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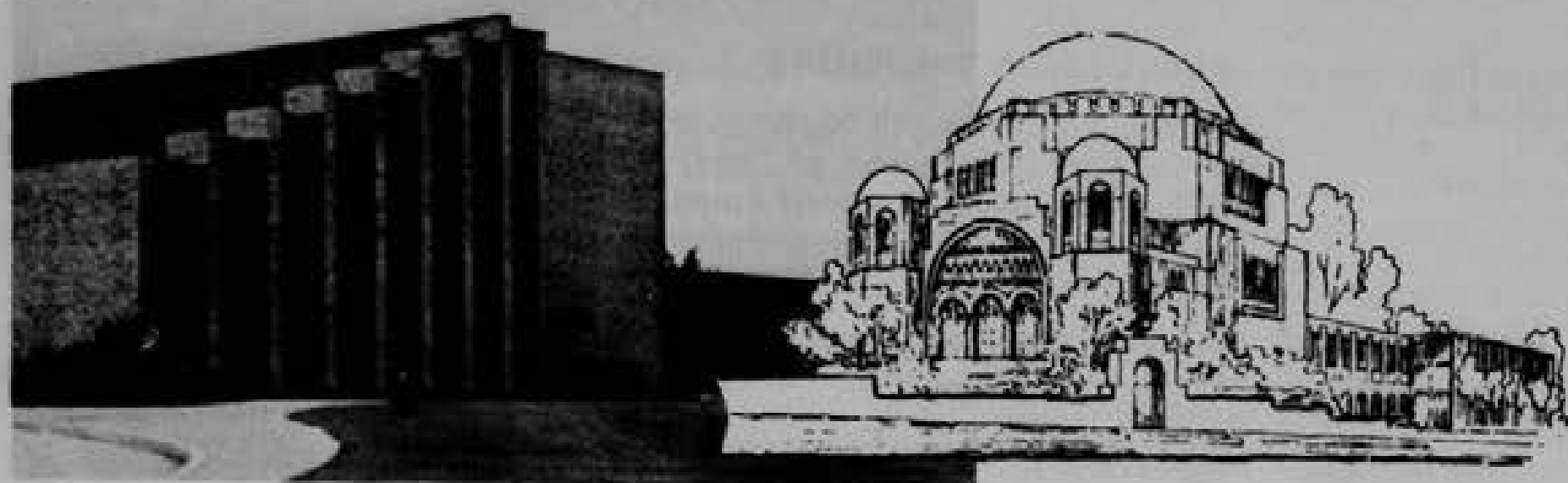
Sub-series A: Events and Activities, 1946-1993, undated.

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Newsletters, "From the Rabbi's Desk" articles, 1978-1981.



January 1, 1978
Vol. LXIV, No. 9

The Temple Bulletin

From the Rabbi's Desk — TERRORISM

The sermon of October 30, 1977 is produced here in response to numerous requests.

Terrorism makes headlines and for the past two or three weeks our papers have been filled with headline news about terrorists and terrorism. We read that a Lufthansa plane had been hijacked on a flight between Majorca and Frankfurt. Then we read that the hijackers had demanded ransom and the release of imprisoned members of the Bader Meinhoff Gang and of some Palestinian terrorists imprisoned in Turkey. We read that the hijackers shot the pilot of the German plane and dumped his body on the air field in South Yemen. We read of the attack by German commandos on the plane when it reached Somalia, the release of the hostages and the killing of three of the four terrorists. We read that the corpses of a kidnapped German industrialist, Martin Schleyer, had been found in a trunk in Germany. We read that three of the jailed terrorists, whose freedom had been demanded, were found dead in their cells and declared to be suicides. We read of their funeral attended by black-hooded colleagues. Just yesterday we read of another kidnapping, that of a Dutch Jewish industrialist, by persons who claim to be members of this gang.

The word terrorism comes from the Latin *terrere*, which means to frighten, to cause fear. Certainly many have been frightened by the epidemic of terrorist acts which have occurred recently in various cities of western Europe. Last week the New York Times broke with its usual reserve and inset a long story about the new terrorism within a full page line drawing of a dark forest in which a flock of black-hooded bats rise out of a distant cave, coming at you out of the shadows. The whole scene was black, frightening and foreboding.

An old man told me once that you cannot eliminate fear from life but that you can overcome your fears. This morning I hope to bring the bats out of the forest. I would like us to look at terrorism as directly as we can. Terrorism is part of our lives, and I am afraid, will be for a long time to come.

The black-hooded bats, the terrorists, have been

with us since time immemorial. Terrorism has been known on every continent and in every age. William Tell not only shot the arrow that pierced the apple on his son's head, but other arrows which killed a succession of Austrian bailiffs and sheriffs.

In the 11th century the Ismailiya sect of Islam spawned the Assassins. For three centuries this group terrorized Persia, taking their daggers to any whose attitudes towards the true faith or whose willingness to compromise with the Seljuk sultan was deemed unacceptable by their leader, the Old Man of the Mountain.

When the English conquered India they uncovered the Thuggee who sacrificed people chosen at random to the death goddess, Kali. The victim might be walking along a street in Madras when suddenly a dagger would come through his coat and he would be a sacrifice to the goddess. Incidentally, or perhaps not incidentally, our English word thug derives from the name of this Indian sect.

Terrorism is as old as history. Why so? Because

power is always coercive. Those who have power ultimately abuse those who do not. Inevitably, those who do not have power feel abused and want the power. They often have no other way but violence to gain it. There has always been terrorism from above and terrorism from below. There has always been the Gestapo, the NKVD and the Okhara. There has always been the forest bandit and the urban guerrilla who with dagger, bow or bomb attack those whose guns keep them in their place.

Terrorism is a complex phenomenon. Terrorism from above is never simply arbitrary. Terrorism from below is never simply a noble battle against tyranny. Inevitably, terrorism involves a blend of motives, some political, some psychological, some pathological, some sociological. Terrorists are neither God's noblemen nor the devil incarnate.

You may remember, because the event was immortalized on canvas and the stage, that during the
(Continued inside)

SUNDAY MORNING SERVICES

January 1, 1978
10:30 a.m.
The Temple Branch

Rabbi
STEPHEN A. KLEIN
will speak on

SHOULD MAN PLAY GOD:
THE PROMISE AND PERIL
OF GENETIC RESEARCH

January 8, 1978
10:30 a.m.
The Temple Branch

LEONARD B. STEVENS
Director of
The Greater Cleveland Project
will speak on

THE PRACTICALITIES OF
SCHOOL DESEGREGATION

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

TERRORISM (Continued)

French Revolution Charlotte Corday stabbed the editor Marat while he wrote in his tub. Charlotte Corday was a well-brought-up young woman. She had been raised in a convent school. Her education had been strict and religious. She was a devoted member of her church. She was a model student in her school. She was not a member of any political cell. When she struck down Marat she believed she struck for God. Corday's upbringing had led her to divide the world between those who served God, whose ideas were like her own; and those who served the devil, whose ideas were revolutionary, like Marat's. Random violence differs from terrorism in respect to motive. Random violence is precisely that, random. Terrorism is violent and purposeful. The terrorist believes he strikes for God, that he is doing what must be done.

The word, terrorism, became a well-known term during the French Revolution. The revolutionary parliament was dominated by increasingly radical majorities. When the extreme left group, the Jacobin, came to power they were determined to purge France of the privileges of the past and the once privileged, and to energize the people so that they would become active on behalf of the new society. The guillotine was kept busy so that the privileged would be eliminated and their blood would stimulate the masses. During this period Robespierre, the Jacobin leader, spoke the motto of all terrorists: "No means are criminal when they are employed towards a sacred end." Consecration to a sacred end defines the terrorist. Any cause, however violent, however otherwise criminal, becomes legitimate when it serves such an end.

Over the course of history terrorism has not proved to be an effective weapon to achieve power or to reform the social order. More often than not, terrorism ends simply with a number of innocent bystanders and terrorists dead. In our times there is no record of a country where terrorism overthrew tyranny and replaced it with a free society. The prototypical terrorist group is the Russian anarchists of the 1870's and early 1880's, who struck out against the repressive autocracy of the Czar. They assassinated the Governor General of St. Petersburg, the head of the hated secret police and, finally, the Czar himself, Alexander II. With what results? Czarist tyranny remained in power and when it was overthrown by the Bolsheviks these proved, in their own way, as repressive and oligarchical as the Czar whom the anarchists had fought against.

There is no instance in modern history in which tyranny has been overthrown by terrorism and been replaced by a free society. There are a number of instances in which terrorists have struck at a fairly free society, overthrown it, only to see tyranny emerge triumphant. The best recent example of this unexpected twist involves the activity of the urban guerrillas of Uruguay, the Tupamaros, who, in the early 1960's, began to attack what they called a repressive government; a government which was, in fact, the oldest democracy in Latin America, though a weak democracy to be sure. The Tupamaros sowed chaos and succeeded in overthrowing that government only to have a right

wing, truly reprehensible oligarchy succeed.

Terrorism reminds me of Samson, the strong but not bright soldier, who was captured by the Philistines and chained to the pillars of the Temple of Dagon in Ashdod. The chained giant, using his exceptional strength, collapsed the column to which he was chained and in so doing pulled down the roof of the temple on his head and the heads of his captors, a courageous but suicidal act, one which did not succeed in overthrowing the Philistines or in achieving his freedom - unless death be conceived as the ultimate freedom. As a matter of fact, one of the more elegant psychiatric theories about terrorism is that many terrorists seek suicide, but lack the courage to kill themselves, so they try to manipulate society into a position where the police must strike the blow.

No people has been free of terrorism. The Romans used the word *sicarii* to describe the highwaymen. The *sica* was a small curved knife which could be carried hidden by the robber under his cloak until needed. When the historian Josephus, a Jew, tried to explain to a Roman audience the events which had led up to the recent rebellion of the Jews against Rome, he used the term *sicarii* to describe the bands of young rebels who had taken to violence in the decades preceding the revolt with the proclaimed intention of weakening Rome's rule and of forcing the passive masses of Judea to take up arms for freedom. The *sicarii* knifed soldiers who wandered off. They ambushed Roman supply trains. They attacked conservative Judeans who knew that rebellion against Rome was futile and who sought to make the best of a bad situation. During the years before the rebellion of 66 C. E. the *sicarii* struck repeatedly, and their attacks helped to create the turmoil and high passion which finally sparked the fighting. The *sicarii* alone did not precipitate revolt. Roman taxes were oppressive. Roman rule was venal. Roman justice was cruel. There were many reasons for the revolt but, certainly, the *sicarii* contributed to it. They believed their violence served God. They held that Israel must serve God alone and no foreign master. One million Jews died in that rebellion. Another million died in the after shock, the Bar Kochba rebellion of 132 C. E. Before the revolt Jews had been a significant minority, some 20 percent of the Eastern Roman Empire. After the revolt Jews were reduced to the status of a negligible minority, politically dependent on the tolerance and sufferance of others. I have always believed that Jewish history could be written with this rebellion as the critical turning point. We were politically significant up to the revolt and have been largely powerless since.

I have never experienced the simple-minded exhilaration, the pride in Jewish bravery, that some say they find at Masada. Yes, I know the story of the three-year siege and the suicide pact, but I also know that the besieged who held out at Masada were the last remnants of the terrorists, the *sicarii*, who had forced great tragedy.

Terrorism is not an effective way of achieving freedom and justice, even when the movement grows out of broadly shared hopes of a people who seek to be liberated from a hated colonial overlord. Historians suggest that the actions of the Irgun, the

IRA and the Hindustani Student rebels delayed, rather than contributed, to Israeli, Irish or Indian independence.

In 1892 a young man, Alexander Berkman, broke into the offices of Henry Clay Frick, then the chief operating officer of the Carnegie Corporation, and struck him down. This act was part of a whole series of actions initiated after the Haymarket Square riots. After the attack his lover, Emma Goldman, went up and down this country explaining the reasons for the assassination. Terrorism, she explained, was "the last desperate struggle of outraged and exasperated human nature for breathing space and life."

I do not defend the robber barons. Frick deserved, probably, what he got; but, certainly, this act was not the last desperate struggle of outraged and exasperated human nature for breathing space and life. In the United States labor was just beginning the long struggle which, within a relatively short time, brought organized labor triumph after triumph. Berkman was not a frustrated idealist striking for God because there was no other way to do God's work; but an ideologue caught up in a system of thought and a set of attitudes which may have seemed appropriate in autocratic Russia but did not fit our constitutionally based society. Berkman had come to America three years before and had brought with him, as had Emma Goldman, the ideas of the anarchist philosopher, Bakunin. Under the heavy-handed tyranny of the Czar there seemed to be no other way to move towards freedom than to strike at the officers of the government with the hope of paralyzing government operations and forcing changes. There seemed only the desperate hope that Samson held to when he pulled down the temple on the head of his tormentors. Here in America where the vote counted and judicial redress was available, terrorism of this type made no sense at all.

Those who strike for God, terrorists, do so out of a variety of motives. They proclaim a holy cause, but only the naive believe that by removing the proclaimed evil a society will eliminate the danger of terrorism. Terrorism is as much psychological as political. Clearly, the holy cause to which terrorists have pledged their lives is so sweeping as to be unachievable. There is no such state as absolute freedom. Complete justice is a Messianic dream, not an achievable possibility.

Terrorists are crusaders, but I ask you to remember the original Crusaders. Who took up the Cross? Those who took up the Cross were the second sons of relatively impecunious noblemen who had no prospects at home. Those who took up the Cross were men under sentence of the king's court who had no choice but to accept parole and work out their destiny in another clime. Those who took up the Cross were adventurers and ne'er-do-wells. Those who took up the Cross included rapacious men who hungered for spoil. Northern Europe got rid of those who could not live peaceably at home. Most of the Crusaders never got to the Holy Land. They could not have cared less. They wanted the women of Athens, the gold of Constantinople and the blood of the Jews who lived along the Rhine.

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TERRORISM (Continued)

Crusaders, though they proclaim a holy cause, are rarely, if ever, holy men. Crusaders are people who find a way to sanctify their psychopathology, to declare as holy what they need to do.

Terrorism is a complex phenomenon whose complexity often is obscured by our concern with some of the issues they claim as their own. The terrorists in India wanted England out. The terrorists in Israel wanted England out. The terrorists in Syria wanted France out. The terrorists in Russia wanted the Czar overthrown. Since we approve the end of colonialism and of tyranny, it is tempting to see terrorism as the cutting edge of necessary social change. Before we do so let us remember that the SS, the KKK and the Black Shirts also were terrorists and their goals were not the goals of freedom and independence, but of Fascism and Nazism.

Much of today's terrorism is unrelated to specific causes. The Bader Meinhoff Gang, the so-called German Red Army Faction, began by proclaiming itself champion of the oppressed workers of Germany. The German laboring force is the best paid in the world and the workers were not about to have a group of middle-class radicals become their champions. When a few bombs at the Mercedes plant and a few worker deaths did not precipitate revolution, the Gang declared itself champion of the war against war. It was a time when anti-Vietnam activity was popular. Bombs were planted in the cars of American soldiers stationed in Germany. The war ended, no thanks to this group who moved on to proclaim themselves agents of the oppressed peoples of Asia and Africa and to declare a war to the death with the way of life of modern Germany. All the while they went on a rampage of bank robbery and kidnapping to finance these activities.

What is their cause? Is it political? Is it social? How does one deal with these demands? The answer, of course, is one cannot and one should not. These people came out of the university world in the late 1960's where certain ideas were widely accepted, ideas about imperialist powers, ideas about the military-industrial complex, ideas about the coercive nature of institutions, ideas about the ugliness of middle-class culture. Many shared these ideas. A few were radicalized and went underground. In the United States the Weathermen had their Day of Rage. In Germany there were attacks on American military personnel and on the government. Generally, these cells undertook any act which could make the papers. Publicity is the terrorists' meat and drink.

What do we know about these terrorists? We know that most who become terrorists do so when they are in their late teens or early twenties. Terrorism is a phenomenon of youth. We know that modern terrorism has been particularly attractive to women. Women were accepted in the cells far earlier than in the larger society. It is estimated that two out of three terrorists are women.

Terrorism becomes more violent and less cause related the longer terrorists stay at it. In time the terrorist finds himself caught up in the activities of

survival, in simply financing what he is doing. The crusader quickly finds himself bank robber and kidnapper.

Though modern terrorism tends to proclaim itself anarchic and freedom loving, today's terrorist has no compunction in receiving training in the most autocratic societies in our world - North Korea, Libya, Cuba, Iraq - nor in receiving arms from such freedom-loving states as the Soviet Union, China and Uganda. Terrorism operates effectively only in the free world and operates most successfully within those societies which are most law-abiding, where the FBI and CIA and the Surete National are restrained by law from repressive actions or torture. Police states can stamp out terrorism; so, paradoxically, terrorism operates against societies where the worker and the underclass have the greatest measure of opportunity.

Terrorists defend their violence as propaganda by deed. Terrorism seeks attention. When a bomb goes off one of the first things terrorists do is to call up the newspapers and claim responsibility for the attack. Propaganda by deed is effective because the media thrive on sensation and all too many of us still believe in Robin Hood. The media have been guilty of turning petty criminals into Bonnie and Clyde, turning disturbed and violent youth into folk heroes. We report on terrorism as if it is an adventure story and turn terrorists into William Tell and Robin Hood instead of troubled youth, people of complicated motives who often are capable of acts of incredible cruelty and violence. These people are not heroic and are terribly dangerous, not only to the social order, but to the very values of justice and freedom which they claim to serve. Inevitably, they undermine the rule of law because, ultimately, they become such a nuisance that the society demands that they be put down and those in control are handed an excuse to use coercive measures, measures which almost inevitably are used against the society as a whole.

Terrorism represents a cry for attention. With a gun or bomb the little person who has no position or power can make history or, at least, the headlines. Terrorism does wonders for the ego. Terrorism is a satisfying break with the dullness of routine. At the Bader Meinhoff funeral one of the terrorists was asked: "Why all this furor? Is not Germany a prosperous and free society?" His answer was unexpected and revealing: "Our generation has not had its war." Terrorism is a cry for adventure. It is a moment when the juices flow, when a youth is totally involved, caught up in doing something which is exciting.

How shall we relate to terrorism? Those who study this phenomenon tell us that these recent events probably represent one of the last convulsive gasps of a wave of violence which crested a few years ago. They point out that most of the terrorists are approaching middle age. This group turned to terrorism in the 1960's when they were in their early twenties or late teens, and are now approaching thirty. At thirty if you have not made your point with a bomb you give up using the bomb. Some may remember the lecture on crime which James Q. Wilson presented a year ago during our First Friday series. He described the rise of criminal activity in the United States and told us that

one of the few things known for certain about crime is that after the age of 34 the percentage of any age cohort engaged in such activity markedly diminishes. Terrorologists believe this age relationship to be true also of terror. They see terrorism as a by-product of the convulsions of youth which loses its appeal as experience and years begin to exact their toll and as the inner self becomes adult. In time you realize that you are not going to make it this way and that your small arsenal will not force the world to change to fit your needs. Terrorologists believe that this present rage of terrorism is subsiding and that recent events are not the beginning of a new wave, but part of the after shock of what has been before.

I do not know if they are right, but their argument has a certain appeal to it. I do know that modern terrorism thrives because some governments support it. The Bader Meinhoff Gang were trained in North Korea, Iraq and Jordan. The Popular Front for the Liberation of Palestine and the Japanese Red Army receive supplies from Libya and China and have been able to use sophisticated weapons in Europe because Arab, Third World and Communist diplomats have carried for them in diplomatic baggage money and weapons. The press overlooked an interesting aspect of the recent skyjacking. Question: why did the terrorists go to Somalia? Answer: when the Entebbe plane was hijacked by a group organized by the Popular Front for the Liberation of Palestine, that operation was controlled from the airport tower of Mogadishu, Somalia. Obviously, the skyjackers had required the support of the Somalia government. The terrorists made for what they thought would be a sanctuary, but they had failed to keep abreast of the news. In the intervening months Somalia has become embroiled in a war with Ethiopia and had lost Russia's support, so Somalia had requested a major shipment of arms from West Germany. This time it was not in Somalia's best interests to anger West Germany. The terrorists made a fatal tactical mistake, but one which reveals how governments routinely provide support and safe refuge. Just two weeks ago Algeria provided sanctuary for those who hijacked a Japanese airliner. Governments like Libya and Uganda openly glory in such events. Before we become too self-righteous I wonder how we feel about the South Vietnamese who, yesterday, brought a hijacked plane to Singapore? Along the way they butchered two of the plane's officers, but they came from an ex-ally and seem to be on our side. Will we return these people who have "won their way to freedom?" As long as governments compete with each other as they do today, so long will terrorists be able to hide in the interstices of these quarrels and find support from governments who think they can be used.

Government support has escalated the terrorists' capacity to violence. A year ago two terrorists were found outside Rome's airport, armed with ground-to-air missiles provided by Libya. Did you read the recent report which described a young graduate student in physics at Princeton who had assembled, from private sources, all the equipment needed to make an atomic bomb? How long will it be before some bright young technician attached to one of these movements - each terrorist cell has

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TERRORISM (Continued)

an explosive expert - will assemble such a bomb? And how will we stand up against that kind of threat?

The governments of the world need to stand up to terrorist extortion and to deal summarily with the terrorists. Since it is almost impossible to keep terrorists for any length of time in jail without having their colleagues resort to terror to release them, terrorists may force us to rethink the current movement away from capital punishment. We need to build an international order which will prevent their using the nations of the world for their advantage. If we do not, how long will it be before, instead of throwing grenades or firing ground-to-air missiles, they will turn to germ warfare and the atomic bomb?

Above all else, whatever we decide on as our technique for handling terrorism, let us recognize these people for what they are; a danger to freedom despite the fact that many proclaim their allegiance to freedom; a danger to civilization despite the fact that many proclaim one cause or another.

We live not in the most perfect of worlds, nor is our world ultimately perfectible. We live in a world which has its share of *tzores* and the terrorists are one of our major headaches. We must handle them with all the intelligence that we can and recognize that even with our best efforts we will not have eliminated terrorism. Remember, terrorism tends to spawn precisely in those societies which are the most open, the most prosperous and the most concerned with the rule of law.

If you are ever moved to pray, terrorism will move you to your knees.

Daniel Jeremy Silver

SCHOOL OPEN HOUSES

The School Open House this year will follow a different pattern. In effect there will be a number of open houses. The first will be for kindergarten parents on Sunday, January 15, 1978 at 9:30 a.m. Parents will meet with teachers and an informal coffee hour will follow. This format will also provide an opportunity to attend services with the congregation.

Other open houses are scheduled as follows: 1st grade - January 29, 2nd grade - February 12, 3rd grade - February 26, and 4th grade - March 12.

TEMPLE FUNDS

THE ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FUND

In Memory of: Irene Wise by Mr. & Mrs. Bertram J. Krohngold; Myron E. Wohl by Mr. & Mrs. Maurice S. Miller; Rabbi Abba Hillel Silver by Mr. & Mrs. Eugene M. Zeidman; Mrs. Henrietta Koppelman; Sam Rosenberg by Dr. & Mrs. Arnold L. Heller; Max Robbins, Sam Zeilinger by Mrs. Edwin A. Strauss, Sr.; Sam and Sadie Harris by Mr. & Mrs. Maurice S. Miller; Sam Zeilinger by Mr. & Mrs. Marshall Nurenberg. In Honor of: Rabbi Daniel J. Silver by Mr. & Mrs. Lester P. Aurbach; Arnold Ribet by Mr. & Mrs. Jerome Friedman; Dr. Joseph Klein by Mrs. Joseph Klein; Ira Rosin by Mr. & Mrs. Arthur Shedroff, Dr. & Mrs. David Rosin; Mr. & Mrs. Albert Tepper by Dr. & Mrs. Morton A. Shaw; Irwin J. Confeld by Faye Mack. Gifts by Mr. & Mrs. Ralph Woolf, Mr. & Mrs. Leonard Weinstein, Dr. & Mrs. Lawrence White & Danny White, Dr. Richard Bloomfield & Family.

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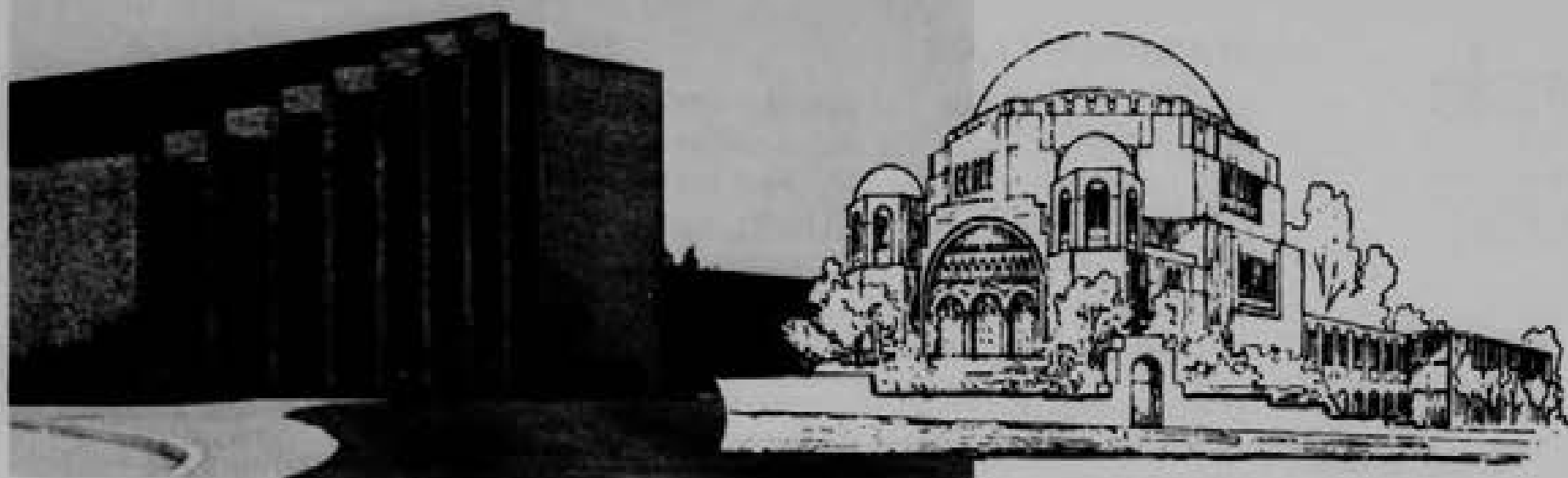
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In Memory of: Theodore H. Cohen, Sr. by Dr. & Mrs. Jerome Wagner; Arthur Haas by Mrs. Kennard E. Goodman.

SEND A CHILD TO CAMP

This is the time of the year to start thinking about summer camping for your child. We are happy to announce the first of our visitors from the world of Jewish Camps. On Saturday, January 14, there will be a meeting for parents at 12:15 p.m. at The Branch. Our guest will be Bruce Lustig of the Union of American Hebrew Congregations Camp at Zionsville, Indiana. If you would like to attend this meeting, or would like further information about Jewish summer camps, please call Rabbi Geller at 831-3233.



February 12, 1978
Vol. LXIV, No. 12

The Temple Bulletin

FROM THE RABBI'S DESK:

Some years ago the American historian, Frederick Jackson Turner, examined the impact of the frontier on American culture and social mores. The frontier was an open place. People were in such demand that you had to live amicably with those of different backgrounds. Neighborliness was a survival virtue. The frontier required resourcefulness. American impatience with bureaucracies and queues as well as our exaltation of personal initiative was nurtured on the frontier.

I spent most of the last three weeks in two countries, Israel and Greece, which have not had a frontier for several thousand years; and I came away with a new appreciation of the frontier's benefit. We could solve our problems on land free of carryover conflicts. There were no inherited national feuds and no ancestral bitterness. We could look to the future without worrying about the past. Perhaps that is why Americans have never paid much attention to history.

In lands burdened by tradition the past cannot be overlooked. Over a million and a quarter Jews know what it is to live under Arab domination. The West Bank settlements are not simply new settlements. Many are places where Jews lived until thirty years ago. The Greeks endured centuries of Turkish domination and much blood was shed before they gained their freedom. Whether you deal with the Sinai or Cyprus you cannot plan for the future without acknowledging the continuing impact of the past. It makes everything far more complex.

Americans do not readily appreciate complexity. These last days Secretary Vance has flitted from Jerusalem, Cairo, Istanbul and Athens, taking part in negotiations between Israel and Egypt, and Greece and Turkey. A day or two here, then a day or two there; exuding, all the while, the American confidence that everything could be made to fall into place. Somehow, the Secretary's walk-on appearances and optimistic interviews personalized for me our frontier-born innocence. We look at a problem and discuss possible solutions. "Don't tell me how it happened. Tell me what I can do about it." Our problems have no past, but out there, in a world heavy with history, every problem has a past as well as a present and a future, and the past cannot be overlooked. Suspicions born of centuries of bitter experience

will not dissipate overnight. People are less sanguine about treaties and negotiations. The years have taught that every treaty is broken.

We talk of solutions. Israelis and Greeks talk of arrangements. Cyprus and the West Bank have been tension spots for a long time and even if Sadat and Begin or Ecevit and Karamanlis work out some agreements, the past will not disappear. Too many people have been abused. The residue of suspicion will remain.

Footnote: There is no more frontier. We are fast developing a past. It will be interesting to see how we adjust to history.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

February 12, 1978
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

**SKOKIE, AMERICAN NAZIS
AND THE FIRST AMENDMENT**

February 19, 1978
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

SIMEON BAR YOHAI
1st in a series of unusual Jews

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



February 26, 1978
Vol. LXIV, No. 13

The Temple Bulletin

From the Rabbi's Desk — SADAT, THE SETTLEMENTS AND PEACE

The sermon of January 29, 1978 is produced here in response to numerous requests.

Gibeon sits on the second hillside north of Jerusalem. When you take the road north from Jerusalem to Ramalla after about five miles you come to a crossroad which leads west to the small Arab town of Ein Jib. Ein Jib is the site of the Biblical city of Gibeon.

Gibeon was a significant Canaanite town. Joshua besieged Gibeon after he disposed of Jericho. The Bible lists many such attacks, but Gibeon is, perhaps, the best remembered because it was here that Joshua pleaded with God to let the sun stand still. He wanted endless daylight so he could complete the defeat of the enemy.

Gibeon was an important Canaanite high place and seems to have retained this shrine function into the Israelite era. Solomon went to the high place of Gibeon after he had been anointed king to offer there a thanksgiving sacrifice to God. It was there that Solomon had his famous dream dialogue with God. God asked him, "What can I give you?" Solomon might have asked for great wealth or grand victories, but he responded simply: "*Lev shomeah*", "a heart skilled in listening." The ability to listen, to be discerning in judgment, is surely one of the virtues which separates the capable ruler from the tyrant and the wise man from the self-important.

But I had not come to Gibeon to see its archeological sights or to relive the Biblical drama. I had come to meet Gibeon's new settlers. Gibeon is one of the West Bank sites where Israeli settlers, squatters if you will, have established themselves. I had come with a heart prepared to listen. In Jerusalem I had heard the explanations of the Foreign Ministry as to its settlement policies. I wanted to hear from the settlers themselves why they had come and what they hoped to accomplish. Many of the settlements in the West Bank, Gaza and the Golan are not the product of considered government policy; but represent commitments made in defiance of official policy. Such settlers had looked the government in the eye and faced it down. I had come to Gibeon to listen and to understand

their mood and the political realities which their activities create for Israel's democratic government.

Wherever and whenever there will be negotiations in the Middle East, two issues will have to be faced: the political status of the West Bank and the Gaza, that is, the political future of the Palestinians; and the territorial issue, that is, the description of the boundaries of Israel once the negotiations are completed. The boundary question cannot be settled without facing the issue of the settlements. It would appear that the problem of defining a political configuration for the West Bank and Gaza is unexpectedly the easier issue. There is significant identity of interest on this point between the United States, Egypt, Jordan and Israel. None of these countries want the West Bank and Gaza given over precipitously to the Palestinians. Such an instant government would be incapable of controlling the more extreme elements within the Palestine Liberation Organization. Existing communities would be terrorized. A radical terrorist state would emerge, armed either by the Russians, the Chinese or Libya which could, by its actions, destabilize all political relationships in that part of the world. The problem is to find a face-saving

formula so that the Arab states can claim that they have won sovereignty for the Palestinians while, in fact, delaying the transfer of military power.

If there is some identity of purpose on the issue of the Palestinians, there is little on the issue of the settlements. Here Israel stands alone. Resolution 242 of the Security Council of the United Nations, which was passed after the Six Day War, provides the generally accepted conceptual framework for a Geneva or Cairo conference. This resolution speaks clearly of "the inadmissibility of the acquisition of territory by war" and calls "for the withdrawal of Israel's armed forces from territories occupied in the recent conflict." It does not require withdrawal from *all* territories, but admits only minor border rectifications. The United States government protects the situation which would permit the concept of minor rectifications, but otherwise accepts the Arab view on this particular issue. When Mr. Begin returned from his visit with President Carter earlier this year he sanctioned three previously unauthorized settlements in the West Bank. At the same time Secretary Vance spoke out: "We have consistently stated that we

(Continued Inside)

SUNDAY MORNING SERVICES

February 26, 1978

10:30 a.m.

The Temple Branch

The Temple Mr. and Mrs. Club
Service

WHAT WE WANT FOR
OUR CHILDREN . . .

March 5, 1978

10:30 a.m.

The Temple Branch

The Temple Women's Association
Service

JEWS OF SILENCE NO MORE

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

SADAT, THE SETTLEMENTS AND PEACE

(Continued)

are of the opinion that the placing of these settlements is contrary to international law and presents an obstacle to peace."

Most countries want a quick Mid Eastern resolution and consider the settlements as obstacles to such a resolution. Many Jews cannot understand why Israel should be making such an issue of the settlements. After all, Israel survived until 1967 without them and, presumably, would still be without them had she not been forced into that war. I went to Gibeon to try to understand what was involved. Before I tell you what I found, let me give you a few facts.

There are some ninety settlements on land which was not within the boundaries of pre-1967 Israel. Twenty-four of these settlements are on the Golan Heights in what was then Syria. Twenty settlements are in Sinai. Most of the Sinai settlements are clustered around the Gaza strip, though three are along the west shore of the Gulf of Eilat along the road which leads from Eilat to Sharm El Sheikh, the island which controls southern access to the waters through which Israel's oil supply arrives. The remaining settlements are on the West Bank in the area Menachem Begin calls Judea and Samaria. Ninety settlements seems a lot of settlements, but in fact, there has not been a major transfer of population. Fewer than seven thousand people are involved. There are only four families in Gibeon. The largest settlement, Yamit, which is in the Sinai west of the Gaza strip near the Mediterranean coast, has, perhaps, three hundred families.

