



Daniel Jeremy Silver Collection Digitization Project

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

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

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

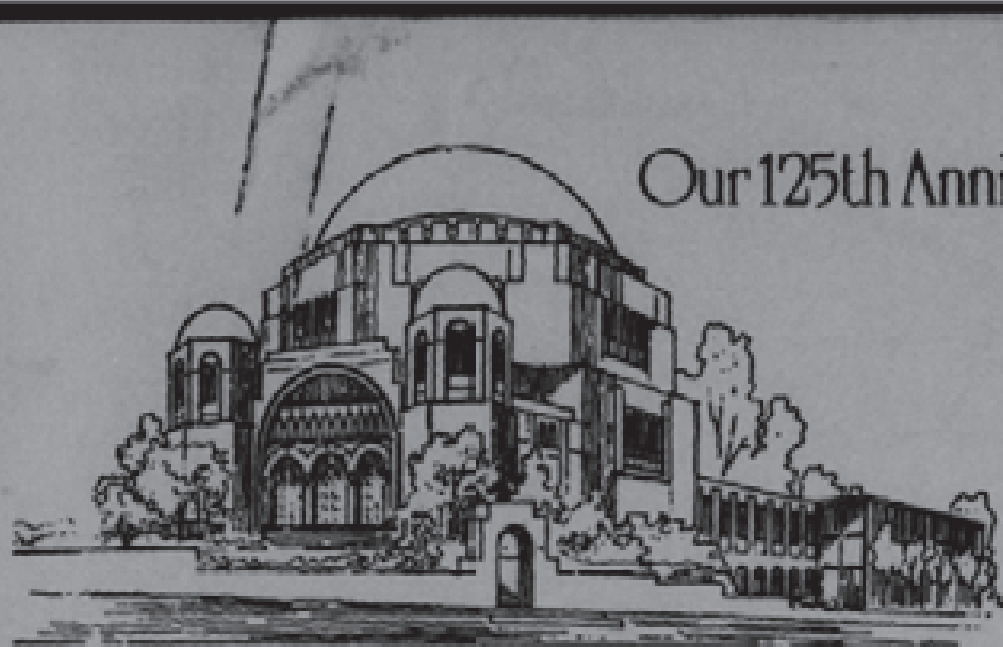
Sub-series A: Events and Activities, 1946-1993, undated.

Reel
41

Box
13

Folder
620

Newsletters, "From the Rabbi's Desk" articles, 1975-1977.



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: *Betar 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 in 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



A RABBI LOOKS AT OUR ECONOMIC CRISIS (continued)

The poor are suffering physically. Some are actually hungry. Many are shivering through this cold winter; they do not have the clothes to fend off the winter and they cannot pay utilities to keep their rooms at 70 degrees. All of them are spending an incredible amount of time shuffling from one line to another seeking food stamps, unemployment insurance, public welfare assistance, work.

I understand why the financial world must quantify and chart economic trends. You must understand the dimensions of a problem before you can begin to deal with it; but I am suspicious that many of those who quantify and develop these charts lose sight of the people who are represented in the percentages. When America first began to endure double digit inflation the Nixon administration introduced a game plan which sought to dampen the demand sides of the economy. Too much money was seeking out too few goods. A policy of tight money and high interest rates was introduced. There was to be a reduction of the Federal budget and sizeable tax increases. Inevitably such a restrictive policy increases the number of the unemployed. Less goods are produced because there is a lessened demand, therefore, less people are employed. A year and more ago we read interview after interview with this learned Secretary of the Treasury or that learned University of Chicago economist who told us that a 6 or 6-1/2 percent rate of unemployment was an acceptable cost for the country to bear in order to dampen inflation. I asked myself; acceptable to whom? I can understand that such a policy would be acceptable to a well-paid economist or a salaried banker, but can it be acceptable to the two million people who would receive their pink slips? The least able were made to pay the acceptable cost of controlling inflation.

In recent months America has hoped that the weakest and the poorest would pay the major cost of solving our economic problems. I have not seen a corporation president of an industry which has released workers by the hundreds offer to cut his salary in half or by two-thirds in order to keep "x" number of people on the corporation's payroll. I have not seen the well-organized unions delay strikes which would throw other people out of work. I have seen the Federal government cut medical research and welfare programs and delay tax reform.

Some months ago there was a great debate whether this country had added the ills of a recession to inflation. Economists argued as to how so many quarters of falling gross national product had to pass before a recession could be declared. A rabbi was not impressed by this debate. He had seen a new kind of client arrive at the hunger centers. Originally the centers had served the unemployables. There are approximately 3 million Americans who simply cannot fit into the work force. About a year ago the centers began to serve the once employed and the not yet employed: young people who had just left high school and could not find jobs and released workers who had used up their 26 weeks of unemployment compensation. There was a recession, and the country has not yet recognized its full human cost. Since the New Deal various support programs exist designed to cushion the shock of an economic downturn. Some 3 million of the 6 million unemployed are receiving unemployment compensation; but this cushion is time limited. Their checks will come for half a year. What then? What will happen next summer when funds are no longer available to those who were released this fall?

We are in a recession. We suffer from inflation. The economy is in crisis, and government is beginning to get a little panicky. Three weeks ago our County Commissioners summoned representatives of the community to a crisis meeting during which they told us that they lacked adequate funds to provide for the extended welfare assistance now required. Among other things, they asked the religious community to increase substantially the level of support available through the hunger centers. We have and we will. To feed the poor is obviously a basic obligation of religious folk. At the same time it must be said that this kind of dole cannot provide adequate relief for the poor nor is it an answer to the structural problems of our economy. Charity cannot make up for the lack of a comprehensive governmental support program.

All of us stand condemned for the sins of indifference. During the richest period in our history the richest country on earth failed to set up a comprehensive system of public assistance which would have banked reserves during the fat years to take care of the lean years. I often think of Pharaoh's dream in which he saw seven fat cattle grazing on the bank of the Nile when suddenly seven lean kine came by and consumed the seven fat cattle. You will recall that Joseph interpreted Pharaoh's dream as a prediction that there would be seven years of abundant harvest for Egypt and then seven years of blight. Pharaoh and Joseph proceeded to organize store houses into which the

surplus harvest of the rich years was put against the lean years. Pharaoh planned. America lived to the hilt and then some. Egypt saved. America spent. We had 25 years and we put so little away.

The American way was the grasshopper's way and now we are asking the poor to pay the price of our carelessness. After all, we say, these are lean times and we can't possibly raise more taxes for the welfare system.

I was troubled by many thoughts at those meetings with the County Commissioners. The same week the commissioners sounded their alarm and said that they lacked the funds to discharge their assistance responsibility, they went into the money markets and indebted the county for 30 million dollars additional for the Justice Center. The interest on this extra sum would go a long way towards the food bill of the hungry of Cuyahoga County.

I thought of a report released that same week which indicated that during the first full year of revenue sharing (1973) only 2 percent of the monies which were released by Washington found their way into local welfare assistance. Our officials obviously had preferred other chosen programs over those which dealt with simple need.

This economic crisis suggests to me that America had better shake-itself loose of the hedonism, materialism, and insouciance which characterized the fat years. All of us have heard businessmen complain about absenteeism, shoddy workmanship and restrictive work quotas. I remember being told some years ago that I should not buy a car that had been produced on a Monday or a Friday. These were days when the work was even more slipshod than it normally was. Despite improved technology productivity has been falling for several years. But the workers were not the only hedonists. Business folk have their three hour alcoholic lunches, their business dates on the golf course, and their jet planes to get them to their hunting lodges and marinas. The non-competitiveness of American goods in international markets, their lack of quality, their high per unit cost, is due in large measure to the indulgence which Americans have accepted as a way of life. Why work if we do not have to work? Let's not do any work which is not fully satisfying. I cannot help but feel that there is no way out of this economic crisis which will not require a much higher degree of concern with craft and productivity than we have heretofore shown. We must begin again to earn our daily bread.

I would insist that no solution to our economic crisis is acceptable which does not provide for the basic needs of all people and which will not lead to the creation of a comprehensive welfare program. There is no excuse for the Other America, its hunger, its lack of medical care, its educational deprivation, its lack of basic decencies. It exists because rich America has argued that the negative income tax or a guaranteed annual wage would be costly. We did not want to tax away our luxuries. Frankly, the time is long since past when we can allow indulgence to exist side by side with desperation. It is immoral. It is the way to revolution. That is the way to a social disorganization which ultimately will cost all of us our freedom as well as our capital.

I have not alluded to the most ominous shadow which hangs over the economy, one not of our making, the shadow of oil costs. Some three billion dollars this quarter and more next and more the next will leave this country for the Arab world, Iran and Venezuela. I would not complain about the cost of oil if it were simply a case of the super rich in America losing something of their standard of living to the super poor of the world; but, unfortunately, the Arab countries which have the most oil lack the ability or the will to use that income broadly for the benefit of their own citizenry or for those who are their brothers and comrades. Still today, the United States, not the Arab states, pays most of the cost of the Arab refugees. Sixty-five billions of dollars which are not constructively invested are in the hands of the oil producers. That astronomic number will double next year and quadruple the next, creating a fund of money sufficient to ruin the economic and financial structure of the entire so called free world at the whim of a few feudal rulers. I have no solution to these problems, but obviously decisive action must be taken and certainly the first step would be to cut our consumption of Arab oil. Unfortunately, the Ford administration hesitates to take this unpopular step so as we fiddle more and more economic power flows into erratic hands. Instead of paying now the cost of finding new sources of energy we have allowed Project Independence, announced with such drama just a year ago, to come to a complete halt. We seem determined to remain grasshopper people and the winter will come as surely as it did in the fable.

When Moses went up on Mt. Sinai and the sense of national purpose had temporarily deserted the nation, the people built a golden calf and began to worship it. They danced before it with greed - gold - in their eyes. That greed, that gold, is again in our eyes. People are hoarding gold; in effect

(concluded on back page)

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

Published bi-weekly except during the
summer vacation

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

Second Class Postage Paid at
Cleveland, Ohio

A RABBI LOOKS AT OUR ECONOMIC CRISIS (continued)

acting so that if everyone is hurt they will be hurt less. Americans lack a sense of national purpose so we have fallen into the mood of let each one save himself. I can think of no surer recipe for tragedy.

What is for it then? The Office of Economic Planning and Development, a prestigious international group, released this week its carefully studied predictions for 1975. Their research suggests a bleak year. We can expect an 8 percent rate of unemployment. Those who released the report suggest that a rate of 10 or 12 percent was not out of the question. They predicted that every major indicator of economic productivity in the United States would fall. We can expect continued double digit inflation. They suggest that the West must take vigorous action to deal with the oil induced financial crisis. Are we? Where is that vigorous action? The present administration has marked time. When it has offered remedies these have been characteristically chartist rather than humanist. To dampen inflation the Ford administration proposed to cut the Federal budget. Well and good, but what did this administration propose to cut? Does it excise someone's favorite pork barrel project: a new federal office building here, a new base there, a new road somewhere else? Oh no, the plan is to increase the cost of food stamps to the poor by 20 percent; to increase the costs borne by patients under Medicare and Medicaid significantly above the level that they now pay; to cut certain Social Security benefits for those who have not yet reached 65; to reduce, if not to eliminate, educational benefits available to veterans. In every case the President opted to make the least advantaged and least fortunate pay the major cost of continued well-being.

Patently Mr. Ford will not be able to hold to this game plan. A more populist Congress has been elected. The recession cannot be denied. This week Mr. Ford has had to accept a five billion dollar program providing unemployment compensation to those not previously covered by the major unions (farm workers, domestics and state and local government people) and a billion dollars for new public work projects. But the grasshopper mood continues. Washington is talking now of avoiding restrictions on the import of Arab oil, of only a minimal increase in the gasoline tax, of pumping major amounts of money into the economy by a tax cut. The hope is to stimulate demand even though everyone knows that in the long term someone will have to pay that

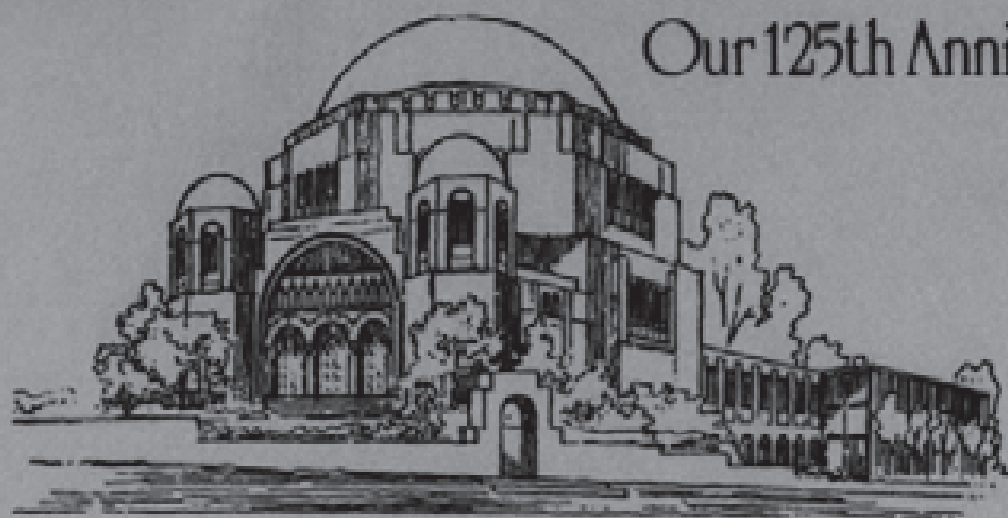
debt. To have our cake now we are in effect diminishing our children's future.

What's for it then? I wish I knew. I am not a prophet. I was not one called in by President Ford to give him advice. He called in the chartists, and I am a little bit afraid that the game plan will propose a strategy which will lean most heavily against the disadvantaged.

Certainly it's time that our leaders challenged America to find some other dream but two cars in every garage. It's time that we challenged ourselves to be something more than a thing-oriented nation. Is it not time that we produced values, values of community, human values? Isn't it time that we were proud of America, not because of our great prosperity but because of the quality of life available for all of our citizens? One does not measure the quality of life by the amount of goods one has. Happiness is not a luxurious home but a loving family.

I am convinced that America will never again see the kind of prosperity which we have enjoyed over the last 25 years, but since I question the conventional verb that I used - "enjoyed" - I am not too saddened by that prospect. I do not believe that all our prosperity made us the happier. The rate of suicide went up throughout the age of abundance. The rate of mental breakdown went up throughout the age of abundance. The rate of divorce went up throughout this era of abundance. The rate of alcoholism went up throughout this era of abundance. The rate of addiction went up throughout this era of abundance. None of the indices of happiness were there. We need to look at ourselves carefully, to ask who is the happy man, and do I need this much money and can I link myself to my community's well-being and am I doing my share, offering my sweat and my skills, to increase the amenity of American society. We need fiscal answers to our economic crisis and something more. The lawmakers and the economist will come up with this or that arrangement of interest rates and money flow and tax relief, but I wonder if they will also come up with a meaningful vision of America. As a rabbi sees the economic crisis it is a crisis of people. We are the cause of this crisis and we are its solution.

Daniel Jeremy Silver



Our 125th Anniversary Year

The Temple

CLEVELAND, OHIO

February 23, 1975

Vol. LXI, No. 12

From the Rabbi's Desk — THE VATICAN AND ISRAEL

While doing some research in preparation for the record—history of our congregation, I came across an address given early in this century by the then rabbi of The Temple, Moses Gries, who wanted to encourage Jews to develop an active missionary movement directed towards the Orient. He felt that the Asian peoples had not been contaminated by anti-semitism, that they revered tradition and that the prophetic message of Judaism would appeal to them.

Nothing was done about his suggestion. In fact, little has been done in our century to expose the teachings of Judaism broadly and effectively. There are still Jews who believe that missionary work is fundamentally un-Jewish. True, the Jews of Christian Europe and Muslim Asia rarely organized missions; but they acted not out of theological conviction, but to save their necks. It would have been worth their lives to convert a member of the state-religion. Earlier in pre-Christian times the Maccabees and the Pharisees had been missionaries. The New Testament speaks of sages who crossed dangerous seas in order to attract converts. If you believe and feel graced by your faith it is only natural to want to share that faith and that grace with others.

Some weeks ago the Vatican released a new document spelling out the Catholic Church's understanding of its relationship with the Jewish people. The Church had a number of good

and important things to say about the evils of anti-semitism, the desirability of civic cooperation and the need for more adequate theological understanding. A number of Jews were disturbed that the Church did not take the occasion to renounce its missionary mission. I confess that I was not disturbed by that particular omission. Provided illicit suasion is avoided, I find it perfectly natural that the church or the synagogue should want others to benefit from their respective teachings.

What I missed in the Vatican document was not a renunciation of missions but a recognition of Israel. Incredibly, 27 years after the establishment of the State, the Vatican has yet to recognize officially the Jewish national home. This delay has made

recognition a contentious issue. Understandably the Church is concerned with the welfare of Catholics and Catholic institutions in Arab lands; but if it is prudence which motivates the Church, it is hardly a becoming stance and one which effectively gives non-Catholics a veto over the Church's positions. Furthermore, until the Church recognizes Jerusalem it is only natural that many will suspect that her reasons are not prudential but psychological; that the Vatican still has difficulty with the concept of an ongoing Jewish future outside the Church. If we are to meet and cooperate, an understanding and acceptance of that future is the unavoidable prerequisite.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

FEBRUARY 23, 1975

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

ISRAEL'S ENEMIES —

THEN AND NOW

A Purim Reverie

MARCH 2, 1975

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

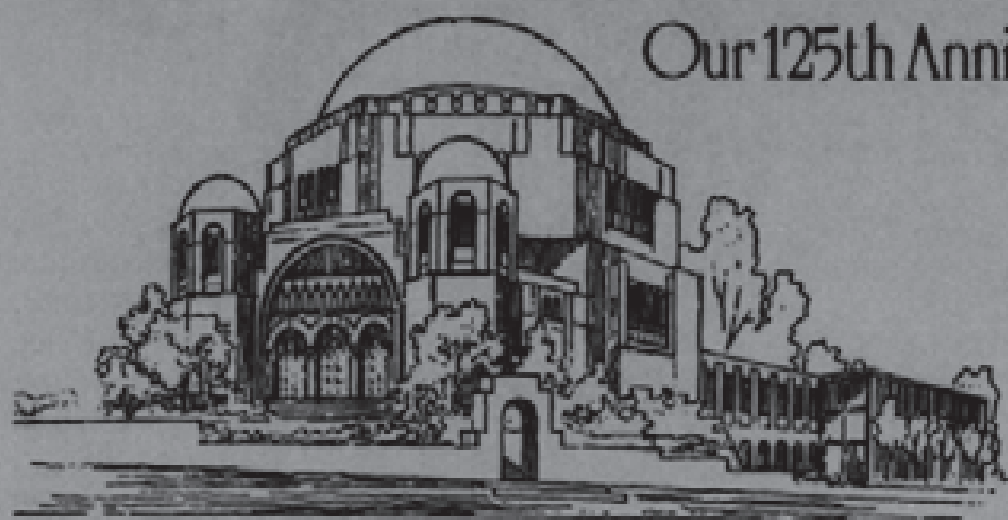
THE AMATEUR PROPHEET

— AMOS

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

March 9, 1975

Vol. LXI, No. 13

From the Rabbi's Desk — GUNS - AN AMERICAN MADNESS

The sermon of February 9, 1975 is produced here in response to numerous requests.

Last Monday was the 34th day of the new year. A headline in our Monday morning newspaper read "Six Slain by Guns." The lead sentence under this headline read: Six Clevelanders died of gunshot wounds over the weekend, bringing this year's total to 40.

Forty murders in 34 days.

Last year our country was at peace; yet, during 1974, 20,000 Americans died of gunshot wounds. Indeed, the number of civilians who have died from guns in the seventy-five years of this century is greater than the number of soldiers who have been killed in all of our wars.

There is only one way to end this carnage and that is to pass and enforce federal legislation prohibiting the importation, manufacture, sales and possession of guns by anyone except duly authorized agencies of the government. At present there is no prospect that such legislation will be adopted. Need I remind you of the years' long debate which finally resulted last fall in the passage by the Cleveland City Council of a minimal gun registration law which was promptly vetoed by the mayor. Americans are still captivated by the various gun myths: "guns make the men," "guns protect our homes," "guns protect our freedom," and until these myths are shattered no stringent anti-gun measures will be passed.

I well remember the furor which followed the assassination of President Kennedy. That November of 1963 we were promised stringent gun control laws by everyone in Congress. Senator Thomas Dodd of Connecticut conducted extended hearings. No laws were passed. We had to wait five years before a Federal Gun Control Act was passed. 100,000 more Americans, including Martin Luther King and Robert Kennedy, had to die of gun-inflicted wounds before Congress acted; and when a gun control act was passed it proved to be not a gun control law at all, but a piece of protectionist legislation designed to insulate the domestic gun industry from foreign and fly-by-night competition. The 1968 gun control bill prohibited the importation of guns from abroad, a piece of legislation long sought by domestic gun

manufacturers whose profits were being kept down by low cost imports. The new law prohibited the mail order sale of guns across state lines, a bill dearly sought by the established gun stores to drive out of business firms which didn't have their overhead. It did include a provision requiring the keeping of records as to sales and purchases, but this requirement proved totally ineffective because the stores were not forced to check on the accuracy of the statements made to them. Any number of enterprising reporters have purchased guns under the alias of well-known felons and no one has challenged them. The carnage goes on.

Four years later, after 80,000 more Americans had died of gunshot wounds, public outrage forced Congress to reopen the issue of gun control legislation. During the hearings one of their own the venerable senator John Stennis of Mississippi was shot by a holdup man. The result? A bill submitted by Senator Hart of Michigan which would have prohibited the importation, manufacture, sales and possession of firearms was defeated 83 to 7. A less sweeping bill by a senator who had good reason to know the bloody cost of gun freedom, Edward Kennedy of Massachusetts, which would have prohibited the sale of concealable guns, required the government to investigate

all gun purchasers and set rigid conditions under which guns might be owned, was defeated 78 to 11. Obviously, there is no likelihood that effective laws will be enacted in the near future. Bloody weekends in Cleveland simply do not exercise enough people.

Given this sad record we must ask why the nation seems unwilling to take effective gun control action. Answers are many and complex and revealing of the mixed-up nature of the national will.

The gun industry is a two-billion dollar industry which sponsors an effective lobby. Gun companies were once small independent units; today they are subsidiaries of the nation's most powerful corporations. Winchester Arms is owned by the Olin-Matheson Corporation. The Remington Rifle Company is owned by the Du Pont Corporation. These corporations have powerful lobbies and make sizeable campaign contributions. Their work is abetted by the professional gun owners' lobby, the National Rifle Association, which looks on guns as medieval pietists once looked on their icons as gods of power and beauty. When the true believers begin to write letters their fanaticism, if not their numbers, suggests to many congressmen that discretion is politically prudent.

(continued)

SUNDAY MORNING SERVICES

MARCH 9, 1975.

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

MAX ROTH

will speak on

**ABORTION: CRIME &
PUNISHMENT IN BOSTON**

MARCH 16, 1975

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

BERNARD MARTIN

will speak on

THE FIRST MODERN JEW

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

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



GUNS — AN AMERICAN MADNESS (continued)

But gun control legislation could not be prevented by a business lobby alone. Unfortunately, guns, like prostitution, are accepted by many ordinary citizens as natural, indeed, at times as an appropriate activity. Many Americans have identified Americanism with the right to own a gun. Our first heroes, the frontiersmen, are always pictured with a gun slung across their shoulders. This land presumably was won by Daniel Boone types who could kill an Indian with a long rifle at 100 yards. When we process our flag we show it respect by providing an escort of rifles and no one really finds the act even embarrassing. You may have read a few days ago about the bemusement of a veterans' group in Rhode Island who were conducting a memorial service in one of the local cemeteries at the action of the Roman Catholic priest who was conducting the liturgy and who walked out when these veterans began to fire rifles in respect to the dead. They, and I suspect most Americans, do not understand those of us who look on guns without any pleasure and see them only as murderous and bloody tools.

Most Americans, I suspect, accept guns as a normal part of their lives; as familiar and appropriate as mother's apple pie. Why not? They were given their first cap pistol when grandmother took them out for a Saturday outing. They received their first machine gun wrapped up under a Christmas tree. It shot sparks, but it was a gun. When son reached puberty father presented him with his first air rifle or beebee gun and taught him to shoot squirrels and rabbits. One of the reasons we have been unable to pass effective gun control legislation is that somehow many would feel deprived of something basic and right if guns were denied to them.

There is a belief popular in many parts of our land that handling a gun is a sign of maturity, if not manliness. Many fathers believe every boy should know how to shoot. Many sons quite naturally grow up feeling that guns make the man. Guns do provide anxious adolescents, trying hard to live in an adult world, a sense of power which they often are unable to discipline or to control. Again and again a young prisoner who has committed some crime at gunpoint will tell the interrogator: "The gun made me feel ten feet tall." One-half of all of the crimes committed at gunpoint are committed by young people under the age of 19.

This perverse definition of maturity has left its imprint on our national myths. We have turned frontier gunsmen who were nothing but pimply-faced adolescents or paranoid killers into larger-than-life heroes who provide the dramatic force of our films and a patterning model for our children's play and dreams. As if not satisfied with one set of killer heroes our media are even now creating a second myth in which the subliterate hired goons of the Mafia are transformed into brave soldiers loyally carrying out the orders of a wise and kindly godfather.

Those who are free of the pernicious faith that guns make the man often accept two other assumptions about guns which blind them to the desirability of outlawing all such fatal weapons. One set of ideas revolve around the assumption that guns protect our freedoms, and the second centers on the theme that guns protect our homes. Neither can stand up under analysis.

Americans generally exhibit a healthy skepticism of authority. The English impressed our merchant seamen and had their police break down our doors and search our homes. From the Alien and Sedition Laws to Watergate Americans have had reason to be suspicious of authority. I have never felt that the nation was shocked as it professed to be by the evidence that various intelligence agencies had been used by the Nixon Administration in illegal searches and seizures. Saddened, yes, but not shocked. But it is an abuse of reason to assume that illegitimate power can be restrained by a householder with a gun who will say to the FBI or some other agency: "Stay out or I'll shoot." That's not the way. The courts and the laws protect our homes. Due process protects our freedoms. When we need protection against self-serving agents of government we can't enforce our freedoms at gunpoint. Only the courts and Congress can restrain government. There must be an investigative and legislative remedy. In our complex society it is citizen vigilance, the right of peaceful assembly, the right to elect and remove officials which alone effectively limits government.

A gun is worse than useless for that purpose. If we shoot anyone we will be in the wrong. Indeed, those groups who arm themselves to protect their "rights" are precisely those who would willingly subvert the rights of others: on the left groups like the Weathermen and the Symbionese Liberation Army; on the right the Minutemen and the Klan. Do not be misled by a phony bravado or by the specious argument that the right to own a gun was wisely enshrined by the Founding Fathers in the Constitution. The Second Ameri-

ment grants to each state the right to arm a militia in order to enforce law and order. "A well-regulated militia being necessary to the security of the free State, the right of the people to keep and bear arms shall not be infringed." It does not establish the right of an individual citizen to own a gun. In this country in our day it is neither a constitutional necessity nor a matter of political prudence for citizens to own guns.

Guns will not protect our freedoms nor will guns in the hands of "citizen soldiers," a phrase holy to the National Rifle Association, protect this nation. The John Birch Society, the National Rifle Association and others who put their faith in guns have designed an extensive campaign to convince us that a gun in every American home was the best way of keeping Communism from these shores. What stupidity. Can anyone really believe in these days of intercontinental ballistic missiles that a rifle in your home will protect America from its foreign enemies? If this argument fails the gun lovers begin to argue that gun registration lists would tell a conqueror where to find the arms which alone could empower an underground. We are not about to be conquered, but if we were — an enemy would not need federal gun registration lists. All he would have to do would be to pick up the membership list of the National Rifle Association.

What of the argument that guns protect our homes? Most Americans are frightened by the rise of violent crime. We want to protect our own, so we say "if the police cannot stop crime we will do the job ourselves." So we buy a gun and bring it home as protection. At some cost all we have done is to increase, not lessen, the physical danger which surrounds our family. Bullets fired at a burglar have five times a greater chance of wounding a child or a spouse than a thief. When you bring a gun into your home you are endangering your own. A gun will not go off accidentally if there are no guns at home to be played with. No one in a fit of depression will commit suicide with a gun if there is no gun to be found in the dresser drawer.

Gun advocates make a great deal of the truism that "guns don't kill people, people do." What is left unsaid is that when guns are not lying around there are no guns to be impulsively picked up. Take a close look at the six murders that took place in Cleveland this weekend. In two cases the murderer was the wife. The husband came home and threatened to beat her up. She had been beaten before and saw no reason to take it again; so she raced into the bedroom and grabbed the gun her husband had bought to protect their home from burglars. In a third case a man sitting in a bar got into a violent argument. He felt bested, and since he lived close by he left the bar, went home, got the gun that was there to protect his family, took the gun down to the bar and began to blaze away. In a fourth case a man made the mistake of taking two girls out on the same night. As he was walking them home they got into a violent argument and he made the fatal mistake of trying to be the peacemaker. Both these lovely ladies carried pocketbook guns for protection. In the fifth murder some youngsters got into a street brawl. One 15-year old got particularly incensed at a bully on the other side, went home and got the gun his father kept there, brought it back to the fight and killed the enemy. In only one of these six cases, where a man was found shot in an alley in the back of his home, is there the suspicion of robbery, and it's only a suspicion. In five of these six cases had there been no gun readily available there would have been no gunshot death. Guns kill just by being there. In five of these six cases there might have been a good fight. There may even have been some knife wounds; but fists bruise rather than kill, and knives are not as efficient as guns. I am not saying that ours is not a violent society, nor am I suggesting that caution and prudence are not necessary disciplines if we are determined to protect ourselves and our families. I am simply saying to you: "don't buy a gun. Guns are too dangerous to you and to yours."

Why then do we purchase five million guns a year? The final reason is an ugly one; most of those who are killed are not like us. During Prohibition when there were gangland wars good people said "good riddance." The mobsters are saving the police some tedious work. All six of the killings last weekend were in the center city. Five of the six killings involved blacks. If today's American is a little inhibited about saying out loud "good riddance," he is saying as much in his heart. Believe me if most killings took place on our side of the class and race lines we, the majority, would have forced the passage of gun control laws long since. Somehow the gun menace becomes a menace only when it menaces "us." We become outraged only when one of ours is shot; a President Kennedy, a Senator Stennis. Only then do the "good" people of the United States become exercised and that concern blows over quickly. Upper-class killings are still the exception. Most of the killings take place far away in Mough and/or the near West Side, among those we never meet and with whom we never mingle.

(continued)

GUNS — AN AMERICAN MADNESS (continued)

How long can middle America expect to escape scot free from this escalation of violence? San Francisco was terrorized two months ago when there were eight or nine random killings of middle Americans. There have been occasions in Cleveland when a person stopping at a light was shot for sport from another car. There are hundreds if not thousands on the streets of every American city who are highly disturbed or paranoid or high on drugs. Within a walk from any public building in Cleveland you can buy a gun and ammunition — and so can they. You buy a hand gun for protection. Others are buying repeating rifles, shotguns, sub-machine guns, even grenades and mortars. Not a few gangs and fringe political cells have armed themselves with weapons of military level power. At some point these weapons will be used.

When will Americans begin to wake up? How much violence will we tolerate? How many more ministers will be murdered on their way to church? When will we learn that guns in amateur hands provide no protection against the violence and crime in our society? There is absolutely no negative correlation between the number of guns bought as protection for our homes and the number of break-ins. Five million more arms are bought every year and the rate of violent entry increases every year. Guns in the hands of amateurs do not stop crime. Guns will not protect you or your home. Guns will only expose those you love to greater danger.

We live in a violent world. No one can fully guarantee our safety. I cannot tell you that by not owning a gun you will not be robbed or menaced. I cannot tell you that even with stringent gun control laws a criminal will not find a way to get his hands on a gun. He may, but society can make him pay a high price. I can only tell you that guns are not the way to bring security to our world.

Obviously, many things are needed; a far more efficient police force; a more effective penal system; stringent laws against crimes committed at gunpoint; effective ways of working with the youth who commit so large a proportion of the crimes of violence; greater control over the glorification of violence by the media; restraint by parents in conditioning another generation to an acceptance of guns as playthings — as appropriate in a child's toy chest as in the father's dressing room drawer. Much needs to be done. I wish I could say to you that I believe Americans are ready to do something effective about guns. I do not. Most of the attempts being made even now to pass gun control legislation are very limited in scope. Too many legislators and too many important people like to hunt and do not really care if street people are hunting each other. Too many Americans accept uncritically the gun myths. We are being offered not federal gun control, but ineffective palliatives, some form of gun registration, the prohibition of the Saturday night special, but none of these will do the job. They are shot full of loopholes. The domestic gun industry will continue to manufacture guns and they will be bought. All of it will fall short of effective results unless, once and for all, Americans give up their lethal toys and admit what they are — instruments of murder, nothing more.

How many more presidents, senators, presidential aspirants, Nobel prize winners, ordinary folk, might be assassinated or killed before we finally wake up?

Amen.

Daniel Jeremy Silver

The Temple Men's Club

125th ANNIVERSARY LECTURE SERIES

"The Development and History of Jewish Ideas"

Based on the new 2-volume work by Bernard Martin and Daniel Jeremy Silver "A HISTORY OF JUDAISM"

***March 24, 1975**

MYSTICS AND MESSIAHS

Bernard Martin

Bernard Martin is the Abba Hillel Silver Professor of Jewish Studies at Case Western Reserve University, where he serves also as Chairman of the Department of Religion. Before coming to Cleveland he served as Rabbi in congregations in Illinois and Minnesota and earned his PhD in Philosophy at the University of Illinois. He has written several books on philosophy, theology and Judaism, has translated and written scholarly introductions to three works on the Russian Jewish philosopher, Lev Shestov, and has prepared a many volume translation of Israel Zinberg's Yiddish classic, "A History of Jewish Literature."

All sessions held at The Temple Branch

Each lecture will be followed by question and answer period and coffee hour

All lectures start promptly at 8:00 P.M.

The 125th Anniversary Lecture Series is open to all members of The Temple Family and their friends

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

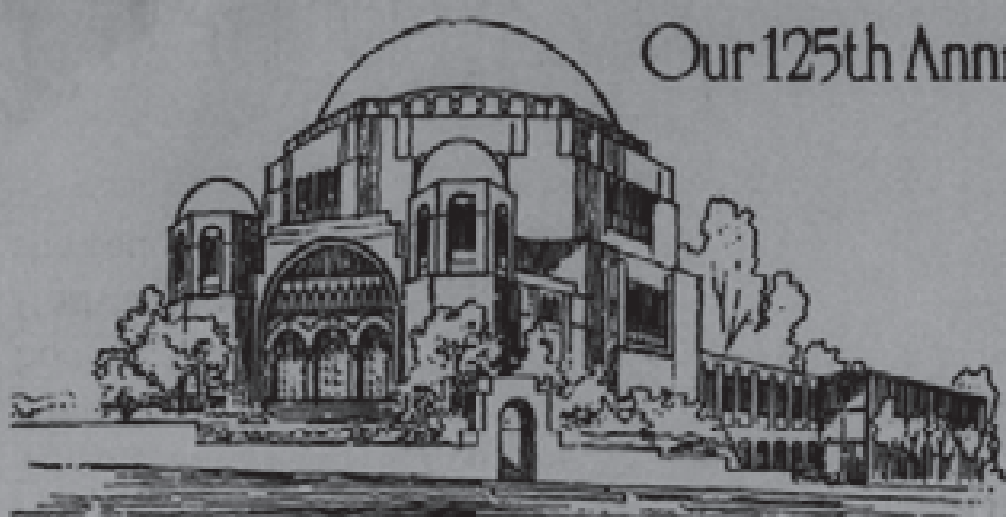
Some have sought to be as close as possible to God and others have believed that they knew when the Messiah will come: some thoughts on our hopes and deepest feelings.

April 7, 1975

THE REDISCOVERY OF TIME

Michael A. Meyer

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



Our 125th Anniversary Year

The Temple

CLEVELAND, OHIO

April 6, 1975
Vol. LXI, No. 15

From the Rabbi's Desk — THE SHUTTLE IS GROUNDED

Dr. Kissinger's shuttle diplomacy was doomed from the day before he arrived in the Middle East when President Sadat announced that Egypt would not make any political concessions or move publicly towards a situation of non-belligerency. Given that obstinate stance our Secretary of State had no other leverage but to ask Israel to make territorial concessions for American rather than Egyptian promises. In effect, he could not promote peace but only offer Israel a strategic trade — arms and money for land. Why did he persist? His purpose, I am afraid, was to maintain his image as a wonder worker and a dependable friend of Egypt and the Arab world; and if Israel had to pay the price, well, it was a price that would have to be paid anyway.

Israel rejected Dr. Kissinger's pressures. Her decision could not have been taken easily. Israel really has no other place to turn for support, but recent events highlighted the illusory benefit of a Dr. Kissinger peace. Even as he shuttled between Aswan and Jerusalem the North Vietnamese wrenched the western highlands from Thieu's army and the Khmer Rouge completed the encirclement of Cambodia's capital. A telling cartoon by Dosh appeared in the Israeli press. It showed a Vietnamese woman shelter-

ing her little son with her bandaged arms. In the background you saw burning villages. The caption read "And Then A Clever Man Came From America and Brought Us Peace." Even as Mr. Kissinger brought Israel Iran's promise that she would continue supplying oil if the Sinai fields were returned to Egypt, the teletype brought Israel the news that Iran had denounced her decade-long concern for the supply and provisioning of the Kurds. Could an Iranian promise be counted on? While Dr. Kissinger was in the Middle East, the American Senate refused to make good on the Secretary's promises of aid to South Vietnam. After these events Jerusalem had to insist on some Egyptian "give". American promises simply were no longer fully creditable.

Certainly the breakoff of these negotiations does not promote security in the Middle East. But failure was inevitable given Arab intransigence. It will be interesting to see if the Administration will accept the truth that these negotiations failed because an Arab leader was unwilling to make minimal political concessions towards peace or whether it will find it easier to blame Israel. The simple truth remains: Israel offered peace and Egypt rejected even non-belligerency.

American policy has been based on "evenhandedness." Essentially, this means that America hoped to have its cake and eat it too: Arab oil and Arab markets and Israel's fields and strategic manpower. These hopes have been dashed. An uncertain future lies ahead.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

APRIL 8, 1975

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

**FROM PORTUGAL TO VIETNAM:
IS AMERICAN FOREIGN POLICY
FALLING APART?**

APRIL 13, 1975

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

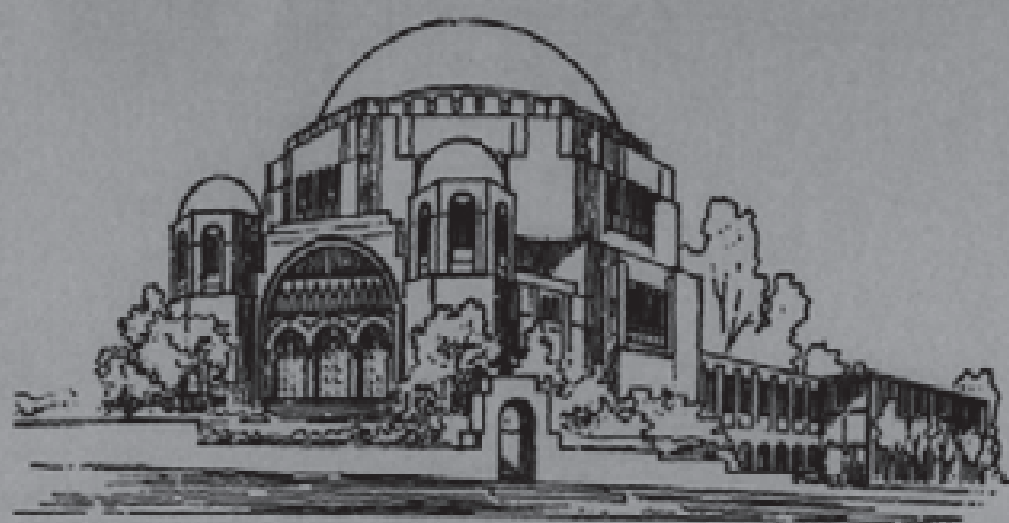
will speak on

**THE SAYINGS OF
THE FATHERS**

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

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





The Temple

CLEVELAND, OHIO

October 26, 1975

Vol. LXII, No. 4

From the Rabbi's Desk: A PLEASANT DAY

Early in October I had the pleasure of participating in the installation service of Philip Kranz as senior rabbi of Sinai Congregation in Chicago. Sinai Congregation has a distinguished history. Its pulpit has known the likes of Kaufmann Kohler and Emil G. Hirsch. The day had a special meaning for me since Rabbi Kranz is a confirmand of our Temple. Twenty years ago he was one of the eager spirits in my first preconfirmation class. The occasion was a beautiful one, although I confess it made me painfully conscious of the passage of time.

Our Temple is twelve years older than Sinai. We began as a traditional synagogue which almost immediately began the process of Americanization. Sinai was the first congregation in the United States to begin as a Reform Verein; and to read its history is to recognize some of the strengths and the weaknesses of our movement.

Sinai drew to its community a large and respected membership. Its pulpit was a significant voice in Chicago. The congregation was proud of the intellectual force of its leadership. Its music was professionally performed. Members had and have a deep sense of loyalty; but after the second World War the wind began to go out of Sinai's sails. Prospective members stayed away, feeling that the service was a bit cold and the rituals

too spare. The school and pulpit continued to emphasize sweet reason and the fellowship of men of good will, but the world was now an unreasonable and embittered, even tragic, place. Sinai labelled its philosophy "prophetic Judaism." The emphasis was on rectitude and citizenship. The new Jew wanted rectitude, citizenship, the warmth of tradition and spiritual nourishment. He needed to be satisfied emotionally as well as intellectually. He was prepared to go out and fight the good fight; but coveted the chance to link arms and sing away the darkness.

Rabbi Kranz recognizes this need and will respond to it. The Temple began

to respond to this change long before many recognized it. Over a half century ago Dr. Silver brought Hebrew and Israel into the center of congregational life. Today we are learning to sing together; the bar mitzvah service has become a beautiful moment; First Friday and Seventh Sabbath provide the Sabbath feeling; reason and enlightenment have not been sacrificed. The pulpit continues the older tradition, but there is a new emphasis on warmth and community and that is all to the good.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

OCTOBER 26, 1975

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

**VIOLENCE AND WHAT CAN
BE DONE ABOUT IT**

NOVEMBER 2, 1975

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

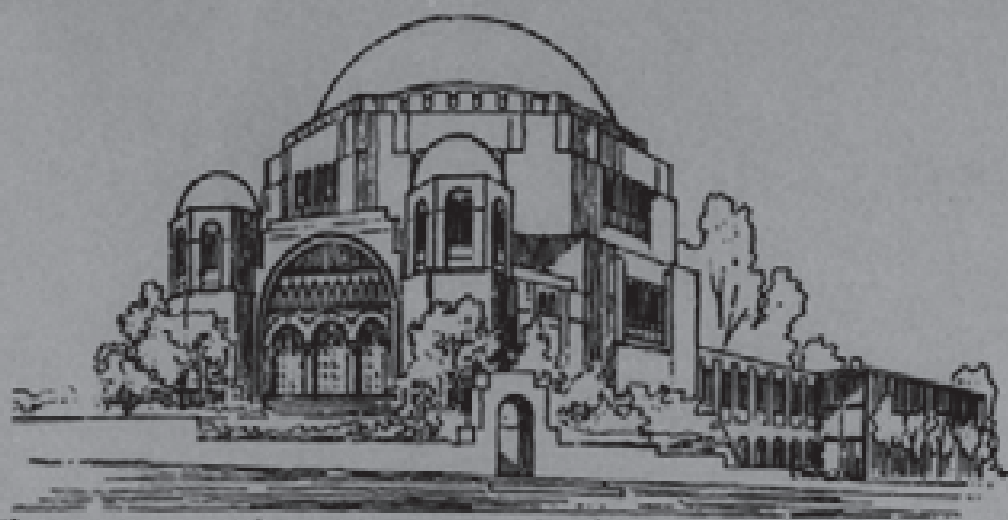
will speak on

**THE GOVERNOR'S PROGRAM
AND WHY IT IS NOT MINE**

FRIDAY EVENING SERVICE — 5:30 to 8:10 — THE TEMPLE CHAPEL

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





The Temple

CLEVELAND, OHIO

November 9, 1975

Vol. LXII, No. 5

From the Rabbi's Desk — ART EXHIBITIONS

If you are in New York any time before the end of January you might enjoy a visit to the Jewish Museum which occupies an old mansion on 5th Avenue near 90th Street. The Jewish Museum has mounted an exhibition of 260 paintings and sculptures which illustrate the general theme of "Jewish Experience and the Art of the 20th Century." According to Avram Kampf, who organized the exhibition, these works are not simply paintings by Jewish artists but works by Jewish artists which "focus on Jewish background concerns or motifs." Some of the paintings reflect on Hasidism; others the concentration camps, the East Side or Israel. Some are Jewish only as they reflect the uncertain identity of a Jewish soul. Still others are frankly pious. The exhibit provides an opportunity to see how sensitive artists like Marc Chagall, Jacob Epstein, Jack Levine, Chaim Soutine, Moses Soyer and fifty others have responded to the crises and the opportunities of Jewish life.

In the exhibition you will find at least two familiar works: a casting of Jacques Lipchitz's MIRACLE II, identical to the one that we have in our museum, a sculpture suggested by the creation of the State of Israel; and Marcel Janco's FIGHTERS OF THE WARSAW GHETTO which The Temple Museum lent to this exhibition. Janco's history is an interesting one. He has been for years mayor of

the artists' colony of Ein Hod near Haifa. In his pre-Israel existence Janco was a member of the Dada group of avant garde artists who rejected the traditional forms and values of western civilization. In Israel the rebel became the pioneer, but his vision remained independent and unromantic. The result is a powerful individuality of style. Any exhibition is what you make of it and I hope you will have the opportunity to visit this current show.

This museum talk reminds me that, finally, we have been able to display some of our art at the Branch. You may have noticed in the entrance way to the auditorium the display of six Chagall prints, illustrating the life of

Moses. These prints are part of a set of some twenty color prints which were donated several years ago in memory of Rhoda Goldberg Maldon. Their display was arranged by Jill Benjamin and Norita Schumann, chairpersons of a reactivated Temple Museum Committee, which plans to rotate pictures in the Chagall series and soon will hang several prints on the holidays by Chaim Gross, donated in memory of Mattis Y. Goldman. We also intend to change the display of ceremonial pieces in the logia cases, so keep your eyes peeled. There is and will be much to see around The Temple.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

NOVEMBER 9, 1975

10:30 a.m.

THE TEMPLE BRANCH

Rabbi
DANIEL JEREMY SILVER

will speak on

THE RIGHT TO DIE — II

NOVEMBER 16, 1975

10:30 a.m.

