable fact that Sinai and Aristotle offered the same truth. He was proud that Judaism explained itself in acceptable philosophic terms. The *mitzvot* were God's will, but happily mental health and personal hygiene were enhanced through them.

Maimonides was an elitist. An able man could master life through the determined use of his intellect. The noise of the synagogue next door distracted him at his studies. The religious life of the community was appropriate to the mass, but not fully appropriate to the enlightened. His prayer was the calm outreaching of the mind rather than the frenzied expression of need by a troubled heart.

Maimonides wrote prose. The reader was overwhelmed by his catholic erudition, analytic capacity and logical acumen. Maimonides answered the perplexities of the intellectuals of his day, but he paid little attention to the simple needs and confessions of ordinary folk. To be sure, he worked tirelessly for his people and defended their interests at the governor's council, but he was a Louis Marshall and not a Stephen Wise. He worked

for his people but did not know how to go out among them. He spoke to them prudently and responsibly, but could not give them the spiritual encouragement which they so desperately needed. One simply cannot imagine Maimonides in an unbuttoned shirt, sitting cross-legged at a campfire, holding hands with neighbors while he sings along with them a series of Hebrew folk songs. The Maimonidean spirit, like the spirit of an older liberal Judaism, was critical, catholic in its interest, elitist, dignified, uneasy with emotion, pleased that Judaism was reasonable and wise.

Judah Ha-Levi trusted his heart. He had studied philosophy long enough to be impressed at the bitterness with which philosophers disagreed. The mind is a useful instrument, but only the heart encourages men to make lasting ultimate commitments.

Ha-Levi wrote poetry and sang openly of his feelings. He captivated the heart. He was not abashed when he stepped beyond the limits of logic. Others wrote dialectic philosophy. His philosophy instinctively shaped itself into drama. The inconsistencies of talk were dearer to him than the orderliness of theory.

Maimonides married to have children. Ha-Levi sang of love, wine and nature and sometimes contritely of the temptations of the flesh. His joy was in meeting and in solitude. Maimonides spoke gravely to the diaspora of patience and prudence. Ha-Levi impatiently went up to Zion and became both martyr and legend. His advice was not always politically sound, but his hymns expressed the felt needs and hopes of ordinary Jews. He adored the living God, spoke adoringly of Zion, and cried for the Messiah. Like them, he was scandalously committed to the mystery of Israel's chosen-ness.

Ha-Levi's spirit was full of feeling, passionate and compassionate, democratic, poetic, responsive to the grand redemptive themes, intensely Zionist and, above all, steeped in and concerned with the fate of this people, remarkably kin to the spirit of those in this generation who let their spirit speak to them.

Let me attempt a few impressions of this new spirit.

Today's Jew smiles tolerantly if he hears Judaism described as ethical monotheism, a pure and universal form of the religious spirit of the West. The emphasis is on Judaism as itself. Western civilization has let us down. Judaism is significant, not because it is the same, but precisely because it is significantly special. At least, that is the hope. Maimonides justified Judaism in terms his age accepted as reasonable. Ha-Levi struggled to know Judaism as a distinctive reality.

There is no longer much pretense that we are man-in-general, the same as everyone else. We have moved beyond apologetics (no one was listening) and restyling (who can keep up with cultural fads?) to a sharp awareness of ourselves as Jews and Judaism as a special tradition. We are Jews. The world knows us as such. There is no brotherhood of good will out there. There are simply ordinary folk who want oil for their cars and hard-headed Heaths and Joberts who will get it for them.

We do not accept reason as sovereign. Hitler's professors were men of intellect. We do not define Judaism simply as a religion of reason. Judaism is nothing if it does not speak to the heart. The early Reformers effectively used reason to dissolve a tangle of folkways and superstitions, but reason proved too corrosive an acid which burned away not only superstition but every trace of the sacred. We reduced every ritual to a historical curiosity. *Mitzvot* were obligatory only if they promoted mental health and were obeyed not because they were spoken at Sinai but because a Karl Menninger or Carl Rogers approved.

Judaism is not enough if it is defined as an ethical way of life. Prophetic Judaism provided a powerful impetus towards communal involvement. It helped break Jews from the narrowness of a ghetto perspective. But it was too simple. Ours is an age of ambiguity. We need to know with more precision precisely in what justice consists. Several generations of social engineering have taught us much of the evil that good men can do. What is right is no longer crystal clear and we sense again the value of the casuistic approach of the response. Ethical commitment of a high order there must be — and Torah — wisdom of a high order in its application.

Furthermore, for all its power, prophetic Judaism was also an expression of unease with enthusiasm and the passion and intimacy of the religious life. *Hittaharut* was associated with simple folk — the hillbillies of Eastern Europe. Worship should be decorous and contemplative — Maimonidean. But the times are cold, and we need not only the bracing command to seek justice by the warmth of Ha-Levi's poetry, the intensity of his faith in

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LIBERAL JUDAISM TODAY (continued)

God's power to save, and the strengthening of a congregation that sings together against the darkness.

Our fathers rejoiced to see man as a partner with God in the work of creation and often assumed, though they rarely said it, that God was the silent partner. The messiah disappeared behind the messianic age. Elijah became a succession of Jewish Nobel laureates. If man was the active partner in the work of creation, he has badly botched the job. Our machines pollute the earth. Our science threatens to destroy our life. Our medicine breeds mass poverty. We need help. We are not abashed to speak of our need for redemption. By their own choice on Confirmation Day, my class of fifteen-year olds will sing the words of tremulous hope sanctified by the martyrs of the Shoah: "I believe with perfect faith in the coming of the messiah and even though he is delayed I will await him."

Religious understanding was believed to be cumulative and, inevitably, Torah was buried behind a mountain of sociological and psychological learning. Can we any longer accept today's wisdom as necessarily superior to yesterday's understanding simply because it is today's? Universities, those sanctuaries of the secular culture, did not prove their claims to truth and character in the 1930's in Germany or in the 1960's in America. If today's wisdom is so advanced, why are we burdened by a persuasive sense of meaninglessness? Why do we respond instinctively when Martin Buber tells us that wisdom is not in logic — which is a game — but in meeting — which is life? Today's intellectual, like the hasidim he once despised, knows that man must sometimes dance to wordless tunes.

Men believed that Israel's mission was to offer moral leadership to the world. No one listened. If they did, they declared our teachings subversive. Others, like Rosensweig, taught that Israel's mission was to provide the world a symbol of the eternal way men so rarely travel. The Holocaust was too high a price to pay to be someone else's symbol. The assumptions of such a mission now seem either sheer arrogance (how many of the *lamed vavniks* of our world are Jews?) or a forlorn illusion (Who in the world really saw the Yishuv turn the barren scil into a green home? And, when they did, why did they arm our enemies to destroy this single proof of man's creative capacity?)

A pervasive sense of alienation and of the tragic binds these separate attitudes into a single mental set. The old faith was confident, progressive, reformist. We hope against hope. We work because *Ayn bererah*. Their hope was confirmed by labor saving devices and bourgeois revolutions. Our hope derives simply and directly from our faith in God.

For some their sharp awareness of the dark and the tragic began with the failure of the liberal revolution of 1848. For some it began as black-shirted legions marched through Paris during the Dreyfus Trial. For some it began with Kishinev. For others it began when Jewish revolutionaries were denounced by their Russian comrades. For some it began on Kristalnacht. For some it began with the British White Paper and the post-war blockade of Palestine. For some it began with Stalin's purges. For some it began when the allies organized the Evian and Bermuda Refugee Conferences as empty masquerades. For some it began when the Soviet reverted to political anti-semitism. For some it began when the mosques rang with cries of Jihad and Arab armies went again and again into battle. One need speak only one name — Auschwitz — and Jews understand. The shocks have been many and not confined to Jewish life — Coventry, Hiroshima, Czechoslovakia, Viet Nam — need I go on? A new man and a new Jew has emerged, the Jew who no longer insists that the first order of Jewish business must be a sacrifice of self-interest or that preaching is Jewish only if it is totally universalistic. We must cope before we can reach out. It is no longer enough to be reasonable. The world is fundamentally unreasonable. After Auschwitz and the Arab war we accept the ambiguity of our existence — alienation — and know that we need God's help. Our synagogues must offer a redemptive gospel and not simply popular lectures promoting democracy and mental health.

The original liberal Judaism provided a humanist vision for the confident

folk of the 19th century. The new synagogue must provide a redeeming vision for a 20th century man who feels himself burdened and trapped by life's ambiguities. It will necessarily place more emphasis on the specifically religious: sacred acts, sacred moments, and sacred learning. It will be concerned more with Torah than with archeology, more with the history of Jewish thought than with lists of Jewish notables, more with the immediacy of a worship experience than in knowing all there is to know about the origin of our customs and rituals.

Jews are again reaching out for a satisfying religious life. There is interest in religious forms — old and brand new. The youth have shul-ins. Young parents arrange Sabbath dinners at the synagogue to learn the words and the songs. Couples go on retreats and discuss the question: "How to Jew." The new synagogue is not a formal place; the emphasis is on aliveness, the spirit, something happening to and for. Jews talk about a guide for liberal Jewish practice, not so much because they want a handbook which describes 'how,' but because they want their practices to be listed as *mitzvot* so that they can feel that the act is sacred.