Because the papers describe all these places as settlements, we tend to assume that they can be subsumed into a single category, that they were conceived by a consistent governmental program and that they are settled by the same kind of people. This is not the case. There are three types of settlements. The first, which involves the largest number, was established officially and is part of Israel's security system. After the 1967 war the Arab states met at Khartoum and declared as a united and official policy that there were to be "no negotiations, no recognition and no peace." Once Israel recognized there would not be negotiations it became necessary for the government to make some rather permanent security arrangements for the lands under its control. Shortly thereafter, the Israel Defense Forces established a series of paramilitary settlements in the Golan, along the West Bank of the Jordan River, along the Gulf of Eilat and around the Gaza strip to protect these areas from attack and to seal these areas from infiltration. These settlements are manned by members of Nahal, the paramilitary group of young pioneers who are part of the Israeli Defense Forces. These places are part of Israel's security system.

Some six months ago President Carter floated a plan which would allow Israel to maintain forward security positions in the West Bank during a period of transition to Palestinian independence. He had in mind these Nahal settlements. The settlements

are part of Israel's official policy and respond to that policy. If security can be secured in other ways, they can be dismantled. Until security is so assured, they stay.

A second group of settlements, much smaller in number, no more than four or five places, are civilian settlements established with the authorization and financial support of the Israeli government. For the most part, these settlements are in locations which Israel wants to annex in the final peace arrangements under the rubric of "border rectifications." Apparently, the government believes that by establishing civilian centers in such security areas they strengthen their case. Whether these claims can be sustained in the final peace agreement remains to be seen.

The third category consists of the settlements you read about. They are the so-called "illegal" settlements, though some of them now have been authorized. Several years ago, in order to prevent such "illegal" settlements, the government passed a law which forbids Israelis from purchasing land from Arabs in the West Bank. You can option land, but you cannot buy it. The first of these settlements was established at Kadum, which is near ancient Samaria, four years ago by a group who call themselves The Whole Land of Israel Movement. These people appropriated an unused railroad station and began to settle in against the express will of the government. Prime Minister Yitzhak Rabin threatened to send the army against them and to remove them by force; but, in the event, he proved not to have the will to do so. After protracted negotiation the squatters were removed to a nearby little-used Israeli army camp which became their base. Local farm lands were optioned. Begin came to office eight months ago. Kadum, now called Elon Moreh, was the first of the once unauthorized communities which he certified. There are, perhaps, twenty-five such communities. Gibeon is one. They represent the commitment of a group of ideologues, some prefer to call them fanatics, who have defied their own government and in the ensuing showdown have found that their government lacked the will to respond effectively to their challenge.

Who are these ideologues/fanatics? They include two closely allied groups. One group consists of followers of one of the truly charismatic Zionist leaders of pre-independence days, Vladimir Jabotinsky. Jabotinsky never made his peace with the first partition of Palestine, the partition of 1924, when the English government arbitrarily cut Jordan off from Palestine and gave this land to an imported Hashemite sheik from the Hejaz, saying, "Here is a country, you are now king." Jabotinsky had right, if not real politik, on his side. The Balfour Declaration had spoken of an undivided Palestine as a Jewish National Home. Jabotinsky's party, the Revisionists, were determined to reverse the 1924 decision. After 1948 the Revisionists in Israel formed the political party known as Herut, the party Menachem Begin has led all these years. Herut was unhappy with the second partition of Palestine, the United Nations partition of 1947. They called it half a loaf. They complained: "The Arabs have twenty-one countries. Why cannot we have all of ours?"

The larger number of illegal settlers consists of orthodox Jews, largely from the B'nai Akiba movement, who call themselves the Gush Emunim, the fidelity group. They believe that they are carrying out God's will. In chapter 15 of the book of Genesis God makes the original promise of land to Abraham. God promises Abraham "all the land of the Canaanites," the land which runs from the Euphrates to the River of Egypt. These people believe that by Biblical right Israel must have sovereignty over the entire West Bank. Many in Israel call the leaders of the Gush Emunim fanatics; even Begin has found that he cannot talk reasonably with their leaders, but it is clear that a few thousand true believers could not successfully defy the government if there were not broad support for such settlements in the country at large. They get a good bit of support from Shelomo Goren, the Ashkenazi Chief Rabbi, and from the National Religious Party.

The School of Applied Social Work of the Hebrew University recently published a poll which indicated that more than seventy percent of Israel's population agreed that the government should not give back all of the settlements which have been established in the lands taken in 1967. This seventy plus percent have diverse reasons for their position. Some, perhaps most, look upon the settlements simply as a security matter. Mr. Allon, who first envisaged the Nahal settlements, spoke in terms of a security belt. The Israelis live under the ever present fear of infiltration and terror. In the maelstrom which is the Middle East no pledge can be taken at face value. They know that the Arabs cannot be taken at their word; no politician, no country, can be taken at its word. The security reason is the primary reason, but there are others. There is a widespread feeling that after the Holocaust no part of the world can be allowed to adopt a policy of being Judenrein, least of all a part of the Holy Land. Most Israelis would agree that a political situation in which part of the Holy Land is prohibited to Jews is a totally unacceptable situation. Arabs can live in Israel. Why cannot Jews live in the West Bank? Others are moved by bitter memories. Before 1947 there were sizable Jewish settlements in the West Bank. There was an age-old settlement in Hebron. There was a major agricultural settlement in the Etzion Bloc. There was Beit ha-Arazah. These places were overrun in 1948 by the Jordanian army. Some of the people who have gone back to Etzion are the grandsons and granddaughters of the original settlers.

On the issue of the settlements the Israeli government, even if Begin were of a mind to remove them, is, to a certain degree, paralyzed by public opinion. Even if it wanted to it could not summarily dismantle these settlements for security reasons, if not for emotional reasons. This fact must be taken into account in any negotiations.

What did I find at Gibeon? I found twenty men, women and children who had come there some four months before and settled into an abandoned Jordanian army camp. They had whitewashed and replastered some of the buildings. They hoped to begin farming in the spring. The unofficial mayor of Gibeon is a man in his late fifties, a Polish Jew from Warsaw, who had been a member of Jabotinsky's youth group, Betar, before he came to
(Continued on next page)

SADAT, THE SETTLEMENTS AND PEACE

(Continued)

Israel. He had voted for Begin in each of Israel's elections. A man used to working with his hands, he represented physically and by temperament, all that we mean when we speak of the Jew as self-reliant pioneer. He had at his side a professor of mathematics from the university; but the intellectual had only driven out from Jerusalem for the day. The "illegals" are simple folk. He began to speak before I asked my first question. "The Arabs had twenty-one countries, this is our land. It was promised to us. A few months ago my wife went out and bought options on this land from local farmers. We have taken nothing. Gibeon has never been for the Arabs a productive area. They brought the goat and destroyed its fertility. The local farmers can make better money in Jerusalem, so they are only too glad to sell to us. We'll make this area green again."

"We can get along with the Arabs. Our problem is not the Arabs, but their leaders. The Arab Leader is caught up in his own rhetoric. He loves to hear his own voice and he becomes more and more belligerent and demanding as he gets carried away." As an aside, we had spent the morning with the Arab mayor of Ramallah who is a member of the PLO. He had talked for a whole hour without interrupting himself and as he talked his language became increasingly belligerent.

The mayor does not understand why his government has not authorized Gibeon. He does not understand how Begin, who all his life has been devoted to the greater Israel idea, can now offer the Arabs sovereignty over the West Bank. "You can't negotiate with Arab leaders, they'll make statements, even sign papers, and the minute we pull back to the 1967 borders they will make new statements and demand more land."

The people in Gibeon whom I met were simple people. Two of the families were new olim from eastern Europe. All whom I met were willing to do what their grandfathers and fathers had done a generation or two before, go out with their hands and bodies to make the land green through their efforts. They have little money. Each has put up 150 Israeli pounds to be part of this expedition, less than ten dollars. The leader's life savings has gone into this project and the people here are determined to face the Israeli government with a fait accompli. "We are here. You can't abandon us. This is our land."

When the meetings between Egypt and Israel broke up ten days ago Sadat charged that Israel refused to agree to a total withdrawal of the settlements. On his arrival in Israel the Foreign Minister of Egypt, Mr. Gamal, had delivered what was, in effect, an ultimatum: 'peace cannot come until Israel withdraws totally from all of our lands.' Begin responded with equal directness and reminded Gamal that Sadat had long known the complex Israeli position on the settlements and that you do not negotiate by presenting absolutist demands. Negotiations involve give and take. He stated that there had been a number of specific points negotiated at Ismailiya and that it was Sadat who was

hardening his position. Sadat then went before a meeting of the Egyptian Parliament and drew cheers when he said, "I will not allow a single Israeli soldier or a single Israeli civilian to remain on our soil."

Americans are children of the frontier. We disembarked into an open land. Wherever we went the land was without history. The only history in this land was that of the wanderings of mostly nomadic Indians and we pretended that they were non-people. Since there was no history to complicate matters, problems had a certain simplicity and could be solved. We are impatient with complicated bargaining. By contrast, in the Middle East every square meter of land has behind it four thousand years of history, four thousand years of complexity. Nothing can be solved simply, particularly when one of the negotiating parties, Egypt, cannot guarantee the agreement of other involved parties: Jordan, Syria, Iraq, the PLO, the Palestinians . . . Sadat came to Israel and said "I am here. I have recognized Israel. In return for my generosity you must give me all that I ask." This is simply not the way it can be done. One has to deal with these issues one by one and in all their complexity.

In response to Sadat's initiative, Israel had proposed the return to Egypt of sovereignty over Sinai. The pullback agreement would involve a restriction on the Egyptian armies deploying themselves beyond a line to be drawn north-south across the Sinai. East of that line the Sinai would be demilitarized. Within the context of this demilitarization, the parties had to face the fact of the settlements which the Israelis have set up around the tip of the Gaza strip to prevent infiltration. The danger remained. Gaza is a heavily populated area and the Israelis have good reason to be concerned that this area not be infiltrated and become a base for action against Tel Aviv which is only twenty miles away. For the time being, at least, Israel felt the settlements had to remain and someone had to provide for their security.

Israel's sovereignty proposal was made, I believe, in good faith. After it was published Dayan went to Yamit and spoke to its settlers. Dayan told them that if they stood in the way of peace Israel would not defend them, that Israel would extend its army's protection to them, but they probably would have to recognize titular Egyptian sovereignty, titular because Egypt's army would remain 100 kilometers away.

It was a good start, but domestic politics in Israel proceeded to muddy the water and provide Sadat with a pretext for picking up his marbles and going home. It is a fact of Israel's political life that the governing coalition includes some who are determined to abort any withdrawal. Their leader is Ariel Sharon, the Agricultural Minister, a general during the 1967 war who has taken to facing down Begin as the Gush faced down Rabin. Several months ago Sharon embarrassed the government with a press conference about a non-existent plan to place two million Jews in the occupied areas. After the publication of the Sinai proposals Sharon began to tell the press that Israel was proposing to establish new settlements near Gaza. Sharon was simply making mischief. These settlements had not been voted on by the Cabinet, but Begin was

unwilling or unable to dismiss him from the Cabinet or to categorically deny his claims. Given his opening, Sharon pressed on and several other settlements were legitimized. In this way Sadat was handed his issue. "You're trying to make new facts. You're trying to undo the peace even as you are talking about peace."

Actually, Sadat did not recall Gamal over the issue of the settlements. The settlements were the pretext, not the text. Sadat felt the need for a platform to reestablish his position within the Arab world as a strong and staunch defender of Arab rights. Sadat wanted a cause which would have appeal to the West. The settlements issue was a golden opportunity since the West, generally, agrees that Israel ought not to have settlements outside its borders. By opposing his, Sadat's, generosity of spirit, after all, he had gone to Jerusalem, to Israel's narrow concerns in the negotiations; Sadat assured himself a sympathetic position, and was able to play into one of the oldest anti-semitic stereotypes in the world — the stereotype of the shrewd merchant Jew. He did not say it himself, but his press did, and there is no free press in Egypt. Begin and Israel were painted in the colors of Shylock, of the Jew as money grubber, the Jew as hard bargainer, interested only in the advantage. Anise Mansur in the semi-official paper, Al-Ahram, wrote, "Bargaining, trickery and calculations of profit and loss are part of their character and they are incapable of change." All these were advantages Sadat gained by breaking off negotiations; but I believe that his major purpose was that the breakoff provided him an excuse to bring to the West a shopping list of arms and aid. What was the message Secretary of State Vance brought back from Ismailiya? "Egypt wants arms." Sadat made arms the leit motif of his speech to his parliament. "I have a shopping list of weapons which I require for my armed forces. I know that the new foreign aid bill is before the House and the Senate and though I am grateful for last year's billion dollars, I need more this year." If you go into an Arab shuk and see something that you like, you bargain a bit for it then leave the shop. If the shopkeeper wants to make the sale he comes after you. To bring you back he offers you coffee, a present. Sadat wants to be offered coffee. That is why negotiations between Israel and Egypt are being resumed in Washington. He wants more arms. He wants more aid.

Sadat will return to the negotiations when he will have gotten his pound of flesh in Washington, his jet planes; his shilling of flesh in London, his tiger tanks; and his mark of flesh in Bonn, his ground-to-ground missiles. When he returns the settlement issue will be on the table. It will have to be faced in all its complexity. It is to be hoped that once Sadat goes back to the table he will move beyond ultimatums and grandiose pronouncements to real negotiations and the nitty-gritty. Every settlement will have to be judged on its place and purpose. There are settlements which are provocative, which ought never to have been allowed and which ought to be removed. They have nothing to do with security. Other settlements will wither on the vine. Their reason for being will dissipate in measure as peace emerges. Other settlements, perhaps the largest number, will have to remain in place until Syria has negotiated a settlement, until there can be

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SADAT, THE SETTLEMENTS AND PEACE

(Continued)

tested arrangements for the security of the West Bank and passage of ships into the Gulf of Eilat, until the future of Gaza is satisfactorily settled.

There is no point in saying: I am for the settlements or I am against the settlements. You have to talk of each settlement and its purpose. Are the settlements an obstacle to peace? Obviously they are an obstacle to peace if the Arabs declare them to be so; but, in point of fact, many of them make a contribution to a negotiated settlement insofar as they contribute to the security of the whole area.

The government of Mr. Begin has yet to show that it can bite the bullet as far as any of these settlements are concerned. Begin instinctively responds to the idea of all of Israel, by right Israel. At the same time he is a consummate politician who knows Israel cannot have its way simply because it wants it. But he also knows that Egypt cannot have its way simply because it wants it. If there are serious negotiations Begin will have to argue for the dismantling of most of the illegal settlements. Will he do so? I do not know. That will be the ultimate test of his leadership, but at some point that issue is going to be placed squarely before this Israeli government and it will have to be met. Conversely, if there are serious negotiations Sadat will have to accept, at least for a time, the continuance of security related settlements. Will he do so? I do not know. That will be the ultimate test of his leadership. In both cases I hope these men, like Solomon, will evidence a *lev shomeah*, a heart capable of listening to voices other than the voices of triumphalism.

Daniel Jeremy Silver

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THE MANY FACES OF RABBIS

The Temple Fellowship and Study Group

March 9 — 1:00 p.m. — Stouffers at Shaker Square

The Temple Fellowship and Study Group will hold its first in a series of after-noon get-togethers. The group has been meeting Tuesday mornings with Rabbi Stephen Klein, talking, studying part of our tradition, and enjoying our fellowship. We now hope to expand our program.

At our first session, Rabbi Klein will speak to us on "The Many Faces of Rabbis." There have been many fascinating rabbis throughout our tradition — some saints, some scholars, we don't think any sinners.

We will meet at Stouffers at Shaker Square, close to transportation. Dessert and coffee will be served at 1:00 o'clock. The cost is two dollars per person. RSVP to Mrs. Becker at 831-3233.

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Sponsored by The Temple Men's Club

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Downtown — Pewter Mug, Hanna Building — April 18, 1978

For more information, call:

Mel Einhorn, 442-9932
Lew Frauenthal, 382-4720

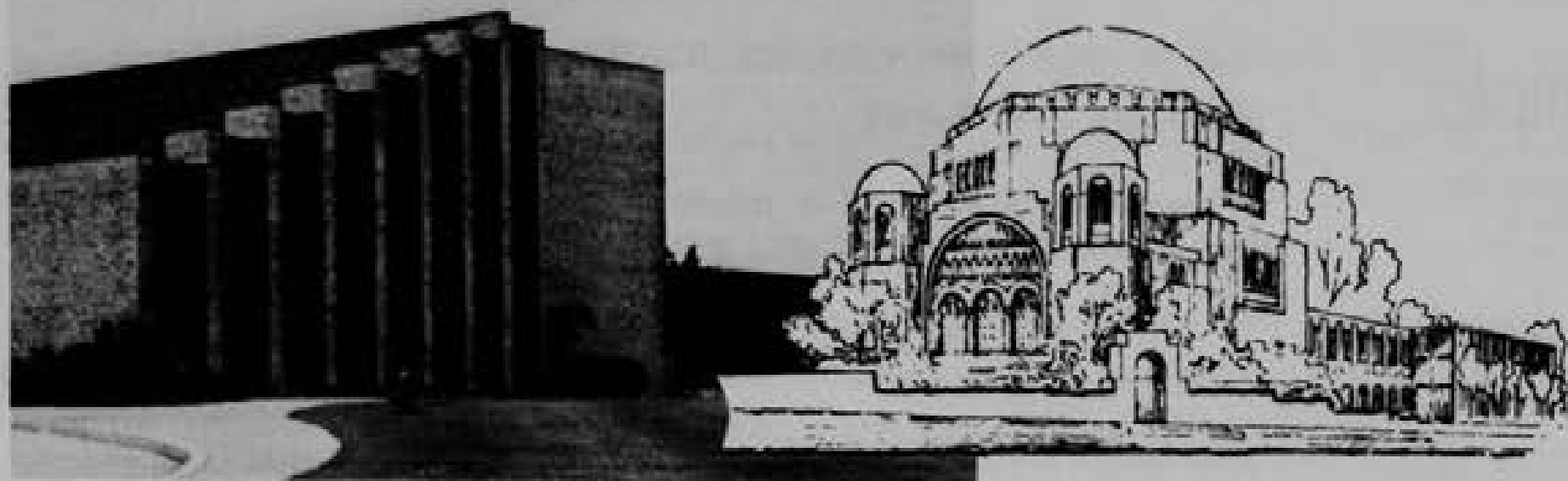


AMSTERDAM



BRUSSELS

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March 12, 1978
Vol. LXIV, No. 14

The Temple Bulletin

From the Rabbi's Desk — SKOKIE, AMERICAN NAZIS AND THE FIRST AMENDMENT

The sermon of February 12, 1978 is produced here in response to numerous requests.

Skokie, Illinois is a white, middle-class, heavily ethnic, close-in suburb of Chicago which was settled in the years immediately following the Second World War. Skokie is to Chicago what Mayfield Heights is to Cleveland. Skokie's citizens work in factories, usually in supervisory capacities; and in middle-management positions in city government and in large corporations. Many are shopkeepers. There is one significant difference between Mayfield Heights and Skokie. More than 50 percent of Skokie's 70,000 people are Jews, and perhaps five to seven thousand of Skokie's 45,000 Jews are immigrants who survived the Nazi Holocaust.

In February of last year the Chicago branch of the American National Socialist Party, the Nazis, announced a parade through Skokie for the following April. The Nazi parade was to involve between 30 and 50 individuals, their total Chicago membership by the way, who would carry signs proclaiming "White Power." The paraders would be wearing the despised Storm Trooper uniforms and swastika arm bands and would goosestep their way through this village, over half of whose citizens were Jews. The village denied the Nazis a permit for their parade.

The Nazis of Chicago do not live in Skokie. They congregated in south Chicago near Marquette Park where they have a small meeting place, the George Lincoln Rockwell Hall, named after their late unlamented fuhrer. Their Chicago is much like the area along St. Clair near East 30th Street, a small enclave of whites left behind by the mass exodus of whites from the center city in an area now surrounded by impacted black settlements. The Nazis live in the residue of fears of the left-behind and play on the anxieties and prejudices of a frightened, often racist, community.

The Nazis were coming to Skokie not simply to have a chance to speak their filth — they do that daily in their hall in south Chicago; rather, they were coming to Skokie to gain visibility, to per-

form a deliberately provocative act, which would attract news coverage and the television cameras. For small extremist groups, right and left, the problem is not free speech, but the need to be noticed. They remain insignificant unless they can attract the little red eye of the television camera, so they seek not the traditional soap box but a confrontation. A noisy confrontation is a guaranteed way to draw attention to themselves because it will draw reporters to the scene. Even a few people making noise will guarantee a spot on the evening news.

Denied a permit to parade by the village government of Skokie, the Nazis turned to the American Civil Liberties Union crying that "the right of free speech and free assembly have been denied us." The Civil Liberties Union of Chicago agreed that their rights under the First Amendment had been abridged and brought a case before Circuit Court of Cook County. The court summarily dismissed the complaint. The Civil Liberties Union brought the case to another judge of the same court who also summarily dismissed their complaint. They

then brought the Nazi parade issue before the Appellate Court of the State of Illinois and, not gaining their ends in that court, in June of last year brought the issue before the United States Supreme Court.

The American Civil Liberties Union devotes its energies to safeguarding the rights of free speech, free assembly and freedom of petition as these are guaranteed under the powerful terms of the First Amendment: "Congress shall make no law abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and petition the government for a redress of grievances." The American Civil Liberties Union has a notable record of defending unpopular individuals and causes which have been muzzled by various governmental authorities or sheriffs. In the process many Americans, and particularly many Jews, have lent their support. This time many members of the American Civil Liberties Union were disturbed by its decision to defend the Nazis. Is a deliberately

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SUNDAY MORNING SERVICES

March 12, 1978
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on
**CLOSE ENCOUNTERS OF AN
ETHERAL KIND:
IS THERE LIFE AFTER DEATH?**

March 19, 1978
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on
**SURVIVAL
A PURIM TALK**

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

SKOKIE, AMERICAN NAZIS AND THE FIRST AMENDMENT

(Continued)

provocative act always protected under the First Amendment? There seemed something fundamentally unseemly about a group of Jewish lawyers, financed by a membership which is heavily Jewish, defending the right of a few punks to go into a Jewish area and shout from the roof tops that it was too bad that Hitler did not finish the job.

One in eight of the Illinois membership of the American Civil Liberties Union resigned. The Jewish lawyer who is Executive Director of the American Civil Liberties union, Andre Neier, defended the ACLU action:

We do not share their values, that is the Nazi values. We do not take guidance from them. We defend free speech for the Nazis or anyone else because we say that the government may not put any class or group beyond the pale or constitutional protection.

The absolutist defense has been bought by some but not by all.

In a 5 to 4 decision rendered in June of last year, the United States Supreme Court remanded the case to the original court with instructions that the issue be judged on its merit. The lower court could not dismiss the Nazi petition until it had reviewed whether licensing provisions followed by the village of Skokie were constitutionally acceptable. The village of Skokie had promulgated a series of restrictions governing the issuance of parade permits. The city could not issue a permit to any group which intended to march through the area dressed in the military uniform of a group whose symbols were repugnant to a majority of those who lived in the village. No permit could be issued to any group which sought to disseminate literature designed to incite racial or religious hatred. The village could not issue a parade permit until those who were sponsoring the parade had posted a \$350,000 bond to guarantee the village against the extra costs which would be incurred by their security force and to indemnify the village and property owners for any damage to property attendant to the actual parade.

By this time the Nazis already had achieved a major part of their goal. They had gained the attention of the press and the media. During the spring and summer of 1977 literally pages of newsprint were devoted to the American Nazis. There were long interviews with Frank Collins, the tin horn fuehrer of this group of hooligans. His photograph in Nazi uniform, zeig-heiling in front of a picture of Adolph Hitler, appeared not only in the Chicago papers but in the New York Times. Here was the kind of issue which our press delights in, colorful, bizarre, easily covered, full of symbols which mean a great deal to most Americans. Jews remember the Holocaust. Most Americans remember the Second World War. Whenever it was a slow news day there were human interest stories to be had and no reporter required any particular background or language skill to cover this story.

This week I happened to go through the New York

Times for the last week of June and the first week of July of 1977. To my chagrin and amazement I found that the august newspaper which proclaims on the masthead that it prints only the news that is fit to print devoted in the aggregate over three pages to Frank Collins, the American Nazi Party and the impending confrontation at Skokie — almost a column of type for every living Chicago Nazi. To be evenhanded, the press balanced stories on the Nazis with interviews with Jews who had survived Dachau or Auschwitz. It made a good human interest story and, ultimately, any reporter worth his salt would find a moving quote for his lead: "I am not a violent man, I despise violence, but I will not have anybody wearing the swastika in my back yard. Skokie is my back yard."

Since the press was there and headlines were to be had all kinds of animals appeared out of the slime, including our own hooligans. It was not long before Meyer Kahane, the head of the Jewish Defense League, arrived in Skokie to utter his own threats. "There will be violence if the Nazis come to Skokie. Police or no police, there will be no Nazi parade in Skokie."

Ten years ago when Meyer Kahane and the Jewish Defense League first appeared on the scene I shared some of their concerns. During the late 1960's the main line Jewish institutions were so busy proving their devotion to everyone else's crusade for the reconstruction of American society, for civil rights and to end the war in Vietnam, that they had no time to listen to the needs of elderly Jews on fixed income and of poor Jews left behind in the center cities. When elderly Jews in New York City complained that elections to local poverty boards were being held on the Sabbath, when they could not be present to vote, no national agency paid attention. Agency boards were made up of younger, better-off Jews, who were impatient with any voices which even suggested that the advance of the minorities could impinge on the rights of others. When Jewish school teachers in New York City complained that the transfer of the schools to neighborhood control threatened their rights, and even dismissal, our agencies told them that they were a part of the problem and that, in effect, their rights could be sacrificed to the greater good. When citizens of lower middle-class areas of Brooklyn and the Bronx complained that their streets were unsafe and requested better police protection of City Hall, no one joined them and their requests were dismissed in some quarters as racist. Meyer Kahane and the Jewish Defense League emerged in that era and took action to defend Jewish neighborhoods and rights. Positive response to their actions ultimately forced the establishment to change gears and recognize that a major responsibility of Jewish leadership must be the protection of the legitimate rights of one's own. In those years the JDL signified necessary self help. If the city could not guarantee safety on the streets we will escort our elderly to synagogue and store, but as the years passed the JDL increasingly became committed to muscle as the solution to all problems and began to take action on problems beyond their ken. Because there were prisoners of conscience in Russia, the Jewish Defense League began to threaten Soviet ministers and their families in the United States. In at least one instance Jewish Defense League activists shot into the apartment of a Soviet

minister's family. On the basis of "Never Again" Kahane talked of creating a group called Hayya, the Hebrew term means beasts. Jewish beasts would show the world, specifically the anti-semites, that it was their turn now to be afraid. Kahane went to Israel and while there his group sent threatening letters to Israeli citizens of Arab descent, telling them to leave the country if they knew what was good for them. He was soon arrested for trying to smuggle Israeli arms into the United States for his beasts. By this time Kahane's group offered an immediate response of muscle and confrontation as their solution to any and all Jewish problems. He is always there when there is some perceived threat, particularly if the threat is being well covered by the press. His message is always the same simplistic message: "Never Again." Never again will the Jew march to the camps in quiet lines. Never again will the Jew turn the other cheek. Such appeal as this message has depends less on logic than on guilt. Many of us have wondered if more Jews might have survived if more had struggled against the Nazis, even if it meant simply beating at them with their fists. Wasn't the passivity of the Jew somehow a stimulant to the anger and to the beastiality of the Germans?

In early July of 1977 Kahane came to Skokie. He held a rally in the parking lot of the local Jewish Community Center on the very day that the Nazi parade originally had been scheduled. That day he told a few hundred of his followers that he and his would see to it that the Nazis would not march into Skokie.

The Nazis did not march that day. July Fourth saw the anomalous situation in which the Nazis obeyed the courts and some Jews did not. Kahane had no parade permit for his meeting; but there they were parading, carrying placards, making sure that Kahane's speech and their slogans were prominently recorded and photographed by the national wire services.

Since last July the case has been finding its way through the courts. Two weeks ago the Illinois Supreme Court ordered the village of Skokie to grant a permit to the American Nazis. The next day the village indicated it would appeal that decision to the United States Supreme Court. The same day the Nazis rescheduled their parade for April 20, 1978, the anniversary of Hitler's birth.

How have we reacted to this situation? To a large degree reaction is determined by our perception of the American Nazi Party. If we see a thousand German Storm Troopers behind each American wearing Nazi costume our reaction will be intense and passionate. If we see only a few dressed-up punks trying to be something they are not we will be saddened by all the publicity which has been generated and we will wonder, as we often do, as to the ease with which the notorious gain notoriety. Those who study such matters indicate that there are less than 500 Nazi party members in the United States and that they are divided in small, often competing, cells — there is even one cell in Los Angeles limited to homosexual Nazis. A few American Nazis are in contact with fascist groups in Germany and England, but most of these people are little more than disturbed and angry youth of no great capacity who cannot make their mark in

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SKOKIE, AMERICAN NAZIS AND THE FIRST AMENDMENT

(Continued)

socially acceptable ways. On those few occasions, that Nazis have run as candidates for local offices; they have been beaten badly though they have chosen to run at times and in places where racial tensions were running high. The Nazi candidate never received more than five and a half percent of the vote and when pollsters interviewed voters they found that few had supported the Nazi because he was a Nazi. They were racists who had voted for him/her as the only identifiable anti-school busing, anti-integration candidate. If fascism or anti-semitism become large-scale political forces in America, and that is obviously not impossible, it will not be through the instrumentality of the American Nazi Party. Nazism is identified with a war machine and a national megalomania which forced us to fight a bloody World War. It is identified with attitudes which Americans have judged to be evil and alien, and we are not now about to take that evil into our own homes and make its slogan our own.

If the American Nazi Party is worth attention it is only as a case in social pathology. Frank Collins, the fuhrer of this Chicago group, is unemployed. He has little education and few marketable skills. Were it not for his uniform he would be among the anonymous and the unseen. As a pre-adolescent he watched old war movies and was stirred by the power which surged from Hitler when he spoke to thousands at Nuremberg. He wanted to tap that power so he left home to join Rockwell.

Collins comes from an immigrant family. His mother is Roman Catholic. His father is a Jew who came out of the concentration camps. The family does not make itself available for interviews, but a grandmother was interviewed and her testimony speaks volumes about the prejudices and values of this home.

Frank comes from a good family. He has been brought up decently and very well. It was a surprise to us when we found it was the Jews he was fighting against. We could kind of understand their going against the colored, but not against the Jews. We even lived among them.

One of the most interesting aspects of this incident is the evidence it offers of a basic shift in the attitude of the American Jewish community towards anti-semitism. A few years ago the mainline Jewish message would have been: "No challenge must be raised to the First Amendment." The wisdom which would have emanated from community relations agencies would have been to keep it cool. The Nazis are an insignificant group. We must maintain our position against all prior restraints of free speech and free assembly. If some Jewish members of the ACLU are disturbed by their defense of the Nazi case, let us urge them to think twice, more calmly, before they resign.

Kahane touched a vital nerve with his slogan "Never Again." This time around our national agencies adopted a slightly more activist line. Jews have not

been chided for resigning from the ACLU. Some national agencies have supported legal activities designed to defend before the court the denial of a parade permit. It is now argued that the First Amendment is not an untrammelled permission for any kind of speech or any kind of assembly at any time under any condition. Every right has some limitations. One well-known limitation prohibits crying fire in a crowded theatre as such a cry would endanger lives. Are there not meaningful analogies to be made between crying fire in a theatre and crying 'Jews to the fires' in Skokie? No one challenges the right of Collins and his thugs to say whatever they want in Rockwell Hall. The question is whether they have the right to say whatever they want in Skokie where the only purpose of their speech is to create an incident.

Some lawyers argue that the First Amendment is a political document which deals with free speech that is consequential and that the Nazi vomit does not raise any issue of the restraint of consequential speech. They suggest that we have here essentially an obscenity issue. Like pornographers, the Nazis are relying on the power of certain symbols to evoke a visceral response — and that these symbols are nothing more than obscene images. What is more obscene than the butchering of millions of people?

Questions of obscenity present difficult issues for the First Amendment and honest people will disagree honestly on what is obscene; but being a practical people we have evolved a system which allows obscenity to be published and to be controlled, so that those who are not interested need not be exposed. Obscenity can be printed. I don't have to buy obscene books. Such trash is properly marked and sold from a definable area, generally in clearly tagged stores. If dirty old men want to buy such a magazine, come in and ask specifically for it and take it to the privacy of their rooms, no problem. If you want to produce a pornographic movie, find consenting adults who are willing to appear in it, you can make this movie and even put it out for public consumption; but you must label your product. You must put it into theatres which specifically mark an X, obscene, on the marquee. I do not have to go to into them. No one will go into them by mistake.

The First Amendment protects the right of the Nazis to mouth their obscenities among themselves in their own homes and halls; but does it protect their rights to bring their obscenity into Skokie? George Lincoln Rockwell Hall is marked X. Skokie is marked G — a decent community where folk do not want public pornography.

This argument has not yet been accepted by the courts. I do not know that it will be accepted by the courts. It suggests that some subtle and fine decisions can be made. It suggests that civil liberty organizations like the ACLU should discriminate among "free speech" clients. There is an old rabbinic proverb: Do not be righteous overmuch. In their righteousness the ACLU is easily manipulated by groups who seek confrontation simply to gain notoriety and not for serious political purpose. In our imperfect world moral absolutism is always an untenable position since there are always times when the common weal is benefited by benign neglect.

I plead for more discrimination. We use discrimination conventionally as a gross term to mean the stereotyping of racial groups, but there is a sense in which discrimination is a virtue. Discrimination means the ability to make fine and subtle judgments. There are times when Jews — any group — ought to return blow for blow; and there are times when Jews — any group — ought to turn their backs and pay no attention. The problem is that legal absolutism has robbed the ACLU of its powers of discrimination. They must take on anyone willy nilly once there has been an apparent violation of First Amendment rights. Is it not possible in our imperfect world to defend some cases and not others? Are not some claims of prior restraint simply the labeling of obscenity as obscene? It is not possible to say to such like the Nazis: "you have created your own incident. There are serious questions whether in fact a First Amendment violation has taken place. Find your own lawyer. Pay your own costs."

The problem is that a thirst for visible and sensational incidents has robbed news editors of some of their powers of discrimination. Obviously, what happened in Skokie, because of the way it was handled, created a newsworthy story. But how newsworthy? How much space did Skokie deserve? Does Skokie qualify the Nazis for a prime talk show with the opportunity to peddle their obscenity into every living room in the country?

Two years ago Cleveland was the site of a National Conference of the American Nazi Party. How many of you knew about? The papers did not sensationally cover it. The Nazis wanted publicity but they did not get publicity. They came into town and left town. A responsible press must weigh what is happening in a community. Every day hundreds of significant speeches are not reported. Why must the most bizarre and violent be reported? Is violence the criteria? If so, it suggests a lack of editorial discrimination.