THE TEMPLE BRANCH

Rabbi
DANIEL JEREMY SILVER

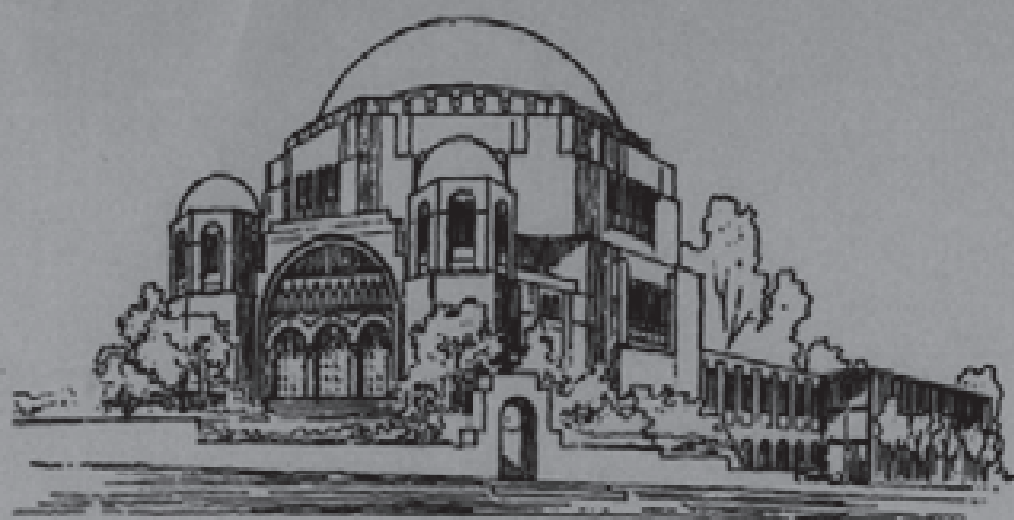
will speak on

**HUNGER: AN ISSUE OF
HUMAN NEED AND POLITICS**

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

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





The Temple

CLEVELAND, OHIO

November 23, 1975

Vol. LXII, No. 6

From the Rabbi's Desk — THE U.N. A DAY AFTER

What are the consequences of the General Assembly vote condemning Zionism as racism? Despite the headlines it should be said that, technically, the United Nations has not condemned Zionism. The General Assembly of the United Nations has. I am not simply nit-picking. Power rests with the Security Council rather than with the General Assembly and in regards to exclusion or embargo such a resolution has not immediate practical consequence.

Clearly, it is part of an ongoing propaganda campaign organized by the Arab world which hopes to transform Israel into a non-state. The Arabs had hoped at this assembly to expel Israel which would have been another step in this plan. The Nazis used this technique. Jews were declared to be an inferior race and, therefore, non-persons. As non-persons, not like other Europeans, they could be herded and butchered like cattle without any qualms or conscience. If Israel is not a state like other states, terrorism and violence against her are acceptable actions. Those who claim to find evidence of "live and let live" in the Arab world should be reminded that Egypt, Jordan and Lebanon voted for this resolution as eagerly as Syria and Libya.

The nations of the West voted against the resolution and that is a plus. It suggests that oil-related pressures have

limits and that Europe's talk of commitment to Israel's survival may be more than talk.

Arab passions know few bounds and such initiatives will result in the increasing politicization of the United Nations. Two days after the vote the World Food and Agricultural Organization met in Rome and Libya and sought to bar Israel from that body as a racist state. Failing in this the Arab states used the occasion to elect a Lebanese as president of that body over far more qualified experts. Such actions bring all decisions of these bodies into question. At the very least, Israel will come up with the short end of the development stick. It is a sad time when world organizations designed to combat hunger and promote education and social service

no longer will have credibility.

What action should the United States take? The very least we should do is to withdraw financial support from the U.N.'s "Decade To Combat Racism." Our government cannot be involved in a program which will be used against Israel and to promote anti-semitism. There should be serious bilateral talks with countries like Mexico and Brazil which demand foreign assistance and grain and are prepared to bite the hand that feeds them.

Israel will survive. Unfortunately, the United Nations may not.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

NOVEMBER 23, 1975

10:30 a.m.

THE TEMPLE BRANCH

Rabbi
DANIEL JEREMY SILVER

will speak on

**BOOKS I DIDN'T KNOW
I HAD**

NOVEMBER 30, 1975

10:30 a.m.

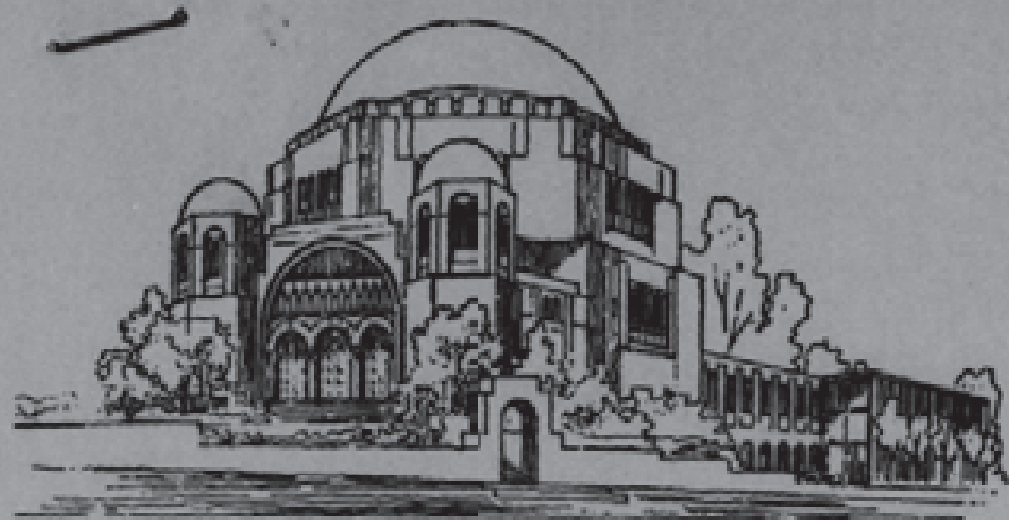
THE TEMPLE BRANCH

**A SERVICE OF CELEBRATION
ON THE SUCCESS OF OUR
MORTGAGE REDEMPTION
CAMPAIGN**

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

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





The Temple

CLEVELAND, OHIO

January 4, 1976

Vol. LXII, No. 9

From the Rabbi's Desk — ZIONISM

The sermon of December 7, 1975 is produced here in response to numerous requests.

There were 72 yes votes, 35 no votes and 32 abstentions. The 72 yeas represented the Communist world, the Arab world, and a significant number of states from the so-called Third World. The 35 no's were cast by the states of Western Europe, some of the countries of Latin America, the British Commonwealth and the United States. Abstentions came from the non-Communist countries of South-east Asia, a majority of the countries in South America, and a few of the newly independent sub-Saharan nations of Africa. The November 10 vote by the General Assembly of the United Nations, of course, had to do with the definition of Zionism "as a form of racism and of racial discrimination."

This decision was denounced as "outrageous" by our ambassador to the United Nations. Secretary of State Kissinger declared that the United States would act as if the vote had not been cast. If the near unanimity of editorial comment condemning this decision accurately mirrors the reaction of the American people, then we must say that our neighbors recognized the big lie for what it is and reacted intelligently to a crude and cruel display of power.

Veteran observers of the United Nations explained the vote as due to Arab initiative combined with Communist ideology; to votes bought by oil and promises of oil; to old-fashioned anti-semitism; to knee-jerking anti-Americanism and to ignorance. Zionism has become one of a number of shibboleths loose in our world — colonialism, imperialism, zionism — which are part of a mindless litany chanted by angry folk to damn anything and everything they hate. Whatever the ugly reasons, the vote was cast and this action has further weakened support of the United Nations in the West; not only because of its patent injustice, but because it commits the General Assembly to anti-Israel activity during a previously proclaimed "Decade Against Racism."

I was encouraged by the understanding of our neighbors and by their ability to recognize the big lie and the patent cynicism of this diplomatic maneuver; but if the many knew that the vote was wrong, few could explain why. There is much confusion as to the meaning of Zionism. There is a need for understanding which takes us beyond the currently popular definition: "Zionism is a pro-

gram for the national liberation of the Jewish people."

Let me suggest a definition of Zionism based upon four themes: that Zionism is the natural outgrowth of Biblical thought, particularly of Biblical messianism; that Zionism differs from Biblical thought in one major respect, it is activist; that Zionism is a program for an unredeemed world; and, finally, that Zionism is a program designed to rehabilitate the individual Jew, the Jewish people and Judaism.

God's initial summons to a Jew, to Abraham, required him to leave Ur of the Chaldees for a new land. Abraham was told simply: "Go to the land that I will show you, and be a blessing." Once Abraham had settled in that land God made a covenant with him. In return for his pledge of obedience God promised Abraham that this land "will be yours, and your seed forever."

When God confronted Moses at the Burning Bush, He placed two obligations upon him; to bring the children of Israel out of Egypt and to lead the tribes to the Promised Land. When the tribes of Israel affirmed God's word at Sinai, they accepted the bonds of a covenant relationship, inextricably bound up with land. God spoke. The people

assented. God warned: "If you accept these commands you are duty bound to them; if you obey them it will be well with you, you will live in security on your land; if you are disobedient I will close up the heavens, there will not be rain; I will drive you off the land." Land is an essential category in the covenant's understanding of reward and punishment.

Biblical prophecy is best explained as an interpretation of Jewish history which elaborates a single insight: the fate of Israel and Judah are not determined by ordinary consideration of political power, but by the quality of national obedience to the covenant regulations. 'If ye are willing and obey ye shall be secure in the land; if ye be disobedient and sinful you will be driven off the land.' When Israel and Judah suffered defeat, the prophets interpreted the successive disasters as God's doing, consequent on the nation's sinful living. It was not that the army was weak, but that the nation had been disobedient. Once exiled for their sins, this people, accustomed to covenant thinking, expected to return if and when they showed themselves worthy. If they were repentant and proved themselves loyal God would forgive them and bring them back home.

(continued)

SUNDAY MORNING SERVICES

JANUARY 4, 1976

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

THE YEAR IN REVIEW

JANUARY 11, 1976

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

ANYTHING GOES
Is There a Basis for
Ethical Judgments Today?

FRIDAY EVENING SERVICE — 8:30 to 6:10 — THE TEMPLE CHAPEL

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



ZIONISM (continued)

The word used in Biblical thought for repentance, *teshuvah*, comes from a root *shuv*, which implies both contrition and the physical act of returning to one's place. *Teshuvah* suggests etymologically as well as conceptually that repentance is both a moral stance and a posture which will lead to a return to the land. Exile was always *galut*, a state of alienation from God. To travel to the Holy Land is *aliyah* a going up; and to leave the land is *yeridah* a going down. One was closer to God in the land than off the land.

On Passover, our annual celebration of redemption, we end the Seder with the hope: "next year in Jerusalem." Our hope, indeed, all of Jewish messianism, is rooted in the concept of freedom and security on our land. Jews sanctified this connection of land and covenant, not simply out of piety and doggedness, but because it expressed their/our understanding of redemption. Judaism insists that redemption is possible in the here and now as well as in the world-to-come. We do not accept the image of life as an endless trial, a hapless burden, with all blessings reserved to come after life. Because of this considered theological position our promises must necessarily be understood in terms of a particular people in a particular place at a particular time. A well ordered society cannot exist in the abstract. Any redemption this side of the grave must involve a particular place and a particular people. I must add that even those traditions which looked upon this life as a *via dolorosa*, a way of tears, who believe that there can be no happiness this side of the grave, instinctively apply categories of space to heaven by turning it into a restricted subdivision reserved for like-minded folk.

Zionism grows out of Biblical thought, particularly out of Biblical messianism; but Zionism differs from Biblical thought in that it is activist. Zionism is not satisfied to fold the hands and say a prayer for the coming of the messiah. Zionism is not satisfied with liturgies of confession and breast-beating designed to convince God of our contrition. During every century after the destruction of the Temple, pious folk went up to Jerusalem to offer their prayers in the holy city for Israel's early return to Zion, for redemption. The *Avelei Zion*, or Mourners for Zion, believed that by offering devotion at the ruins of the Temple and exposing their misery they would move God to speed the coming of the messiah. Sons of a people inured to political impotence, it did not occur to them that they might buy a farm and cultivate the land and so hasten its redemption. Their faith, Biblical faith, knew that God was in full control of history. The prophets did not organize politically for the economic and social development of Judea; their political program was limited to summoning Jews to repentance and righteousness. If and when Israel lived obediently, God would let Israel live in peace.

Biblical and medieval thought is pious and submissive. "Not by power nor by might, but by My spirit." Modern thought is activist and eager to be up and doing. In many ways the social gospel of contemporary Christianity is a parallel development to Zionism. In both, man is seen as an active partner, with God in the work of creation. Neither is satisfied that the poor will always be among us, that conditions must remain as they are until God intervenes.

During the General Assembly debate an Arab diplomat, Abdallah al-Sayegh, informed the Assembly that Arabs have no quarrel with Judaism. Arabs, he said, applaud Judaism, but Zionism is not an essential element in the Jewish tradition, indeed, it is a bastardization of that tradition. His proof? The existence of opposition to Zionism within the Jewish camp. Al-Sayegh claimed that the racism resolution simply repeated what "Jewish intellectuals" had often said. Al-Sayegh spoke with a forked tongue, but he was right to this extent: during the nineteenth century significant numbers of Jews were opposed to practical Zionism for reasons of orthodox piety. They were the heirs of those who had believed with every fibre of their being that God would bring the messiah and create the Jewish State on His own, in His time. Conditioned to impotence and to the concept of a supernatural redemption such pious folk looked on practical programs of renewal as either blasphemous or pointless. It was as if Israel no longer trusted God. Further, many had known at first hand the devastating consequence of earlier "Zionist" activities; more than once a charismatic had proclaimed himself to be the messiah and had raised people's hopes only to dash them when his apostasy proved false. But we must be clear on this. These pious folk were no less Zionist for all their fears of practical programs. They prayed every day for their return to Zion, and as the possibility of establishing a national home by political means emerged as a realistic possibility, the vast majority of these traditionalists fell behind it. It should be added that the first practi-

cal Zionists of the nineteenth century were orthodox rabbis from eastern Europe, men like Yehudah Alkalai and Zvi Hirsch Kalischer, who argued that it was an act of strict piety to begin the reclamation of the Holy Land. They argued from the nature of *teshuvah*, repentance. We do not expect God to forgive us without evidence of a change of heart on our parts. Repentance must precede forgiveness. The initiative must be ours. Must we not show some initiative if we expect national forgiveness? Let our people go to the Holy Land. Let them establish farms and found cities and build schools. God will see that we are eager to please Him and He may turn towards us and complete our beginning.

Zionism is a natural outgrowth of Biblical thought; Zionism diverges from Biblical thought in that it is activist; and Zionism is a program for action within the context of an unredeemed world.

Until the second World War two political analyses were current among Jews. The Jews of the West, particularly those of France, England and the United States found themselves in a world which by contrast to the past seemed a paradise. The once excluded were now citizens. Instead of being locked into a ghetto they were free to move about. If you read the so-called theological writings of the newly enfranchised bourgeois Jews of the West, you will find many who believed that the messianic times were at hand. "In the 19th century civilization began," Isaac Mayer Wise. "In a matter of a few years universal peace will reign," Isaac Mayer Wise. "The old barriers between people are coming down," Isaac Mayer Wise. I do not pick out Isaac Mayer Wise to pillory him or to parody him. He is simply typical of tens of hundreds of bourgeois Jews who had escaped from oppression and who now found themselves in a dazzling world full of freedoms and possibilities. Such liberated Jews, with their growing bank accounts and enlarged sense of belonging, could not believe that their brave new world required Jews to give much thought to their Jewishness, much less to the creation of a Jewish National Home. This was a time for men of progressive attitudes to cooperate, not separate. They could not imagine Jews leaving the golden streets of New York or Cleveland for the barren wastes of a backwater province of the Turkish empire. They believed in the melting pot. Why erect fences? They believed in a universal brotherhood of men of good will. Why take Jews out of that community? They had just escaped from a state of their own, the ghetto. Why create a new Jewish State?

Yes, there was opposition within the Jewish community to Zionism. The bourgeois Jew of the West read his history as a drama of progress, beginning with the French Revolution, with liberty, equality and fraternity, and developing into the promise of America. The Zionist read the nineteenth century as a time of promises made and promises broken. The principal ties of Germany which had emancipated the Jew under Napoleonic pressure locked them up again after the Congress of Vienna. Yes, the universities taught new ideas, but these included new theories of anti-semitism based upon pseudo-scientific theories of race. Far from receding, anti-semitism had grown over the years into a powerful political force. In Vienna, perhaps the most cultured city of the age, an anti-semitic party, so-labeled, which had only one plank in its platform, "to deprive the Jews of control of Vienna," won the mayor's seat and a majority of the city council. Nationalist parties throughout Europe began to popularize the theme that Jewish attitudes were subversive to the fundamental values of the nation. It was claimed that Jewish writers and artists introduced insidious ideas which subverted the purity and idealism of Germany or Austria or Poland or France. There was not less hate but more. The position of the Jew was not only insecure but hapless. If the Jew advanced, politically and socially, he incited envy and the envious used anti-semitism to eliminate competition. If the Jew failed to Westernize and remained an outcast he was pilloried as alien, a fossil, an anachronism.

Not all Jews were limited by their particular experience. A liberated Jew, the son of a privileged Austrian Jew, Theodore Herzl, clearly understood the bleak future for the Jew in Europe. Herzl was sent to Paris by his newspaper. There, at the cradle of liberty, he had his moment of truth. The headline dealt with the Dreyfus Trial. The Jew Dreyfus, an army captain, had been convicted of treason on trumped-up charges manufactured by the high military eager to find a scapegoat for their own incompetence. Herzl was moved by this patent miscarriage of justice and transformed by the sight of tens of thousands of Frenchmen wearing black arm bands, marching down the Champs Elysées shouting "à bas les Juifs," down with the Jews; cursing the Jews as the arch enemy and anti-Christ. Then and there Herzl realized that anti-semitism was not simply a long-lived poison whose venom was

(continued)

ZIONISM (continued)

losing its sting, but a virulent and active disease for which there was no known remedy. Jews had to have a home of their own because Europe could never be a secure home. Jewish life would be crippled as long as it depended on Europe's diseased political environment. It was a time for action. "A people can be helped only by its own efforts, and if it cannot help itself it is beyond succor." It was a time to build a state. Herzl did not foresee *Mein Kampf* or Dachau or genocide; but he and his fellow Zionists attacked the naiveté of the bourgeois Jews who believed that the dark days were over. These were not messianic times. Jewish life had to be strengthened in Israel and out. "Zionism is a return to the Jewish fold even before it becomes a return to the Jewish land." Until the Jew had a place he could call his own, a national home where he would always be welcome, where his spirit could unfold naturally, his spirit would remain constrained and his political situation precarious.

The final element in Zionism is its program for the rehabilitation of the individual Jew, the Jewish people and of Judaism. When the bourgeois Jew of western Europe and the United States looked about, he was satisfied. He had had a certain success. He had made it. The bourgeois Jew lacked a keen sense of *K'lal Yisrael*, of the unity of the Jewish people. He preferred not to look at the poor Jews of eastern Europe, who, unfortunately, had not had his advantages. They were a strange people. They spoke a jargon called Yiddish. He might send them charity, but he certainly did not want them as neighbors. They were not his kind.

When the Zionists looked at the Jews of the ghettos and of eastern Europe they, too, did not like what they saw, but they refused to put these Jews out of mind. Zionism expresses fraternity and mutual responsibility. The Zionists saw in the pale of settlement what Robert Coles and others have taught us to see in the ghettos of our western cities — men and women brutalized by a cruel and impoverished environment and by experiences which have rendered them incapable of fulfilling their potential as human beings. The Zionists did not try to hide the unfortunate characteristics of the huddled masses. Yes, many of them were far too shrewd; yes, many of them were idle, never having been able to earn a living; yes, many of them cringed when a muzik walked by; and yes, there was much in their home life which was not pretty. The Zionists saw the Jew as he was and the Jew as he might be. Zionism was proposed as a movement for the rehabilitation and spiritual renewal for the Jew. Hebrew instead of Yiddish. Schools on farms instead of the medieval heder. New role models, the Maccabees and the Biblical Judges to complement that of a scholar bent over his books. Until the second World War, most of the money raised by the Zionist movement was spent in Europe, not in Palestine. It was spent to purchase farms where young Jews could go and learn agriculture, to establish vocational schools where young Jews could learn the skills of a modern society, to establish community centers where young Jews could express the Jewish spirit in a modern context. Zionism saw the potential of the Jew to be a human being and was convinced that as a human being the Jew would not only be happier but be a better citizen of the world. Zionism was a program for Jewish renewal, but that hardly makes it racist.

Every program espoused by men of sensitivity for the renewal of their particular nation was espoused by one or another Zionist for the renewal of the Jewish people. Tolstoy told his fellow Russians to go back to the land and sweat the corruption of the city out of their souls with honest labor. Zionists like A. D. Gordon said to the Jew: "Labor is our cure. Centuries ago you were driven off the land. Life in the crowded cities has corrupted the Jewish soul. Let us go back to the land. Work with our hands. The poisons of the ghetto will be sweated out of our bodies by our daily labors under the sun. You will find your back straightening, your mind clearing."

The Jewish communities of Europe had known all the usual divisions between rich and poor; and all the usual abuses. Community was imposed from above rather than by democratic means. Zionism suggested programs to end all class divisions. Ben Zvi, Borochoy and others wrote of true community, of an end to privilege, of socialism, of the *kibbutz*, of sharing labor and benefits.

Though secular learning had replaced medieval scholasticism and superstition in much of Europe, Judaism was still deeply enmeshed in kaballah and the superstitious overlay of medieval life. The *Ahad Ha-Am's* of Zionism looked upon the rebuilding of the national home as an opportunity to create modern cultural and academic institutions which would reshape and unlock the spiritual energies of an historically creative people. Theirs was the Zionism of "a great cultural institution in Palestine, attracting to itself a large number of gifted Jewish scholars working in a Jewish atmosphere, free from repression and not unduly subject to extraneous influences, becoming a source of new inspiration to the Jewish people as a whole and bringing about a true revival of Judaism and Jewish culture" — a Hebrew University.

Zionism was not created to solve a refugee problem. That need came later. Zionism was a reform of all of the institutions of a people determined to remain a people because ours is not yet a utopian age. Zionism was created to renew the Jewish people and to enlarge the possibilities of the Jewish spirit.

Al-Sayegh was right to this extent; in the West, particularly among those who had bettered themselves economically, Zionism was mistrusted and misunderstood. He was wrong when he implied that there is today any major division of mind among Jews about Zionism. Beginning when Great Britain closed the doors to Palestine in the 1930's and ending when the allied armies opened the gates of the death camps, a series of incredibly bitter lessons transformed all Jews into Zionists. Herzl's analysis made in the nineteenth century proved out in the twentieth. Jews emerged from World War II having learned two lessons: First, that we could not trust the good will of the West. Great Britain had closed the doors to Palestine precisely at the moment when Jews most desperately needed to come. The United States had kept its doors shut tight precisely during the decade when Hitler's refugees needed a place of refuge. Second, that anti-semitism had the power to turn people into efficient butchers of Jews. We cannot put out of mind Hannah Arendt's phrase describing the activity of Eichmann, "the banality of evil." These two lessons, hard-learned by many Jews, turned all who cared about Judaism into Zionists, committed to the renewal of the Jewish creative spirit, to the intensification of Jewish life, to Jewish learning and programs of identity, to the survival of Jewish people.

Today there is a fifth element in Zionism and it is this — pride of accomplishment. Jewish pioneers turned a parched, blighted land into a fertile place. Jewish vision erected in an empty medieval land remarkable institutions of culture and true community. What we saw in the Jewish national home was significant to us, not simply because of national pride, but spiritually, as a symbol of what is possible in our world. Israel was the microcosm. If our people, the castouts of Europe, could take an unwanted piece of the earth and turn it green and build on it a graceful civilization, then what was not possible for mankind given will and determination? In some mysterious way our commitment to Israel is a commitment through Israel to the possibilities of human life. Zionism is a statement of hope in mankind's future.

Amen.

Daniel Jeremy Silver

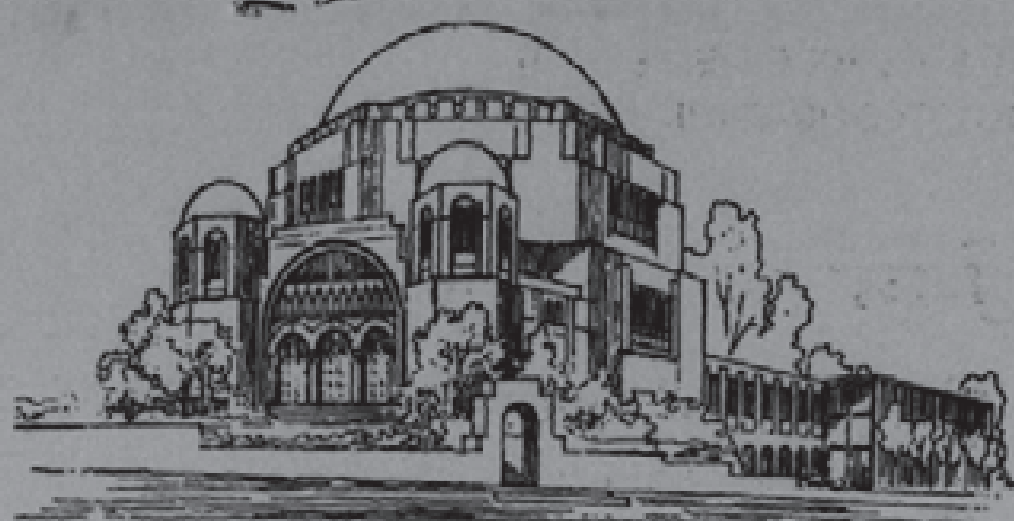
The Temple Mr. and Mrs. Club invites all Temple members to worship with them at the Sunday service of January 18, 1976. We are presenting an original service on "The Worship of the Shtetl."

We look forward to having all of you pray with us.

THE TEMPLE HIGH SCHOOL AND YOUTH GROUP

presents its annual SHUL-IM on February 7, 1976, at The Temple Branch. There will be an all-night program, including discussions on the theme, "Morality, 1976," as well as movies, games, singing, dancing, refreshments, and so forth. All Temple High School youth are welcome.

For further information, or to make your reservations now, call Barb Portner at 831-3048 or Rabbi Klein at The Branch.



The Temple

CLEVELAND, OHIO

January 18, 1976

Vol. LXII, No. 10

From the Rabbi's Desk — HUNGER: An Issue of Human Need and Politics

The sermon of November 16, 1975 is produced here in response to numerous requests.

During the morning service of Yom Kippur, we read a haftarah which is taken in largest part from the 58th chapter of the scroll of Isaiah. The message is not by the original Isaiah but by an anonymous prophet who lived in Jerusalem some years after the return of the Babylonian exile. He spoke to a confused community. The Judeans who had returned to Jerusalem believed that God had ordered them to come and rebuild the sanctuary. They had come. God had ordered that sacrifices be offered again in the sanctuary. They had offered these sacrifices. God had required attendance on feast day and fast day, and they had attended. God had promised their fathers reward if they returned, but where were the blessings they had been promised? Their lives were difficult. There was little work or money. Political enemies swarmed around the gate. The prophet brought a message from God to the effect that the community had misunderstood the requirements of obedience. Yes, they have been obedient in terms of ceremony and ritual, but they have neglected the law of righteousness which lies at the heart of the religious life. You ask, "wherefore have we fasted and thou seest not?" The answer is "ye fast not this day so as to make your voice to be heard on high. Is such the fast that I have chosen the day for a man to afflict his soul? Is it to bow down his head as a bull rush and to spread sack cloth and ashes under him? Wilt thou call this a fast and acceptable day to the Lord? Is not this the fast that I have chosen to loose the fetters of wickedness, to undo the bands of the yoke? Is it not to deal thy bread to the hungry? To bring the poor that are cast out into thy house. Is this not the fast that I require that you offer of your bread to the hungry and those who are homeless and indigent bring and feed in your home?"

The mandate "deal your bread to the hungry" is essential to the law of righteousness. In ancient Israel each farmer was required to leave a corner of his field to be harvested by the poor. Fruit which was not picked during a first gleaning had to be left for the indigent. In addition to the normal tithes which were required by the community, three years in every seven a tithe of foodstuff was brought to the Temple for the sole purpose of feeding the hungry.

When I was asked to be one of the chairmen of

the Cleveland Hunger Campaign I was pleased to accept. Some years ago the Greater Cleveland Inter-Church Council received a modest grant which allowed it to establish several hunger centers. Each month a number of families lost their food stamps or found that their welfare checks had been misaddressed or stolen. It takes awhile for bureaucratic procedures to respond to such problems; and, obviously, there was need for food. The original hunger centers were created to provide emergency relief.

Then the recession came along. The two centers which had been established to care for perhaps a hundred families found themselves flooded with thousands. The new hunger was of a different order. In Ohio we provide through public assistance to families who are enrolled in the Aid to Dependent Children program 70 percent of what the state stipulates as the minimum required for health and decency. In effect, we allow these families to eat seven days out of every ten. Faced with double digit inflation, such families began to run out of the makeshift arrangements which heretofore had allowed them to stretch inadequate checks over a whole pay period. Towards the end of each month the number of the hungry multiplied.

Some 220,000 people in Cuyahoga county receive public assistance. Inflation pinches all of us; but it hurts the poor more than most of us. It has been estimated that the cost of the food you and I purchase has risen some 32 percent; while the cost of food needed by the poor, the basic staples, has risen 40 percent. The cost of luxuries has not gone up as fast as rice, beans and potatoes. Eighteen thousand people came to nine hunger centers last month. There is a clear and present need to enlarge the number of hunger centers to twelve, thus this campaign.

I am confident that the citizens of Cleveland will respond to this call, but I am outraged by the way in which our government has responded to increased need. On October 1, the Ford administration submitted to the Congress the Food Stamp Reform Act of 1975. In a time of inflation and growing need, the Federal government announced a billion and a half dollar cutback in the food stamp assistance program. Last year 19 billion was appropriated. This year 17.6 billion was requested. It was proposed that a million families, representing 3.4 million persons, be lopped off program rolls. How is this to be done? Any family of four which has an income of \$5,050 a year is to be denied food stamp assistance. The State of Ohio has said that

(continued)

SUNDAY MORNING SERVICES

JANUARY 18, 1976

10:30 a.m.

THE TEMPLE BRANCH

The Mr. & Mrs. Club

THE WORLD OF THE SHTETL

JANUARY 25, 1976

10:30 a.m.

THE TEMPLE BRANCH

Rabbi
DAVID S. HACHEM

will speak on

1976: YEAR OF INDIGNATION

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

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



HUNGER (continued)

a family of four requires \$5,200 to maintain health and decency; yet, those who fall between the arbitrary Federal figure and Ohio's minimal figure are to be removed from the rolls. In states where the living cost is higher than it is in Ohio, in New York and California, where the required minimum may be \$5,400 or \$5,500, an even larger number of people are to be cut. The rolls will be pruned of all college students. Those of college age will no longer be counted when families are numbered to determine assistance levels. The government feels they ought to be working. God forbid they should get an education. Aliens are not to receive any kind of assistance. This legislation seems designed to satisfy the outrage of a certain segment in our society who wax indignant when a ghetto mother fudges on her submission to the Welfare Department because she hopes to find another ten or twenty dollars a week to provide for her children. Such "criminals" must be dealt with summarily. New rules have been introduced to defeat the so-called welfare cheat. The poor must have an identity card which will have their picture and their thumb print. To receive their food stamps they must go to the post office and have their I.D. card and their thumb print checked. They must apply for recertification every month. There must not only be a signature but a co-signature on every voucher. The police are to check every submission to make sure that there is not a hidden bank account in Switzerland. Incredible, is it not? The same Federal government which exhibits such vindictiveness against the welfare cheat has nothing but understanding for the corporate cheat. Let a corporate executive join with so-called competing corporations and set prices to the advantage of industry, at the most his fingers will be rapped and he will be fined a thousand dollars of his hundred thousand dollar salary. But let some poor folk who lives in the center city, and cannot afford to turn on the heat because it is too costly, or to put bread every day on the table, let them find a way to get a few extra dollars from the Federal government and the government becomes punitive. The bill did not pass, but its submission by the administration suggests why the food assistance program is inadequate. Justice is not yet the basic policy of our land. Eighty percent of all the grains that go into the international market come from our surplus. We have become the bread basket of the world and yet we find it difficult to provide adequate food to our citizens.

If the issue of hunger in the United States is a matter of scandal, when we turn from national hunger to international need, we face not simply scandal but a great sadness. Four hundred sixty million human beings — one in every eight who live on the earth — are perpetually hungry. They go to bed every day not having been able to eat enough to provide for their basic energy needs. The number of the perpetually hungry increases every year by about ten million. Some 25 million more tons of grain are required every year by the earth's growing population.

To look at Bangladesh or the sub-Sahara regions of Africa which have poor soil and which lack water, where most people are illiterate and culturally quite primitive, is to wonder how these peoples will ever get off a permanent dole, even if the world will be willing to provide it to them.

To look at the problem of hunger is to be saddened. The problem becomes increasingly more desperate, not simply because of the population explosion, but because more and more of the land being tilled is marginal and dependent on unpredictable weather. One of the hidden costs of the recent four-fold increase in the price of oil, has been to multiply by a near equal amount the price of fertilizer on which high-yield agriculture depends. We must not only produce more food, but take food from where it's produced to where it will be consumed and oil is required for transport.

In the last few years the cost of food has risen geometrically. In 1972 the 41 nations in the world which are listed as the most needy bought from the United States 1.6 billion dollars worth of foodstuffs. That 1.6 billion dollars was about half of the foreign assistance we provided to those countries. In other words, half of what we gave them in foreign aid was returned to us in food purchases and half was available to them for local capital use. Two years later, in 1974, the same 41 countries bought from the United States a similar amount of food. The food which had cost 1.6 billion dollars in 1972 now cost 6 billion dollars. Where before one-half of our foreign assistance was left over for capital improvement, now these countries had to borrow to pay us.

Another of the hidden costs of food is a result of the increased purchase of grain by advanced nations. In 1972 when the Russians signed their first grain purchase agreement with the United States, the price of wheat in-

creased three-fold and since we have determined to sell as much of our grainstuffs abroad as we can for hard cash, in part to solve our own economic problems, more and more grain will flow to developed nations and those who need grain will have to pay higher prices. Less grain is available at surplus cost and the poor nations require an increase of nearly 15 million tons each year just to survive. Inflation and world need has spelled disaster to the food economies of many primitive nations. The fight against hunger is being lost rather than won.

The problem of hunger knows no easy solution. Over the last 25 years the world enjoyed a green revolution largely due to American technology and American investment. Scientists and agriculturists were able to increase the world's food supply by one-third, a fantastic figure. During that same period they were brought to bring fifty million acres of land into production, again a fantastic figure. They developed new high-yield crops; they improved systems of irrigation; they taught the world how to use fertilizers. But with it all the world was just about where it had been before the green revolution began; population had risen in the same proportion as food production.

There had been a one-third increase in food production, but one-half of that increase had been consumed by the richer countries who could afford to buy the crops at competitive prices. Two-thirds of the world, the most needy part of the world, got only one-half of the benefit of the green revolution. Thirty percent of the world, our world, the world of western Europe and of the United States, Japan and Russia, consumed half of the added productivity. There has been an appetite explosion. Citizens of the richer countries eat more. The consumption of steak in the United States is twice what it was thirty years ago.

Now given the increase of population, given the appetites of the consuming nations, given the lack of literacy and capital and human skill in the poorest nations of the world, it is hard to feel that we are on the way to solving the problem of hunger. Many have begun to reread the work of an English divine and economist who published in 1798 *An Inquiry Into The Impact of Population on the Improvement of the Human Race*.

Thomas Malthus and his father had enjoyed a running argument. Malthus' father was an optimist. He was an 18th century man of the Enlightenment. He believed in progress. He believed in reason. He believed in the improvement of the human condition. His son was an economist. He believed in the New Testament, "that the poor will always be among us," and he believed his research which indicated that in London the number of poor was growing every year. His investigation led him to this conclusion; that whereas food production can increase in an arithmetical way, population will always increase in geometric progressions and inevitably outstrip available food resources. Yes, there may be prosperity due to the opening of new lands or new technology, but almost immediately there will be a surge of population and though the pie is larger there will now be more who want to eat of it and the slices will remain as thin as ever. He said our world will know recurring starvation and wars.

During most of the 19th century, certainly until the second World War, men forgot Malthus. In the West there was more prosperity than ever before. The number who were prosperous and well-fed increased every year. Obviously, Malthus had been misguided. What men and women failed to recognize were the special conditions of their times. Population was increasing in geometric proportions just as Malthus had predicted, but during the 19th century the vast empty lands of the Americas and of Australia came into history and Europe simply exported its excess population. For a period of time the world was able to absorb a geometrically increasing population because we were opening up some of the richest lands on our globe for agriculture and settlement.

In the 20th century man began to recognize that the land was being filled up at a rapid rate; and people began to ask what now? There were no other undeveloped lands of any great agricultural promise. Our hope lay in population control. In the West family management, population control, began to take hold, but in the poorer sections of the earth where there is the least food, population control has not taken hold. Wherever you go, in what is euphemistically called the Third World, you find a rapidly growing society constantly outstripping whatever land reclamation and irrigation projects, international aid or a local government, have been able to devise. Are we headed for a Malthusian catastrophe? The answer is not clear. Certainly, there is grave danger, but there is also some possibility. The Green Revolution

(continued)

HUNGER (continued)

tion continues. Scientists are now learning how to grow foods of higher nutritive value in tropical climates where extensive jungle lands wait to be cleared. We are learning something about harvesting the oceans. Scientists have discovered a little shrimp-like crustacean called the krill, which is quite rich in protein, which grows by the billions in the cold seas and can be harvested almost like the ancient Israelites harvested manna. There is hope for some increase in arable land and in yield, but every increase will require a great deal of capital and the countries who most desperately need food are precisely those who lack capital.

In 1973 the United Nations published some population projections that had been developed in the year 1968. Statisticians had projected world population region by region. Actual figures on world population are available for the years 1970 and 1972 and, interestingly, wherever they are known, the actual population figures are lower than the 1968 estimates. There is some indication that even in the poorer countries the rate of population growth has slowed; but clearly, the case for population control in the poorer nations has not been effectively made. Why not? Ignorance and inherited custom play a role. But of more significance is the fact that the man who lives in the marginal areas of our society looks on many children as hands to help him with the work. He does not have a great deal of energy. He has no guarantee that any of his children will live for long. He finds comfort in numbers and security, in sons who will be there to manage the farm when he is old.

Recently, first in Bucharest and then in Rome, the nations of the world met to discuss their problems and the West proceeded to lecture the poorer countries upon their lack of energy in the matter of population control; to which these countries answered: "Our need is not so much population control as to increase the means of production. Give us the capital, give us the wherewithal, there is strength in numbers. Throughout the 19th century you white folk increased your numbers geometrically and spilled over into our lands. Our resources made your prosperity possible. Now it's our turn. Why do you deny us our chance to have numbers? Why should the balance of white to non-white remain what it is today?" If King Hassan of Morocco can bring tens of thousands of Moroccans to the south who are prepared to walk into the Sahara and to take it over, he will take it over; if the poor nations of the world have sufficient numbers some day they will simply walk into the richer lands, squat there and take them over. Such logic is born of tragedy and can have tragic consequences. Population control is needed. It was needed thirty years ago. It is needed today. Every day that population controls are delayed there are more mouths to feed and less chance for success.

The West asks itself: haven't we been generous? The answer is yes and no. After the second World War we created the Marshall Plan and sent abroad in foreign assistance almost two percent of our gross national product. But in 1970 we sent abroad as economic assistance monies equal to only 3/10ths of one percent of our gross national product, and in 1975 2/10ths of one percent. Over the years we have given less and less and particularly in the

last decade most of what we have given has gone to southeast Asia to support our military intervention. More and more America has been determined to sell wheat for cash, to sell wheat for detente; rather than to offer wheat to those who were in need. No wonder India, Bangladesh, the African countries turn in anger against our country; but, at the same time, if you are in need, you ought to be prepared to do many things. Venting anger is a child's outlet. It is petulance, not policy.

In 1964 the United States sent 19 million tons of wheat to India. In 1965 India and Pakistan went to war. India blamed the United States because it was not able to move as easily against Pakistan as it thought it should. The Pakistanis were armed with American tanks and cannon. The Indians began to shout anti-American slogans and wheat shipments to India stopped. If the peoples of the world, rich and the poor, are going to organize for a massive world-wide attack on hunger, all will have to moderate their angers and their ideologies. The Third World is going to have to give up anti-white racism, its vituperation, its delight in voting against American and Western positions in the United Nations. The West will have to give up some of its prosperity and invest a great deal of capital in research and development, in desalination projects, irrigation projects, in high-yield agricultural research, in transportation systems to make available food from one part of the world to another part of the world. All this will cost money. The Third World countries do not have the money nor do they have the technicians nor do they have the scientists. We'll have to give.

In Rome several months ago, when the Food and Agricultural Organization met, one decision was to create a bank to which Western and OPEC nations would give money to provide for research and agricultural assistance. There has been talk that the richer nations should give one percent of their gross national product to this bank. No nation of the world approaches that one percent level. The United States ranks fourteenth of 17 western countries in per capita assistance in foreign aid and foreign assistance programs.

Much needs to be done and America will have to balance various interests. We have now guaranteed massive shipments of grain to the Soviet Union for a five-year period. We did so to stabilize the market and to help our balance of trade. The six million tons of grain which we guaranteed to sell to the Russians each year, come what may, good harvest or bad, represent grain which we cannot sell or give to other countries. We sold for cash and we sold for detente. At some point we are going to have to be willing to give for human need, and so will the oil countries who are now taking from everyone.

Daniel Jeremy Silver

THE TEMPLE MR. & MRS. CLUB LOVE IN

Saturday Night, February 14, 1976
8:00 — 12:00

at the Mayfield Racquet Club

The evening includes tennis and continuous buffet — mahj, cards and backgammon for non-tennis players.

\$9.00 for tennis players

\$4.50 for non-tennis players

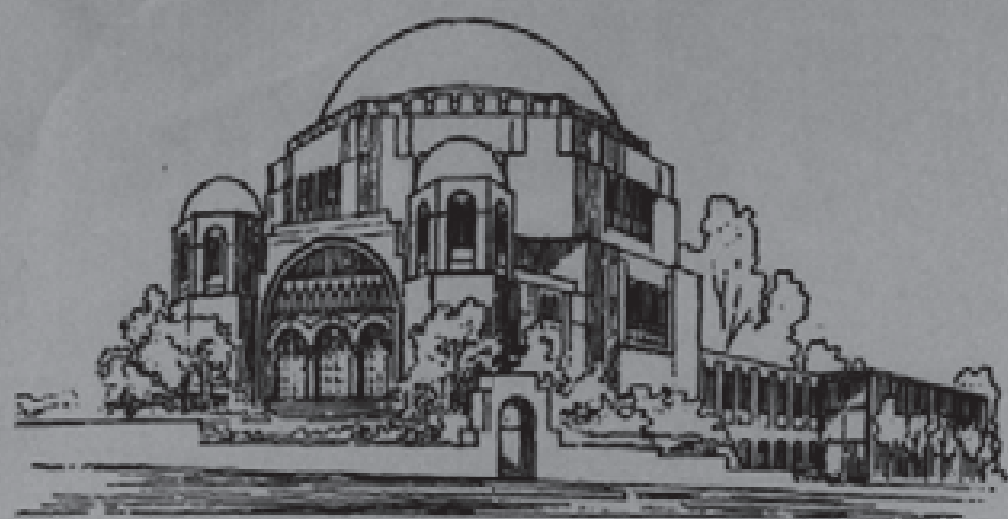
R.S.V.P.: Dick and Sanci Lefkowitz (291-3912), Howard and Donna Sperber (292-3681), Marty and Nancy Emerman (321-8346).

THE TEMPLE HIGH SCHOOL AND YOUTH GROUP

presents its annual SHUL-IN on February 7, 1976, at The Temple Branch. There will be an ALL-NIGHT program, including discussions on the theme, "Morality, 1976," as well as movies, games, singing, dancing, refreshments, and so forth. All Temple High School youth are welcome. For further information, or to make your reservations now, call Barb Portner at 831-3048 or Rabbi Klein at The Branch.

The Temple Mr. and Mrs. Club invites all Temple members to worship with them at the Sunday service of January 18, 1976. We are presenting an original service on "The World of the Shtetl."

We look forward to having all of you pray with us.



The Temple

CLEVELAND, OHIO

February 15, 1976

Vol. LXII, No. 12

From the Rabbi's Desk: THE MEN'S CLUB SERVICE

The Temple Men's Club has planned an interesting service for Sunday, February 22. The *siddur*, our prayer book, has always managed to be both structured and flexible. Each service had form, a familiar skeleton and each congregation could insert poems or paragraphs at will.

For liberal Judaism in the 19th century the reform of the *siddur*, or as it came to be called, the *gebetbuch*, or prayer book, was a matter of urgent concern. The liberals not only followed the lead of Elijah Gaon of Vilna who some years before had eliminated many medieval piyyutim, elaborate and recondite hymns which lengthened the service inordinately; but they sought to prune the service of ideas which seemed incongruous: references to the resurrection of the dead, a personal messiah, the restoration of sacrificial fires to the Temple in Jerusalem. The service was shortened, theologically updated and something of the activist spirit of the age was introduced. Jews now not only praised God and asked for His salvation, but reminded themselves to be up and doing in the cause of liberty and justice.

The business of editing the prayer service is unceasing. Our Men's Club Service will present readings from a number of prayer books edited during the last century within the liberal tradition. You will have a chance to hear how the special themes of our

time, social justice and self-fulfillment, were first phrased and introduced into the traditional rubrics.

This service comes at an opportune time. In recent years two new prayer books have been introduced, one in England and one in the United States, as replacements for the many-times edited and revised *Union Prayer Book*. An English book was published some five years ago under the title *Avodat Ha-Lev, The Service of the Heart*. Those of you who have been to Toronto with the Men's Club have enjoyed the service. This past Fall the Central Conference of American Rabbis released a new liturgy, *Shaarei Tefillah* or Gates of Prayer. Several paragraphs from these new versions will be included in next week's service.

A number of us are examining these two volumes to determine how they might be used by the congregation. We hope to be able to make some recommendations later this spring so that we can move towards introducing them into our worship in the Fall. Both books have the advantage of a simple, modern English prose and both offer greater flexibility and more extensive readings than the present text. The process of liturgical revision is less one of criticism than a response to changing needs and changing times. I hope you will come and sensitize yourself to liturgical change. I will be interested to know what your thoughts are.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

FEBRUARY 15, 1976

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

**THE PRESIDENCY:
YESTERDAY, TODAY
AND TOMORROW**

FEBRUARY 22, 1976

10:30 a.m.

THE TEMPLE BRANCH

Men's Club Service

**CHANGES IN AMERICAN
REFORM JUDAISM**

HERBERT ASCHERMAN, JR.