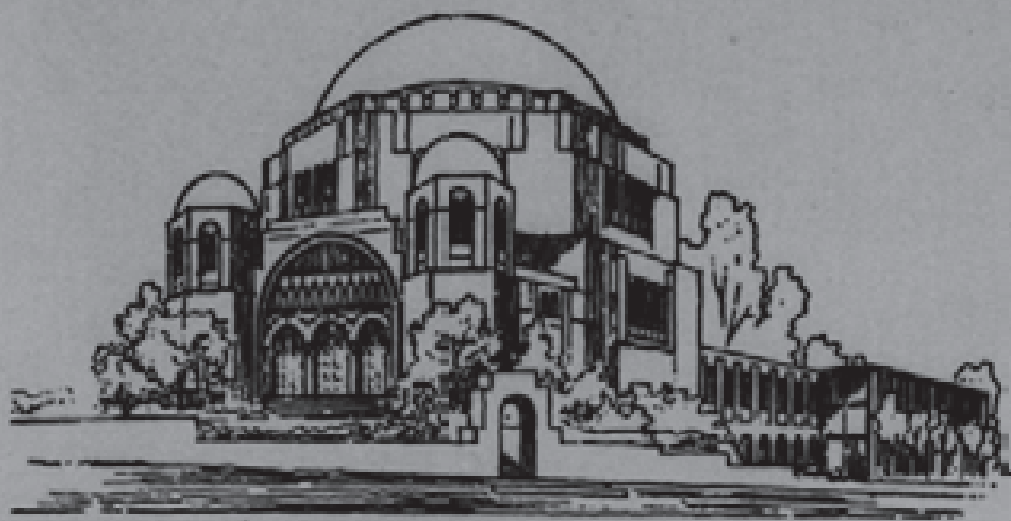
Jews seek true community. A recent survey of our congregations summed it up with this observation: "No single conclusion registers so strongly as our sense that there is among the people we have come to know a powerful, perhaps even desperate, longing for community" (Reform is A Verb). The synagogue must be a place where a Jew can overcome loneliness. It must tie the Jew to his past, to other Jews — and to God — through ritual, the warmth of congregational fellowship, the meeting of minds and the meeting of souls. In the new synagogue Torah must assert an autonomous claim. We are eager to discover what is authentic and natural in the Jewish spirit. We want warmth; but we are not Hasidim. We are moderns. We want to go beyond logic, but we will not sanctify anti-intellectualism. In Ha Levi the poet and the philosopher were one. We remain aware of the dangers of passion. The need to believe, the rush to faith, is strong and like any stream it can break over its banks and become a destructive flood. Theology, God talk, a discipline which liberal Jews once paid little attention to, again commands our interest for it must help us recognize what is holy and what simply blind and misdirected idolatry.

The new synagogue is not for German Jews or middle-class Jews or college graduate Jews, nor will it be simply for those who have been institutionally involved with the Reform movement. The new Jew can be found in all classes of the society and in all denominational camps; the division is not between reform and conservative — *kippah* or no *kippah*, but between indifference and concern. The new Jew dismisses all institutional divisions which keep us apart as scandalous. We are few and the enemy is at the gates.

The new synagogue is not yet, but the new Jew is here; many synagogues are in the hands of those who but dimly perceive how radical the reorientation of the new Jew has been and so are hardly aware how radical the change of program, presentation and emphasis must be. Put another way, many synagogues remain in the hands of those who emphasize the term "Liberal" rather than "Judaism." They, like our political progressivism or our social flexibility or our minimal emphasis on *mitzvot*; but they have not yet faced the terror and the needs of the Jewish spirit. Unfortunately, if the old liberal ways are treated in any way sacred, the synagogues where we serve will wither away, for they will not longer speak to the spiritual needs of the times. We no longer need synagogues for liberals who happen to be Jews; we need synagogues for Jews who happen to be liberal. If the old ways are treated as sacred, much will be lost — memories, buildings, libraries, loyalties — but not all. New spiritual communities will emerge. Some have already emerged. The synagogue need not commit suicide; but the challenge is large because habits are strong, institutional ties powerful and our membership heavy with the spiritually deaf.

As so often in Jewish history, we are again *bein ha-shemashet* — between one sun and the next — a time of impending darkness and of creation. Where will the dawn find us?

Daniel Jeremy Silver



THE TEMPLE

CLEVELAND, OHIO

April 21, 1974

Vol. LX, No. 14

From the Rabbi's Desk — A SLIGHT CHANGE

I would like to pick your brains and I frankly invite suggestions and your advice. The Temple has been long and faithfully served by two wonderful affiliates, our Men's Club and our Women's Association. I do not know what we would do without them. They provide so much of our program, our adult education, community service and community.

Still, I have a feeling that the time has come for some slight modification in our familiar pattern of doing things. Both organizations developed in an age when men and women led very different kinds of lives. Business was a man's world; home a woman's. I am not going to detail the sociology of the last two or three decades, but the word sexist now describes those who continue to believe that God created men for work and women to stay home. Today many of our women work and some of our men are free during the daytime hours, particularly, but not exclusively, those who have retired.

My question: How can the Women's

Association help encourage activity in which men could take part? How can the Men's Club encourage activity in which working women could take part? I have asked the leadership of both groups to imagine themselves not simply as a Women's Association or a Men's Club, but as the daytime and evening affiliates of The Temple respectively. We are not thinking of any radical change but of building, little by little, some new programs, committees and activities. Have you any suggestions? Would there be

interest among men for daytime adult education programs or cultural activities — perhaps on Tuesday mornings? This would allow everyone to share in the fine lunches the TWA prepares and to participate in the TWA's more than occasional Tuesday afternoon discussions and lectures. What kind of programs could men and women plan jointly for our evening enjoyment? Do you have any ideas? Will you share them with me?

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

APRIL 21, 1974

10:30 a.m.

Rabbi

DANIEL JEREMY SILVER

will speak on

**CAN YOU LIVE
TOO LONG?**

APRIL 28, 1974

10:30 a.m.

Rabbi

DANIEL JEREMY SILVER

will speak on

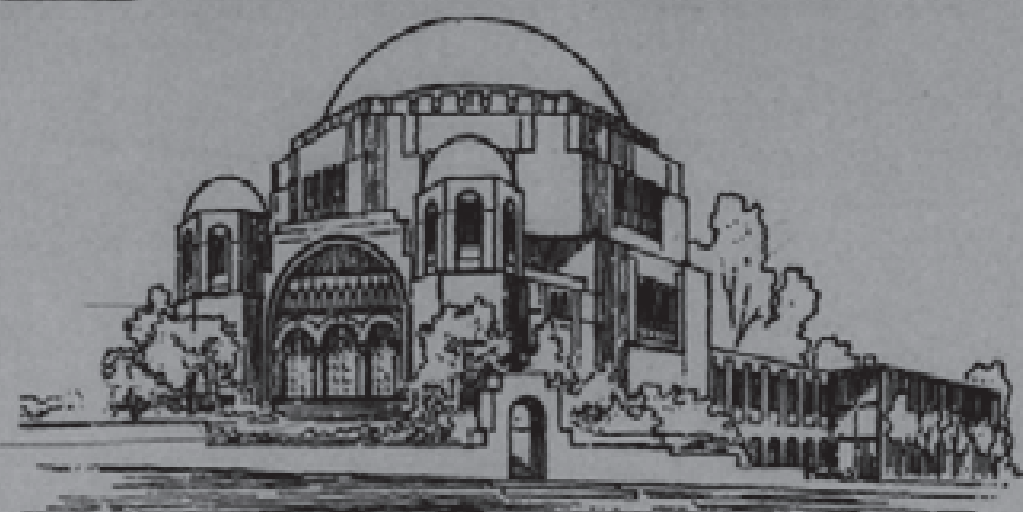
**JUDAISM & THE
JEWISH WOMAN**

**Is Second Class Citizenship
Really Over?**

FRIDAY EVENING SERVICE — 5:30 to 6:10 — THE TEMPLE CHAPEL

SABBATH SERVICE — 9:45 a.m. — THE BRANCH





THE TEMPLE

CLEVELAND, OHIO

May 5, 1974
Vol. LX, No. 15

From the Rabbi's Desk — IMPEACHMENT

The sermon of April 14, 1974 is produced here in response to numerous requests.

I want to approach the question of impeachment by way of Easter and Passover, an unexpected approach, certainly, but one suggested by the day, Easter Sunday, and one I find suggestive. Today churches are decked in white and bathed in lilies. The congregations are splendidly dressed and the sanctuaries reverberate with Hosannas and Hallelujahs, grand hymns glorifying and magnifying the risen Christ. The themes of Easter are deliverance and redemption. By virtue of Easter man is resurrected from the mortal and the mundane and all that is inadequate; and transformed into a holy being and provided truth, the possibility of immortality.

Easter is not the original label for this holiday. Oster was the Teutonic goddess of the dawn and the spring. When missionaries brought to the German forests the dawn of a new hope through the Christ and celebrated it with a grand holy day each spring, it was only natural for the tribes to amalgamate Oster and the Christian god, their celebration of dawn and spring, with the new dawn and to create Easter. In the romance languages the original title of Easter is preserved. The French call Easter Paques, a name derived from Pasche, a Greek term, which is simply a transliteration of Pesach, the Passover. The early Christians knew Passover as a great pilgrimage festival when the Jews congregated at the Temple in Jerusalem to celebrate their deliverance from Egyptian bondage. The theme of redemption from all tyranny was sounded. Pesach became a generic term for a feast of redemption. It was in that sense that it was taken over as Pasche by the early Christians and, in time, became Easter.

The proximity of Passover and Easter creates an atmosphere which makes Christians conscious of their Jewish origins; and, in turn, Jews self-conscious about what is popularly called the Judeo-Christian tradition. There seems to be so many similarities: Pasche - Pesach, the very name; the coincidence of dates and the springtime theme; the legendary association of the Last Supper with the Seder; and, finally, the underlying concept of redemption. Seder has become a popular ritual in many churches, and there are Jews for whom the observance of Seder in a church is somehow an act of greater devotion than celebrating the Seder at home.

But paradox lies at the heart of all phenomena.

Easter suggests the commonality of our traditions and the essential differences which distinguish them. Easter highlights all the basic themes of Christology, all that essentially separates Christianity from the Biblical tradition. Easter confronts us with the death of a god, an inconceivable idea in Judaism. Easter proclaims that God can have a son, that a human being can also be a god, and that such a man-god can take upon himself the suffering of mankind and by suffering vicariously deliver mankind from pain, anguish and incapacity. Easter confronts us with the cross and the empty tomb, with an atoning death and the miracle of resurrection, precisely those elements which are foreign to our tradition. When we add to these differences the dark shadows which Easter casts behind — this weekend between Good Friday and Easter Sunday was a time in many medieval communities when Jews were forbidden the streets lest the presence of the deicides be an affront to the faithful — the gap yawns wide and the separation becomes clear.

Passover celebrates an historic event — the deliverance of a people. It is *zman herutenu*, the time of our deliverance. We were slaves and then through God's agency, miraculously, we were freed. The existential message of Passover is that there must be an end to tyranny everywhere. All oppression must cease. Men must be free and secure in

their communities.

Easter celebrates a metaphysical event — a miraculous resurrection. Easter does not deal with political facts or social community. It deals with faith, the faith in a god who died for man's sins and who has risen and will come again. Easter proclaims faith in a god who offers salvation to those who affirm him. The emphasis of Passover is communal. The emphasis of Easter is personal. The emphasis of Passover is public, national, historic. The emphasis of Easter is private, theological, metahistoric. What has all this to do with impeachment? Simply this. In founding this country our fathers drew heavily on the Biblical tradition. They established freedom on the authority of the exodus and the rule of law on the example of Sinai. The Constitution was the Torah. There was to be a community, the *am*, and a judicial system, *mishpat*. The emphasis was on the rights and responsibilities of men within a social context. King George was Pharaoh, the revolutionaries were the children of Israel leaving Egypt. The Constitution was Sinai, and the hope was that men and women would create in this new land a social and political order in which there would be true justice and, therefore, true freedom. The emphasis was on community. Salvation was a corporate rather than a private effort.