Our desire to defend Jewish life more aggressively has robbed us of certain powers of discrimination. There have been endless meetings in Chicago on the issue of Skokie, endless advice, innumerable passionate speeches, but little effective action. We did not engage the media in a dialogue on responsibility. We did not effectively separate our own position from the simplistic position of Meyer Kahane. He took to the streets and pronounced everyone else a coward. Because he was the one visible activist, people you would not expect found themselves applauding Kahane, "Never again" touches a live nerve.

I do not know what is going to happen if and when the Nazis march in April or on some later date. If I were a rabbi in Skokie I would tell my congregation that on the day of the march they should go to work and pay no attention. I would advise them to turn their backs on this group and by their indifference testify to their insignificance. The one response the Nazis cannot stand is to be ignored. I would support the attempts by various groups to find a basis in law to declare trash to be what it is — filth, obscene — and to deal with it on those terms so that I can protect my home from such filth. I would approve the membership pressure against the ACLU's present "we defend everyone" position

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SKOKIE, AMERICAN NAZIS AND THE FIRST AMENDMENT

(Continued)

because the ACLU is less than at its best when it is a manipulatable tool. I would commit myself to an ongoing process of discussion about the First Amendment and community strategy with people for whom I have a basic respect, the ACLU leadership, the news media people, recognizing that since the Skokie episode has given the Nazis publicity beyond their wildest dreams, they will threaten again to march.

I do not know what the future holds for us in these United States. The future depends on many things, war and peace, the state of the economy, the state of the national will. I do know that a great deal of the future depends on the willingness of all citizens to abide by the decision of the courts once these are set down. So my final position would be, and I hope this will be that of the people of Skokie, that if the courts order the parade, they allow the parade to proceed, what can the passage of 30 or 50 people through Skokie really do? Nor is the proper response a counter parade of angry Jews through Marquette Park. The proper response is for all of us to go about our business as law-abiding, freedom-loving, righteousness-seeking citizens who show by our actions the strength we feel in ourselves and the contempt we feel for hoodlums and paranoids.

Daniel Jeremy Silver

QUAD-TEMPLE EVENING

April 12, 1978 — at 7:00 p.m.
at Fairmount Temple

I. L. Kenen will speak on
"The Possibility for Peace
Between Israel and Egypt"

Sponsored by The Temple Men's Club and the Brotherhoods of Fairmount Temple, Temple Emanu El, and Brith Emeth Temple.

SAVE THE DATE!

LUNCH WITH THE RABBI

March 21, 1978 — Uptown

Conversation and Community with Rabbi Daniel Jeremy Silver

Sponsored by The Temple Men's Club

Tuesdays — Noon to 1:30 p.m.

Downtown — Pewter Mug, Hanna Building — April 18, 1978

For more information, call:

Mel Einhorn, 442-9932
Lew Frauenthal, 382-4720

THEATRE PARTY — CAMP WEEKEND FOR THE SENIOR YOUTH GROUP

The Senior Youth Group of The Temple is busy planning events for the remainder of the year, and we welcome the involvement of all high school students — Newcomers Especially!

Saturday night, April 15 — Join us at "The Club" — a new musical at the Euclid-77th Street Theatre of the Cleveland Playhouse! A play on women's attitudes and male chauvinism! Details to follow!

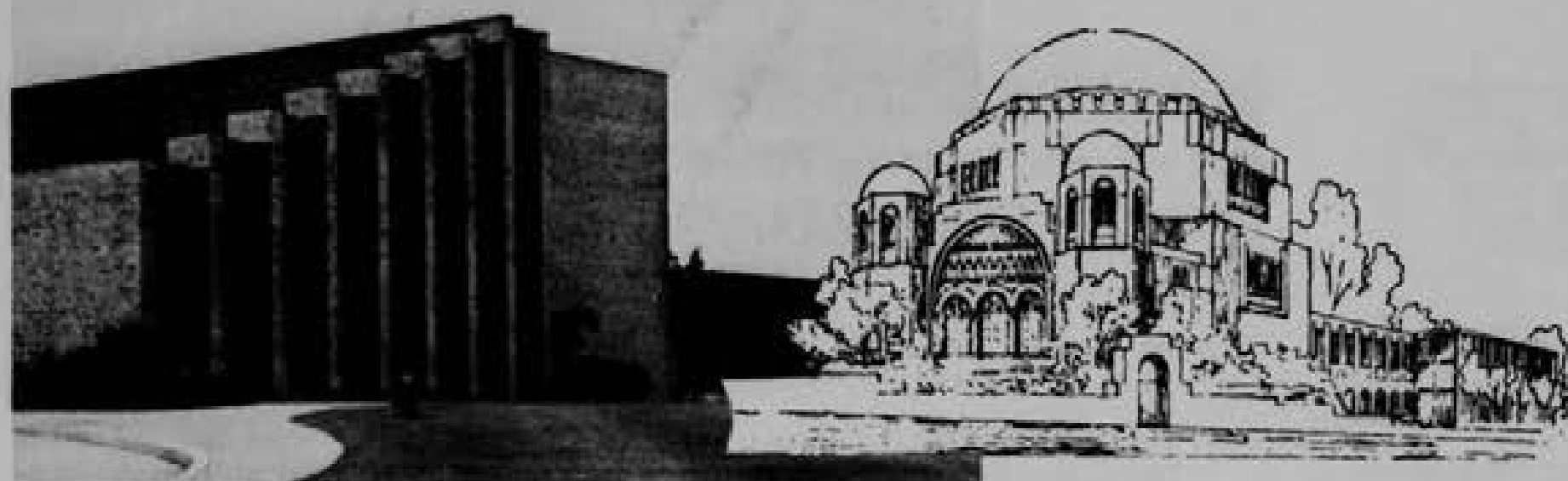
April 28 - 30 — OUR ANNUAL CAMP WEEKEND at Punderson State Park. Reserve the dates — join us for a "Total Experience" of fun, learning, fellowship, games, movies, enjoyment, nature, discussions . . . the list goes on!

FELLOWSHIP AND STUDY GROUP

We began several years ago as a men's group; our constituency has changed — and all are welcome!

We meet Tuesday mornings from 10:45 till noon with Rabbi Klein. We are studying selected sections of the Torah — their meaning and relevance for today, their history, their importance for our heritage. We share thoughts and ideas, questions and answers.

Newcomers are always welcome to join us. If you are interested, or would like more information, call Rabbi Klein at 831-3233. Or just come Tuesday morning to The Temple Branch!



April 9, 1978
Vol. LXIV, No. 76

The Temple Bulletin

From the Rabbi's Desk:

The first thing I do each morning is to read a newspaper. I consume two or three newspapers in the course of a day. I guess I qualify as a newspaper freak. Need I add that I consider a free and competent press a critical foundation of a free society? To care is to be carefully critical, and I do have some strong criticism of newspaper practices. I particularly worry about the way they shape the news. The masthead of the New York Times reads: "All the news that is fit to print." In many instances the banner should read: All the news that fits the interests of those who decide what to print.

A recent case in point was the treatment received these last few weeks by my lecture, "Skokie, American Nazis and the First Amendment." The religion editor of the Plain Dealer, Darrell Holland, asked for a copy of the speech and made it a major element in a column he published a few days later on the Nazi question. His column was well constructed and fair; yet, he left out my reference to criticism of the inordinate space which had been given by the newspapers to these few hundred bums. I had said, "A respectable press must weigh what is happening in a community. Why must the most bizarre and violent be the most widely reported? Is violence the criteria? If so, it suggests a lack of editorial discrimination." Holland's column reported my concerns with the way the ACLU and the American Jewish com-

munity had handled some of the issues involved, but carefully avoided all mention of my concerns with the role of the press.

A few days later the Cleveland Jewish News reprinted major parts of the Skokie piece. This precis was fair and accurate; but again, there was a significant omission. I had made several severe criticisms of the Jewish Defense League's "immediate response of muscle and confrontation to any and all Jewish problems." I had spoken of the need "to effectively separate our own position from the simplistic position of Meyer Kahane." None of my discussion of the JDL appeared. Evidently the Cleveland Jewish News did not want to contemplate that some groups in our community might be part of the problem rather than simply the victims. Perhaps the editor simply disagreed with my contention.

Jerry Barach has turned the Cleveland Jewish News from a billboard of institutional advertisements into a paper which includes a good bit of important news. Darrell Holland deals with matters religious in an intelligent and informed way. These are responsible news people and, yet, their news is the news that they deem fit. The Skokie lecture incident is a minor one, but what it suggests should give us all pause when we pick up the paper.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

April 9, 1978

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

THE MIDDLE EAST — WHAT NOW?

April 16, 1978

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

THE SONG OF SONGS

SATURDAY MORNING SERVICE

FIRST DAY OF PASSOVER

April 22, 1978

10:30 a.m.

The Temple Branch

HEBREW GRADUATION

Beth Cohen

Lisa Eppell

David Friedman

Deborah Friedman

Elizabeth Hellerstein

Stephanie Katz

David Maltz

Myron Polster

Ellyn Ruben

Adam Taylor

In addition to the Passover liturgy a Multi-Media Service will be presented by the graduating students in the Hebrew Department

Friday Evening Service

5:30 to 6:10 p.m.

The Temple Chapel



June 4, 1978
Vol. LXIV, No. 20

The Temple Bulletin



The 128th Annual Meeting of
The Temple
will honor
Leo S. Bamberger
on his retirement as
Executive Secretary

SUNDAY, JUNE 4, 1978

The Temple Branch
Ellen Bonnie Mandel Auditorium

8:00 P.M.



"Leo, the Lion Who Roared", another all-star Temple review will be presented by The Temple Players.

Enjoyment! Excitement! Nostalgia!

There will be a brief meeting, with the election of Temple officers and board members.

A Dessert Buffet will be served.

The Temple

Rabbis

DANIEL JEREMY SILVER
STUART GELLER
STEPHEN A. KLEIN

Staff

LEO S. BAMBERGER Executive Secretary
MIRIAM LEIKIND Librarian Emeritus
JANET GOLDBERG Librarian
MONA SENKFOR Principal
DAVID GOODING Director of Music

JAMES M. REICH President
CHARLES M. EVANS Vice President
NORMAN R. KLIVANS Vice President
CLARE SHAW Vice President
BERNARD D. GOODMAN Treasurer
ALLYN D. KENDIS Associate Treasurer

ALTAR FLOWERS

The flowers which grace The Temple altar are delivered by members of The Temple Women's Association to members who are hospitalized.

Friday, June 9 in memory of beloved brother Dr. Herbert S. Steuer by his sister Mrs. Gladys Sternheimer. Friday, June 16 in memory of Herman J. Reich by Barbara and James M. Reich, Doris and Henry Shapoff and Marcy and Howard B. Schreiber; also in memory of Nettie Friedman by her children Jerome and Helen Friedman and grandchildren Martin and Nancy Emerman and Dr. Richard and Barbara Breitstein.

IN MEMORIAM

The Temple notes with sorrow the death of:

Leo Federman
Anna Geiger
Martha M. Serlin
Jennie Spitz

and extends heartfelt sympathy to members of the bereaved families.

USHERS

These ushers served at the Vesper Services during May: Bernie Abrahams, Elmer Roth and Andre Ullmo.

These ushers served at the Sunday morning services during May: Bernie Abrahams, Jerry Friedman, Gerry Kerner, Sanford Kulber, Dr. Leon Newman, Elmer Roth, James Reich, Leonard Schur, Ernest Siegler and Sam Tilles.

From the Rabbi's Desk:

About ten days ago I began to receive cards and letters from various parts of the nation thanking me for a radio speech. I was puzzled by this sudden rush of mail. I had not given a radio lecture for a number of years. The mystery was solved when the Director of *The Message of Israel* wrote to tell me that he had rebroadcast a speech I had given May 27, 1962. I had forgotten the episode so I fished the text from my files. If I say so myself, it still has something to say and I would like to share it with you.

MESSAGE OF ISRAEL

At least half a hundred manuals have been written to teach us how to be happy. None, as far as I know, develops the opposite theme. Yet, surely unhappiness is no stranger. To live is to be bruised. To love is to lose. The smiling face sitting across from us with hardly a line of worry etched into the skin is a mask, and behind that mask is a biography of loneliness or insecurity or grief. Yesterday or the day before you and I, all of us, knew tears and frustration, perhaps worse.

It has been my experience that far too many endure unhappiness without understanding it or learning from it. I am troubled to see some settling comfortably under a gray, unmoving cloud, perversely happy with their litany of aches and operations. It guarantees them, does it not, that they will be nursed and catered to. I am troubled that others use unhappiness to justify inadequacy. If I can expose my complaint to the world I am presumably justified in not doing my share for the world. I have been badly handled and I owe nothing. I am concerned that some cry out so bitterly when life turns against them that they cannot hear the whispered wisdom of unhappiness. There is a purpose to every part of God's design. We become allergic to the more trivial preoccupations of life only as we experience life's bitter edge. There is no crueler tragedy than the loss of a child, yet I have known the grief of such parents to change their schedule of priorities from one of getting and grasping into a crusade of healing.

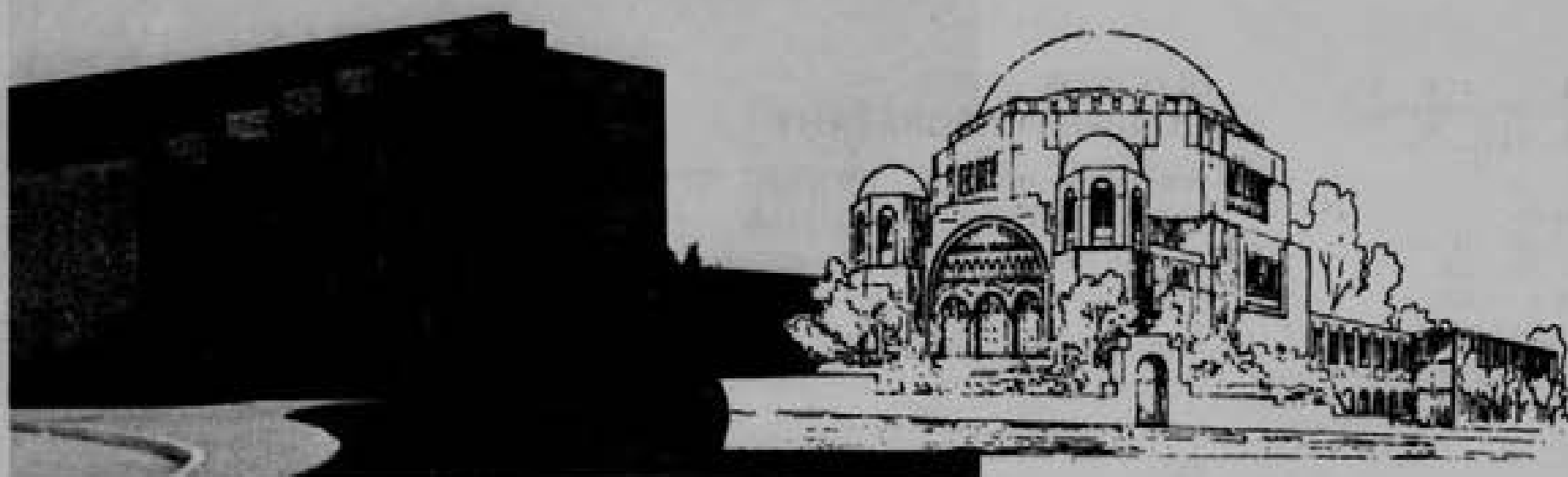
Unhappiness can generate understanding. One of the most open-handed and great-hearted men I know told me that as a young businessman he was convinced that the poor and the needy bring on their own misfortune. His philosophy was simple: anyone who puts his mind to it can make a living. In 1932, during the great depression, he lost his business. He worked twice as hard as before but ended bankrupt. Looking at life from this new vantage, he became aware that men are often buffeted about and can do little but ride out the storm. When hard reality is upon us we see other human beings struggling, and the ties of sympathy and humanity are knit close. Unhappiness can also generate vigor and bring a sense of purpose to life. We live in a society of abundance, but many of the young are growing up without energetic convictions. Life has been pleasant; they ask only that it remain so. They work only as long as they must and do no more than the prescribed assignment. The smiling dismissal of a dean of admissions or by a director of personnel may shatter their euphoria and shake them awake. Many a career has been catalyzed by tears and frustration.

I would recall to you the outline of vignette written originally by the brilliant Yiddish writer Isaac Loeb Peretz: A mother is busy in her kitchen preparing a holiday meal. Her little boy plays at her feet. Preoccupied and seeking to keep him out of mischief, she hands him some horseradish, "Here, grate this. But close your eyes. I don't want you to cry. If I find you crying I'll slap you." The child protests silently. "Why does she have to threaten me? Have I done anything? Is she fair?" He begins to wonder about life's justice. He thinks of the time he visited the house of his best friend, whose father was a butcher, and watched him casually slit the throat of a chicken, without trace of feeling. He had accused his friend of having a brute for a father. "My father's no brute," the boy protested, "Yes, he is. He hasn't got any sympathy. He lacks pity. He killed that chicken and didn't even feel sorry for it." A quarrel ensued. Since then the children hadn't been on speaking terms. "I don't understand it," the child continued to himself. "The Rabbi teaches that one mustn't harm a single living thing, not an animal or even a fly. They, too, are God's creatures. But I see people beating dogs and whipping horses and killing birds, and worse. What about the paralyzed baby next door whom I used to hold with love in my arms? When the war broke out didn't men throw her out of the window so that her crippled body lay broken and bleeding in the courtyard?" This jumble of thoughts confused the child. He began to cry. His mother, still distracted, slapped him for not keeping his eyes shut.

This child will grow. Understanding is never achieved until we see life in the raw and come to grips with it as it is. Only the fool plays the ostrich and buries his head against the discordant sounds and unseemly sights of life. Who is the wise man and who the fool? The parents of a disturbed child who seeks advice, or the one who adamantly refuses to admit the existence of a problem and so condemns his child to a life of bleak frustration. Who is the wise man and who is the fool? The family who recognizes only the gracious manners of suburbia and the tree-lined, well maintained streets of the city, or the citizen who walks into a city's slums and knows its grime and violence and the need to rebuild and improve. Who is the wise man and who is the fool? The citizen who in this day of missiles smoking "at ready" admits no interests save those of business and home, or the one who recognizes that routine can be cindered in a matter of minutes and that much more is demanded than respectability and taxes.

One cannot live competently and wear blinders. The wise man takes life as it is and prepares for tonight's darkness as well as tomorrow's sunshine. "Woe unto them," the Bible says, "who are at ease." It is not that our Bible "misprizes leisure, but that it recognizes that the giddy and the faint-hearted are the first to falter in foul weather. Greatness is a measure of how ably we triumph over obstacles and stand up to hard knocks. Faith gives us the courage to persevere. "Weeping may tarry for the night, but with the dawn there is joy." But faith is empty unless our will has strong muscles. Our muscles will be flabby unless we are prepared to take life as it comes. Amen.

Daniel Jeremy Silver



October 8, 1978
Vol. LXV, No. 2

The Temple Bulletin

From the Rabbi's Desk

What can I say about Camp David that would not be pure speculation or a repetition of the generalizations which pass for analysis in the public press?

A new set of facts has come into being. Israel and Egypt have begun to flesh out the deliberate vagueness of United Nations Resolution 242 which was passed after the 1967 war. Whether these nations will be able to act on this clearer definition of their interests only time will tell.

The cautions being spoken on all sides are well taken. There are many unresolved areas - Jerusalem, the West Bank sovereignty, oil. There is no indication that the states the newspapers like to call moderate - Saudi Arabia and Jordan - are willing to moderate their intransigence. Begin and Sadat face opposition at home.

Perhaps the most hopeful fact to emerge from Camp David touches the role of the President. Over the thirteen days he became fully conversant with the issues. A new president necessarily is dependent upon suggestions from a foreign policy establishment which has its own definition of the national interest, a defi-

nition which tilts that interest heavily towards the oil and banking community into which most of them will retire and towards the career interests of State Department personnel who have been posted or hope to be posted to the many capitols and consulates of the Arab world. A knowledgeable head of state develops his own vision of the national interest, a vision which can transcend that of Exxon, Chase Manhattan Bank and career advancement. I am comforted by this fact. I am sure that there will be times when we will feel that political pressures are being unevenly applied. It is still an uneven balance of power and economic opportunity, but we will know who is exerting the pressure and for what reasons.

Mr. Carter must be given full marks for Camp David. There will be those who say that Mr. Carter undertook the negotiations for domestic-political reasons. That may be so, but it does not diminish the significance of what was accomplished. Sadat and Begin also must be given full marks. Both took great political risks and the road ahead will not be easy for either of them.

On a personal level, I thought that the White House Press Conference was one of Mr. Begin's finest hours. He rose beyond the formalities required of the moment and his words and actions spoke eloquently of Israel's commitment not only to the resolution of existing political problems, but to the hope of a national rapprochement.

Our hopes must be tempered. These documents define a very limited "peace." The contemplated peace treaty commits Israel and Egypt to maintain certain demilitarized zones, to allow the operation of a small U.N. force in certain strategic locations, to establish formal diplomatic relations and to end economic boycotts within a three-year period after the protocols are signed. That is all. Given what has been, that is a great deal; but only a wild romantic would call such a condition "peace." What is really being arranged is an absence of the immediate threat of war.

Daniel Jeremy Silver



November 5, 1978
Vol. LXV, No. 4

The Temple Bulletin

From the Rabbi's Desk:

As I write this, negotiations on the Arab Israel Peace Treaty are stumbling along. Moshe Dayan has flown back to Jerusalem to inform Prime Minister Begin and the Cabinet of the draft treaty's terms. Sadat is in Cairo demanding clarifications. The complex processes of history continue to roll.

One of the pleasures of history is the presence in it of the unexpected. Just the other day Rabbi Leon Feuer, who is now retired from his pulpit in Toledo, reminded me in a letter of one such incident. In 1946 the World Zionist Congress met in Basel. These were tense years. World War II was over, but two million Jews still lived in Displaced Persons Camps. The British Navy maintained its blockade against the so-called illegal immigrants in Palestine. The Irgun had begun to step up its campaign against the British. In Palestine the Mapai was opposed to this campaign and their representatives at Basel introduced a resolution condemning Begin and the Irgun as terrorists. If passed, this resolution would have effectively read Begin and his followers out of the Zionist movement. Chaim Weitzmann

avored the resolution and demanded its passage. He threatened to resign the presidency of the World Zionist Organization if the resolution failed. The issue was a fundamental one which involved the contradictory claims of discipline and direction. My father, who led the Zionist Organization of America delegation, spoke against the resolution, arguing that whether one agreed with Begin's methods or not he and his followers were devoted to the cause and must not be read out of Zionist ranks. It turned out that Dad's leadership and the American vote were the significant

elements in the defeat of the resolution.

Weitzmann resigned the presidency of the World Zionist Organization and in time new agreements were entered into between the Mapai and the Irgun. The rest is history. Leon closed his letter with this fascinating question: "Would Begin be Prime Minister now if the vote had gone the other way?"

It is an interesting question.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

November 5, 1978
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER
will speak on

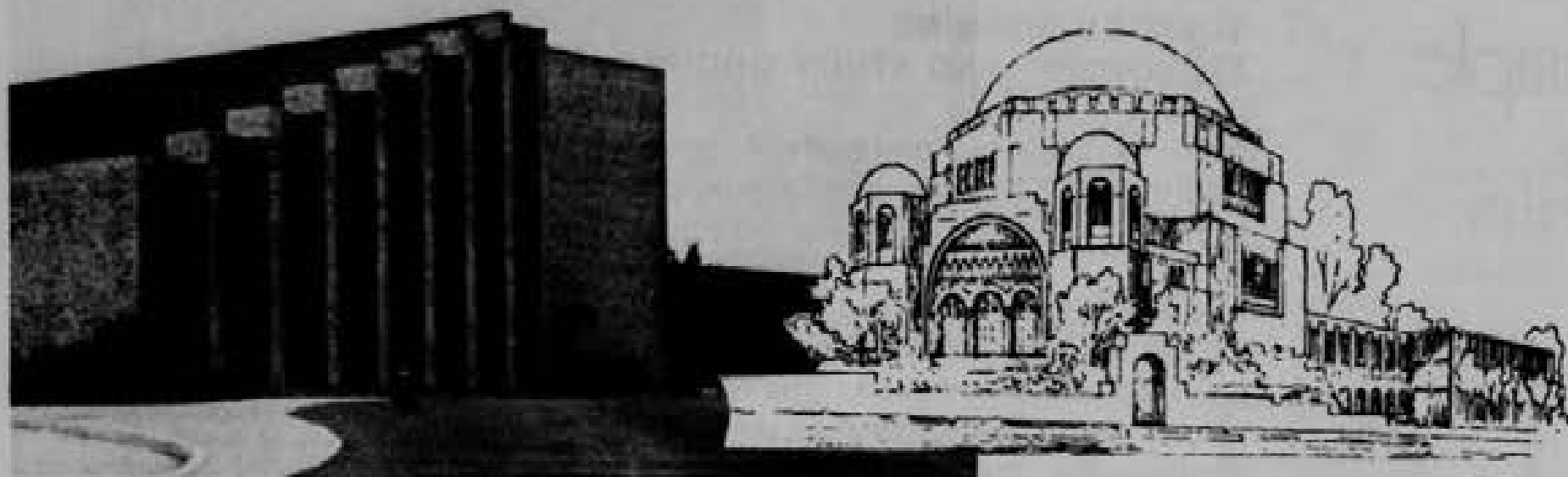
YIDDISH AND THE NOBEL PRIZE

November 12, 1978
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER
will speak on

CRIME AND PUNISHMENT

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



October 22, 1978
Vol. LXV, No. 3

The Temple Bulletin

From the Rabbi's Desk: ON BEING AN ADULT

In most book stores you will find innumerable manuals which describe childhood or give adolescence a careful once-over. In recent years a spate of books on aging has appeared. A visit to one of my favorite booksellers a few days ago confirmed my preconception that there are no such manuals which deal with the adult. You can find books which tell how to be a competent parent, how to have a successful marriage or how to make a lot of noise or money, but you will not find works which define the capacities adults have or the emotional and physical changes which occur during the adult years.

Our Coping Series, which begins Monday, October 30, is a first attempt to deal with this special state. We must ask some basic questions. For instance, what stage of life does adulthood enclose? In the Middle Ages a Jew became an adult at his Bar Mitzvah. Earlier in this century a person gained the right to vote and to be responsible for property - to be an adult - at twenty-one. Today some become adult at sixteen when we give over the car keys; others at eighteen when they gain the right to vote or to be drafted. At the other end of the spectrum a national argument is under way whether there should be forced retirement - the onset of age - at age sixty-two or sixty-five or seventy. Each of us grows at a different rate and ages at different rates.

Adulthood is not a flat plateau. Obviously there are variations of

physical and emotional capacity. You cannot do the sports at fifty that you did at twenty-five. First, come eye glasses, then bifocals and trifocals. As the years progress, you settle down and settle in.

Adulthood is not of a piece. There are calm periods and periods of transition. At the moment the subject of middle-aged crisis has become a popular topic. I think that another shift of abilities and attitudes takes place in the early thirties.

In any case, we need to develop more dynamic attitudes towards our adulthood. Too many assume that having graduated from school they are adult and that they can operate with whatever skills and learning they have

mastered for the rest of their lives. The conventional wisdom holds that childhood is for learning and adulthood is for earning. Dangerous nonsense, this. The adult who allows his mind to atrophy finds his world progressively narrowed and his skills increasingly problematic. One of the reasons that so many face retirement with fear and trembling is that they are unprepared. We take it for granted that we must train through twelve or sixteen years for adulthood; and, incredibly, that we can move through adulthood without time-consuming and careful training both for its various stages and for age.

There is much to talk over. Come and join us.

Daniel Jeremy Silver

SIMHAT TORAH - CONSECRATION

Monday, October 23, 1978
10:30 a.m.
The Temple Branch

Students newly enrolled in the Religious School will be consecrated.

Following the service there will be a Kiddush in the outdoor Sukkah.

SUNDAY MORNING SERVICES

October 29, 1978
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

AFTER CAMP DAVID

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



November 19, 1978
Vol. LXV, No 5

The Temple Bulletin

From the Rabbi's Desk:

Recently I attended a conference celebrating the establishment of the Harvard University Center for Jewish Studies. For some time Harvard has had on its faculty a small number of respected scholars from various areas of Jewish Studies. A few years ago the decision was made to enlarge this faculty sufficiently to create a center where a growing number of young scholars could prepare themselves for serious Jewish scholarship. This center is now in being.

I was delighted with this accomplishment, but my particular pleasure came from the lectures which were offered at the conference. One was by Dr. Chone Schmeruk who spoke on "The Place of Yiddish Literature in Ashkenazic Jewish Culture." How the once lowly Yiddish has risen in stature. Imagine Yiddish as the subject of a major lecture at Harvard College just two weeks after I. B. Singer is awarded the Nobel Prize for Literature in 1978. Not so long ago many Jews who joined the Harvard faculty hid the fact that they spoke or read Yiddish and critics routinely dismissed Yiddish as a proletarian language suitable only for the marketplace and hillbilly folk.

Over the years Yiddish has taken a bum rap. Yiddish originated in the thirteenth and fourteenth centuries when the Jewish communities of the Rhineland began to develop their own dialect of middle high German. Two things set this dialect apart: the enforced segregation of these small communities and the need of Jews all across Europe to exchange ideas and

letters with each other across a complex and irrelevant set of feudal and linguistic divisions.

Why the bum rap? During the fifteenth and sixteenth centuries Jews and Yiddish moved eastward into Poland and the Slavic lands. There Jews were even more segregated from their neighbors than they had been in Germany. Polish, Russian and Slavic expressions became part of the Yiddish vernacular. What had begun as a Judeo-German dialect now became a distinct language.

Meanwhile, back in central Europe, the printing press had been invented and a bourgeoisie culture had taken over which abandoned the Church Latin and developed a literary German. When, in the late eighteenth and nineteenth centuries, Jews wanted to join the larger world they had to learn a new language, German. When they

tried to describe Yiddish as a form of German, the natives laughed at them. The intellectual world dismissed Yiddish, largely for anti-semitic reasons, as a crude and vulgar patois spoken by people steeped in medieval superstition. Many so-called enlightened Jews took over these prejudices to the point where they denied that Yiddish had ever been a German dialect and defined it simply as the street language of the unwashed Jews of the east. It was a commonplace of so-called enlightened writing that nothing of literary value had ever been written or would ever be written in Yiddish, and then came Peretz, Sholem Aleichem, Sholem Asch and I. B. Singer and a new appreciation of Yiddish as a vehicle of cultural expression.

The lecture was in English. When it was over an auditor said with a smile, "gut gesagt."

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

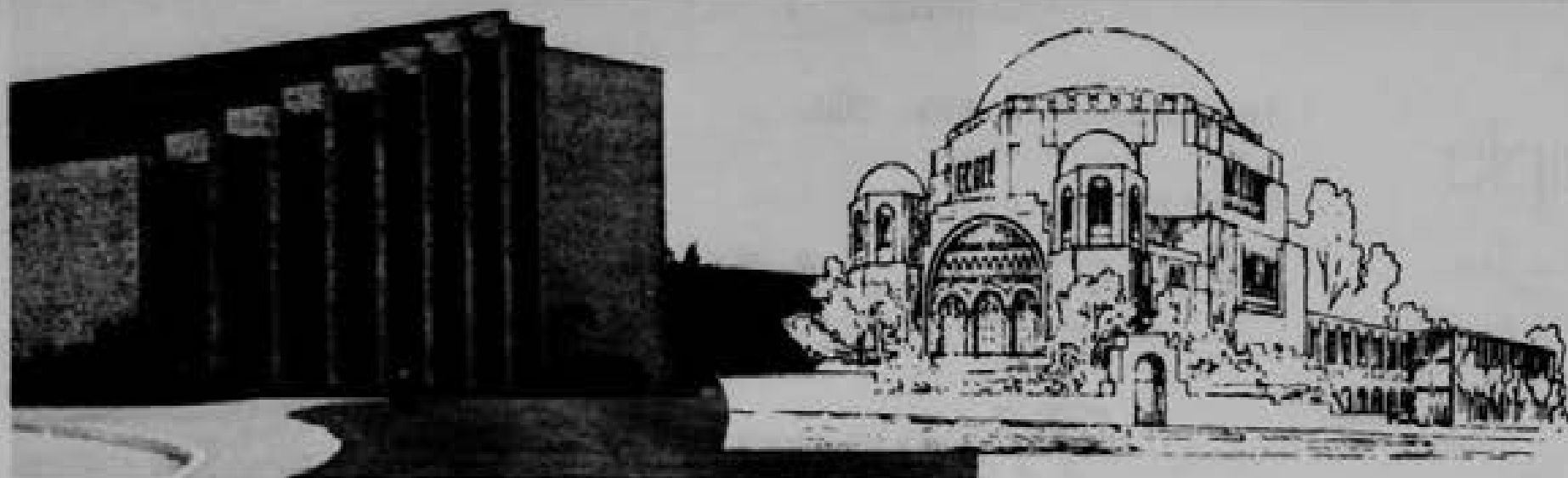
November 19, 1978
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER
will speak on
**HISTORY OF THE JEWS
OF CLEVELAND**
A Critical Review

November 26, 1978
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER
will speak on
**OUR TOWN AND
ITS MANY PROBLEMS**

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



December 3, 1978
Vol. LXV, No. 6

The Temple Bulletin

From the Rabbi's Desk: YIDDISH AND THE NOBEL PRIZE

The sermon of November 5, 1978 is produced here in response to numerous requests.

The disparagement of Yiddish has been an element in the program of every group concerned with the modernization of Jewish life. The father of Jewish modernity, Moses Mendelsohn, dismissed Yiddish as a jargon, encouraged all who shared his concern that Jews remove themselves from their parochial world, to do all they could to substitute German for Yiddish as the speech of Jews. Mendelsohn considered one of the major accomplishments of his life his translation of the Bible into German presented in the Hebrew alphabet which is also, of course, the Yiddish alphabet. His hope was that a generation of Jews would become familiar through this Bible with the language of European culture.

Heinrich Graetz, the popular nineteenth century Jewish historian, dismissed Yiddish as a despicable tongue and did all he could to minimize its use. Many of us grew up in homes where parents or grandparents spoke Yiddish to each other but not to the children. Yiddish was for them but not for us — a language of the past. English was the language of today and the future. One of the interesting facets of the Americanization process among Jews is that we established hundreds of religious and Hebrew schools, but hardly a handful of Yiddish language schools. It was not important that another generation be trained in the mother tongue.

There are many reasons, some of them paradoxical, for this disparagement of Yiddish. The nineteenth century was the era of emancipation. Jews were dazzled by the possibility of citizenship and the thought of that era insisted that citizenship and the national language went hand in hand. English was the language of the Angles and of their descendants. French was the language of the Franks and their descendants. German was the language of the German people. Yiddish was the language of the Zhid, the Jewish people. In many minds Yiddish was the visible side of Jewish nationalism and the more fervent Jewish Europeans argued that only by putting Yiddish behind could the Jew truly become a citizen of his nation. In their minds the Jewish national language stood in the way of the

individual Jew's acceptance into German or English citizenship.