MELVIN EINHORN

ROMAN FRAYMAN

SHERMAN HOLLANDER

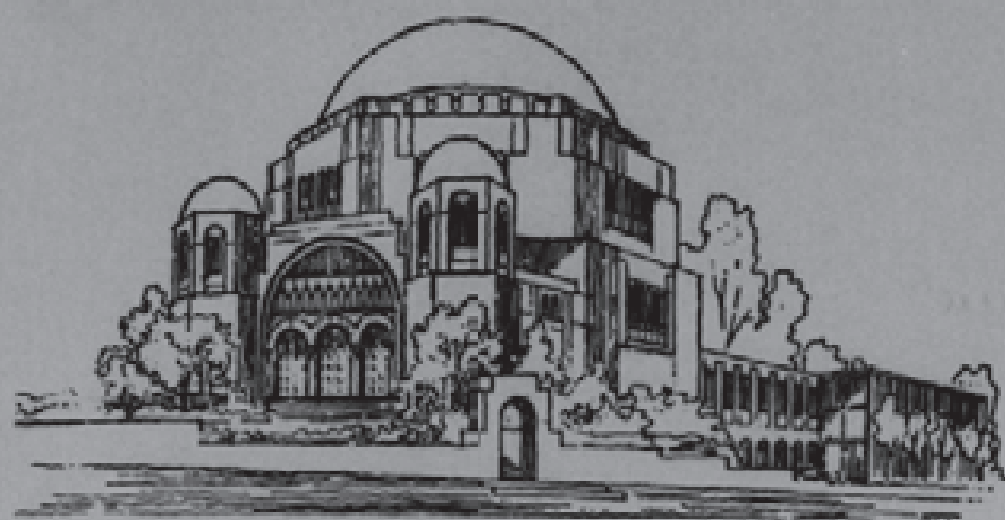
MORTON KRASNER

GARY POLSTER

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

SABBATH SERVICE — 3:45 a.m. — THE BRANCH.





The Temple

CLEVELAND, OHIO

March 28, 1976
Vol. LXII, No. 15

From the Rabbi's Desk — PROGRAM NOTES

This episode began at Akron University. After services two Sundays ago I drove down to Akron for a seminar organized by NOUJS, the Northern Ohio Union of Jewish Students. College students from campuses throughout the area had asked me to spend an afternoon with them talking about Zionism. The discussion was intelligent and pleasant. Afterwards, over coffee, I talked of this and that with Barry Coleman, an Israeli, who works with and for the Israel Task Force of our Federation, helping to interpret Israel to young people. Barry had just come from a conclave of high school students in Youngstown where he had seen and been thrilled by a play presented by a group of talented students from Pittsburgh. "They were as good as the Broadway cast."

I filed that bit of information in the back of my mind where it remained until two days ago when Reuben and Dorothy Silver, who were scheduled

to present a meeting of the Bintel Briefs at our April First Friday, called to say that circumstances forced them to cancel.

A good bit of telephoning discovered the Chai Experimental Theater of the Pittsburgh Jewish Community Center. The group consists of talented high school students under the direction of a professional director, Jay Silverman. They have produced the gripping play *The Man In The Glass Booth* by Robert Shaw, a powerful story based on the Eichmann trial. A few calls

to friends in and around Pittsburgh elicited rave reviews.

We hope to have the Silvers with us in the near future. We have an excellent replacement program for this First Friday. I know you will be thrilled and moved. The rabbis used to say the reward of a good deed is the good deed itself. In this case the reward of a good deed was not only the deed itself, but an unexpected First Friday.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

MARCH 28, 1976

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

ELIJAH

The Myth & The Man

APRIL 4, 1976

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

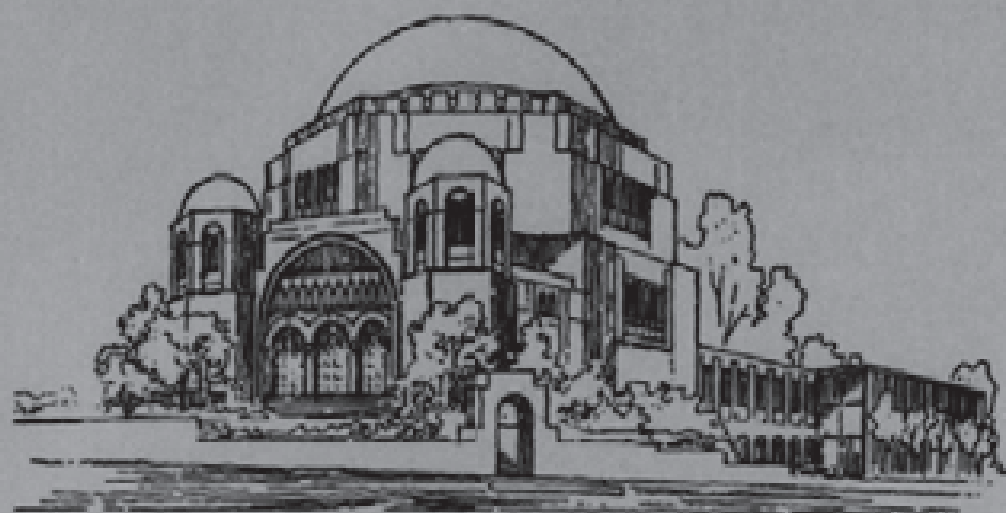
BEYOND OPTIMISM

Part 5 on The American Spirit

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

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





The Temple

CLEVELAND, OHIO

April 11, 1976
Vol. LXII, No. 16

From the Rabbi's Desk — THIS PASSOVER

Passover commemorates the deliverance of the Hebrews from Egyptian bondage and insists on the power of God to save. The beauty of Passover lies in the familiar ritual and in the warmth of family. Of all the traditional home celebrations the seder retains the greatest hold over us. We look forward to being together at the meal; but all too often we fail to make full use of this opportunity.

It is good for a family to be together. It is good to be together within the context of our Jewish calendar. But Passover is not only warmth but hope. "Last year we were slaves. This year may all Israel be free." We need hope in our shadowed world. Hope implies obligation, our ongoing concern for the Jews of the Soviet Union and Syria. Passover is not only family but the faith "next year in Jerusalem;" our confidence in Israel's survival, our prayer that Israel may be free of Arab imperialism and terror, our active support of Israel's rights.

There are other kinds of bondage. Some of us are slaves to our fears.

Others are slaves to convention, to passion, to our appetite for wealth or power. There are so many thoughts worth thinking about on seder night and as many reasons to pick up the Haggadah, to read it carefully and to pause over its text and its themes.

If I have any wish this Passover it is that those who conduct the seder will reread the Haggadah before they sit down at the table. Plan what you are going to say. Be prepared to explain the rituals and the meaning to the child at his level and to the adults at theirs. Do not rush to get to the food and family talk. Sing the songs and play the games and read the paragraphs of meditations and prayer. The essence of Passover is not the matzo ball soup, but the meaningful stock of ideas from which we draw sustenance to face the future. The seder is part of the redemptive ritual of our people. Seder night can redeem us from fear and pessimism, if only we will seize the moment.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

APRIL 11, 1976

10:30 a.m.

THE TEMPLE BRANCH

Rabbi Stuart Geller will speak on
**THE FEDERATION REPORT
ON JEWISH EDUCATION**
Another Opinion

PASSOVER SERVICE

THURSDAY, APRIL 15, 1976

10:30 a.m.

The Temple Branch

Rabbi Stuart Geller will speak on
WHAT DOES THE WISE SON ASK?

SUNDAY MORNING SERVICES

APRIL 18, 1976

10:30 a.m.

The Temple Branch

Rabbi Daniel Jeremy Silver will speak on
**EASTER — THE PARTING
OF THE WAYS**

CONCLUDING DAY OF PASSOVER SERVICE

WEDNESDAY, APRIL 21, 1976

10:30 a.m.

The Temple Branch

Rabbi Stephen A. Klein will speak on
THE FOUR SONS
Yesterday and Today

FRIDAY EVENING SERVICE

5:30 to 6:10 p.m.

THE TEMPLE CHAPEL

SABBATH SERVICE

9:45 a.m.

THE TEMPLE BRANCH



Annual Meeting - May 23, 1976
RABBI SILVER RESPONDS



I am grateful for your confidence in me and I pledge to you that all the powers and the energy that I possess will be invested in meeting my responsibilities as your rabbi.

I am grateful to Bishop Burt, Rabbi Lelyveld, and Dr. Bernstein for sharing this *simcha* with me and with us. Bishop Burt is a powerful champion for good in our community, a man of fine vision and incredible energy. I have seen him wide awake and effective at 7:30 in the morning and equally effective and wide awake at midnight. He not only discharges the burdens of a great religious community but has found the time to involve himself vigorously in the social issues of greatest concern to our city. I cherish the fact that over the years we have become friends. His good humor and his unflagging vitality, have encouraged me when the going sometimes got tough and his example has proved compelling.

I need not say anything about the respect and admiration that Rabbi Lelyveld enjoys throughout the Jewish world. He is a man of proven moral courage, of great wisdom, and fine judgement. As you saw tonight he is also a man of infinite warmth and encouraging spirit. The respect in which he is held by all of us who are his colleagues is testified to by the office he now holds as President of the Central Conference of American Rabbis, an office which my father once held and cherished. And I think this, too, ought to be said tonight. When I came to Cleveland and when he came to Cleveland each of us separately made the same resolution: to work together easily and openly and we have. It is very easy when two large congregations co-exist in a town for the congregation and/or the rabbis to be competitive and be envious. I think our decision has been to the good of the community. I know that it is the only way either of us could have carried out our ministries.

Dr. Bernstein came here tonight as an act of personal friendship. Because of age and circumstance I owe my allegiance to a college a few miles down the river from his. Before we met on the sandy beach of a Caribbean island I knew of his reputation as an able political scientist, a scholar who lent his energies and his skills to the survival concerns of Jewish life. As Adele and I grew to know Sheva and Marver we learned that they were not only brilliant people but charming people. The chemistry was right. Lying together under the sun we found that we shared so many interests and over the years, thank God, we have been able to find other beaches on which to renew our friendship. I do not really know how to thank Dr. Bernstein for coming except perhaps to quote the old Yiddish proverb: "friends are for the joys as well as the sorrows."

I want to mention tonight four men and in mentioning them I am, in a sense, trying to single out each of you, for a congregation is no more than the devotion, dedication and determination of its members. During the 20 years that I have been at The Temple four men have served as presidents of the congregation. Abe Luntz, Bert Krohngold, Bud Eisner and Jim Reich. Each of them served not simply as titular head, but as leaders who gave their full energies to make our congregation worthy of the wonderful tradition we have inherited. Abe Luntz invited me to return to Cleveland and supported me with encouragement during those first tense and anxious months. Bert

Krohngold encouraged me always. I often thought of him as a second father. I could always talk out with him our problems. It was during those talks that the idea for this Branch emerged. Bud Eisner brought to his office not only energy and great ability but personal warmth and charm. He is a long time friend, who continues to bring to the congregation the same devotion, an almost full-time service, that we exacted from him when he was on our full-time staff. Jim Reich, another old friend, is a man of judgement, decision and of great empathy and warmth, who has been devoted to all aspects of Temple life and now leads us with skill and competence. To these four men and to their wives and to all of you my thanks for having made my 20 years here, these first 20 years, such a joy. You have understood a great deal of what a rabbi ought to do and be. You freed me from purely decorative responsibilities and have allowed me to do what a rabbi should do. The failures are mine, not yours.



I sense one man standing here tonight, my father, my rabbi. Dad often quoted a proverb which was a favorite of his father, my grandfather: "A son is as the knee of his father." Why of all parts of the body was the knee chosen to suggest this relationship? The traditional answer is that the knee is the only joint which can raise or lower a person, that what a son does can reflect on the respect and accomplishments of the father. I have walked my own way according to my understanding of the needs of our new time, but I have always been conscious that I must in no way diminish the remarkable achievements of my father.

I am grateful that my mother could be here tonight. Her love, of course, nurtured me. My brother and I, all 12 feet of us, believe it or not, were once held in her arms, given courage by her love and taught to have pride in ourselves and confidence in our future. Her remarkable spirit taught us to see the future with good humor and without being too serious about ourselves.

I am most of all, of course, grateful to God for having brought Adele into my life. When I completed my volume of *A History of Judaism* I dedicated it to her and quoted in the dedication a text from the *Wisdom of Ben Sira* which reads: "A good wife means a good life. She is a gift from God to the man who reveres Him." Adele knows that one of the folk pieties which I still half believe suggests that one of God's occupations is to be a *Shadchan*, a marriage broker. Whenever I had doubts, whenever the days were shadowed, I had only to look at Adele and at our children to be convinced that God was there and all would be right.

I look on this moment as a half-way point. Twenty years out the tribes of Israel were half-way between Egypt and the Promised Land. I was 28 when I came to this congregation. Twenty years from now I will be 68. *Genug ist Genug*. This mid point is a time to look back and to look ahead.

These last 20 years have been chock-full of change. We have lived through Camelot and Vietnam, the Hough riots and Kent State, the drug culture, Watergate, little wars here, there and everywhere, three not so little Arab and

(Continued on next page)



RABBI SILVER RESPONDS (continued)

Israel wars. If the past is prelude, and I think it is, clearly the next 20 years will be years of change and convulsion. We will face many crises. We will have many reasons to come here for encouragement and support, to draw on the peculiarly comforting sense which we derive when we consider our people's long history. We will need to come here repeatedly to re-examine values. All standards are being challenged. We will want to rediscover the sense of personal dignity, of family, of holy community, of commitment to God's commandments which have been taught by our tradition remain valid, and often we will want simply to know that we are not alone. There will be many reasons these next 20 years to sustain and support synagogue life.

Again if the past is a prelude to the future there will be those who will offer us simple panaceas, deceptively attractive ideologies, leaders on a white horse, political nostrums - but there are none. Those of you who have listened to me year in and year out know that I am not a romantic. I do not believe that we are about to solve the world's major problems. Some will be solved. New problems will emerge. I believe in finding out the facts and in being realistic about what can be accomplished. I prize our tradition's devotion to learning. I do not believe in enlisting in a crusade simply because others are doing so.

I try not to be high-bound. I believe that change ought to come, but come deliberately. I believe that judgement and wisdom are often more important than passion and urgency.

In part this building is a tribute to your understanding of that approach. The obvious way was to pick up, leave behind and rebuild. We built a Branch and maintain the main Temple. Our services testify to this approach. Some congregations became so tired of the decorum and the cathedral quality of worship that they scrapped all routines, the prayerbook, the familiar and tried to be creative on every occasion. We did not build an organ in this building. We have warmed up our service and we have kept much of what is formal and a prayerbook. I promise you this, no problem we face as Jews or as Americans will be swept under the rug simply because it is difficult. I pledge this also; those of you who want to approach seriously a living faith, and to wrestle with the problems of ethical value will find our door open and our programs relevant.

It has been a brilliant day. The sky was blue. The sun was bright. The air was clear. For The Temple these have been good times. The finances of The

Temple are in good order. Our mortgage will soon be paid. We have a wonderful staff and a sound membership, but I must also say to you that many a problem looms ahead. Inflation undermines the foundations of all institutional life in America. Family life is becoming increasingly fragile and given the heterogeneity of culture today and the mobility of our society, we can no longer be certain that another generation is coming behind. Rabbi Lelyveld reminded us all and properly that the synagogue is not an end in itself but a tool, a means, and that life will demand commitment and understanding of what Judaism stands for, rather than simply stubborn loyalty to past forms. We must be prepared, all of us who are devoted to this congregation, to apply wisdom, judgement and energy to the inevitable crises of tomorrow. I am confident that they can be met. Hopefully when we stand here twenty years from now and render account of our stewardship we will be proud of the judgement and commitments that we have made.

In our tradition, as you know, the deed is more important than the word. For some months I puzzled how I could show you tonight what I feel, my gratitude, and my commitment. Those of you who shared our visit to London some weeks ago know that we climbed one morning to a little storeroom in the attic of the Westminster Synagogue. Twenty years ago Rabbi Reinhardt went to Prague where he purchased from the Czech government the Torah scrolls which had somehow survived the war. A scroll committee was established. They hired a *sofer* to repair these nine hundred scrolls so that they could be used again. These scrolls are not only memorials of the holocaust but testaments to the loyalty of our people and a commitment to the survival of the Jewish people. Five years ago when we dedicated this sanctuary we purchased two of these Czech scrolls and they have been in our ark ever since. There are three places for scrolls in this ark. This spring the Scroll Society was kind enough to allow me to purchase a third scroll. As a commitment to our future and to our tradition I would like to present this scroll to our Temple. It comes from Trebisch. Trebisch is a small town in south central Czechoslovakia near Brno. The scroll was written in 1900 and was in use in Trebisch until 1940 when the Nazis turned the town into an instant ghetto, a collection point for Czech Jews before they were shipped off to the death camps.

I would like now as my commitment to you and to the future of this congregation, and, of course, as a renewal of lifelong commitment to all that this Torah represents, to give it to our congregation. I pray that we will always be loyal to the feelings that vibrate from it.

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.

JACOB B. KOHN

Inscribed by his wife and son

NELLIE STEUER

*Inscribed by her children,
Ruth Dancyger and Julian Steuer*

JEANNE H. BROWN

*Inscribed by her husband, James J.,
and children, Jimmy and David*

THANKS

The Temple wishes to express its appreciation to Mrs. Stanley Klein for inscribing the names of the Confirmands in their Bibles.

ELECTIONS HELD AT ANNUAL MEETING

Officers were elected at the 126th Annual Meeting of The Temple on May 29, 1976. Elected were James M. Reich, President, Charles M. Evans, Norman Klivans, Clare Shaw, Vice Presidents, Bernard D. Goodman, Treasurer, and Allyn D. Kendis, Associate Treasurer.

These Board members were also elected to three-year terms:

Myron Eckstein

Charles M. Evans

Adrian B. Fink, Jr.

Jerome Friedman

Edith Garver

Robert Gordon

Sanford Heiser

Norman R. Klivans

Sue Nurenberg

Robert I. Sampliner

Mary Tepper

Dr. Marvin L. Whitman

Representing The Temple Women's Association for one-year terms:

Helen Kangesser

Jeanette S. Pevaroff

Elaine Shifrin

Representing The Temple Men's Club for one-year terms:

William Katz

Harold Lewis

Harvey Saks

Representing The Mr. and Mrs. Club for one-year terms:

James D. Kendis

Gerald A. Strom

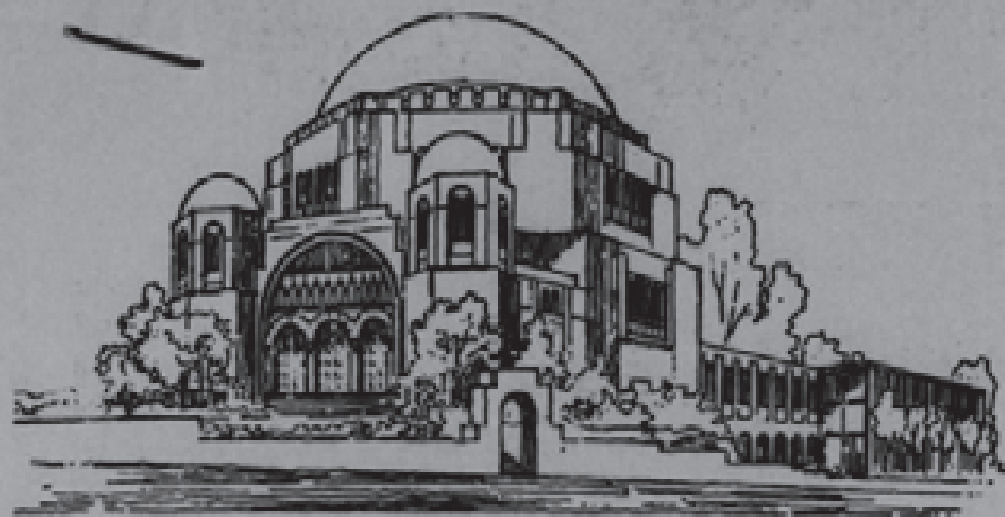
Representing the Religious School Board for one-year term:

Dr. Dennis B. Brooks

Board of Governors of the United Jewish Cemeteries

Bertram J. Krohngold

Norman R. Klivans



The Temple

CLEVELAND, OHIO

October 17, 1976
Vol. LXIII, No. 3

From the Rabbi's Desk — ROSH HASHANAH

The sermon of September 24, 1976 is produced here in response to numerous requests.

It was not a year of war. It was not a year of peace. It was not a bountiful year. It was not a year of want. Last year reminded me of our Cleveland weather: generally overcast, frequently dreary and always changeable. When we look ahead to next year the prospect is for more of the same.

There is really no reason to believe that the new year, the year 5737 according to our traditional calendar, will be free of the problems which beset the last. Inflation, the energy crisis and pollution will not fade away. If the guns are silenced in Ireland, the Lebanon and southern Africa there will be bloodshed and gunfire elsewhere. And over each year lies the terrifying shadow of racial hate, of Arab *jihād*, and the bitter frustrations of the Third World.

The Cleveland weather drives many of you south for the winter and, I suspect, many in our world would like to go south for the year; but, obviously that cannot be. We are history, we cannot escape.

Recognizing this, mankind's common sense has asserted itself. There has been a squaring of the chin, a stubborn determination: "We will somehow carry on." "We will make do." To describe our feelings we have resurrected from the vocabulary of forgotten terms a gray verb — to cope. It used to be when I asked someone, "how are you doing," he would say "fine" or "alright" or "okay." Now the answer is "I'm coping." This word, cope, is an interesting one. It derives from the same root as the French *couper*, to cut. In medieval times the noun, *coupen*, described a protracted, exhausting, duel in which neither knight could gain the upper hand, a seemingly endless, debilitating struggle where neither protagonist had any relief and any real hope of victory. We are determined, but resignedly so. We will push on, but without much eagerness. To be sure, we are to be commended for squaring our chins, rolling up our sleeves and saying to ourselves: "I can't go south for the winter so I will hunker down, button up, pull on my boots and trudge along as best I can." Persistence is a commendable virtue, but not a joyous one. As the new year begins I wonder how many of us really are eager for it.

I picked up last week an Anglo-Jewish journal and noticed that its New Year's editorial bore the headline "5737, Can We Cope?" The writer proceeded to make a list of problems which beset the Jewish people and Israel. The first paragraph was about Soviet anti-semitism and the limiting by the USSR of Jewish emigration. There was a paragraph about the escalation of neo-Nazi violence in the Argentine. There was a paragraph about the inevitable dislocation which faces the Jewish community of the Union of South Africa. There was a paragraph about the world-wide economic effects of the Arab boycott. There was a paragraph about the high cost of Israel's defense and the stress that such expenditures placed on the Israeli economy. There was a paragraph about international terrorism directed against Israel. There was a paragraph about the growing shrillness of the debates in the United Nations and the campaign by a coterie of spiteful and arrogant diplomats from the Third World and the Arab League to read Israel out of that body. There was a paragraph about the sale of American supersonic jets and air-to-ground missiles to Saudi Arabia, and on and on. In his last paragraph the journalist turned his attention to the next year and asked his original question: "Can we cope?" The answer, obviously, was yes; he intends to publish next year. Can we cope? Yes, but how?

The editor really had no other answer but the old piety, *Am Yisrael Hai*, the people of Israel lives; we have survived, therefore, we will survive.

Now I have no argument with the facticity of this long list of problems. They are all there. None is imaginary. I could add a few paragraphs of my own. And I am perfectly convinced that Israel and the Jewish people will survive. But I wonder if the present is as joyless and the future as overwhelming a prospect as this piece suggests. As I read this editorial, I wonder how it would have been written if it had not been penned by a comfortable public school educated London intellectual, but by his great grandfather, an immigrant from Czarist Russia, who had settled in the East End where he had survived as a *melamed*. Would great grandfather have emphasized or been surprised by Soviet anti-semitism; or would he have been surprised by and emphasized the easy citizenship Jews enjoy in the free world, our remarkable progress, our remarkable prosperity, our taking equality for granted? I wondered whether his great grandfather would have underscored the high cost of Israel's defense or the very existence of the State of Israel; after nineteen hundred years of homelessness the Jewish people now are in their home and have proven their ability to defend that home through

(continued)

SERVICES LAST DAY OF SUKKOT

OCTOBER 16, 1976

10:30 a.m.

THE TEMPLE BRANCH

CONSECRATION

Students newly enrolled in the religious school will be consecrated.

SUNDAY MORNING SERVICES

OCTOBER 24, 1976

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

WILL SPEAK ON

AFTER LEBANON WHAT?

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

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



ROSH HASHANAH (continued)

three decades and four wars. I wondered if the old man would have listed the sale of some arms by the United States to the Gulf states or have commented on three or four decades of remarkable military and political support by the greatest power of the world for a Jewish State far away from its borders. I cannot help noticing how much our perspective has been warped by prosperity and political advantage. We take as a matter of course what our grandparents hardly dared to dream of, and when the cold winds blow we forget how fortunate we really are and become despondent.

The mood of our Jewish community is of a piece with the needs of the larger community. As I watched the great debate last night, I thought about the comment made by so many observers that Americans seem disinterested in this election. Many will not vote. Most are not following the issues and few seem emotionally involved with either candidate. The columnists have offered various explanations. Some speak of Watergate; a wave of disenchantment with all politicians, the expressed feeling that all politicians are self-serving, if not venal. Others have spoken of charisma or rather the lack of it; that the present candidates lack that special chemistry which communicates itself to people and brings out fervent loyalty. Some political scientists have spoken of such long term trends as the diminution of the power of the political parties. I am sure that there is truth in all of these observations and in others that might be offered, but I am convinced that there is a truth which underlies all of these: the simple truth that people will not follow a leader who does not know where he is going. Why should they? Most of us no longer believe that our leaders, however wise, however honest, have effective answers to the problems that face us. Deep down most of us feel that we have come on one of those rough and confusing patches in history where there seems to be no clear indication which path to take. No one knows, for instance, how to integrate a northern school system without white flight. No one really knows how to guarantee prosperity and full employment and yet limit inflation. No one really knows how to achieve detente in a world where the great powers insist on economic and ideologic imperialism. No one really knows how to stretch the world's food supply to provide adequate nutrition for an exploding population. No one really know how to satisfy the appetites of those who are brought for the first time into the mainstream of opportunity and quickly want more than a basic diet or a subsistence income. I would submit that the basic reason so few are excited about this election is the broadly shared perception that the election is not between one man or one party with answers and one without, but between two men and two parties, both of which are stumbling about, without answers in hand.

When, unexpectedly, the sound went off last night I was presented a living tableau of all that I had been thinking. Here was the most powerful man in the world and the only other man in the world who may hold that office, both absolutely paralyzed for nearly a half hour, by machinery, by the complexities of modern life. These two powerful men could do nothing but stand square jawed, silent, looking determined — impotent. They had been beaten by our technology. They had no answers. They could not fix whatever was wrong, and that is reality for the moment.

There are many problems that simply cannot be fixed. We are no longer in what business types call a "can do" posture, where every employer assumes that his employees can meet any challenge that is set. We can try. We must try, but there are no guarantees. There are many problems which have no available solutions. There are many solutions which only create new problems. Our social scientists talk to us now of "trade-offs" rather than of progress. We know that there is a social cost which we must pay for every social program we undertake.

What is true in our Jewish world and in our national life is equally true in our private lives. The other day I spent some time in a book store. They had a table which displayed best selling non-fiction. Do you know what was on that table? An infinite number of books on how to cope: how to cope with your marriage; how to cope with your divorce; how to cope with your children; how to cope with your parents; how to cope with youth; how to cope with age; how to cope with your work; there was even a book on how to cope with your leisure. As I looked at this vast array of copology I wondered at the extent of unhappiness in our society. Was society so evil, so devastating? Obviously not, and yet, many of us are deeply frustrated and most of us clearly feel unfilled — that, by the way, was the word I noticed on most of the book jackets — fulfillment — an impossible term, but "here is the key to fulfillment," absolute happiness, joy at all times. Why are we so

frustrated? Why do we see in the future only our burdens? Is it perhaps that we are spoiled? Is it that so much has been given to us? Science, technology and the generations that have gone before have made so much opportunity for us that we take the "good life" for granted and have flown our expectations so high as to be beyond realization.

A woman came into my office the other day absolutely desolate. Her life was at an end, she told me, she really could not afford to go to Florida for the winter.

Given this prevailing heaviness of spirit I am delighted that most, at least, are trying to cope, to carry on; but what disturbs me is that you can cope, plod ahead with eyes down only so long and then the joylessness of it all begins to wear you down. In time those who only cope begin to pull away from the community and from their responsibilities and turn in on some private world. The risks are less. Others develop a posture of stoic resignation. They tell us: "If I do not care too deeply I can not be hurt too brutally." If we do not want too much we won't be too frustrated, so let's not want.

The Greeks used the term *asceticism* to describe the deliberate cutting back of appetites and hopes which is adopted by those who say: "I can make do with little. I am going to travel light. I am not going to allow myself to care deeply or to love fully or to have children or to want desperately because I will only be frustrated since I can never have all I want." I sense *asceticism* developing among us.

This Rosh Hashanah as we came in those doors we wished each other a *Shanah Tovah*, a good year. Were we wishing each other a gray year spent dragging ourselves from problem to problem, from duty to duty, coping? No. We were wishing each other joy and happiness, love and encouragement. Tonight in the liturgy we read: *Avinu Malkenu Hodesh Alenu Shanah Tovah* — "Our father, our king, grant to us a year of happiness," renew our days, fill them with joy. We were not asking God for joyless months; we were thinking of something far better.

So the question that I would like to raise with you is this: given our world as it really is, the fact that next year's headlines will be as fearsome in their own way as this year's, how can we find real joy in the days that lie before us? Where is happiness to be found? Joy is a mood, an openness to certain feelings which can be ours only when we accept life for what it is, a short passage between the dependency of infancy and the dependency of age, change, flux, growth and aging. Joy begins when we can face the truth that there is no finality to life, that life does not have conclusions, that all it has are moments, experiences, the now.

Looking back at the great hopes of mankind I am struck by the realization that most of them assume that life — history — can have a conclusion. These hopes assume that there is going to be an end of days when every man will sit under his vine and under his fig tree and none shall make him afraid. They assume that there will be a time when everything is going to be right and secure, now and forever more, peace without end. And that's preposterous, that's simply not the way of life. Yet, if most of us carry in our minds an image of history, of life, it is an image of a long climb from the cave to civilization. The going has been rough at times and the climb has been difficult, but some day we will reach the top and find there a grassy meadow, level and flat, paradise if you will, utopia. All this is nonsense as the Greeks knew two thousand years ago when they coined the word *utopia*, *U-topos*, no place. There is no grassy plateau at the top. There is no top. There is only the climb. As long as human life continues we will be on that climb. If we solve one set of problems our children will find themselves face to face with another set of problems.

Do you doubt this? Think of your own life. Does anyone of us ever reach a point where we can say: "I have it now, everything I want, and I can keep it this way. I have my success. I have my status. I have my skills. I have my family. I have my health and I can hold on"? Who of us can guarantee himself against illness or the uncertain politics of the world or sudden accident? Who of us can guarantee family relationships against stress and separation? There is no point in our lives when we can say: "I have it made and I can keep it this way." I have all my talents today, but for how many years will God give me health and vigor? I have my family and friends, but for how long?

What is true of us individually is true of our world, of us, collectively. There will never be a period of peace without end. There will never be an age with-

(continued)

ROSH HASHANA (continued)

out social and political problems. Our children and their children will read tragic headlines. Human beings inhabit the world and no one is a saint. We are mortal, there will be death. We are fragile, there will be illness. Some will have less, others more. Some will want, others will take. The world will never be calm, endlessly secure.

Unfortunately, most of the dreams of mankind promise conclusions, a time of ultimate security, utopia. In the beginning people dreamt that the gods would bring paradise to earth or man into paradise; God would send a Messiah, a scion of the House of David who, armed with God's miracles, would bring freedom to Jerusalem and security to our world. For centuries we prayed for the coming of a Messiah, whose power would be supernatural, magical; somehow, by his coming, peace, freedom and justice would come into our world.

The messianic dream was an understandable hope in an age where there was little change and no realization that man could, in fact, effect history. Men used the same tools as had their grandfathers. They lived in the same place. They farmed the same land. They used the same rudimentary medicines. They paid the same taxes to the same kind of tyrants. There was no change. "That which has been is that which shall be." Man could not change his world. A better world required God, therefore the hope invested in the Messiah; but the Messiah never came and as the hope in the Messiah, ever delayed, began to grow more threadbare, the world, fortunately, entered a period when the rate of knowledge, of learning, of invention and discovery began to increase at a fairly rapid pace. About three hundred years ago scientists designed motors which could release man from his age-old role as a beast of burden. Doctors found medicines which could lengthen the life span and reduce the dangers of childbirth. Our machines, our technology and our medicine began to transform our world and a new hope came into being, but, again, a hope with a definite goal, a vision of a time when all would be concluded. The new hope was called the Messianic Age. Men of good will would band together effectively and using all the fruits of the new research engineer a world of calmness and security, a time of full prosperity and opportunity. Reasonable and able men would create a reasonable social order.

The hope of a Messianic Age sustained many during the nineteenth and the early twentieth century, but it began to wear thin during the pointless carnage of the first World War. Then came Hitler and Mussolini and Stalin, and frightening machines which could provide energy but also destroy the human race. Suddenly we entered upon the period in which we now live, when our machines could paralyze us as they did last night. Unexpectedly we entered a time, our time, when that medicine which prolongs life also compounds the problems of population and nutrition and social service. Medicine gave us a new bomb, a population bomb. The assembly line provided a flood of goods and threatened to rape the world of its natural resources. Bit by bit the Messianic Age dissolved before our eyes. The future became 1984. To be sure, there are some who still believe the Marxist dream of a moment when suddenly all will become light and proletariat —

a conclusion — but most of us do not share that dream. Deep down most of us no longer believe in a messianic age, in a moment in time when somehow we will have reached the top.

If we cannot believe in a personal messiah and we cannot believe in a messianic age, what can we believe in? What mood can we take for ourselves which will permit hope and joy?

The theme that I would like to suggest is the idea of the messianic journey. I believe that is it possible, to live meaningfully and joyously in a world of change, in a world without conclusion. A joyous life is possible in such a world if your life commits you to high ideals and grand values. Then, in the act of living, itself, there is joy. There is joy, is there not, in the work we do when that work is worth the doing? There is joy, is there not, in love and in friendship when those we love are open to us? There is joy, is there not, when we give ourselves over to experiences which are significant to us, which touch our soul and inspire our deepest feelings? There are moments of joy if we do not hitch our hopes to conclusions — fame, wealth, fortune, power — goals which, even if achieved, never fully satisfy, goals which in truth most never achieve. Moses never reached the Promised Land. Most of mankind has never even left Egypt. Still, wherever we are, whatever be our condition in life, it is possible, is it not, to expend our energies usefully and to know that we will receive a certain satisfaction from our labors. It is possible, is it not, to give oneself over to moments of friendship and of love; to experience the thrill of any of the great arts? It is possible, is it not, to find the moments which give us true fulfillment, provided we know ourselves to be on the messianic journey, on the way, part of the pilgrimage of mankind towards the solution of the problems which face us? Like the children of Israel in the wilderness, none of us will ever reach the Promised Land, but there is joy in being with the band of those who are trying and who care.

I remember meeting a man some years ago who had worked for fifteen years on a research project in physics. He had not been able to solve the problem. We talked. It was on a plane, and I remember saying to him: "You must be terribly disappointed." I have never forgotten his answer. "Yes, at times, but not as much as I thought I would be. You know, every lead that I pursued will save someone else from following a road that leads to a dead end. I've helped. I will not win the Nobel Prize, but I have helped. I have done something. Most mornings I enjoyed going to the laboratory. There was an excitement to what I was doing. I knew it was worth the doing." We do not have to succeed, to rejoice in life. Really, there is no such thing as success. All there are are moments when we know that the pattern of our life is good, that we are among those who are building civilization, that we love and are loved. If only we take the time along the way to savor the way, to savor each day and each relationship, surely, there is joy to the day.

For joy in the new year I commend to you the messianic journey. Take it. It can give pleasure, joy and happiness. Take it. You are on it anyway.

Daniel Jeremy Silver

SEVENTH SABBATH Friday Evening, October 22, 1976 The Temple Branch

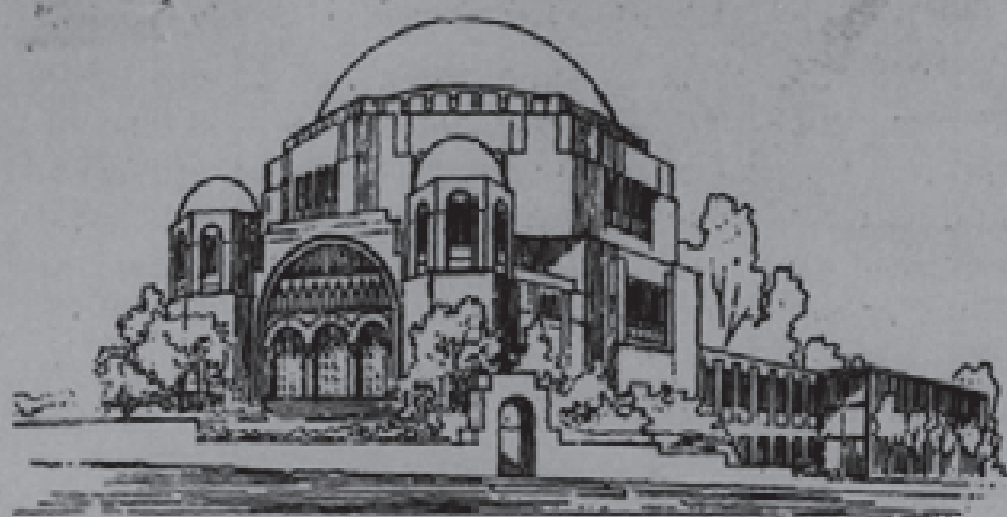
Beginning its third year, Seventh Sabbath continues its family-oriented series of Friday night worship experiences.

Approximately every seventh Friday, families, couples and singles meet at The Temple Branch for a brief but lovely Sabbath service. The service is at times, "from the book", at times, original — always delightfully enjoyable and rewarding.

We pray — we speak — we sing! Come join us won't you? A schedule of Seventh Sabbath Services follows. Mark your calendar now so you'll be sure to save the dates.

October 22, 1976 — December 10, 1976 — January 28, 1977 — March 18, 1977 — April 29, 1977

See you at The Branch on Seventh Sabbath!



The Temple

CLEVELAND, OHIO

November 14, 1976

Vol. LXIII, No. 5

From the Rabbi's Desk - THE AMERICAN UNIVERSITY AND JEWISH LEARNING

As many of you know, I was President of the National Foundation For Jewish Culture for eight years. Recently a respected Journal, *Judaism*, asked me to contribute a piece to their bicentennial edition on the theme "The American University and Jewish Learning." Jewish Studies is a relative newcomer to the campus and I felt many would be interested in what I had to say.

Boston was founded in 1628. Harvard College was established eight years later. Over the years, Christian sects, the several states, and various cities organized America's far-reaching network of colleges and universities. With the lone and late exception of Brandeis (1948) the American Jewish community made no move to share in this work. Why?

The immigrant Jewish community was not prejudiced against the university as an institution. Though the majority had little, if any, experience with secular education, most were eager for their sons and daughters to attend and graduate; and go and graduate they did, in significant numbers. To use a rabbinic idiom, the children of the immigrants went to college to provide themselves a spade with which to dig into the promising American lode. Generally, they and their parents were so eager to begin prospecting that the children asked no questions about the *tref* in the traditional academic diet and the parents silenced their tears about assimilation and apostasy. In this respect, Jews differed significantly from Roman Catholic immigrants. Catholics were generally willing to support the plans of the Jesuits or of their bishops to establish colleges where their children could be educated in a familiar and supportive atmosphere, even though remaining among their own might hold their sons back from the main chance.

It was also a matter of tradition. Harvard had been founded so that a native generation of Puritan ministers would not lack the earning that their predecessors had acquired at Cambridge or Oxford. Before coming to America, both the Protestant and Catholic communities had controlled sectarian universities which combined professional and classical materials in their curriculum. In Europe there had been no Jewish Cambridge, only *yeshivot*; and the *yeshivot*, whatever its merits, offered no courses in the major elements of western culture.

The drive among first-generation Jews for a college degree bordered on the frenetic and clearly exceeded the urgency of other immigrant groups. The conventional explanation has it that Jews

swarmed to the universities because Judaism had sanctified learning and Jewish life had tied status to learning. But the surge began before "my son, the professor" was an accepted status symbol. The thirst for a university degree among American Jews seems to derive rather more from the "what makes Sammy run" syndrome, the drive for status and success.

It was the rare youth, usually a pre-rabbinic student, who enrolled in one of the courses in Hebrew or Old Testament offered by departments of religion or of Semitic studies. To be sure, these courses had an air of Protestant piety about them; most had been organized for the pre-professional training of future ministers or to satisfy theories of what every intelligent Christian should know. But the alien atmosphere of the classroom was not the major reason why Jews did not enroll. Why should they? One went to *heder* for "Jewish learning." Jews were at college, not to learn Torah, but to learn to make America work for them.

The university was not seen by faculty or students, Jews or non-Jews, as an appropriate setting for Jewish Studies. There was no tradition of formal Jewish Studies within the received curriculum which, for the most part, accepted the Christian piety that Jewish creativity had ceased when Jews

had rejected the new covenant. Enlightenment ideas about the primacy of reason were popular in most faculties and intellectuals found little reason to interest themselves in the study of another positivist tradition. The Enlightenment emphasis on the universal in human experience encouraged the view that the university community was committed to a set of common values that were distinct from, and superior to, what even many Jewish professors patronized as "the parochial interests of Jewish life."

Prejudice was not absent from the academic community during the early decades of the century, but, formally at least, it was decried. Those Jews who went to college with an education, rather than a vocation, in mind, generally were prepared to accept the university's claim that here was a new world from which parochial divisions had been uprooted. Cultural pluralism was an idea whose time had not yet come. Few paused to consider the reality of the Protestant chapel whose spire rose above the campus; to most Jews who hoped to become academicians, the university represented the community of reason, what the world would soon be. College was the New Jerusalem from which a new Torah of universalist and humanist teaching would go forth and enlighten the world. Most who immigrated to this New Jerusalem be-

(continued)

SUNDAY MORNING SERVICES

NOVEMBER 14, 1976

10:30 a.m.

THE TEMPLE BRANCH

Rabbi
DANIEL JEREMY SILVER

will speak on

SCHOOL DESEGREGATION
IN CLEVELAND

NOVEMBER 21, 1976

10:30 a.m.

THE TEMPLE BRANCH

Rabbi
DANIEL JEREMY SILVER

will speak on

ADULTHOOD

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

SABBATH SERVICE - 8:45 a.m. - THE BRANCH



THE AMERICAN UNIVERSITY AND JEWISH LEARNING (continued)

came enthusiastic citizens, academicians of Jewish descent who consciously and deliberately put as much distance as they could between themselves and the Jewish community. The Jewish undergraduate, once his degree was in hand, had to go back to a world where many opportunities and the executive suite remained locked to him. He quickly learned that the New Jerusalem, if it existed at all, was limited to the halls of ivy. Jewish academicians, however, stayed in their messianic society, and so seductive was its promise that a tremendous wrench was required to force them to recognize that their colleagues could accept all of the Enlightenment assumptions and still regale each other with canards about Jews or Judaism and deny appointment to a Jew. At the root of the being of an Arthur Schlesinger, Sr. and a Franz Boaz was the soul of one who had made *aliyah*, who had consciously freed himself from all that smacked of *galut*, of all that was parochial, and who was determined never to be a *yored*.

Until World War II, the American university did not offer Jewish learning as Jewish learning, nor did students ask the university for such instruction. To provide itself with an educated leadership, the Jewish community established a number of limited-purpose institutions, seminaries and teachers colleges where educators and rabbis could be trained. The seminaries were adaptations of the European *yeshivot* and their graduates provided recognized and required services to the community. The seminaries developed large faculties and extensive libraries and, until quite recently, remained the only American locations where students could find competent mentors in most areas of Jewish learning. Much was accomplished, but there were problems. Women were, by tradition, excluded from seminary education. Teachers colleges for men and women came later and were never fully equal. Those who did not want to, or could not, take a confessional route were effectively excluded; and faculty were sometimes forced to toe a party line. Because America imposed upon the rabbi many roles besides that of scholar-halakhist, seminary training became increasingly vocational. Purely academic standards were sometimes lowered, even sacrificed, so that the rapidly growing community would have enough pulpit rabbis. A seminary graduate was not yet a full-fledged scholar, often not even a half-fledged one; a fact underscored throughout the early decades of this century by the continuing enrollment of future seminary faculty in German graduate schools.

To be sure, the seminaries graduated a number of men who became leading scholars, but seminary prestige was higher within the Jewish community than outside of it. America considered all denominational seminaries as an academic backwater and the "better" universities discounted their degrees. Publications by men of the stature of Louis Ginsberg and Jacob Mann were virtually unnoticed in the academic world. In a recent paper, Arnold Band quoted Gavin Langmuir, who said that, "In general, majority history as it relates to Jews has been marked by a lack of interest, when it has not also been marked by derogatory attitudes." University faculties simply were not interested in Jewish materials; and even when there were shared concerns, researchers in Biblical and Hellenistic studies at schools like the Hebrew Union College found that to be noticed at all they had to seduce Protestant Bible scholars by offers of publication in their *Annual* or by invitations to lecture.

Christian interests had prompted the inclusion of Hebrew and Bible in the curriculum of the American college. The first Jews to teach Bible or Hebrew did so in what was, in effect, a seminary setting and some were apostates (e.g., Monis). Then, towards the end of the nineteenth century, a few departments of religion and oriental language evidenced interest in Jewish faculty, preferably those trained in the great German academic tradition, who could teach Biblical criticism without being cowed by pressures from denominational councils and who could broaden New Testament studies with rabbinic parallels. Nordheimer, Gottheil and Jastrow were acceptable colleagues because they had been trained in *Wissenschaft* norms; trained, that is, to teach Judaism with critical dispassion and without active concern for the relationship of their studies to the identity problems of their students or the cultural reach of the Jewish people. As members of a university faculty, their subject might be particular, but their perspective would be universal.

The phenomenon which we call Jewish Studies, that is, conscious and critical interest in Jews, Jewish institutions and the Jewish tradition as a subject area, developed very slowly during the first half of this century as established faculties in the "better" universities became dissatisfied with the traditional boundaries of the received curriculum. Hellenistic Judaism and the Pharisees clearly had had an impact on the emerging Christian tradition; the Harvard

of George Foote Moore needed a Harry Wolfson. Jews had played a significant role in nineteenth-century Europe; the Columbia History Department needed a Salo Baron. It did not hurt that Nathan Littauer and Nathan Miller were able to provide the wherewithal; but the impetus for the study of Jews and Judaism in a few distinguished eastern schools came from faculties, not from the development office, a fact of no small consequence, as the funding of Jewish Studies has required, and continues to require, a large and continuing outlay of university cash for men and books. I have seen estimates which suggest that universities have invested in Jewish study programs between twenty and twenty-five dollars of their own funds for every dollar contributed from within the Jewish community.

At mid-century, America's emergence as a world power catalysed a revolution on the American campus. The insularity of the earlier curriculum was no longer seriously defended. A wide range of area studies developed to complement the western civilization praxis. Religion departments began to include Catholic, Eastern and Jewish Studies as well as the standard New Testament and Church History offerings. The monopoly of senior positions in Bible, long maintained by Protestant scholars, was broken. Semitic language departments began to list conversational Hebrew as well as Weingreen. Historians offered courses in the History of the Jews as well as the History of Southeast Asia. Near Eastern studies began to include seminars on Zionism and on the social institutions of Israel. "Jewish Studies" had come into being; but it was rarely, and never easily, defined. To some it meant the classic disciplines of *Tanakh* and *Rabbinics*. Others were interested in Yiddish literature, *kahal* structures, Ladino, the demography of the existing community, etc. The term was as broad as the historic Jewish experience, and definition was pleasantly complicated by the interest of Jewish scholars from many specialties. Moved by emotions that they only partially acknowledge, particularly deriving from the Holocaust and 1948, emotions which challenged the facile universalism of an earlier period, these scholars began to find a Jewish component in their studies of cuneiform tablets or Persian literature or the Gregorian chant or Marxist dialectics. A considerable literature has appeared which seeks to distinguish "Judaica," "Jewish learning," "Hebrew studies," "Hebraica" and "study of Torah" so that institutions could understand the parameters of Jewish Studies.