(continued)

SUNDAY MORNING SERVICES

MAY 5, 1974
10:30 a.m.

Rabbi
DANIEL JEREMY SILVER
will speak on

WHEN TRADITIONS END

MAY 12, 1974
10:30 a.m.

TWA Service
THE JOY OF JUDAISM
SYLVIA BRODSKY
MILDRED DAVIDSON
EDITH GARVER
ETHEL KENDIS
CAROLYN SCHMITZ
BARBARA SCHUR

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



IMPEACHMENT (continued)

I would suggest that for some time Americans have thought less in Passover terms and more in Easter terms — less about coherence and community and more about personal commitment and the imperial rights of conscience. Concern has shifted from due process, the sovereign will, the ballot and legislative reform to faith, putting one's life on the line, private convictions and the necessary strategies to achieve one's vision. Instead of being communarians, we have become crusaders. Instead of trusting the national will, we have tried to impose our preconceptions.

I believe Mr. Nixon and Watergate, and much else in the American society, represent, not a falling away from Christian principles, but a renaissance of primitive Christian messianism, millenarianism and uncompromising faith; and that we must understand and judge this Christian tradition if we want to understand many of the attitudes and problems which convulse our nation today.

I would suggest that there is a crucial tug-of-war being contested in our nation between Passover and Easter, between community and the individual, between a commitment to the social order and a commitment to individual salvation, and that in the resolution of that commitment lies much of the fate of our country.

Before I try to establish this thesis let me briefly tell you where I stand on the issue of impeachment so you will know the attitudes and the bias from which I speak. I believe, and have long believed, that President Nixon ought to resign. My opinion is based on pragmatic considerations. In my opinion Mr. Nixon has lost the essential authority, the willing consent of the governed, which any leader of a free society must have to be able to govern effectively. Simply put, the vast majority of Americans no longer find the President creditable, and I am convinced that this attitude is not reversible. As proof I would remind you of the various Operations Candor which he has attempted, all of which have been failures.

The reasons this majority have denied this President are many and varied. Some believe Mr. Nixon was intimately involved, implicitly or explicitly, in the Watergate coverup. Certainly he participated in meetings with officers of corporations who were big campaign contributors, like the Milk Industry and IT&T, who wanted special favors in the form of tariffs and subsidies. Many believe that Mr. Nixon violated his oath of office and debased the presidency with a policy of favors for sale.

Others find the President guilty of venality and incredible greed. They cannot accept a president who pays less income tax than a secretary in their office; or a president who builds a winter palace and a summer palace at the expense of the taxpayer while millions are on welfare; or a president who allows his daughter to accept a trust fund from an "uncle" who just happens to be the president of a large drug company seeking relief from congressional investigation.

Some cannot forgive the President for exposing the hopes that they invested in him. They voted for national honor, honesty in government; fiscal responsibility; and quiet streets: instead of national honor, they got a president who cannot move freely about his own land; instead of honesty in government, they got a White House staff which included at least twelve men who have been indicted for perjury; instead of fiscal responsibility, they got rampant inflation and a president who busied his staff discovering ways to feather his own nest; instead of quiet streets they got the Plumbers and a concept of law and order which somehow stopped at the White House fence.

Many have simply been beaten down by the proliferation of evidence that the Watergate was not an isolated event, but one incident in a sweeping pattern of political manipulation and illegal activity: the Plumbers, the dirty tricks, the erased tapes, the missing letters, the missing tapes, the suborning of a federal judge, the unpaid income tax, the multimillion dollar estates, the trust fund, the unwillingness to cooperate with the Special Prosecutor, the firing of the Special Prosecutor, the unwillingness to cooperate with Congress, the delay in submitting to Congress material needed for its investigation, the promises to leaders of special interests, the shakedown of giant corporations for campaign funds, the attack on the integrity of the press, the attack on the integrity of the judiciary, the enemies' list, and on and on and on and on.

My reasons for believing that the President ought to resign are pragmatic. The reasons that I believe he ought to be impeached and tried are legal. There would seem to be enough evidence on the public record for the Congress to charge this president with high crimes and misdemeanors as required by the Constitution. He would seem to have been guilty of violating his oath of office by acts of malfeasance and misfeasance in the matter of the preferential treatment of campaign contributors. There was criminal motive, if not criminal

activity, in the handling of the tens of thousands of dollars which were kept, unaccounted for in various safe deposit boxes. There is the serious charge of his having suborned with an offer of high public office the federal judge who was presiding at the Ellsberg trial which was central to the whole Watergate affair. There is the question of his overt and covert involvement in the coverup itself. There is the possibility of the President's malfeasance in having ordered into being in the White House a special investigative unit not authorized by Congress. There was abuse of executive power in the collection of information on the enemies' list and others from privileged sources like the Internal Revenue Service. A question of civil fraud has been raised in connection with his income taxes. There is evidence that he unleashed his staff, payed for by taxpayers, on the Congress to delay or to prevent the passage of legislation which prohibited tax exemption for papers which belong in the first instance to the American people and there is evidence that his donation of some papers was pre-dated. Other charges can be suggested, but the list is sufficient to suggest that the constitutional terms for indictment, "high crimes and misdemeanors," can be met and that this President should be tried under them.

Having stated my feelings, I feel that there is little advantage in embroiling my views and perhaps much to be learned in looking at the events and in asking how we got here and why we find ourselves embarrassed in this way by this administration. Understanding, I believe, begins if we approach this history by way of a tension which lies at the root of all social order, that which runs between community and commitment, between compromise and judicial settlement on the one hand and ideology and private commitment on the other.

When the President refused to obey Judge Sirica's order that he turn over the eight originally subpoenaed tapes to the Special Prosecutor's office, the issue was referred to a Federal Court of Appeals which ruled that the tapes must be sent. The majority opinion included this sentence: "The President does not embody the national sovereignty. He is not above the law's commands." There are many who feel that the issue lies here and that the crux of the matter is the creation of an imperial presidency; King Nixon, the summer palaces and the winter palaces, the dressing up of a royal bodyguard, the walling in of the emperor from the common herd. Learned books have been written detailing the growth of the imperial presidency. Certainly Administration powers have grown and Congress has been lax. Certainly power corrupts and the kind of power that a President of the United States enjoys inevitably must corrupt the man charged with that office.

But I would suggest that what we have here is more than the corruption of a corruptible man or subtle changes in the balance of powers. Mr. Nixon is greedy, manipulative and burdened with a special vision of the American future. What we have seen in Mr. Nixon's White House is an attitude towards truth, a self-righteousness, a contempt of orderly process, a glorification of strategy, a commitment to a holy crusade which can be paralleled in many other areas of our political life. Like so many other crusading Americans Mr. Nixon's actions derive from a lack of patience with due process and a lack of faith in the nation's judgement. He/they know what is right. We are too slow in our movement towards what he/they know to be needed. The stench of holiness rises again from the political scene. All about us men espouse theologies of commitment, a modern-day version of the passion of the early Christians who were challenged by Jesus that his kingdom was not of this world and were told by Paul not to worry about civic duty but to be fools for Christ. The way of faith must not be compromised. So turn away from family, responsibility and community into a life of utter righteousness. This emphasis on their truth and on their uncompromisable vision made the early Christians undesirable citizens. The Romans said repeatedly that they could not be trusted. Christians would not assume office because somehow office forced them to deal with the uncertainties of policy rather than clarities of faith. Early Christianity was stark, either/or, either Christ or damnation, if the faithful disturb the social fabric so be it. Though it seems paradoxical I would submit that as America has become less churchy the American spirit has become more "Christian." Absolute commitment has become an applauded virtue. A millenarian urgency has seized many. Excessive acts are justified by the holiness of the cause, the faith is all, the community and its institutions are not redemptive but suspect.

This mood surfaced during the McCarthy era when the witch hurting senator and his acolytes set out to purge America of the taint of all that was Red and demonic. They did not care in the least about the means that they used: vilification, character assassination, innuendo, uncorroborated testimony. There was a cause. They were sanctified crusaders. Their crusade was continued by the Birchers and the Minutemen. Others crusaded for a white America. The committed were on the right and we damned them and felt self-righteous. But in the fifties, and more especially in the sixties, the stench of

(continued)

IMPEACHMENT (continued)

holiness, the crusader's zeal, began to be associated with causes with which we felt sympathy: civil rights, social justice, the war on poverty, Vietnam. Among the more frenetic urgency overwhelmed patience with due process and the ballot. Absolute commitment was required. Some began to speak of overturning the American social order so that the underprivileged would have what they needed now, not ten years from now. Marches were ordered on Washington to bring the government to a dead stop. The courts were turned into propaganda platforms where demonstrators hurled invective and pit their self-righteousness against evidence of their violence. Between my views and yours there was a clear choice — only what I felt right counted. Radical commitment was everything. Among the theologians of the left men like Herbert Marcuse argued that true believers should censor the press and shout down opponents' debate; that which is not true has no right to be heard. From the left and the right there has developed a new political consciousness which values self but not community, ideologic commitment but not compromise, successful strategies but not the rights of dissenters, urgent change but not the democratic process. Like the early Christians they must be uncompromised, pure. Like them they have no patience with the complexities of life and the adjustments required of family or nation. If the world will not see the light I will force open its eyes; by example if I can, by any means that I choose if I must.

Mr. Nixon is but another of a long line of American "Christians" who have accepted this emphasis on holiness and joined a holy crusade. His enemies have long hair while his disciples wear crew-cuts; but he shares more than he will ever recognize with those he names as his enemies. Both groups share a total commitment. Both will break the law in the service of right and truth. Both groups mistrust reasoned debate and the ballot box, due process or compromise. Any means is justified by the holy cause which each group serves. He/they had seen the vision. He/they have the truth and they need only their self-righteousness. Mr. Nixon would not like himself to be bracketed with those he labels screaming demonstrators and surely they would not like to be bracketed with Mr. Nixon; but I argue that both groups have in common all save their goals. They are true believers. They are crusaders. They understand Easter. They share a vision of the millenium. They are determined to establish their political program. They will not compromise with evil and derive confidence from being totally committed.