Paradoxically, those who were most determined to assert Jewish nationality, the Zionists, also deplored the use of Yiddish. For them Yiddish was the language of *galut*, of the exile, a tongue which reflected in its vocabulary and speech patterns the degradation which oppression and ostracism had imposed on the Jewish spirit. I remember many years ago hearing a Zionist speaker remark on the innumerable Yiddish synonyms for an incompetent: *nebish*, *nudnik*, *schlemiel*, *schlemazel*, *luft-mensch*. His point was that there was no word in Yiddish for a pioneer.

When the first pioneers arrived in Palestine at the turn of the century they came face to face there with a long-established Yiddish-speaking *yishuv*: old people mostly, crowded in the old city of Jerusalem and the sacred city of Safed. These folk spent their lives praying for the coming of the messiah, practicing medieval rituals and wrapped up in ideas which seemed superstitious to the

young who were going out to clear the swamps of the Hulah. In turn the Yiddish-speaking members of the old *yishuv* looked askance on these newcomers as brash, ignorant, blasphemers, *goyim*. Were they not trying to force the hand of God by doing the work of the messiah? Hebrew separated the new *yishuv* from the old. In the 1920's or 1930's it was not unusual for older pioneers to upbraid a new arrival speaking Yiddish, "*Goy, daber ivrit*", heathen, speak Hebrew.

There were other and subtler reasons for the disparagement of Yiddish. During the Middle Ages a rigid separation existed between high culture and what ordinary folk knew. In the Christian world high culture was defined as that which was written in Latin. Latin was the language of the Church and culture was reserved to those clerics who had received a specific training. What we today call folk culture was dismissed as vulgar and ordinary, no culture at all. A similar division existed in Jewish life. The scholars and the rabbis spoke and wrote a holy tongue, Hebrew, which was mastered with
(Continued inside)

SUNDAY MORNING SERVICES

December 3, 1978
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

THE UGLY FACE OF RELIGION
— JONESTOWN

December 10, 1978
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

JOSEPH

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

YIDDISH AND THE NOBEL PRIZE (Continued)

difficulty in all male schools. All that was Torah, worthwhile, was written in Hebrew or in a blend of Hebrew and Aramaic which had been developed centuries before in the Talmudic academies. Yiddish was the language of women and the uneducated, of everyday, of the home, the kitchen and the marketplace. The learned looked down on Yiddish as an Oxford-trained don looked down on Cockney. All that was worthy was written in Hebrew. That which was inferior — for women — was in Yiddish. When, in the nineteenth century, emancipated Jews wanted to prune Judaism of its weeds, separate the medieval from the classic, the cabalistic from the essential, they had a readymade yardstick. Learning and Hebrew were equivalent. All that was in Yiddish could be dismissed out of hand.

Yiddish was abandoned by the moderns, but we are no longer moderns. If you have been keeping up with your history you know that some time ago we moved beyond modernity into a post-modern world. For us the problems of Emancipation and the Enlightenment are no longer the living issues. We seek not to break out of the old but to forge a new balance and a new set of institutions fit for our particular needs. If the disparagement of Yiddish was essential to modernity, a reawakened interest in Yiddish is a critical factor of post-modernity and, again, the reasons are varied.

We operate with a different definition of nationalism. Instead of the melting pot we emphasize cultural pluralism. It is now no longer an article of faith that to be a good American you have to give up the immigrant language. There are laws which require the public schools to teach children in the native tongue of their homes. Ethnic studies are accorded importance. We assume that the distinct ethnic groups strengthen the common wealth by providing the whole with the distinct insights of their culture.

In Israel Hebrew has won the day. The Jew in Israel feels himself one with Biblical Man, the ancestors of independent spirit, who spoke Hebrew. Moreover, the majority of the Jews in Israel no longer come from Yiddish-speaking backgrounds, and so Israel can tolerate a Yiddish-speaking minority which will breathe color into its national life and enrich its literature with the wealth of Eastern European creativity.

Then, too, something unexpected happened to Yiddish literature as it entered the modern age. Around 1850 Abraham Geiger, a leading scholar of the early German Reform movement, dismissed Yiddish as a tasteless language. He added, by way of emphasis, that nothing original of merit had been written in Yiddish. In doing so Geiger simply echoed albeit blatantly what many traditionalists felt about Yiddish: that the whole Yiddish literary output amounted to women's books, ephemera and translations.

Then, beginning around 1880, a succession of exceptional literary men: Sholem Aleichem, Peretz, Sholem Asch and the Singer brothers, began to write first-rate works in Yiddish. Many of their novels and stories were recognized as first-rate by

critics who were at home equally in the Jewish and the larger world. There was now a Yiddish literature whose quality could not be denied.

The proletarian bias of the post-modern world contributed to the reassessment of Yiddish. The nineteenth century had defined culture in terms of Oxford, the Sorbonne and Heidelberg; the twentieth century broadened the definition of culture to include popular ideas and themes. During our century a revisionist history has rediscovered the hitherto unappreciated world of worker songs, the peasant legends and women's writings. There has been a new interest in primitive art and music and a new emphasis on the ideas and writing of people whose voices had heretofore been dismissed. As Harvard began to appreciate the writings of women and of workers, Jews began to reassess Yiddish as the language of the Jewish folk, of our workers and women, and as the language in which the folk tales and legends of the folk were available. Whatever the reasons then, in our post-modern world it is no longer imperative that Jews disclaim a knowledge of Yiddish if they want to be considered as cultured.

Last week I went up to Harvard University where a new Institute for Jewish Studies was being inaugurated. One of the most fascinating features of the program was a lecture presented by a scholar from the Hebrew University, Chone Schmeruk, entitled "The Place of Yiddish in Ashkenazic Jewish Culture." Imagine Yiddish with such a grandiose academic title; but note also the symbolic meaning of the event. Here was a professor from the Hebrew University, an expert in Yiddish and Yiddish literature, speaking at Harvard University where a generation ago most professors who spoke Yiddish failed to list this accomplishment in their curriculum vita. How the lowly have risen!

What have we discovered in this reassessment of Yiddish? As the Jews of the Mediterranean world began to move into Europe a thousand years ago they brought Hebrew and/or Arabic, but quickly took over the language of the communities which they joined. The Jews who lived north of the Pyrenees took over various Romance dialects of the sort that ultimately developed into French. They added phrases long familiar from their tradition. This amalgam was called *la'az*, *Leshon an'zar*, the language of a strange people. This French-based speech probably would have become the Yiddish of the Jews of Europe if in 1290 the French Kings had not summarily exiled their Jews, an act which effectively aborted the development of this French-based vernacular. Exiles from France brought some of the words from this language into Germany where they were added to Judeo-German and remain part of Yiddish until our day. After a meal a traditional Jew *bershes*. We think of *bershing* as a homey Jewish act and term. It is not. *Bershing* is a Romance word from *benedictus*, to bless, thus *bershing* is the blessing the Jew offers after the meal. When the Jew prepares a hot pot for the Sabbath, a dish which will stay warm over that period, it is called *cholent*. *Cholent* is a derivative of the French *chaleur*, heat, *chaud*, hot.

The French exiles who fled westward to the Rhineland and southern Germany joined the small indigenous Jewish communities of that area, people who used the middle-high German of the period in

their everyday life. The Yiddish that we know began here. Essentially Yiddish is a Judeo-German dialect which became more and more distinct because of the enforced apartheid endured by the Jewish community. You have in Yiddish words which are pure German like *Yahrzeit*; and words like *klutskashe*, which are combinations of German and of Hebrew/Aramaic. In the Talmudic *kashe* designates a question. In middle-high German *klutz* designates a wooden beam and, by extension, a wooden-faced person who does not react. Over the years *klutskashe* became the question asked by a fool, a stupid question, a question for which there is no answer.

For Europe's Jews Yiddish became the speech of the everyday for it allowed communication between widely-scattered families and communities. This was largely due to the fact that Yiddish never developed its own alphabet but used the Hebrew script. Because Yiddish was not the language in which you studied the Torah and because no one bothered to translate Maimonides' philosophy into Yiddish, Yiddish culture was different than Torah culture. The high Hebrew culture was the culture of the sages and the rabbis; the low Yiddish culture was the culture of women and ordinary folk and contained popularizations of Torah and a good bit of material which was shared with non-Jews.

One of the fascinating and unexpected facts about Yiddish fluency is that, in all periods it was through Yiddish that some impression of European culture was transmitted to the Jewish community; and since Yiddish was peculiarly a women's tongue throughout our history it was the women who were most aware of the culture of the larger world. Among the first works translated into Yiddish were the legends of King Arthur and the Knights of the Round Table. To jump over the nineteenth century, women read Yiddish translations of Goethe, Dumas and Mary Shelly while the men still knew little but what was taught in the *yeshivot*. A familiar domestic tragedy began with a doting father who provided his daughter an education. He could not enroll her in a classic Torah school so he provided her with a Yiddish-speaking or Polish-speaking tutor. She began to read "outside" books. Then father married daughter to the best catch available. Who was this paragon? The brightest student in the *yeshiva*, a student who had no knowledge of western culture and who had been trained to disparage such ideas. When these two young people met under the marriage canopy they celebrated what was in effect an intermarriage for theirs was a union of people caught in two different cultural sets. It is not hard to imagine the consequences, nor are they all behind us. We can still see in our communities, despite the secularization of learning, that a single-minded learning is the man's role, while culture — books and art — are largely women's work.

Be that as it may, during the thirteenth through sixteenth centuries most Yiddish writing involved either translations from the general literature or books of simple piety designed to edify women in the rudiments of the faith. Once the rabbis discovered that women knew more about King Arthur than they did about King David they arranged for the translations of the *ma'aseh's*, the tales of the
(Continued)

YIDDISH AND THE NOBEL PRIZE (Continued)

Talmud, the wonder stories about wizard rabbis, the old fables, the rich legendary lore of the Jewish people. Some of these books, like *Tzena Ure'ena*, remained among the most popular of all books during the Middle Ages.

During the fifteenth and sixteenth centuries Yiddish moved from Germany eastward to those lands where, for the next several centuries, the Jews would provide the literate skills Poland, Hungary and Russia required. Here Yiddish met a third European Jewish language known as *lashon kena'ani*, the language of the Canaanites. The Canaanites inhabited Palestine before the Israelite tribes had arrived. They were enslaved during the period of the Conquest and *ken'ani* became a synonym for slave. *Leshon Kena'ani* was the name for the language Jews developed in the land of the Slavs. This language had its own peculiar inflections, grammatical rules and vocabulary. Now these were wedded to Judeo-German and the final layer of which the living Yiddish is composed had been put in place. *Kena'ani* provided Yiddish such words as *pareve*, a food which can be eaten with either milk or meat, and *pushka*, the charity box, usually a little blue box for the Jewish National Fund. *Kena'ani* had its own set of suffixes of which "nik" is the best known, thus *mapanik*, *nudnik*. Perhaps this conversation will please you as much as it pleased me. One person asked another: "Do you know any Yiddish?" "Of course, I do." "Well, tell me a Yiddish word." "No-goodnik," no-good, English, *nik* - Slav, "no-goodnik", perfect Yiddish.

The great pietistic revival of the Jews of eastern Europe in the eighteenth century, Hasidism, provided the last element in the emergence of Yiddish. Hasidism represented a revolt of the Jewish masses against the domination of an intellectual elite. Hasidism emphasized simple piety of the average person rather than scholarship and learning of the few. One way in which Hasidism expressed its populist rebellion against the authority of the intellectual elite was to transform all instruction in its schools into Yiddish. In the eighteenth century Yiddish finally became the language of the *yeshiva*, so that by the beginning of the nineteenth century Yiddish was no longer simply a street language, but the universal tongue of the Jews of Europe.

Yiddish has had an ambivalent relationship with our community. It is *mam'loshen*, the language of the cradle and of the home; and, at the same time, it has been the language of acculturation and assimilation. It has been the language which defined the Jewish nation and a language opposed by Jewish nationalists. The first modern Yiddish periodical, "Ha-Mevasser", which began to be published in 1862 prefaced its first issue with an editorial statement which was essentially an apology. The editor said, in effect, we use Yiddish in our magazine but there is no other way to reach the Jewish masses to whom we want to bring the message of modernity. On the other side of the coin, at about the same time, cultural nationalism emerged in eastern Europe. The Bund, a workers' cultural nationalism, was opposed to Zionism but insisted that Jewish socialism required a sense of shared culture which could only emerge through Yiddish. The Bund cultivated the use of Yiddish as the means of

expressing Jewish folk culture, the laborers' culture, and a means of attacking the Hebraic culture which was anathema in their ideas because it was identified with religious instruction.

We come to our final question: what future for Yiddish? Yiddish has now won a Nobel Prize. There are some, I am sure, who are tempted to assert that there will be a renaissance of Yiddish speech. I am not confident that this will happen. Isaac Bashevis Singer, our Nobel laureate, illustrates the basis of my doubts that Yiddish will become again a major vehicle for Jewish expression. Singer has published four novels in Yiddish. He earned for these four novels in royalties less than three thousand dollars. If you examine the way Isaac Bashevis Singer writes you discover that he is a Yiddish author writing for an English-speaking audience. Much of what he has written has never been published in Yiddish. Singer writes in Yiddish, the language of his birth, and the language of the people he describes. Then Singer sits down with his Yiddish manuscript and a so-called translator. He does not give the translator the manuscript and a free hand. Rather, Singer sits down with the translator, expresses in the best English he can what he is trying to say; and then the translator, who is essentially a stylist, suggests how this can best be said. They argue a bit and finally agree on what ultimately is published. Some of the translators knew little or no Yiddish.

Isaac Bashevis Singer has abandoned writing Yiddish novels for a Yiddish-speaking audience because there are not enough Yiddish-speaking readers around to allow him to earn his living as a writer. He is now a Yiddish-speaking writer writing for us, for an English-speaking audience.

There must be a reason to write in Yiddish. All the major writers in Yiddish of the last hundred years were born and raised in eastern Europe. No Yiddish writer of consequence has been developed in Israel or in the United States, and none is likely to be. No one is likely to make the effort to write in Yiddish for an audience which is not there. The intense folk world which nurtured these men was destroyed by the Holocaust, and there is nothing about the experience of Jews in Israel or New York which could not be expressed as well in English or Hebrew as in Yiddish.

It is unlikely that there will be a renaissance of Yiddish literature. What is more likely, and what is in fact occurring, is that there will be a greater appreciation of the existing Yiddish corpus and that will not be a not-insignificant contribution for we will know what being Jewish felt like to the average Jew.

If I were asked, "How fares Yiddish today?" I would answer "*mir lebt*." We are alive, *mir lebt*; we are alive but not dancing in the street. Thank God, I'm alive. How much can I ask?

Daniel Jeremy Silver

PLAY GROUP, ANYONE?

Several Mr. and Mrs. Club mothers are interested in forming a play group for very young children — under three years of age. Your child can play with others his or her own age; and the winter will not trap you in. If interested, please contact Merle Schwartz at 247-3201, or Barbara Hochman at 292-3652.

CLEANING OUT YOUR BASEMENT?

If you are now engaged in "Winter Cleaning" and have come across that old pool table or ping-pong table or other such equipment which you no longer need, the Senior Youth Group would be glad to take it off your hands. As long as the equipment is usable, call Rabbi Klein at 831-3233. Our students appreciate it — after all, what is a Shul-In without a playable ping-pong table?

JAMES M. REICH ELECTED VICE-PRESIDENT OF U.A.H.C. REGION

James M. Reich, President of The Temple, was elected Vice-President of the Union of American Hebrew Congregations' Northeast Lakes Council for the 1978-1980 term. The election took place at the Council's Fourth Biennial Conference which was recently held in Detroit.

ALLYN D. KENDIS RE-ELECTED ASSISTANT TREASURER OF N.F.T.B.

Allyn D. Kendis, who serves as Associate Treasurer of The Temple, was re-elected Assistant Treasurer of the National Federation of Temple Brotherhoods - Jewish Chautauqua Society for the 1978-1980 term at the recent Biennial Convention in New Orleans.



December 17, 1978
Vol. LXV, No. 7

The Temple Bulletin

From the Rabbi's Desk: CRIME AND PUNISHMENT

The sermon of November 12, 1978 is produced here in response to numerous requests.

Our Bible contains many truths. Some of them are welcome. They describe the reach and possibility of civilization. Other truths are relatively unpalatable; they explain the convulsions and confusions of our growth and of our various relationships. One of these truths, a truth the Bible states over and over again, describes the contradictions of human nature. Violence, aggression and greed are as human as love and sensitivity. The contradictory elements in human nature are elemental; consequently, there can be no fully effective solution to the problem of crime and violence.

When Adam and Eve were thrust out of Paradise, the worldlings set up a family. Eve bore two sons: Abel and Cain. Abel was a shepherd, a keeper of the flock. Cain became a farmer, a tiller of the soil. The first incident recorded of these two brothers involves a sacrifice to God. Each brought his gift. The shepherd brought of the firstlings of the flock. The farmer offered of the cuttings of the harvest. For reasons which are not explained in the myth, God accepted the sacrifice of Abel, but rejected the sacrifice of Cain. For his efforts Cain received a bit of advice: "Why are you so distressed? If you do the right then your sacrifice will be accepted. If you do not do the right, sin is the demon at the door. Its urgings are towards you, but you can overmaster them." Unfortunately, Cain cannot master his anger at what appears to be unjust favoritism and he kills his brother.

Somewhere deep in our souls there lies the animal, an aggressive instinct which erupts when we are frustrated and causes us to strike back. To spare ourselves bitter thoughts we tend to write off Cain as a pathological personality and let it go at that. The Bible will not allow us this out. The story of Cain is succeeded by the story of the flood. Why did God decide to destroy mankind? He had seen man's violence and was appalled. The flood would destroy an unworthy humanity which would be replaced by a new and better breed, the righteous descendants of a truly righteous man, Noah. Having destroyed the bad seed, God belatedly recognizes that the descendants of Noah will be as conflicted as those He had drowned. Sobered, God

makes a promise and seals it with a rainbow: "I will not again doom the world because of mankind because the devisings of man's heart are evil from the beginning."

If you want to deal with the problem of violence and crime, honesty requires that we first look in the mirror, for each of us is capable of violence. At the moment, comfortable and in a consecrated setting, we are not likely to become violent, but under pressure our controls might shatter, "There is no one on earth so righteous that he sins not." As children we bullied and behaved badly. As adolescents we acted out our anger at an adult world in which we were not yet comfortable. As adults, under the pressures of earning a living and making our way, we bent our word or the law, falsified tax forms or gossiped maliciously about a fellow worker. Crime and violence are endemic. Life is a test of how much judgment, will and wisdom we can bring to the task of mastering the aggressive impulses within; the best of us do not do so completely. There are no saints.

You and I are products of a civilization which prides itself on being pragmatic. We look on ourselves as problem solvers. We assume that by mobilizing all our human and fiscal resources we will master the dark side of our lives. We like to proclaim war against cancer or poverty. Optimism solves more problems than despair; but certain battles cannot be won. The battle against cancer is a case in point. At the moment we have poured hundreds of millions of dollars into laboratory research without breakthrough results. We have not completely solved the problem of poverty and are not likely to. Differentials in skill, motivation and national prosperity are not easily factored. We will not solve the problem of crime. There are sensible things which can be done to mitigate crime, but your children and your children's children will leave lights on when they go out and lock their car doors when they travel on the well-lit roads.

Having said this, it must be added that the ubiquity and universality of crime, the fact that every gener-

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SUNDAY MORNING SERVICES

December 17, 1978

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

THROUGH STORMS WE
GROW — MOSES

The 2nd in a series

December 24, 1978

10:30 a.m.

The Temple Branch

COLLEGE REUNION
SERVICE

"WHAT THE FUTURE
DEMANDS OF US"

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

CRIME AND PUNISHMENT (Continued)

ation has known crime, cautions us both to be prudent and not to panic. Incredibly, fear of crime has led many to live as if they were themselves behind bars. They sleep in locked apartments behind barred windows. They travel in locked vans. Many carry guns and mace despite the knowledge that such weapons are more likely to kill accidentally a family member than to drive off a criminal. We go from locked home to locked car to locked office building. In so doing we deny ourselves theater, music and art — all the opportunities of a great city, though these define civilization. And we distort our lives in this way despite our awareness that we are no safer in the restricted ambit of suburbia than in the city. The criminal has a car. You would not take the precautions you do to protect your apartment or your home if you did not accept this fact.

There is no way to eradicate crime. Oh, one can conceive of a society so repressive that the criminal will think twice before entering the homes of the powerful or the wealthy. In Saudi Arabia where theft is punished by chopping off the left hand at the wrist and recidivism is punished by cutting off a leg, the homes of the sheiks are better protected from burglary than ours; but I wonder how many of us would give up the rights and freedoms which would have to be abandoned to create such a "safe" state?

Crime is and will be part of our lives; and the best thing that we can do about it is to understand it; to understand what might mitigate the rise in the rate of violence, to understand what crime is, who the criminal is, what precautions we ought to take and what acts of courage are required of those who live in a crowded and violent society. The city and crime go hand in hand. In ancient Athens and Rome the well-to-do never went abroad unless they were accompanied by a retinue of armed servants. In Renaissance Florence and Venice no man went out unless he carried his dagger or a sword. Despite all of the bloody headlines, our cities are safer than Paris or London were two centuries ago.

We are not quite sure why crime and city life go hand in hand. It has something to do with crowding. It has something to do with the breakdown of community in a metropolitan setting. It has something to do with the conspicuous display of luxury and indulgence — the highly visible juxtaposition of wealth and poverty. It has something to do with the surge of the city; the pace of city life can be overwhelming. It has something to do with anonymity, what the sociologist, Emil Durkheim, called anomie. In a village the shape fleeing in the night will be recognized. In the city the shape remains an anonymous shadow. Having provided a number of explanations, I have not explained. As is so often the case when we deal with the contradictions and convulsions of the social order, the answer lies with the human soul.

All of us must answer the personal questions: Will I allow crime to distort my life? What acts of prudence must I take? Beyond this other questions must be faced: theoretical questions about crime

and the criminal, about punishment and the effectiveness of punishment. To do so is to recognize that two approaches have been taken towards the prevention of crime. One attitude seeks to eliminate the environmental causes of crime. It begins with the assertion that crime festers in the streets and back alleys of city slums. Crime is seen as a direct consequence of poverty, illiteracy, the lack of job opportunity and racial tension; presumably in measure as we correct these social ills we will mitigate, if not eliminate, crime. The other approach insists that the problem is not poverty, illiteracy or the brutalization of ghetto life, but the erratic and inefficient nature of the judicial process. In this approach the solution to crime lies in more arrests, better police work, speedier arraignments and trials, more guilty verdicts, longer sentences and less parole.

One philosophy is noble-minded. The other gives us pause. Neither, unfortunately, offers a meaningful solution to the problem of crime. Obviously, poverty ought to be eliminated. There ought to be decent housing. We should improve the quality of education. There ought to be decent work for everyone, but to provide better housing is not necessarily to solve the problem of crime. Crime is not limited to the Other America. A great number of young people who turn to crime are from the middle, upper middle and wealthy suburbs. Note that I instinctively said "young people". Here, at least, I was not playing the generational heavy. One of the truths about crime is that the rate of criminal activity is directly related to age. The age cohort between eleven and eighteen comprises about twenty percent of our population and commits about fifty percent of the indexed crimes.

Some day someone, weary of crime, will argue that all adolescents should be put to sleep for a few years. It might be effective, but, obviously, that is not a reasonable solution.

Crime is somehow related to adolescence; to the revolt against authority, to the pressures of volatile peers, to experimentation with new life styles, to anger at the unbending institutions of the adult society, and to the frustrations of earning a living. The young are angry at an adult world which is forcing them to become adult and take out their anger willy-nilly on the larger society.

Social reform, however desirable, will not solve the problem of crime. Societies like Sweden and Denmark which have gone further along the way of equalizing opportunity and providing socialized services endure juvenile crime rates which roughly approximate those in this country. Paradoxically, greater opportunity sometimes actually increases the crime rate. The more you have the more you want. Similarly, greater freedom often increases crime. Those who break free of the extended family are the most likely to find themselves alone and frustrated and close to violence. In countries where the move from structured tribal society to the city slum is just now taking place the crime rate of the city generation is ten to fifty times what it was in the village. Our own history provides examples of this fact. In the ghettos of Europe there was some drunkenness, some gambling, but little Jew on Jew violence. In the shtetl no one

locked his door. People did not feel safe from the Czar and his police, but they did feel safe from their own. With Emancipation we got Murder Incorporated and Jewish mobsters. In the East Side of New York and in the areas of first settlement in Cleveland Jews were among those who preyed upon fellow Jews.

Let us look at the reverse of the coin, the argument that what we need is a more effective and efficient justice system. No argument can be offered that the system we have is effective or efficient. If you commit a crime, if you know what you are doing, you are not likely to be caught. If you are caught and you know the ways of our courts you are not likely to be convicted. If you are convicted you probably will serve a short sentence. Research on the youth of the center city reveals that they dismiss the legal system as a patsy which can be beaten. They also accuse the system of being racist and elitist. City police go against those who live on the streets. Suburban police call home. A young car thief may be sentenced to from two to ten years in prison while a white-collar embezzler probably will get off with a fine and a suspended sentence. The street wise feel that the police are heavy-handed bunglers. The crime leaders in the neighborhood are not caught. They "know" that the criminal justice system is another institution of the adult society which can be flaunted almost with impunity.

Our present judicial system was designed to protect individual rights. Its design was perfected in an earlier and more prosperous and confident era when Americans did not like to think of discipline or punishment. The prisons were not to punish, but to rehabilitate. We called our prisons "correctional institutions." To accomplish our noble ends we began to sentence people to indeterminate sentences. Obviously, if you are going to rehabilitate the human personality you cannot predict how long that process will take. It didn't work. America did not spend the money or develop the skilled professionals necessary to give the rehabilitation system a real chance. But the problem was not simply our taxation system. In Sweden where the penal system was similarly designed and adequately financed and staffed, the rate of recidivism, that is, the rate of those who were released and subsequently convicted of another crime, dropped ten points below our rate, but no more. Still, in Sweden, two out of every three "rehabilitated" prisoners subsequently are convicted of another crime. In the United States the rate is something over eighty percent, eight out of ten.

There were manifest inequities in the operation of the indefinite sentence — rehabilitation system. Those who were sentenced to correctional institutions in those few states which were serious about rehabilitation served the longest. Where there were indeterminate sentences and little seriousness it was easy for those with political connections to gain early release. Beyond these inequities was the unspoken, but real, fact that our behavioral sciences are too primitive to effect rehabilitation. Rehabilitation implies that you know better than the prisoner what he needs in order to live in the so-called straight world. Rehabilitation involves behavioral

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CRIME AND PUNISHMENT

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modification and, except for some forms of neurosurgery and brainwashing which have been pioneered in various dictatorial and authoritarian societies, we know precious little about how to effect psychological and emotional rehabilitation. The result was a rehabilitation system that did not rehabilitate. Success, defined as those who were not subsequently convicted of other crimes, generally turned out not to be the result of rehabilitation but of the passing of years. One of the few supportable findings about crime is that crime decreases with age. A study in Philadelphia showed that one out of two young men between the ages of fourteen and twenty committed a criminal act. Past twenty the rate diminished rapidly. By the time they became thirty the overwhelming majority had taken up the responsibilities of family and work and were part and parcel of the straight world. By the age of thirty-three or thirty-five a sometime criminal has either become a citizen or a professional; in any case, he has abandoned random crime.

A few years ago the Rand Corporation studied forty-seven adult convicts in the California penal system. These forty-seven adult convicts had committed over 10,500 criminal acts: twenty acts per year of freedom. Further study showed that these habitual criminals had committed three acts of violence a month before they were twenty, but only one act of violence every two months after that time. Now these were bad actors, real hoodlums; but even among them the rate of criminal activity decreased with age.

Such information has led a number of social scientists to suggest that we must take another look at the system of juvenile justice with an eye to segregating the chronic criminal from those who are simply acting their age. Our juvenile justice system was based on the assumption that all young people who slipped off the straight and narrow were redeemable and should be protected as much as possible from the criminal system. Records of juvenile crimes tend to be tightly sealed and are not readily available to the court. Unfortunately, this attempt to protect the many led to unwarranted protection of the chronic bad actor. There was little opportunity to identify those who were totally undisciplined and who committed the majority of the crimes of violence. These know how to play and flaunt the system. In view of this some of the best of the sociologists believe that we must find a way to separate out these bad actors from the occasional criminal. The adolescent world needs to learn that the criminal justice system means business.

An attack is being raised on the whole concept of the penal system as a rehabilitation structure. It is said not to work. It is put down as a product of a naive American romanticism about human nature, the same romanticism which encouraged us not to discipline our children. We wanted to love them, to be pals with them, and to have them grow up liking us. We tried this same love therapy in the juvenile courts and the courts received much the same contempt as parents. Today psychologists are re-

discovering that discipline is necessary to growth. More and more I hear people quoting the Book of Proverbs: "He who withholds the rod hates his child; he who loves his child reproves him often." Paradoxically, discipline suggests love and concern rather than indifference or coldness. You only discipline those you care about. Discipline is not a vice unless it is pathological. Somehow, by not disciplining the young to our laws we were saying to them: "We do not care about you; you can do what you want; it really does not matter."

Some social scientists suggest that we must rethink our conventional attitudes to the concept of deterrence. One of the truisms of liberal thought was the proposition that deterrence was not an effective brake to crime. As proof we were told about the pickpockets who operated in the crowd around the gallows in an English city on hanging days. We seem to have jumped to our conclusion. Further research suggests that if deterrence does not eliminate crime, it does have some effect on the potential criminal. Various experiments in social situations where deterrents have been stipulated and held to, indicate that there are some who only develop conscience and self-discipline in measure as they recognize that there is a law and punishments for breaking the law.

You know the old Jewish story which ends: "You are right, you are right and you are right, too". In the area of crime and punishment those who argue for a more efficient judicial system are right. Those who argue for social reform are right. And neither group has the answer. There are no complete answers, but there are some possibilities. At least one such is suggested by the recent experience taken of Jewish life were kept by the Kehillot of eastern Europe at the request of the Russian government. They indicate that there was little crime against Jews by Jews; yet, in 1904 the Police Commissioner of the City of New York complained that Jewish immigrants in New York had introduced a crime wave. Incredibly, children raised in an almost acriminal environment became criminals in New York. Despite the protestations of some that the commissioner's speech was motivated by anti-semitism, a charge which included a measure of truth, it remained true that some immigrant Jews were involved in every kind of criminal activity. What had happened? In eastern Europe there had been a coherent society, oppressed, impoverished, but close-knit and unified. The society could do little against the oppressor and, obviously, could not afford to tear itself apart, so people learned to live and to let live. We came west as individuals, not as families. The East Side was a dumping ground, not a community. The individual was lonely and exposed. Life was bruising and the pressures of life were sometimes overwhelming. There was bitter frustration and great jealousy of the perceived riches which eluded many. Under the pressures and under the enticements of the golden land some Jews turned to crime.

To civilize ourselves and to master the contradictions of our nature, we need the support of family and of community. Somehow, criminality is related to doing your own thing, to being on your own, to being exposed. The well-known rabbinic adage: "Separate not thyself from the community"

contains more than a modicum of wisdom. We need the support of others and the reinforcement of their love. When we are being pressured their love may be all that stands between us and an irrational response to our problems. Stripped of family and community, we are far more likely to fall into the patterns of aggressive behavior than we might otherwise.

But having said this, let us recognize that communities which turn in on themselves may eliminate violence against their own, but tend to become in the process violent against outsiders. Street gangs are a case in point. So is the process by which a self-help group like Synanon changed from the rehabilitation of drug addicts to a violent cult.

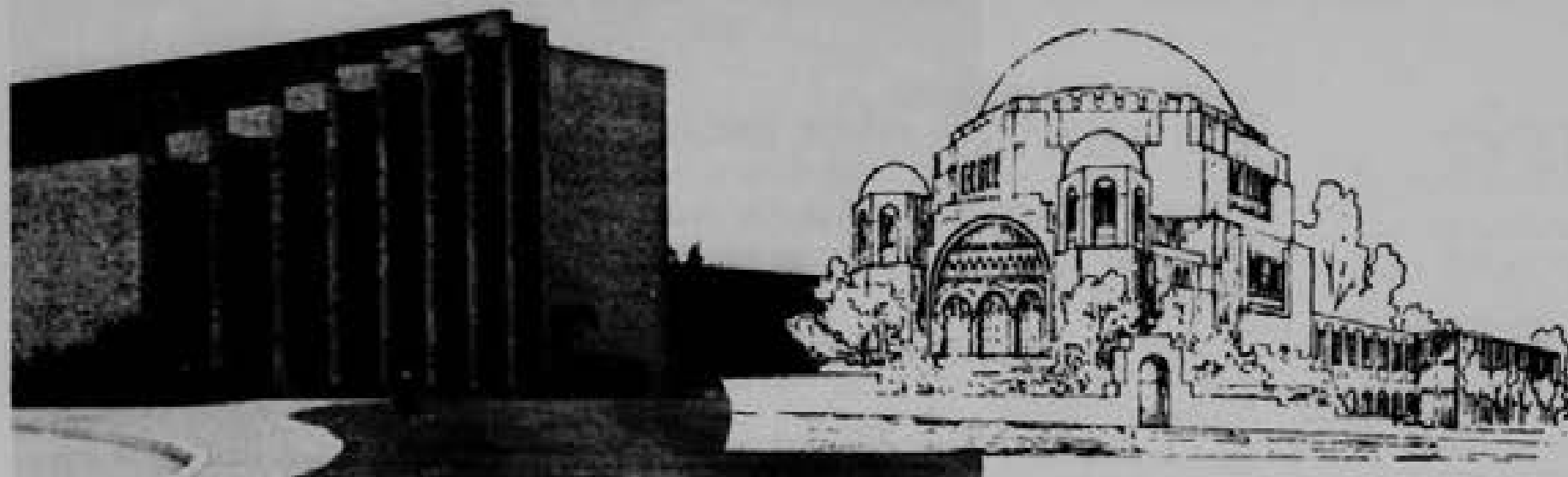
There are no panaceas. There are no simply solutions, but the more we understand the more we can cope with the life we must live, the more intelligent will be our political response to the problems of crime.

The answer to the problem of crime does not lie in a war on crime mounted by hundreds of trained agents eager to convict everybody they find and throw away the key. That is not to say that a more efficient judicial system is not required. The process of juvenile justice must be overhauled. I am convinced that we must attack the problems of poverty, race, education and job opportunity, but also that such reforms will not solve the problem of crime. What can help? Stronger family ties. More emphasis on community values. Greater respect for law by the adult world. It is hard to convince an adolescent that he ought to be law-abiding when father or mother pride themselves on having done the government out of some taxes or having pulled a shrewd one on a business associate.