At the same time, a dramatic shift took place below-stairs. The postwar generation of Jewish undergraduates began to ask for Jewish learning as part of their general education. They no longer looked to college to provide them with a passport into American opportunity; they belonged. What they wanted was "an education," and that meant exploring themselves and their roots as well as their world. Other students had more practical motivations (preparation in Hebrew for a junior year program in Israel, content preparation for a social work career in a Jewish institutional setting). Still others were caught up in the ethnicity craze or wanted a Jewish parallel to black studies. The combined surge of faculty and student interest resulted in a remarkable two decades of growth for Jewish learning in America's universities.

Before World War II, less than a dozen scholars taught Judaica on a full-time basis in our universities and perhaps an equal number of Jews taught Hebrew. Today, over 300 colleges offer one or more credit courses in Jewish Studies, nearly 250 faculty teach full time in the field, and another 300 to 400 persons teach or work in this area on a part-time basis. I have seen estimates which suggest that as many as 50,000 undergraduates took a course in Jewish Studies during the 1973-4 academic year. More accurate figures will be available when a survey sponsored by the Association for Jewish Studies has been completed. The studies of the National Foundation For Jewish Culture suggest that as many as 300 young scholars are preparing for the Ph.D. degree in specialties which relate, in some significant way, to Jewish Studies.

The colleges which now offer one or more courses in Jewish Studies began to do so for varying reasons and continue to do so with varying emphases. Sometimes a religion department wanted to be ecumenical. Particularly after the Six Day War, some schools found it prudent to respond to Jewish student pressure for a Hebrew House or for a course on the Holocaust. In many cases, there was no clear academic rationale for the offerings. It was the case of an idea whose time had come and of a program that was "up for grabs" by anyone interested in picking up the ball. In at least one instance, to my knowledge, a Jewish Studies program emerged out of a Jew in the English Department whose interest was radical literature, a Jew in the Anthro-

(continued)

THE AMERICAN UNIVERSITY AND JEWISH LEARNING (continued)

pology whose interest was in the *shetf*, and a Jew in history who was a specialist in labor organizations.

Jewish Studies programs have grown from above and below, out of faculty interest in Jewish data and undergraduate interest in Jewish values. When you add to these divergent motivations the wide diversity of interest and specialization possible in a field called Jewish Studies, it is no wonder that vice presidents for academic affairs have had a difficult time deciding where a Chair of Jewish Studies should be placed and what capacities the incumbent should possess. The common practice has been to center scholars in Jewish learning in a Semitic language department, in Near Eastern studies or in Religion, with the promise that a cross-departmental offering would be developed.

Jewish Studies at the undergraduate level has not escaped, and probably can never fully escape, confessional involvement. In some measure, this is due to American educational theory which emphasizes undergraduate education as a means of personal growth as well as of mastery of an academic discipline. Some young Jews seek the Confirmation class that they did not attend or paid little attention to when they were fifteen. Some undergraduates look upon a professor of Jewish Studies as their resident rabbi, a role for which he may be neither eager nor fit. For several decades, the search for a meaningful faith or philosophy has motivated many undergraduates, Jew and non-Jew, to enroll in courses in religion.

The interests of students in studying religion often run counter to the interests of scholars and teachers in the field. . . religious studies has recently achieved legitimacy in part by denying "relevance". . . by avoiding "preaching," by distinguishing its aim from the functions that religious advisors and professional training serve. Yet, it is precisely at this time that the pressures have mounted for more attention to the needs and interests of students (James M. Gustafson).

In order to separate Jewish Studies from Hillel or chaplaincy programs, and to establish Jewish Studies as a creditable academic enterprise (the old disdain has not completely disappeared), Jewish Studies professionals have emphasized, and perhaps over-emphasized, the high wall of separation that should exist between the academic study of Judaism and the advocacy of Judaism: "It is not the duty of the professor of the history of Judaism or of Hebrew to interest himself in the state of the souls of his students, whether Jewish or gentile" (Neusner). The division is never that neat. Undergraduate tutoring inevitably involves counseling; totally dispassionate teaching is, itself, a confessional statement. Clearly, the classroom is not a place for narrow advocacy and, in the university classroom, data and literature must be approached critically and comparatively rather than as self-validating teachings.

The variety of materials which comprise Jewish learning suggest that any department which wants to offer more than a once-over-lightly survey must have a sizeable faculty: one must know the classic literature (Bible-Talmud-Midrash-medieval philosophy), another contemporary Jewish thought, still another the sociological and demographic components of modern Jewish life, and, since there is no scholarship without language competence, courses in Hebrew, Yiddish and, one would hope, Aramaic, should be available. No single scholar can teach all of the courses required for an undergraduate major, much less for a graduate degree. Intellectual honesty as well as the budget, particularly when you add to the cost of faculty the cost of maintaining extensive library holdings, should limit graduate departments and even Jewish study majors to a few schools.

In many colleges a certain amount of makeshift is probably inescapable. If a school can hire only a single person, he will have to spend much of his time teaching basic surveys of Judaism and finding people who can be borrowed from elsewhere on the faculty — sociologists who can contribute a course on the *shetf* or the *kibbutz*, classicists or philosophers who can offer a course in Alexandrian Jewish literature or medieval Jewish philosophy — or, from the community, rabbis and Hebraists from local Colleges of Jewish Studies who can relieve him of some of the burden of the basic courses. The use of local rabbis and teachers will continue to be a debated issue; some have denominational biases (*s'mukha* does not a scholar make); and academic types are not immune to the usual disdain of the professional for the amateur. The desire fully to professionalize the field is understandable, but, except in certain well-endowed schools, realistically impossible. Not all rabbis or Hebraists are scholars, but some are, and the geographic spread of such persons has been invaluable during a period of rapid development.

The situation is dramatically different at a few universities where the faculty is deeper, the academic tradition older, and where Jewish Studies has emerged less in response to undergraduate soul-searching than out of the felt needs of the scholarly enterprise. These schools have a full catalogue of supportive courses in language, history, religion, the classics, Islamic studies and the Middle East, which have made it possible for well-conceived programs of undergraduate concentration and graduate studies to develop. In such schools, where the faculty often shares research interest in a broad range of topics — from the phenomenology of religion to patterns of cultural interaction — from the nature of religious leadership to the forms of mystical experience — a vigorous and significant scholarly exchange has developed.

The emergence of Jewish Studies within the university curriculum is too recent a development to allow confident predictions about its long-term significance or prospects. Much will depend on university budgets. Currently, because of budgetary constriction, administrations must select among their strengths as to what will be cut and what will remain. This would suggest a certain restriction in the number of colleges offering Jewish Studies as a major or as a graduate offering. At least for the next decade, there will be no dearth of scholars for the available positions and, at the same time, there will probably be greater need for the financial support of the Jewish community.

Though Jewish Studies is new to the American campus, the critical and analytic approach to Jewish learning has its roots in *Wissenschaft* and is an international enterprise. Wherever undertaken, it seeks to bind history into Jewish learning, to see the Jewish experience as a special case of the human experience rather than as unique, and to keep Jewish learning free of either apologetics or confessional concerns. *Wissenschaft* studies were cool rather than hot; Judaism was viewed as an object to be studied rather than a living civilization to be savoured. Some in today's academy long for the determined dispassion of *Wissenschaft*, but today's scholars come out of a vigorous and culturally self-confident Jewish community and live in a world that no longer damns religious phenomena as crude superstition, and rather glories in cultural pluralism. Cool dispassion is not the way for most of this generation of participant observers and scholar activists.

The business of the university is to provide concepts which will help man to understand his world and the millions who moved about in it. Critical understanding makes a scholar, not a Jew. Serious tensions will emerge between the Jewish community and the Jewish study field if the community identifies this work as a Jewish identity project and judges it accordingly. At the same time, if a majority of instructors insist that while their subject material is particular their perspective is wholly and only universal, they will then turn Jewish Studies from a creative undertaking in which undergraduates as well as advanced scholars can participate into an archival enterprise. Confessional advocacy does not belong in the classroom. The classroom can thrive only as a place of free inquiry and critical examination, but the scholar who scorns involvement in the life of the community assumes a measure of responsibility for the misuse of his scholarship by others.

Jewish Studies is no longer carried on in isolation. Methodologies and concept structures common in the university will necessarily be appropriated for, and by, Jewish Studies. The special American interest in sociology and social analysis already has provided a set of methodological and analytic tools which the Sklars and Elazars have applied with skill in their studies of the contemporary Jewish community and its institutions.

Most researchers now recognize the advantage of integrating Jewish data into their ongoing scholarly enterprise. Goitein's use of Geniza material to provide further understanding of the economics and the demography of the Mediterranean Basin during the Middle Ages is a magnificent case in point. In return, Jewish scholars have available to them all the research and conceptual tools developed in this century.

There is no doubt that this two-way process is well advanced, nor that a practical problem has emerged which is yet to be faced, much less surmounted. The age of Renaissance men is over. Each discipline, indeed, each sub-discipline, has its own language and set of tools and methodologies and no scholar can be expert in many. Yet, in most colleges, the Jewish Studies person will have to be something of a generalist. The Jewish experience is so long and its geography so scattered that a competent survey would require five or six professors; yet, usually, only one is available. The Jewish

(continued)

THE AMERICAN UNIVERSITY AND JEWISH LEARNING (continued)

Studies field wrestles here with a problem not uncommon in the academic enterprise. Should the field organize itself for the pursuit of knowledge and to permit research by scholars, or to provide insight and sensitivity to undergraduates? The answer is, of course, both/and; but it is not yet clear how the Jewish Studies field will adjust to this two-sided need.

One hopeful sign for the future is the creation of a corporation of men and women who share a common interest in Jewish learning, each with a speciality within the larger field. Ten years ago, when I convened the first meeting of the Academic Advisory Council of the National Foundation for Jewish Culture, the invited scholars were strangers to each other. The sociologists around the table had never met the historians and the men who taught in the seminaries did not know, except by reputation, those who taught in a secular setting. Over the past decade an intellectual community has emerged. The Association For Jewish Studies now provides a forum for professional interests and a focus for the Jewish Studies enterprise. A journal is in the offing. Slowly, but perceptibly, a sense of order and articulated purpose has emerged and standards are being set. In time, I suspect, Jewish Studies will be defined as that which the members of the Association do.

Seminary faculties have been encouraged by their colleagues in the universities to use the new methodologies. The old anhistorical way is still the only way in some yeshivot and in some schools. Biblical criticism is still a problem area; but no work of competence can long be denied if only because the traditionalists must refute "heretical ideas." There is already some movement of men between seminary and secular faculties, and more will certainly occur, with benefit to students and studies in both types of institutions.

The field of Jewish Studies has made, and continues to make, significant contributions to the critical understanding of the Jewish experience; but Jewish learning in this sense is not *Talmud-Torah*. Jewish Studies refines a perception of Torah which binds the dimension of time and the study of mankind into the received tradition. Whether such a Torah can inspire and bind men to it remains an open question, one which, in the final analysis, the field of Jewish Studies is not compelled to answer.

Daniel Jeremy Silver



A birthday? Chanukah? Time for something new? The Temple Mr. and Mrs. Club has the perfect gift to sell to you.

The reading card game that makes it fun to improve reading skills, pronunciation, spelling, and vocabulary.

WORD HUNT

Children think it's an entertaining competitive card game.

Teachers know it's an effective aid in teaching reading the phonic way. They realize that while enjoying the challenge of this game, the children are learning to read through reasoning, not guessing.

OBJECT OF THE GAME

Hunt for winning words. Combine cards from two decks in a fascinating unique way. Increase the excitement of the hunt by challenging other players in five separate ways.

A MOST FLEXIBLE GAME

WORD HUNT can be tailored to the reading needs and the attention span of any child. Troublesome sounds can be set aside and introduced gradually. This reading card game

manages to keep participants alert and interested from start to finish.

For more information please contact Susie Strom at 371-2080 or Susan Kendis at 464-3727.

DO YOUR CHANUKAH SHOPPING AT T.W.A.

It's not too soon to plan for Chanukah. It begins on December 17. Be prepared! Shop our shops! We have a large selection of gifts for sale. Open every Tuesday morning and at all our meetings of The Temple Women's Association.

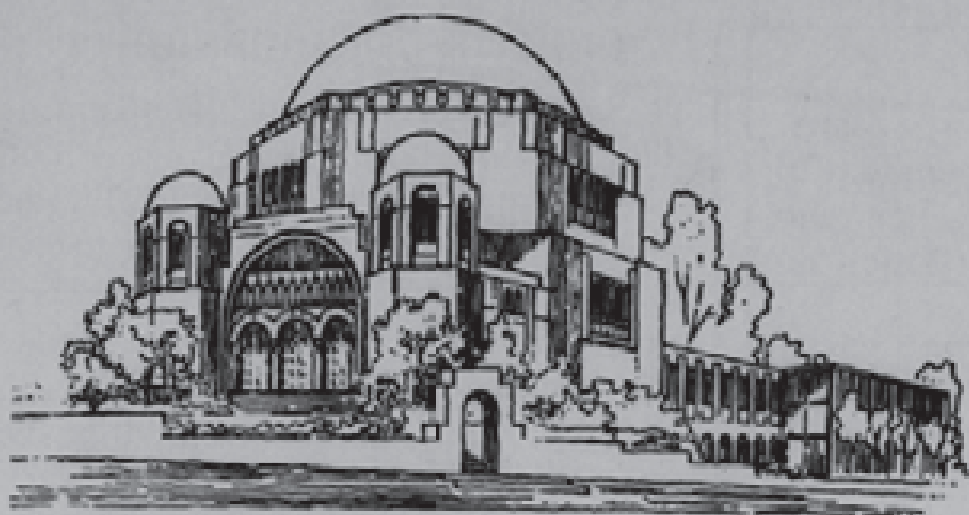
SCULPTURE DEDICATION

A bronze sculpture, commissioned by members of the Meisel family, was dedicated at The Branch on Friday, August 6, in memory of Edward J. Meisel and Sarane Meisel Cohn, father and daughter. Standing on a plot of ground just north of the auditorium, it presents a beautiful and arresting sight.

Designed by Yetta Rosenberg, the sculpture stands 12-1/2 feet tall. The shape is abstract, but resembles a flame. The sculpture's form is a single, dynamic shaft, whose graceful lines appear to move with the viewer, much in the way that a candle flame dances and flickers.

This sculpture is one of the monumental outdoor bronze pieces to be erected in recent years in and around Cleveland, and has been critically acclaimed by all who have seen it.





The Temple

CLEVELAND, OHIO

November 28, 1976

Vol. LXIII, No. 6

From the Rabbi's Desk – ON NO VISITATION

I have been thinking a good bit about the forms of our funeral practices: in part, at least, because of the stimulation of our Coping Series. Incidentally, one result of these discussions is our determination to publish a booklet which will outline Temple practice and congregational thinking in this area; and, hopefully, provide enough background to explain our patterns of thought and practice.

As we talked I found I was not the only one who was disturbed by what seems to be a growing tendency for families to ask that the note "No Visitation" be appended to a funeral announcement. As one person observed: "It leaves me paralyzed. I don't know what to do."

Obviously, there are times where there may be a good reason to make this request; an elderly grandparent has died in a nursing home and the grown children have lived their lives out of town. There is no home here, really, no place to visit; but that is the rare case. In my experience, the no visitation request represents little more than the desire of a family to hide from the world and to avoid the mixed feelings and emotional exposure of sitting *shivah*, which is to say that they want to minimize the impact of the funeral. This reaction represents emotional timidity and is psychologically unfortunate. During grief we need to unlock emotion and not bottle it up. Moreover, more often than not, the no visitation request is a lie, the

family really does not mean it. "My good friends will know I want them." How can they know? I have seen good friends abide by the restriction, good friends do what we ask, and then be abused: "why didn't they come?"

Generally, the no visitation request translates this way: "we do not want the evening after a funeral to become a party." No one does, and it is not hard to prevent it. The liquor cabinet can be kept closed. No food need be provided. People do not want their homes emotionally violated. No one does. Today, generally, friends come, speak a word of love, listen, leave.

I make bold to suggest that the usual explanation for the quote "no visitation sign, I didn't want a party" is really a rationalization. I remain convinced that the real reason is to be found in our emotional timidity. We are afraid of exposing our real feelings. We somehow feel it will not hurt as

much if we get it over quickly, if we reduce the ritual to a funeral itself; and that simply is not the case. Grief is a shock and like any trauma takes time to work its way out. The presence of others is part of the healing. The fact that our door stays open is one of the ways in which we are drawn back into life.

If you do not want to sit *shivah* the full seven days, be at home for three. The tradition itself looked upon the first three days as the heart of the matter; but please do not close out your friends or the friends of your dead. When we die there are many outside the family circle who feel real grief and who need to share in the community of love and comfort. Please do not close the door and above all, do not send up signals that you really do not mean.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

NOVEMBER 28, 1976

10:30 a.m.

THE TEMPLE BRANCH

Rabbi
DANIEL JEREMY SILVER

will speak on

IS DEMOCRACY DOOMED?

DECEMBER 5, 1976

10:30 a.m.

THE TEMPLE BRANCH

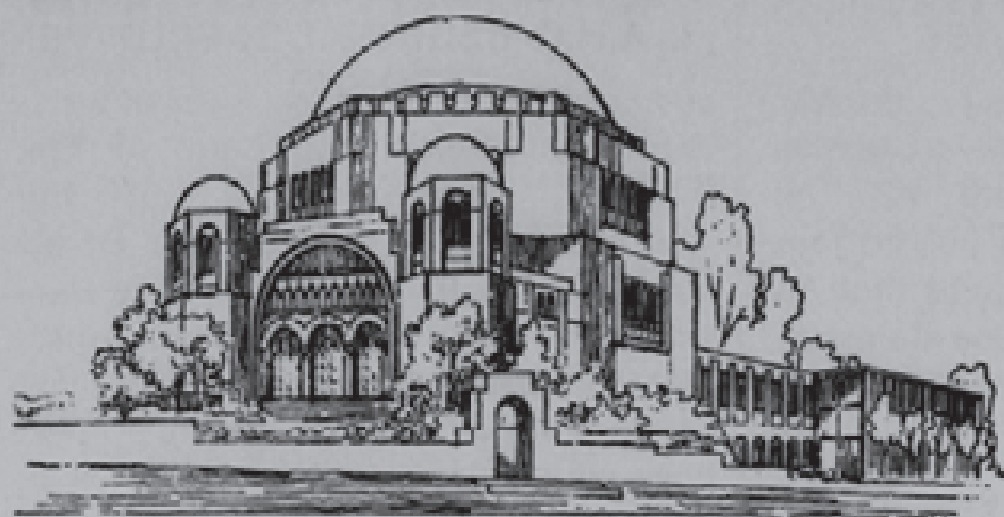
Rabbi
DANIEL JEREMY SILVER

will speak on

**COPING —
What I Learned From the Seminar**

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





The Temple

CLEVELAND, OHIO

December 12, 1976

Vol. LXIII, No. 7

From the Rabbi's Desk — DO WE MEAN WHAT WE SAY? DO WE SAY WHAT WE MEAN?

This sermon delivered at the Union of American Hebrew Congregations Regional Biennial is produced here in response to numerous requests.

The Hebrew word *hefker* describes unclaimed property, objects which have been lost for which no owner has put in his bid. By extension, rabbinic Hebrew evolved the generic term *hefkeyrut* to denote the condition of aimlessness, confused ideas, a community where there was no clear organizing principle. Even since the emergence of our liberal tradition, Jews of traditional bent have used this term, *hefkeyrut*, to put us down, implying thereby that we are an aimless movement built around confused ideas, that there is no organizing principle to what we do. Generally, they include in this putdown the charge that our lives evidence the same wishy-washiness and confusion of standards as our theology. Since we knew the quality of our homes and the concerns of our synagogues, we have not been much affected by the charge of *hefkeyrut*. We put it down to polemics; but, in recent years, a number of our own have been wondering aloud whether our liberal Jewish movement, in fact, is developing along any clear set of standards. They wondered whether we had slipped into *hefkeyrut* by glorifying change rather than the unchanging and by trying to be all things to all people.

Moments of intellectual definition tend to emerge from relatively narrow and parochial debates. The larger concerns of war and peace, race and social justice, involve so many variables that it is hard to focus the questions of responsibility and principle. But when the shoe pinches, when there is confrontation on some parochial issue, it is clear who is on what side and what the conflicting values are; then a movement cannot escape confronting itself. The debate whether rabbis should celebrate intermarriages has provided our focus of clarification. Congregants wonder: doesn't a rabbi exist to serve his congregation? Rabbis discover the piper must be paid for the decades during which their communities were told that in matters of ritual liberal Judaism has no fixed standards. If rabbis can move Shavuot to a convenient Sunday why can't they conveniently officiate at an inter-marriage? The debate has been long, and for some, is not yet settled. While it raged all of us have had to take a good hard look at our movement and have had to ask questions about basic principles. What authority do we accept?

What are the traditions our congregations build into school curriculum and worship? What are the unshakable convictions those who occupy the pulpit use as a basis for their teaching?

The founding fathers of Reform Judaism held what is best called a double faith theory. I borrow this term from Dr. Harry Wolfson who used it in another context to define the assumptions of medieval philosophers like Saadia who insisted that the teachings of the world of reason and the assumptions of the world of revelation were the obverse and reverse of a single truth. I use this term, "double faith theory", to describe the conviction of reform's founding fathers that the values of the western civilizations and the values of our religious tradition were coherent. They accepted on faith the proposition that the western world and the Jewish world were moving in the same directions toward similar progressive goals. In their eyes the public school and the religious school taught essentially similar morals. Did not the western world, like the Jewish world, prize learning? Was not the western world devoted to social reform? The world seemed deeply concerned with the development of human brotherhood and talked a good bit about the good in everyone, what Judaism called the imprint of divinity? There seemed ample reason to believe in the congruence of these two worlds. Both worlds approved a number of activist and liberal Biblical texts:

"Have we not all one Father, hath not one God created us all", "establish justice in the gate", "proclaim freedom unto the land", "holy shalt thou be".

This assumed coherence of values, which seemed so certain just a few years ago, is no longer self-evident. As the 20th century has developed we have found to our dismay that western civilization is not committed solely to reason, human brotherhood and social reform. Many elements out there emphasize passion, emotion and the irrational. Theories of economic determinism became popular which emphasized the state at the expense of individual freedoms. There was a pullback from emancipation. Behaviorist assumptions challenged the doctrine of free will. Philosophy was now existential, a search for meaning in the moment rather than for changeless values. Morality was no longer a list of certain constants, but situational and relative. As the 20th century developed we were increasingly confused as to the values of the larger world and no longer certain that "prophetic Judaism", our activist interpretation of the law of righteousness, was in fact an adequate definition of the essence of Judaism. We came to realize that Judaism had not been simply this-worldly and that Judaism did not simply affirm life. There had been many ascetic elements. There had been a heavy emphasis on life beyond the grave. Judaism was not simply

(continued)

SUNDAY MORNING SERVICES

DECEMBER 12, 1976

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

**THE REDISCOVERY OF
THE KHAZARS**

DECEMBER 19, 1976

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

**CHANUKAH —
THE NEW LOOK**

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

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



rational nor innocently devoted to social action. There had been much cultivation of the mystical. The art of piety had been carefully developed. Our souls thirsted for a larger promise and a deeper piety and we turned to these forgotten chords. We still organized ourselves into liberal synagogues, but we were no longer certain that "prophetic Judaism" said all that we needed to have Judaism affirm. We began to move in many directions at once and to make changes for the sake of change. At the fringes small groups are busy creating synagogues on the principle that the millennial watchword: "Hear O Israel, the Lord, our God, the Lord is one" must be denied. Devoted to change and a romantic humanism they argue that a liberal synagogue can be whatever its members want it to be, even confessedly atheist. Out there a few thinkers write as if there existed an active disjunct between the present and the past, between reform Jews and all other Jews. Such folk define Judaism as a radical openness to the future. They argue that tradition has no claim upon us and spend their time being Jewish in any way that suits their fancy. We find inconsistency even within the heart of the movement. Out there the Union of American Hebrew Congregations encourages the establishment of a congregation of homosexuals despite the age-old tradition which holds such behavior as morally unacceptable.

Such events are symptoms which in their own way force upon us the question of whether we have a principled movement or have fallen into *hefkezyrut*: whether, in fact, there are values and affirmations by which we organize our lives and which we will not violate, except in the conscious knowledge that we are sinning: or whether we are simply a group of people who happen to be born Jews and who like to be with others who share the name. Are there principles? What are they? What are the rituals and the practices which we as a liberal Jewish synagogue must not violate or bend, come what may? What is there Jewish about our person, about our value structure, about our families? Is a Jew just like everyone else except for a few hours on the High Holidays? Are our homes, indistinguishable from those of our neighbors? What is there Jewish in our social stance, or is religious action simply a reflection of the modest middle-class liberalism shared by many whose incomes and status in America approximates our own?

About three years ago the Central Conference of American Rabbis asked me to organize a Task Force on Jewish Identity which would raise up the question of authority and authenticity, of definition. At the beginning of our work we found it rather easy to define sociologically the liberal Jewish community. We are white, middle-class or upper middle-class, largely suburban, mildly liberal in our politics, avidly cultural in our aesthetic interests: but when we try to define the reform Jewish community in religious terms the task becomes very difficult. Two out of three of our families make annual contributions to the United Jewish Appeal; one out of three does not. One in two of the adults who belong to our congregations attend on both of the High Holidays; one in two does not. About five percent of our membership follows a pattern of regular public worship, ninety-five out of every one hundred do not. A small percentage in any congregations, we haven't

measured the exact proportion, but it's minimal, check out Jewish books from our libraries and do what we call Torah: but most of our members do not read anything at all dealing with the sphere of Jewish religious concern.

Clearly, for those of us who care, Liberal Judaism cannot be defined by describing current habits. Our definition must begin with convictions; what we want our practice to be. Numbers describe what is, not what we agree ought to be. I know from this congregation, as I suspect most of you know from your own, that there exists among us a devoted leadership committed to a sustained set of disciplines and values. There is concern for God, for Torah and for Israel in most of our congregations, at least among our leaders; or is there? In order to understand where those who guide our congregations are I undertook, about two years ago, a study of the celebration of Confirmation in the reform synagogue. I wrote to a number of rabbis who were kind enough to send me their order of service, their liturgy, the students' speeches, a can'ta, if one had been produced, the music which had been sung, their sermon and any greetings which had been spoken by members of the Board: in other words, the entire structure of Confirmation 1975. Confirmation is a rite of passage, a day on which we highlight the affirmations that we want our young people to assume. One way or another, Confirmation signals what we define as Jewish, what is demanded of us.

I found great variety, extending even to the date of Confirmation. A number of congregations celebrated Confirmation on the following Friday night; a few on the following Sunday morning; several on the following Sunday afternoon. One congregation held Confirmation at midnight of a camp weekend.

Though I was looking for content, not for calendar, this study made me aware of the importance of a common calendar and prayerbook — consistency. Surely, some of the attention we have lavished on being creative has been misplaced in the sense that it has divided synagogue from synagogue. We are making it increasingly difficult for us to move from our home congregation and still find ourselves in familiar surroundings. We will die as a movement if each congregation becomes a movement unto itself.

About ten percent of our congregations had a Confirmation which can only be called a celebration of the religion of high-minded vagueness. In one such congregation the class made no affirmation of faith. There was a brief service followed by a series of speeches on the general theme of "Contributions to World Peace." One youngster spoke warmly of the United Nations, another of UNESCO, another of UNICEF, another of the World Federalists; one even spoke on the European Economic Community. In content and substance these speeches were identical to themes which would be written for a tenth grade civics class in a local high school. There was nothing Jewish about them; worse, there was no attempt to come to grips with the existential concerns of the Jewish community as these are affected by the actions of such international bodies. There was not a word about the attempt within the United Nations to delegitimize the State of Israel. There was a lot

of fine verbiage, but not a word about Soviet Jewry, Syrian Jewry, the American Jewish community or Israel. Here was the worship of the religion of high-minded vagueness.

Another service held on a Sunday afternoon also featured an extremely brief liturgy. There was no confirmation of faith. There was no Israeli or UAHC camp songs. Beyond some nineteenth century synagogue refrains the only music in the service was the "Morning Song" from the Broadway musical *Pippin*. As the service began one youngster designated the class' fund to world hunger, a laudible undertaking; but the terms in which this contribution was offered were disconcerting. This contribution was the class' reproof to the adult congregation for being overly involved with the Jewish community and not adequately concerned with blacks and the poor. Most of the remaining speeches dealt with cosmic issues. Torah was defined Torah as absolute freedom. As proof they cited the midrash that the Torah had been created before the earth. In this class's hand this midrash was twisted to mean that the Torah had been created before man in order that no people might claim the Torah as their own.

Such services represented some ten percent of the submissions, no more, perhaps less. Ninety percent of our movement sculpted a Confirmation day which raised up both the particular concerns of the Jewish people and the broad concerns of humanity; the devotional concern of Jewish life and the active social concerns of the day.

In order to know whether this 90/10 ratio held in other areas I undertook a study of our worship this past Rosh Hashanah night. Again I found that about ten percent of our congregations make a deliberate attempt to evoke a denatured religious posture, to emphasize outer directed concerns, and to avoid mention of specific Jewish responsibilities. On the other hand, ninety percent of our congregations use Rosh Hashanah night as they do Confirmation: to express both the prophetic and the priestly, the concerns of Israel and the concerns of mankind.

Though the majority in our movement have their hearts in a Jewish place, I found they do not easily or effectively express what they feel. Most of our congregations find it awkward to create religious moments or a religious school curriculum which effectively expresses the both/and stance. We tend to fall back on the optimistic rhetoric of the nineteenth century. Our fathers created some grand, still useful, institutions, but their theology was far too innocent for our tragic age; but oh, how we love the vague words "peace," "justice," "righteousness", which mean everything and nothing.

During the nineteenth century Americans believed in progress, that it was only a matter of time before everybody in the world would become in spirit a middle-class, small town American family man, a democrat, a member of the brotherhood of men of good will. To men like Isaac Mayer Wise it was only a matter of a generation, no more, before a world brotherhood would coalesce before the ideals of the west (sweet reason, civic progress and social democracy) would become the norms of human life. If reform Judaism had any

(continued)

organizing principle it was confidence in an impending messianic age. In such an era the mission of Israel could not center on the devotional life or Torah, but turned on social reform, the Community Chest and the university. The basic Mitzvah was to involve yourself in institutions, causes and crusades which made for the betterment of mankind.

"O Lord, I pray that you will give me the strength to change the world." I found that amazing prayer in one of the Confirmation services. Isaac Mayer Wise would have loved it. I found almost the same prayer as a conclusion to a Rosh Hashanah 1976 sermon: "Give me the strength, the understanding, the judgement to change the world." What *hutzpah*. Who of us is going to change the world? Who of us can really change himself? We can use the words of messianic impatience, but we no longer believe the dream. Kishnev, Stalin, Nuremberg, Treblinka, Dachau, 1948, 1956, 1967 and 1973 have swept over us. We have learned about genocide and Jiha'd. Israel has become for us a symbol of a world where the pioneer must carry a gun on his back, a world where men must live prudently as well as prophetically, a world where the survival of one's own community is still at stake. We do not believe, as did our fathers, that social democracy is the certain wave of the future. Tyranny is on the upswing. We do not believe that reason guides the world's leaders. We have become aware of the banality of evil. We cannot be certain that mankind has the capacity to transform itself, but we know with an awful clarity that we have the capacity to destroy all life.

The challenge of the nineteenth century was the challenge of change. The challenge of the twentieth century is to find the changeless, the unchanging. Our need is to find again and understand the long thrust of our tradition. The challenge for our congregations is the challenge of definition: to create patterns of worship and study, a curriculum, a defined set of observances which will proclaim our Jewishness and define what we mean as a consecrated way of life. Clearly, we cannot define Judaism by those values which are currently acceptable in the outside world. Every kind of value and cause is being huckstered out there. To find those basic themes of human dignity, of family, of community, of social concern, of learning and holiness which our tradition has long emphasized, we will have to turn inward; learn and study, turn off the outside world and search for the deep wellsprings of our own tradition. It will not be easy. A minority exists among us who believe that Judaism is whatever they want it to be and they will throw the gauntlet of cowardice in our face. Some will be cowed. We are not used to rules. For a century we have been intoning terms like righteous and justice with happy abandon and little precision.

One of the things I found disconcerting as I read the various cantatas that were spoken on Confirmation was their silence about the achievements of Jewish life from Judah Macabee to Moses Mendelssohn. The long rabbinic tradition was passed over as a midnight of oppressions, suffering and martyrdom. There has been little interest among us to understand the *halachic* way, how by casuistry and

case analysis, by applying the moral concerns which ought to be applied, we can evolve a sensitive understanding of what must be done in a particular situation. We have been enamored of platitudes, these great sweeping statements which mask careful thought, and our innocence has kept us from growing up.

I love the word peace, but I have heard Hitler speak of peace. I have heard Stalin speak of peace and Nasser and Krushchev and Joe McCarthy and Richard Nixon. Peace has no meaning outside a specific context. We must come to grips with context and consequence. We can do so only by asking ourselves what it is we are really trying to do. What are the values around which we are really organized? Are we simply an adjunct of the ADA and the ACLU? Are we latter day incarnations of Amos or Micah? Is religious action both passion and prudential concern? Are we devoted to Torah as a vague abstraction "I use the public library" or as a careful study of the tradition. Our tradition is a complex, paradoxical, tension-filled spiritual discipline. Can we polish its insights and let them permeate our congregations so that we will understand what do we stand for and what we must do? I believe we can, I believe we want to, but the way is long and there is much to be done.

Daniel Jeremy Silver

TEMPLE FUNDS

THE ABBA HILLEL SILVER CHARITABLE & EDUCATIONAL FUND

In Memory of:

Helen E. Bing by Mr. & Mrs. Peter L. Galvin
Mrs. Jack Altman
Mr. & Mrs. Louis G. Herman
Mr. & Mrs. Q.A. Gerson
Mrs. Irwin Yocelson
Mrs. Lambert Oppenheim
Joseph Cohen by Mrs. Linda Silver & Family
Oscar Louis Silver by Mr. & Mrs. Bernard G. Wengel
William E. Keynes by Mr. & Mrs. Maurice S. Miller
Seyel Hirsch by Mr. Joseph Hirsch
Mr. & Mrs. Maryann Hirsch
Harold Bloch by Mr. & Mrs. Morris Schlefer
Rebecca Liff by Mr. & Mrs. Melvin Neuman
Dr. Benjamin W. & Frances L. Spero by Marjorie Spero

In Honor of:

Rabbi Daniel J. Silver by Mrs. Louis Shore & Family
Mr. & Mrs. Adolph Samuels
Mrs. Abba Hillel Silver by Mr. & Mrs. Adolph Samuels
Mark Levin by Mr. & Mrs. Edgar W. Freedman
Mr. & Mrs. A. M. Luntz by Mr. & Mrs. Eugene Zeldman
Mrs. Victor L. Wise
Mrs. Lambert Oppenheim
Loren Weber by Mr. & Mrs. Douglas Wolfe
Mr. & Mrs. Sam Ringle, Rabbi Daniel J. Silver, Mrs. Abba Hillel Silver, Sarah Silver by Mr. & Mrs. Lee Hartmark
Gift by Mrs. Richard Shever
Gift by Mrs. Sanford Weinberg

DR. JULIUS M. BELL

In Memory of:

Dr. Julius M. Bell by Mr. & Mrs. Martin Sandruth
Mr. & Mrs. Louis Viny
Mr. & Mrs. Eugene J. Ribakoff
Mr. & Mrs. William J. Morse

BRAILLE FUND

In Memory of:

William E. Keynes by Mr. & Mrs. Godfrey A. Gerson
Mrs. Lillian Charnas
Alex Baumol by Mrs. Alex Baumol
Helen E. Bing by Mr. & Mrs. Alfred Stotter
Gift by Mr. Zoltan Schlesinger
Gift by Mrs. Elise Breiler

THE SARANE MEISEL COHN MEMORIAL FUND

In Memory of:

Sarane Meisel Cohn, Edward J. Meisel by Dr. & Mrs. Norman E. Berman

In Honor of:

Mrs. Edward J. Meisel by Dr. & Mrs. Norman E. Berman
Mrs. J. H. Silver
Mr. & Mrs. Roger Barcu
Mrs. Herman S. Meshorer
Mr. & Mrs. Walter Mayer
Mr. & Mrs. Lawrence Byrnes
Mrs. Sadie F. Calaresi
The Reeves Family
Mr. & Mrs. Alan Englander
Mr. & Mrs. Louis A. Lazarik
Mrs. Judeline Feltman
Mr. Philip Carter
Mrs. Helen L. Schwartz
Mrs. Winifred Sprigle, Eva Gup, Mr. & Mrs. A. M. Luntz by Mrs. Edward J. Meisel

THE RICHARD ALAN FISHEL HONOR KEY FUND

In Memory of:

Milton Carmosin, Lillian Charlotte Fishel by Edith I. Stain
In Honor of:
Eva Gup by Miss Ruth Resek

THE FLORAL FUND

In Memory of:

Leo Nelson by Mrs. Ezra Silver
Marion Sperling by Mrs. Oscar J. Green
Irene Frankel, Lillian Rothman, Joseph W. Schiffer, William E. Keynes by Mrs. Joseph W. Schiffer
Father of Mr. Louis Craig by Mr. & Mrs. Bernard Rand
In Honor of:
Mr. & Mrs. Sylvester Marx by Mrs. Alfred M. Ewerling

THE HERMAN A. JACOBSON MEMORIAL FUND

In Honor of:

Marc Jacobson, Mrs. Herman A. Jacobson by Mr. & Mrs. Herbert L. Seidman
Mrs. Herman A. Jacobson by Mrs. Max Kurjan

THE PATTY GREENE MEMORIAL FUND

In Memory of:

Max Kuperberg by Mr. & Mrs. Alexander Kuperberg

THE ALEXANDER WITKOWSKY LIBRARY MEMORIAL BOOK FUND

In Memory of:

Alexander Prager, Alexander Witkowsky, Karla Lehman Witkowsky, Joseph Lehman Witte, Sophie Weglein Lehman by Delphine Prager and Kay Prager Kowitz

THE ALVIN F. MELLMAN MEMORIAL FUND

In Honor of:

Justice Abraham S. Bordon by Mrs. Alvin F. Mellman

MEMORIAL BOOK FUND

In Memory of:

Anna Roth Weiss by Mr. Louis L. Weiss
Winifred Fryer by Mrs. Ruth Reutlinger

PRAYER BOOK FUND

In Memory of:

Bertha Farber by Mr. & Mrs. Adolph Samuels

THE LOTTIE MAY RANDALL FUND

In Honor of:

Harriet Roth by Mrs. S. S. Reich

THE BETSY JO REICH MEMORIAL FUND

In Memory of:

Sara Black by Mr. & Mrs. Alan F. Zellinger
Samuel M. Gross by Mr. & Mrs. David Green
In Honor of:
Dr. David Kahn by Mr. & Mrs. David Green

THE KENNETH HARLAN SCHWARTZ MEMORIAL FUND

In Memory of:

Rebecca Liff by Mr. & Mrs. Irving Sedgwick
Mr. & Mrs. Jack Schwartz

THE FLORENCE S. SHAPERO DANCE & MUSIC FUND

In Memory of:

Zelda Shaper by Miss Laura Shaper
Florence S. Shapers by Mrs. Lewis Q. Kivans
In Honor of:
Eva Gup by The Shapers
Mr. & Mrs. Robert L. Cole by Miss Hattie Shaper

SPECIAL BUILDING FUND

In Memory of:

Anna Luxenberg by Mr. Bennett Yanowicz
Mr. & Mrs. Bernard R. Gold
Joseph Naiman & Jerome Schleifer of North American Lumber Co.

Harry Koppelman by Mrs. Harry Koppelman
Robert Daneceno by Mr. & Mrs. Henry L. Jacobson
Lillian K. Weiss, Archie A. Weiss by Mr. & Mrs. A. A. Margolin

In Honor of:

Mr. & Mrs. A. M. Luntz by Dr. & Mrs. George H. Rose
Mr. & Mrs. Alex Miller
Bertram J. Krohnfeld by Mr. & Mrs. Sam Sampliner
Gift by Mr. James A. Rosenthal
Gift by Mr. & Mrs. Al Meltzer

THE VACTOR FUND

In Memory of:

William E. Keynes, Marie Friedman by Mrs. Effie O. Victor

THE DR. SIDNEY D. WEISMAN MEMORIAL FUND

In Memory of:

Helen E. Bing by Mrs. Sidney D. Weisman

In Honor of:

Mr. Mark Schinbane, Mrs. Abba Hillel Silver by Mrs. Sidney D. Weisman

THE HARRY & LILLIAN KOBLITZ MEMORIAL FUND

In Memory of:

Sam M. Gross by Mrs. Louis X. Garfunkel

THE LIBRARY FUND

In Memory of:

Rebecca Liff by Dr. & Mrs. M. R. Goldman
Rose Zevin Silver by Mrs. Leonard P. Schur
Ruth Peller by Michael A. Peller
Marion K. Sperling by Mrs. J. C. Benesford
Mrs. R. A. Day
Mrs. F. H. Franz
Mrs. B. M. Kaufman
Mrs. E. E. Morley, Jr.
Marion Shapiro
Violet Thalian

Vera Galvin by Mrs. Frieda Yocelson

Pearl Krause by Mrs. Ruth Perlestein

Mrs. Catherine Rivitz

Mr. Louis D. Stern

Anna Luxenberg by Mr. & Mrs. David Mliner

Mr. & Mrs. Elmer Koenig

Dr. & Mrs. P. J. Landerman

Mr. Richard R. Jensen

Mr. & Mrs. David Karpesser

Mrs. R. A. Wendell

Helen E. Bing by Mr. & Mrs. Robert S. Gerson

Mr. & Mrs. Gary M. Silberbach

Mrs. Leonard Sefsky

Mr. & Mrs. Walter Mayer

In Honor of:

Rose Kutz Schwartz by Mrs. Jeanette J. Abramson

Mrs. Carolyn Mandel by Pauline Dolin

Lawrence Levy by Mr. & Mrs. Benjamin Levy

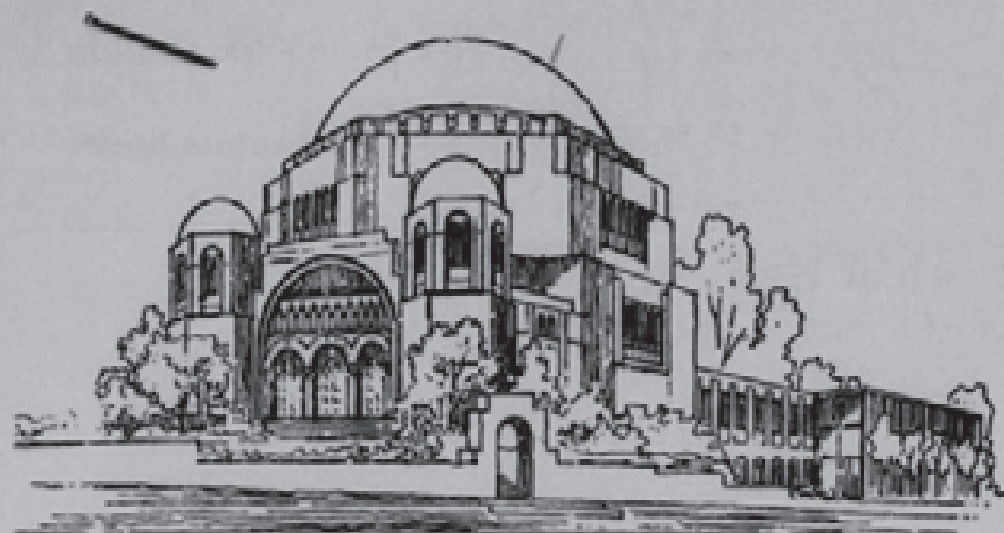
Field Roseman by Mr. & Mrs. Julius S. Brown

Mr. & Mrs. Jerome Friedman by Mr. & Mrs. Edwin A. Strauss, Jr.

Bertram J. Krohnfeld by Mrs. Rita O. Horvitz

Mr. & Mrs. Louis G. Herman

Gift by Mrs. Sylvia Brodsky



The Temple

CLEVELAND, OHIO

December 26, 1976

Vol. LXIII, No. 8

From the Rabbi's Desk: COPING — WHAT I LEARNED FROM THE SEMINAR

The sermon of December 5, 1976 is produced here in response to numerous requests.

Not so many generations ago our children would have been born in our bed; a broken leg would have been splintered on the kitchen table; a child with an infectious disease would have been quarantined in his room; our parents would have grown old around our hearth and we would have died in bed at home.

The home was delivery room, nursery, hospital, nursing home, funeral parlor. Each person inevitably touched the newborn and a corpse; poulticed a wound; dealt with chamber pots; experienced the endless cantankerousness and thankfulness of those who are nursed and knew the desperate need and the daily bitterness of the aging. Whatever their degree of emotional timidity, they were entangled with pain, illness, anxiety, birth and death, and these experiences shaped their emotional lives.

I am not one who believes that the old days were inevitably the good days or that an older generation necessarily was wiser in human relationships than we are; but, surely, such exposure taught them to handle the crises of life with some familiarity and competence. Today many run away from tears of bitterness or anger. Our fathers could not. If they had there was no one else to handle the situation. They were necessarily case hardened and their aged and ill were able to hold on longer to their dignity. Whatever happened, they remained themselves, secure within familiar walls. Today we have professionals who heal and institutions which nurse; but those whom we send to these institutions cease to be themselves and become "the self-free diet in bed B in room 202."

Paradoxically, as many caring situations are taken out of our hands and home and handled professionally and institutionally, these experiences have become more difficult for us emotionally. We would not give up the new professional competence; but, at the same time, it has made for social distance and emotional insecurity. Parents feel that they are being abandoned. Children feel that they are burdened by aging parents. Children in hospitals get better care than at home, but emotionally, hospitalization can be a frightening experience.

Some twenty years ago a let's-get-back-into-life movement got under way. Parents began to recognize that they had created a home environment that was so antiseptic, so innocent of death and anxiety and age and illness and pain that their children were frightened by strong emotion and fearful of quite ordinary, certainly inevitable, experiences. Parents began to take children to funerals. Fathers entered the delivery room with their wives. Some hospitals began to put adult beds in children's wards so that a parent could stay overnight and provide warmth and security. Hospices were developed where the fatally ill could go to die, surrounded by their own furniture and knick-knacks and visited at any time by their family.

Our Coping Series was part of this let's-get-back-into-life movement. Some came because it dealt with a subject which had somehow been taboo to them. I am constantly surprised how many otherwise competent adults flee death talk like children who hold their breath and close their eyes until the car has sped past the cemetery. There are adults who have never made a will. Many more of us have never discussed with those who probably will survive us our funeral wishes; and, more importantly, the family and business responsibilities that will need to be met when we die. It is not at all unusual for me to enter a home shortly after a death and have someone say: "You know, my hus-

band never talked these things over with me. We have made no provisions. Where do I begin? What do I do?" The old Jews had a phrase: *al tifach peh Satan*, "don't open your mouth lest Satan jump in," but that is pure superstition, a taboo which long since should have been put aside. We do not delay the arrival of death one instant by a superstitious fear that by talking about death we hasten its arrival.