When the Jews came out of Egypt the Bible described them as a rag-tag rabble. Only when they had agreed to the law and the covenant, to a sense of community, did this motley become a people. Judaism begins in law. Jews traditionally speak in terms of *am*, the people of Israel, community. It is a truism among us that no one should separate himself from the community. There is an *am Yisrael*, a people of Israel. But there is no Christian nation. The word nation is an anomaly when bracketed with Christianity. There is only the mystic body of Christ. Christianity begins in faith. The Christian is not on his way to a specific promised land, but on his way to a heavenly promised land, paradise. His tradition emphasizes the art of radical faith rather than the art of communal management. When Mr. Nixon associates himself with the Christianity of Billy Graham he joins to himself an appropriate symbol — a fundamentalist, evangelical millenarian Christianity; and though many if not most, on the opposite side of the political wars would deny it with all the vehemence they possess, they share these same attitudes. I must be right with myself. If not now, when? I must do what I must do even if I pull down the whole rotten system with me. I must be a fool for Christ or the movement. I must impose my will, demand everything, rather than seek somehow to cope with the world as it is.

Commitment is a hallowed word in our contemporary vocabulary. It is also a dangerous word because it does not specify the thing which we are committed to or the degree of our commitment which can range from fad through serious judgement to fanaticism. The current "Christianization" of our political attitudes reflected on the one hand in radical chic and the new Left, and on the other in Mr. Nixon's White House is corrosive of all social order. The Romans did not spitefully attack the early Christians or condemn them because they were simple people of good will and great faith; but because they were true believers who would not participate in the social order. They wanted a world transformed, their world, and the good senators and caesars knew no way in which to make this possible.

The political triumph of Christianity is usually pictured as a great step forward in terms of civilization. Actually it was a defeat for what little liberty remained in the Roman Empire. When, in the fourth century, Christianity became the state religion, the uncompromising created not a gentle paradise but the Byzantine Empire, an autocratic church-state which was as intolerant of human need

and human diversity as any power the world has ever known. The radically committed are as determined and arbitrary in power as out.

I do not believe that Judaism contains all truth or that Passover represents the entire range of socially useful religious ideas, but I do believe that if democracy has any chance of survival we must, somehow, recapture the Passover spirit: a respect for community as a basic term or redemption; sufficient humility to recognize that we cannot transform the world tomorrow; and sufficient sympathy to recognize that decency must emerge in the social order and that we cannot arbitrarily impose our own peculiar view upon others. Crusaders like Mr. Nixon and Mr. Marcuse impose. Community emerges. Crusaders believe in law and order for others and insist on freedom of action in the national interest for themselves. Somehow we must renew our respect for law, the courts, due process, the Constitution and constitutionality.

I do not mean that we must abandon social concern. The possibility of social reform is implicit in constitutionality. In the Talmud itself you find the phrase: "When it's time to do something for God overturn the law." But there are two ways of breaking the law: one is the way of a Martin Luther King who saw injustice, took his stand deliberately, and then proudly and nobly accepted responsibility for his act, knowing that by his example he appealed to the conscience of the nation and marshalled its conscience for necessary change. When Mr. Lincoln faced the unfavorable Dred Scott decision he said this:

We do not propose that when Dred Scott has been decided to be a slave by the court, we as a mob will decide him to be free . . . but we nevertheless do oppose that decision as a political role which should and shall be reversed.

That's one way, a way our society must tolerate, applaud and vigorously respond to; but when numbers of people, each with his own gospel, demonstrate or sit down or shut down institutions or plant bombs and refuse responsibility for their actions, you have anarchy—even if it is an elected administration which is breaking the law. Such people are not willing to let the decision ultimately be made by the people at the ballot box according to their conscience. They operate by coercion. Their strategy is to force people to do what they will. Whenever a people list their enemies beware of them. The Left knows its enemy, Mr. Nixon. Mr. Nixon had his enemies' list, and both of these views are paranoid, which is another way of saying that they set their convictions above law, due process and all consequences.

Passover is over and Easter is here. I presume that many Christian pulpits will conclude about the President much as I have today although, obviously, they will not use the same frame in which I have spoken. The Christianity of which I have spoken has been a dominant force in that world of faith, but is not necessarily the Christianity of many modern pulpits. Certainly many who are today's crusaders are not in any way Christian believers. I speak not of theology but of an attitude for which early Christianity provides a suggestive prototype and much of the impetus, the calculus of values which encourages the true believer. These folk are millenarians. They believe in their gospel. They are urgent. They refuse to compromise with the world. They are right and others are wrong. They believe in themselves but not in others.

I do not know what will happen in the matter of impeachment, but I do know that you and I must rediscover the Passover spirit and help to propagate it in this land. Concern for the nation and the Constitution and due process, and the social order and the emergence of justice through the national will are matters of grave, perhaps life and death, import.

Amen.

Daniel Jeremy Silver

Plan to attend

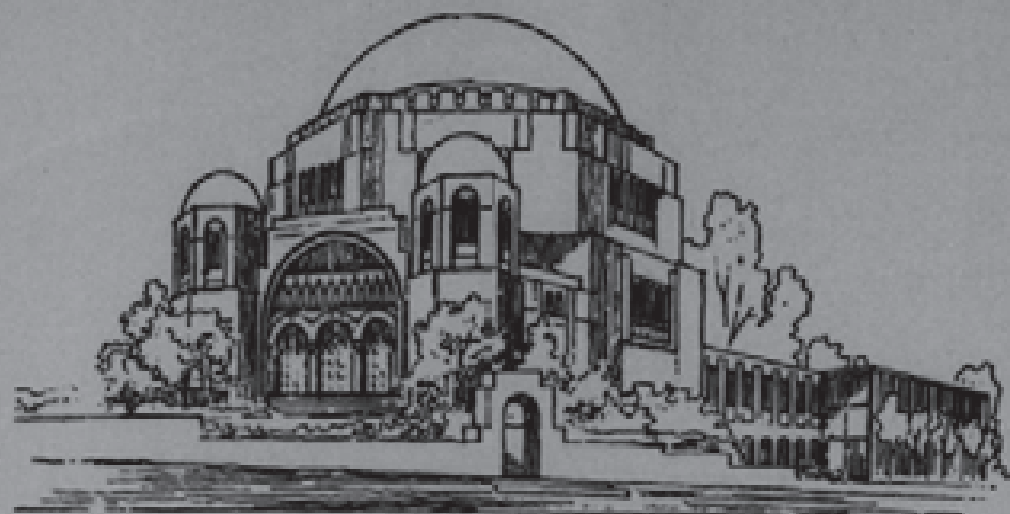
THE TEMPLE MEN'S CLUB

ANNUAL MEETING & APPRECIATION NIGHT

Friday, May 31, 1974

at The Branch

The 50th Year Draws to a Close with an Outstanding Evening!
— WATCH FOR DETAILS —



THE TEMPLE CLEVELAND, OHIO

October 6, 1974
Vol. LXI, No. 2

From the Rabbi's Desk:

You may have noticed a photograph of the main Temple in the public press. The caption indicated that our building had been listed as a landmark building by the National Register of Historic Places of the United States, which is a commission of the U. S. Department of Interior. In effect this means that The Temple building is protected from highways and other urban schemes and that its preservation will be of concern not only to us but to the government.

This action was announced through the office of Senator Robert Taft, Jr. and follows on a decision by the Ohio Historical Society in Columbus to include The Temple in a list of significant buildings compiled by the Ohio Historical Site Preservation Advisory Board. Enrollment is not an honor that you apply for; indeed, The Temple was surprised when it was first asked for architectural and site information.

We love the building and share the joy that it will always be an exemplar synagogue whenever people illustrate American Jewish history.

Since your friends may be moved to ask you about building details let me remind you of a few. The building was completed and dedicated in 1923. The main sanctuary is an example of modified Byzantine architecture which successfully manages the problems of balance and purity of line. The arches with their arabesques and relief carry the sweep of the sanctuary to its highest point, the center of the dome. The interior dome which is 90 feet above the floor was the first poured concrete dome to be attempted by American builders. The original building was designed by Charles Greco of Boston and the addition was designed by the firm of Perkins and Will of Chicago.

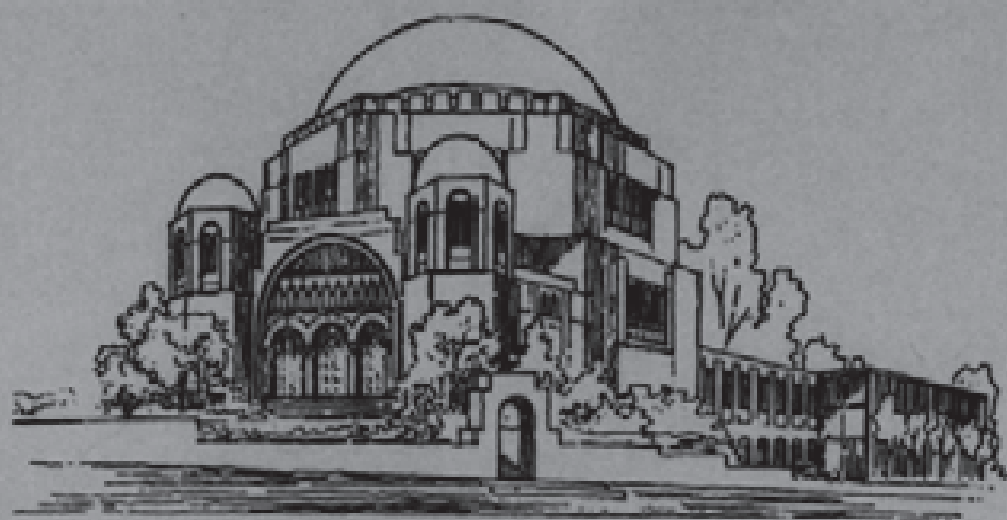
Will this honor change our plans for the main Temple?



Not at all. The Temple long has been committed to enjoying both of our buildings. We will use The Temple for the great celebrations, the library, our offices and other uses, and the Branch for most of the routine activities of the school, counseling, lectures, board meetings, First Fridays, etc. Can we afford both? I am told by our finance managers that between the rent from Bratenahl School and the income from seat rentals the main building pays for itself. After all, it is not encumbered with debt or mortgage. It would cost us far more to add to the Branch building or even to rent holiday facilities. Money is one issue but not the only one. Our sanctuary exudes an awe and majesty which simply cannot be duplicated. It has been part of our lives and will so remain. Now long after we are gone it will be known for what it is, a place where God was/is worshipped in the beauty of holiness.