We have to make it clear, first to ourselves and then to the larger society, that the problem of crime is not simply the problem of the adolescent car thief. The problem of crime is the problem of the embezzler as well as the purse snatcher. In one way Watergate was a blessing. Msrs. Mitchell, Haldeman and Ehrlichman were the first powerful white Americans to go to prison in the memory of many young people. Their incarceration was good for America. Before respect for the judicial system can grow other wealthy and powerful thieves and criminals will have to be sentenced. The robber barons were/are real robbers.

I close with this little morality tale. A few months ago I was being driven to a public function. There were four or five of us in the car: the driver, his teen-age youngster and three passengers. The driver was speeding. Police radar tracked the car. We were asked to pull over to the side of the road. The driver smiled at the policeman. His first words: "How much do you want?" What lesson did that adolescent learn from his father?

Daniel Jeremy Silver



December 31, 1978
Vol. LXV, No. 8

The Temple Bulletin

From the Rabbi's Desk: OUR TOWN AND ITS MANY PROBLEMS

The sermon of November 26, 1978 is produced here in response to numerous requests.

Any talk on Cleveland requires a comment on the widely divergent perceptions held about our town by those of us who live here and by those who do not live here. Most Clevelanders find our town a relatively comfortable industrial center. We can name a number of industrial towns to which we would not move. To outsiders Cleveland seems the pits, a long, dismal sprawl along a dying lake. Pollsters report that most who live out there would not come here; and that many who live here would not readily pick up to live there. Will the real Cleveland stand up?

Over the past months Cleveland has become a staple of comic dialogue in the media. What other town has had a river catch fire? What other town has had a mayor's hair catch fire? What other town has had a mayor's wife refuse to attend a formal White House dinner because it interfered with her bowling night? What other town hired a twenty year old short order cook as its Port Director? What other town has a Dennis the Menace as its mayor? What other town has a school board president who disports himself as an adolescent exhibitionist?

Like it or not, Cleveland has become Chelm. Chelm is the city where the stork made a mistake. Instead of providing the normal number of wise men and fools, the stork left only fools. When they pave the streets of Chelm they cover over the utility manholes — or is that Cleveland? The rabbi of Chelm might have had a hand in the building of our Justice Center. One day he visited the local prison. Talking to the inmates he discovered that all but a few protested their innocence. He quickly summoned the town council and made this proposal: the town should have two prisons, one for the innocent and one for the guilty.

The economics of Chelm sound remarkably like the finances of Cleveland. There was a twenty-four

year old economist in Chelm who solved the problems of urban financing. He argued that the world went at finance the wrong way. The rich who have money can buy on credit. The poor who have no money must pay coin. In Chelm it will all be put to right. The rich who have money will pay with money and the poor who have no money will buy on credit. Now, there is always in Chelm a visitor, usually a Litvak, a logically-minded fellow. This Litvak was disturbed by this discourse on urban economics. "If a storekeeper sells to the poor on credit, he will soon become poor himself." Chelm's economist had a ready answer: "If he becomes poor the storekeeper can buy on credit." What is it but Chelm logic when our mayor insists that an aging municipal light plant which is losing money and buys most of its power from the private utility will provide a pricing index which will keep down the private utility's rates. Buying power from the private utility, the municipal light plant somehow will undercut C.E.I.'s rates.

The antics of our local vaudeville team have projected Cleveland into the limelight. Editors instinctively think of our town when they need to focus on the economic and social problems which affect all the older industrial centers of the Midwest. In point of fact, what is happening here is much the same as what is happening to Buffalo, Youngstown, Detroit and Milwaukee, but because writers and columnists need a recognizable and colorful peg, and because our local clowns are newsworthy; when people report on America's urban problem they inevitably think about Cleveland. Cleveland has become the symbol of urban implosion and decay. Between 1880 and 1930 Cleveland was the fastest growing town in the United States, a town on the move. We even suffered from hubris, the illusion that we were the best location in the nation. Since 1930 Cleveland has been on the decline. The measure of our fall is in one sense a measure of our pride. In the minds of many we have become the
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SUNDAY MORNING SERVICES

December 31, 1978
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on
THE YEAR IN REVIEW

January 7, 1979
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on
THE MAYOR, THE COUNCIL
AND THE BANKS

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

OUR TOWN AND ITS MANY PROBLEMS (Continued)

worst location in the nation — and that old promotional slogan is there to haunt us.

I suppose arrogance deserves its comeuppance. Cleveland is not the worst location in the nation but the image of Cleveland as Chelm will die slowly. Other city fathers have behaved more responsibly. There will continue to be much talk about Cleveland which will exaggerate our failings and even prematurely announce our demise.

Unfortunately, our vaudeville show not only guarantees undue attention, but has detracted us from the real issues. Much public talk on our problems is little more than gossip. I ask myself: If I could name the mayor of Cleveland and staff of all of the city's departments with first-rate people would I have solved our problems. The exchange would be all for the good, but most of our problems would remain. Cleveland's problems are economic, political and structural. Our problem cannot be resolved simply by appointing competent administrators. To be sure, our town's incredible bookkeeping is a unique Cleveland accomplishment. Imagine a major city which, after a year of auditing, still does not know whether it is 16 or 52 million dollars in debt. Competent bookkeeping is an easily resolvable problem. A diminishing tax base is not. The fact is that more of this country's older industrial centers are in debt and falling further into debt each day. The problems of Cleveland involve aging plant, aging population, thirty years of suburban flight, a tax base which cannot keep up with inflation, much less with the rising cost of debt service. In many cases industry, having used up the advantages of our town, has abandoned the town. In many cases labor has demanded the right to be unproductive as well as the right to a decent wage. In almost every case the most productive of our citizens have left Cleveland.

The founding fathers were political creatures. Each wanted his turf so Cleveland was gerrymandered. Cleveland became only one of 62 governing units within the county. Over the past thirty years the able, productive and upwardly mobile abandoned the city. Over the same period the core served as a dumping ground for the poor and the elderly and those caught in the racial traps of our society. The result is that those least able to pay are being asked to pay a disproportionate share of the cost of the social problems of urban America. We buy cheap police protection and get good protection. Clevelanders buy expensive police protection which does not provide effective security. A look at the thirty-four school systems of the county highlights the problem. Only one school system, the central city's, has been ordered to desegregate, though God knows some of the county school systems are lily white. This Fall the City's school system suffered a five-week strike by teachers who wanted a raise which simple decency required. Why the strike? Because Cleveland's property taxes were not sufficient to cover a cost-of-living raise. Eventually, the state found monies to open the schools,

but a school levy to pay the ongoing cost of the raise was defeated; and, I must say, understandably so. What was being asked? That the poorest, those on low fixed incomes, those who suffer most from racism and from the inflation, bear an additional share of the cost of the human tragedy which a modern urban center precipitates. Until such structural injustices are resolved, or at least confronted, our cities will continue to decay at the core; and, inevitably, that rot will spread and touch all of us who have fled, all of us who really do not understand what it is like to live in the City of Cleveland.

When I listen to the civic group which has raised four and a half million dollars from industry to improve the image of our town, I hear talk of downtown renovation, of a Renaissance Center like Detroit's. Their concern is to discover ways to increase the ability of law firms and businesses to attract bright young people and keep bright young people, to attract industry and to keep industry. In terms of the region, these goals are important goals. When I listen to the people who live in the City of Cleveland what do I hear? I hear that it takes four or six hours for the police to respond to a call; that the Fire Department and the police cannot handle the growing incidence of arson; that garbage is erratically collected; that rats and stray dogs roam unsafe streets; that street lighting is inadequate; that emergency medical care is spotty.

You may have heard, as I heard last week, a mother testify to the School Board that her junior high school child had not had any instruction in English or mathematics and there was not even a room sitter in her French class. If you wonder why the mayor has made such an issue about tax abatement, why he is determined that the corporations who would build downtown must not be given tax inducements to do the building, the answer is simple: the people of Cleveland must make up for the lost revenue. In terms of the larger region, where you and I live, it may make every kind of economic sense to encourage tax abatement; but in terms of an elderly couple living in a deteriorating area of Cleveland whose home assessments rise every two years and whose food and utility bills increase nearly every week, the idea of paying monies for advantages which will accrue to the National City Bank or the so-called Sohio complex makes no sense. They are not going to work in these office buildings. They are not going to be the construction people on these jobs. The people who will build the building and who will work there live elsewhere — not in the city. Clevelanders know they are being asked to brokerage their future for your advantage and mine; and they consider us emigrants and free loaders who have long since abandoned them and turned our backs on their problems.

Until we find ways to restructure the taxing system so that you and I share equitably with those who live in the city the costs of controlling poverty, race, quality education, desegregation and public safety, the problems of the City will not be met,

the interior core of our area will continue to deteriorate and all of our lives will be lessened.

Studies have shown that over the past decade for every dollar of income brought into the city by people moving there, four dollars of income have left the city. The abandonment of the city for the suburb and the exurb is an old story. Those left behind are those most in need and we are asking them to pay a disproportionate share of the social cost. So, the first solution to the problems of the city, if solution there be, must be a structural one; county government, some way of making us all one. If we want to rebuild the city we must be citizens of Cleveland. We must pay our dues; not to Shaker Heights or Pepper Pike or Gates Mills, but to the whole area. This perception comes with difficulty to many. As I read the slick brochure put out by the Cleveland: The New Generation Committee I was struck by the focus of their interest. Their latest leaflet says little about the core. The main story is headlined: "Saudi King rules from Cleveland." To be sure, Khalid and his entourage brought a good bit of money and publicity to the Cleveland Clinic and Beachwood Place, but Beachwood Place is in Beachwood and the Clinic is not perceived by many of its neighbors as a good neighbor. Indeed, many see the Khalid episode as proof of their complaint; there is no emergency room for them, but a whole floor is available for a king.

The centerfold of this brochure featured a magnificent picture of a high-arched public room in the new Inn on the Square with great glass chandeliers and four or five well-dressed men sitting around a table. The Other Cleveland will never sit at that table. It is too expensive for them. The Other Cleveland does not go to the Convention Center. They are not executives. The poor people of Cleveland, the black people of Cleveland, frequent neighborhood taverns, not the Inn on the Square. This is not their Cleveland. The renewal of downtown Cleveland, however desirable it seems to you and to me, is not the focus of their concerns. The committee consists of people full of good civic intentions, but we must recognize that it is class-oriented and, thus, finds it difficult to confront the problems of the Other Cleveland, the Cleveland that gives us all our name. That Cleveland must be heard and its problems confronted as has been discovered even by our populist mayor. The papers have amply reported the ugly neighborhood — administration confrontations which occurred when the Kucinich people turned their attention away from neighborhood concerns.

If I were head of Cleveland: The New Generation Committee I would put at the top of my list an obligation to listen to the neighborhoods and help them energetically to solve their human problems: better police and fire protection, neighborhood renewal, quality education, school crossing protection; the services we take for granted.

Cleveland is the exception. There are sixty-two governing units in Cuyahoga County, sixty-one of (Continued)

OUR TOWN AND ITS MANY PROBLEMS (Continued)

them solvent. The only one that is not is the City of Cleveland. There are twenty-four school districts in Cuyahoga County. Twenty-three of them are adequately financed and have been operating since the first week in September. One has not, that of the City of Cleveland. It is the City, the Other Cleveland, which is in the long decline. It is the City, the Other Cleveland, that the national newspapers write about. It is the statistics of the City, the Other Cleveland, which tell that dismal tale of mass exodus, deteriorating housing, increasing numbers on welfare, an impoverished school system, the racial divide. I, for one, believe that if the human problems of the center city are not faced the region ultimately will fail whatever economic and public relations programs are adopted. Cleveland makes the headlines and sets the tone.

We have located the source of the problem of perception which distinguishes us and the rest of the country. They read about insolvent Cleveland. We live in the sixty-one suburbs and townships which are solvent, where there is adequate police and fire protection, where emergency vehicles respond when we need them, where schools are open and parks are policed. There are four of us to every one Clevelander, but in terms of national perception Cleveland counts and our towns do not.

There is a perception problem and there is reason to establish programs to help America understand what our area is really like, but it will not avail us unless we accept our responsibilities to the city. We must think and pay as citizens, otherwise some Other Cleveland headlines will always cancel our best efforts.

There is another perception problem. We must re-orient our thinking to accept Cleveland as a second tier town. Cleveland was once an arrogant town. It believed itself to have a great future. It would be one of the five or six top cities of the United States; but that was not to be. We are a second tier city and will remain so whether we create a regional form of government or remain as we are now. We are never going to be a major center of power or prestige. Does it matter? I think not.

Cities no longer have walls. Each morning I read a paper printed in New York City. The news that I see on the television is from a national station. The books that I read are printed elsewhere. My professional groups meet regularly in other cities. My children go away to school. This is a mobile society. Cleveland is no longer the perimeter of our existence. No city is. We do not need everything in Cleveland, and what we have is quite adequate. We have an easy and swift transportation system. Few of us need to spend hours commuting. There are good schools. We have good music and first-rate medical care. There is a good park system and spacious living areas. The cost of living is not prohibitive. For once the conventional wisdom is right: Cleveland is a good family town. If

you look at our county government you will give it good marks. Our streets are as safe as those of any modern urban center. There are many things of which we are proud and there is good reason, obviously, to try and make others understand what Cleveland is really like, but it will not be done, simply on the basis of slick advertising copy put out by a class-oriented committee.

If I were to organize public relations for our town I would suggest that the motto, Cleveland: The New Generation, be scrapped. It sounds as though discotheques and a touch of the youth culture will solve our problems. Cleveland is never going to become the swinging capital of the United States. We are a family town. Instead, I would base my program on two slogans. The first, frankly, is plagiarized from the United Jewish Appeal Campaign of last year: We Are One. We are one, not sixty-two towns, but one. We are one and we are determined to find ways in which all the privileges and costs of community will be shared equitably. We are one. The problems of the poor in the center are our problem.

The other slogan would be simply: Towards A Greater Cleveland, emphasizing that Cleveland is more than Cleveland, that Cleveland is a region, that many of our institutions are in the center and others in the broader area. Cleveland is more than Cleveland. Cleveland is not only what is available here, but it is all that comes here and all that we can partake of when we go elsewhere. If we can keep these two perceptions in mind perhaps we will be less difficult about our town and perhaps we will be less uptight when others speak of the town. But, in the final analysis, the issue is not a better slogan but a meaningful commitment. There is no future unless you and I make civic leaders like the Growth Association think and talk about little people as well as giant industry. It is a promise to ourselves that as an urban center of two and a quarter million people, larger than London, Paris or Amsterdam in their nineteenth century heyday, we will work towards a healthy body politic as well as provide support to institutions which serve suburban interests and needs.

One of the things that worries me most about Cleveland is that some leaders still seem devotees of that old American habit of using up and getting out. The New England trappers used up the beaver and moved west, destroying the animals as they went. The cotton farmers of the Old South overplanted and moved west to the sugar plantations of Louisiana. When these fields soured they moved and overplanted wheat on the Great Plains and created the Dust Bowl. When the first industrialists came to Cleveland they came here because it was a convenient place to marry Mesabi ore, Indiana lime stone, West Virginia coal and a work force of European immigrants. They built factories and used up factories and did little to refurbish their plant. I am told that over the last three decades the major industries of Cleveland invested less in research and development than the major industries of other major centers. They did not plan for the future; so when the great iron and

steel age, the age of brawn which gave us our strength, came to an end; many of our industries had not provided for the change to more sophisticated production. Cleveland had little to offer the computer age, the technological age or the space age. These last years have been a time of desperate catchup for our industry. Today many corporate leaders of a new generation are wondering: Why stay? I have an old plant. Labor is highly paid and inflexible. If I go to the Sun Belt I will get a tax abatement; I will employ rubes just off the farm who are not yet unionized. I will pay less and operate in a new, more efficient plant. To stay in Cleveland makes no bottom line sense! There is only one answer: this is your city. You have taken advantage of it over the past fifty years. The city built schools for your workers. The city provided protection for your investments, paved streets for your trucks, and energy for your machines. When great drafts of people were needed during the war for your plants and profit, the city provided the necessary services. When, after the war, many of these workers were thrown out of work the city taxed itself to provide welfare for those you were no longer willing to employ. Cleveland has been used and, by some who have already decamped, abused. It matters not to me whether the head of an industry had been a good member of this or that institutional board. Those who picked up and left were bad citizens. They took and did not conserve.

Citizenship of a high order is called for at a time such as this. Some corporations will leave. If our citizens are determined to make something of our future much can be done. Our strengths are many. It is still an easy town to get to and from. It is a wonderful town in which to raise a family. It is a town with quality education, religious, art and music institutions. Our town has solved many needs, but needs to solve the basic problem; the structural problem. This effort will cost us time and effort and, most of all, money, but it must be done. We must take upon ourselves the burden of the Other Cleveland, the Cleveland we do not even want to drive through, the Cleveland that looks as if it were a bombed-out relic of the second World War.

I am reminded of another story about Chelm. In Chelm a certain family had a milk goat. One day this goat's milk gave out. The husband was paralyzed, but his wife was a practical person. "We must sell the goat." "Who is going to buy a goat that does not give milk?" "Go to our local Litvak. He is a smooth talker. Take him with you to the marketplace and let him sell the goat for you." The goat's owner took the animal and the Litvak to the marketplace. There the Litvak began his spiel: "I have a wonderful goat here. Look at her lines. Touch the gloss of her coat. Her udders are large." A potential customer asked: "Is this a good milk goat?" "Is this a good milk goat? This goat is like a wetnurse. She gives pails and pails of milk every day. You could not have a better milk goat. This goat . . ." The salesman went on in rhapsodic terms and the original owner was so overwhelmed that he interrupted, "I want her for myself."

I want Cleveland. I want her for myself.

Daniel Jeremy Silver



March 25, 1979
Vol. LXIV, No. 14

The Temple Bulletin

From the Rabbi's Desk: ARE WE REALLY CITY FOLK?

The sermon of February 18, 1979 is produced here in response to numerous requests.

Man has lived upon this earth for almost three million years. The four-foot skeleton of an upright predecessor which Dr. Johansen of our Museum of Natural History uncovered in Ethiopia and named Lucy is about of that age. Archeologists tell us that the earliest sites which can be called a city can be dated to about the fourth millenium B. C. E. six thousand years ago. These have been found in several places in the area where the Tigris and Euphrates Rivers run into the Persian Gulf, places that go by the names of Sumer and Akkad. Man has lived upon this earth for some three million years. Men have lived in cities for six thousand years. Our experience as urban folk is brief. When we add that even in our generation less than one in ten earthlings live in cities, we can recognize that we are amateurs in the art and organization of urban life.

I have spoken to you these past months about the more immediate problems of our city and I am pleased that the publicity accorded to what was said helped to catalyze a city-wide debate on the issues. The media had tended to concentrate on the political vaudeville, of which there was plenty, rather than on the issues. After some of us spoke out, the papers began to deal with facts and figures and the larger questions of public policy. In a relatively brief time the general public has come to recognize that the sale of the Municipal Electric Light Plant is not the pot of gold which will provide all that is needed today; and that the passage of a one-half percent increase in the income tax, though essential, will not solve the long-term fiscal problems of the city. Since these issues will go to the vote on the last Tuesday of the month, this morning I would like to look beyond the vote and ask: What happens when the tax levy is passed? What happens when the city's books are brought in order? What happens when more responsible and responsive leaders are in place? How do we solve the underlying elements of the urban crises?

To answer such questions we need a philosophy, a vision, some understanding of what a city is, what a city can be and how our cities can become

happy and secure domiciles for us. You cannot build without a blue print; and, unfortunately, most of us have no real idea what a city is or ought to be. We have no plan, no blue print, no vision to guide us. We assume the cities are and that they will take care of themselves.

What is a city? When you look at the earliest strata of Biblical writings, you discover that our ancestors called the city *sha-ar*, literally, a gate. The city was a place with a gate, a walled community. Life was unsettled. No army or police force protected their homes and their persons from human predators. The city served as a fortress. Archeologists describe a site as a city when they discover the existence of a wall.

Later on the Bible uses another term, *ir*, for city, and *ir* became the more common label. We do not know its etymology. The word seems to be a borrowed term from Moabite or Akkadian; but it is clear that *ir* designated a walled place in which

people engaged in a variety of occupations. A city included craftsmen, merchants, scribes, rulers and mercenaries.

The village was a settled place. The village retained an umbilical relationship to land and agriculture. In the village society was homogenous. Everyone was an agriculturist. Grandchildren lived exactly as the grandparents had. Education was limited to practical skills needed to bring in a successful harvest. Only rarely did a new tool or a new idea enter the village. In the village there were few divisions of class or wealth. There was a village head man who governed and dispensed justice; justice was personal and immediate. Whatever his whims, the elder governed according to an accepted set of customs to which everybody gave unconscious assent. The village was a comfortable place. Emotionally, the village was a secure place. The village was a dull place. Most people who have ever lived have lived in villages and have been strengthened by its supports.

(Continued inside)

SUNDAY MORNING SERVICES

March 25, 1979
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

EGYPT, ISRAEL WHAT NOW?

April 1, 1979
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

THE ABORTION DEBATE

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

WE REALLY CITY FOLK?

(Continued)

In the city there is a throng, color, bustle, noise, challenge, class division, vivid contrasts between the wealthy and the poor, evidence of the abuse of the weak by the powerful. In the village education was limited to necessary agricultural skill. City people had to be able to cipher. Some had to be able to read and write. Horizons were broader. People were more complex. The city was an anxious place. People were not so confident of their values. Foreign merchants visited the local markets and brought other customs and points of view. Children could choose other work than that of their parents. In the city there was a chance to advance one's self, but to do so one had to cut one's roots. There was bustle and there was alienation. The city was the mother of civilization and, emotionally and spiritually, a disquieting place. Civilization begins when people begin to challenge inherited ideas. In the city many became anonymous. Many rose and fell in the social order. In the village everyone knew his place and was known. In the city ties were cut and roots. Opportunity was gained and a measure of security was lost.

The world tends to think of our people as an urban people. Actually, our experience with cities is relatively recent. Most Jews have lived on farms and in villages. Abraham, Isaac, Jacob, Joseph and Moses were semi-nomads who lived in tents. The tribes of Israel settled into *mahanot*, tent encampments, where there were no walls, no public buildings, no stone placed upon stone. Our first experience with the city came with the conquest of the Holy Land. The Canaanites had been urban folk. The tribes who "fit the battle of Jericho" besieged a walled and settled place, a city. Jericho's walls came tumbling down, but were quickly rebuilt and Israelites came to live in such cities.

Those who live in cities develop a love-hate relationship with their place. The Israelites loved the color, the pomp and circumstance, the changing scene, the many sounds. The village is silent. The city is full of sound and activity. The village is routine. The city is opportunity. The city was fascinating and dangerous. Moral and spiritual certainties weakened. These Israelites, immigrants into the cities of the Holy Land, were moved to do things that they had never done before: to seek what others did not have, to enjoy leisure while others labored, to use slaves. The more conservative among them came to see the city as the source of national corruption. One can read the prophetic literature as a diatribe against city life. Amos, Isaiah and Jeremiah saw the moral corruption and the loss of morale of their times as concomitants of city life. They saw that it was in the city that Jew began to abuse Jew. It was in the city that class divisions developed. In the city the ties of brotherhood weakened. Corruption developed. Vulgarities developed. Injustice, conspicuous display and conspicuous consumption developed. The city was alternately loved and hated.

The prophets of Israel often sound like the preachers in some of Cleveland's storefront churches, where a fervent orator encourages the folk to return to the old-time religion and the old village ways; remember how it was on the farm down

south or in the hills. Back there there were no divisions. The family was secure. There was neighborliness, cooperation, openness, no locks on doors, trust. Like these evangelical preachers, the prophets inveighed against the impersonal institutions of the city, a corrupt and callous bureaucracy, the violence of the streets. Even such a sophisticated prophet as Jeremiah suggested that city folk are, by virtue of the city's environment, corrupt. "Run to and fro in the streets of Jerusalem. Search about in her public places. See if you can find a single man who does justice and seeks the truth." Like the modern evangelists, his message was a call to village religion. "Stand in the ways and see; and ask after the old paths, which is the good path, and walk therein. Therein shall you find peace for your souls."

Migrants to a city develop a love-hate relationship with their new home. The city is ideas, color and high culture. The city is corruption, cruelty and class war. The city is fascination and excitement. The city is anxiety, loneliness, anonymity and frustration. The city is opportunity and independence. The city confuses one's moral and spiritual values. Our fathers, being spiritually sensitive, sensed the pressures of urban life against people's moral principles; the Greek philosophers, with their sharpened awareness of political structures, sensed the political instability of the city. In the city the level of frustration and anxiety is high and life so compacted that it takes little for passions to flare and violence to erupt and spread. A mob is always just around the corner. Plato insisted that a wise man must not trust the *demos*, universal suffrage, because most people are too anxious, too frustrated, too undependable, to make reasonable decisions concerning a city's welfare. Cities required an elite, an oligarchy, the imposition of rule from above. A city population was not to be trusted.

When you live in the city you live close to fear: fear for your person, fear for your economic security, fear that somebody will try to manipulate you to their advantage, fear that when you need help no one will answer the telephone; fear that no one cares. Urban life involves a depersonalization of many basic relationships which breeds fear and anxiety. I have long believed that the abrasive speech of our mayor, which seems so excessive to us, is, really, an accurate concretization of the anger, the anxiety and the feelings of the little people, the people who are most separate from the sources of power, the people to whom doors are always closed, the people who feel every waking hour the impersonality of the city, people who day in and day out live with fear and anxiety. Dennis Kucinich's language has shaped their frustration and raised them for all to hear and they approve of it and applaud it. It is what they feel and his saying these thoughts gives them an exhilarating sense of power and importance.

Before we tut-tut and put down these people as marginal folk who lack necessary skills for city living - we, of course, would never use such language - let me remind you that the reason none of us engage in such intemperate language is that we have fled the city and are not under its pressure. We exercised our option to leave the street, the fears, the anxiety, the bureaucracy, the impersonality, the concentrations of power and moved out. Suburbia was created as a refuge place from urban fears. If we are not full of despair and frustration

it is because we returned to the village, a unit of small size, where we felt comfortable, a homogenous unit, which could provide us the intimacy and the sense of consequence which feeds our most intimate emotional needs.

Unfortunately, most discussions about urban and suburban life look on suburbia as a single thing. We are all suburbanites, but note that we did not create a single suburb for all ex-Clevelanders. We created Cleveland Heights, Shaker Heights, Pepper Pike, Orange, Moreland Hills and so on and on. There are a hundred suburbs around every major city, and it is the fact of number which is critical. We could have bought vast expanses of land, built single-family homes on that land, organized a single suburban government and called it Suburbia. We did not. Instead, we carved out a hundred little villages. Why? Obviously, we did not like the fact of urban size and impersonality. We did not want to feel anonymous or that our voice did not count. We wanted to know the mayor or to be able to call a councilman directly. We wanted our courts to be run by somebody we knew. Most of all, we did not want to deal with massive and inflexible bureaucracies.

Four out of five of us live in one of these next-to-Cleveland villages. I am certain that four out of five who still live in the city would opt for a village if they had the economic wherewithal to do so. The American people are villagers. Say what we will, as a nation we have never made a commitment to city life; and I suggest that no effective plan to deal with the problems of the city will emerge until a majority of Americans accept the necessity of city living, until we cease being villagers.

In the more than two decades that I have been in this pulpit whenever there has been public agitation about the city, the issue has involved either downtown renewal, that is, the renewal of that small part of the city which is of consequence to villagers, or the regionalization of services run by the city but of consequence to the villagers: sewage, water, hospitals, universities . . . We have not interested ourselves in the city as our living place. We are village folk who want the advantages of the village and, occasionally, the advantages of the city, for the city is the place of high culture, of corporate finance, of sophisticated law, of advanced education, of civilization. As villagers we want a University Circle. We want a symphony orchestra. We want a Museum of Art. We do not want a city home.

I cannot remember a single instance when any large number of village people, "us," rallied for the renewal of the bleak, dismal, blighted neighborhoods of the inner city on the grounds that we wanted to live there. Most of us have not gotten out of our cars in Tremont or Hough in decades. We have consciously, deliberately and consistently refused to consider the city as a place in which people like us must, should, will live.

Some weeks ago I was on a plane returning from a meeting in New York. A New Yorker sat down next to me, discovered that I was from Cleveland, and embarked into the all-too-familiar litany of Cleveland jokes. He then began to boast of how New York had solved its problems. New apart-

(Continued)

WE REALLY CITY FOLK?

(Continued)

ments were being built in Manhattan. The cost of office space had increased and little was available. A number of corporations who had moved their headquarters to the countryside have returned to the city. There was a new vibrancy to New York life. What he said I knew to be true; but he was not talking about New York City. He was talking about a small part of the borough of Manhattan. He was not talking about South Bronx or Williamsburg or those areas of Brooklyn and Queens which look like London during the blitz. The Federal government had guaranteed the loans of New York not to provide amenities to the poor people who live in the reaches of Queens or the Bronx, but because of a felt need to preserve the small area of central Manhattan in which so much wealth and so much culture are concentrated, the institutions the villagers of Washington care about.

What is true of New York is true of every major city in the United States. There will never be a meaningful urban policy until there are urbanites, until there are people who care about all aspects of life and who recognize, instinctively, what it is that cities require to survive.

Why can't all Americans move out into the village? In an overpopulated world we cannot, year after year, use up farm land for single family homes. If we continue to do so we cannot expect to feed our country and the world. Agricultural exports are and must remain a major source of national wealth. It is a matter of economics and a matter of morality. It is immoral for Americans to waste arable land which could help feed the world. We

cannot continue to eat up the countryside if we want to have food on our tables. It is as simple as that.

Like it or no, we must learn to live in areas of concentrated population, to learn to live cheek by jowl with large numbers of people; to learn the arts of urban life. Go to London and look at a bus stop. See the patient line as the riders que up. It is worth your life to get on a subway in New York. Urban life requires patience. Urban life requires a respect for the privacy of others. Urban life requires a degree of self-control. Urban life requires more supports than the village and new kinds of supports. Urban life requires that the sense of being lost in the mass be counterbalanced by a sense of importance in one's neighborhood and by a sense of the specialness of one's own place. Urban life requires institutions which remain open and responsive rather than impersonal bureaucracies which are a law unto themselves. America has not begun to deal with the essential requirements of urban life.

We live in villages where a call for help will bring a rescue squad in a matter of a few minutes. Such a call may never be answered in the City of Cleveland. We know that if there is a holiday on a Monday, as there is this week, our garbage will be picked up the next day. In the City of Cleveland a week or a month may pass by. When we pick up the telephone and reach the mayor of our village something is done. Our vote is one of a few thousand. Our dollar is important to his campaign. If we pick up the telephone in the City of Cleveland we get a secretary or a tape and that will be the end of it.

I believe in regional government. Regional government will eliminate the need for the poorest to pay the whole cost of our rejects and of poverty;

but regional government in and of itself will not solve the problems of the city. Regionalization will raise the possibility of larger and more impersonal concentrations of power and less efficient services. We must move towards regional government and we must move towards opening our institutions and making them more responsive. We must experiment with ways to create neighborhoods which have a degree of autonomy and personality and explore new forms of urban life. Such experiments have not begun in these United States. We will not begin to solve the problems of the cities until we make up our minds to live in them and by living learned what is needed. We will not begin to solve the problems of our city until we commit ourselves to programs to create urban environments in which people like us can live with a degree of security and a degree of satisfaction.

Potentially, the city is one of the great treasures of the nation. The city is the place where civilization emerges. The city is a place where all things which advance a society can be encouraged because it is a place where minds meet, where people mingle, where you can see things and have experiences and enjoy a level of culture which cannot be enjoyed elsewhere. A city is the great museum. The village is an amateur show in a local supermarket. A city is a brilliant symphony orchestra. In the village friends get together and force their families to listen to half-practised quartets. A city is the great corporation. The village is a mamma and papa store. In America the city has been a disaster area because you and I have not wanted to live in the city; and until we do the city will remain a disaster area - a way station to the village.

Daniel Jeremy Silver

TEMPLE YOUTH GROUP NOTES

For all 9th, 10th, 11th, and 12th graders

THEATRE PARTY

Saturday, April 7

"Something's Afoot" — a musical murder mystery at the Playhouse.

Dinner preceding the play.

Tickets are \$3.50.

For more information call Tammy Strom 371-2080 or Rabbi Klein 831-3233.



CAMP WEEKEND

April 27-29

"The Jew in a Gentile World" — a full weekend of fun, learning, movies, new experiences, discussions, games, sleeplessness, taste sensations, new friends . . . and so forth.

For more information call Jennifer Dworkin 561-4310 or Rabbi Klein, 831-3233.

From the Rabbi's Desk: THE NATURE OF MAN

The sermon of April 15, 1979 is produced here in response to numerous requests.

Three weeks ago at the signing of the agreements which stipulated the terms to be included in the peace treaties between Israel and Egypt, the heads of the three states separately quoted the same verse from the prophet Isaiah: "They shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation; neither shall they learn war any more."

Obviously, they or their speech writers, had determined to use this familiar text to encourage belief that something more was taking place than a limited reduction of tensions between two small nations in the Middle East. The Isaiah text suggested that a major step was being taken towards that time when our world would become calm and pacific.

The text of Isaiah has been popular almost since the day it was first delivered. It is one of the few Scriptural texts subsequently quoted in the canon. Some four centuries after the ministry of Isaiah, a prophet arose in Jerusalem by the name of Joel. Isaiah had lived during a time when there were two independent Israelite kingdoms and Israel had not as yet experienced exile. Since his day these two kingdoms had been destroyed and the people exiled to the East. After some time the Persians had allowed some Judeans to return to Jerusalem and reopen the Temple. The returnees enjoyed severely limited independence. They were not even allowed to rebuild the walls of Jerusalem.

Joel spoke to the third or fourth generation of this small community of returnees. A plague of locusts had recently appeared, devoured the crops and left the community without sufficient food. Joel's words interpreted this plague as a sign of God's displeasure. The Judeans were not living up to the Torah covenant. He called on them to repent in a speech whose theme would serve well as an effective Yom Kippur sermon: "Turn to me with your whole heart/with fasting, with weeping, with lamentation/Rend your heart and not your garments/ Turn to the Lord your God."

For reasons which we no longer control, some ancient scribe stitched to Joel's Yom Kippur essay an apocalyptic vision of quite another purpose. This vision had been spoken by an anonymous seer who foresaw a time when God would defeat all the great empires which had harmed Israel. On a Day of Judgement God will mobilize the army of His small and weak community and miraculously make them all powerful. On the day of revenge the mighty will be brought low and the humble shall be raised up. To make his point this seer transposes the prophecy of Isaiah: On that day "beat your ploughshare into swords and your pruning hooks into spears; let the weak say we are now strong."