About fifteen years ago the death and dying issues emerged from the limbo of avoided topics. A number of writers, Ms. Mitford and others, began to report on the high cost of death. They described the American way of death: Forest Lawn, sleek black hearses, carpets of flowers and an unctuous bevy of black-suited funeral attendants. These books equated American funeral practices with the then current American prosperity and conspicuous consumption; and however superficial and reportorial, they raised in our minds questions about the value of the funeral itself. From the question of cost we moved to the question of value. It seems that the pocketbook must pinch us before we recognize that the soul also is pinched. Memorial societies began to emerge in many communities designed to provide for the quick disposal of the body. The body is picked up and simply cremated. If the family needs some kind of public acknowledgement of death there could be a memorial

(continued)

SUNDAY MORNING SERVICES

DECEMBER 26, 1976

10:30 a.m.

THE TEMPLE BRANCH

Rabbi
ALEXANDER GRAUEART

will speak on

JEWISH LIFE ON THE CAMPUS:
THE 60's, THE 70's, THE 80's

JANUARY 2, 1977

10:30 a.m.

THE TEMPLE BRANCH

Rabbi
STUART GELLER

will speak on

RELIGIOUS & PSYCHOLOGICAL
GRAFFITI
A SHORT CUT TO LIFE

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



COPING — What I Learned From The Seminar (continued)

service at a later date. These memorial societies certainly solved the problem of cost. What they failed to solve was the problem of the emotional needs which arises when we face the trauma of a death of someone whom we loved desperately.

The second stage in the current concern with death also began over a question of cost. Writers turned from the high cost of death to the high cost of dying. As medicine multiplied its miracles it became more and more routine for people to take a long time to die. One of the first tragedies I faced when I came back to The Temple twenty years ago had to do with a grand old lady in her middle eighties, a loving and lovable woman, who fell ill with the pneumonia (which until recently was called the friend of old age because it ended it), was treated with newly developed miracle drugs and survived. Let me say it more precisely: her body survived but not her mind. She was maintained in a comatose state for nearly two years, two years in which the great love and respect of her family increasingly was overlaid with frustration and anger because keeping this wonderful woman, now a vegetable, "alive" ate up the emotional reserves of her sons and the hard-earned surplus which they had hoped to provide for their retirement. As people lived longer the society had to face the high cost of dying, and the right-to-die movement emerged, based on a perceived need to redefine death from the crude statement that death occurs when the heart and the lungs stop beating to a more sophisticated definition which included brain death. But this perception in turn raised a new series of emotional and psychological problems for us. Now, for the first time, some families must play God: "Shall our husband, our wife, our parent, live or die?" "Shall we treat them or shall we not treat them?" "Shall we tell the doctor to perform heroic procedures or let them go in peace?" I know of no more cruel or bitter situation for anyone to be in than that.

As these issues surfaced many of us as Jews recognized that there was a third problem for us, an aesthetic one. The cultural milieu by which we are conditioned had changed. Many of us found the old way of grief excessive and the old-fashioned funeral florid. We found lengthy praise of an ordinary human being a bit much. We found it difficult to value the need to feed everyone who had come to a funeral when they returned to our home. We wondered about the professional wailers and mourners. Those questions about the virtue of the old patterns and practices, too, have to be dealt with.

Let me tell you where I am and what I believe. First of all, I think it is important to recognize that the Torah makes no specific requirement concerning the exact form of a funeral or its ritual. The funeral is not a sacrament whose forms are prescribed by the Torah, but an observance which has taken various shapes during various epochs of our history. What we have in the Torah are certain regulations which prohibit excessive grief; you are not to cut your skin or to pull out your hair. To be sure, you are to provide an appropriate funeral, but the form of the funeral is not prescribed and that form has changed from age to age. Our Biblical ancestors took a corpse and laid it in the entrance chamber of a funeral cave. Once the body had decomposed, the bones were put in a niche in the back of the cave. On the day of the death there was a procession to the cave and lamentations, *kriyat*, were recited. In rabbinic times the body was placed upon a simple plank or in a simple wooden coffin and buried in the ground. The body was accompanied to the grave site where the *Kaddish* prayer was recited. A complex ritual governed grief. There were the three intense days of mourning and the seven days of being at home, the *shiva*; and thirty days of lesser mourning, the *sheloshim*; and the year during which you recited the *Kaddish* and the annual *yahrzeit*. There was expectation of the physical resurrection of the body and so great emphasis was placed upon the interment of the body so that the bones would be in place. Today there is ground burial and cremation. If we believe in anything beyond this life it is some kind of immortality of the spirit; so obviously there is less concern for the actual physical survival of the bones and the option of cremation has emerged.

The funeral exists not for the dead but for the living. We do not need a funeral to bury their ghosts or to keep the dead safely in the ground. We do not need a funeral and the rites of grief in order to hasten their spirits into heaven. When my father died I did not recite the *Kaddish* in order to speed his soul into heaven. He did not need my prayers to be welcomed by the God whom he had served all his life. A funeral exists for the living. Funerals exist in every culture because survivors need an appropriate moment of farewell; because we need to draw close the ties of family and to fight off

the overwhelming sense of loneliness which beats us down when someone who has been central to our lives is torn away from us and because we need to admit the fact of death, that our lives cannot be the same, and that we must remake our lives without the security of a parent or a spouse. A funeral exists for the sake of the survivors. Funerals exist in every culture because survivors require the ritual and the catharsis; a fact, unfortunately, sometimes overlooked in our "cool" age when some talk as if the only issue is to dispose of a body efficiently. We need rituals and observances because we have emotions and feelings which require outlets and which need to be structured into comforting forms.

About one in twenty of the services which involve The Temple family is a cremation. Within a generation I believe that proportion will be much higher. It will increase because of cost. It will increase because of patterns of land use. It will increase because we no longer believe in physical resurrection. But even as we move towards a society in which cremation will be an accepted way of disposing of a body let us be clear that there is an appropriate way to cremate and an inappropriate way. Cremation must not become an assembly line process in which someone simply picks up a body at the hospital and trucks it off with a dozen other bodies to the local crematorium. We need to know that we have accompanied those whom we love to their final end with as much love and care as they accompanied us throughout life. We also have a need to "see" that they are dead. I have reservations about the memorial societies because I have reservations about the so-called memorial service. In a memorial service you sit in a room, perhaps there are some flowers up front, a few prayers are spoken and perhaps a few words about the dead; but there is nothing here to signify the reality of that particular death. Everything we know comes to us through one of our five senses and until we taste or touch something, somehow, it is not real to us. If someone is killed in an accident far away from home the survivors have to see the corpse in order to accept what they have been told. Words are not enough and a memorial service is only words. We need to see the coffin or the urn. We need to have the gate of denial closed to us, to be placed in a situation where we cannot say: "He is only gone," "She is away." The truth is: "He is dead," "She is dead." Until we can say "He is dead" the path of rehabilitation, the process of restructuring our lives around a new set of relationships and a new reality, cannot begin.

Cremation, yes, carried out in a way which allows us to have a funeral service with its full impact. And let us make sure that there is a place which will be associated by us with our dead. That is the virtue of a grave site. It provides a place where we can focus our memories. Theoretically, you can think about your dead any time and anywhere, but you don't. You can pray any place, you do not need a synagogue to pray, but something about the synagogue stimulates prayer, brings such feelings to the surface. Similarly, something about a grave site focuses memories and brings them to the surface. I spend a good bit of time in Mayfield Cemetery and more often than not when I am there I see someone standing quietly beside a grave. They are speaking whatever is in their hearts. The existence of a place associated physically with someone they loved is obviously of benefit. Another thought: if we cremate our dead let us not adopt the cavalier *mishugas* of strewing ashes abroad. There must be a limit even to our American love of open spaces: "Don't fence me in, let me wander over yonder." Place the ashes in an urn, as in their immemorial wisdom the Chinese did, and place the urn in a family plot or a columbarium, a place where you can come to speak what is in your heart.

We have to wed the old wisdom and the new realities as intelligently as we can. We need a funeral and rituals of grief, but it is a fact that our age does not handle emotions easily or well. When someone we love dies many would like to run and hide. We want only to get the whole thing over. It is just too difficult. We do not even try to come to grips with the emotions surging within us so we push feelings away and people. We do not want a lot of people coming into our home. We do not want to think of a seven day ritual, of *shiva*. Someone has told us about the value of getting back to our routines, so we say life goes on and go back to work. There is value in routine, but there is also great value in friendship and family. What are we afraid of? What is the hurt of death? Death is not pain but the cessation of pain. We cry that their lives were abbreviated, but we know that they are at peace. We are the ones who are hurt. In what does our hurt consist? We have been abandoned. Someone we have depended upon has left us. I have frequently heard a widow say: "How could he do this to me." We are alone

(continued)

COPING — What I Learned From The Seminar (continued).

and face to face with the most bitter of all human feelings, loneliness. What do we need in order to face loneliness? Love, friendship. Swarms of people. The sense that we are not alone. The emotional awareness that though one intimate relationship is no longer ours other meaningful relationships remain ours, that we are part of a community. Incidentally, community can no longer be seen as essentially family bound. In our mobile society most of our children are away from home. Today in an effective sense neighbors and friends are our family, particularly as we grow older. We see our children only occasionally. We depend on friends every day. We need to let them in, so why in the name of heaven keep them out? Why publish a notice, "No Visitation"? "No Visitation," what does it mean? Occasionally it means simply "I have been hurt, I don't want a lot of people tramping into my home. My boy will be here for a couple of days and I want to keep him to myself and hug him as long as I can." But what happens when we place the "No Visitation" sign in the paper? We sit alone. Usually we assume that good friends will pay no attention to the sign, but if they are good friends they are precisely those who will pay attention to it. Then we become angry with the very people whom we need the most desperately. "Rabbi, why didn't you come to see me when my father died?" "I saw your sign, No Visitation." "But I wanted you." How could I know?

More often than not these signs are simply statements of emotional cowardice. We are afraid we will make a scene or say something excessive, show what we really feel. How will it look? In the back of our minds there is the memory of the time when we made a visit and the scene was noisy and had about it something of a party atmosphere. There is one easy way to keep *shiva* from becoming a party. You do not have to serve. You do not have to open the liquor chest. I wrote about this problem in the last Temple Bulletin. A number of folks were kind enough to respond and I would like to read one response because the experience suggests that many of you have shared my reactions.

Dear Rabbi:

I read in this week's Temple Bulletin your brief essay on visitation after the death of a loved one. I want to commend you upon it. I have my own story on the subject which may interest you. Last year when my mother died we placed a "no visitation" in the papers. My motivation derived from the following thinking: Both my parents had had long spells of illnesses — they were very old — their friends were old and not robust — their friends had been very attentive through the years, therefore, I did not want to impose a trip outdoors in the cold winter weather upon all those elderly people. I discovered the thinking was utterly faulty. In fact, when I explained the thinking to one of my mother's friends she said, "We all go out for lunch, we all go out to play cards, let us decide if we can (or want) to pay a visit!" So you see, I deprived these old friends — and also, I really believe I threw everyone into a state of uncertainty. It is a mistake I'll never make again and I hope that my children will not make the same mistake when I die.

Over the years I have talked and written about making changes in our funeral patterns. I have suggested that we move the funeral service to the chapel at the mausoleum to avoid the long pointless ride through the icy streets from a funeral home to the grave site, and, fortunately, you have understood and this practice has taken hold. I now ask that you think through the whole question of the open home, of *shiva*. You can limit it. The old Jews had three days of intense mourning within the longer seven day period. If you want, be at home only for the three days, but be at home. Let your friends come. Let those who loved those whom you love come. You are not the only one who loved them. Others need to feel close, to come to say what is in their hearts. An open home helps unlock feelings and that is the best therapy for grief. God gave us tears to cry, to unlock the pressures within. God gave us a voice and a facile mind to find words, rationalizations, which somehow help us through. God gave us arms to throw about each other. Let us open our minds and our hearts.

Daniel Jeremy Silver

WELCOME TO NEW MEMBERS

The membership committee, under the leadership of Donald J. Farkas, chairman, and Robert D. Kendis, co-chairman, is pleased to announce that the following members have joined The Temple this year. The Temple extends a warm welcome to each of these families, and looks forward to their participation in our Temple life.

Carol & Howard S. Abrams	Marlene & Dr. Franklin D. Krause
Laura & Dr. David Adelstein	Lyle S. Kyman
Wendi & Richard S. Adler, Jr.	James I. Lader
Carol & Eugene B. Alkes	Lucille & Dr. Bernard Landau
Alyse Barr	Dee & Harvey Leavitt
Paula Leslie Bloch	Elin & Irvin A. Leonard
Barnett Bookatz	Karyn Bobkoff-Leventhal & Mark E. Leventhal
Edith & Jay H. Bramson	Noreen & Dr. Louis H. Levine
Alice & Robert S. Bromberg	Claudia & Dr. Robert Mandel
Sheryl & Barton Brunswick	Rosemary & Jeffrey Margulies
Sarah Burt	Sharon & Edward A. Mehler
Judith & Stanley L. Cohen	Claudia & Marc H. Morgenstern
Stephanie & Jerald Cohen	Sallie P. Noll
Josephine & Harry Crows	Terrence E. Ozan
Ruth Danaceau	Joan & Richard S. Rivitz
Deedra & Lawrence S. Dolin	Ruby J. Robinson
Joan & Jeffrey J. Doppelt	Diana & Michael J. Rudolph
Susan & Dr. Stuart Duchon	Eileen Schaefer
Max Ehrenreich	Andrea & Dr. Adrian M. Schnall
Barbara & Jared A. Faulb	Patricia & Stanley Schneider
Norma & Henry T. Feudo, Jr.	Barbette & Ronald A. Sears
Judy & Robert S. Fraiberg	Barbara & J. Gary Seewald
Nancy & Michael Garson	Susie & Jerry Severin
Gerald W. Goldberg	Roma & Richard W. Shapiro
Kathleen & Richard H. Goldman	Charlotte Shore
Miriam & Dr. I. Bruce Gordon	Laura & Stuart Silver
Emily & James P. Gusky	Diana & Carl L. Steinhouse
Jackie & Donald Harpster	Dalia & Lester Stern
Kenneth C. Hochman	Ruth & David Sutta
Cathy & William R. Joseph	Diana & Newton S. Turoff
Susan & Eldon S. Kabb	Rella & Zoltan Weinberger
Rosalind & Sanford P. Kaplan	Judith L. Weiner
Karen & Lawrence D. Katz	Romlee & Dr. Allan J. Weinstein
Susan & Seymour Klein	Laurie & Howard H. Weiss
Ruth & Alan M. Krause	

The Temple Women's Association

FIRST TUESDAY

"A DAY FOR A DOLLAR"

JANUARY 4, 1977

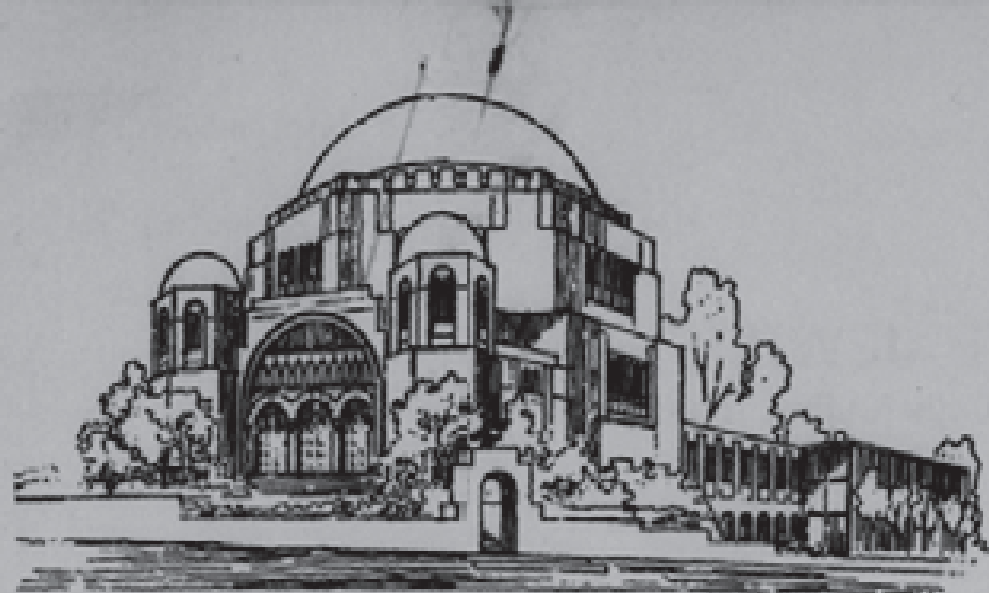
Dick Feagler, special columnist for The Cleveland Press and satirical commentator on Channel 3, WKYC, will speak on a subject to his liking.

Mr. Feagler, with tongue-in-cheek, presents his views in a humorous style, but don't let that deceive you. His thoughts are serious.

Luncheon — 12:00

Speaker — 1:00

For reservations call-
Carole Stark, 751-7510
or Agnes Leidner, 283-1584



The Temple

CLEVELAND, OHIO

January 23, 1977

Vol. LXIII, No. 10

From the Rabbi's Desk: FROM THE HEART

We are fortunate if our lives are touched by one or two great teachers. Such men transmit to us more than knowledge. They make us aware of what the scholarly enterprise — wisdom — is all about.

One who taught me wisdom, Solomon Zeitlin, died last month at the age of 84, and his death made me conscious again of how much I owe to his life. He was a little man with a giant mind. He was a scholar who fought fiercely for what he conceived as the truth and a man who was full of generosity and patience for those whom he undertook to train.

Dr. Zeitlin's career reflected the turbulence of recent Jewish history. He was born in Czarist Russia where he received both a rabbinic education and training in the western academic disciplines at the Baron David Guenzberg Institute in St. Petersburg. Just before the first World War he left Russia for Paris where he studied and was ordained at the Ecole Rabbinique. Soon after the first World War he came to the United States where he earned his doctorate at Dropsie College in Philadelphia where he remained as a teacher for over half a century.

Dr. Zeitlin was married to his scholarship. He lived in a small set of rooms in an old-fashioned residential hotel in Philadelphia. There was no wall space, only piles of books on the floor and full shelves in every room. I often visited him there. He rarely talked of himself. He would quickly check up on his student's welfare and then

plunge into the scholarly issues at hand. As master of a dozen languages, ancient and modern, he made me understand how indispensable language is as a tool for research. Nothing angered him more than a hasty generalization.

Dr. Zeitlin was a prodigious writer. Besides his classic volumes on *The Rise and Fall of the Judean State* and his expert editions of various books of the Apocrypha, he produced over four hundred major monographs and articles. With his colleague, Abraham Neumann, he edited for a century America's leading Judaic quarterly, "The Jewish Quarterly Review." I learned that I had been accepted as an intellectual colleague less by what he said than by the fact that he began to solicit from me articles for this journal.

Some hide from the world behind their academic interests. Dr. Zeitlin was an activist who had deep feelings about Zionism and Israel, about the

future of the American Jewish Community and about the role of learning in the development of our community.

He never stopped working. Just a few months ago I received a letter asking for an article for a special JQR issue to be published on the occasion of the seventieth anniversary of Dropsie University. I saw him as recently as five months ago in New York. Despite his age and failing health he had taken the train from Philadelphia to attend a meeting of the Academic Advisory Council of the National Foundation For Jewish Culture to make sure that one of his boys was granted the fellowship he had requested.

I shall always be grateful that Dr. Zeitlin came into my life and helped shape my mind. Whenever I write I hear him say: "Make sure. Check. Don't trust anyone's eyes or mind but your own."

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

JANUARY 23, 1977

10:30 a.m.

THE TEMPLE BRANCH

Rabbi
DANIEL JEREMY SILVER

will speak on

**MOSES — THE MAN
WE KNOW TOO WELL**

JANUARY 30, 1977

10:30 a.m.

THE TEMPLE BRANCH

Rabbi
DANIEL JEREMY SILVER

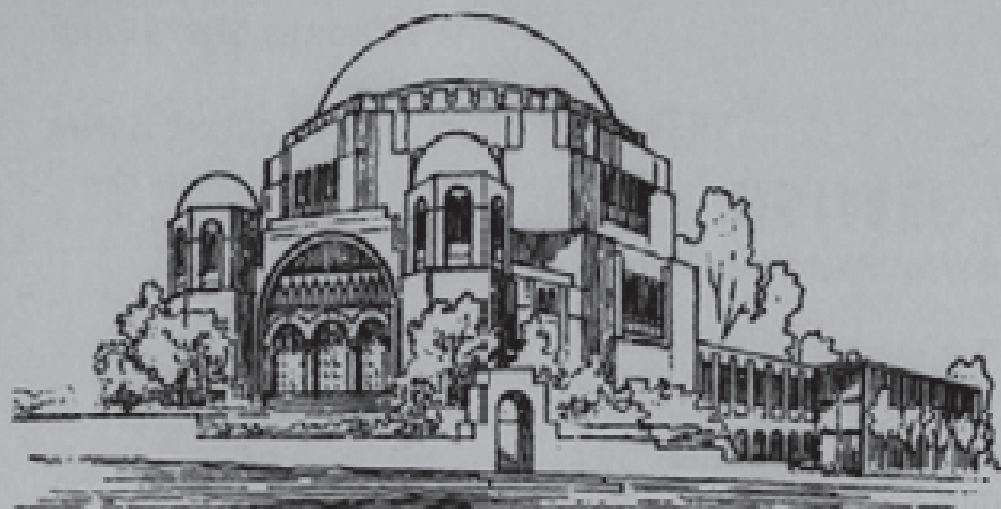
will speak on

**LISTENING IN
ON YOUR BELIEFS**

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

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





The Temple

CLEVELAND, OHIO

February 6, 1977

Vol. LXIII, No. 11

From the Rabbi's Desk: ADULTHOOD

This sermon is produced here in response to numerous requests.

Since the dawn of human consciousness people have noted the various stages of an individual's life: infancy, youth, maturity and age. In most languages, the names which define these stages are taken directly from terms which describe the physical appearance of a person during that stage. In Hebrew, *tinok*, an infant, comes from the root which defines the act of nursing, thus a nurseling. *Gadol*, an adult, means of full height. Our English noun, child, comes from an old German root which meant womblike. Adult is the past participle of the Latin verb which means to grow. Thus it means to be fully grown. In recent years when we needed a tag for the in-between years we created "adolescence" from the present participle of the same Latin root, thus someone in the act of growing and becoming adult.

People are curious and observant. It did not take long for folks to discover that there is a certain cycle to life. We grow up and we grow down. There is childhood, a period of growth; adulthood, a period of strength; and age, a period of bending, of growing down. Observers began to associate certain psychological or emotional characteristics with each stage. The prophet Joel compared the daydreams of the elderly and of the young. "Your old men shall dream dreams while your young men shall see the compelling vision." Over the centuries philosophers, poets, playwrights, and teachers have set out their impressions of life's various stages. Shakespeare divided life into the magical number seven and in *As You Like It* put this description of its seven stages into the mouth of Duke Jacques.

All the world's a stage,
And all the men and women merely players:
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages. At first the infant,
Mewling and puking in the nurse's arms.
And then the whining school-boy, with his
satchel,
And shining morning face, creeping like snail
Unwillingly to school. And then the lover
Sighing like furnace, with a woeful ballad
Made to his mistress' eyebrow. Then a soldier
Full of strange oaths, and bearded like the bard,
Jealous in honor, sudden and quick in quarrel,

Seeking the bubble reputation
Even in the cannon's mouth, And then the
justice
In fair round belly with good capon lin'd
With eyes severe and beard of formal cut,
Full of wise saws and modern instances;
And so he plays his part. The sixth age shifts
Into the lean and slipper'd pantaloon
With spectacles on nose and pouch on side.
His youthful hose well sav'd, a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound. Last scene of all,
That ends this strange eventful history,
Is second childishness, and mere oblivion,
Sans teeth, sans eyes, sans taste, sans everything.

Before we move on to our consideration of adulthood the rabbi in me cries out to contrast Shakespeare's poetry with a division of life suggested some fourteen hundred years earlier by a Palestinian teacher of the second century Judah ben Tamah. We know little of Judah ben Tamah. His observation, which is most of what survives of his thought, divides life into fourteen stages and survives in *The Sayings of the Fathers*, an ethical treatise within the *Mishnah*:

At five the age is reached for the study of Scripture; at ten for the study of *Mishnah*; at thirteen one falls under the obligation of the

mitzvot (of the commandments:) at fifteen the age is reached for the study of Talmud; at eighteen for marriage; at twenty for seeking a livelihood; at thirty for full strength; forty is the age of understanding; fifty for the giving of counsel; at sixty man attains age; at seventy white hair; at eighty, rare old age; at ninety he is bending over, approaching the grave; and at a hundred he is as if he were already dead and had passed away from the world.

In Shakespeare the child is a whining schoolboy, delaying as long as he can to go to school. In the Jewish tradition youth is the time for a teacher to cram down learning: at five, Bible; at ten, *Mishnah*; at fifteen, Talmud. The emphasis is on intellectual achievement, on stretching the mind. In one culture school is treated offhandedly; in the other it is the fulcrum of a community's life. Compare also their attitudes towards love and romance. Shakespeare treats love lightheartedly, but fully — the youth panting like a furnace, composing a ballad to the eyebrow of the mistress. The rabbi says simply: "eighteen is the time for marriage." In these few words we see generations of families and of marriage brokers arranging couples. You will not find many ballads to a mistress' eyebrow in our literature, but you will find a fine record of family and of fidelity. Notice also the difference in attitude towards age. Shakespeare sees the shrunken shank. He sees the withering. He sees

(Continued)

SUNDAY MORNING SERVICES

FEBRUARY 6, 1977

10:30 a.m.

THE TEMPLE BRANCH

Rabbi
DANIEL JEREMY SILVER

will speak on

WHEN THE STATE TAKES A LIFE
Some Thoughts on
Capital Punishment

FEBRUARY 13, 1977

10:30 a.m.

THE TEMPLE BRANCH

Rabbi
BERNARD MARTIN

Abba Hillel Silver Professor of Jewish Studies
Case Western Reserve University

will speak on

THE JEWISH LIFE STYLE

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

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



ADULTHOOD (Continued)

the wizening of the features. The rabbi tries to maintain the dignity of age as long as he can. At sixty man is of age. Seventy is the time of white hair. Eighty represents the fullness of the strength of age. It is only at ninety that the wizened hand of death becomes the dominant feature.

When we read Judah ben Tamah or Shakespeare or any other, we recognize that their comments are the result of observation not systematic research. These men marked distinctive features. They did not really seek to understand the commonality of the stages, what happens to each of us and within each of us during life. It is only recently that students began to recognize that just as there are patterns to physical growth, there are patterns to human behavior and the development of personality. Researchers in the new field of human development married the study of human physiology and the study of the human psyche, and out of their work a developmental picture of the various stages of life began to emerge. We began to learn something about the common anxieties and inner transformations that every human being knows as he goes through the various stages of his life, if he is fortunate enough to live a full life span.

Childhood was the first developmental stage to be studied. Parents of the post World War II generation were the first who learned about their children from a book. Their Bible was the book of the Gesell Institute or Dr. Spock's; works which represented a first setting down by physicians and psychiatrists of the patterns of growth and of behavior which had been observed in children. The key insight was that children were not little adults. They had their own ways of thinking and reacting. We learned what we could expect and what we had no right to expect. We learned not to judge a child's actions by adult standards.

That generation of parents raised children by the book and it is fascinating to speculate why. Was it, as I believe, largely due to the overwhelming presence of change in our world? The parents had been raised at a time when families were still much as they had been for generations. The grandparents had been confident of the advice they had given. Their grandchildren were being raised into a world hung over from future shock. Parents were no longer confident of their advice. What was simple prudence yesterday might today be dysfunctional. Having lost confidence in the conventional wisdom that generation found confidence in the book.

Whatever the reason for the overwhelming popularity of these books they taught us that it was not so unusual when our darling of two became at two and a half terror; or for the model child of five to grow into the explosive child of six. I suppose in a practical sense all of this was helpful. Philosophically these studies helped prepare us to recognize that the human being changes radically throughout his life and that these changes affect us deeply and must be taken into consideration in all our relationships. My relationship with my parents must change not only because I am older but because they are older. There is no benefit in explaining death philosophically to a four year old whose mind still deals in the concrete nor in expecting the senescent to remember everything that is told him.

About fifteen years after this first popularization of knowledge about child development, researchers began to study second childhood, the other end of the spectrum. We discovered that age can be divided into three parts: there is the world of the elderly; the world of the senescent; and the world of the senile. These stages are not entered at specified times, but they come inevitably. Age has its special limitations, anxieties and configurations. At first there is a certain blurring of the senses, a diminution of strength, and a loss of immediate recall. Those of age must face each day and each relationship with the capacities and limitations which are theirs. We begin to doze during the day and to sleep little if at all during the night. We no longer are the center of an active world. We have retired. Our children have all grown. Our days no longer are filled with the things with which we were busy most of our lives. For most the so-called easy years prove to be difficult years. There are problems of health. There is frustration as we recognize that we no longer control many of the skills which made for our success during the vigorous years and there is a certain shame in this and inevitable bitterness. Fingers become arthritic. Our memory becomes erratic. The driving person suddenly finds himself in retirement; not called on, spending his time with slow moving people. He must live at a different pace. He must cultivate patience and talents that he has stifled for years. He must find new interests. It is not easy. Our sense of self worth is under attack.

There is the problem of family. We need the love and closeness of family, but our children need to be independent and our mobile world tends to scatter them. Many parents begin to feel their grown children are paying little attention to them. They seem caught up in their own lives, ungrateful; when in fact it is only the loneliness and frustration of age that is being voiced. It's a difficult time, this entrance into age. For some it comes early, for some it does not come until the seventies; but whenever it comes it requires a new awareness of self, and a new set of responses to life's challenges. We must pull something out of ourselves which we did not have to pull out before.

The study of childhood came first; then the study of age. Recently, quite recently in fact; people have begun to study adulthood. Till now adulthood has been defined physically as that time when we came to our full stature and assumed responsibility for our lives; and it was generally assumed, that each adult was unique, that there were no common facets to being an adult. Oh, certain minor changes happened to all of us during this period. We lose a little bit of our hair. We come to depend more upon experience than on book learning. If we gain success we relax a bit; but by and large it was assumed that adulthood was a long middle period of independence where each forgot his unique destiny.

The other day I had occasion to pick up a recent human development text. It was written by Theodore Lidz who is the Chairman of the Department of Psychiatry at Yale Medical School. I happened to glance at the table of contents. Of the 580 pages and the 23 chapters in the book, only one chapter of 19 pages was devoted to the middle years, to adulthood. Lidz had a lot to say about childhood, about adolescence and about age; but had almost nothing to say about adulthood. Yet we are discovering that adulthood, too, has a certain pattern to it. Researchers are only beginning to explore that pattern; but it is there, and I would like to raise with you two moments that all adults pass through: one in the early years of adulthood, and one in the later phase, and to suggest, that the recognition that we must pass through these stages is part of successful adaptation to them.

Adolescence is the difficult time during which we try to find ourselves. We push away peer pressures and family pressures, and try to fight free of our conditioning in order to discover who we are so that we can do our thing. Adolescence is a cruel stage. Like the butterfly frantically trying to shake loose from the cocoon, the adolescent moves frantically, erratically, sometimes violently, always with a struggle. There is an identity crisis and then he emerges, if he successfully emerges, as an "I", as a rather fully developed person, an adult. After the crisis the new adult is full of confidence. He moves energetically through the early and the middle twenties with supreme assurance. He knows where he is going. He is confident that he will get there. He has few doubts about what he has chosen to do.

The new adult emerges from adolescence encapsulated in himself. He has had to work so hard to find himself that he has pushed others away — family, friends, lovers. He has a lot of companions, people who throng around him, but few real friends. He is full of drive, of physical and sexual energy, full of lust, and these energies need outlets; but he lacks the empathy or the patience to involve himself deeply in a tender human relationship, in love. The first crisis of early adulthood is the crisis between the hard won sense of self and the more or less clearly felt desire to involve one's self intimately in the lives of another. After the identity crisis there is the crisis of finding our humanity. Do we become human or do we remain an isolated "I," driving, driven, seeking goals rather than moments and relationships. The love crisis is never accomplished without a struggle, because love is a surrender of independence. You care. You are no longer free as a bird.

There's a story in the Bible which symbolizes for me this particular challenge of early maturity. It is the story of Jacob when he decides to return to his brother's clan after years of estrangement. As adolescents Jacob and Esau had had a terrible battle over the birthright. Jacob had tricked his brother and then fled from his brother's anger. He had gone to live with an uncle, Laban. He had worked for Laban for fourteen years. Over this period the adolescent had become a man. Jacob had come to recognize that he could not live by himself, alone. He wanted to be again part of his family. He starts home. As he approaches the boundary of Esau's territory his desire for family and love wrestles with caution. Esau may have forgotten nothing and forgiven nothing. Perhaps Esau will attack him. That night Jacob has a dream in which he fights with an angel. The issue is clear: has he the courage to expose himself? I suspect there is hardly a person who has not

(Continued)

ADULTHOOD (Continued)

struggled the long night before he spoke the words of love which offer the gift of self. How can it be otherwise. Love traps the "I." This challenge to the hard-shell of an "I" is a particularly difficult challenge today. Years ago people undertook family because it was expected of them; but today the option not to give one's self in love is socially acceptable. We face a heavy choice during those early years, but if we open ourselves in love then our years can have a fuller texture to them. We will allow emotional parts of ourselves to emerge. There will be others around who will be part of us.

Later in our adult lives we come to a period when we find ourselves putting on and taking off our glasses. We begin to run out of energy during the day. We no longer want to wrestle our children to the floor. These are signals of approaching age. They cry out that the future is foreshortened. Many of the doors of opportunity once open to us are no longer open. We are part of the older generation. Committees are chosen from younger folk. Even if we are successful we face our jobs with heightened anxiety for we can no longer tell ourselves, "if I don't like it I can chuck it and do something else." There comes a time in life, we might call it middlecence, when there is another crisis of identity. There have been physical changes. For the woman they are well known, but men also go through a form of menopause. There are physical changes, there are psychological changes. The moments that gave us happiness and exhilaration no longer give us as much excitement and exhilaration. Our tastes are not as sharp. We have to watch our diet. We begin to understand Ecclesiastes:

I made me great works, I builded me homes,
I planted me gardens and parks
I was great and successful
Whatever my eye desired I kept not from it
Verily then I looked at all the work of my hand
And behold all was vanity and a striving after the wind

The sense is of ennui, not despair; but it's an anxious time. During middlecence many people begin to act in strange and erratic ways. The sense of foreshortening leads to desperate attempts to recapture youth. A fifty year old begins dressing in teenage styles. One or another marriage partner begins to say: "If I don't find somebody who is young and who will keep me alive, I'll never know joy." It is a time when some abandon their business or profession for a liberated career. Such a change may be desirable, even sanity saving, but it may also be an impulsive folly which will be bitterly regretted. The pressures of middlecence sometimes shows themselves in unwarranted and uncontrollable anger towards one's family; or bitterness towards an employer; in wild energy or great lassitude; they express themselves in many ways, but everyone inevitably experiences them.

At some point adults have to come to grips with mortality. Perhaps this is one reason that the attending part of a congregation is composed largely of middlecent and older people. One solution to the crisis of middlecence is to become part again of the age-old wisdom of the religious tradition, a wisdom which sees possibility in every age, and even possibly beyond the grave. During middlecence people find their faith comforting because it gives them again the long view at a time when their lives seem foreshortened. Judaism's long wisdom reminds us that no one can change the world. Who told you to think yourself as a God. You can live and live well and contribute to the development of human civilization but you are not God.

That we can describe developmental patterns does not provide us with easy and guaranteed do-it-yourself guidelines through these crises which can be followed by everyone. But at least the knowledge that there are certain times in life when there will be emotional and personal crises gives to those who are willing to think about them lead time to make the necessary preparations and a warning to keep a critical distance on ourselves. If we are moving into the early age of adulthood ought we not recognize that one basic challenge will be to our ability to break open the shell of self which we have so carefully built. If we are facing age ought we not make plans that will allow us to unfold during our retirement rather than to be traumatized by a sudden void when we wake up every morning and have nothing to do? If we face middlecence ought we not develop a philosophy which will allow us to redirect our energies when our families are grown and when we have relative success in our chosen work. You don't have to throw over a profession or a business in order to find new opportunities. They are all about you.

In each stage of our lives, we are faced with new challenges and new possibilities. If the new science of human development can teach us anything it is this: that at no stage of our life can we say "I now have those skills and those capacities which will take me the whole way." Many people, I am afraid, develop adult talents and then believe that no other growth will ever be demanded of them. That is simply not true. Each stage of the way new emotional and psychological requirements are demanded of us. You may be totally successful as a professional or businessman and a total failure in retirement. The skills required are not identical. You are not the person you once were. You may be wonderfully successful with staff and a failure within friends. You may be able to think through a complex problem of financing but, totally incapable of thinking through the complex problem of developing your aesthetic senses, or leisure time interests.

Life has many stages. The wise recognize this and prepare.

Daniel Jeremy Silver

SAVE ON STATIONERY

The Stationery Department of The Temple Women's Association has won the fight against inflation.

Last year we offered an outstanding value, and we repeat this special offer one month at last year's sale price.

- 100 sheets and envelopes (imprinted or monogrammed) for the price of 50. A 2 for 1 special on selected items of Royal Imprint.

Also 45% off sale of imprinted cocktail, luncheon or dinner napkins.

Sale is on for the month of February only. Make your selection at The Branch any Tuesday morning or contact Stella Sampliner, 381-6970, for personal service.

THE TEMPLE MEN'S CLUB presents

VICTOR BORGE

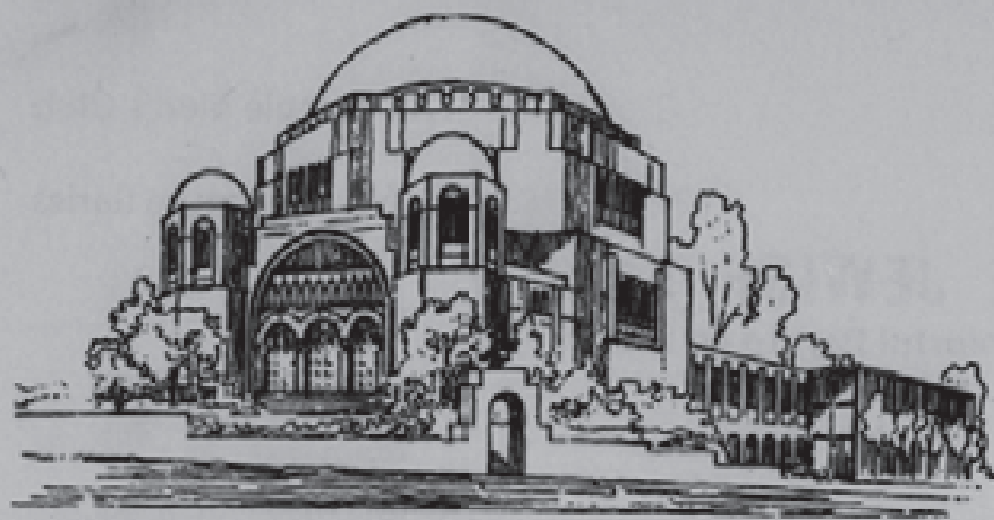
at the FRONT ROW THEATRE
6199 Wilson Mills Road

WEDNESDAY, FEBRUARY 9, 1977 at 8:30 p.m.

Wine & Cheese to follow in the Champagne Lounge at The Front Row

\$7.00 per ticket

SEATS LIMITED — ACT FAST



The Temple

CLEVELAND, OHIO

March 6, 1977
Vol. LXIII, No. 13

From the Rabbi's Desk:

Many times a child wants to score points with parents or grandparents. He wants to be better loved than a brother or to be taken on a trip or to build up a backlog of grades against a bad report which he knows is coming. Suddenly for an hour or two or three he transforms himself into a saint. My mother would describe my brother and myself during such rare moments as "hot angels."

It's possible for adults to be "hot angels." I remember some fellow students at the seminary who refused to attend the reading of the Megillah of Esther on Purim because it was not seemly for us to rejoice at the discomfiture of ancient enemies. I remember one who had what amounted to a fit of apoplexy when someone suggested we sing that children's Purim tune which ends "For Haman he was swinging when Mordecai was singing in Shu Shu Shu Shan long ago."

I do not make the claim that the carnival spirit or the rituals of emotional release such as Purim are among the noblest of human feelings. But they are human feelings and tensions need to be released. In the early days of Israel the Adloyadah Carnival on Purim was a relatively minor Tel Aviv affair. Today it's nationwide and quite popular. Its popularity has grown in direct proportion to the increased tensions of Israeli life.

Any great religious culture embodies much more than an endless summons to saintliness. After all no one is a saint. A living faith must include

moral challenge and needed catharsis, the High Holidays and Purim. We no longer stomp out Haman's name the way our European fathers did. After all they were stomping not on Haman but on Hitler or Stalin or the Czar. Indeed, the fact that our Purim is essentially a children's holiday of dress up and games testifies as effectively as any barometer could to our relative sense of security. May it ever be so. *Hag Sameach.*

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

MARCH 6, 1977

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

will speak on

A GANZE MEGILLAH

The Full Story of Purim

MARCH 13, 1977

10:30 a.m.

THE TEMPLE BRANCH

Rabbi

DANIEL JEREMY SILVER

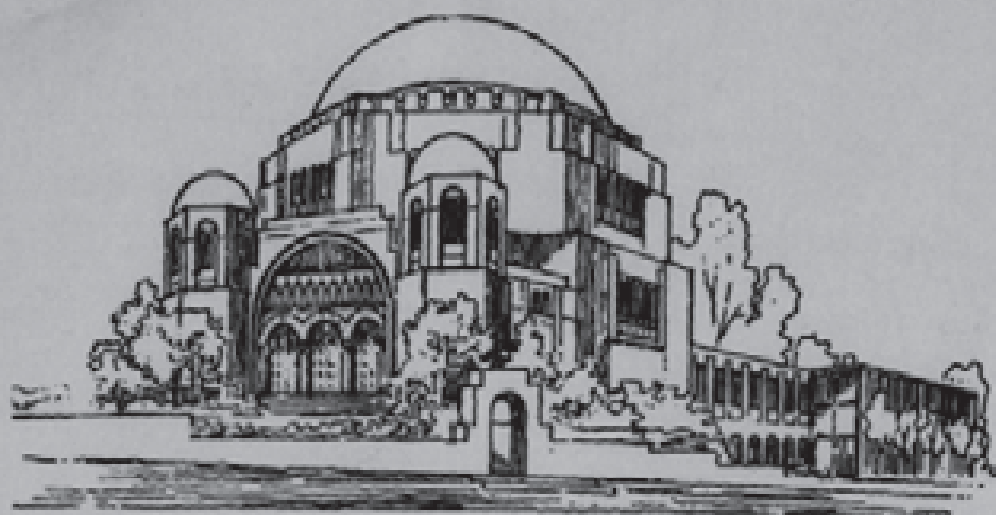
will speak on

CAN THEY FORGET?

What It Means To Be a Survivor

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





The Temple

CLEVELAND, OHIO

March 20, 1977
Vol. LXIII, No. 14

From the Rabbi's Desk:

As I write these paragraphs, a young, black ex-marine is holding hostages in the Warrensville Heights City Hall. Such incidents have become disconcertingly familiar. The promise of television cameras and headline publicity is a fatal lure.

From Ashby Leach to Cory Moore, the central actors in these local scenarios have known themselves as crusaders enlisted in a holy cause and have shown little awareness of the drive for visibility and power which their actions express. So far, careful patience by public authorities has been an effective response; at least no lives have been lost.

Despite their profession of a cause, both Leach and Moore represent one type of terrorist — the non-ideological, non-professional individual. The tactics of patience works with such, but it is no panacea. It may not work with cells of committed ideologues who are caught up in the mystique of guerilla actions and theology. These act on orders, not on impulse. They may be courting martyrdom as a contribution to the cause. All urban guerillas raise the troubling question as to the response society should make. Some would have the police fire away and do away; shoot it out. Others would wait and then put away. Incredibly, some applaud such acts

as if innocent lives had not been endangered.

There is no way short of a police state to stop all incidents of hostage-taking. Let us recognize again that terrorists carry weapons and a society in which weapons were harder to come by would see less urban terrorism.

Ours is a complicated society and such headline-making violence is one of the few ways that the little man can make or change history. I am told that half of the news resources of our city were focused on Warrensville Heights. Clearly, there is need for media restraint. If the media will not report the name of a dead person until his family has been notified, are there not ways to delay the reporting of hostage taking until the event is over?

Are we fully aware how much of our reaction to any one of these incidents is colored by our sympathy, or the lack of it, for the cause which a Leach or a Moore declares as his own? When we are sympathetic we tend to discount the social cost and danger faced by the victim. When we are unsympathetic we tend to enlarge that cost and danger.

The endangering of innocent lives is a heinous crime. There must be certain punishment even when we sympathize with the announced cause. Punishment is not a certain deterrent, but the certainty of punishment does have a deterrent value. Let there be an end to the romance of hostage-taking. In an open society such as ours the man with the gun is the criminal and not a crusader.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

MARCH 20, 1977

10:30 a.m.

THE TEMPLE BRANCH

The Temple Men's Club Service
New Directions, New Ideas:
Torah and Israel,
Service and Survival

HAROLD DEMBE
DR. MARVIN DORFMAN
MEL EINHORN
DR. ERNEST FRIEDMAN
SANFORD KULBER
MILTON MALTZ

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

MARCH 27, 1977

10:30 a.m.

THE TEMPLE BRANCH

Rabbi
DANIEL JEREMY SILVER
will speak on

**THE WORK ETHIC
A JEWISH VALUE?**



From the Rabbi's Desk:

On March 20 Tom Haley and Rabbi Silver discussed Coping Skills on WKYC's Dialogue program. In response to many requests the transcript of the discussion follows:

Tom Haley: It used to be when you asked a person how he was doing, the automatic response was "good" or, in some cases, even "fine." Now, more often than not, if you ask a person that, that person replies, "I'm hanging in there" or they say "I'm coping."

If you can't cope without assistance, then your local book store or your library has an abundance of books on how to cope with things like divorce, children, parents, youth, age, a job and, in some cases, even with leisure. Does the fact that so many of us are trying to cope with so many parts of life imply that life doesn't offer too many good moments?

Today's Dialogue on the subject of Coping will be with Rabbi Daniel Jeremy Silver of The Temple. Last September, at the beginning of the Jewish New Year, Rabbi Silver delivered a sermon that received great response. He spoke on how to do more than just cope with life. Rabbi, as a person living in this world today I find my mind blown all the time. You might be going along on an even keel and you see some headlines and your mind's blown. You know, the things that can happen: the recent earthquake in Roumania, escalating energy bills, the threat that maybe you might lose a job, the possibility of nuclear war, the awareness that we're all vulnerable. You're healthy today, maybe you won't be there tomorrow, who knows? When I face these mind-blowing things I think, well, I'm just going to kind of try to stay sane. I'm going to try and just go along with things. If I say that to myself is that another way of saying I'm coping?

Rabbi Silver: Yes. The interesting thing in what you are saying is that you seem to accept that you are in a situation for which there is no immediate solution. In saying this you free yourself for a moment from that great American myth that there are solutions to all the problems of life. There aren't.

Haley: But there were at one time, or at least we thought there were.

Silver: There were always solutions to technical problems; to the life problems, no. If you have a debilitating illness there is no solution to it. There may be relief, but there is no solution. Like so much else in American life, we tended to focus on what was outside of ourselves; the physical, the building, the material, the technological; and to neglect the fact that our lives inside had not changed that much. We have not solved any of the human problems, the problems of growth, the problems of marriage, the problems of health, the problems of survival.

Haley: I read your sermon. You talked about going into a book store where there were books on how to cope with about everything there is. If you have to put out books telling people how to cope with life as it is, the implication is that life doesn't have too many good moments. It's too rough to really live without getting some expertise...