Daniel Jeremy Silver





THE TEMPLE

CLEVELAND, OHIO

October 20, 1974
Vol. LXI, No. 3

From the Rabbi's Desk:

It's an early October Wednesday and, incredibly, there is snow in the air. Winter seems to be clamping down before fall has had its season, but winter does have its compensations. One of these is that we can pick up again our Sunday worship season. I've got a lot of things I want to say. Certainly our world needs a lot of understanding.

The services this year will be at the Branch. The familiar coffee hour will be served in the All Purpose Room. Services will begin at 10:30 as in the past. The place will be new, the liturgy will be familiar, the rabbi is an old friend, but the music will have a brand new sound.

Michael Isaacson, our new Music Director, will introduce a remarkably lyric and moving instrumental tone. Instead of an organ, the choir will be accompanied by a woodwind quintet. For those of you who may not know what a woodwind quintet consists of, and I confess I didn't when the idea was first broached, it is a combination of flute, oboe, clarinet, french horn and bassoon. They will be played by Deborah Caudill, Roger Rehm, Daniel Roberdeau, Stefan Jezierski and Gregg Henegar.

I was introduced to the new sound in

its new home on Sukkot. I loved it. From the comments of everyone who was there you will too. But the woodwinds are not simply to be passively enjoyed. They are designed to help us become a singing congregation. One of our reasons for moving the service was that the Branch could provide an intimacy and closeness in which we would shed some of our inhibitions.

We have chosen a set of melodies for the *Borchu*, *Shema*. . . which we will use each week. So that we can be

introduced to the new settings Michael Isaacson will welcome you into the Auditorium at 10:20. Each Sunday he will teach and explain another of the new melodies. This pre-service session will be over at 10:30. There will be a short moment of quiet and then the music of the prelude. Come early these first weeks. The early birds will love to sing and will help get us all singing.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

OCTOBER 20, 1974
10:30 a.m.
TEMPLE BRANCH

Rabbi
DANIEL JEREMY SILVER

will speak on

**IS THERE ANY HOPE
FOR ISRAEL?**

OCTOBER 27, 1974
10:30 a.m.
TEMPLE BRANCH

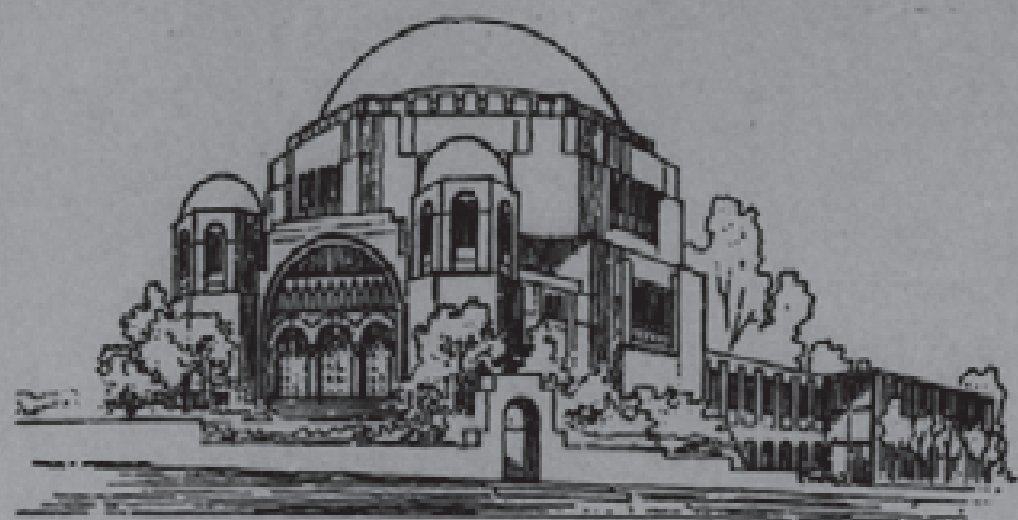
Rabbi
DANIEL JEREMY SILVER

will speak on

**THERE IS A FORD
IN YOUR FUTURE**

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





THE TEMPLE

CLEVELAND, OHIO

November 3, 1974
Vol. LXI, No. 4

From the Rabbi's Desk: WHAT NOT TO DO AT A FUNERAL

I would like to repeat a suggestion I made last year. I do not think too many took it to heart and I feel a certain urgency in helping us offer sympathy and friendship at a funeral in a way that is appropriate to the times.

It is a *mitzvah* to attend the funeral service of a friend. Our presence is a welcome emotional support. But during the awkward serpentine procession which winds its way slowly from the funeral home to the cemetery we offer no consolation. How can we, while we are isolated in our cars? At the cemetery most of us do not even speak to the mourners who hurry back into their cars after the short committal service. If we go back to their home, we again spend time alone in our cars.

Point one: we are not offering comfort as we sit in our car slowly winding our way through traffic. Comfort is in the meeting.

Point two: the President has asked us to save gas. In some of our larger cities funeral processions are banned because of the congestion they create. Congestion and the fuel crisis would not be the decisive factor if we were accomplishing anything in the process,

but the truth is that car time is a waste of time and effort. True, it was a *mitzvah* to accompany the dead to the grave but that custom grew up in cultures where people lived only a brief distance from the cemetery.

We are fortunate at The Temple that our cemetery includes a beautiful chapel. One way to avoid the procession and the waste is to hold the service in Mayfield's chapel. It is a beautiful place and it is available to anyone whose dead is to be buried in the cemetery, not simply to those who have space in the mausoleum. A

chapel service means only one car trip. We can walk to the grave site the way it used to be done.

If the funeral is elsewhere, would you think twice before you join the procession to the cemetery? It is sufficient if the immediate family is present for the committal service. Later visit at the home while the family sits *shiva*. That is when a visit helps for then we share our feelings together. Please begin to think differently about what a funeral demands of you.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

NOVEMBER 3, 1974

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

**THE UNITED NATIONS
A SHATTERED DREAM**

NOVEMBER 10, 1974

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

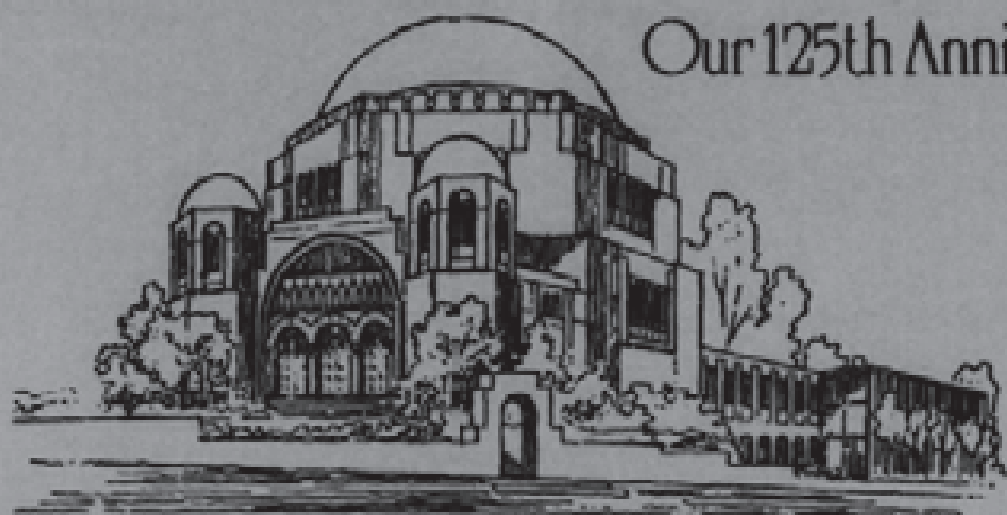
DANIEL JEREMY SILVER

will speak on

THE NEW RELIGIONS

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





Our 125th Anniversary Year

The Temple

CLEVELAND, OHIO

November 17, 1974

Vol. LXI, No. 5

From the Rabbi's Desk: ON BEING PUBLISHED

I was thrilled yesterday to receive the first copy of *A History of Judaism*. When you work on a project for some years, and finally see it satisfactorily completed, believe me, there is a warm glow. There is also relief. You write what you want to say, but an author cannot control the bookmaking. I am more than pleased with the blue and white binding of the boxed set. The publisher met every standard that I could have established.

As I looked at the two volumes that Dr. Martin and I had written, I hoped that they would be seen for what they are, a serious attempt to understand the nature and thrust of Jewish thought and life. We are not a static faith. Judaism has grown and changed as Jews have faced new circumstances and reacted to new understandings of our world. The book explains much but not the mysterious power which has allowed our people to be spiritually creative for so many centuries.

Many of us talk about Judaism and Jewish values without being completely clear in our minds as to what we mean. We wrote the book to help

in that process of understanding and definition. The book is a lovely object, but we wrote it in the hope that it would be read.

In many ways the illustrations which the publisher asked us to provide presented a greater challenge than the text itself. How do you illustrate ideas? We chose to display the early symbols of Judaism: the *menorah*, the ark, the *lulav*, and *ethrog*. Such symbols represent objects and a whole set of values long associated with the faith and provide a key to religious

understanding. We also illustrate the development of the Jewish sanctuary from shrine to Temple to synagogue; which is to say from local high place to central sanctuary to diaspora congregations. Finally, we presented some of the men whose minds and spirit stimulated the renaissance of Judaism in our own day.