The lack of a classic education among our columnists and pundits was again advertised for this. This text would have been an apposite head for their next day column when Sadat and Begin put the peace conference behind and went up to the halls of Congress to petition Congress to increase the flow of arms to their respective nations. Clearly, the "peace" treaty does not envisage a time when the

armor of the Middle East will be beaten into ploughshares, the armies disbanded and the missile sites returned to farm land; but simply a new arrangement of borders and military dispositions. Behind these borders Israel and Egypt will remain as armed as they were before and, in the expected way of nations, as suspicious of each other as they were before.

Were Jimmie Carter, Anwar Sadat and Menachem Begin using Isaiah simply as conventional political rhetoric? I think not. Why, then, was Isaiah quoted? Each of these men is a believer; in fact, a rather traditional believer. Jimmy Carter believes in a traditional form of Protestant Christianity. Menachem Begin believes in orthodox Judaism. Anwar Sadat believes in an unreformed Islam. They know their Scripture as traditional believers tend to do. They know that the text in Isaiah is not the promise of a progressive unfolding of the human spirit until the Kingdom of God is created on earth. It does not promise that we will train ourselves to be loving, empathetic, compassionate and concerned with peace; and, in the process, construct institutions which are truly calming and pacific. Isaiah promised God's miracle, not man's miraculous transformation.

Isaiah began: "It shall come to pass in the end of days." At some time in the future the Lord God will intervene in man's stumbling management of his destiny and miraculously change our nature and transform our institutions. It is because of God's intervention that the world will become a place where a man can sit under his vine and under his fig tree and none shall make him afraid. This calm utopia will come after historical time, as we know it, has ended. The Bible does not expect that you and your children's children will remake the world into the kingdom of God. The kingdom of God will be God's work and not man's. Such traditional beliefs explain why three believers, each a representative of a different western tradition, can do what these three men do each day - talk of peace and run an army; seek arms limitation agreements and build new weapons.

We share this feeling of ambivalence. Deep down we recognize the contradictions implicit in human nature and human history. We know that once we depart this earth, however good our intentions and however significant our achievements, the tensions between nations will remain, the level of armament will be high, and the likelihood of war will be strong.

When political leaders such as Carter, Begin and Sadat quote Isaiah or some other Biblical vision, the so-called realists among us dismiss the quotation as naive or innocent. In point of fact, the Biblical spirit is remarkably realistic. It is the Bible that says that there is no man so righteous that he sins not. The Bible tells us that the musings of a man's heart are evil from his youth. It is the Bible which reports that Adam and Eve were placed in the Garden of Eden and given only one rule - not to eat of the fruit of the Tree of Knowledge; and that they were unable to abide that one rule. The Bible knows us to be people who hope to beat sword into ploughshare, but spend more time beating ploughshares into swords. They know

that however romantic our intentions, we are capable, each one of us, of greed, callousness and venality. None of us is a saint. Each of us must struggle constantly with the desire within us to master and dominate. None of us can claim to be fully successful in this struggle with our ego and libido. The Bible's messianic vision is of a time at the end of days when God will do for us what we cannot do for ourselves.

History reveals that naivete and innocence on the question of human nature developed not within the religious tradition but among the secular philosophers. The image of man as a potential messiah begins in the Renaissance and becomes powerful during the Age of Reason. These secular thinkers are those who saw man as the creator. These are the men who exchange the miracle of human potentiality for God's messianic promise.

When we ask ourselves, "What is man?" and "What am I?"; we inevitably answer in terms of human potential. I have a mind and I know I am not yet using it to its capacity. I have five senses, but I know that no one has learned to use their senses to the fullest, and there is always extrasensory perception. Some day we will be able to plug into such awareness and learn much of which we are now unaware. We have increased the life span, but we know that there is more that we can do to keep vitality into old age. We have increased the sum of human prosperity, but, certainly, there is more that we can do.

We believe in progress and in human potential. We tend to be quite optimistic about the boundaries of human achievement - despite the Holocaust, and the tragedy of our age. Unfortunately, instead of progress towards world order, history records massive tragedy: two world wars, the Holocaust and Hiroshima. Though much optimism remains we are more and more conscious of an intractability of human appetites and that we cannot control our inventions. The world that we have organized is full of machines which reconstructed people misuse.

What are we then? During the Renaissance man came to see himself as larger than life. During the Age of Reason philosophers argued that the mind was capable of developing a full understanding of the world and, that having gained that understanding, the mind would dominate the will and see to it that we did what we knew to be the right. Education came to be looked on as the panacea for all ills. We will educate properly a new generation and they will know how to regulate their lives and human society. The Age of Reason gave way to the Age of Industry. We developed a new sense of power and began to feel that we could manage and shape an ever prosperous society. Man began to look on himself as the redeemer. When our machines and reforms did not bring us into Paradise, we decided that the fault lay not in us, but in anachronistic institutions. When some asked: Why is it that despite universal education men are still erratic in their behavior? Why is it that despite our knowledge of the past we continue to duplicate its mistakes? The philoso-

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THE NATURE OF MAN

(Continued)

phers answered that we remain conflicted and erratic because we had been perverted by our institutions. It was not our fault. God had created us in His own image. At birth the spirit was pure, but society had dehumanized us. The word itself is fascinating and revealing. To dehumanize suggests that initially the nature of man is angelic.

In any case, what is it that dehumanizes us? Answers were ready at hand: the institutions of privilege and power and class. The last hundred years have seen a wide variety of institutional experiments: New Harmony, the kibbutzim, the communes, all designed to raise the level of consciousness and sensitivity - to produce a changed and gentled man - and man has not changed that much.

We found that social consciousness can be raised and that prosperity and freedom do add to the potential of man, human happiness; but, also, that these utopian environments do not completely transform human nature. Always the libido is with us. The more we have, the more we want. The modern cannot get behind the paradox of human nature. We are people of obvious potential, far more potential than the Biblical tradition allows us. Yet, we can no longer believe that the contradictions of life will be resolved. We no longer believe in a Day of Judgement when God will intervene and make everything right; but we also are no longer confident that our hands and minds are sufficiently skillful to change our nature or that of our world.

The measure of despair is always correlative of the measure of expectation. Those who were most certain of man as redeemer were the first to give in to despair. Once optimistic poets began to speak of hollow men. Romantic playwrights began to offer us a Theater of the Absurd. Many ordinary folk began to cultivate despair and pessimism so that they would not be burned too badly when history ended with a whimper.

What can we hold on to if we no longer believe that there will be a time when God will transform the world? Many who had exchanged their faith in God for a faith in man as redeemer and have now abandoned that faith find themselves faithless and without moorings. What can we hope in if we no longer believe that man can escape the contradictions of his nature? What shall be our redemptive vision?

Rene Dubose writes a regular column in the American Scholar entitled "The Despairing Optimist". I love the title because I identify with it. I would suggest that a low decibel of hope is a valid philosophic and religious stance for our times. We have no reason to believe that the treaty between Israel and Egypt will bring peace to the Middle East. If there is a treaty between Israel and Egypt tourists may be able to cross the common border and there may be some trade between Israel and Egypt, but peace will not come to the

area. Army divisions will remain massed on both sides of the border and planes will be kept armed and ready. Yet, the treaty is a valuable step.

We have no reason to believe that SALT II, the arms limitation agreement between the United States and the Soviet Union, will bring peace to the globe. What is the great debate about SALT II? It asks whether we have the means to monitor what the Soviet will do. The issue of verifiability speaks volumes about the suspicion which will envelop SALT II and the plans which will sabotage it. Yet, SALT II could have value. It could help in a small way to identify common interest in cost containment.

We live in an imperfect world. We are imperfect people in an imperfect world. Perfection belongs only to God; but we are not hapless. We are not without promise. The modern spirit correctly senses potentialities in human nature which the Biblical spirit had not seen there. The Bible saw man's ability to master nature. "I have given you dominion over the fish of the sea, over the fowl of the air and over every living thing." Biblical man saw man's ability to obey covenant law, but the Bible did not relate social change, progress, to the unfolding of the human spirit. If we cannot transform the world we can effect some change. We can change the world, though not necessarily for the better. We are constantly in the process of changing ourselves, though not necessarily for the better. Despite the Biblical anthropology, we do change and we do change our world and that, I would submit, is all that we can ask - the privilege of changing ourselves and our world for the better.

There is no reason for black despair and there is no reason for jubilation. Today in their churches the Christian community celebrates the possibility of man becoming God. Judaism categorically denies that this transformation is possible. Today in our synagogues Jews are celebrating the Passover which exalts the theme of redemption, the possibility of God making things right and the possibility of the human animal becoming a human being. During the Passover we celebrate the redemption of our ancestors from bondage. Our sages explained this theme as suggesting man's spiritual as well as political redemption. It is a message of hope. It is a celebration of the mystery of deliverance; after all, our tradition is not a humanistic tradition. Isaiah is in the Bible. Menachem, Begin or Jimmy Carter may literalize the image more than we would want; nevertheless, it remains true that our tradition affirms that if you and I work as hard as we can to discipline ourselves and to make our world a somewhat better place, God will be our partner in this work and something of value will happen. How? That is the mystery, but God's ways are not our ways.

I suggested to you sometime ago the concept of the messianic journey. Our fathers believed in a messiah and a messianic age. There would be a

time at the end of days when all would be transformed by God. Our immediate predecessors denied the messiah, but believed in the possibility of a messianic time achieved by human effort. You and I cannot believe in a messianic age in the sense of a trouble-free time when human nature has outgrown its passions and when all the troubling political and economic inequities are resolved. I doubt that any of us, deep down, believes that mankind will resolve most of its problems within any time frame that has meaning to us; but you and I can believe in the growth and potential of the human spirit since we sense the possibility within ourselves. We can grow. We do grow. Therefore, our world can be better. Growth is slow. We grow by small steps. There will be plenty of problems for our children, but there is possibility. We can set out on a messianic journey. Whenever we do something for another selflessly, whenever we involve ourselves with some social undertaking that is not self-serving, whenever we give of ourselves in a moment of need, whenever we align ourselves with a beneficial cause, at that moment we are one with our fathers on the way out of Egypt to a Promised land. We are on the messianic journey. The Exodus generation never reached the Promised Land. Our generation will never resolve most of the problems that face us, but the work is worth the doing.

What is man? Whatever we allow ourselves to be.

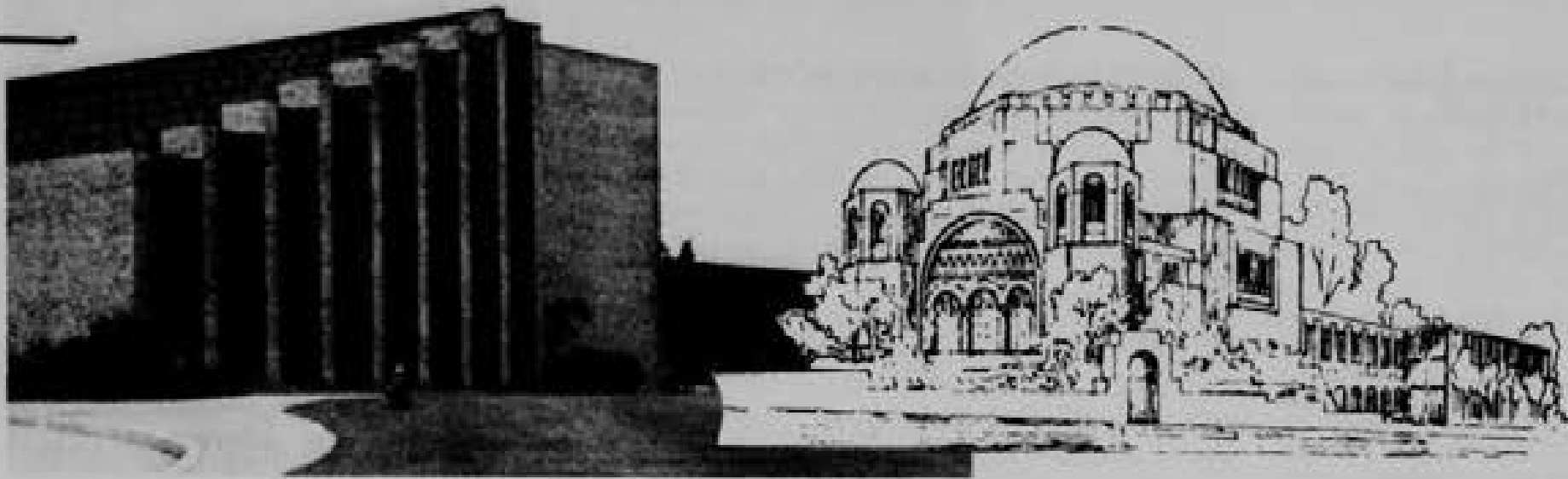
Daniel Jeremy Silver

WANTED: SINGERS

The Temple Singers are on the lookout for new members for the coming season. This is the group which provide the choral music for our Sunday morning service. It meets for rehearsal preceding each service and is a unique way of participating in the worship experience. The principal requirements are the willingness to contribute the time on Sunday morning, the ability to read music - to at least a limited extent, the ability to carry a tune, and the desire to sing.

For more information or to suggest potential members, please call Mrs. Becker at 831-3233.

The congregational/choir program is very new indeed and it needs the active support of the whole Temple family as it goes through its early development. Now is the time to make plans to join us in song next season!



April 22, 1979
Vol. LXIV, No. 16

The Temple Bulletin

From the Rabbi's Desk: ISRAEL, EGYPT - WHAT NOW?

The Sermon of March 25, 1979 is produced here in response to numerous requests.

Mr. Sadat should be in Washington by now. Mr. Begin is on his way there from New York. The President has returned to the White House from affairs of state in Elk City, Oklahoma. Tomorrow on the lawn outside the White House, barring last minute problems of translation, an agreement will be signed between Israel and Egypt providing for a phasing-in of normal relations between these two countries.

I am afraid that the signing ceremony has been organized in such a way as to make it seem a Jerry Rafshoon media special, a campaign event organized by the advisers of this president to buoy up the low ratings he has been receiving in the public opinion polls. Perhaps it is also a bid directed to Oslo to the effect that Mr. Carter be the recipient of this year's Nobel Peace Prize. I can hear the President's campaign advisers gleefully discussing how he would handle any foreign policy debate with Ed Kennedy or Jerry Brown once he wore the mantle of a Nobel laureate in peace.

The Letters to the Editor columns of our daily press have been full of anguished notes that the public is being forced to make a contribution to the President's 1980 re-election campaign in the form of the approximately five billion dollars that our government has promised Israel and Egypt over the next three or four years in order to pay the costs of these arrangements.

It would be naive for those of us who believe that this is a potentially significant agreement to argue that the President has not acted out of some domestic political concerns. He wants to be re-elected. The opportunity to have this agreement signed in his presence, while he smiles avuncularly on Sadat and Begin, can only help his image as a statesman. He knows it. His advisers know it.

Given our national interests in the Middle East, the United States would have been involved, much as we have been, regardless of Carter's re-election bid, but Secretary Vance or Undersecretary Atherton would have carried the nego-

tiations. The willingness of Mr. Carter to involve himself personally last September in Camp David and again last month in Washington and in the Middle East testifies to his recognition of this treaty's domestic political value.

The fates have not smiled on this president. I often wonder whether he retains that taste for the office he so obviously had before his election victory. Mr. Carter came to the presidency at a time when energy issues were paramount and he has not been able to move effectively in that crucial area. He became president at a time when inflation was attacking everyone's pocketbook and he has not been able to diminish the rate of inflation. He came to the office pledged to improve welfare and humane services to the poor and he has not been able to do so. When he came to office American prestige was diminished in the eyes of the world, and he has been unable to make our

power effective. He came full of hopes for a big power detente and he found himself facing Russian moves to extend her influence towards the Persian Gulf and the Indian Ocean, to neutralize NATO and to control sub-Sahara Africa with Cuban troops. His attempts at dramatic political coups have tended to come undone. The great moment when bilateral relations with China were re-established and the Chinese Vice Premier came to Washington with much talk of forward movement towards world peace was shattered within the week as the Chinese moved troops into Vietnam. There have been no easy successes and the ratings have testified to a growing reputation for incapacity, inefficiency and indecision. These are not the traits which the American people look for in a president. The White House has recognized a need for a diplomatic triumph - for such a moment as tomorrow; and the plans they have made testify
(Continued inside)

SUNDAY MORNING SERVICES

April 22, 1979

10:30 a.m.

The Temple Branch

The Temple
Mr. and Mrs. Club Service

THE HOLOCAUST:
To Remember the Past
To Think of the Future

Jack Heller	Irvin Leonard
Marcia Heller	Lynn Millet
Steven Joseph	Merle Schwartz
Robert Kendis	Donna Sperber

April 29, 1979

10:30 a.m.

The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

ARMS SALES AND
ARMS LIMITATIONS:
Some Thoughts on SALT II

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

ISRAEL, EGYPT - WHAT NOW?

(Continued)

that this administration will ballyhoo this treaty and Mr. Carter's roll in it for every drop of prestige that it can be made to yield.

The President worked hard for this day and risked much to achieve it; but let us remember, he was offered this opportunity not by his own capacity but, paradoxically, by an act of political misjudgment. In the fall of 1977 the Administration, frustrated by its inability to arrange a Middle East peace, suggested the reconvening of the Geneva Convention, an act which would have reintroduced the Soviet Union into the complicated diplomatic maneuvering of the area. This idea frightened both Sadat and Begin. For years Russia's role has been to foment unrest rather than stability. The more confusion, the greater her political opportunities. It so happened that a few days before the American move, and unknown to the United States, Israeli Intelligence had uncovered a plot by the Libyan government on the life of Mr. Sadat and had revealed the details of this plot to Egyptian Intelligence. A new sense of possibility began to develop between these two confrontation states and, since both were frightened by the actions of Mr. Carter, they concealed from Washington, the plans which led to Sadat's historic visit to Jerusalem.

By that act Egypt tacitly recognized the existence of the State of Israel. Mr. Begin, in return, publicly recognized Egypt's claim to sovereignty over the whole of Sinai which was tantamount to a pledge, ahead of negotiations, that Israel would withdraw its troops to the 1967 borders. Having made these bold moves, Israel and Egypt found they lacked the capacity to break through decades of war and distance to effect an actual agreement. A third party was needed who could do things that neither longtime foe could manage.

Mr. Carter was presented the opportunity to come in as mediator. It was an office which suited him well. He could use the power and the prestige of the American government to make the guarantees Begin and Sadat required to risk a treaty. Given this opportunity Mr. Carter saw its importance to him and to our country. With skill, and at some danger to his prestige, he immersed himself effectively in the negotiations. You remember the long nine days at Camp David when the President virtually locked himself out of the White House and did nothing else but move between the parties, arranging what became a two framework agreement; a framework agreement for peace between Israel and Egypt and a framework for more comprehensive arrangements involving the other issues in the Arab-Israel dispute. Again, this spring, when the Camp David agreement had run into Egyptian revisions the President involved himself. Were it not for his personal intervention and for the financial and oil pledges which the United States offered it is probable the spirit of Jerusalem would have been lost. Mr. Carter deserves full marks for having brought off this agreement.

Re-election is not the whole story - by half. It was Oscar Wilde who said that the cynic knows the price of everything and the value of nothing. Actually, the cynic is a rather naive and innocent fellow. He believes that we act for one reason and

one reason only, when in point of fact we are motivated by a complex of reasons. The President acted for his personal benefit and out of the highest principal. He is a believing Christian - "blessed are the peacemakers." He truly believes that he has performed a religious duty.

The President has acted out of political interest, high principal and to serve the national interest; and it is terribly important that he make this clear to the American people. He must make us see that the dollar cost of the treaty represents an expenditure of the national treasure for national gain. Unless he succeeds in doing so he may find a year from November that the American electorate will judge tomorrow as another raid on their pocket-books.

What American interests does this agreement forward? After World War II the United States took over from Great Britain the task of guarding the West's interests in the Middle East. Increasingly, the world was becoming aware of the strategic importance of that bit of geography as an oil field and as the key to control of the Indian Ocean and the Horn of Africa. To continue playing a dominant and effective role in the Middle East the United States found that we had to resolve a set of conflicting commitments.

The United States was the leader of the free world. There was only one democracy in the Middle East. The United States was the leader of the western world. The west had been the scene of the Holocaust. For ideological reasons the United States had to establish an intimate relationship with the Jewish State. Once having established that special relationship, as it is termed by the diplomats, the United States discovered that we had gained unexpected strategic advantages. In the course of fighting four wars of survival Israel had developed the strongest military power in the Middle East. Her army was perhaps the most efficient in the world. Israel's army tested American weapons in the field. Periodically, her army captured sophisticated Russian equipment and turned these over to our Intelligence. When necessary Israel's army supported American interests in Jordan and Lebanon. America's special relationship with Israel became and has remained a critical element in our national defense.

There were other American interests in the Middle East; oil, ports on the Persian Gulf, markets for our products, relationship with governments who control the land bridge between Europe and Africa. America wanted/wants good relationships with Israel and the Arabs. We want a secure oil supply. We seek new markets for our exports. In order to promote these commercial and strategic interests we need to defuse the Arab-Israel confrontation and so "peacemaking" became a cornerstone of American policy. The argument is that once Israel and her Arab neighbors normalize their relationships America can go about its other business without hindrance. The policy was easy to project but remarkably difficult to achieve. Israel has wanted peace, normalcy. The Arab states have not wanted peace, except on terms which would insure Israel's eventual destruction. Then, eighteen months ago, Egypt signaled her willingness to try serious negotiations. America sensed the long-awaited breakthrough. The senior confrontation state which had fielded the largest

army and had spent the greatest amount of its treasure on war against Israel was willing to talk about normal relations even if other states were not willing to go along. The State Department welcomed Egypt's action as a first step towards the desired comprehensive arrangement which is the goal of our policy, and energetically set about exploiting the proffered opening.

This first step is extremely complicated. We are familiar with peace treaties which end the actual fighting and promise that within a few months the armies will withdraw beyond the original borders, normal relationships will be resumed and whatever reparations have to be paid will be paid. This treaty requires Israel to begin military withdrawal within a few days, to remove its armies from half of the Sinai within nine months and from all of Sinai within three years. It requires free passage of Israeli ships through the Suez Canal and the Straits of Tiran. It states that Israel shall be able to buy oil from Egypt as any customer might. It requires the exchange of various levels of diplomatic personnel when various degrees of compliance with treaty terms are achieved. Finally, it links, but not in so many words, this whole complicated process with a process designed to create something called "autonomy" for those who live in Gaza and the West Bank. Autonomy is not defined - deliberately not. At this point autonomy means to Egypt and, I suspect, to our State Department full self-government with perhaps the right of Israel to maintain a few strategic early warning bases. Autonomy to Mr. Begin, as he made clear two days ago in a speech to the Knesset, means that individuals in the Gaza and the West Bank shall be governed by their own religious law and shall have full rights to organize community life; but internal and external security and policies of water and land use remain the prerogative of Israel. Existing Israeli settlements are to remain in place and Israeli settlers are to be governed by Israeli law. These views are poles apart, but the treaty requires that Israel and Egypt reach an agreement on "autonomy" within a year. The local Arabs and the other Arab states say they will not take part in such negotiations. What purpose then are theoretical discussions? How can Israel compromise successfully with Egypt on this issue if any such compromise will be the beginning point of later negotiations with the Palestinians?

There will be many arguments. There will be many frustrations. After the evacuation of Sinai has been completed and Egypt possesses again all the territory she controlled before 1967, Egypt will be afforded innumerable pretexts for the claim that Israel has failed to live up to her bargain and, therefore, to declare herself able to renounce her part of the bargain, the normalization of relationships and the exchange of ambassadors.

The treaty will require patience and a remarkable amount of good will; and patience and good will are in international short supply. It will require a high degree of statesmanship on all sides. The United States' role will be crucial, and let it be remembered that the United States, as a matter of national interest, will not be satisfied simply by the successful implementation of this treaty by Israel and Egypt. Let us assume Egypt's actions have been motivated by her own internal interests: the high cost of defense and the serious military

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ISRAEL, EGYPT - WHAT NOW?

(Continued)

threat she faces on her western border with Libya and in the south where her satellite, the Sudan, is threatened by Cubans and others moving up from Eritrea and Ethiopia. Let us assume Egypt finds reason to be satisfied with Israel's compliance and fulfills her part of the bargain. Our country cannot let it be at that. The United States is committed to a comprehensive settlement - those are the key words. Only a comprehensive settlement will allow us to establish easy, free and uncomplicated access to the governments of the region, their markets and their oil. It is not a matter of chance that every time an agreement between Israel and Egypt has been approached the Administration has dispatched senior State Department or National Defense officials to Amman or Riyadh to try to console these leaders as to the agreement and to encourage them to enter the negotiations process. Nothing has frustrated our policymakers more than that states they had looked upon as moderate - Jordan, Saudi Arabia - have moved to align themselves with the rejectionist front. Both states went to Bagdad Conference, designed to undo the Camp David agreements. Both will be represented next week at the Arab Summit, convened to take action against Egypt and Israel for the signing. A comprehensive settlement seems further rather than closer to realization. The domino theory seems to work no better in the Middle East than in Southeast Asia.

It is altogether possible that in retrospect Monday, March 26, 1979 will be seen as a high water mark in Israel-American relationships; that as the days become weeks and the weeks become months we will see a renewal of the pressures we saw two years ago when Washington demanded that Israel make unilateral concessions for the benefit of the United States. Our diplomats may soon be heard saying that what the PLO really wants is a Palestinian State in the West Bank and not a secular democratic state in all of Palestine, that is, the destruction of Israel. We may hear again that there are ways to divide authority in Jerusalem, yet, keep the city united.

Of course, there are other possible scenarios. The United States might simply say to Jordan and Saudi Arabia: "Your survival depends upon us. Act as moderating forces or no arms or political support." But energy is our Achilles heel. Each day we become more dependent upon Saudi Arabian oil. There are powerful commercial interests in the United States which have determined that we must not ruffle Saudi's feathers lest they lose Saudi clients. So it is more than likely that Washington will pursue its comprehensive peace policy by tilting toward Riyadh.

I would suggest that Israel faces a difficult stretch not only from an increase in terrorist acts born of frustration among those who thought everything was going their way, but also from United States pressures aimed at achieving our accomplished objectives - a comprehensive peace. These last months Begin has shown himself to be a doughty warrior; indeed, when push came to crunch he was able to face down the President of the United States, but America holds most of the cards and the power, and in the long run small states rarely

have their way. Israel remains dependent for arms and aid upon the United States.

Both Israel and Egypt face an uncertain future. Egypt is now excommunicate in the Arab world. The Arab world is awash with xenophobic hysteria. Khomeini's Iran represents a major triumph over the West. The oil weapon is the new sword of Islam and they are wielding that weapon effectively. Islamic religious chauvinism is also on the rise and, again, Khomeini's Iran has important ramifications for Sadat's survival. Sadat represents, as did the Shah, the West, the middle-class, the professional classes, modern technology, those who accept our way of solving problems through technology, research, education and economic development. There are in Egypt dozens of potential Khomeinis. The Muslim Brotherhood represents the old Islam: the Islam of villages and the urban poor, the Islam which has not admitted women into personhood, the Islam which believes that modern life must be governed by the Koran, the Islam which has never forgotten or forgiven the Crusades.

A year ago the government of Mr. Sadat tabled in his Parliament a bill increasing the rights of women. This bill had to be withdrawn because of the power of the Muslim conservatives. At the same time, in order to defuse the anger of this Muslim right wing, the government of Mr. Sadat proposed and passed a bill which made it a capital crime for a Muslim to convert to another religion. The bill was voided under great pressure from the villages where Copt and Muslim often intermarry; but its original passage testifies to the power of Muslim fundamentalism. Egypt's citizenry includes also a strong left wing, an old Nasserite group who, like the Marxist Fedayeen in Iran, would willingly make a marriage of convenience with Muslim medievalists and Arab imperialists to overthrow the professional classes and interests which now dominate the country.

Sadat is committed, perhaps irrevocably, to the United States. He needs money. There were bread riots in Cairo just a year ago. There are forty-four million Egyptians and their standard of living is among the lowest in the world. He has talked often of a Western Marshal plan for Egypt. If the United States wishes to sustain Sadat in power the cost will be high. We have promised a billion dollars of foreign aid this year, but that sum hardly begins to meet the needs of the Egyptian people. It would have to be doubled, immediately, if the Saudis cut off the billion dollars of foreign aid they annually send to Egypt. Mr. Sadat is walking on a narrow edge, he and those who agree with him. He has taken a great chance, in part because he sees that Egypt must solve Egypt's problems first; in part because the economic interests of his class are at the moment identical with the economic interest of America; and in part because he, like Begin and Carter, really believes that peace is preferable to war.

Sadat has kept other options alive, though I am not sure he can still use them. At Camp David he really accepted the concept of a separate peace. His focus has been on getting back for Egypt that which was originally Egyptian and then allowing his country to concentrate on her domestic problems. But he has kept another option visible by saying over and over: "I am testing the Israelis

to see whether they are committed to a comprehensive peace. This is a first step. If the Israelis do not establish a meaningful autonomy on the West Bank and in Gaza, if they do not act on Jerusalem, if there is not withdrawal from the Golan Heights, what will we have lost? We will have regained territory and we can move on from there." Sadat might not survive a *volte face*, but Egypt would be accepted back readily into the ranks of the confrontation states. Make no mistake about that.

Difficult and uncertain times are ahead for Israel and for Egypt. Each country will repeatedly test the other. Wariness is understandable. Each country will have to make unwanted compromises and admit new dangers. Israel will face increased terrorist attack and a new military alliance or her northern and eastern borders where Iraq has joined Syria in a common army and Iran has proclaimed herself a confrontation state. Mr. Sadat faces assassination, subversion and a possible revolution led by the Muslim Brotherhood.

Given two small countries which have made and are making major sacrifices for peace, it is incumbent for us to show a degree of patient statesmanship beyond which we have shown in the past. The role of the United States is critical. If the United States shows itself to be weak vis a vis the rest of the Arab world, if the United States shows itself a paper tiger which can be bought off with the promise of oil or markets, Mr. Sadat will be undone quickly because those who are in power respect power.

If the United States begins to pressure Israel again, and there is every reason to believe that she will; the PLO and its allies will have good reason to maintain their position of absolute adamancy. Why negotiate for half a loaf when in time you will get the whole thing? The PLO read the message of Formosa and understands that the United States will pull back from a small ally when it wants to.

The position of the United States is critical. The testing of this President as a peacemaker is just beginning. There is language and there will be three signatures. We have an agreement, but the agreement is only a beginning. Will the President use the great power of these United States to see that all phases of the agreement are met, that Israel withdraws and Egypt normalizes relationships? Will Mr. Carter use pressure so urgently for a comprehensive solution that he will make it impossible for the Israelis to move cautiously on the West Bank issues. No other scenario is politically doable. Will the President provide the wherewithal to sustain Sadat; and remind Sadat of his obligations under the treaty if he again begins to rewrite its terms? I do not envy our President. If he wins the peace prize of 1979 they may take it away from him in 1980.

The United States has committed its prestige to Israel and Egypt. We once committed our prestige to South Vietnam. We came to rue the day. In the process of vacating that commitment we undid some of the glue which holds together the western world. The fallout from Vietnam includes the weakening of NATO and the revolution in Iran. Ultimately, if a great nation fails its commitments

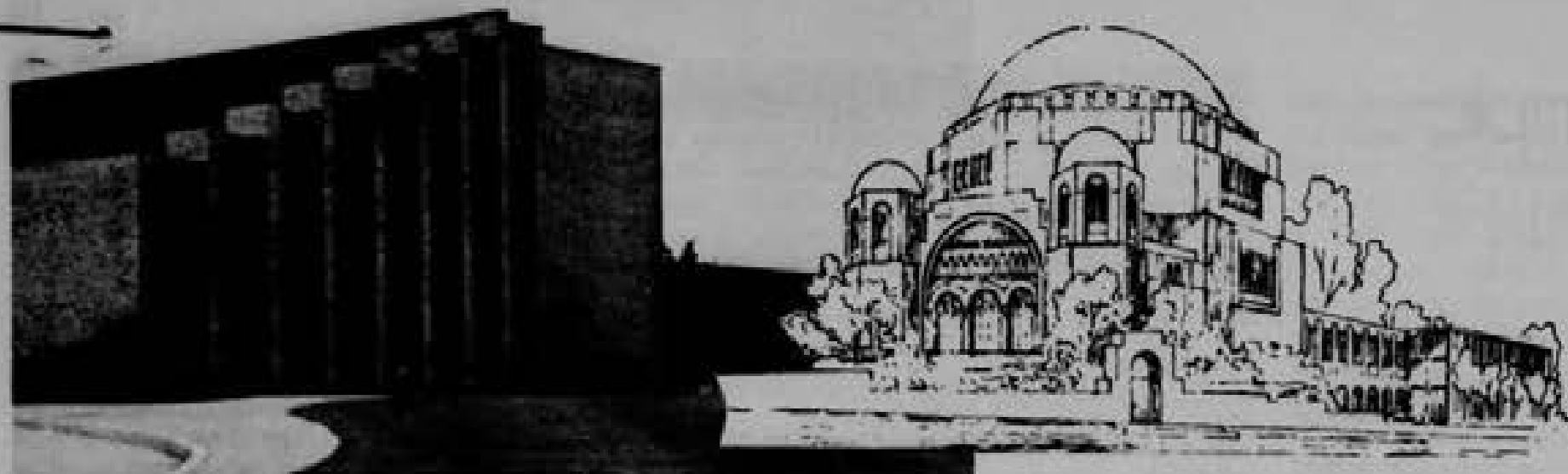
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Korb Guest House



KSC Lobby





May 6, 1979
Vol. LXIV, No. 17

The Temple Bulletin

From the Rabbi's Desk: THE ABORTION DEBATE

The sermon of April 1, 1979 is produced here in response to numerous requests.

I have never spoken publicly on the issue of abortion. I think that this has been the case because of a deep feeling that men have spoken too often on this theme. It is really not our issue. I have broken this pattern of silence because of the bitterness of the current anti-abortion crusade and its political purposes require that some things be said. All of us will have to make a series of civic and political decisions because of the activities of these crusaders. When we do, we ought to be clear in our mind what it is we really believe and where we really come down.

Perhaps a dozen abortion clinics have been arsoned in the last year or so. In February of 1978 a man, dressed in a blue delivery uniform, gained entrance to a clinic within a block of The Temple, threw gasoline in the face of a laboratory technician as well as the floor and ignited it. He escaped and is still at large. A single-issue political party, the so-called Right To Life party, has emerged in a number of states and has fielded candidates from local and state offices. Last year in New York the Right To Life party gained more votes than that state's traditional third party, the Liberals. Every legislator at almost every level has been pressed to state his position, even if his position would not require him to take up the issue; and he is told that his actions will be watched. Before the 1979 election there was a "hit list" of senators and representatives who would not vote the way the Right To Life group wanted them to vote and a campaign was organized to unseat these people regardless of their record on other issues. All of us have seen the periodic picketing and placarding of the clinics, and most of us have not seen the myriad legal and administrative moves which have been attempted to zone these clinics out of existence and to delay or prevent their operation.