Silver: Life has some good moments. The problem is that we have been conditioned to believe that life can be almost continuous good moments. We expect everything to work out happily. That is what we are promised. On TV commercials we are regaled with the joys of travel, the joys of love, the joys of happy parenthood, the joys of happy childhood and are made to feel that something is wrong with us if we don't find these joys or hold on to them. In point of fact, our lives are as difficult, as confused and as full of intricate challenge as people's lives have ever been. We are caught up in a revolution of rising expectations and our expectations have become unrealistic. Many of us expect a life full of satisfactions which no life can deliver.

Haley: Is it possible when just a few things go wrong, when life isn't as perfect as our expectations would have it, that we see life as much darker than it really is? Another way of saying it is that we don't count our blessings.

Silver: I think that's true. I see a lot of people whose problems really are negligible, but to them they are real and bitter. If their grandparents had faced the same problem they would not have broken stride; let us say they must scale down their standard of living to something more modest, a scale of living their grandfathers would have believed to be grand.

Haley: Total luxury —

Silver: They find it difficult to accept, to adjust, because of this heightened measure of expectation which we all have.

Haley: I wonder if it isn't part of living today? When things are really going well, when you string two or three days together when things are really almost this perfection we think about. I find myself thinking, when is it going to end. What is going to happen next? Is that normal? Do people normally do that?

Silver: They used to. There was what I call the shoe drop school. You wait for the other shoe to drop. There is much talk now about the problems of violence on television. The real problem of television is that it brings into every home a level of expectation, both material and emotional, which people can't manage and no life can sustain. However well off people are by any kind of objective standard, they are not content because they feel that their happiness is not complete. You rarely see a prime time television drama which suggests that most of us live our days just this side of what somebody has called the edge of desperation, but that's in fact where ordinary people live.

Haley: I think television would have us believe that if life isn't completely fulfilling or there's something wrong, the right pill will remedy that.

Silver: The right pill, the right trip —

Haley: The right appearance, whatever. Okay, we come to something that you talk about and I'm not sure that I totally understand it. I know that in Jewish thought a messiah never came. I know that in recent times many Jews have thought of a messianic age, I suppose a utopian age, an age where there would be no wars, when we could trust and love each other, where life would just be beautiful. You said in that particular sermon that deep down most no longer believe in such a messianic age. You feel that what they really think about is not a messiah or the messianic age but what you refer to as a messianic journey. I think I understand it, but I'd rather have you explain it to me.

Silver: One correction. Jews have believed that many messiahs have come. The word messiah simply means "one who is anointed." All the kings of Israel and all the priests of Israel were anointed, so all were messiahs. The idea that there was some kind of supernatural messiah, that Jews have not —

Haley: In other words, they would not accept Christ as the messiah as divine?

Silver: Traditional Jews would have accepted as messiah any person who, in fact, brought about the Kingdom of God on earth. But the Kingdom of God is obviously not here; so Jesus and all other self-styled messiahs have been rejected by the tradition because they did not fulfill that one criteria which rabbinic Judaism insists that they had to fulfill; to secure peace, justice and security, all the things that people devoutly pray and hope for.

I said that I have a feeling that for most in the world I come from, faith in any kind of supernatural intervention has diminished. In part this has come about because we have learned of man's capacity to destroy disease and to free man from back-breaking work. Science, research, the laboratory, the library, all of these have given us a new faith in man's capacities, and have diminished our faith in and need for a supernatural messiah. Unfortunately, as man developed faith in man, that faith became exaggerated into a simplistic romantic notion that you and I and men and women of good will would come together, pitch in and create heaven on earth. In the 19th century, particularly in the West, in England and in the United States, we held this kind of Pollyanna idea: every day in every way the world was getting better and better.

Haley: Didn't Mark Twain say that at one time, "In every day in every way I'm getting better and better"?

Silver: The idea was that in a matter of a generation or two all the big problems would be solved. We'd have social welfare. We'd have a thoroughly competent educational system. Medical research would conquer disease, and so on and so on; but it didn't happen that way. Instead, in the 20th century, we have learned that every problem we solved created other problems. You can, in a matter of hours or days, immunize a whole population and increase their

(continued)

FROM THE RABBI'S DESK (continued)

life span by twenty or thirty years; but, at the same time, you increase the numbers who are doomed to starvation since you have not increased the food supply. The questions of ecology and overpopulation and aging and the quality of life are all consequences of the triumph of our science. Among the triumphs of our science are terrible weapons of destruction. The crowded city with all of its violence and emotional tension is another tarnish. In the last generation or two we've lost that innocent faith which our grandparents had.

Our great grandparents believed in a messiah. Our grandparents believed in a messianic age. We need to reformulate our doctrine of hope. What is it that gives us courage to go on? What makes it feel that the human enterprise is a worthwhile one, fraught with some possibility of success? To describe our feelings, I have coined the word "the messianic journey." Take life as it is. Live hopefully and joyously, even though you know that there are no solutions, that there will never be a final point when you can say, "all the problems of the world have been solved, we are in paradise." We move society and ourselves forward. We try to grow. We try to learn. We try to emphasize. We try to develop and expand. We try to humanize the social order. We try to create decent public welfare; but we know that everything we succeed in doing will create a set of new problems. We accept this as the condition of life. We do what needs to be done and leave it there.

Haley: At this point we're aware that we no longer have all the answers, there just aren't all the answers. I want to mention a few things about this journey that I have a little trouble with. You say, accept life for what it is, a short journey between what you have called "the dependency of infancy and the dependency of age." How in the world could it be a happy life if all the time you're thinking, and I've visited people in rest homes, one day maybe I'll be there.

Silver: God willing.

Haley: God willing, be in a rest home?

Silver: It's an alternative to an early death.

Haley: I'm not so sure, from what I have seen.

Silver: You are assuming that all you do in a rest home is lie in bed and vegetate. You can have a fine social life among —

Haley: Or maybe not have your faculties?

Silver: That's something else. One of the things I've also talked about is the need to rethink the romantic notion that we must hold on to life to its last desperate gasp. We must redefine life and death. There is such a thing as a living death.

Haley: Then you're talking about holding on to a quality of life. If I'm thinking in terms of between the dependency of infancy and the dependency of old age all the time I'm kind of looking over my shoulder and never really enjoying this time in here, so my question is how do you enjoy that time in here, knowing that from here you're going to go there, this is so short?

Silver: Stop looking over your shoulder.

Haley: But how do you stop?

Silver: By doing something each day that's worth the doing, that satisfies you, fulfills you. You have done things, Tom, which have involved you totally, intellectual challenges, challenges in your profession; and I am sure you were not conscious during such periods of the brevity of life. You were fulfilled. When somebody who has mastered the piano is playing a great symphony they are totally wrapped up in it. They have no sense of what went before or what will come after. The moment is the thing. If we fill each moment with the fullness of which it is possible, that's enough for us.

Haley: Isn't that kind of harsh to give to people, something that says find temporary happiness?

Silver: That's all we have.

Haley: Okay. Let me go to the second part of this. These were things I

picked out because they interest me. You said: "there is no finality in life, no perfection", and you went on to talk about a scientist working all his life on a project without being able to conclude it; but it didn't really bother him because he knew that people after him would keep working toward that conclusion.

Silver: He knew that though he had been unable to solve the problems, at least the dead ends that he had pursued would not have to be pursued again by another attacking the same problem. He had made a contribution even though he hadn't gotten the Nobel Prize for a major breakthrough.

Haley: Okay, but if there's no finality in life what would you say about the person working on, we'll say, the polio vaccine? One day there was a breakthrough and that vaccine was, in fact, discovered. You seem to say we're always working on something like that but never really create it.

Silver: The day after the vaccine was discovered that man either found his life to be empty because he didn't have an intellectual challenge before him; or he set about to find a totally new field in which he could immerse himself.

Haley: So there's nothing lasting is what you're saying?

Silver: No. All we have is the day, the hour, the minute, the moment; and the test is to fill that moment with as much love and experience and achievement and fulfilling activity as we can.

Haley: But for me the very fact that we know that's all we have would make it almost impossible to fulfill it that way.

Silver: There's a great psalm, if I can quote Scripture to you, the 90th. It's the one psalm that's ascribed to Moses. "The days of our years are three score and ten, or even by reason of strength four score years, yet is there pride but travail and vanity, but teach us O Lord to number our days that we may get us a heart of wisdom." Teach us to value each day. They are brief. They're vain. They're full of work. They're full of anguish. They're full of possibility. Teach us to number our days, that's wisdom.

Haley: Wow, okay. Now, the third part. You say that we're all a part of the pilgrimage toward the solution which, in a sense, makes us almost seem like —

Silver: Towards the non-solution.

Haley: Or toward the non-solution. All right, it reminds me of Fred Allen and his treadmill to oblivion. It seems like we're simply all on a treadmill...

Silver: The treadmill is the wrong image. It's the image of "step the world, I want to get off." The treadmill suggests you're rotating in space and going nowhere. In point of fact, the social order does change and evolve, but we are part of it for a brief ride only and the solutions that we come to, the achievements that we make, will be part of the reality which our children and grandchildren will have to wrestle with. Life is not a merry-go-round. Life is a slow-moving stream which is coursing from the beginning of conscious life to whatever will be at its end some place out there.

Haley: Seeing it as such a slow-moving stream and knowing that we will just be here a short time, if we accept that, that offers us little more than a chance to cope?

Silver: If we accept life's limitations, it helps us to avoid the frustration of batting our heads against a wall, a wall which will never yield to us. If you're satisfied with being a human being and not being God, if you're satisfied being mortal and not being immortal, you can have great happiness in life. My life is a happy one and a fulfilling one, so is yours, I suspect.

Haley: In some senses.

Silver: In mine, too, but the point is I have found a measure of joy and a measure of possibility in all that I do.

Haley: Well, we are opposed to this extent. I believe that there is a life to follow that I will be a part of. I'll call it a spiritual life, I certainly have faith in it. It gives me hope and lets me do a little bit more than cope with this world. I would think it would be easier for me than it would be for you because you don't believe that another life exists. As far as you see it, you think this is the life, period. Am I right or wrong?

(continued)

FROM THE RABBI'S DESK (continued)

Silver: You're right.

Haley: Well, now, shouldn't it be easier for me to cope than for you when you think that this is it, period?

Silver: But here we are. You're saying: "Life is difficult and I have troubles with it"; and I'm saying: "Life is fairly full of possibility and I don't have great troubles with it." You're the person who says I have a strong belief in immortality and I say I do not.

Haley: So that would prove the point?

Silver: It doesn't prove the point. It simply suggests that the point of view we have as to the nature of life is an emotional reaction to a reality. It's a matter of feeling, of judgement, of insight, of understanding. There are some who are encouraged if they feel themselves able to solve problems or if they feel that what they do now will be rewarded in heaven. Others feel that we must do what we do simply because it's right to do, the messianic journey. We feel that the question of what lies beyond is an open, non-resolving question which we are not going to spend too much time worrying about. I never argue with anybody about what they believe about a life after death. That doesn't seem to me one of the critical problems of being.

Haley: You talk about a messianic journey. Christians believe they are on a pilgrimage. They believe they're a pilgrim people advancing toward God. The difference is that they expect one day to be reunited with Him.

Silver: I believe that all mankind is on a pilgrimage, advancing towards civilization and God.

Haley: Okay. Those are distinctions and they are interesting. Can you specifically tell me how you would apply this messianic journey concept to a person coping with divorce?

Silver: Once you've gotten to that point, I don't know; but if you ask me how do you cope with marriage, I would suggest that we talk to the young before the marriage formation years about what they can expect out of a marriage relationship. If they go into a marriage expecting bliss forever more, that the sense of fulfillment and happiness in one another that exists in the early days of a relationship can last forever, that their marriage will not be shadowed by illness or by money problems or by the frustrations of two personalities living together over a long period of time, the divorce rate is going to stay high. If we can lower their expectations and sensitize them to the problems as well as the possibilities of marriage I think we can do something about coping with marriage and, therefore, with divorce.

Haley: All right, what about coping with something like the loss of a loved one? Again, this is a problem we all try to cope with. It happens and in many cases we're destroyed. I have a number of children. I know if I were to lose one of mine it would be something I, at this point, wonder if I could cope with.

Silver: Again, we have to go into parenthood knowing that there are no guarantees against accidents or against death; and that whenever we give ourselves in love we are risking terrible, devastating hurt. It's a risk worth taking because it's the ultimate fulfillment, but there is also pain. When two young people stand in front of me at a marriage altar and promise to love each other until death do them part, if I live long enough I will see one of them devastated, in tears, because of the death of the other. It's got to happen that way unless by chance they die together. There are no guarantees with children either. Suddenly an accident, devastating illness, a tumor takes away a child whom we love. How do you cope with it? I don't know, but it helps not to expect that by sheer force of will we can guarantee life to our children any more than we can guarantee them happiness or success. We bring another human being into the world. We provide our children home, sustenance, love, whatever advice we can; but they are independent human beings and they are going to have whatever life holds in store for them, whatever they're able to achieve in life.

Haley: So there are no guarantees.

Silver: We have to forget the myth that being a parent is a happiness producing undertaking. It isn't.

Haley: A couple of years ago I was in Mt. Sinai Hospital. There was a chance that what I had was serious and I was scared. I wondered if they came in and said: "what you have is terminal", if I could handle it. Frankly, I didn't feel I could. In a situation like that, and this happens every day all over the city, a doctor will say to a person: "we've just discovered you have whatever it is and it's terminal and you have so many months." How do you cope with that?

Silver: I have seen a lot of people cope with terminal illness and I've always been awed by the emotional resources that God gave us to cope with the dark side of life. There are defense mechanisms, obviously. There is the love which goes out to those you love and comes to them from you. There is a kind of resignation, an acceptance, which comes over you, which will come over all of us because whether we die at Mt. Sinai Hospital suddenly of illness or after . . .

Haley: We have our shot at it at a certain time?

Silver: Yes, every one of us is going to die, and facing death the faith that we have in ourselves and our sense of dignity comes to the fore. People handle themselves well in the face of such tragedies in part because they recognize that death is not the ultimate tragedy. Death is the cessation of pain, not pain. The ultimate tragedy is loneliness, not death, being totally alone, having no one to love and to be loved by. Death is not the worst of the things that can happen to us.

Haley: Do you think if a person had a true understanding of this messianic journey that you talk about, that a person would be able to face almost anything?

Silver: No. I don't think we can face anything. There are things which are really too terrible, which overwhelm us and destroy us, which destroy our sanity: an atomic war, the horrors which throw us into the chaos. I don't think any attitude helps there; but I think that if we can limit our expectations, if we can accept the idea that life is going to be a continuing set of challenges, we can face each day; and as the new challenges come, we may solve some. We will find a certain excitement flowing into life. I'll give you an example. As you grow up and train yourself to earn a living you look on life in a certain way. You will spend so many years doing whatever you're going to do professionally and then you will retire and it's going to be peace and quiet. Those who retire to peace and quiet often find that their lives are empty. They are unhappy. Some age quickly; but if you recognize that every stage of life is both a challenge and a chance to fulfill one's self, then there is a certain balance. The child is fulfilled being in a classroom. The adult is fulfilled in his vocation. The person in retirement can be fulfilled through a series of friendship relationships and in service to the community or in a hobby or skill. There are always new challenges. There is no completion. There is no finality. You are always becoming, that's the key. We are here and we always must be something more.

Haley: Rabbi, we're about finished. Is it traditional Jewish thought to concentrate more on this world and much less on the other one?

Silver: No. Traditional Judaism had a strong faith in the resurrection of the body and in life after death and in God's promise; but it was also true that you were to do the will of God, not because it would gain you admission to heaven, but because it was the right thing to do.

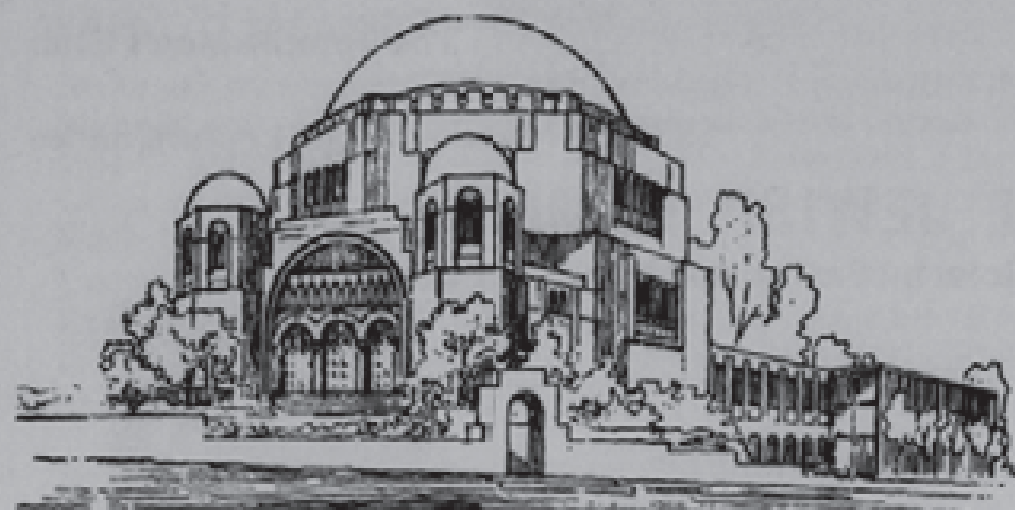
Haley: It almost seems empty to say: "I'm always going to do what God says because I'm afraid of death or there's something in it for me at the end." That seems like a kind of bad motivation.

Silver: It is rather childish. The child in fifth grade or sixth grade does her schoolwork because of the report card and parental approval. The adult does his work because it needs to be done.

Haley: Rabbi, thank you very much.

Silver: It has been a pleasure.

Haley: I was touched by some of the things you said. It was interesting. Thanks for being with us.



The Temple

CLEVELAND, OHIO

April 3, 1977
Vol. LXIII, No. 15

From the Rabbi's Desk: WHAT IT MEANS TO BE A SURVIVOR

The sermon of March 13, 1977 is produced here in response to numerous requests.

Each of us reacted to the violence of last week out of his own perspective. White America again was frightened and awed by black violence. White America worried how the problem of urban terrorism might be handled. Black America again was chagrined by black on black violence. Black America was conscious that a black life may still not be worth as much as a white life. If a white television commentator had been killed or a white member of the Federal establishment had been seriously wounded would the mastermind of this terror be free on the streets of Washington?

We Jews concentrated on the events at the B'nai B'rith National Headquarters for what we saw was an old, all-too familiar story being re-enacted. Other men were quarreling about issues in which we had no standing and we were the victims. Here was anti-semitism in full medieval splendor. The B'nai B'rith headquarters was not an afterthought, but command headquarters for these terrorists. The Jews who were hostages were hostages because they were Jews. Those who hid their Jewishness and the non-Jews who were trapped inside were either freed or treated differently. The captors spoke all the familiar curses and evidenced all the ugly violence with which Jews are familiar.

I was troubled by the seeming unwillingness of the media to deal directly with this surfacing of anti-semitism. The media made it seem that the demands of these black Muslims of the Hanafi sect involved no more than cancelling the run of a moving picture about Mohammed and handing over the killers of certain Hanafi members — censorship and vengeance. No one asked: Why the Jewish building? But, clearly, the Jew was the enemy. Why? Because he was a Jew? Why was the B'nai B'rith building selected? Because it housed a Jewish organization. Yet, the media was unwilling to focus on this fact. They listed all the other issues, but not this one; and when the events had run their course columnists tended to treat the two days of siege as if they provided evidence of a triumph of the religious spirit. Had not Muslim ambassadors and a Roman Catholic chief-of-police negotiated the release of Jewish hostages? I was delighted that Muslim leaders and Catholic chiefs-of-police negotiated the release of Jewish hostages, but it did not warm my soul that self-professed

Muslims had taken Jewish hostages in the first place.

I was troubled by the innocence, if it be that, of many who were comforted by the drama of Bible reading as if anyone who believes in a Scripture cannot be all bad. The Crusaders read their Bible. *Yihad*, Holy War, is proclaimed by the Koran. In the west one of the major sources of anti-semitism is rooted in the stereotypes about hypocritical Jews and deicidal Jews presented by the New Testament. For a thousand years and more European pastors preached hate of the Jew from proof texts in the New Testament and their parishioners shouted Amen by spilling out into the ghetto to kill the Christ killers. What is true of the New Testament is true of the Koran. At first Mohammed was interested in the conversion of the Jews, but when he found this was impossible he turned in bitter anger and ordered the extermination of a number of Jewish towns in the Hejaz. The Koran is not forgiving of disbelief.

I watched these events from a particular perspective. Because of the requirements of our Bulletin I have to determine three or four weeks in advance on the topic for these sermons. About a month ago I decided to speak this morning on the theme "Can They Forget? What Does It Mean To Be A Survivor?" I was moved to do so by a recent study of the men and women who had survived the Nazi death camps and who have built for themselves here in America new lives which, incidentally, is the title of this volume by Dorothy Rabinowitz. As I watched the survivors on television and read about them in the press I wondered about the feelings of the released. Had they changed? Had their sense of balance and security been shaken? What about their feelings about being Jewish?

The two events are manifestly different in degree and kind. The German trauma lasted for years, the Washington siege for less than two days; but there was the same explosive quality of anti-semitism in both. In Washington death was close, but there were no rivers of blood. However, there must have been the same unexpected revelations of self which surprise us during moments of crisis. I wondered how the woman who took the necklace with the star of David from her neck to hide the fact that she was

(continued)

SUNDAY MORNING SERVICE

FIRST DAY OF PASSOVER

APRIL 3, 1977

10:30 a.m.

THE TEMPLE BRANCH

Rabbi Daniel Jeremy Silver

will speak on

**FREEDOM FROM
FREEDOM FOR**

CONCLUDING DAY OF PASSOVER SERVICE

APRIL 9, 1977

10:30 a.m.

THE TEMPLE BRANCH

Rabbi Stephen A. Klein

will speak on

**THE FOUR QUESTIONS —
OR IS IT FIVE?**

The traditional Yizkor prayers will be included

SUNDAY MORNING SERVICE

APRIL 10, 1977

10:30 a.m.

THE TEMPLE BRANCH

Rabbi Daniel Jeremy Silver

will speak on

**TOWARDS A PHILOSOPHY
OF JEWISH SURVIVAL**

FRIDAY EVENING SERVICE

5:30 to 6:10 p.m.

THE TEMPLE CHAPEL

SABBATH SERVICE

9:45 a.m.

THE TEMPLE BRANCH



WHAT IT MEANS TO BE A SURVIVOR (continued)

Jewish will feel when she next enters a synagogue. I wondered if the non-Jews who were hostages will have some understanding of the sense of being exposed which Jews carry around with them. I wondered if the young college student who denied that he was Jewish because only his father was Jewish will realize that he had been taken in by the Nazi racial theories. I wondered if the Jews who were bound and pushed around during those two days of terror will feel threatened by the fact of their belonging to an exposed people or will move closer to that people. I wondered what it means to be a survivor.

If we can extrapolate from the experiences which are now documented among the survivors of the Nazi death camps to this more recent event, this much seems clear: life will go on; from outward appearances it will seem as if nothing has happened; but each of these people has had to confront himself and has found the shape of his soul. Each has had to recognize the madness of life. Can any of them be as innocently secure as they were the night before the siege began? The experiences detailed in *New Lives* suggest that there will be a new bond of friendship between those who went through this ordeal. The survivors of the Holocaust now have their societies and their neighborhoods where they can be with those who understand without words. I suspect these people will have reunions. They will tell those who have not experienced terror what they are prepared to hear, but among themselves they will know that terror does not ennoble, that the human spirit is remarkably resilient; that they have faced danger and have found out in the process that they are frail and human, that they want desperately to live.

The *New Lives* began in Hell. When one looks at the violence, the cruelty, the terror, the sadism and the torture the survivors survived, it seems incredible that anyone remained sane and had the strength to begin a new life. Yet, they built new lives and one is given by their achievements a new appreciation of the amazing resiliency of the human spirit. Those who survived the death camps and the concentration camps and the labor camps or long hiding in the hills lived for years within a minute of death. They were not only undernourished, starved and tortured, but forced to endure in a world which denied every value by which they had been raised. Every teaching they accepted was spat on. Madness ruled.

The Hell did not end with liberation. Then there was no longer the threat of violent death, but their bodies were wasted and their families decimated, and they found themselves homeless, not yet free. A prisoner who is released from jail has no freedom if he has no place to go. He is free only if he has a home to go to; then he is free, free to start over, free to begin again.

When the Allied armies broke in the gates of Maidanek and Dachau they found some 50,000 youngish Jews who had somehow survived. Another 100,000 were in the forced labor battalions. Perhaps a quarter of a million were in hiding. A million displaced survived, most of them behind Russian lines. When the war was over these people were liberated, given candy bars, photographed and taken to another camp. At the end of the war the allies developed a program for the repatriation of the displaced: the Hungarians were to go to Hungary; the Roumanians to Roumania; the Poles to Poland; the Germans to Germany; the Czechs to Czechoslovakia. Jews were declared to be Poles or Hungarians or Roumanians or Germans depending on their pre-war citizenship; and it was assumed, they too, would be repatriated. That many Jews could not bring themselves to go home to live among the butchers never crossed the Allied mind. Some Jews tried to go home again. When they arrived in Lodz or Cracow or Warsaw they discovered that their apartments had been bombed out, or were now occupied by a good Pole or a good Hungarian who told them "go away, it's mine now." If these Jews went to the magistrate he gave them papers to fill out and told them in essence: "don't call us, we'll call you." Often they recognized the magistrate as a former mayor or councilman who had taken his gun and gone into the fields to hunt for Jews.

There were nine million displaced persons at the beginning of 1945. By the end of 1945 seven million of these had been repatriated. The displaced persons camps were transit centers which it was hoped could be quickly dismantled; but the number of Jews in such camps grew month by month. Many never left. Many left and came back. More came. In April of 1945 the Soviet Union repatriated all Polish citizens who were behind their lines. Among those repatriated there were tens of thousands of Jews. When they got back to Poland they found the old Jewish quarter of Warsaw a vast waste-

land. In Lublin they found their apartments occupied and in Kielce fifty of them found death in a pogrom. No one wanted to give back to the Jews his apartment or his job. Most Poles made it clear they did not want the Jew back under any condition. The number of Jews in the camps grew by tens of thousands every month. The survivors of The Final Solution had now to suffer the tortures of indifference as well as homelessness.

The British closed their zone to further intransit of Jewish refugees. They refused to consider the Jewish refugees in their camps as anything but Poles or Hungarians. There was only one answer — repatriation. A British general by the name of Morgan, the commander of the British zone, published a document in which he warned London about these thousands of Jews who were coming from the East, moved to do so, he said, by the manipulations of an international Jewish organization which had well known political purposes. Moreover, he went on, many of these Jews really are not refugees at all, but wealthy individuals who have all manner of hidden resources — all this from a senior Allied official at the end of the war. Such was the freedom and understanding these survivors enjoyed.

In the American zone the camps were crude and overcrowded. In June of 1945 President Truman ordered Earl Harrison, the Dean of the University of Pennsylvania Law School, to report on conditions in the camps. He found camp conditions to be harsh. The food was unacceptable. Medical conditions were minimal and must be improved. In six weeks Harrison prepared a report which recommended that Jewish D.P.'s be labeled as such. Their problems were unique. They could not go home. Harrison had talked to many. He discovered that the Jews wanted, above all else, to go to Palestine. It is Harrison who first made the recommendation that the United States request the United Kingdom for 100,000 visas for Jews to enter Palestine.

Harrison reported to the President in August of 1945. The President ordered General Eisenhower to improve the conditions in the camps and he made a public request that England allow 100,000 displaced Jews into the Holy Land. The President also talked with members of Congress about the possibility of a law to allow sizeable numbers of displaced persons into the United States. August passed into September, September into October, October into November, November into December. Congress showed no interest. There was unemployment in the United States. The veterans had to be demobilized and given jobs. Finally, in December of 1945, President Truman issued an executive order which permitted a number of visas to be issued to some displaced persons. There were certain provisions. Each had to secure a letter of assurance that some individual or community in the United States would guarantee that he would not become dependent upon public welfare. They had to prove who they were and that they were not criminals, a not easy task in war battered Europe. They had to pass a physical examination, a difficult thing, for many had been physically undermined by the camp experience. It was made clear that the number who came in under this emergency provision would be deducted from future quotas.

Under the emergency legislation and a subsequent act passed in 1950, about 95,000 Jews were admitted to the United States. It took a long time, four years, for the 95,000 to come. President Truman sent Mr. Harrison in June of 1945. He issued his emergency order in December of 1945. The first people who were allowed into the United States under this emergency act came in May of 1946. Most did not enter until 1948 and 1949. When this emergency measure ended in 1951, the Congress passed restrictive immigration legislation, the McCarran-Walters Act. In all, less than 95,000 Jews, survivors of the Holocaust, were allowed into the United States. Place that against the ten-year airlift of Cuban refugees. Place that against the airlift of Vietnamese refugees. In these cases the government moved quickly. We brought in hundreds of thousands, but in those post-war years less than 95,000 were allowed to enter. It was not one of America's finest hours.

They came, mostly the young. Those who were thirty or older had lacked the strength to survive forced labor and starvation. They came and found here a new ordeal, the ordeal of being newborn, of being an immigrant. Imagine that you had lived through six years of incredible horror and that you have endured three or four years of limbo in a displaced persons camp. To enter the United States you must sign an oath that you will go to the place assigned to you and remain there and take the job assigned to you. You are a Jew from Warsaw and you suddenly find yourself in McAllen, Texas, in the middle of nowhere. There is no one there who can speak your

(continued)

WHAT IT MEANS TO BE A SURVIVOR (continued)

language. There are Jews, some generosity of spirit; but you do not yet have control of your life. You must begin again and without all your earlier expectations. You are alone. Having been cut off from family, what you crave for most is some kind of friendship, meeting with those who have shared your experience, but because of the scattering of the Jewish community and the availability of the letters of assurance you are sent where you are sent. You are orphan, immigrant, alone.

This is where these new lives began. I find it almost incredible that anyone can bounce back from such experiences, that the survivors could again love and accept love, or undertake the responsibilities and obligations of family. The record shows that most of these people married and married quickly. Many married while they were still in the displaced persons camps. They married quickly and quickly had children. There was an almost instinctive commitment to the future. The future was in those children. These children were raised close, with a tightness of family that is not as familiar among us as it once was.

You might think that having come into a strange country, not speaking the language, burdened by nightmares, having lost all but life itself, many would have felt that a future was due them. It did not happen that way. Many seem to have quickly come to resent the generosity being shown them, particularly when they did not know how to get out from under. They needed but they did not like to take. The one thing they had to hold on to was the fact that they were survivors. They had learned to make out, to be responsible for themselves, to make the gambles that need to be made with fate. They had learned to be on their own, not to be dependent. In the camps and ghettos, dependency was death. They fought to free themselves of the agencies and dependency. Most worked hard to establish themselves, to be their own masters, to come into their own and to come back to be with their own. As quickly as possible most left the small towns and the scattered apartments and came together in Forest Hills or Kew Gardens, wherever they could live cheek by jowl and those who had shared their experience, who knew how they felt.

At first they seem to have tried to put it all behind them. They wanted to forget, but if these interviews be accurate, they found a need to remember. One man recalls that in the death camp everyone expected to die. Death was not the enemy, anonymity was. The one thing he feared was that no one would survive to tell the story. The survivors needed to make sure that the world knew what had happened, what they had lived through, how they had suffered and what had happened to their families. If these interviews be accurate, they were not moved towards vengeance, but towards a deeper emotion — the need for truth. One woman described how when she was liberated by the Russians the soldiers gave her a gun and said: "Here are some Germans, shoot them." She heard herself say: "I don't know those Germans." None of these people tried to occupy the United Nations Building in New York until the United Nations forced the Argentine government to give up the ex-Nazi Gauleiters who were living there. That was not the way they righted the record. These were the people who flew to Germany to testify at war crimes tribunals. These were the people who were angered when the tribunals protected those who had blood on their hands because "it was time to forgive and forget". They went. They testified. They were delighted when Israel's long arm finally plucked Eichmann out of Argentine and brought him to the little glass box in a Jerusalem court where the whole, sad, horrible story of The Final Solution was made part of the record.

These survivors came into their own in America and as their new lives flourished they grew to respect this country's freedoms and opportunity. "You can't understand and truly appreciate America if you're nativeborn."

One of the paradoxes in their situation has been the reverence for American freedom at the very time that many Americans were losing that appreciation. They came into a love of this country precisely when we were souring on America. When their children brought home from school comments which downgraded America as a racist, fascist, imperialist, male chauvinist state, the survivors did not understand. America meant security for them, security, opportunity and freedom. America was not without fault, but there was no country on earth which was as gracious and as open.

Suffering, my friends, does not necessarily ennoble. These survivors are not necessarily God's noblemen. I am sure they have struggled the way all men struggle with ambition and temptation, but I cannot escape being moved by the evidence of the remarkable resilience of their spirit.

They have come together. They have created societies of survivors and occasions for commemoration. They have sought to understand their past. To understand their past is to understand themselves. They have gone back to Germany and to eastern Europe. Some wonder that American Jews should refuse to deal with Germany. At the same time a successful businessman among them who expresses surprise at such scruples and flies back to Germany to do business, finds that he has yet to sign a contract. He wants to do it, but he can't. Clearly, there is still fear in their hearts, fear that poisons of anti-semitism are still active but they are beyond innocence. They have seen employees and patients and students become Gauleiters and the members of the SS. They were not surprised that a woman secretary at the B'nai B'rith Headquarters would become secretary to the man who held the hostages and feel a kinship with him — such a woman is the archetypical collaborationist, and these people know what a person will do in order to survive.

Suffering has not ennobled them, but suffering has made them somehow more human, more accepting of life, more grateful than many of us for the modicum of pleasures and satisfactions which have come their way. I remember particularly the testimony of one elderly woman, one of the few elderly who survived. Born into a wealthy Viennese family and a cultured home, she and her husband had enjoyed an upper middle-class life in Amsterdam. They had had a fine home. They had given their children good educations. Her husband had been broken physically by the war and had survived only a few years. She had raised a daughter in quite modest circumstances. Life had not been easy, but according to the interviewer, she was a woman of effervescence and spirit, and I love the way in which she summed up her life.

Now I still live on a modest scale. My daughter, it so happened, married a fairly well-to-do man, and she did not want me to work from then on. I don't need much. Sometimes when I crawl into bed at night I think about the pleasure of these clean sheets. And the freedom: I have not taken it for granted yet. But it is all bought with a terrible price: my poor parents, my poor husband. I suppose if it had not been for this tragedy I would have been living the old life in Europe; I would have been the average, middle-aged woman playing bridge in Holland or Vienna, with the same circle of friends, and going on vacations, mostly to the same place. The holocaust saved me from this, which is a terrible fate, too, to grow old among the bourgeoisie of Europe.

The spirit which cannot grow old is the spirit which has learned this much. Life is for those who will to live. If any of you are tempted to grow old of spirit, go out and live, do, work. These people know what life is all about, living, sharing, caring. Life is not about accumulating, or status, or power, but about love and family and self, about beauty and the pleasures of the moment, about sunlight and art and friendship.

Daniel Jeremy Silver

The Temple Mr. & Mrs. Club LIVING ROOM LEARNING

"If There Weren't Any Blacks
You'd Have to Invent Them"

*An hour-long movie that is a modern morality play,
dealing with prejudice and social violence.*

April 17, 1977 — 8:15 p.m.

Home of James & Susan Kendis. RSVP, 464-3727

Details to follow in the mail!

Save the date!

The Temple Men's Club

MOVIE NIGHT

SATURDAY, APRIL 23, 1977 — 8:00 p.m.

The Temple Branch

Preview of a NEW movie!

Plus FREE movie tickets!

Plus movies of YOU! . . . and refreshments!

TOWARDS A PHILOSOPHY OF JEWISH SURVIVAL

Daniel Jeremy Silver

April 3, 1977

Increased self-awareness is often a mixed blessing. The child is comfortable as he is; the adult talks constantly of the need of finding himself. Centuries ago men were comfortable within the inherited ties of family, clan, tribe and religion into which they had been born. In recent times we have begun to question each of these labels. Ties that once bound have become problematic. For the fathers it was a simple fact: they were Jews. The world about declared them to be Jews and defined them as Jews. Jewish life provided a rich web of custom and of law which informed their communities and gave a particular color to their lives. Judaism provided them with a series of reassuring categories of thought which encouraged them to feel that belonging to the Jewish people was of supreme importance. God had chosen the Jewish people, granted them a covenant and given them a law. God had declared that Israel was an *am segulah*, a people especially beloved to Him; and the record, history, showed that Israel had a mysterious, miraculous significance in God's plans for the world. What that significance was they were not quite sure; but as they looked about them, they knew that their history had been and was significant. They had given much to the world. The world thought much about them. God had His purposes for them and that was enough. They were Jews.

To leave the Jewish world required a deliberate casting off of one set of loyalties and a willing adoption of another. Moreover, the new loyalties were those of the enemy. We think of Christianity as a complementary way to spiritual growth. To the medieval Jew, Christianity was the enemy. He knew Christ with a club. The gospel of love might be taught in the churches, but outsiders saw a crusader's church which conditioned the faithful to damn the non-believer and burn the heretic.

Jews were aware that pastors exhorted their flock against the Christ killers and led them into the street to bloody a few deicidal heads. In those years to move away from the Jewish community was an act of treachery. It was a hard and emotionally difficult road to go.

Our fathers were Jews. They were comfortable as Jews. They rarely asked about the meaning of Jewish survival. They rarely wondered: Is it important for me to remain part of the community of Israel?

Nor was their spiritual world a parochial world. They had a particular role to play in history. If you unroll the Torah scroll to the sixth chapter of Deuteronomy which includes the watchword of our faith, the *Shema*, you will find that two letters of that famous line are written double-sized — the *Ayin*, the last letter of the first word; and the *Daled*, the last letter of the last word. Where the double-sized *Ayin* and *Daled* are elided into one word, *Eid*, they form the Hebrew word for witness. By reciting the *Shema*, our fathers witnessed to their faith. By reciting the *Shema* and by living as the Biblical God required them, they witnessed to God's truth, to His teachings and to the graciousness of His law. The purpose of Jewish life was to make God's rule visible. Our fathers did not know exactly how their example would lead others to the faith or to the way; but they were convinced it would. By remaining loyal, they made a significant, perhaps the most significant, contribution that any group could make to the unfolding of the divine drama, to man's redemption. This was enough for them. Their life had not only beauty, the beauty of the commandments; but a larger significance, a messianic significance.

With Emancipation and the Enlightenment life became more complex for the Jew. Survival became problematic. Men began to question the traditional religious assumptions and to assume that wisdom flowed from man's mind and research rather than from God. Truth was man-made rather

than God-created. As secularity came into the world and as men began to question the religious enterprise itself, there began to develop out there what one might call neutral space. No longer did a Jew have to be baptized to cease to be a Jew. He could simply assimilate, disappear. Industrial progress, urbanization, and political emancipation increased the options available to the Jew. He could not evade the question: why be a Jew? Why stay on with this beleaguered people? Early in the 19th century Heine described conversion as a passport to Europe. Whether one converted or assimilated, the reality was that to remain a Jew was willingly to endure a number of restrictions and limitations such as admission to the university and entry into certain professions. In many countries lawyers who were Jews could not practice. Board rooms were closed to Jews. There were major parts of the community where he could not own a home. If he insisted on the oath of his ancestral faith he could not enter the Houses of Parliament. There were many temptations to discard the ancestral tradition. Inevitably, the Jew began to wonder if, in fact, the old teachings were sustaining; if the existence of the Jew, qua-Jew, did have consequence for the world; if it was worth it.

It became necessary for Jews to think through the question of Jewish survival. Why did Jews remain Jews except out of nostalgia or a gut feeling that might, power and numbers should not have it all their way. The first set of ideas which were developed by way of answer we now label as the doctrine of the mission of Israel. This set of ideas drew on older theological concepts about election and about covenant, but put these into a new social and activist context. It said in effect: at the beginning of our history the genius of the Jewish people lifted up the essence of religion. Jews were the first to sense the limitations of paganism and polytheism and to transform religion into ethical monotheism. Jews were the first to understand that there is one God and one creator and that God is worshipped most fittingly not through ritual or ceremony, but through service and community involvement — through righteousness. The oneness of God and the concept of ethical service which flows from this original insight are universal truths. Judaism has the obligation then to teach these truths to mankind and does so best when Jews are effective citizens. The mission theme was an active doctrine. The Jew of Frankfurt or London or Cleveland must find ways to express the prophetic urgencies about righteousness and justice and the making of peace within the political context of his community. He was to be one of God's shock troops in the cause of social justice. The 19th century was activist and confident. Progress and concern for social change were much in the air, and the mission of Israel concept fitted in nicely with those emphases. Being religious was not simply coming together for prayer but a living out of God's will. Prayer seemed passive. The mission theme suggested active participation in the world. To use an analogy which was a favorite of those who believed in this mission concept, the Jew was to be the leaven in the dough, the enzyme in the organism. He was to be the catalyst which precipitated social change in the larger community. The mission theme is a noble one and was quite popular, as can be seen from the sermons of the last two centuries, but for all its popularity there are a number of problems with it.

First off: what did the speaker, the Jew, mean by justice or righteousness? These are glorious words, but unless they are related to a particular social context, they can mean little or nothing. Justice meant one thing to the self-satisfied German Jewish burgher and quite another thing to his son who had become a social radical. Terms require context. Values have to be tied to life. Unfortunately, these noble words often were little more than conventional commonplaces. Eighty years ago Theodore Herzl had this to say about the mission theme:

We must not confuse this application of the word (mission) with that given to it in speaking of those poor monks who set forth for the wild

(continued)

TOWARDS A PHILOSOPHY OF JEWISH SURVIVAL

(continued)

places of the world to carry the Christian gospel to cannibalistic tribes. The Jewish "mission" is something sated, comfortable and well-to-do . . . The missionaries are excellently situated.

The failure of definition suggests another failing of the mission theme; the fact that it was completely outer directed. Essentially, it said to the Jews: you serve God significantly only when you are in the forefront of social progress, when you are working on labor legislation or welfare reform or warring on poverty. Piety was pooh-pooed. All that gives beauty, warmth and meaning to Jewish life — home observance, the whole context of worship and traditional learning — ceased to seem essential. Being Jewish is being politically active rather than being Jewishly active. In many cases the more the Jew lived the mission life the less he involved himself in Jewish life, the more his faith lacked ties either to the Jewish tradition or to the Jewish people.

Many of those who espoused this concept of mission had a hidden agenda. The modern Jew wanted, above all else, to be emancipated, to be a citizen, to belong. He had been kept outside so long and now, finally, he was allowed in. Many were determined to put behind anything about their Jewish belonging which suggested that they were not whole-hearted, hundred and one percent Frenchmen or Germans or Italians or Americans. Such a Jew wanted no part of those elements of Jewish identity which spoke of Jewish community, or peoplehood or, God forbid, of nationhood. Such "missionaries" used the concept of mission as a club with which to attack those who were beginning to talk of Zionism. How? By a casuistry which would have gladdened the heart of a master of Talmudic dialectics. If Jews were to be a leaven in the dough, the catalyst for social change in the world, they, obviously, had to be out in the world. The diaspora was not exile, but a positive virtue, for it was only by being scattered that we could be consequential in our world. To put the Jews in Palestine was to flaunt God's purposes. Hyman Enelow, who was a rabbi of Temple Emanu-El in New York City some forty years ago, put this argument this way:

Do not ask my people to become Zionists and go and confine their best energies within that little beloved land beyond the Mediterranean blues. God bless Zion — Israel's cradle and the prophets' home and the patriarchs' great tombs. God bless those that seek the peace of Jerusalem and even today would enhance its glorious beauty. Who will not rejoice to send loving gifts and ornaments to the silver-haired mother of ours — the mother of religion and divine progress? But will ye say that my people has toiled and loved these many years, that it has struggled its way through the world, that it had lived the strenuous and heroic life, that it has taken part in the trade, the arts, the letters, the science, the politics of all nations, that it has gone through all flames and passed through all waters and bled on all battlefields, in order now to go back to Palestine, and form a secluded spiritual sect, or a tenth-rate political state? Ah, no!

I read to you this morning the 42nd chapter of the book of Isaiah. Actually, Isaiah did not write this chapter. It was written by an anonymous prophet who lived a century and a half later during the Babylonian Exile. This text was seized upon by those who offered the mission as a rationale for Jewish survival as biblical proof of their formulation. The prophet calls upon Israel to act in righteousness; to open the blind eyes; to bring out the prisoners from the dungeon; and them that are in darkness out of the prison house. Jewish life is tied to a larger meaning, to be a light to the nations. Jewish life has a mission, but — and this the missionaries overlooked — Deutero Isaiah's image was not one of dispersed Jews manning the barricades, but of a reestablished Jewish State faithfully obeying God's law.

When all is said and done, the basic problem with the mission idea was that it was just words — rhetoric — and words have no substance unless they are heard and directly related to the context of our lives. One generation thrilled to the language of mission. They want to serve their community.

They believed in social changes and commitment. They believed in universal values and in social progress. They believed that a new and better age was at hand. Our generation does not respond as well. We no longer believe that the messianic age is dawning. We have seen missionaries on many a barricade and in many a committee and we have begun to wonder as to the specific relationship of Judaism to their disparate and discreet loyalties. Is mission democratic reform? Is mission the class struggle?

To be sure, the champions of change in western Europe and the United States — what was once considered the civilized world — often quoted Scripture and acted in ways that made us feel that the Jewish tradition was basic to progress. When the West began to recognize civilization as world wide perforce, we had to recognize that there were many parts of the world where Judaism has no standing. It is hard to see Jews as the enzyme for change in the Indian or Chinese civilizations. From Mahatma Gandhi to Martin Luther King, many of the towering leaders of social progress in our century have been men who were not nourished in Jewish homes or motivated by Jewish values. Obviously, there can be social change without Judaism or Jews. It is one thing to claim, as I certainly assert, that Jews have been remarkably useful to the world. It is quite another thing to claim that Jews and Judaism are somehow indispensable, that without us civilization would disappear, and social progress would be impossible.

In the western world, Judaism and Christianity have been inextricably intertwined. We have given this world its Bible and its vision of social justice. In the 12th century we brought to this world the philosophic deposit of Greece and Syria. In the 15th and 16th centuries we taught this world to read the Bible and to find their personal values which the medieval church had neglected. In the 19th century Jews resurrected the social imperative of the prophets and stimulated the Christian world to develop the social gospel. You have only to turn on the radio any Sunday morning to one of the gospel hours of prophecy to realize how important Israel is to the messianic constructs of fundamental Christianity. But it is one thing to insist that Jews and Judaism have been and are of some real significance, and quite another to claim that we are somehow an indispensable people.

What, then, can we offer ourselves as a philosophy of Jewish survival? I called this lecture "Towards A Philosophy of Jewish Survival". I did so deliberately. I mean: to emphasize the preposition "towards". There is no philosophy of Jewish survival. There is no totally convincing argument as to why a Jew ought to remain a Jew or, for that matter, a Christian a Christian or a Muslim a Muslim. Various ideas have varying appeal. Some of us are determined to be Jews because of those who were/are determined to destroy the Jews. Emil Fackenheim insists that since World War II a new commandment exists: You shall not give to Hitler a posthumous victory. Many of us are determined to encourage Jewish life so that Hitlers of the world will not be able to crow that they really did win.