If I say so myself, and I do, there is a great deal here. I hope you will take the time to find this out for yourself.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

NOVEMBER 17, 1974

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

MAX ROTH

will speak on

"ETHNICITY AND
AUTHENTICITY"

NOVEMBER 24, 1974

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

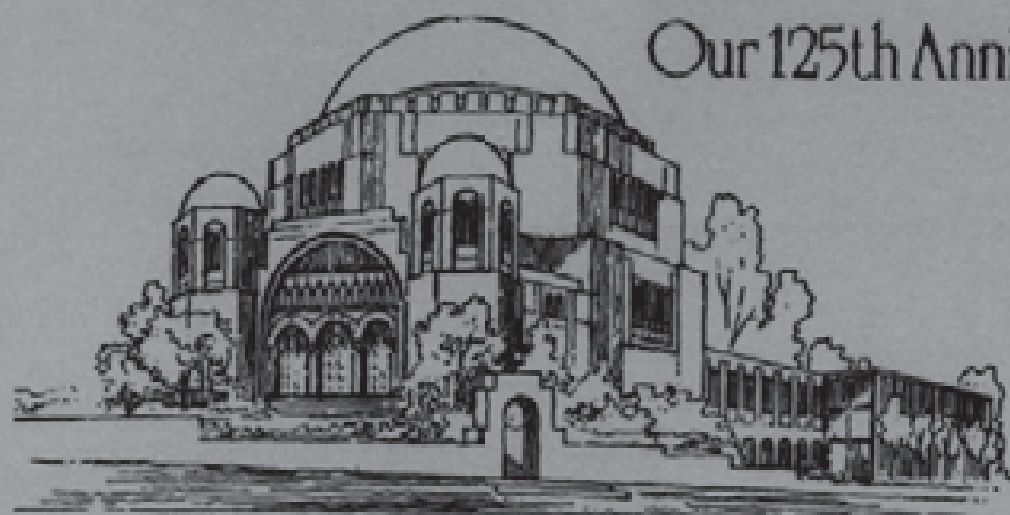
will speak on

"TORAH TRUE"
First in a series on the
state of our faith

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



Our 125th Anniversary Year



The Temple

CLEVELAND, OHIO

December 1, 1974

Vol. LXI, No. 6

From the Rabbi's Desk — THE COST OF CHANUKAH

I write this in anger. Since we have no newspapers it was the radio which brought the news of another abominable act of Arab terror, this time at Beit Shean. Again it was a story of innocent people being machine-gunned while they slept in their apartments. This time the terrorists came from Jordan. If you want to measure the extent of the surrender Hussein made at Rabat it is described in the fact that these terrorists entered Israel from Jordan. That border had been sealed since terrorists attempted to assassinate Hussein three years ago. Today it is again open and Jordan will again have to suffer the inevitable counter attack.

This time the Arab terrorists are not alone to blame. Responsibility for this outrage is shared by all these diplomats at the United Nations who stood up and cheered Yasser Arafat. Here was the leader of a band of violent men, a demagogue, transformed by oil and the possibility of munitions sales into a deliverer. The murderer was acclaimed there by all those who hate freedom or who hate Jews or white men or the West.

Romanticism dies slowly in the human breast. As you know I spend a good deal of my time struggling with the romantic tendencies of many of you who talk so hopefully of progress and refer so routinely to "men of good will." Where were the men of good will at that General Assembly? How many writers of good will labeled Arafat 'murderer' in their columns? If you cherish your innocence how do

you explain the enthusiasm with which Arafat was applauded and the fact that Tekoah answered him to an almost empty hall?

Our world is simply not a very nice place. More arms will be produced and sold this year than were produced at the height of World War II. Deceit and scheming are internationally accepted ways of life. There isn't even a pretense of judgement in the deliberations of the United Nations, only an avalanche of vitriol hardly moderated by the prudent interest of the West to protect its markets and oil supply. If the Arabs propose something that is particularly raw a few nations will abstain, but no voice will be raised in outraged protest.

Our world is not a very nice place.

God knows that to live in it we need a tough-minded faith, a faith which insists that the first responsibility of any people is to survive, to look after our own, a faith which reminds us that the miracle of Jewish survival is precisely that — a miracle. Many a supporter of the Maccabees died so that we could light our Chanukah lights. We tried to change Chanukah into a children's holiday. It is not that at all. Chanukah celebrates a religious and political freedom for which our people paid a heavy price in lives and pain. I am afraid that other Jewish lives may be lost before we can light the Chanukah lights in a world which offers us some measure of security.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

DECEMBER 1, 1974

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

**"CULTURE AND COMMUNITY
WITHOUT COMMITMENT"**

**Second in a series on the
state of our faith**

DECEMBER 8, 1974

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

**"JUDAISM BEGINS
WITH ME"**

**Third in a series on the
state of our faith**

FRIDAY EVENING SERVICE — 5:30 to 6:10 — THE TEMPLE CHAPEL

SABBATH SERVICE — 9:45 a.m. — THE BRANCH





Our 125th Anniversary Year

The Temple

CLEVELAND, OHIO

December 15, 1974

Vol. LXI, No. 7

From the Rabbi's Desk — THE NEW RELIGIONS

The sermon of November 10, 1974 is produced here in response to numerous requests.

The ancients often worshipped their kings as gods. In fact, the Greeks had a technical word, apotheosis, for the ceremony of acclamation. Today the concept of apotheosis seems bizarre, but it was a natural extension of ancient experience. The essential attribute of a god is power. Gods control the destiny of men. Emperors like Nebuchadnezzar and Alexander had vast power and controlled the destinies of millions of men. Our Bible suggests the magnitude of imperial power when it pictures Ahasuerus agreeing to destroy all Jews while sitting at a meal and without missing a sip of his tea.

The concept of apotheosis suggests the theme that I would like to place before you this morning which is that we are coming off a long era of religious indifference and entering what will, I am sure, be a long era of religious involvement. The religious disinterest of the past several centuries is too well known to need to be documented. It climaxed when even clerics proclaimed the death of God. The new era is not yet fully acknowledged. Yet, it is here and can be seen in the growing interest in faith, the supernatural and in redemptive perceptions.

We enter a new era because we no longer share assumptions cherished and deemed natural by our fathers. We have lost our fathers' sense of control of their lives and the future. We feel ourselves dependent on a hope which lies beyond us. The challenge to be self-reliant is no longer all the guidance we need to get to the Promised Land. We no longer see ourselves as gods — a cherished image we have carried about for several generations. The gods had revealed knowledge to man. Our laboratories and research facilities took the place of the gods and offered the new knowledge. The gods had controlled the seasons and the weather. Our science allowed us to control the floods and even to bring the rain. God gives life and He takes it away. Doctors learned to create life in a test tube and engineers put a doomsday weapon in a missile. Our research and technology were delivering mankind from an age-old bondage to poverty, colonialism and oppression and were leading us into a promised world in which there would be enough of everything for everybody.

Confident of their accomplishments Western man felt buoyant and in control. They placed their faith in the human mind and the human spirit.

They talked expectantly and confidently of progress. Every day in some way our world was becoming a better place. Our machines were creating a flood of good things, prosperity; and prosperity would soon overwhelm the age-old diseases of poverty, want and class difference. There would be no want and, therefore, no cause for war. We were entering a time of peace and abundance. We did not need to trust any power beyond ourselves nor any wisdom beyond our own human wisdom. Confident of his power and control, man had no reason to bow the head and bend the knee to a power beyond himself or to acknowledge a wisdom greater than his own. It was not that science or research had shattered the credibility of God, but that science and research had given us a sense that we ourselves were God. We were in control. The future was assured.

Today the future is problematic. The man-God is no longer in control. We no longer speak confidently of progress. Most men claim little more than the power to cope, hardly evidence of divine power. We no longer accept the machine as herald and agent of the messianic age. Rather we see the machine as a monstrous shovel ingesting and destroying as it goes, ever spewing out pollutants. Our souls are burdened with doubt. Our writers describe an age characterized by anxiety, alienation

and a sense of the tragic. Many insist that life is absurd. Everyone feels tense and acknowledges that much in life is out of control. In our world there is a little black box which keeps us five minutes away from doomsday and we worry not only that some fool will press the button, but that the device itself may malfunction. In our world scientists are asking each other not to pursue certain avenues of genetic and biological research because men cannot be trusted with what might be discovered. We have lost confidence in ourselves, in our ability to bring about the millenium, even in our ability to survive.

With this background is it really so surprising that the most technologically advanced nation on earth should be a nation in which astrology has become something more than a national pastime? We cannot depend on ourselves so why not depend on the stars. Scientific literacy is a basic school requirement and we might expect that our printing presses would be flooding us with texts in these disciplines. Not so. What we have is a flood of books dealing with the occult, extra-sensory perception, tarot cards, I Ching, Kabbalah, numerology — all the nonsense and non-rational preoccupations of the past. A Korean evangelist whose theology is incredibly primitive, who cannot speak English, fills

(continued)

SUNDAY MORNING SERVICES

DECEMBER 15, 1974

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

**"THE NEW BLEND:
CONSERVATIVE — REFORM"**

**Fourth in a series on the
state of our faith**

FRIDAY EVENING SERVICE — 5:30 to 6:10 — THE TEMPLE CHAPEL

SABBATH SERVICE — 9:45 a.m. — THE BRANCH

DECEMBER 22, 1974

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

**A RABBI LOOKS AT
OUR ECONOMIC CRISIS**



THE NEW RELIGIONS (continued)

Madison Square Garden with thousands eager for his message. They come in droves though no one understands what he says. They listen and apparently they are moved.

The signs of religious revival or rather of a revival of interest in things spiritual are all about us. Some have turned to the Eastern religions, to Zen or to chanting various Indian mantras. Some have taken up Eastern techniques like yoga, the explorations of silence, transcendental meditation. Some have gone to Eastern teachers, to gurus and swamis. Some have adopted forms of Western fundamentalism; the Jesus Freaks and Children of God. Some are turned on by Western evangelism; the Campus Crusade for Christ, the Habad Hasidim. In the established church we find a new interest in charisma, in the workings of the Holy Spirit and in speaking with tongues. Synagogue Jews evidence interest in the mystical, Kabbalah, the *dybbuk*, the wordless song, the mystical community.

The manifestations of the new religious interest are many and varied and not easy to fit into any kind of pattern. Yet, I would suggest that there are at least two elements common to all these forms of religious interest. The first common theme is that the seekers have gone aside from the Western faiths of their fathers and found their salvation in new leaders or old Eastern faiths or rank superstitions. I will return to this thought. Secondly, all these manifestations, the bizarre and more understandable, seem to respond to four basic emotional needs: a need for enlightenment, a need for community, a need for discipline and a need for joy. Let us talk for a few minutes about these.

A few days ago I went to see a film called "The King of Hearts." It is a rather simple, even naive, story which can be briefly told. During the first World War the Germans occupied a town in northern France. Towards the end of the war the occupying force was ordered to retreat. The German officer decides to booby trap the city. The Germans leave. The townspeople discover the German plot and leave. The Allies discover the German plot and send in a single sapper in the hope that he will find the bomb and be able to diffuse it. For a day the only people left in the town are the inmates of the asylum. No one thought about them, but since their warders had fled these folk leave their wards and go out into the town. They dress up as townspeople, and we find in them a joy, a sensitivity, a sweetness, a gentleness such as this town had never before enjoyed. When the sapper arrives he is captivated by the gentleness and the love which these insane people show towards each other and is hard put to keep his mind on his military responsibility. There is dance and there is theater and there is joy. The sapper does manage to find the bomb and diffuse it. When midnight passes and the bomb has not exploded, the rival armies move back towards the town and each other. The interlude of "mad" happiness and "insane" love is over. Violence is again in command; and the insane, fearing the sane world, retreat to the asylum and close its doors behind them. They flee the sane world of armies and bombs. There is bloodshed. Finally, the young sapper who has mixed with the inmates takes off his uniform and walks into the asylum, preferring their folly to our sanity.