The Supreme Court, in a decision delivered in June of 1977, determined that the states were not obliged to support abortion through public funds. Since then, under intense pressure from anti-abortion groups, the Congress added the Hyde Amendment to the appropriation bill for all health, education and welfare programs, a rule

which prohibits the use of Federal monies for abortion surgery; and all but a handful of states have followed suit.

First things first: What does Judaism have to say on abortion? The Torah includes only one reference to abortion. There is a law which states that if a pregnant woman is hit during a quarrel and the child is stillborn, the person who delivered the blow must pay a heavy fine. If the woman dies because of the blow, the assailant is liable to death. This law, incidently, reproduces almost exactly the conventional practice of West Asia and appears in almost identical language in the Code of Hammurapi. And that is all that the Bible has to say about abortion.

The Bible's limited interest in this issue reminds us that abortion was not then a major problem and, certainly, did not raise the same issues it raises today. For this reason ancient literature is not

particularly helpful on this issue. Our problem is that of elective abortion. Elective abortion could not even be contemplated until medical science developed the techniques of modern surgery and antiseptics. Today the procedure is routine. During the Bronze Age surgical abortion would have been a deadly procedure and no one imagined there would ever be a question involving public policy in regard to elective abortion.

In Biblical times abortion resulted largely from accidental causes. By rabbinic times medicine had developed to the point where surgery was possible at term if a difficult delivery suggested that the life of the mother was endangered. The classic text in the *Mishnah*, the text on which all subsequent rabbinic discussion is based, deals precisely with such a case: "If a woman is in labor and it is feared that she may die; one may sever the foetus from her womb by extracting it, member by member, because her life takes precedence."

(Continued inside)

SUNDAY MORNING SERVICES

May 6, 1979
10:30 a.m.
The Temple Branch

SYNAGOGUE SONGS
YOU HAVEN'T HEARD BEFORE
A Recital By Our Choir
Rabbi Daniel Jeremy Silver
Will Interpret

May 13, 1979
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER
will speak on

CRISIS OF LEADERSHIP

OPENING OF PHOTOGRAPHIC
EXHIBIT: A Walk Into Our Past

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

THE ABORTION DEBATE

(Continued)

This law was set down in the second century, though the rule certainly codifies a familiar practice. Abortion was dangerous, but possible; and the issue presented was the classic pre-modern abortion question: the life of the foetus or the life of the mother? Jewish law came down strongly on the side which gives precedence to the life of the mother. The mother is an independent being of considerable experience and capacity. The foetus is not yet born, totally dependent, and has not proven its capacity to survive. If it is a question of choosing between the two, its life is to be sacrificed to the life of the mother. Judaism accepts the idea that at times subtle and elegant distinctions must be made between life and life.

Over the centuries the interpreters of traditional Judaism have accepted no other approach to the question of abortion. All agree that abortion is permitted when it is a matter of saving the life of the mother. A minority have elaborated on what they mean by "endangering the life of the mother", and have ruled that the term includes psychological as well as physical harm. Here or there among the *halachists*, those who decide these things in traditional Judaism, a decision can be found ruling that an abortion may be allowed in a case of rape or a thalidomide birth; if the mother is paralyzed by fear or guilt; or if she is in danger of a serious and debilitating mental breakdown. The argument is that in such a case her life is actually endangered. But even those who allow abortion in such cases make it clear that they base their decision solely on the principle of saving the mother's life. Otherwise, a foetus' claim on life is absolute and cannot be compromised just because there is a risk that the infant may be deformed.

Many who are affiliated with traditional Jewish organizations have joined the Right To Life movement. They argue that the concept of abortion on demand, the idea that a woman has the right to choose whether or not to deliver the child, is morally unacceptable. In their eyes elective abortion is not based on the principle of saving a life. What is involved, they would say, is little more than a woman's selfishness and misunderstanding of duty. How can you weigh a child's right to life against a woman's desire for a career? A career can always be picked up again. The mother may find the child inconvenient; but convenience is a hedonistic, not a moral, category.

The traditionalists would add that the woman's God-given role is to bear children. The first law of the Bible is to be fruitful and multiply, and God's law must not be cavalierly set aside.

They argue further that accepting the principle of abortion on demand would simply fuel the already fiercely hot hedonism of modern society. The purpose of life is not to satisfy private desires, but to live in community, to love, to share and to be related with another, to live usefully. A decision not to have a child because it will get in my way legitimizes cold-bloodedness and callousness and reinforces human insensitivity.

They insist that strict abortion laws build necessary fences around the rules designed to reverence life. The concept of fences is an old one in rabbinic

Judaism. It argues that elaborations of a basic law are necessary to protect the core principle. The Torah requires Sabbath rest. All the Sabbath "don'ts" that appear in the Talmudic literature are there to raise fences around Sabbath rest and worship so that its holiness is never in danger of being compromised.

By permitting abortion on demand do we contribute to the growth of spiritual callousness and encourage people to adopt the immoral position that they have an absolute right to determine what they want to do without limits or restraint? The domino approach that we must prohibit abortion in order to preclude eugenics or euthanasia is not as conclusive as many believe. During the 1920's Sweden had liberal abortion laws. During the same period Germany's laws were restrictive. It was in Germany, not in Sweden, that Dr. Mengele and the rest of Hitler's doctors engaged in human experimentation. It was in Germany, not in Sweden, that the S.S. emptied the old folks' homes because the patients were no longer contributing to the Reich. The argument cannot be made, at least not from historical evidence, that when a society permits elective abortion it necessarily plunges down the road which ends in killing the aged and infirm.

The argument that parents have the right, arbitrarily, to dispose of a foetus which stands in the way of personal satisfaction gives many of us pause; for, when all is said and done, the pressure for abortion on demand does reflect, at least in part, moral indifference and a demand for radical independence from all bonds and restraints. In our society some do grow up with great opportunity and use that opportunity only for personal advantage. All of us would wish that certain rules would say to them: "yours is not an acceptable way"; and help them understand that the gift of life demands that you develop your human traits: empathy, sympathy, love and compassion — those sensitivities which allow us to create community. Without community there is no freedom.

I must add that one of the unhappiest themes to be heard from anti-abortion platforms is the claim that only those concerned with limiting or prohibiting abortion are dedicated to the sanctity of life. Not so. Many sensitive folk who are devoted to the sacredness of life see merit to the argument that to bring into our overcrowded world unwanted children who will be deprived of love and, therefore, never know how to be human, is to show a measure of contempt for life rather than reverence; and to add to, rather than reduce, the sum total of human suffering.

When we look at the Jewish tradition we must respect it for not having taken an absolutist stance as has been taken in recent years by the Roman Catholic Church. The absolutist argument is that abortion, for any reason, is an act of murder. Our tradition knew that there were reasons to take the foetus. The preservation of life is, after all, an overwhelming reason.

Many are surprised when they hear that the absolutism of the Roman Catholic Church in this area is of rather recent vintage. Until 1869 the Church was of two minds. Some early Church Fathers argued, more on the basis of their interest in Pythagorean Greek philosophy than on the basis of New Testament support, that the soul entered the

body at conception; therefore, from that moment, the foetus had the right to the sacraments, and abortion must be considered murder. Yet, if you read Augustine or the sixth century Justinian Code or study many pronouncements of the medieval Church; you will hear the argument that the soul does not enter the body until the fortieth day. On the basis of this position it could be argued that the taking of the foetus before the fortieth day would not be an act of murder.

During the nineteenth century the Church felt itself threatened by the rise of nationalism in Italy and by the rise of secularism throughout the western world. The nineteenth century church responded to these challenges, exactly as did the traditional nineteenth century synagogues, by pulling up the drawbridge and by becoming less rather than more flexible. An embattled Church hunkered down to preserve itself from the batterings of modern thought and the seductive attractions of modern life. Traditions which would have allowed greater flexibility in reacting to the problems of modern life were summarily dismissed. In 1869 Pope Pius IX, one of the most conservative men to occupy the papal seat, established the Church's present absolutist position.

Had the Church or the traditional synagogue the wish and desire to rethink its attitudes, many arguments could have been found within their traditions. This has not happened and adamancy has bred adamancy. The no-abortion position has led to the abortion as an absolute-right position. Polarization is never the way to wisdom.

I suggested earlier that the historic discussions of this problem by the church and the synagogue are not particularly helpful because they addressed a condition unlike our own. Surgery was not safe. Today we can almost guarantee that a woman can be aborted in the morning and be back at her work the same day. There were one and a half million abortions in the United States last year and most were never noticed. The Church Fathers and Talmudic sages responded to the question of therapeutic abortions when the foetus' and the mother's claims on life had to be balanced out. We are concerned not with abortion at term but at a much earlier stage in pregnancy. We face the quality of life arguments which present far more complex ethical issues.

I cannot fault the Supreme Court decision of 1973 which prohibited the states from interfering with the right of a woman to have an abortion. I take that position without joy. The legalization of elective abortion is not a sign of progress. I look at our posture as I do at one of those oil spills which occur when a giant tanker runs aground. We need energy. There are accidents. We must clean up the spill in the most effective way we can; but, much more should be done to avoid such mishaps.

I would argue that in a heterogeneous society such as ours, where equally well-motivated and sensitive people come down on different sides of a social issue, it is wrong for the community to impose a particular rule. Where there is no unanimity as to the existence of a crime, democracy must not coerce. In any case, coercion will not work. All of us remember the Eighteenth Amendment.

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THE ABORTION DEBATE

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The Right To Life People are, in effect, promoting another prohibition amendment. It would not work. It has been estimated that there were four hundred thousand illegal abortions in the United States in the year before the Supreme Court legalized abortion. The symbol of the broken coathanger which pro-abortion groups raise is a compelling one for it reminds us of the back alleys, the butchers, the blackmail and the unnecessary guilt and fear which accompanied abortion before 1973. An anti-abortion amendment would not end abortion. All it would accomplish would be to drive abortion underground. There would still be hundreds of thousands of abortions and, since they would be illegal, they would endure needless loss of life and much needless pain, guilt and cost.

It seems to me that it is far better for our society to deal with abortion openly and medically rather than criminally. It troubles me that those who pressure for prohibition seem so indifferent, indeed callous, to the psychic and physical harm that would result from their success. Their victories have been won at the cost of added pain and suffering to the least advantaged in the society. The Hyde Amendment, which prohibits the spending of Medicaid funds for abortions and similar acts on the state level, have not stopped abortions; but have penalized the poor by denying them a right which the well-to-do enjoy by virtue of their pocketbooks. These restriction have increased the social distance between the rich and the poor. Is this a moral plus?

We carry about many misguided stereotypes about abortion. Fifty-two percent of the women who undergo an abortion have one or more children. Many who seek abortion are not opposed to motherhood but simply cannot care for or support another infant. One-third of those who have an abortion are below twenty: young, unmarried, perhaps careless. One-third of those who have an abortion are over twenty-five, married, for whom the burden of another child financially, psychically and emotionally is just too much. Some are too involved in their careers to be bothered with children. Most are simply overwhelmed or overburdened and quite conflicted about the decision they must make.

I find it difficult to accept the domino theory which holds that if we do not draw the line here our society will become increasingly dehumanized and we will soon treat the aged with the callousness presumed being shown the unborn. To be sure, you will find among those who argue for elective abortion the selfish and the self-centered; but you will also find the sensitive and compassionate. On balance I am rather convinced that there is as much moral understanding and high moral principle among those who argue for the right to choose as among those who crusade for the right to life. The dead fetus is only one element in the equation. A young girl who has been swamped by the sizzling pressures of our society and who, without an abortion, will miss forever the opportunity to finish her schooling and become herself is also an element in the equation. So is the welfare mother burdened with three or four children who cannot begin to take care of those she now has, much less another crushing responsibility.

I would suggest that the passion which fuels this issue begins in the conflicted and contradictory pressures which all our women know. They must make choices no other generation of women have had to face. This is the first generation of women who have had the opportunity to emerge from sex-determined roles into personhood, and it is not easy for any of them. Listen to any woman and you will hear confusion as to her values and goals. Some have gone too far one way and some have gone too far the other; too far in their own minds, not in the judgments of others. Some make a start at freedom, pull back and make another start. Some pull back and never venture into the world of freedom. The models and advice provided by their mothers and grandmothers are not adequate. The mothers and grandmothers had neither the opportunity nor the challenge. The inherited wisdom of the religious traditions is not necessarily relevant, since it raises up the stable values of an older society where woman's role was fixed in the home.

Given where they are some women find — and the right-to-lifers never fully understand this — that a child would shatter their painfully-won independence and actually destroy them by destroying their ability to fulfill themselves, to know themselves. Conversely, some women find — and the pro-abortionists never fully understand this — that motherhood is fully satisfying and not a restricting submission to biology. Such women have little sympathy with the liberation theme; indeed, they see it as subversive to all they hold dear. Neither group understands the other and neither seems to be willing even to make the effort.

The right-to-life movement can be defined by socio-economic class. The more active crusaders are young, middle-class mothers who have opted not to make a career outside their homes. They consider their home and their children their career. Those who seek freedom from family and who demand the right to choose, in their eyes, ridicule all that gives them their sense of dignity and worth and is, therefore, praiseworthy. This sense of being mocked helps explain why some of these women seem to be modern versions of Madame Lefarge. Abortion throws into question all the values to which their lives are dedicated, values which cannot be compromised, for these are the values on which they base their sense of self-worth. They are lobbying for their dignity. Abortion is murder because it kills all they consider sacred. They have devoted their lives to their children and they do not understand and are, therefore, scandalized by those for whom family, marriage, the bearing of children is not the central value.

Women's rights groups have been surprised at the extent of the opposition by women of the Equal Rights Amendment. They need not be. Those who argue for the right of elective abortion have been surprised by the number and anger of the women who argue that abortion is immoral. They need not be. Those who argue about the right to life have been surprised at the number of women who do not look on marriage and family as their ultimate fulfillment. They need not be.

If you want to see the confusion in the lives and souls of women take a hard look at the abortion debate. You have good women on both sides. You have in both camps women who are fighting for their dignity and their commitments. The

anger and vindictiveness they often evidence witnesses to the inability to understand the other's point of view. It is like a medieval religious debate. Everyone is busy making points and no one is listening. When all is said, each group believes that there is only one road to salvation — theirs.

What we are watching is a fierce ideological battle over the nature of a woman's identity. This suggests that the answer to the abortion debate will not be found by adjusting the law; it will be found only when women of different needs and attitudes speak to each other and understand that no one speaks in the name of all women, as if there were only one way, the way of career and liberation, or the way of home and family.

This time it is not men who are at the center of a political debate. It is the women. What the women's groups need to do, I humbly suggest as an outsider, as a man, is to sit down and talk, to dialogue as Catholics, Jews and Protestants began to do these past years. They need to begin to understand and appreciate each other so that when they speak they speak with some respect and some understanding of needs other than their own, and of attitudes towards motherhood and family which are not theirs.

At this point the abortion debate is not so much a debate between orthodox religious groups and the rest of society, but, largely, a debate among women. The abortion debate centers on the role that a woman should have. Those who argue that freedom is a healthy condition must recognize that many are retreating from freedom. Freedom can be overwhelming and none can argue that greater freedom has brought greater happiness. The statistics of mental breakdown, of addiction, of alcoholism, of divorce in the freest societies on our globe suggest otherwise. We have lost the strengthening of the extended family. We have lost the strengthening of stable marriages. We have lost the strengthening of rootage in a given place. We have lost the strengthening of traditional religious forms and teaching. All of us are more exposed and none of us should wonder that there are those who would go back to the old ways which, from the vantage of hindsight, seem so solid and strengthening.

I do not look upon a society which permits abortion by choice as having achieved a major breakthrough. Abortion today is a political necessity. We are long past the time when a religious group or a political state has the right or the ability to impose a particular attitude towards such an issue upon the community. We are too different now, each from the other, in our needs and conditioning to expect that one view could gain universal compliance. We can not consign tens of thousands to suffering. I look on abortion as a social necessity. If, as the statistics reveal, a million and a half abortions take place each year in the United States we had better begin to worry about the number of oil spills. Why are there so many accidents? Why is there so much to clean up behind? Few, if any, women go through an abortion for the joy of the experience.

How did we come to the present confused state where so many grow up physically but remain morally and spiritually uninformed? What is it in our society that makes us argue heatedly over

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THE ABORTION DEBATE

(Continued)

abortion but unite in protest against taxes to support those who want to have children but cannot adequately support them? What is it that makes marriage such an uncertain institution that one in four children is being raised in a one-parent home? What is it that allows us to treat relationships of lust as though they were relationships of love?

The abortion debate must give us pause about the community we have created. It should also move us to resolve to extend ourselves to sensitize youth and adult to the dignity of self, to the value of restraint and discipline and to the empathy required in meaningful relationships. We need to be reminded that marriage is a sacred institution and that the bonds of marriage are meant to be lifelong and can be so only if they are supported by the disciplines of personal loyalty

and a sensitive awareness of another's person. Adultery of the grown-up world contributes to the abortion statistics at least as much as adolescent impetuosity. We need to remind ourselves that pleasure does not lie in breaking the bonds but in strengthening the intimacy of sound relationships. We need to relearn the old wisdom that pleasure is not out there but in here, in the fulfillment of a good life, in the web of satisfactory love-filled relationships which can only exist within the context of home, family and community.

I hope, though I have no reason for confidence, that the anti-abortion debate will become less frenzied and less bitter. Given its source in the confusion of women, I am afraid that it is destined to be one of those issues which will remain at fever pitch for a long time. The role of women in our society will not be quickly resolved, yet, some response is possible. We need to look again to that which is compassionate, loving and caring so that we lift up the sanctity of family and of

marriage and our own responsibilities within those bonds.

In one sense the right-to-lifers are right. Our society needs to develop a new reverence for life. They are right, dead right, when they point a finger of guilt at the society and say: "Abortion is an issue because of your indifference to some old concerns and old virtues with which you, the society, have played fast and loose." However, they are wrong, dead wrong, in their belief that they have the right to impose their particular attitudes towards this operation on anyone else. And they are wrong, dead wrong, when they demean the moral concerns of others.

Abortion is the oil spill. There are ways to limit the number of such spills without prohibiting the tankers from sailing.

Daniel Jeremy Silver



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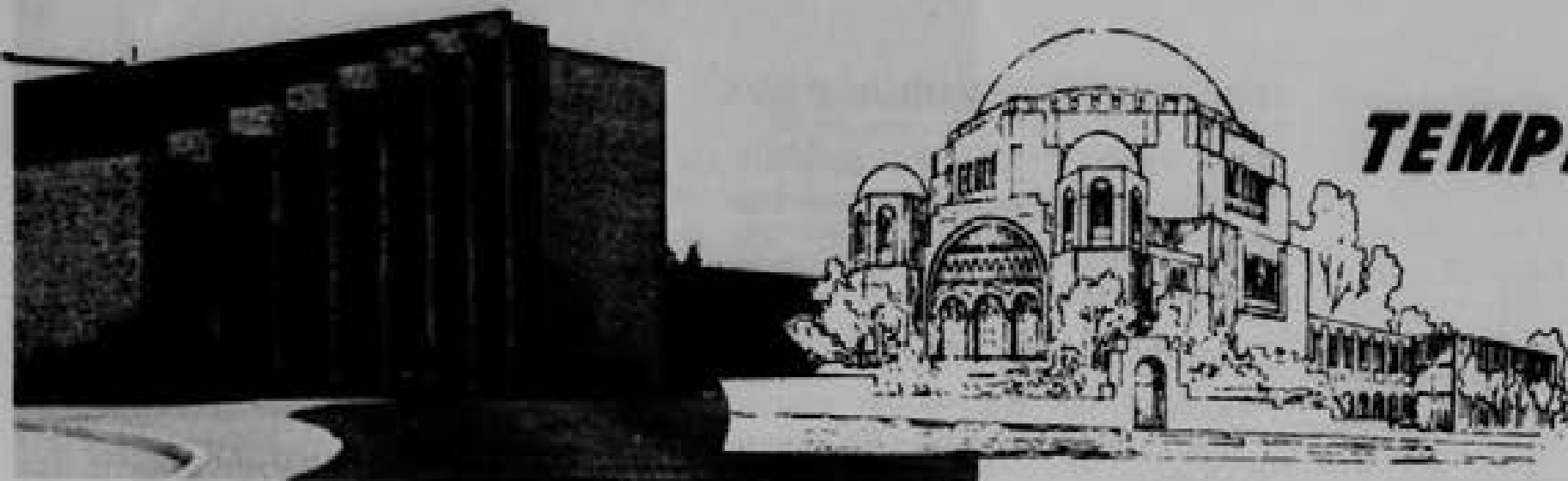
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TEMPLE NEWS

Cleveland, Ohio
July 15, 1979

From the Rabbi's Desk: NUCLEAR ENERGY

The sermon of April 8, 1979 is produced here in response to numerous requests.

The concept of damages is treated in rabbinic law under a number of categories, each of which was given a shorthand label which indicated the particular law in the Torah on the basis of which all subsequent decisions within this category were published. There are five such categories: *shen*, the tooth; *regel*, the foot; *keren*, a horn; *bor*, a pit; *esch*, fire.

The category, *shen*, tooth, deals with damages which result when property which belongs to another is consumed. The Biblical case describes a flock that breaks through a fence which another man has built around his field, enters and grazes.

Regel, the foot, involves the rule of trespass. The Torah text deals with an ox who gets into a neighbor's field and tramples the standing corn underneath his feet.

Keren, the horn, deals with the general category of physical injury. The Biblical law concerns an ox which gores another ox.

The concept of *bor* is the basis of the rule of negligence. It involves a man who digs a pit and fails to cover the pit appropriately so that an animal stumbles into it and is harmed.

Esch, fire, deals with damage caused without direct contact. The Biblical law reads: "When a fire is started and spreads to thorns, so that the stacked, standing or growing corn is consumed, he who started the fire must make restitution."

When the sages elaborated on this theme of *esch* they spoke of the concept of damage carried by the winds. The image, of course, is that of a fire whose embers are caught up and travel in the wind currents until they fall on a field or roof and start a fire.

As you well know, the human mind is a strange and mysterious instrument. When I heard of the events on Three Mile Island my first thought was personal. Would I listen to the reassuring noises coming from the public relations office of the utility or put my family in the car and visit our home in Cleveland? I decided that whatever else Cleveland might be, a visit here would have been advisable, an ounce of prevention and all that. Then my mind went back to lessons learned long since having to do with harm carried by the wind. I thought of radioactivity. I thought of the spread of radioactivity by Pennsylvania winds and its potential for harm. And as I ran down this old rabbinic concept of damages I found that it helped me clear up my mind on the issue of nuclear power.

What problems do the events at Three Mile Island force us to face? What issues ought we to be debating? What issues require the decision of citizens as opposed to the calculation of professionals?

Permit me to be a *melamed* for a moment and to discuss some concepts of rabbinic law. The law which deals with harm carried by the winds distinguishes between seasonal winds and unexpected winds. If you build a nuclear plant near Harrisburg and you know that there will be some radioactive emissions, you must assume that when they escape the day will not be completely still. There are always normal air currents. When a man builds a fire he must build it sufficiently far from his neighbor's property so that the normal daily winds will not carry embers onto his neighbor's land.

The engineers who built the Three Mile Island reactor knew that emissions would be carried from the plant site. Why else had the Nuclear Regulatory Commission ordered that devices which measure radioactivity be placed miles away from the site itself? Obviously, to measure escaped emission.

Rabbinic law makes a good deal of the issue of foresight. You are held responsible for that which you can foresee under normal conditions. You can foresee normal winds. You cannot foresee a tornado which might pick a roof from your house and throw it against the house of your neighbor. The rabbis made another distinction. An infant, a retarded person, someone who is senile, cannot be held legally culpable for failing to foresee the consequences of most of their actions. They lack the ability to do so. Conversely, an expert has a higher degree of culpability than the amateur because his training increases his ability to foresee the consequences of an act. Here, again, the Nuclear Regulatory Commission and the Utility would seem to be culpable. Certainly, the consequences of nuclear fallout have been well publicized and there have been all manner of tests and calculations which indicate that though a plant may have a high degree of safety there is no such thing as absolute safety. But, but...

Before we simply declare the Utility's culpability and liability, we must consider one defense which rabbinic law allows against a claim of damages for harm carried by the winds and other kinds of harm. If the agent performs his act under orders of the court he is not liable. The Biblical law is that if a court orders a criminal flogged, the man who

carries out that order cannot be sued by the prisoner for harm to his body. As the agent of the court the sheriff simply carried out public policy. I am afraid that a good case can be made by the Utility that in building the nuclear generator it was simply carrying out public policy. The design had been approved by various governmental agencies. A Federal license had been granted to build the plant and another to operate the plant. Several Presidents had described the development of nuclear energy as a national priority. Over the last twenty years our government has spent billions of tax dollars for research and development in nuclear energy. Under these conditions, barring proof of criminal negligence, the Utility could make an acceptable claim that it was carrying out public policy and, therefore, not liable.

Having come to that point, I came to understand that the issue which we non-scientists and non-engineers face is not whether there was human error, or whether a particular reactor design was unsound, or whether the backup cooling system was properly positioned, or whether there was proper quality control in the manufacture of reactor components, or whether a field decision to do this or that once the accident occurred was wise, or whether sufficient training had been given to plant managers, or whether there should have been a Federal supervisor on duty at the plant. These questions, and others of the same type, will be investigated by many committees and their conclusions will be important to any further use of the plants; but these are essentially administrative questions and our concerns should go to the public policy issue. Such investigations assume that we ought to continue to operate the seventy-one nuclear reactors that are now on the line and to complete building the hundred and more generators now being constructed. Simply put, the issue we must decide is whether energy is necessary to the nation's well-being and an essential element in the solution to the energy crisis. On this issue every citizen must have an informed opinion. All other questions we can leave to the scientists, indeed, we have no other alternative.

Why did we get into nuclear energy in the first place? The answer is simply that there was an energy crisis. Our nation depends on energy. Our way of life requires energy. Our prosperity requires energy. Without sufficient energy our standard of living would fall and all our political structures would be threatened. We have been

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NUCLEAR ENERGY (Continued)

massive users of energy, not simply because we are self-indulgent, but because the freedom which we take for granted depends on the production of sufficient goods to satisfy most people. Production rests on energy. A primitive country uses little energy. An advanced country substitutes energy for muscle power. You can judge how far a nation has emerged into modern life by measuring the amount of energy it uses.

Unfortunately, the readily available energy resources are limited. In the century and a half since the Industrial Revolution began we have tapped and abused the earth's most available energy resources. The use of nuclear energy became a matter of public policy because there was a decreasing amount of gas and oil ready to tap. Nuclear energy became a matter of public urgency because of the price hikes imposed by the OPEC energy consortium. Nuclear energy, not public policy, indicated that the use of gas and oil has a number of deleterious ecological consequences. When you burn any fossil fuel, pollutants are extruded into the air and these are "harms carried by the winds" that ultimately fall far off with often serious health and ecological consequences. Smog is the most visible consequence and within the smog there are pollutants which affect our breathing, our eyes and our survival.

As a matter of public policy it was decided to free ourselves as much as we could from dependence upon gas and oil as the major fuel for the creation of electricity. For these reasons, and because oil was urgently needed for transportation, many turned to coal as the next best generating fuel. America has vast coal deposits - enough to last us for hundreds of years. But coal presented its own set of problems. It is well today when we are concerned with the human cost of nuclear energy to remember that we moved away from the coal solution because of its human and ecological cost. Every year hundreds of miners are killed or injured at work. Every year hundreds of miners come down with black lung disease which cripples their breathing and shortens their lives. When we burn coal we extrude some vicious pollutants into the air. Coal fires are one of the reasons houses have to be repainted and buildings sandblasted. The burning of coal increases the amount of carcinogenic material in the air; and catalyzes what scientists call the greenhouse effect, a warming of the atmosphere which can have serious climatological effects. If we had continued to burn coal in the degree that we were and in the manner we were, the glaciers would have melted, sea levels would have risen and major erosion involving hundreds of square miles of land would have occurred along shorelines.

We came to nuclear energy because we depend on energy and there were major drawbacks to the gas, oil and coal solutions. The government thought that nuclear energy represented a readily available source of clean, cheap and safe energy. The nuclear reaction which creates the power takes place in a shielded vessel. Presumably, there are no open emissions as in the case of coal or gas and oil. There was the danger of accidental emissions, but we were told that there would be careful safeguards and the likelihood of accidental discharges was claimed to be minimal. Moreover, uranium supplies were available to us and freed us of dependence on unreliable sources. We

were told that nuclear energy could be produced more cheaply than other conventional forms of energy. Yes, there was a readily-acknowledged danger from radioactive emissions to life, genetic survival, ecology; but we were told whatever discharge we received accidentally from these generators would be a minute fraction of the radioactivity received from the natural background. The plants would be so safe that the possibility of an accident was less than one accident per billion years of on-line activity. In fact, the accident of Three Mile Island took place after only 440 years of generator activity.

Unfortunately, most of the claims which our government bought and dispersed have proven not to be true. Nuclear energy is not cheap energy. Nuclear energy has proven to be more costly than energy produced by coal or gas or oil even at today's inflated oil prices. They planned to produce a nuclear generator for a hundred or two hundred million dollars. Today's nuclear generators require an expenditure of a billion to a billion and a half dollars, and this does not include the tens of billions of dollars the government invested in research and development.

Nuclear energy has not proven to be clean energy. There have been a goodly number of accidents and unexpected emissions. It turns out that scientists do not know yet how to store nuclear active waste safely. The waste remains radioactive for thousands of years and must be shielded and buried in some way and there are no guarantees that these shields will not leech out or in some other way escape during that long period when they remain dangerous. It turns out that after a given number of years a nuclear generating plant must be mothballed. Its shell has become radioactive and scientists are not sure how a plant can be put into mothballs in such a way as to guarantee absolute safety to the people who live in the nearby areas and to the land which is adjacent to it.

Nuclear energy proved not to be cheap. It proved not to be clean energy. It proved to involve unsolved problems. The advocates of nuclear energy, it turns out, have not been totally honest about the safety programs of their operations. Not counting the accident which took place two weeks ago, in the last four years alone eight major accidents took place with little public comment.

In March of 1975 there was a fire in the control room at the Browns Ferry Nuclear Power Plant near Athens, Alabama which forced the shutdown of the one reactor in operation.

In September of 1976 one man was killed and six were injured when exposed to poisonous but non-radioactive argon gas at the Donald Cook nuclear power plant in Bridgman, Michigan.

In August of 1977 an accident at an Illinois Power Company plant outside of Clinton involved x-ray testing equipment.

In September of 1977 about 42,000 pounds of radioactive uranium powder was scattered on a highway near Springfield, Colorado when a truck carrying the material overturned.

In December of 1977 in Waterford, Connecticut an explosion at the Millstone Nuclear Power Plant left one employee seriously contaminated from radioactive sand. The plant's two reactors were shut down.

In December of 1977 four workers received small

doses of radiation while working at a reactor at the Hanford Nuclear Reservation in Richland, Washington. A month earlier the Hanford reactor had been shut down temporarily after radioactive water had leaked into the Columbia River.

In March of 1978 an explosion occurred at the Vermont Yankee Power Plant in Vernon, the second at the plant in four months. No injuries or release of radiation were reported.

In April of 1978 two workers at the Trojan nuclear plant near Rainer, Oregon were exposed to high doses of radiation. The Government found six safety violations and fined the Portland General Electric Company \$20,500.

Such a safety record does not give us great confidence that the government and the utilities have been as eager to tell us of the dangers associated with nuclear energy as they have to extol its virtues. They were careful to broadcast the presumed safety of these generators but said little about the increasing evidence of danger. They describe these accidents as minor. They make much of the fact that few actual fatalities are involved. They compare the three or four deaths of people who have suffered radiation to nearly tens of thousands killed each year on our roads.

The danger, of course, is not simply that a few workers at these power plants may be exposed but that after a meltdown an area of many square miles can be devastated and that those who live in the exposed area may suffer latent harm to their bodies which will bring them to an early death, or affect genetically their children and grandchildren. Precious little is known about the consequences of low level radiation.

I suspect that if most of us knew when this debate was first joined what we know now we would have tried to divert the government from embarking on the current massive and expensive nuclear energy generator program. There were other paths to follow. There are ways to harness the tides and rivers. There was the potential of solar energy. I always remember a photograph taken during the 1977 New York blackout. Everything is pitch black, but when you looked at the poor tenements of the East Side you see one or two buildings with lights on. The people in these buildings were too poor to buy electricity from Consolidated Edison, so they had built little windmills on the roof and there was enough wind that night to generate light for them. Surely, if this technologically talented nation had invested billions of dollars and a corresponding number of scientists in a program to develop alternative sources of energy and other questions had been asked of the scientists, we would have come to non-nuclear solutions. But we took this route and there is no point in saying it should have been otherwise. The question is, what now?

Should we demand that the government close down the seventy operating plants which now produce about thirteen percent of our energy? Should we demand that all work be abandoned on the hundred and some odd plants under construction? The question really is: can our society stand the cost of allowing two and hundred fifty billion dollars' worth of investment to go down the drain? I am not sure that we can. I would suggest that the economic shock of such a decision would be greater than the tripling of oil prices which has taken place since the formation of OPEC.

(Continued)

NUCLEAR ENERGY (Continued)

This is an issue where there are no truly desirable options. If the anti-nuclear groups have their way and all the nuclear energy generating stations in the United States are closed down we will not have made a major contribution to the nation's health and safety. There would be no alternative but to revert to the burning of coal: more miners' lives, more black lung disease, more carcinogenic substances floating in the air. God know there has been deceit among the defenders of nuclear energy but I wonder whether those who are opposed to all forms of nuclear energy are not a bit selective in their priorities. If coal miners die and coal country is stripmined it is alright, but if our suburban homes may suffer emissions it is not right. In theory energy should be produced harmlessly, but in reality it is not a black and white issue. Does the concern of those involved in nuclear energy show a lack of concern for miners, the people in West Virginia, the people who live or will live near the coal-burning plants? Moral folk must face such questions.

To speak of morality is to be outraged at the callous contempt for life and safety involved in the decision by a public utility licensed by the government and by a Federal regulatory agency to bring a plant like Three Mile Island on line one day before a new year before it is fully tried and tested simply to qualify for a tax deduction. What of the much vaunted licensing procedures designed to protect us from such greed? Why must safety issues be rated behind profit motives? One of our problems is that nuclear development was turned over to the utilities and those who run public utilities are not sufficiently trained or necessarily the best judges of the complex operational issues involved in this highly sophisticated form of generation. In the last six months I have had enough to do with the management of the Cleveland Electric Illuminating Co. to know that I do not want them making the decisions which involve Davis-Bessie and the safety of my family. They are fiscal experts, not nuclear experts. Certainly, the way in which the Pennsylvania Utility handled itself that first day of the accident must make us realize that their primary concern had more to do with law suits which might arise six months later than the immediate threat to the lives of those in the neighborhood of the plant.