Others among us are moved to be Jews by the emergence of the State of Israel; not simply because it is there or because it is ours, but because Israel represents possibility. Mankind can be brutalized, yet, something in the human spirit is indomitable, rises from the ashes. Out of the Holocaust we built a State.

What can we offer to ourselves as a vision or a philosophy of Jewish survival? I would suggest that we begin not with cosmic ideas but with ourselves. I am because I am. I have an inalienable right to be. The Jewish people is because we are. Our existence cannot be denied to us. We are. The question we must ask goes to the issue of significance. The question really is not what consequence does the survival of Judaism have for the world, but what are the consequences of the survival of the Jewish people for me. What do I find in Judaism which allows me to grow, to become, to transcend my limitations?

(continued)

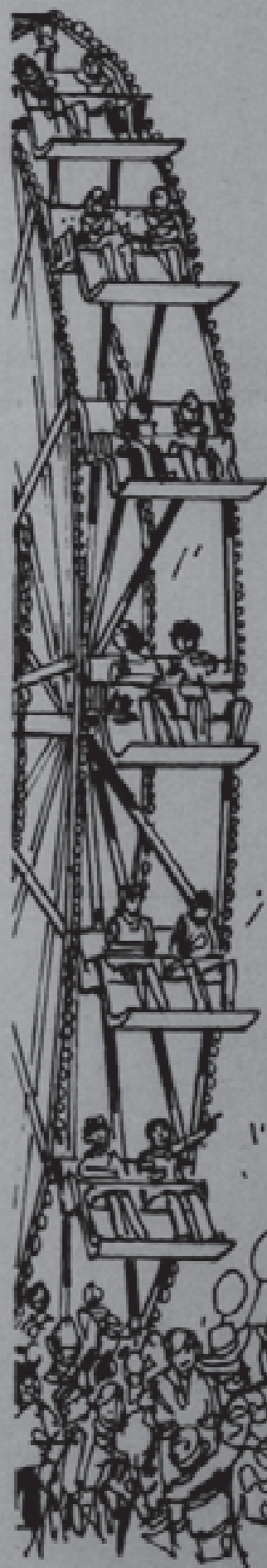
TOWARDS A PHILOSOPHY OF JEWISH SURVIVAL

(continued)

Identity is not given, identity must be achieved. We become what we become in part because of the places in which we find ourselves and influences which come to bear upon us. I am what I am because of my family. I am what I am because of the schooling that was offered to me. I am what I am because of the social context in which I grew up and now live. I am what I am because I had a Jewish home and a Jewish education. Because of these I opened myself to the traditions of the Jewish people and to the recorded encounters between Jews and God. By taking them into myself as best I could I found that I was not only encouraged to be part of a long-lived, historic and courageous people; but that my own life took on a special shape, gained depth and a sense of purpose. The greatness of Judaism for us, my friends, and the reason for the survival of the Jewish people is that it

allows us to shape our lives within a grand, deep and insightful civilization.

I believe in the far mystery. I believe that there is some ultimate significance in the survival of the Jewish people. I believe that God touched Jewish history with significance back there at Sinai, but of that significance I know nothing. We witness by being. I do not know what the influence is or how our continuance as Jews affects the world, but I know that it has ennobled me and you and that because of our exposure to this people — its sacrifices and its heroism — because of our exposure to this tradition — its wisdom and its humanity — we have grown and become more sensitive, and I cannot but believe that we have been the better citizens of the larger world for it.



COME TO THE TEMPLE PICNIC AT GEAUGA LAKE PARK

THURSDAY, JUNE 16, 1977

1:00 P.M. to 10:00 P.M.

43 DIFFERENT RIDES AND AMUSEMENTS

6:00 P.M. — Dinner — Bring or buy your own

7:00 p.m. — Games and prizes for all

Free Drawing for prizes

\$4.25 per person — all day

\$3.50 per person — after 5:00 p.m.



SENIOR YOUTH GROUP NOTES

Sunday, June 5th, 2:00 p.m.,
Annual "Hello-Goodbye" Party.
Join us for fun and games (including a brand new original game), installation of Youth Group officers for the coming year, and supper. At the home of Hilary Wolpert, 2621 Fairmount Blvd. R.S.V.P. 371-4481.

On Thursday, June 30 — all day —
annual Cedar Point trip. You know
what awaits you at Cedar Point —
don't miss it. Details will follow.
Save the date. For more information
contact Rabbi Klein at 831-3233.

IN APPRECIATION

Whereas Miriam Leikind has served as Librarian of The Temple for forty-four years and has over all these years devoted her exceptional talents to our congregational family,

Whereas under her leadership The Temple Library has offered a significant service to our community and become a model for congregational collections throughout the country,

Whereas she has, through her energies, gained recognition for the profession of Congregational Librarian by founding and serving as President of the Jewish Librarians Association and by initiating and editing the *Index to Jewish Periodicals*,

Whereas she has welcomed thousands of non-Jewish visitors to The Temple, guided them through our building and helped them to appreciate our tradition,

Whereas she has served as Curator of The Temple Museum, catalogued and maintained our collection and arranged traveling exhibits to local schools and libraries,

Whereas she has worked closely with our school and been close to our children who have listened to her stories, been guided by her in their reading and been encouraged by her to love the printed word,

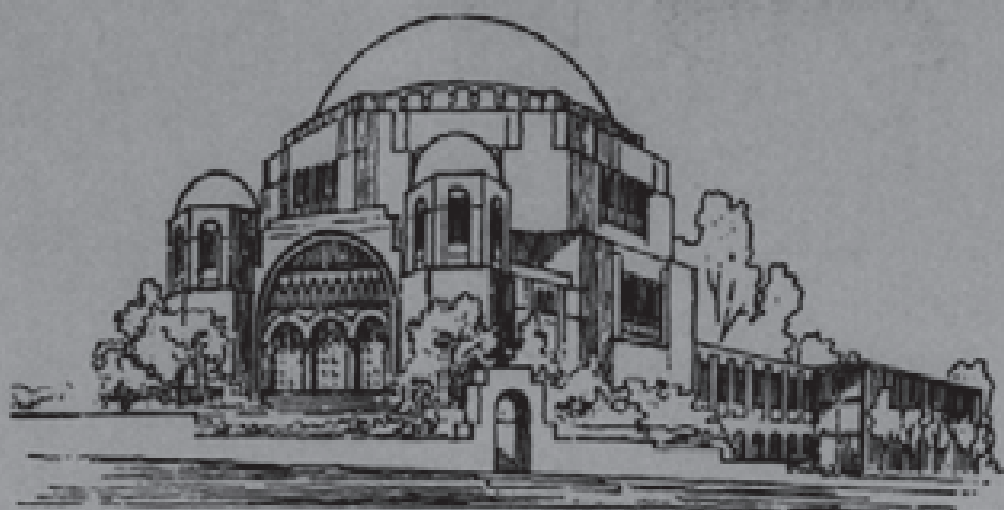
Whereas she has become friend to all of us and helped us to be conscious of our profound literary and artistic heritage,

Be it resolved that The Temple officially expresses its gratitude and devotion to her and to that end now elects Miriam Leikind as an honorary life member of the congregation and further designates her as Librarian Emeritus of The Temple.

Adopted by The Temple Board of Trustees at Cleveland, Ohio, May 10,
1977.

JAMES M. REICH
President

DANIEL JEREMY SILVER
Rabbi



The Temple

CLEVELAND, OHIO

October 9, 1977

Vol. LXIV, No. 3

From the Rabbi's Desk — ROSH HASHANAH

The sermon of September 13, 1977 is produced here in response to numerous requests.

These past months I have sensed a certain flatness of spirit abroad in the land. Where have the grand causes and the great visions gone? A new president brought to the White House a sweeping vision about human rights. He ran into predictable opposition and his comments became circumscribed. I was particularly interested by the country's reaction. The nation seemed to heave a collective sigh of relief when the human rights issue was shelved. Somehow, we lack the collective energy for a grand cause. Instead, I hear about me a constant undercurrent of grumbling and petty complaints. We complain about Washington, City Hall, the schools, the hospitals, the courts, lawyers, doctors, ourselves.

Recently I came across a sentence which helped me explain something of this diminished mood: "The future isn't what it used to be." This sentence speaks to the paradox of human spirit. Here we are, fretful in the midst of plenty; anxious, though our situation is relatively secure. Even those of us who live in the most strained circumstances would be envied by most of the world; yet, there is no buoyancy in our spirit.

We do not often think about it this way; but we are, we become, that which our expectations allow us to be. If you do not believe that you can climb the mountain you will not be able to reach the top. It is as simple as that.

There is an old saw to the effect that "where there is life there is hope." I do not set much faith by it. I have stood too many vigils at the bedside of the living dead and seen the cost of holding out too long for the miracle because "where there is life there is hope." But if you transpose the terms of this proverb, a significant truth emerges: "where there is hope there is life." Hope allows us to enlarge the scope and range of our actions. Hope allows us to live largely. If we have been hurt by life, and who escapes the bruising, if we have been deprived of those we love, if age has weakened us and we feel that there is nothing more; the days become burdensome, the soul shrivels, the spirit is diminished. If we anticipate endless days of unrelieved gray, it takes an effort of will just to get up in the morning and the most ordinary routines tire us out. However, if we believe there is another dawn, that life still holds possibility, we can do a

hundred things in the course of a day and not feel tired. Hope enlarges the soul. Where there is hope there is life.

I suggest to you that the sluggishness of our national energies is not an accident of the times but a result of our changed perception of the future. Color it grey. The future is not what it used to be.

When historians describe the emergence of the modern world they speak of an unprecedented explosion of human energy. Men risked their lives to take small ships through turbulent seas into uncharted waters. Men risked their freedoms to defy the strictures and censors of the church to look into the heavens and into the cell. It was an age of rapid discovery. It was an age of rapid fire invention. Whole populations began to move from the farm to the city, from the city to the capital, from eastern Europe to western Europe, from western Europe to the new world. The modern age was inaugurated by an unprecedented explosion of the human spirit. Whence did it come? Obviously, something moved deep within the human soul and that something, I would suggest, was a new sense of the future.

Medieval man had had his hopes, but they were for the distant future. Tomorrow would be as yesterday. His children would live as his parents had lived. Certainly in the end of days God would send the messiah, *golut* would end and there would be an ingathering of the exiles. There was hope, but it was a distant hope.

Modern man had a new and proximate hope. He already had one foot in his future. He was at work building block by block the house of civilization. The modern believed in himself, in his machines, in his inventiveness, in the infinite capacity of the human soul. The future was bright. Being something of a materialist he often described the future as a golden age.

Most of us over thirty were raised by parents who believed that our lives would be easier, more secure and happier than theirs had been. A new religion emerged - Marxism - which attracted millions of disciples because it confirmed the promise of the new age. Marx and the founders

claimed to have analyzed history objectively and were prepared to certify the triumph of economic justice. Man was seized by hope and hope loosed great waves of energy and spirit. The new machines meant a sufficiency of goods, enough jobs for all, and the eradication of poverty. The earth would be tilled scientifically. There would be constant bountiful harvests. Starvation and malnutrition were scourges of the past. Our bodies would be immunized against the killer plagues. Babies would remain alive and all of us would come to the fullness of age in the fullness of our health. There would be sufficient wealth to allow a prolonged childhood and adolescence so that all could develop their innate imaginative and intellectual talents. There would be sufficient wealth to allow full provision for those who were aging and infirm. It was a grand vision of a grand future.

(Continued)

SUNDAY MORNING SERVICE

October 16, 1977

10:30 a.m.

The Temple Branch

Rabbi Daniel Jeremy Silver

will speak on

BEGIN, CARTER AND GENEVA

FRIDAY EVENING SERVICE

5:30 to 6:10

The Temple Chapel

SABBATH SERVICE

9:45 a.m.

The Temple Branch



ROSH HASHANAH (continued)

This vision emerged in the sixteenth and seventeenth centuries, crested in the nineteenth, and began to recede in our century. The flatness of our spirits and the sluggishness of our energies are not temporary phenomena, but indications that we are caught up in one of the great transformations of human spirit, the passing of the "modern age", the passing of the modern sense of the future.

Remember the old phrase, "the sky is the limit?" We no longer believe that. We reached the moon only to learn that our spacecraft would not travel beyond this solar system. The future is no longer unlimited. In our new age there will be less and it will cost more. Who among us believes that our children will enjoy a fuller, easier and more secure life than we do? The Marxist certification of man's economic hopes has been questioned by some of the brightest of his disciples who now insist that the dialectic leads to the Gulag Archipelago and the present Russian police state.

The future is not what it used to be. Our machines are no longer comforting helpmates. They trap us inside. They come at us so swiftly that there is no escape. What if there will be a malfunction of electronic circuitry and a missile suddenly erupts from its silo?

We are afraid of our machines and we are afraid of the men who engineer and control them. It is not true, as the older faith held, that the cruel quirks of human nature are no more than the consequence of poverty, ignorance and disadvantage. The best and brightest became Hitler's professors who certified anti-semitism, Russian commissars who managed Siberian camps and American bureaucrats who kept the kill ratios in Vietnam. These were the privileged. These were the schooled. The best and the brightest were/are as men had always been - less than morally dependable.

We no longer accept the simplicities of the modern faith that growth is necessarily good, that research will provide solutions to any and all problems, that change is equivalent to progress and that man is infinitely perfectible. Our science and technology have made available many wonderful things and overpopulation, the encroaching desert, the plundered earth, pervasive pollution and urban sprawl and violence . . . all the problems of size which confront and trouble us. Ours is a future of limits. We cannot innocently go on breeding, building, bringing acreage under cultivation.

Simply to feel sorry for ourselves because our sense of the future has contracted is a childish and irresponsible reaction. If we are going to live with any vitality we need terms and values, a faith appropriate to our new perception of the future of limits.

Where is such a faith to be found? Some say: "Turn back to the old hopes. The modern age was an aberration. Man's real hope has been known for a long time. God will save. The social revolutions have not worked. The political revolutions have failed. Let us trust again in the messiah's coming." In many hearts revivalism has replaced revolution, it is quieter, but is that the way? Our old/new pietists run the danger of living as medieval man lived, passive, turned away from worldly responsibility, deferring all satisfactions for a future reward which may never come. Such faith can truly be an opiate.

For most of us the medieval faith can no longer do, Humpty Dumpty and all that. Once you have described the etiology of a myth, it is no longer easy to accept it fully and easily. In ancient Israel messiah described one who was anointed with oil, a high priest or king. When Israel was exiled the title messiah designated a future king of the dynasty of David who would re-establish Israel's independence. Since no actual king came along who was able to make good on the national hopes, prayer and need invested the messiah with supernatural powers. Messiah became the personification of divine deliverance. Later still, historians can trace the baleful impact of self-proclaimed messiahs. Finally, we can describe the transformation of the old symbol of the humanistic hope into a messianic age. It is hard to believe in a myth you understand too well. Each age must have the faith natural to it.

Where shall we find faith in this new age of limits? What hopeful sense of the future can be ours if we can no longer dream of Utopia?

First, we should begin with an accurate assessment of our situation. The

future is not what it used to be; but then it never was. We have lost nothing. We have been awakened from a beguiling dream. May we not, perhaps, be better off for being awake? The future is exactly what it has always been. Our sense of the future is diminished, but the future itself remains undiminished - unknown - perhaps unknowable, but certainly not damned.

I am afraid that much like a child who cannot have a second sweet we have let frustration take hold and allowed our disappointment to run away with our feelings. Grey has become black. Problems become exaggerated into catastrophes. There has been a rash of doomsday volumes which linger on the geometric growth of the population and the exponential spread of industrialization, arable acreage, ozone depletion and carcinogenic pollution and conclude that our world faces a Malthusian catastrophe. There is no proof of this.

No one should minimize our population problem or exaggerate our acreage and energy reserves, but we have not yet passed the point of no return. Neither catastrophe nor utopia is in the immediate future, only more of the same. The future still depends on whether we and our children have the wit, the will and the wisdom to shape it effectively.

The problem is not that the future is not what it used to be, but that the present is not all that it ought to be. Clearly, we are not doing all we might to care for planet Earth, and our children will pay the piper. The future is hinged to our present course. Whether we live carelessly or carefully, whether we husband the earth's resources or waste them, will determine the degree of amplitude which our children will be born into - the margin of luxury and freedom they will be able to allow themselves.

Our tradition tells of an emperor who was without ruling. He chanced on an old man, bent double, busy planting cypress tree shoots. "Hey there, old man, what are you doing? You will be long dead before these cypress trees reach even to your knees. It takes a hundred years for this tree to reach full height." The old man straightened up, looked quietly at the emperor and answered him in this way: "My Lord, I was not born into a desert." None of us were born into a desert. All that we have another built for us, composed for us, wrote for us, discovered for us, made available to us. Conversely, the problems we face, runaway industrialization, the population explosion, urban violence, class tension, racial prejudice and the like are gifts to us of those who were here before. We were not born into a desert. We were born into a well planned garden.

There is possibility. Our sense of possibility rests in part on empirical evidence. We can restrict consumption. We can plan and build effective institutions. Our sense of possibility rests in part on our understanding of creation. In medieval times Rosh Hashanah came to be known as the birthday of the world. According to medieval computations five thousand and a few centuries ago, the world came into being on this day. *Zeh ha-yom karat olam*. When we celebrate creation, what do we celebrate? We celebrate God's creative wisdom. This world, His world, is not a chaos. This world, His world, is not here by accident. There is design. There is beauty. There is order. There is possibility for growth - for life. The old texts phrased it this way: God created the world in an orderly fashion and after each day of creation He "saw that it was good, *va-yar elochim ki tov*. His creation was full of promise. Implicit in life is the promise of a larger life. Man was not created as another creature of instinct; but in the image of God Himself, as a creature of promise. We are born human animals. By love, learning and discipline we can be transformed and transform ourselves into human beings. None of us is perfect, but our nature is perfectible. We can always develop, grow, mature, unfold our talents. Promise is implicit in nature and in the fabric of our being.

When God ordered Adam and Eve out of Eden, so the midrash tells us, He ordered the first pair to go up to the edge of a high cliff from which they could see the sweep of the earth. "Look", God said to them, "here is all that you need. Be careful stewards and you will lead a life of amplitude." There is enough if we have but the wit, the will and the wisdom to rein in greed and organize peaceful communities.

These are noble and necessary thoughts. They provide, I believe, the basis for a vitalizing faith in an age of limits, but till now our thoughts have tended to be abstract and philosophic. It is encouraging to feel that we can join the long pilgrimage of those who are the builders of civilization and so fulfill ourselves; but is that all we can look forward to? What of our private needs?

(Continued)

ROSH HASHANAH (continued)

Is there more? The Hebrew word for hope-faith is *emunah*. *Emunah* comes from a root which implies firmness, bulldog tenacity, holding on despite. The tradition tells us that when we get to heaven, those who guard the gates will not ask the expected question: "were you good, were you wise, were you powerful, were you well-respected" - but another question: "did you have faith? Were you confident of the future? Did you hold firm to your hopes?" Faith in the future can require heroic emotional effort. We have only to look at Jewish history to know this; yet, only a life based in hope can open to us the possibility of the larger life.

Unless we want to court certain disappointments we will have to shift our goals. A world of limits will not allow us unlimited material satisfaction. Wealth will have to be more broadly shared. If there is to be freedom, power will have to be more broadly shared. If our goals are purely material, the new age will frustrate us and destroy us. For a life of satisfaction we will have to shift our goals towards the more imaginative, more spiritual pleasures, towards enjoyment of the arts, of culture, towards true intimacy, towards craftsmanship, towards the pleasures of the mind, towards the reward of service. It will not be easy. We are conditioned to expect material rewards, but there is no other way to go.

Israel's pilgrimage can be a paradigm of the hope of the new age. We have never been a powerful people or numerous or that wealthy. We have had to wander. We have been the alien, the outcast, the suspected. Our rewards have not been imperial, yet they have been/are satisfying. We have been a creative people. Not only have we given to the world a great faith and prophecy, but our homes have been warm and our minds alive.

No one can promise you that the new year will fulfill your material expectations, or even your personal ones; but I can promise you, whether you are struggling to find health, or struggling to come back from some business reversal, or struggling to rebuild a marriage, or to raise your children with dignity, that whatever your particular struggle, if you have faith in God and recognize the nature of the promise of the future, your life can unfold and enlarge, your energies can surge and many a fulfilling moment can be yours. You will be alive and in that sense, and it is the best sense, the new year will be a *shana tova*, a good year.

Daniel Jeremy Silver

The Temple Mr. and Mrs. Club "ANYTHING GOES"

Finals

SATURDAY, October 15
8:30 p.m. at The Temple Branch
\$3.02½ per person

Team Spirit! Team Sports! Team Mates! Team Prizes!
Team Work! Team Food! Team Fun! Yeal Team!

RSVP: Nancy & Marty Emerman, 321-8346

THE TEMPLE WOMEN'S ASSOCIATION

OPENING MEETING

WEDNESDAY, OCTOBER 12

12:30 p.m. at The Temple Branch

BETTY ROLLIN



A gift for paid-up TWA members!
Gourmet Desserts and Coffee will be served!

Members \$1.00 — Guests \$2.00

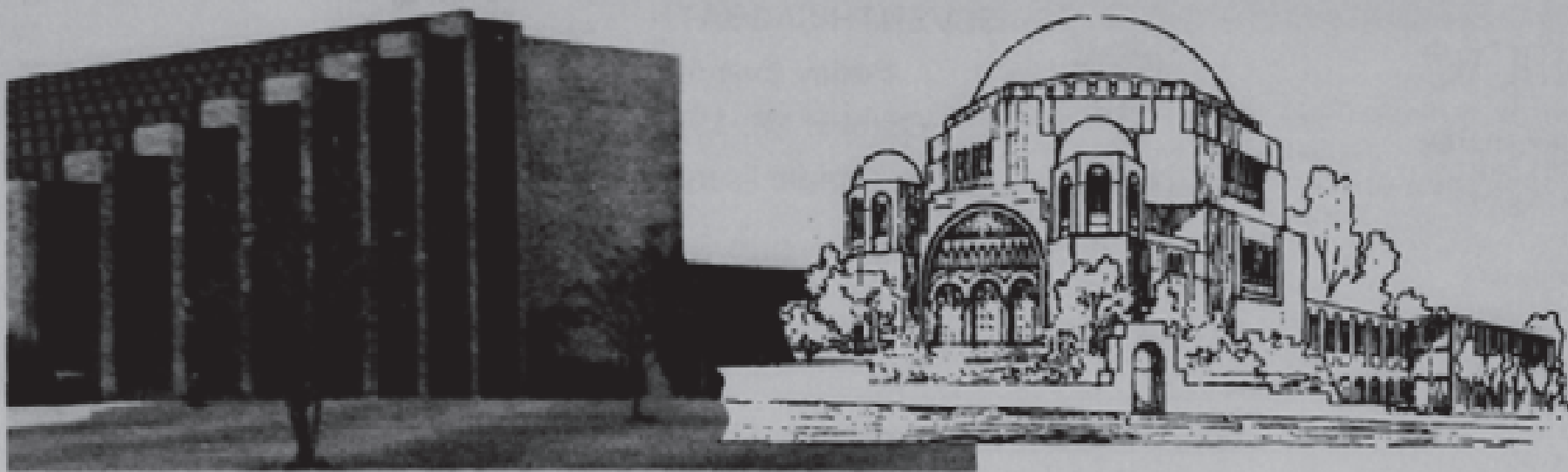
SENIOR YOUTH GROUP

Friday, October 14

3:30 p.m.

Informal get-together.
Just come, join us and meet new people!

For more information call Elise Shore at 292-6929
or Sarah Silver at 921-2842



October 23, 1977
Vol. LXIV, No. 4

The Temple Bulletin

From the Rabbi's Desk — SHALL THE GREAT SOUL OF AMERICA BE JUST?

There has been considerable interest in the trial of Sacco and Vanzetti stimulated by the fiftieth anniversary of their execution and our present concerns with capital punishment and the courts. On May 29, 1927 Rabbi Abba Hillel Silver spoke on the Sacco-Vanzetti case in a sermon which he entitled "Shall The Great Soul of America Be Just?" I felt you might be interested in this bit of history.

D. J. S.

A long time ago one of the sages of our people declared: "Upon three things does the world stand: upon justice, upon truth and upon peace." It seems that in the now famous case of two convicted men, Sacco and Vanzetti, in the state of Massachusetts, there is involved one of the three things upon which the security of the world is based — justice. No case in recent American criminology has evoked so much comment, discussion and controversy. Our press has largely discussed it. Even Europe has been aroused. Demonstrations in behalf of the doomed men have been held before every American embassy throughout the world. From all sections of the world men of outstanding legal reputation have risen to the defense of these two people.

Evidently more is involved than the lives of two individuals. This case has been before the eyes of the American public for more than six years. Since they were convicted in 1921 the men have failed in every effort to win a new trial. They are now under sentence of death, and as the fateful day approaches the situation becomes even more tense. The case will not down. Some of the most conservative men in the legal profession have declared publicly that the execution of these two men, Sacco and Vanzetti, would be tantamount to a judicial murder.

Recently the testimony, the legal procedures in this case, and the conduct of judge and prosecutor have been reviewed by one of the ablest minds of America, Felix Frankfurter, a professor of law at Harvard. Some of his conclusions are terribly disconcerting to one who believes in the integrity of our American courts. For example, Professor Frankfurter makes this comment on the denial by the trial judge of a motion for a new trial after new and significant evidence was discovered which pointed to others as the perpetrators of this terrible crime:

Speaking from a considerable experience as a prosecuting officer whose special task for a

time it was to sustain on appeal convictions for the Government, and whose scientific duties since have led to the examination of a great number of records and the opinions based thereon, I assert with deep regret, but without the slightest fear of disproof, that certainly in modern times Judge Thayer's opinion stands unmatched, happily, for discrepancies between what the record discloses and what the opinion conveys. His 25,000 word document cannot accurately be described otherwise than as a farrago of misquotations, misrepresentations, suppressions, and mutilations. The opinion is literally honeycombed with demonstrable errors and infused by a spirit alien to judicial utterance.

Concerning the conduct of this same judge during the original trial, Frankfurter had this to say:

The first words of Judge Thayer's charge revived their memories of the war (memories of the men of the jury) and sharpened their indignation against the two draft-dodgers whose fate lay in their hands. Judge Thayer's charge directs the emotions only too clearly.

Of the district attorney who prosecuted these men, the author says:

Outside the court room the Red hysteria was rampant. It was allowed to dominate within. The prosecutor systematically played on the feelings of the jury by exploiting the unpatriotic and confused beliefs of Sacco and Vanzetti, and the judge allowed him thus to divert the jury's mind by systematic exploitation of the defendants' alien blood, their imperfect knowledge of English, their unpopular social views, and their opposition to the war. The district attorney invoked against them a riot of political passion and patriotic sentiment, and the trial judge connived at and almost cooperated in the process.

Frankfurter charges that the prosecution deliberately suppressed evidence which might have proved helpful to the defendants. He suggests prearrangement between the District Attorney and an expert in fire arms — a star witness for the prosecution. Frankfurter speaks of an agreement that this expert would testify so as to convey the impression

(Continued Inside)

SUNDAY MORNING SERVICES

October 23, 1977

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

THE BAKKE CASE

October 30, 1977

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

TERRORISM

Friday Evening Service — 5:30 to 6:10 — The Temple Chapel
Sabbath Service — 9:45 a.m. — The Branch

SHALL THE GREAT SOUL OF AMERICA BE JUST? (Continued)

that one of the murder bullets had come from the pistol of one of the accused when neither the expert nor the district attorney felt the evidence supported this conclusion.

Frankfurter argues that a conspiracy to convict these two men — collusion — developed between the office of the District Attorney and agents of the United States Department of Justice. Two former government officials swore that the Department of Justice was eager to deport Sacco and Vanzetti, but lacked warrant for such action. When these two men were arrested on the charge of murder, the Department of Justice seized its opportunity and vigorously collaborated with the District Attorney in the prosecution. A government spy was installed in a cell adjoining Sacco's and numerous other government agents were employed. Their reports to the Department were withheld from the defense and from the public.

Briefly, what are the facts of this trial? On April 15, 1920, two men, a paymaster and his guard who were carrying the payroll of a shoe company from the office to the factory were fired upon and killed by two men in the main street of South Braintree, Massachusetts. After the shooting an automobile drew up into which the two murderers threw their loot and made their escape. The car was discovered later abandoned in some distant woods. Tracks ran from it to a smaller machine.

A similar crime had been perpetrated shortly before in the neighboring town of Bridgewater. The Chief of Police of Bridgewater was on the trail of an Italian by the name of Boda, whom he suspected of having been involved in the Bridgewater shooting. He traced Boda's car to a garage where it was being held for repair and instructed the owner, a certain Mr. Johnson, to telephone the police when the owner came to claim his car. On the night of May 5th, three weeks after the crime in Braintree, Boda, together with three other Italians, called for the car. Two of these three were Sacco and Vanzetti. Mrs. Johnson went to a neighboring house and notified the police. She told the men that they could not have the car because it was not ready. The men left. The police arrested Sacco and Vanzetti on a street car as they were leaving. A third Italian by the name of Orciani also was arrested. He was released when it was learned that he had been employed at his factory on the day when the Bridgewater crime was committed and again on the day when the Braintree crime was committed. Boda disappeared and has not been heard of since.

Sacco and Vanzetti were indicted.

A word about these two men. Neither had any criminal record; neither had ever been arrested before. Sacco was an industrious workman with a family and a savings bank deposit account. Vanzetti was a fish monger. Both were radicals. Both had brought from the Old World certain radical political and economic doctrines which they propagated aggressively in their communities. Both were pacifists. Both had opposed the war. Both had dodged the draft. But it should be borne in mind that these men were not tried for their radicalism; they were tried for murder and banditry. Every effort made during the trial to drag in their unfav-

ored political and economic views was unjustifiable and was calculated to do but one thing: to prejudice the minds and inflame the jury by appealing to their fears and prejudices.

The state brought forward witnesses who identified Sacco and Vanzetti as the men responsible for the crime. They claimed that Sacco had fired the shot and that Vanzetti was one of the men in the murder car. The defense brought forward witnesses to testify that the assailants were not Sacco and Vanzetti; that on the day of the murder Sacco was in Boston and Vanzetti was pursuing his trade of fish monger and peddler.

Concerning the testimony of the star witness for the state, who identified Sacco and Vanzetti, Dr. Morton Prince, professor of abnormal psychology at Harvard University, stated:

I do not hesitate to say that the star witness for the government testified, honestly enough, no doubt, to what was psychologically impossible. Miss Splaine testified, though she had only seen Sacco at the time of the shooting from a distance of about 60 feet for from 1½ to three seconds in a motor car going at an increasing rate of speed at about 15 to 18 miles an hour; that she saw and at the end of a year she remembered and described 16 different details of his person, even to the size of his hand, the length of his hair as being between two and 2½ inches long, and the shade of his eyebrows. Such perception and memory under such conditions can be easily proved to be psychologically impossible. Every psychologist knows that — so does Houdini. And what shall we think of the animus and honesty of the state that introduces such testimony to convict, knowing that the jury is too ignorant to disbelieve?

The judge himself stated, after the conviction, that the prosecution's identification was not sufficient to convict these two men. They were condemned, he maintained, on circumstantial evidence, on what is technically known as "a consciousness of guilt." Thus, Mrs. Johnson testified that on the night of May 5th, when she left her home to go to a neighboring home to telephone the police, Sacco and Vanzetti followed her. This action was suspicious and was used as evidence of a consciousness of guilt.

When the two men were arrested on the streetcar, the arresting officer testified that they made movements as if they were about to draw their guns. That, too, was evidence of a consciousness of guilt. When arrested they told lies in an effort to conceal their movements from the day of the crime, April 15; to the day of arrest, May 5. Lastly, as evidence of their consciousness of guilt, they were found carrying guns.

Let us look at these matters. As far as carrying of guns is concerned Sacco testified that he had acquired the habit of carrying a pistol when employed as a night watchman. Vanzetti testified that he carried a gun as protection. He carried around with him large sums of money necessary to carry on his trade of fish monger. Generally, the carrying of firearms by Continentals in this country is not at all a rare thing.

As far as the suspicious conduct to which Mrs. Johnson reported and their lies to the police, these men stated that they were afraid not because they

had committed a crime but because they were radicals. In 1920 and 1921 our government launched a campaign of mass arrests and deportation of those accused or suspected of communism or radical leanings. Two of their friends had been deported the day before the arrest. That same day, May 4, a friend, Salsedo, who had been arrested and held incommunicado by the agents of the Department of Justice in their office on the 14th floor of the Park Row Building in New York City, had been found dead on the sidewalk in front of the Park Row Building. Vanzetti had gone to New York prior to May 4 to consult the Italian Defense Committee as to what to do in view of these mass arrests. He had been advised to return home and to advise his co-radicals to dispose of all radical literature which might serve as warrant for their arrest and deportation. Vanzetti claimed that they were on this mission when they went to borrow Salsedo's car; so when they were arrested on the streetcar they thought that they were being held for their radical views and for possible deportation and lied to protect themselves.

Sacco and Vanzetti were convicted on July 14, 1921. Since then all motions for a new trial have been denied. The defense moved for a new trial on the ground of the misleading testimony of the arms expert to which I have referred. During the trial this man Proctor was asked by the District Attorney whether the bullet which killed the guard was fired from Sacco's Colt automatic. He replied: "My opinion is that it is consistent with being fired from that pistol." That was interpreted by the judge to mean that the bullet which killed the guard had been fired by Sacco's pistol. And the jury was so informed. Later Proctor testified in an affidavit that this was not his intent:

At the trial the District Attorney did not ask me whether I had found any evidence that the so-called mortal bullet which I have referred to as number three passed through Sacco's pistol, nor was I asked that question on cross-examination. The District Attorney desired to ask me that question, but I had repeatedly told him that if he did I should be obliged to answer in the negative; consequently, he put to me this question:

"Q. Have you an opinion as to whether bullet number 3 was fired from the Colt automatic which is in evidence?" To which I answered, "My opinion is that it is consistent with being fired by that pistol." I do not intend by that answer to imply that I had found any evidence that the so-called mortal bullet had passed through this particular Colt automatic pistol, and the District Attorney well knew that I did not so intend and framed his question accordingly. Had I been asked the direct question: whether I had found any affirmative evidence whatever that this so-called mortal bullet had passed through this particular Sacco's pistol, I should have answered then, as I do now without hesitation, in the negative.

By prearrangement a question had been framed and an answer given, designed to leave the impression with the jury that Sacco's pistol had killed the man, when in reality the witness and the District Attorney knew that this was not the expert opinion of the witness. In spite of this affidavit the judge refused the motion for a new trial.

In 1925 a Portuguese by the name of Madeiros who
(Continued)

SHALL THE GREAT SOUL OF AMERICA BE JUST? (Continued)

occupied the cell adjoining Sacco's, who had been convicted of murder and was awaiting the results of an appeal, wrote in a note to Sacco: "I hereby confess to being in the South Braintree shoe company crime, and Sacco and Vanzetti was not in said crime." He included details of the crime, which suggested that it had been perpetrated by the notorious Morelli gang of Providence. In spite of this confession, the judge refused the motion for a new trial.

It is clear to any right thinking man that factors were involved in this trial which did not assure these men the impartial justice of which the American people prides itself. It is clear to any right thinking person that new evidence has been presented sufficient to warrant a new trial. It is clear to those who love American institutions and are jealous of their absolute integrity, that since all the avenues of due process are shut against these men, the Governor of Massachusetts ought to do one of two things: either to appoint an impartial commission to sift the entire evidence, or commute the death sentence so as to give truth a chance to make itself manifest.

I said that more was involved in this trial than the lives of two foreigners. What is involved is the absolute and unimpeachable character and the integrity of American courts of law. If it is true, as seemingly impartial observers believe it to be true, that the red herring of bolshevism and communism has been dragged across the trail of this trial, then it is clearly the duty of the Commonwealth of Massachusetts to remove that suspicion before it is too late. If it is true that during a period of war hysteria the patriotic emotions of jurymen were stirred by appeals which were not germane to the issue, thereby beclouding their judgement and con-

fusing their counsel, then it is the duty of the Commonwealth of Massachusetts to correct that wrong.

Upon three things the sage said the world stands: upon justice, upon truth and upon peace, and all three of them he said are one. When justice is done, truth is achieved; and when truth is achieved, peace is maintained. If there is the slightest doubt in the minds of thinking people that a wrong has been committed here, then it is imperative that the fair name of our courts be vindicated, and that no stain be cast upon the fair name of American justice. The sword comes into the world, says our rabbis, because of two things: because of justice delayed and because of justice perverted. This was not the only recent criminal case in which patriotic emotionalism and war propaganda were employed by prosecutor or judge to befuddle the issue. There is a sad warning in all this as to what war and war propaganda can achieve even in the freest of countries. Mr. Hughes warned against the increasing abuse on the part of judge and prosecutor of their privileges and prerogatives, for stooping to practices which savored of the worst practices of tyranny.

The time has come when the American people ought to free itself from that psychology of the war. The time has come when the American people ought to recover its sanity and its common sense and its traditional spirit of fairness. We must no longer permit the bogie of bolshevism or communism or radicalism to confuse our thinking in politics or economics or law or justice. America is in no fear of turning bolshevik. It is the most preposterous, the most outlandish piece of propaganda, to attempt to persuade the American people that the greatest menace confronting it today is the menace of communism. As long as America remains what it is — a free land, a prosperous land, a just land; as long as a man is assured in this land of an opportunity that he can earn a living, receive

a square deal in our courts and be protected in his rights as a free man, so long are the foundations of our government as secure as the rock of Gibraltar.

No American — and when I say "no" — I make due allowance for a few fantastic fanatics — no American believes that his prosperity depends upon the expropriation of the property or the wealth of another; no American really covets what the other man has, but strives to have as much as the other has out of the social surplus which is still to be had — thank God — in this land. The prosperity of the one in this land does not at all imply, as it may imply in other lands, the poverty and the exploitation of the others. In this gracious land whose resources are practically untouched, with its wealth mounting by leaps and bounds, and with millions sharing in this wealth, with a population enjoying the comforts, and millions of them the luxuries of life or the things which a generation ago would have regarded as luxuries, it is the height of folly to try to dir into the minds of the American people that they are being immediately menaced by communism or bolshevism.

It is particularly criminal to permit such propaganda to endanger the operations of our courts of law where only truth and fact are to be ascertained. Sacco and Vanzetti clearly were subjected to a prejudice and a discrimination on the basis of political and economic views which they may have entertained, views which should never have been permitted into a trial for murder and banditry.

It is my hope that the great heart of America will remain just. It is my hope that the great Commonwealth of Massachusetts will exercise its spirit of fairness either in summoning a commission of experts to investigate anew the entire matter, or in commuting the sentence so as to enable time to discover whether these men are actually guilty or innocent.

LUNCH WITH THE RABBI

Conversation and Community with Rabbi Daniel Jeremy Silver

Sponsored by The Temple Men's Club

Tuesdays — Noon to 1:30 p.m.

Next Luncheon

November 8, 1977

Downtown

Downtown

Pewter Mug
Hanna Building

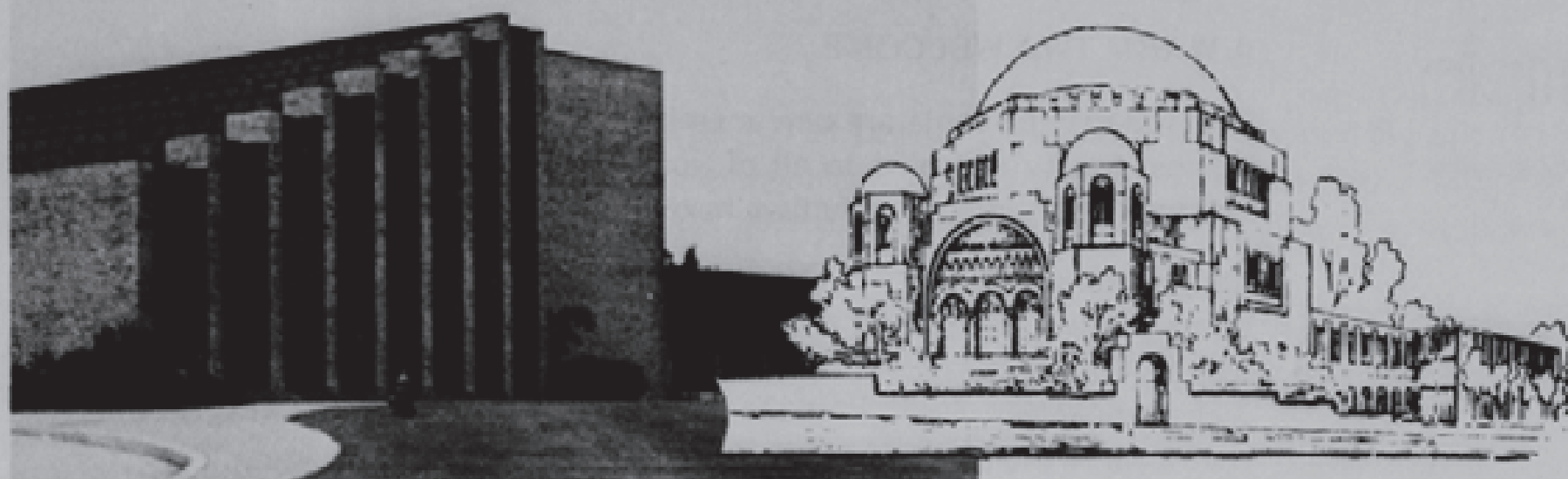
February 14, 1978
April 18, 1978

Uptown

James Tavern
Eton Square

December 6, 1977
March 14, 1978

For more information: (Uptown) Mel Einhorn, 442-9932; (Downtown) Lew Frauenthal, 382-4720



December 18, 1977
Vol. LXIV, No. 8

The Temple Bulletin

From the Rabbi's Desk — THE BAKKE CASE

The sermon of October 23, 1977 is produced here in response to numerous requests.

In 1974 Allan Bakke sued the Medical College of the University of California in Davis for its failure to admit him the previous year to its freshman class. There had been 2,664 applicants for one hundred places in that class; and, normally, one does not think of suing a medical school for admission. Bakke did. In his suit Bakke claimed that his application had not received the same treatment as that of some students who were admitted. Specifically, he sued the university for failure to abide the Equal Protection Clause of the Fourteenth Amendment to the Constitution.

In the subsequent trial the school described how it evaluated the many applicants. An Admissions Committee quantified various aspects of each candidate's record: their college records, the medical aptitude and achievement test, letters of recommendation and a personal interview. Everything was reduced to numbers and the students with the highest scores were admitted. There were two exceptions to this procedure. Each year a small number of applicants, five in 1973, were admitted for what were called, euphemistically, "family considerations". The University of California is a state-supported institution which requires support from the State Legislature and some children of influential legislators and presidents of local medical associations were given a leg up. Sixteen places in the class went to applicants who had checked a certain box on the application form which read as follows:

Applicants from economically and educationally disadvantaged backgrounds are evaluated by a special committee of the Admissions Committee. If you wish your application to be considered by this group, check this space.

These were admitted through a different scoring system.

The medical school at Davis had been founded six years earlier at a time when universities were extremely conscious of the Civil Rights Movement and troubled by the fact that only a small percentage of doctors came from groups other than white,

middle and upper-middle class males. Davis devised this two-track system to help make possible a desirable diversification of backgrounds in the medical field.

Bakke had not checked this box. He was a thirty-three year old veteran of Vietnam and a gainfully employed graduate engineer. His background had not been economically or educationally disadvantaged.

Bakke's suit asserted that even with a fifth set of grades, given as compensation to each second-tier applicant on the basis of what was called "social criteria", were added to their scores; his, Bakke's, numbers were higher than some of the candidates who were admitted. Social criteria apparently was the school's euphemism for a judgment of capacity, will and potential. This judgment represented a gamble on the candidate's future rather than a summation of his past record; and was, in effect, a recognition of the cruel truth that if you are advan-

taged you have advantages and that if you are disadvantaged you have been to a certain degree, denied the chance to compete equally.

Bakke's second claim raised a broader constitutional issue; that, in fact, this second admissions track was not, as advertised, open to all economically and educationally disadvantaged, but a racial quota. In the five years during which this two-track admissions system had been in operation no disadvantaged white candidates had been admitted in this way. Bakke claimed that the existence of a racial quota was discriminatory and a violation of his rights and the rights of others under the Equal Protection Clause of the Fourteenth Amendment.

The trial judge in California agreed. Six of the seven judges of the California Supreme Court affirmed the lower court decision and the case is now before the United States Supreme Court. Oral arguments were heard ten days ago. The Supreme
(Continued inside)

SUNDAY MORNING SERVICES

December 18, 1977

10:30 a.m.

The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

SONGS FROM SILENCE

December 25, 1977

10:30 a.m.

The Temple Branch

COLLEGE REUNION
SERVICE

"My Faith for
These Tough Times"

Friday Evening Service — 5:30 to 6:10 — The Temple Chapel
Sabbath Service — 9:45 a.m. — The Branch

THE BAKKE CASE (Continued)

Court has requested further oral arguments. There the matter stands, but as it has made its way through the courts the Bakke case has become a *cause celebre* because it brings under sharp legal scrutiny the policies which the nation has adopted in order to open the doors of opportunity to those who do not have an equal opportunity.

The focal issue is the policy known as Affirmative Action. In recent years Affirmative Action programs, as administered by the Federal government, have mandated communities or institutions who receive public funds to reserve a certain percentage of the jobs, works or subsidies involved for certain specified categories of applicants. A certain percentage of the funds or jobs or grants must go to designated minorities. The categories specified may be sexual or racial or ethnic. Listing is arbitrary. Under Affirmative Action numerical quotas or goals are established as target numbers and these numbers provide a basis for judging impact and compliance. Given a target figure and numbers, it is relatively easy to determine whether or not a corporation, a labor union, or a community is cooperating with the spirit of the program. Affirmative Action provides a way of twisting the arm of recalcitrant groups who might not otherwise be moved to do what the consensus feels ought to be done.

Affirmative Action has a laudible purpose and would have even greater support if not for some of the troubling implications of target numbers and minority designations. Who fixes the numbers? Who determines the categories? Are racial categories constitutional under a color blind constitution? If the larger purpose is equal opportunity how do ethnic or racial labels fit that purpose? There are women, and to a lesser but not dismissable extent, blacks and Mexican Americans who come from privileged backgrounds, who have had fine educations and who can compete equally in the marketplace. Finally, there is the problem of those whites and males who are disadvantaged, but are not part of a listed category.

Those who affirm the propriety of Affirmative Action procedures argue that without such designations and target numbers there would be no way of measuring compliance. Further, they argue that despite occasional inequities, the times require that large numbers of women, blacks and Mexican Americans move into positions of authority and power. It matters not whether a few who have been advantaged from birth will be further advantaged. Presumably, once they come to power they will, by being there, protect others of their category. The tribunes of America's ghetto dwellers are desperately impatient with what they see as legal quibbling by some who, up till now, have been colleagues in the civil rights movement, but who now, because of the constitutional issue, can not or will not go along this final step.

This problem is real and inescapable. How can we force an American which is still, to a large degree, racist and determined to maintain ancient privileges to open the doors fully to those who are still on the outside?

Let us recognize what is involved and what is not involved. The legality of setting aside sixteen places in each freshman class for the educationally or the economically disadvantaged is not involved. The trial judge in California specifically ruled that it is not unconstitutional to give extra consideration to those who had disadvantaged backgrounds, *provided such benefits are applied equally to all who fall into that class*. Six of the seven of the justices of the California Supreme Court agreed in that conclusion. What is the issue is the procedure by which the Medical School defined "economically and educationally disadvantaged" so as to limit the category to designated racial minorities.