Who are the sane? Those who organize armies and butcher each other or those who live in a never never world of dance, joy, gentleness and love? When the film ended the audience, largely younger people, broke out into applause. The program noted that this film had played for seven years in a theatre in Cambridge, Massachusetts in the center of the youth world. As I watched it I was reminded of a conversation recorded recently by an excellent observer of the youth scene, Harrison Pope, who has been fascinated by the new religious interests of his contemporaries and written extensively about them. He records an interview with a 20-year old transcendental meditator:

The young man said to him: "You know, I wouldn't mind being insane. I think it might be sort of interesting to be psychotic. I think that psychotic people may be a lot more spiritually enlightened than we are."

Pope: "I've seen a lot of them and they usually didn't look very blissful to me." The youth responds: "Well, I'm sure it's not true of all psychotic people. The difference is that they're freaked out because society just blew their minds and they couldn't cope with it. They're on the defensive against society so they're not happy, but suppose you just politely said to society, well, I'm tired of your way of looking at the world and you just went insane on purpose, if you see what I mean. I would sort of like to do that in my way."

The movie, this interview, the vibrations many of us have picked up as we talk to those who are more into this new world suggest a basic rejection of the so-called sanities of our world, a profound rejection of the scientific and intellectual assumptions by which we have lived. The factual world seems to them grotesque. Facts are cold and quickly destroy all sense of personal worth.

Facts have no moral valence. Facts quantify and dehumanize. They reject a world in which men play war games; in which a Rand Institute analyst will spend days with a computer to guesstimate how many millions will be killed in the first atomic strike and the inevitable atomic counter strike.

Where have research and the laboratory led us? They have led us to depend on experts whom we cannot always trust. They have led us to depend upon government officials who write white papers to justify black deeds and who manipulate words all too cleverly. They have led us to play deadly games in which millions of human lives are pawns in diplomatic tests of will and bluff. Many reject this way and reject it fundamentally. They seek a new meaning, a truth which will be simple rather than complex; clean rather than dirty; human rather than impersonal. Not surprisingly young people turn to teachers who say openly: "I have nothing to teach except my love." Others turn to silence. The silence will lie to us less often than the media and perhaps the wisdom of the heart is wiser than that of the mind. They want the revelation of love rather than the brutal and cold conclusions of reason. They want a warm living truth which will allow us to love, to care, to emphasize and to make judgements worthy of human beings. To find such truth they turn to swamis, meditation, ancient magical texts, but most of all to life itself, to the relationships which they have or can have with others.

I also find in the new faiths a desperate need for community. Once men lived in extended families. Then because of our mobility and the city we broke down the extended family into the nuclear family. Now the nuclear family has been broken down into something which is being called open marriage: people living together for a month or a year and then going their own ways. Obviously, the sense of lasting loyalty to our relationships has been weakened; but more to the point, the experience of significant human relationships which each of us requires if he's not to be love-starved is no longer readily available. Modern man feels cut off, closed in, lonely. A common factor in all these new religious groups is the need to belong: the disciples and a guru, the commune, the ashram, the *havurot*. The new faiths are communal, not monastic. The new religion is done in community, not in solitude. Even in the established congregations, people are talking more about the need for community: they say we want more than a congregation where we come together for an hour or an hour and a half a week, where we sit down next to somebody we hardly know and leave without knowing them the better. We want true community, the touching, the meeting, the caring, the sharing. The city to many is the enemy because the city is a lonely place. The biography of modern man might be titled the loneliness of the long distance runner. We feel alien, almost strangers in our own place. We want to touch, to feel, to join, to belong, to break down the little boxes that separate us, the walls we've built against others. We want community.

If you permit me an historic aside I would suggest that our needs are much like the needs men felt in the days when Rome imposed its imperial power upon the Asian world. In the name of administrative efficiency Rome worked to bleach out all the distinctiveness of the various millet groups. Uniqueness and ethnicity got in the way of efficiency and centralized power. Then, as today, small groups broke away and went into the wilderness. The desert of Judah is not unlike the wilderness of Arizona and the people who lived at Qumran are not unlike those who are living in desert communes. Each communitarian group labored to purge away the impurities of modern life by hard work, sweat and sun. In that day as in ours people were attracted to charismatic leaders, to the miracle worker, to a Honi-ha-Meaggel or a Jesus who somehow personified the larger possibilities of human life, the miracle if you will.

Rabbinic Judaism is a development of the Pharisees. Pharisee means separatist. The *perushim* deliberately set themselves apart from the aimless materialism of the city. They did not go out into the desert, but they set themselves apart in urban communes grouped around charismatic leaders like Hillel or Shammai. They followed a particular truth these men taught. There had been two revelations at Sinai, not just one, the written law and the oral law. They took upon themselves a heavy load of discipline, a new set of obligations, which described exactly what they must do in most of their activities. The laws of *Kashrut*, which they extended, are not unlike the rules of the new food cults. They, too, wanted clean bodies and clean souls. The Pharisees would not eat at any other Jew's table save their own because their food alone was properly ethed. Their idea was that every man should be holy, not just the priest; so they took upon themselves the obligations of purity and food which were up to that time required only of the priestly class. Man was to be holy, all men, the most ordinary as well as the well born.

We see in the Pharisees as in the new cults the need for discipline, rules of food, rules of meeting, rules of pilgrimage to the guru, rules of how to sleep and when to pray. I have long believed that all the talk about the modern

(continued)

THE NEW RELIGIONS (continued)

wanting only to do his own thing is just that, talk, nonsense and a perversion of what modern man really needs. There are too many decisions to be made and most moderns crave a life which is properly organized by ritual, ceremony, custom, the requirements of a master. Most of the new cults have far more specific rules than the familiar liberal faiths. There is a posture for prayer. There is an exercise for meditation. There is a time for communion. There is a way to approach the master. There are foods that we are to eat and foods that we are not to eat. There is a discipline required of our lives.

Finally, there is the need for joy. I met a young man in the halls of The Temple the other day. We talked for awhile. He sported that smug, self-righteous smile that I have come to associate with the committed. He had something else on his mind than passing the time of day with me and it finally came out. I was benighted. He had seen the light. How could I continue in this tradition of ours which was so cold and old? He had his guru. He had never known joy like the joy of being in his presence. Now his guru is 16 years old and far from a saint. He has made millions and been in trouble in his own country and ours because of his greed, but who can argue with a simple confession. That young man had never known joy such as he found in that guru's presence. What was the joy of the *hasid*? He came to his rebbe, to his *Tzadik*, to his miracle worker, and if he could only have a crumb of the bread the rebbe had blessed, he was ecstatic, fulfilled. We want moments where we can somehow shake away the fears of life. We want not so much to be burdened with new responsibilities as to have an hour or two a week, a moment of meeting, in which we can sense redemption, sense again possibility, find ourselves in the presence of a teacher whose love gives us hope, whose presence welcomes us, whose capacity to perform miracles assures us that somehow a miracle will happen which will make everything right. We need the sense of joy, the sense that redemption is possible. Every day we are beaten down by dark headlines. All too often we hear apocalyptic lectures by one or another telling us that there must be war, poverty will increase, there must be urban violence and we want somehow to find a moment of relief, an experience which promises hope.

I suggested earlier that most of those who have shown increased religious interest have found their salvation outside the familiar religious traditions. There is no guarantee that this era of religious interest will witness the institutional revival of the religions of the West unless — unless the religions of the West, Judaism among them, rediscover their religious base. During the long era of religious indifference our congregations become less and less religious and more and more ethicist. Judaism became ethical monotheism — a rather academic enterprise full of moralistic reflection and exhortation. Clerics put on academic gowns and offered college lectures to their congregations.

I remember organizing some twenty years ago a program devoted to mysticism and messianism and nothing I have done at The Temple elicited such opposi-

tion. "Rabbi, how can you deal with these kinds of things. This is not religion. It is superstition. This is medieval stuff. We are modern." What were we doing? We talked about Shabbetai Tzvi. We watched the *Dybbuk*. We analyzed the faith of those who prayed at the Wailing Wall for the return to Zion. We talked about Safed. Only twenty years ago you still wanted a religious structure which encouraged community, citizenship, reason, and were ill at ease with a service in which you could sing wordless songs or link arms in dance or in prayer.

What about our needs today? I often hear talk that liberal religion is returning to tradition. That is not what is happening. Liberal religion is returning to religion. It is returning to the spiritual, to those expressions which cannot be coldly and analytically lined out, to the deeper needs of a soul thirsting for the living God. If our congregations allow feeling and mysticism and meditation to be expressed there will be a chance for them to grow and hold the loyalties of the new men. If they do not, if they pursue the old path of cold logic and sweet reason they will be cold and reasonable and largely abandoned. The empty pew will remain the sign of the Western tradition.

I do not suggest that this new era of religious interest is an unmixed blessing. Great ethical and intellectual dangers are associated with it. Mysticism and messianism ask us to believe that for which there is no evidence. If you need to find a new meaning or a new leader it is easy to accept simple illusions and beguiling charlatans. If you need community it is easy to find a tight-knit community which keeps everyone out. If you need discipline it is easy to organize a set of disciplines which envelop you entirely and preclude involvement in the larger needs of society. If you need joy it is entirely possible for you to dance on the way to the gas chamber and find joy when there ought to be only a desperate revolt against some violences or injustice. Somehow we must rediscover dimensions without abandoning the vital concerns of community and reasonable prudence.

We have only to look at the new religious scene to see the trivial and the beguiling and the misleading and the illusionary. It will not be easy to balance out these values. We must find healthy ways for the spirit of man to express itself.

We must find some way for the synagogue to respond to the heart as well as to the mind. We must find a way to blend the prophetic tradition with the mystical tradition. We have a long way to go. We are only at the beginning of a new era in which man has lost his sense of control and is again dependent on a power beyond his own and a wisdom greater than his own and a hope which he cannot guarantee. We must help man find hope and warmth and discipline and encouragement, but also help him to be responsible, active and effective. May God give us wisdom and strength. Amen.