The question of the equality of all racial quotas is not the issue. The courts have ruled on many occasions that such quotas are legal when they are applied to remedy a situation in institutions or communities where a judicial procedure has found evidence of active discrimination. Our own city offers a classic example of a court-imposed racial quota. Judge Battisti and his master will impose racial quotas as to faculty and student assignments on the Cleveland Public School System because, after a long trial, the Cleveland Board of Education was found to have engaged in discriminatory acts. The courts have ruled time and again that when discrimination has been proven, it is quite proper for a court to establish racial quotas as a prescribed remedy for that particular community.

The Bakke case raises the quota issue in a different context. Davis was a new school. From its founding Davis has shown itself eager to open its doors to excluded groups. The schools have not been judged guilty of discrimination. When the California Supreme Court affirmed the lower court decision, the committee of civil rights lawyers which had been working with the university's Board of Trustees on the case, asked that Board not to appeal to the Supreme Court. Apparently they were not eager to have the legality of administratively imposed racial quotas and goals raised in a case where there was no finding of discrimination against the existing institution. The Bakke case raises the question whether a public institution or the Congress has the right to manipulate the social order by granting advantages to individuals from arbitrarily selected groups. Can the legislature or government bureaus or institutions use racial quotas as a way of manipulating the society to ends which they feel desirable simply because they feel it desirable? In this case racial quota must be judged within the context of the Equal Protection Clause of the Fourteenth Amendment.

There was an arresting appendix to the Brief submitted by the Justice Department supporting the school's position. This appendix listed fifteen major Federal programs where Affirmative Action was the rule and where this practice, presumably, would have to be abandoned if the High Court sent down a decision upholding Bakke. One typical program is the recently passed Public Works Bill which provides four billion dollars for various construction projects. This bill was designed as an employment measure and a majority of the Congress was eager to use this employment stimulation program not only to provide jobs, but to give minority applicants advantage in getting the jobs. The bill also contains a provision requiring that a fixed per-

centage of the monies spent on construction or for purchasing be directed to contractors and business people who qualify as members of designated minorities. There was no provision requiring in each instance a preliminary finding of discrimination. What was involved simply was the desire of the Federal government to open up business opportunity to minority entrepreneurs, a laudible undertaking, certainly; but one which can be challenged on the basis that it violates the Equal Protection Clause of the Constitution.

Those who argue that it is necessary to have racial goals often argue not only that certain minorities are particularly disadvantaged — there is no question that blacks, Mexican Americans, Indians and others suffer from latent and obvious discrimination more than other groups do — but that amends must be made to that group for past discrimination. It is this line of reasoning that makes them indifferent to the possibility of advantaging the already advantaged. I am not persuaded, and the rabbi in me finds it interesting that at this point in our secular history we have brought into politics a version of the Christian postulate of original sin: "In Adam's fall, we sinned all." Here is the old idea that a father's guilt somehow passes on to sons and grandsons. Allan Bakke, simply because he is white and male, must somehow be penalized because in another generation many white males were, in fact, racist and did discriminate. Bakke has not been found guilty of any racist or sexist act. Others have been so adjudged, or should have been unquestionably; but it is Allan Bakke who must pay the price. I confess that this secular theology impresses me as little as its religious counterpart.

Even setting aside for the purpose of discussion the issue of inherited guilt, we must face another troubling question: what defines the categories of those who now qualify for a compensatory remedy? Three years ago a young man sued when he was refused admission at the University of Washington Law School. The DeFunis case also gained notoriety, it also raised the questions of racial quotas and affirmative action; but it was mooted when the university admitted the young man and the Supreme Court, on that narrow ground, refused to consider the matter. During those proceedings the Columbia University Law School Review published an article by Lawrence Lavinsky in which he wrote:

The argument that a racial classification which discriminates against white people is not inherently suspect implies that the white majority is monolithic and so politically powerful as not to require the constitutional safeguards afforded minority racial groups. But the white majority is pluralistic, containing within itself a multitude of religious and ethnic minorities — Catholics, Jews, Italians, Irish, Poles — and many others who are vulnerable to prejudice and who, to this day, suffer the effects of past discrimination. Such groups have only recently begun to enjoy the benefits of a free society and should not be exposed to new discriminatory bars, even if they are raised in the cause of compensation to certain racial minorities for past inequities.

Lavinsky argued that the current list of qualifying categories are purely arbitrary. Other groups have

(Continued)

THE BAKKE CASE (Continued)

faced recent discrimination. Why have they not been certified for affirmative action help? Arbitrary categories are precisely that. If we accept aid by arbitrary categories I am afraid our society will move towards a situation in which individuals will advance or be restrained by extrinsic labels and politics will become more and more groups of individuals in search of group advantage.

We will not get at the root problems of the economically and educationally disadvantaged without ways to measure and judge compliance; but if these categories are ethnic, racial or religious rather than categories of need we have introduced arbitrary divisions within the social order where they do not now exist and we can be assured such categories, since they confer privileges, will become increasingly permanent facts of life. We will also be violating the Equal Protection Clause of the Constitution. In his 1974 ruling the trial judge in the Bakke case quoted Chief Justice Earl Warren's decision in *Brown vs. Board of Education* which, as you will recall, struck down the separate but equal school systems of the south:

It is not unconstitutional to give extra consideration to those who have disadvantaged backgrounds provided such benefits are applied equally to all who fall into that class.

And again:

When the state has undertaken to provide an opportunity for an education, it is a right which must be made available to all on equal terms.

The Equal Protection Clause was the basis of the 1974 decision. To strike down that clause now, or to declare it temporarily in abeyance, besides being constitutionally impossible, is to play fast and loose with a critical constitutional protection. As Alexander Bickel late of Yale University wrote during the *DeFunis* case:

For at least a generation the lesson of the great decisions of this court and the lesson of contemporary history have been the same: discrimination on the basis of race is illegal, immoral, unconstitutional, inherently wrong and destructive of democratic society. Now this is to be unlearned and we are told that this is not a matter of fundamental principle but only a matter of whose ox is gored. Those for whom racial equality was demanded are now to be more equal than others. Having found support in the Constitution for equality, they now claim support for inequality under the same Constitution.

I, for one, have no problem with Judge Battisti's decision in the Cleveland School desegregation case. I have no problem when, after a legal proceeding, racial quotas are imposed as a specific remedy for an existing discriminatory situation. The remedy will rectify the guilt and once the remedy has created a new reality, the court will remove the imposed racial quota. There is a clear reason for the quota and a time limit to its application. I have a problem with the concept of manipulating the social order on the basis of numerical allocations to an arbitrary list of racial or minority categories. Implicit here is the problem of inclusion. Who is in and who is out? There is the problem of individual rights. If we are a society under the Constitution we must abide by the Constitution. Other ways

must be found to solve the problems of opening up America and I am convinced that such ways can be found.

I am not a lawyer and I am sure that there are constitutional nuances to this case of which I am unaware. I am a rabbi and I know that our people, 2500 years ago, rejected the concept of inherited privilege and the corollary concept of inherited guilt. We read this morning the 18th chapter of the book of the prophet Ezekiel in which the prophet strongly affirms the concept of individual responsibility against the once conventional assumption that children bear the guilt of a father's sins. Ezekiel made his point by quoting a well-known proverb: "The fathers have eaten sour grapes and the children's teeth are set on edge", this conventional wisdom based on the sad reality that if a man was a spendthrift and lost what little money or little land was his, he had no alternative but to sell himself into bondage and his children became slaves after him. Ezekiel acknowledges the practice, but found nothing moral about it. "What mean ye that ye use the proverb in the land of Israel, 'the fathers have eaten sour grapes and the children's teeth are set on edge'? As I live, sayeth the Lord, God, you shall not have occasion any more to use this proverb. Behold, all souls are mine. As the souls of the fathers, so the soul of the son is mine, the soul of the sinner alone shall die."

Jewish jurisprudence organized itself around the principle of individual culpability. There is no inherited guilt. There should be no inherited privilege. Bakke deserved an equal shot at admission. If so, the problem remains: what can be done now to secure the revitalization of the social order as a just and open and righteous society? This is the issue and it is a real issue. The courts have said, in effect, there is nothing legally wrong with setting aside places in a class for the educationally and the economically disadvantaged. What is wrong is that the university arbitrarily excluded from that list some who were educationally and economically disadvantaged and did so on the basis of race. There is nothing wrong when Congress established economic or social qualifications to determine who is educationally and economically disadvantaged. Social action, in this sense, is highly to be commended and because there are so many who are black, Mexican Americans and native Americans in this group, these groups will be proportionately advantaged.

Unless racial quotas or goals are declared unconstitutional as a technique of legislative social manipulation, we will initiate a quota-oriented political era. Quotas will become a fixed part of the political life. Up till now we have all been Americans, albeit we have a variety of other identifications and loyalties. From then on we will all be hyphenated Americans. What racial and sexual category we fall into will become one of the critical factors in our lives. Individuals will claim: "I am not white, I am black," or "I am a native American, not a white." How will we go about deciding who is in which category and who is not? Will we go to the Nazi system, so many racially pure grandparents? Surely, that is not the way we want to go.

I have spoken this morning with a heavy heart because I know many who have worked loyally and

faithfully as tribunes of the disadvantaged and who look upon affirmative action as the most important tool at their disposal to achieve full opportunity for their people. I hope and pray that those who speak as I have spoken, out of concern for the constitutional issues, will not stop with their constitutional concerns, but will busy themselves with the urgent needs which brought affirmative action into being in the first place. The University of California sought to face up to some real problems and so must we. Nearly half of the black youth in the inner cities are unemployed and if we cannot reach them by racial quotas then we must reach them in other ways.

Daniel Jeremy Silver

RELIGIOUS SCHOOL BOARD

The following are members of The Temple Religious School Board for the year 1977 - 1978:

Laura Artz, Allan Berman, Dr. Aaron Billowitz, Dr. Dennis Brooks, Jean Dettelbach, Adrienne Eppel, Jean Foxman, Lawrence Friedman, Susan Goodman, Herbert Goulder, Dr. Armin J. Green, Jacqueline Katz, James Kendis, Eleanor Kushnik, Elin Leonard, Allan T. Levine, Judie Libava, Norma Markowitz, Dr. Dieter Myers, Melvin Roebuck, Betsy Sampliner, Linda Sanders, Norita Schumann, Jeffrey H. Sidney, James Spira, Gerald Strom, Romlee Weinstein.

COLLEGE REUNION

Winter vacation is coming to our college students, and with it comes our annual college programs.

On Thursday, December 22, at 1:00 p.m., there will be a sherry hour at The Branch. This will give the returning college students a chance to talk informally, to find out what is happening to their friends from previous years, and to chat with the rabbis.

On Sunday, December 25, there will be a college reunion service at The Branch. Some of our students will speak from the pulpit on the theme, "My Faith For These Tough Times." There will be a chance to meet and talk during the coffee hour before services, starting at 9:30 a.m.



November 6, 1977
Vol. LXIV, No. 5

The Temple Bulletin

FROM THE RABBI'S DESK:

In my work you never know what the next telephone call will bring. Two months ago the call was from David Rees, the senior minister of Plymouth Church in Shaker Heights. His congregation had embarked on a yearlong project aimed at gaining a better understanding of other religious traditions and of their own. "Would I be willing to help them celebrate?"

I am often invited to occupy a church's pulpit, but this was the first time that I had been asked to occupy the pulpit, to see to the decoration of the church altar and provide a liturgy which would in effect be that of my own tradition. Indeed, I suspect that I may be the first rabbi to receive such an all-inclusive invitation. I said "yes".

Under the direction of Clare Shaw, the ladies of Plymouth Church arranged on their altar the colorful fruit and greenery of Sukkot. John Herr, Plymouth's Music Director, trained his choir in the music that we use here at The Temple. Their baritone acted as the cantor. The church office reprinted the liturgy of the *Union Prayer Book*. I conducted the service, stopping along the way to explain various parts of the liturgy. I read from the Torah and spoke about the history of Sukkot. There was a Kiddush. Afterwards everyone took home an apple or some symbol of the harvest.

It was a meaningful experience for me

and for them. I learned to look at our service with fresh eyes. They understood instinctively the harvest message. After all, the Puritan fathers had developed Thanksgiving from the Biblical Sukkot. They found it harder, if not impossible, to understand the sense of wandering which the sukkah represents. Though many of their individual lives had been disrupted for one reason or another, as Christians they had no collective sense of being on the road and insecure. Our liturgy reflects our long historical pilgrimage and this theme became more poignant and meaningful for me as I read the service in those white-walled and confident surroundings.

The church had two purposes in celebrating Sukkot: one to understand by participation, the other to share in experiences in which Jesus had taken part. There has been a trend in Chris-

tian circles to hold what is called a Christian seder as part of this attempt to participate in the life of Jesus. I cautioned them that the synagogue sukkot and the sukkot of Temple days need to be distinguished. Our Haggadah is actually an accomplishment of the rabbinic tradition. There is no indication that Jesus ever was in Jerusalem during Sukkot. The Jewish and Christian traditions in their present form are separate and distinct despite the many ties. I hope they understood. I know that they were gracious and interested. In a world where barriers between groups seems to get higher year by year, it is good to know that there are those who still seek to understand.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

November 6, 1977

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

JUDAISM
IN A SECULAR AGE

November 13, 1977

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

A VISIT TO OUR
NEW PRAYER BOOK

Friday Evening Service — 5:30 to 6:10 — The Temple Chapel
Sabbath Service — 9:45 a.m. — The Branch



November 20, 1977
Vol. LXIV, No. 6

The Temple Bulletin

From the Rabbi's Desk — BEGIN, CARTER AND GENEVA

The sermon of October 16, 1977 is produced here in response to numerous requests.

Let me begin with a quotation: "The commitment of the United States to Israel's security is unquestionable." The speaker is President Jimmy Carter. The setting is the General Assembly of the United Nations ten days ago. Nothing could be more straightforward, less eloquent and yet, there is anxiety in Jerusalem and a rising sense of jubilation in many Arab capitals.

Mr. Carter has been saying much the same thing ever since he has been in office. A week ago he told a delegation of Congressional people that he would rather commit political suicide than undermine the security of Israel; but the occasion for that rhetoric was a visit by legislators concerned that the United States, in fact, had changed its position vis-a-vis Israel and that actions of our government were undermining the security of Israel.

What has happened? The rhetoric remains very much what it has always been: historic affinity between this country and Israel, recognition that Israel is a sister democracy, recognition of a number of specific military advantages to our involvement in Israel. Yet, since January this administration has initiated a series of actions which Israel and many others construe as political signals that our commitments to Israel's security is now contingent and quite different in degree, if not in kind, to what it had been before.

Some months ago the United States prohibited Israel from selling the Kfir, a domestically manufactured fighter plane, to Ecuador. Soon afterwards the government rescinded an agreement to allow Israel to purchase concussion bombs and some sophisticated missiles which had been agreed to by the Ford administration. The administration let Israel know that an agreement which allows Israel to purchase uranium for her nuclear reactor at Dimona would be cancelled after the conclusion of the existing contract. Over the past months the President has spoken often of the necessity of satisfying the legitimate interests of the Palestinians at Geneva. A series of statements have

emanated from the White House and the State Department indicating that the attitudes of Arab leaders were helpful while the positions and statements of Israeli leaders were unnecessarily obstinate. Finally, there have been repeated attempts to find a way to bring the Palestine Liberation Organization to Geneva. The PLO has been told that if they will make some inconclusive statement about peace and not repeat their pledge to destroy Israel, they will be brought to Geneva despite Israel's objection. If the Carter administration is concerned with Israel's security they are showing it in strange ways. As an Israeli paper commented wryly, "with friends like the United States who needs enemies."

The gap between rhetoric and reality has been widely noted. Recently, our morning paper featured a cartoon of Mr. Carter carrying a kicking and screaming Begin over his shoulder as if he were a parent manhandling a spoiled child; the caption: "You know you really want to go to Geneva."

The words suggest nothing has changed; the actions suggest that much has changed. This is Carter's way. Mr. Carter, whatever else he is or is not, is a consummate political beast and he knows that in politics if you cannot locate your prey you cannot shoot at it. In most areas of policy he tries to make it difficult for anyone to understand exactly what is behind all the zagging and the ziggling, all the words, all the rhetoric. What I would like to do this morning is to search out the consistent policy of this administration within its inconsistent actions; to examine what they are trying to accomplish and how they propose to accomplish it. I believe it crucial that we understand what lies ahead.

Since 1967 the United States has pictured itself to the world as a benevolent mediator. We will listen to anyone. We are eager to facilitate negotiations insofar as we can be useful. We are ready to be helpful in any way we can. As a concerned observer, (Continued inside)

SUNDAY MORNING SERVICES

November 20, 1977
10:30 a.m.

The Temple Branch

Rabbi

BERNARD MARTIN

Abba Hillel Silver Professor of Jewish Studies, Case Western Reserve University, will speak on

WHY ARE JEWISH YOUTH ATTRACTED TO THE COLTS:
Some Reflections on the Jewish Community and the Synagogue

November 27, 1977
10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

**THE FAMILY
PAST, PRESENT AND FUTURE**

Friday Evening Service — 5:30 to 6:10 — The Temple Chapel
Sabbath Service — 9:45 a.m. — The Branch

BEGIN, CARTER AND GENEVA (Continued)

we will help if asked, but we will not impose our will on anyone. "No imposed settlement." Behind the rhetoric and this innocent image lies quite a different reality. In fact, American policy is based on the contention that it is in our national interest to establish a negotiated settlement — what we call peace — between Israel and the Arab states. With "peace" some specific advantages accrue to us. "Peace" would allow us to maintain our traditional relationships with Israel, the flow of Arab oil to the United States and access of American business to Arab markets.

How is this peace to be achieved? During the days of the Nixon-Ford-Kissinger administrations, the theory was that peace would be achieved piecemeal through a series of step-by-step negotiations. The house of peace would be built brick by brick. America would put the first bricks in place herself. There was the American-sponsored Israel-Syria agreement by which Israel gave back Kuneitra and land in the Golan in return for a United Nations buffer force; and the two Sinai agreements by which Israel returned control of the eastern bank of the Suez Canal and then control of the heights overlooking western Sinai in return for a buffer force and guarantees of oil. These arrangements were not swiftly or easily made. The issues were complex and suspicions are ripe. Each of the countries involved needed a chance to feel the other out and to adjust to new situations. Israel, particularly, needed time to rebuild its defenses since territory was being ceded, time to build up its arsenals with equipment necessary for new defense problems; time to test guarantees of resupply of oil; time to face the domestic concerns of a people tense over their security. To achieve these arrangements the United States was willing to give various assurances. We promised the Arab states economic and military aid. Last year Egypt received more non-military foreign aid than any other nation, a squadron of military cargo planes and an agreement to refurbish Egypt's jet air force. Syria received hundreds of millions of dollars of aid. Israel was giving up the Abu Rhodeis oil fields in the Sinai so we guaranteed her access to other sources of oil. We promised to monitor Egyptian military compliance to various agreed armament limits, to monitor Israel's access to the Suez Canal and to continue to provide Israel with the arms and resources needed to maintain her strength. Finally, we promised Israel that we would coordinate with her government all approaches to negotiations at Geneva.

This new administration agrees with the Kissinger position that peace is an urgency of national policy. It agrees that there must be direct negotiations between the parties. It agrees that the United States needs to make such guarantees to the parties as will allow them to take negotiating risks. What has changed is the time table. Kissinger's pace was one of patience. Carter's policy is one of haste. There must be a Geneva Conference this year. He is eager to see things accomplished — now. Carter has little interest in process. He believes in pressure and in deadlines. By his own admission he is an activist who cannot sit patiently by. He believes in the new technologies

of prefabrication. The old-fashioned way of building; brick by brick, does not suit his temperament. He is a take-the-bull-by-the-horns man, a do it all now not tomorrow man. He wonders why Israel is concerned about meeting with the PLO. Ultimately, Israel will have to meet with the PLO. Why not now? Why should not Israel give back now all land up to the 1967 borders? This is the position of U. N. Resolution 242. It will have to be done. Why not now? Why all this backing and filling, this foot-dragging? The problem is that in face of this new sense of time and of urgency, the fundamental asymmetry of what is being asked of the various parties stands starkly revealed and the dangers to Israel are maximized.

What are the Arabs being asked to do? The Arabs are being asked to take over territory they do not now control. The Arabs are being asked to make proposals about the reparations to the so-called Palestinian refugees and for their repatriation. The Arabs are being asked to state their maximum demands and, in return, are being asked only to say some words about legitimate boundaries and peace.

Israel is being asked to give up land. The problem that Israel faces is once the territory has been given back, it's gone. Her borders are more extended. Her cities lie more exposed. The Arabs are being asked to talk about peace. The advantage they enjoy is that words can be recalled or denied. A new government can come to power in Egypt and simply denounce any Sadat pledges. More likely, one of a thousand excuses is found to claim that Israel has not done this or that and so we are not bound by the words we spoke.

Israelis have heard the popular phrase on Arab television: "When you eat dinner you eat it course by course." Behind this homely aphorism is the thesis that it is to the Arab world's advantage to regain the West Bank, Sinai, the Golan and Gaza and so bring the armies of the confrontation states to within a few miles of the heartland of Israel. The main course can be enjoyed later at leisure. Once Israel has been weakened politically and strategically, the next stage will be that much easier.

Israel remembers all too well the lightning strike of the Arab forces in 1973. In two days Syria reached the furthest heights of the Golan. If the borders had been those of pre-1967 their drive would have cut Israel in two. Israel must be concerned with security. Israel must be cautious. Israel must have proof that the Arabs mean what they say and what the State Department says they say. Israel cannot be satisfied by the analysis of the United States State Department that the so-called moderates of the Arab world really are committed to peace because they make certain statements to Mr. Carter in private. These private statements need to be surfaced and examined. There are others — the PLO, Libya, Iraq — who are radical even by our State Department records and prepared to upset any negotiation.

The administration says, "trust us." "The United States is committed to the security of Israel." Unfortunately, Israel must ask: "How far can we trust America's word?"

In 1956 the United States pressured Israel to withdraw unilaterally from the Suez Canal on the promise that we would arrange negotiations with the Arab states. Those negotiations never took place. The United States guaranteed free passage for Israel's ships through the Straits of Tiran and the Suez Canal and that the United Nations Force to be stationed in the Sinai would not be withdrawn arbitrarily by General Nasser. Despite the pledged word of the United States the Suez Canal was immediately closed to Israeli shipping. A few years later the Straits of Tiran were closed to Israeli ships and when Nasser ordered the United Nations troops, they left the Sinai within twenty-four hours.

How much can any country trust the word of another country, particularly when the national interest of the United States is not identical with the national interest of Israel? For a decade it has been clear that we are not eager to do many of the things which Israel would like us to do. The State Department's perception of our national interest in the Middle East includes maintaining the flow of oil and the openness of Arab markets to our businessmen. The differences in our goals was revealed clearly during the anti-boycott legislation struggle. The administration first fought against new rules and when these passed surrounded them with enough administrative loopholes that the Arab boycott of Israel was hardly hampered.

Israel is asked to trust the United States' good intentions and promises. That is hard to do and, unfortunately, the haste which this president brings to his policies has given Israel new evidence that whatever our intentions our word is not that dependable.

On October 1 of this year the United States and the USSR issued a joint statement having to do with Geneva and the Middle East. The United States and the Soviet Union convened the original Middle East Conference and both have a role to play if that conference is to resume. The history of this particular statement is an interesting one. In August of this year Secretary Vance made a trip through the Middle East. He came back convinced that Sadat, Assad and Hussein were willing to come to Geneva. They had procedural reservations and were not saying exactly what the United States wanted them to say; but they would come. Vance was convinced that Israel, though it did not want to sit with Palestinians or PLO representation, could be forced to do so under certain arrangements. The United States proceeded to use leverage to force Israel to make concessions on this point. Dayan has described Vance's meetings with him on these issues as "brutal". To meet the "Geneva this year" timetable it was time to bring in the other party intimately involved, the Soviet Union.

The United States initiated the discussions which led to the statement of October 1. This administration was convinced that Geneva could take place this year and that it would be seen as a Carter foreign policy victory. The problem was that the Soviet Union makes no pretense at even-handedness and wanted her pound of flesh before signing any statement which would hasten Geneva.

(Continued)

BEGIN, CARTER AND GENEVA (Continued)

She wanted to appear as the Arab champion and so gain a leg up in the struggle for influence in the Middle East. Russia proceeded to make demands as to the shape of the statement and in his impatience Vance agreed: No reference to U. N. Resolution 242 which is the resolution which links Israel's withdrawal to the establishment of normal diplomatic relationships; a reference to the legitimate rights of the Palestinian peoples, a position which the United States had never before articulated. However, Vance and the State Department choose to understand the term, the "legitimate rights of the Palestinian people", it is a code word in the Middle East, popularized by the PLO and their supporters which includes not simply an Arab mini-state on the West Bank and Gaza, but the claims of the Palestinians to all that they call Palestine. No wonder the Israelis reacted angrily. So did many Americans out of concern for our traditional relationship with Israel and because it seemed to be a reversal of our earlier pledges not to impose a settlement, but because this statement let Russia back into the Middle East at a time when her influence had waned. The U. S. had given away much for little.

Israel's concerns go to the question of American reliability. On September 1, 1975 Kissinger sent a memorandum to the Israel government in which he pledged that the United States would consult and coordinate with Israel in all matters leading to Geneva and would give Israel a veto power over who should be at Geneva. The consultation and coordination involved in the U.S. - U.S.S.R. statement consisted of the Israeli ambassador in Washington being notified of its contents several hours before it was released to the press. To the Israelis this was another signal that the urgency of getting to Geneva, of achieving something, had become so dominant in the administration's mind that they were willing to go back on the pledged words - how then could they put much stock in Carter's "trust us" statements?

By our haste the United States made the negotiation more difficult. The Kissinger approach, for all the leverage he used against Israel - remember the agonizing reappraisal of 1974 - at least gave Israel time to take stock, to make arrangements, to keep up its guard. Now there was no longer time. It was like being rushed into surgery by a doctor you do not quite trust.

The policy which Carter, Vance and Brezinsky have adopted emerged in 1975 from a study made by a task force operating out of the Brookings Institute in Washington. The Brookings Institute is one of those high level think tanks that brings to its meetings the best and the brightest. A panel of sixteen experts was selected to deal with the political questions in the Middle East. Mr. Brezinsky, by the way, was one of those sixteen. A majority of this panel proposed a series of conclusions and recommendations. They spoke of America's traditional relationship with Israel, of the importance of secure boundaries and of Israel's military strength to the U.S. They spoke of the emergence of various moderating influences in the Arab world and of the importance of trade and oil to our economy. They spoke of the need to assist in self-determination of the Palestinians

and suggested that the so-called national rights of the Palestinians be raised to the level of policy. Its most serious conclusion was a tactical one. They sharply criticized the Kissinger step-by-step approach. They felt it could only go so far because it used to promise too much at each step of the way. The house of peace could not be built brick by brick; the U.S. had to fabricate the whole thing at one time at Geneva. Only by attacking the whole problem, seeing all of the issues, could effective negotiation take place. The sense of time, the patience, which Kissinger had built in his policy disappears and in its place you get the present policy of urgency and unremitting pressure exerted unequally on the parties to the dispute because they are being asked to make dissimilar compromise: one, to promise a change of attitude, the other an exchange of land and a diminishing of its security.

Some of those who were part to the Brookings Institute study or who agree with its conclusions have evolved a second series of attitudes which have not yet been enunciated by any in our government, but which are readily available as justification for any kind of pressure that this government wants to exert on Israel. George Bell, who was the under-Secretary of State in the Johnson administration and one of the men considered for the post of Secretary of State or National Security Advisor in this one, published in the spring of this year in *Foreign Affairs*, an elitist magazine of the diplomatic establishment, an article entitled "How Israel Must Be Saved Despite Itself." Bell contends that a number of new factors had entered the Middle Eastern picture since 1973 and must be given weight by our government. He argues that moderate forces in the Arab world have become increasingly dominant while forces of obstinacy and belligerency have gained power in Israel. Secondly, since 1973 the oil and the markets of the Arab world had become increasingly important to our national interest and our military strength while the military relationship between Israel and the United States correspondingly has been reduced in importance. The Arab states are a blessing economically and a necessity in terms of energy. Israel is a drain financially and militarily. Further, since 1973 the Israeli government has become weaker and Israeli society more divided. His conclusion, Israel is now incapable of acting in her best interests. Time is running out on Israel. Israel must be forced to Geneva and forced to do at Geneva what the United States requires of it, because only in that way can peace come to the Middle East and can Israel be saved from herself. Israel will get little at Geneva, but she will at least get a chance to survive.

This kind of coercive logic reminds me of the reasoning of the inquisitor priests of the Middle Ages who remanded men and women to the torture rack in order to save their souls.

Israel stands between the rock and the hard place. She is a small country. Given the context of international gang politics Israel stands almost alone. America has been her major military supplier. There are reservoirs of friendship in western Europe and Latin America, but when push comes to crunch these cannot always be effective. If the pressures are unremitting, Israel will have to

choose between exposing her American connection to the breaking point or giving in to the weight of Washington.

Where does this leave the United States? The United States is committed to a policy which will inevitably create an image in the American mind of Israel as recalcitrant and intransigent. For the moment the Arabs have only to bide their time and to remain vague about their demands. The return of Arab lands sounds reasonable and no diplomat need specify whether the Arabs are talking about the '67 borders or the '49 borders or even the '47 borders. The rights of the Palestinian peoples can be stated without specifying whether one is talking about reparations for those displaced in 1947 and '48, or the claim that all of Palestine must be given to the Palestinians. After Geneva the United States will have a moral commitment to Israel, but how do you fight an enemy with moral commitments? Israel knows only too well that the U. S. has defaulted in her moral commitments to other small nations.

In its haste to achieve some arrangement which can be called peace, this administration has espoused a policy which can only be counter-productive, however one defines the national interest. We have concentrated so much on getting to Geneva that we rarely imagine what lies beyond. How is it in the American interest to establish a Palestinian mini-state? Consider this mini-state in being. Palestine will not be simply the people who now live relatively peacefully on the West Bank and Gaza governing themselves. All the competing groups within the PLO will come and seek power. From right to left their groups will find financial support from the Saudis or Libya or Iraq, if not the Soviet Union and China. They will fight each other and ultimately they will impose a reign of terror on the cities. Since this little state cannot be economically viable, it will eye Jordan and Israel, both of which are "Palestine". In the end this mini-state will become an armed state dedicated to Palestinian revanchism. There is a readily available myth why Jordan should belong to the Palestinian state. Jordan was declared part of Palestine by England in 1924. Guerrilla warfare will begin in Jordan and terrorism will begin in Israel. How in God's name would such a state of affairs be conducive to peace, the very thing that America claims is most urgently needed to serve our national interest? Moreover, if this tier of states, Jordan and Israel, are subverted by one or another of the radical Arab groups, we will have placed these radical groups on the northern boundary of the oil fields on which we depend. How long do you think it would be before the subversion of the governments of Saudi Arabia, Kuwait and other Persian Gulf states would begin?

Mr. Carter, I believe, is firmly convinced that what he is doing is in Israel's best interests. He finds it difficult to understand that the Israelis should think otherwise. He is firmly convinced that Geneva is necessary for world peace. It does not worry him that at Geneva he can achieve "peace", Arab acceptance, oil and business opportunities, only by pressuring Israel repeatedly.

(Continued)

SENIOR YOUTH GROUP NOTES

ONEG SHABBAT AND JERUSALEM

On December 2, Elliott Faye will present his new multi-media essay, "Beyond Time, Beyond Place, Jerusalem." In sight and in sound — using nine projectors, three screens, thousands of slides, and a sophisticated computer — he will share with us the mystery and the beauty that is Jerusalem. We will experience the cycle of events that began with the Temple in Jerusalem, continued with the Dispersion, and climaxed with a reunited Jerusalem.

Those of you interested in the media will appreciate the technical sophistication that went into this show. Those of you who have been to Israel will again be moved by seeing Jerusalem. All of you will enjoy it.

The program begins at 8:15 at The Temple Branch. Following the presentation, we will meet in the library for refreshments, singing, dancing, discussion.

SHUL-IN — A HANUKKAH HAPPENING

On Saturday, December 10, the Senior Youth Group will hold its annual Shul-In. This is an all-night experience with a myriad of activities. Sleep will be permitted for those who need it, but they will miss a lot! All 10th, 11th, and 12th graders are urged to save the date. And you better store up your sleep, now!

There will be discussions, games, a simulation game, (if you don't know what it is, come and find out!), movies of all types (almost all), plenty of refreshments, a sunrise service, high school students from throughout Cleveland, breakfast cooked by Rabbi Klein and much more.

Watch your mails for further details! Or, call: Beth and Susan Gelfand, 441-3015 — Elise Shore, 292-6929 — Rabbi Klein, 831-3233.

The Temple Mr. and Mrs. Club

invites you to a

Hanukkah Happening

Friday, December 9th

at The Temple Branch

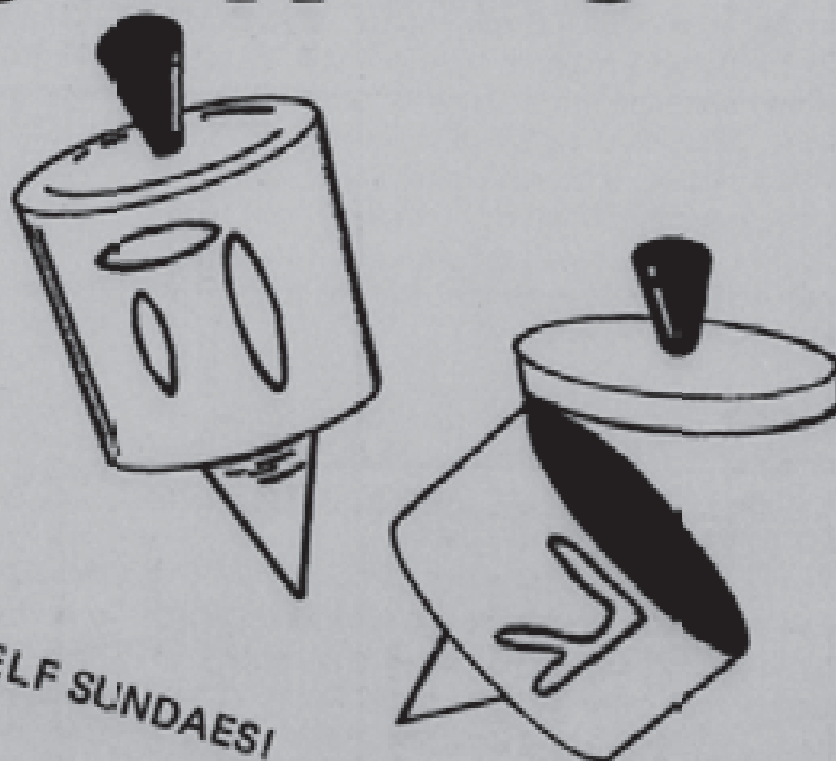
7:00 p.m.

FUN! GAMES!
PRIZES!

SURPRISES! DESSERT!
DO-IT-YOURSELF SUNDAES!

& MUCH, MUCH, MORE!!

RSVP: Linda Sanders, 751-5455
Susan Kahn, 283-2061



BRING YOUR MENORAH

BEGIN, CARTER AND GENEVA (Continued)

If the President continues on his present policy we are in for a long, long period during which Israel will be pictured as intransigent and during which the Jewish community of the United States and those who understand its position will find themselves in opposition to the present administration. There will be attempts to paint Jewish interests as those of a narrow lobby and there will be unpleasant moments in our relationships with our neighbors.

What's for it then? When previous administrations came into office they also brought with them panaceas which would magically clear the way to peace. Over the years they learned that the issues were complex, that the Arabs do not necessarily mean what we take them to mean and the panaceas were quietly abandoned. Perhaps Carter and Brezinsky will learn that you cannot simply wish something to come into being and by your prayers or pressures make peace. In politics there are always countervailing forces. Some day Arab moderation will have to be closely examined.

I keep hoping that some night while Mr. Carter reads his Bible he will turn to the book of Ecclesiastes and remind himself that "there is to everything a season and a time for everything under the sun." There is a time to make haste and a time to be patient. He is a man in an awful hurry, but whether you deal with Panama, South Africa, the Middle East or Europe, haste is not necessarily the best way to make policy. President Carter seems to bring to international affairs an engineer's attitude. Set a time schedule and force yourself, you can solve the equations and draw up the blue prints. Unfortunately, in the world of people and national interest you cannot always force the issue.

Someone asked me this morning whether I was going to end on an optimistic note. I, frankly, have no optimistic note on which to end. This administration has embarked on a policy that is ultimately to the detriment of Israel and which increases the difficulties which Israel faces. This administration has embarked on a policy which I believe is ultimately not in the best interests of the United States. If America continues on the present course Israel will have to capitulate and give up everything she has to negotiate with in exchange for relatively meaningless professions of peace by the Arabs and relatively meaningless professions of commitment to Israel's security by the United States, or she will have to break her relationships with the United States and try the probably suicidal task of going it alone. May Mr. Carter read his Bible.

Daniel Jeremy Silver

CHANUKAH MUSICAL

Co-sponsored by The TWA and The TMC.

December 14, 1977 8:00 p.m.

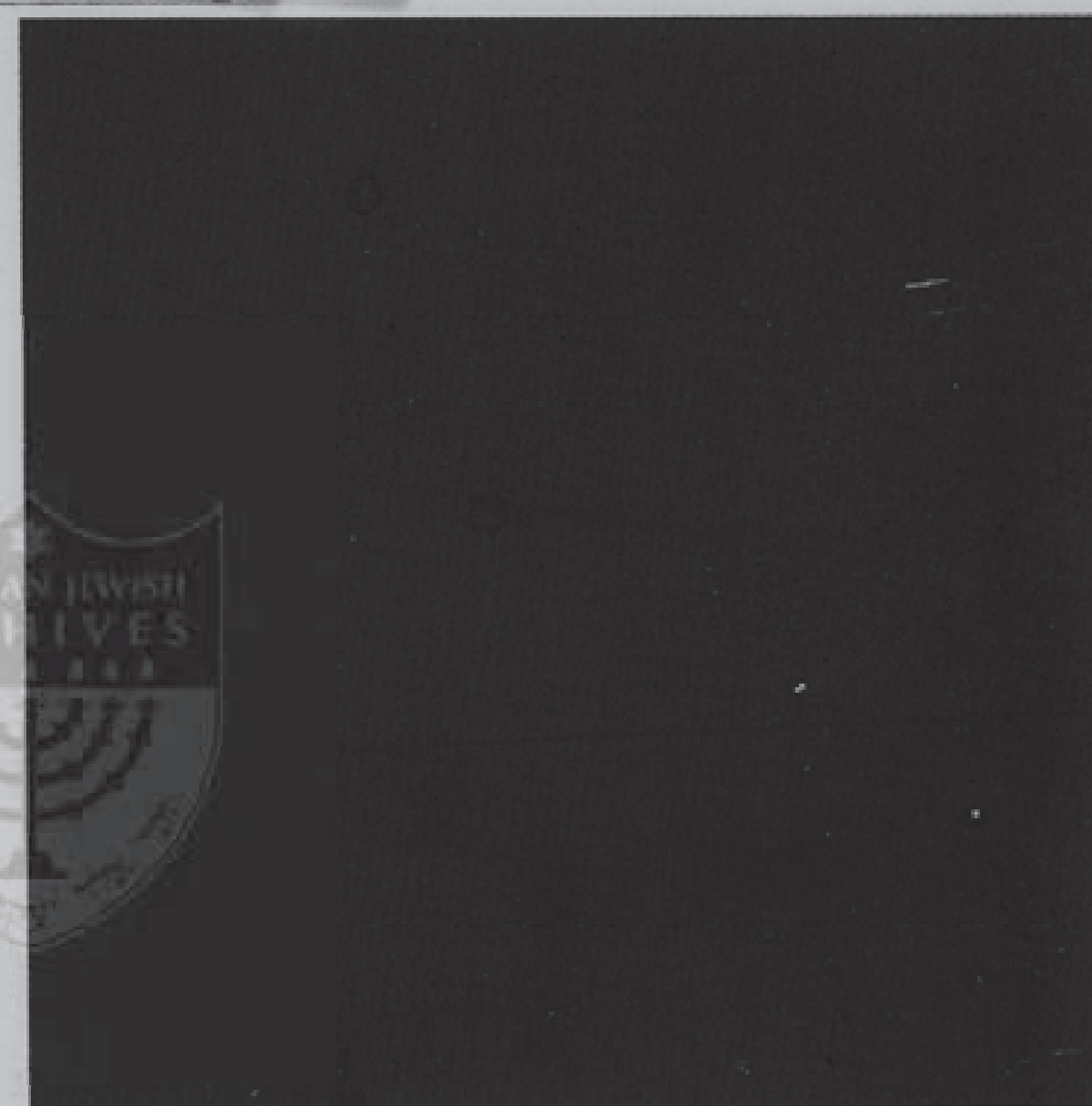
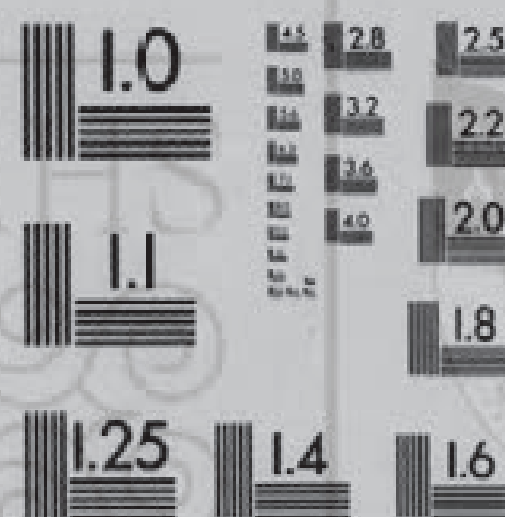
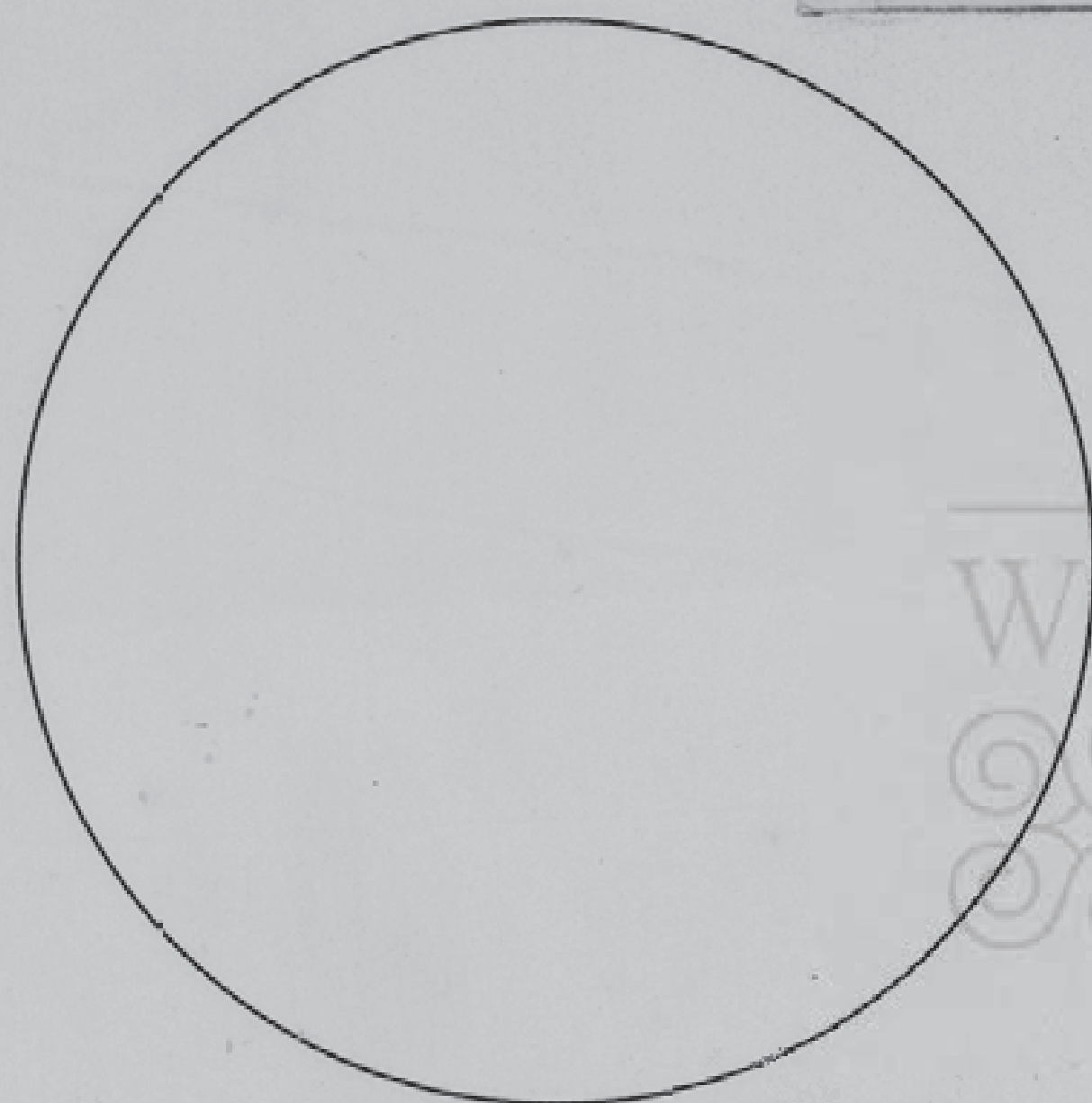
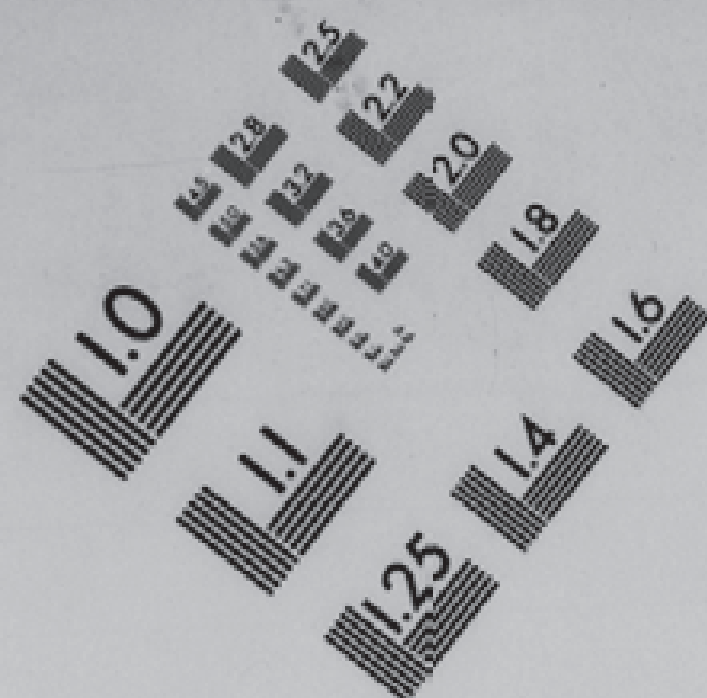
A musical evening with pantomime skits by The Great American Mime Experiment.

Refreshments following!

**CONTINUED ON
NEXT ROLL**



THE WESTERN RESERVE
HISTORICAL SOCIETY
10825 East Boulevard
Cleveland, Ohio 44106



0 12x 16x 20x 24x 28x 30x 36x 40x 48x

SHOULD MEASURE .25" AT REDUCTION

REDUCTION RATIO:

REDUCTION
RATIO 13X