Daniel Jeremy Silver

First Friday

JANUARY 3, 1975

A SABBATH OF THEATRE

- ☐ *The End Result* will present "The Life of Abraham."
- ☐ A delightful musical improvisation by Cleveland's newest professional cast.
- ☐ For young and old . . . bring the children!

8:15 p.m. at THE TEMPLE BRANCH

Admission by ticket only.

Mail reservations early.





Our 125th Anniversary Year

The Temple

CLEVELAND, OHIO

December 29, 1974

Vol. LXI, No. 8

From the Rabbi's Desk - 1974

Most of us will not be sorry to see 1974 end. Dark political headlines and sad economic news have cast their shadow over our lives.

During 1974 our dreams often turned out to be nightmares. People who had worked all their lives for a few years of gentle retirement found that they could not afford even minimal decencies. Inflation raged on. Unemployment reached towards extremely serious proportions. Detente came to mean an agreement between the super powers to spend even more money on deterrent arms. A terrorist appeared before the United Nations and said that the Arabs felt it was their divine right to destroy the State of Israel and murder anyone who stood in their way and the delegates cheered. More arms were produced during 1974 than at the height of World War II.

Rich men stopped planning for early retirement or their children's trust funds and began to worry about maintaining their standard of living. Ordinary folk simply worried about making ends meet. People talked bleakly about worse to come. There was a heaviness of spirit in the land. 1974

buried for all but the most naive the era of romantic illusion. The United Nations was not the key to peace. Technology could not guarantee a happier society. Blood lust had not gone the way of the aborigine. Many of our problems were without solution. How could anyone feed Bangladesh?

As 1974 ended I wondered how our world would take the end of the faith that man could control history, create order out of chaos and calm out of violence. We are between eras and the new wisdom has not emerged, but this much is clear. Life is going to

require more of each of us — more courage, more patience, harder work. To cope we will have to tap strengths spiritual and physical which have lain dormant during the fat years. We are going to be disappointed and disappointed and disappointed again. Many hopes will be dashed. Our standard of living will diminish. We will have to work harder and be able to save less. The question is: can we be satisfied with rewards which are not material? Have we the strength to live less comfortable lives? There is a time to be tested and 1975 will be such a time.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

DECEMBER 29, 1974

10:30 a.m.

THE TEMPLE BRANCH

MY FAITH FOR THESE TOUGH TIMES

Howard Epstein

Richard Gans

Dan Jacobson

Our Collegians Speak Out

JANUARY 5, 1975

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

THE YEAR IN REVIEW

FRIDAY EVENING SERVICE — 5:30 to 6:10 — THE TEMPLE CHAPEL

SABBATH SERVICE — 9:45 a.m. — THE BRANCH



The Temple Men's Club is
125th ANNIVERSARY
"The Development and I

Based on the new 2-volume work by Be
"A HISTORY

THE FALL SERIES:

October 7, 1974

THE MEANING OF JEWISH HISTORY

Daniel Jeremy Silver

Jews have not only survived, but have been significant. What does our history add up to and what does it suggest for the future?

October 21, 1974

BEGINNINGS – OUT OF THIS WE EMERGED

Peter Machinist

The Fathers were one clan among various tribes of West Asian nomads. What gave them a name and their distinction?

November 11, 1974

THE WORD – SINAI AND PROPHECY

Daniel Jeremy Silver

When God spoke what did He say and how was His speech understood?

December 2, 1974

CONVENTIONAL AND UNCONVENTIONAL WISDOM

Daniel Jeremy Silver

The Bible contains comedy and tragedy, wisdom and gaiety, piety and doubt: a fresh look.

INTERSESSION:

January 13, 1975

OUR SANCTUARIES

Daniel Jeremy Silver

We have worshipped at shrines, what were our holy places like in one?

January 20, 1975

OUR SYMBOLS

Joseph Guttman

Jewish religious life has identified symbols. What were they? How do they signify?

January 27, 1975

OUR SONGS

Max Roth

The Book of Psalms was our first song book. What kind of tunes have we sung?

All Sessions held at

Each lecture will be followed by a question and answer period at 8:00 PM.

All lectures start promptly at 7:30 PM.

The 125th Anniversary Lectures will be presented by members of The Temple Men's Club.

FINAL SEMINAR:

THE SABBATH AWAY
May 23-24, 1975

THE HOLOCAUST, ISRAEL AND
Bernard Martin – Daniel Jeremy Silver

This series is designed to provide a cumulative learning experience in which the lectures from "A History of Judaism" will be suggested. Those interested in attending the

s proud to announce the
Y LECTURE SERIES
"History of Jewish Ideas"

ernard Martin and Daniel Jeremy Silver
"OF JUDAISM"

Illustrated Lectures

*in temples and in synagogues –
and what did it feel like to be*

*ed its central themes by certain
ow did they originate? What do*

*t song book. There were others.
and what did our songs convey?*

The Temple Branch

lowed by question and
nd coffee hour.

mptly at 8:00 P.M.

ecture Series is open to all
Family and their friends.

US
ver

*The creation of Israel and the death camps have separated us from all that has been before.
What is the destiny of the modern Jew? What can he believe in? What must he do?*

(Details as to place and cost for this weekend away will be announced.)

THE SPRING SERIES:

February 10, 1975

THE RABBINIC MIND

Shubert Spero

*Post-biblical Judaism was organized by the rabbis who radically
reformed the Biblical faith. How and why?*

March 3, 1975

PHILOSOPHY AND PHILOSOPHERS

Bernard Martin

*Ideas must be expressed into an understandable idiom. How have
our thinkers organized and justified our faith?*

March 24, 1975

MYSTICS AND MESSIAHS

Bernard Martin

*Some have sought to be as close as possible to God and others
have believed that they knew when the Messiah will come: some
thoughts on our hopes and deepest feelings.*

April 7, 1975

THE REDISCOVERY OF TIME

Michael A. Meyer

*In modern times Jews are no longer set apart. We have rediscov-
ered a sense of belonging and a sense of time. Our history again
has a realistic meaning. What is it?*

tures and the readings reinforce each other. Prior to each lecture, selected readings
125th Anniversary Lecture Series are urged to reserve their copy of the book now.



Our 125th Anniversary Year

The Temple

CLEVELAND, OHIO

January 12, 1975

Vol. LXI, No. 9

From the Rabbi's Desk — A RABBI LOOKS AT OUR ECONOMIC CRISIS

The sermon of December 22, 1974 is produced here in response to numerous requests.

The financial world analyzes the economic crisis with graphs and charts. According to these measurements the gross national product fell in 1974; the cost of consumer goods went up some 15 percent; real disposable income and the level of production decreased; there was a growing deficit in our trade balance and the rate of unemployment rose to 6-1/2 percent of the work force.

A rabbi analyzes the economic crisis in terms of its effect on people. When the rate of unemployment rises from 4-1/2 to 6-1/2 percent in a year I translate the abstract percentages into two million real people who cannot find work or who have been dismissed from their work. Three years ago I did not need the graphs to indicate that inflation had become a serious problem. Welfare workers began to report that people, a few here and a few there, were coming into the centers asking for food. Despite public welfare assistance and the federal food stamp program they could not make ends meet. Rents were being raised. Utility bills had increased sharply. The cost of clothing had shot ahead. Food cost more, and even when they could combine various forms of support many still could not make their dollars stretch to cover their basic needs.

Two and half years ago the religious community of Cleveland helped to establish eight hunger centers, four on the west side, four on the east side, where people could receive supplemental subsistence. At first people came by ones and twos and tens. Soon they were coming in tens and twenties and fifties. When the Nixon Administration released complex figures to prove that inflation had abated, the lengthening lines at these centers revealed the speciousness of the official pronouncements.

It was still a time when the well-off wondered out loud why everyone could not manage. I remember a long conversation with a businessman whose industry had just petitioned Washington for import curbs against foreign competition. He complained long and bitterly against these hunger centers. There was no reason to coddle the poor. Let them work like everyone else. People should not turn to the government for the solution to their economic problems. He did not even see the inconsistency of seeking import curbs and fighting welfare prog-

rams. Had he ever been hungry? I wondered. I asked if he had looked at the poverty diets which had been published some months before. Various nutritionists had tried to purchase sufficient food values for a family given the monies available through various assistance programs. The experts had discovered that the poor could not afford fresh vegetables or fresh fruit, only the lowest grades of meat and then only twice a week. A welfare diet had to consist largely of grains, flour, soy beans, potatoes and the starches. I wondered if my incensed friend had ever read Proverbs where an ancient realist observed: "A well fed man may disdain honey. To a hungry man even the bitter tastes sweet."

You do not have to be told that when you go to the grocery store it costs you more. According to the statisticians the cost of an average householder's purchase of food has increased 32 percent in the last 24 months. Less known is the fact that the cost of the staples the poor must buy has increased 38 percent. The Talmud realistically observes: *Batar anyah; aziah anyutha*, poverty pursues the poor. How true that is today. The cost of work clothes has gone up more than the cost of dress clothes. Low cost rentals have gone up proportionately more than luxury rentals. Poverty pursues the poor.

If we are to believe some hand-wringing articles in our national magazines everyone is suffering from this economic crisis: but somehow the suffering of the rich is not the suffering of the poor. The rich suffer, but they must be told by an accountant just how much they are suffering. They have suffered paper losses. There is no indication that they are reducing their standard of living, though there are many indications that they are reducing their standard of giving. This week's Thursday issue of the Wall Street Journal had a lead article which told of a dramatic falloff in giving to charitable groups over the Christmas season and an inside piece which listed the production of automobiles during December of this year in comparison to December of 1973. Car sales of every model were significantly lower this year than last year, save in one case: the sale of Cadillacs was up 18 percent over a year ago. The rich suffer. Most of us would be content to suffer with them.

The middle class has suffered a loss in purchasing power. People have delayed moving from older homes into newer homes. Mothers buy less expensive cuts of meat and less delicacies. There is more concern with quality. Children stay at home when they go to college rather than pay high dormitory fees. Budgeting has become an anxious procedure.

(continued)

SUNDAY MORNING SERVICES

JANUARY 12, 1975

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

MAX ROTH

will speak on

... AND THE REST
IS COMMENTARY

About the life and times of Rashi
— brilliant medieval Talmudist

JANUARY 19, 1975

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

A LOOK AT
OTHER PEOPLE'S MAIL

FRIDAY EVENING SERVICE — 5:30 to 6:10 — THE TEMPLE CHAPEL

SABBATH SERVICE — 9:45 a.m. — THE BRANCH