The public policy question we face, unfortunately, yields no clear moral answer. Ideally, we ought to

abandon nuclear energy. The risks are too high. No system can be engineered which precludes all human error. Clearly, there will be accidents, but, at the same time, can the country survive without energy? Can we throw an investment of this magnitude out the window? We can, but at what cost to the economy and to our freedoms?

In one sense the issue of nuclear energy seems to be taking care of itself. If the materials I have been reading are accurate only one new plant has been begun this past year. Purely on economic ground, companies have found that nuclear energy no longer makes sense. So we seem to be in a position where once the present plants are constructed that will be it.

Given the amount of concern expressed over the safety issue, it would seem plausible that the plants are fairly safe and becoming safer. The government at a cost of half a billion dollars, built a plant in the far reaches of Idaho for no other purpose than to test out the safety of nuclear energy generators.

I wish I could say that all right is on the side of those who argue for the cessation of all nuclear energy. It is hard to preach prudence. It seems clear to me that we ought to move away from further construction and redirect our research and development dollars into alternative forms of energy; but we need energy. We need electricity, so the question is: what is an acceptable risk? Do I like the fact that we live downwind from the Davis Bessie plant and that this plant is constructed on the same model as the plant at Three Mile Island? No, I do not like that fact.

At the same time, though the danger might not be as immediately apparent to me and my family, I would not like to see another three or four coal burning electrical generators along the lakefront. They are dirty. We have had them. We fought against them. Why turn back the clock?

I find little encouraging in all of this, but I am encouraged that the present move now supports those scientists who have fought all along for a marked upgrading of plant safety. Clearly, there needs to be far better supervision by the Nuclear Regulatory Commission which has been tolerant of the industry it is designed to regulate.

I listened the other night to the testimony of the head of the Nuclear Regulatory Commission before Senator Kennedy's committee on health concerns. He spoke with pride of a plan the N.R.C. had developed to put a senior representa-

tive of the committee in each of the plants now operating. One of the senators, I think it was Senator Kennedy, it may have been someone else, said to him; "how long has this program been in the planting stages? Why didn't you have somebody at Harrisburg?" The answer startled me: "We have been working on it for four years." Four years and, yet, no one was in place at Three Mile Island. Such dilatory activity does not encourage confidence. Incredibly, it took the N.R.C. three days to mount a health team to send to Harrisburg.

I hope and pray that our lawmakers will require that rigid standards are maintained. At the same time, you and I must learn to accept the danger that goes with our times. As you know, I am not a messianist. As I have tried to say to you often: most of life's problems have no solution. All we can do is to make the best of the options available to us. There is no simple, clean and safe way to solve the energy crisis. It worries me that so many of my friends who are involved in the anti-nuclear energy program feel that there is only one answer and that all right is on their side. It is not. There is no energy option which is clean and safe and cheap and will guarantee the public safety.

Will there never be a nuclear accident? There have been eight in the last year. Probably there will be others. Is the truth about Harrisburg that there was an accident of major proportions which threatened the public safety, or that there was an accident of major proportions which ended by not endangering the public? Is the glass half-full or half-empty. The accident was serious, but it did not lead to explosion. Some scientists say that explosion is impossible. Apparently, there has been some scientific study in Germany which indicates that. I do not know. I am not a scientist.

But I know this, that to live is to risk and the risks that we must make require difficult choices between realistic options. We do not have the luxury of living in a world where there is one way to go, a way which sees no deaths, no explosions, no black lung disease, no pollutants, no genealogical effect. We do not live in the best of all possible worlds. We live in this world and in this world to live is to risk.

Daniel Jeremy Silver

TEMPLE FUNDS

THE RELIGIOUS SCHOOL FUND

In Honor of: Elisabaeth Davidson by Ronald and Sylvia Abrams; Ruth Abrams by Ronald and Sylvia Abrams; Mrs. & Mrs. Allyn D. Kendis by Dr. & Mrs. Jerome A. Gans & Richard.

THE KENNETH HARLAN SCHWARTZ MEMORIAL FUND

In Memory of: Scott Gordon by Mr. & Mrs. Jack Schwartz. In Honor of: Daniel Schwartz by Louise and Lewis Sternberg, Mr. & Mrs. Adolph Samuels.

DR. SIDNEY D. & RUTH WEISMAN FUND

In Honor of: Mrs. Roy Hexter by Mrs. Ruth R. Weisman.

THE STANLEY KEMPNER FUND

In Memory of: Mrs. Henry Berger's mother by Mr. & Mrs. Sidney Gladstone; Allen C. Bondy by Mr. & Mrs. Sidney Gladstone. In Honor of: Granddaughter by Mrs. Stanley A. Kempner.

THE MYRON E. WOHL MEMORIAL LIBRARY FUND

In Memory of: Myron E. Wohl by Mr. & Mrs. Alan Micohn.

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In Memory of: Marie Kessler Moore by Mrs. Betty M. Synenberg, Mrs. Gisella Kessler, Mr. I. D. Moore; Louis Gibbs by Mrs. Dinah Gibbs; William M. Neye by Mr. & Mrs. Rube Adler.

THE IGNATZ ASCHERMAN MEMORIAL FUND

In Memory of: Ignatz Ascherman by Mrs. Howard Gerson.

THE BUILDING FUND

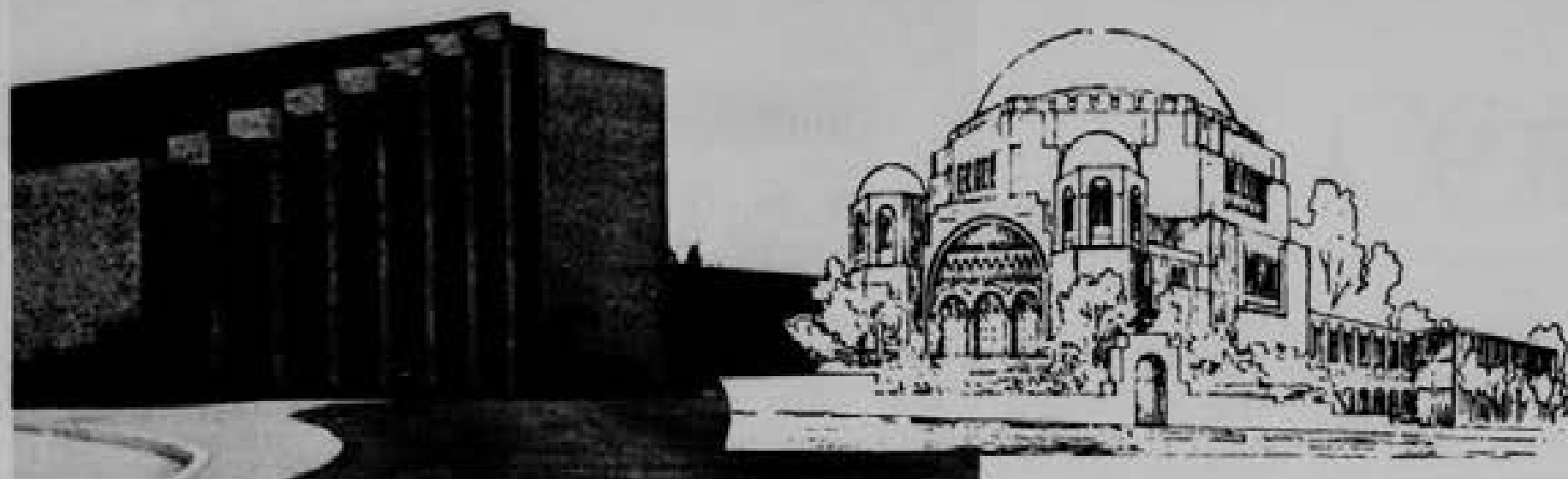
In Memory of: Julius Kravitz by Mr. & Mrs. Harry R. Horvitz; Lee August by Mrs. Florence August.

THE BERNARD H. FREED FUND:

In Memory of: Morris Arsham by "Store No. 2" Marion, Bobbie, Lillie, Cecelia and Charlotte, The Jewish Chronic Relief Society, Mr. & Mrs. Gilbert A. Margulis.

THE SUSAN FAULB FUND

In Honor of: Jared Faulb by Edith N. Garver.
(continued)



November 25, 1979
Vol. LXVI, No. 6

The Temple Bulletin

FROM AN OLD ENGLISH DESK:

Believe it or not today, October 25, is the first rainy day in two weeks. Happily, it coincides with hours set aside for my desk in the library. I have now met my seminar class three times, spoken to the two largest congregations in London, addressed the Annual Assembly of Reform Rabbis and visited with a Reader in Rabbinics at Cambridge University; and I am beginning to get a feel for the academic and synagogue aspects of British Jewry.

Though there are many similarities, there are significant differences. We look at undergraduate education as a time to broaden one's reach. Here a student comes to Oxford or Cambridge to read in a certain area. When his field is chemistry or classics he concentrates entirely in that specialty. The type of course that I teach at Case-Western Reserve, which essentially seeks to introduce Jewish thought to those who want to broaden their knowledge but have no intention of specializing in the area, is not available here. The only students who draw on the university's offerings in an area such as Jewish Studies are those who hope to specialize in it, and the courses are tutorial, designed to give future specialists familiarity with the language tools (Hebrew-Aramaic) and the textual skills he will require. At Oxford you cannot do Jewish Studies directly. What you can do is read Hebrew. This term the offerings in Hebrew include various levels of the language, two courses in basic rabbinic texts, two in texts from the Greco-Ro-

man diaspora and three in Modern Hebrew Literature. In addition, the Center for Post Graduate Hebrew Studies, with which I am affiliated, offered seminars in the Dead Sea Scrolls, Problems of Jewish History and Literature, and Modern Jewish Thought. There is much to take, but so few can take.

The situation at Cambridge is much the same. In a university of ten thousand undergraduates only six or seven are reading Hebrew. The young man who is Reader in Rabbinics, Nicholas de Lange, is a delightful person who is both rabbi and academic. He tries hard to be available to Jewish students and it is clear that many turn to him. There is a Jewish Society with meeting rooms, but since there is no permanent staff this group essentially recreates itself each term and it is generally too late to develop a program which would fill the gap for those

who would like to work out their identity problems by knowing more. de Lange arranged a tea with faculty and students and we had a pleasant chat about our respective interests; but the high point of the day for me was a visit to a display of materials from the Cairo genizah which was up in the University Library. Just before the turn of the century, Solomon Schechter, who later became head of the Jewish Theological Seminary in New York City, brought back from Cairo trunkloads of manuscripts, books and letters from the storeroom of the Ben Ezra Synagogue in Cairo. There was an old custom never to destroy pages in which the name of God appeared. This community went one further and used the storeroom as a general file. Cairo's dry climate did the rest, and Schechter was able to bring out essentially the entire library and records of a congregation com-

(Continued inside)

SUNDAY MORNING SERVICES

November 25, 1979
10:30 a.m.
The Temple Branch

DR. THOMAS F. CAMPBELL
will speak on
A GLIMPSE INTO
CLEVELAND'S PAST

December 2, 1979
10:30 a.m.
The Temple Branch

SIDNEY Z. VINCENT
will speak on

SYNAGOGUES & FEDERATIONS:
PARTNERS OR COMPETITORS?

Special Ladino music will be presented by our choir

Friday Evening Service — 5:30 to 6:10 p.m. — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch

FROM AN OLD ENGLISH DESK:

(Continued)

munity stretching back from his day to the ninth century. Incidentally, we have in our Temple Museum the top portion of a fourteenth-century Ketubah, a marriage contract, from this genizah collection. As you can imagine, scholars had feasted on this material. It is only recently that steps have been taken to adequately catalog and properly preserve it. We met Stefan Reif, who is in charge of this conservation project, and we were shown a display which included everything from a child's copy book in which the four-year old or five-year old made his first fumbling Hebrew letters to a hand-written note from my old friend, Moses Maimonides, telling a persistent correspondent he simply did not have time to answer his many questions. Maimonides' handwriting, a quick scrawl, reflects his impatience and confirmed my long-held feeling that this prince of philosophers was anything but a patient and humble man.

I'll tell you more about English Jewry in my next letter.

Daniel Jeremy Silver

*14th Century Ketubah
from Cairo Genizah*



TEMPLE FUNDS

(Continued)

THE FLORENCE S. SHAPERO DANCE & MUSIC FUND

In Memory of: Mrs. Minnie Wise, Dorothy Greenbaum, Robert L. Cole by Miss Hattie Shapero; Lilian Klein, David A. Gimp, Leona Speer by The Shaperos; Florence S. Shapero by Mrs. Frances M. Klivans.

THE KENNETH HARLAN SCHWARTZ MEMORIAL FUND

In Memory of: Pearl Blumberg by Mr. & Mrs. Jack Schwartz.

THE WILBUR A. STEUER & MANUEL GERDY MEMORIAL FUND

In Memory of: Ellen Sue Reitman, Peg Brown by Suzette I. Gerdy.

THE ELAINE MAE SCHOCK FUND

In Memory of: Dorothy Greenbaum by Mr. & Mrs. Ted Luntz.

THE TEMPLE MEN'S CLUB

CELEBRATION

A Music Filled — Fun Filled Evening to Celebrate our 10th Year in The Branch

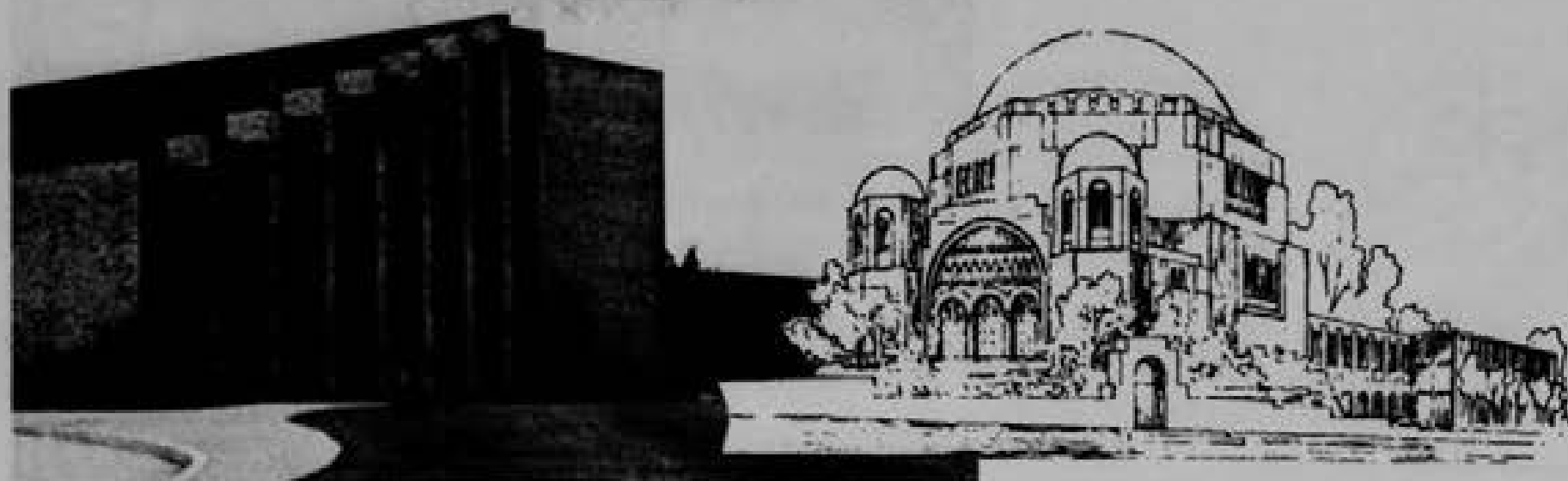
8:30 p.m. — Saturday, December 1st

\$7.50 per person for members — \$9.50 per person for non-members

Honoring Past/Present/Future

- Past: Memorabilia of The Branch's 10 years.
Present: Musical group — Hal Lynn with Disco Music and Disco Instructor. An outstanding local artist will draw your profile or caricature.
Future: A fortune teller plus other surprises.

In addition to a tasty table of evening snacks!



December 9, 1979
Vol. LXVI, No. 7

The Temple Bulletin

FROM AN OLD ENGLISH DESK:

Prayer books, of all things, have become significant issues on both sides of the Atlantic. We let loose of the familiar only under protest. The Roman Catholics have a traditionalist group which has protested the elimination of the Latin mass. When we experimented last year with *The Gates of Prayer* reaction was mixed and I remember someone saying: "It just doesn't feel like it's mine." To be sure, the book is unwieldy; but there are some moving moments and all those Elizabethan "ths" and "thous" are gone. But for some, absence only makes the heart grow fonder.

The Reform synagogues of England are engaged in a similar enterprise. A week ago I went to Rugby to address The Association of Rabbis. There a century ago, Thomas Arnold, Matthew Arnold's father, established the distinction of one of England's premier public schools. I arrived early and found them hard at work on the final draft of their new High Holiday Prayer Book. Their siddur was published some years ago and includes a feature I have seen nowhere else. In the blank space which marks the end of each service they have inserted a line drawing of one of the historic synagogues of Europe. This is intended as a memorial to the loyalty and devotion of a world destroyed in our lifetime. Because of the Channel you sometimes forget that England is part of Europe and that her fate was of a piece with the Continent's even before the Common Market.

The Anglican Church has been plowing its liturgical field and has not enjoyed the harvest it expected. This morning the papers report a petition signed by six hundred of England's best and brightest which request the Synod of that Church to restore the Book of Common Prayer and the Authorized Version of the Bible in place of the new texts which are dismissed as "utilitarian disposables." Everyone from the Foreign Secretary to a series of notable Oxford dons who signed the submission spoke of the "memorability" and "power" of the familiar language. Whether they actually go to Church is not indicated; but church going seems to be fairly common here.

It is an old problem. Should a service be full of majesty or full of simple meanings; should worship be clothed with nobility or simplicity? I cannot pass on Anglican squabbles, but I have enjoyed the letters and would share one with you, making the point that King James' Bible was itself a revision. One writer resurrected the first line of Genesis in an old Yorkshire version: "First on, there was nobut God. He said, eh up, let's turn it bloody light on", which I guess says simply that every age can write with power. The problem is not revision, but the skill of the revisers.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

December 9, 1979
10:30 a.m.
The Temple Branch

DR. BERNARD WEISS

will speak on

STANDARDS, FINANCES,
CRISES: CAN EDUCATION
MEET THE CHALLENGES?

December 16, 1979
10:30 a.m.
The Temple Branch

DR. BERNARD MARTIN

will speak on

JUDAISM IN A
CHRISTIAN WORLD

Friday Evening Service — 5:30 to 6:10 p.m. — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch



December 23, 1979
Vol. LXVI, No. 8

The Temple Bulletin

FROM AN OLD ENGLISH DESK:

England's most famous Cricket Stadium is called The Lords. It is on a street named St. John's Woods. Just across the street from The Lords Cricket Ground is the major liberal synagogue of London where it is reported to have described the Liberal Jewish Synagogue as the house of worship where the Lord is across the street.

I went to the Liberal Synagogue last night, Wednesday, the fourteenth of November, to deliver the twenty-sixth annual Claude G. Montefiore Memorial Lecture. Montefiore was one of England's great learned amateurs. Along with another fine scholar of the day, Israel Abrahams, Montefiore inaugurated and edited the *Jewish Quarterly Review*, which has been for the better part of the last century a major avenue for communication between Jewish scholars particularly interested in helping non-Jews understand the fine spiritual reach of our tradition. Again, together with a fellow man of letters, Herbert Loewe, he edited a volume entitled *A Rabbinic Anthology* in which the various categories of theological thought are listed and appropriate statements from rabbinic literature are set out for everyone to read. These sayings, together with the explanations that Montefiore and Loewe provided, became staples of many a teacher's and preacher's library. Loewe had played a commanding intellectual role in English Jewry, in no small measure due to

the fact that he could sponsor from his own funds literary and scholarly projects in which he was interested. Mr. Montefiore had been for over three decades President of the Liberal Synagogue where we were speaking. Indeed, the liberal movement in England reflected, and continues to reflect, many of his attitudes with a respect for learning. I witnessed this lecture series and others which had attracted distinguished scholars. There is great concern to help the larger community understand the Jewish way, and there is a certain diffidence about the whole question of peoplehood.

Like so many liberals who came into their maturity before the first World War, Claude Montefiore was adamant-

ly opposed to Zionism which he looked on as a regressive movement which would turn Jews away from their individual responsibilities to England and France and the United States and towards purely domestic concerns. He looked forward to the emergence of a brotherhood of good will, to establishing the bonds of communication and understanding between peoples. He died in the 1930's before the full tragedy of that decade had broken upon the world.

Montefiore was a high-minded man of good character. I discovered in doing some research into his life that he had only one vanity - he delighted to read the haftarah of Jonah on Yom Kippur. This is one of the highest honors

(Continued inside)

SUNDAY MORNING SERVICES

December 23, 1979
10:30 a.m.
The Temple Branch

COLLEGE REUNION SERVICE

A COLLEGE VIEW OF THE
EIGHTIES: WHAT THE FUTURE
HOLDS IN STORE

December 30, 1979
10:30 a.m.
The Temple Branch

HERB KAMM

will speak on

THE YEAR THAT WAS —
OR, WHAT A MEGILLAH!

Friday Evening Service — 5:30 to 6:10 p.m. — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch

WELCOME TO NEW MEMBERS

The membership committee, under the chairmanship of Robert and Beverly Kendis, 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 full participation in our Temple life.

Bart M. & Sandra Baker
 Richard & Linda Barnett
 Carl & Barbara Beres
 Harold & Elizabeth Blum
 Harvey & Ricki Brown
 James M. & Debbra Brown
 Kathy Cusher
 Robert & Patricia Dery
 Aaron & Deborah Donsky
 Leslie & Donna Dvorin
 Bruce & Myrna Eglin
 Gerald & Rita Elson
 Harvey & Maxine Frutkin
 Howard M. & Susan Galkin
 Jeffrey & Gayle Glick
 James & Randi Grodin
 Richard L. & Caryl Halle
 Leonard Horowitz & Cheryl Beres
 Howard & Lois Israel
 Robert & Madeline Jacobs
 Dr. Robert & Rhona Jacobson
 Gary & Susan Jacobs
 Ira & Amy Kaplan
 Richard & Rita Kaplan
 William S. & Suzanne Katz
 David & Eileen Kaufman
 Robert & Lois Kemp
 Dr. Daniel Kendis

Dr. Loren & Fern Kendis
 Otto Lehman
 James & Betsy Lewin
 Dr. James & Belinda Lieberman
 Dr. Lawrence & Dr. Ruth Martin
 Edward W. Meister
 Anthony S. & Babette Meldon
 Dr. Marvin & Renate Miller
 Lewis & Rebecca Mindlin
 Richard & Janice Newman
 Paul & Linda Ornstein
 Dr. Avram & Ada Pearlstein
 Roger & Mary Ann Perlmutter
 Philip J. & Helene Polien
 Dr. Marc & Gail Price
 Dr. Marc Rasansky
 Dr. Fred & Lynn Rosenberg
 Iris Rubenfield
 Robert C. & Suzanne Steiner
 Dr. Ronald & Eugenia Strauss
 Walton L. & Augusta Strauss
 Steven & Susan Rubin
 Larry & Marcie Shanker
 Joel & Michelle Tanenbaum
 Howard & Lida Turetsky
 Thomas & Monica Udelson
 Richard & Sharon Weiss
 Marjorie Wininger

FROM AN OLD ENGLISH DESK:

(Continued)

which the synagogue traditionally can give, and for all the years of his leadership at the Liberal Synagogue it is an honor that was reserved for him. This vanity vested that the book of Jonah might be an appropriate subject for me for the lecture and I spoke on that theme.

One of the unexpected features of the evening was the discovery that Montefiore had actually recorded his reading of Jonah, and the rabbi, John Rayner, played a bit of that recording before my speech.

It was a pleasant evening and I am getting used to English forms. One of these is that someone in the community is asked to make a vote of thanks once the question and answer period is completed. This worthy is selected ahead of time and the vote of thanks is often not only an appreciation of the speaker's efforts but that worthy's improvement on the speaker's thoughts. I have not made up my mind what I feel about this procedure except that I have discovered that it rather lengthens the evening since the person selected feels called upon to spend more than a brief moment or two carrying out the assigned task. Between us we managed to spend a pleasant hour and a half doing full justice to the forty-four verses which comprise the entirety of the book of Jonah.

Daniel Jeremy Silver

AT-HOME DINNER

"The Time Has Come," The Men's Club said, "To Speak of Many Things especially our third annual At-Home-Dinner to be held Saturday, January 12."

The first two were so successful, we must go to the third.

If you are fond of home cooked food, an evening of conviviality with Men's Club friends in an intimate, small

group setting, and an evening that will not be expensive, then plan on attending.

The Men's Club supplies the entrée (last year's tenderloin was fantastic), the guests will divide the rest of the meal; we will help you plan!

In the past, some members were disappointed because they let the deadline slip by and could not be accom-

modated. Avoid this! R.S.V.P. and mark the date on your calendar.

The evening is limited to Men's Club members and their spouses. If you are not yet paid up, enclose your check for \$15.00 and start enjoying the benefits of belonging.

R.S.V.P. to Shy Kulber at 321-2216.



January 6, 1980
Vol. LXVI, No. 7

The Temple Bulletin

FROM AN OLD ENGLISH DESK:

This has been the fortnight of Anthony Blunt. Blunt has been a noted historian who, until his retirement, was director of the famous Courtauld Institute and had been for several decades the surveyor of the queen's pictures. He was also a Russian spy.

It all began at Cambridge University in the early 1930's. It was a time of depression and political disillusionment. A small group of upper-class undergraduates came together and formed a group known as The Apostles which was dedicated equally to literature, politics and, apparently, homosexuality. The spiritual leader of the group was the novelist, E. M. Forster. The politics of the group were Left. A number of the group moved from enthusiasm for the Communist system to actual activity and support of the Soviet Union. Included among these were Guy Burges and Donald Maclean who, along with Blunt, infiltrated the English Intelligence system, and during the war and shortly thereafter passed on to the Soviets important information. Burgess and Maclean fled to Russia in 1951. Blunt has peacefully continued his career until this day. He was uncovered by information which became public as a result of America's Freedom of Information Act. The existence of other members of this spy group has long been bruited about. Following leads secured from American Intelligence materials, reporters

here were able to pinpoint Blunt as one of these men. And, finally, two weeks ago Mrs. Thatcher, the Prime Minister, was asked directly about it in the House of Commons and revealed publicly Blunt's name.

The whole thing would be a tired story of thirty-year old spying were it not for the fact that the knowledge of Blunt's activities has been suspected since the early 1950's. He confessed to his activities in 1964 before a grant of immunity. Knowledge of his activities has, therefore, been public, at least in that old boys' network, which still has a great deal to say about the affairs of this island. Yet, nothing was done to strip him of his honors or to cord off his appointments. Indeed, he continued to enjoy

the esteem of the Royal family, of his professorial colleagues and of the large artistic and upper-class community of which he was a part. Every country has its spies. A spy enters a risk profession and can expect a long jail sentence if he is caught. A number of British citizens who spied for the Soviets during the war were caught and have served, or are serving, long terms in jail, but none of these were from the upper crust.

The intriguing feature of this whole episode is that the decision to bring in and interrogate Burgess and Maclean was made on a Thursday, that the weekend was allowed to intrude before they were actually to be brought in and quizzed. This gave

(Continued inside)

SUNDAY MORNING SERVICES

January 6, 1980

10:30 a.m.

The Temple Branch

BENNETT YANOWITZ

will speak on

**AMERICA: ISRAEL'S
GREATEST ASSET**

January 13, 1980

10:30 a.m.

The Temple Branch

RABBI STEPHEN KLEIN

will speak on

**A PLAGUE ON
OUR HOUSE**

Friday Evening Service — 5:30 to 6:10 p.m. — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch

Mr. and Mrs. Club

TENNIS and RACQUET BALL PARTY

It's back . . . by popular demand!

February 2 — at 7:30 p.m.

Millcreek Racquet Club — 18909 S. Miles Road

Play begins at 8:00 p.m. Late supper served at 10:30 p.m.
\$22.00 per couple



*Door Prizes

*Racquet Ball and Tennis

*Other Games for Non-Players

Bring your own equipment . . . or equipment available for rental.

R.S.V.P. by January 18 to: Mike and Tina Novick
3715 Normandy Road
Shaker Heights, Ohio 44120

Call 991-6538 for more information

FROM AN OLD ENGLISH DESK:

(Continued)

these two men sufficient time to escape to Russia. There is a suspicion that the upper class protects its own even when the crime is espionage.

An interesting footnote in this whole sorry affair is that shortly after the second World War Blunt and another agent were given a mission by the palace to go to Germany to secure a cache of private letters and documents which had been exchanged between members of the Royal family and their relatives in Germany. Queen Victoria's daughter had been wife of the Kaiser and family ties remained close. The family's concern seems not to have been archival, that is that important papers can be lost, but to secure the return of a file on the Duke of Windsor who had well-known pro-Nazi sympathies which it would have been embarrassing to have publicly displayed at that particular moment in history. Blunt was successful in his mission and it

would seem that both his knighthood and his appointment as the surveyor of the queen's pictures was somehow related to that success. Blunt remained surveyor of the queen's pictures after he had confessed under the grant of immunity; and the suspicion hangs over the palace that they did not act on their knowledge of Blunt's espionage activities out of long-time friendship. Though a democracy, and one in the throes of significant social change, England remains a class-ridden society.

I asked one of the fellows here at Yarrnton why he had left England to teach in Australia. His answer was simple and direct. He had two strikes against him: he had received his degree at a red brick university, and he was a Jew. Given those two facts he could not expect to rise beyond a certain level in his profession.

Daniel Jeremy Silver

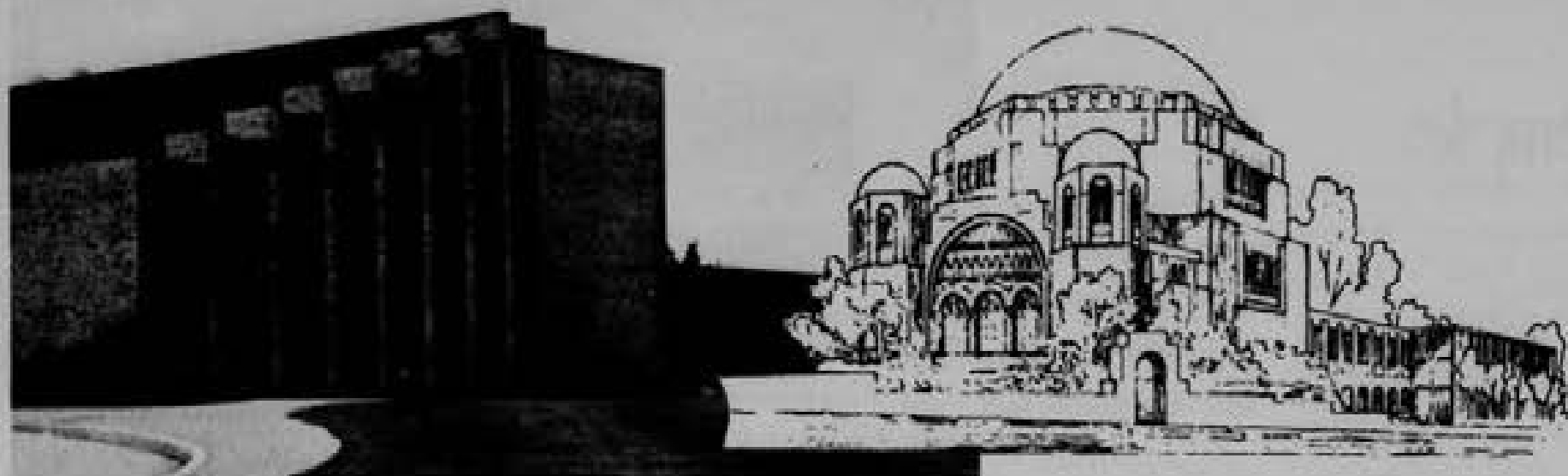
Reminder:
JANUARY FIRST FRIDAY

The New Cleveland Opera Company
presents

The Sounds of Music
on January 4

Excerpts drawn from two hundred years of operatic masterpieces, highlighting the different ways in which the voice and vocal sounds are used in opera.

Comic examples of stuttering, sneezing and marching provide an enjoyable and informative performance for all — opera-phile and novice.



January 20, 1980
Vol. LXVI, No. 10

The Temple Bulletin

FROM AN OLD ENGLISH DESK:

Leo Baeck was the outstanding rabbinic personality in Berlin between the first and the second World Wars. In addition to his congregational work, he was a scholar of note. His *THE ESSENCE OF JUDAISM* is one of the classic presentations and descriptions of our tradition. Baeck remained with his people during the Nazi madness and, by amazing good fortune, survived the war where he spent most of it interred at the concentration camp Theresienstadt. To keep himself sane he wrote a wonderful history of Judaism while in the camp, titled *THIS PEOPLE ISRAEL*. He secreted little pieces of paper that he found here and there and wrote this history from memory. After the war he spent several years in England and then came to the Hebrew Union College where I was fortunate enough to have him as one of my teachers.

When a seminary was opened in London after the second World War it was dedicated to him. The Leo Baeck Seminary occupies a set of classrooms and offices which are next to and part of the school and office complex of the West London Synagogue. The seminary is a dozen years old and is dedicated to producing rabbis for England and the continent, that is, to the revival of European Judaism. Their graduates already serve throughout the United Kingdom, Amsterdam, Paris, Marseilles and Berlin. I have been teaching a course at the Leo

Baeck on Tuesdays. I have about fifteen students for a seminar on the theme of Heroes and Hero Worship. The course is really an attempt to teach the material that I am trying to shape into a book. I am interested in the way in which our tradition used the figure of Moses. Jewish ethics requires that we pattern ourselves after God rather than after any human being; yet, the temptation has always been there to use this great figure as a pattern of virtue. I have always felt that you can tell a great deal about a culture from the heroes it projects. Moses is not a military man. His courage is not that of the battlefield. Despite the stiffneckedness of his community he never is discouraged. He draws encouragement from his intim-

acy with God. We meet every Tuesday afternoon at two-fifteen in a lovely Board room. The walls are lined with books. There is a grand oval table soon strewn with our books. At first the students were very diffident, tended to take notes and remain silent. There is something in the English educational system which makes them fearful of making a mistake, but gradually they loosened up and I have enjoyed being with them. They come from England, Germany, Holland and Canada. When they leave in a year or two they will be dispersed around the continent.

There are about twenty-five rabbinic students at the Leo Baeck. There

(Continued inside)

SUNDAY MORNING SERVICES

January 20, 1980

10:30 a.m.

The Temple Branch

DR. BERNARD MARTIN

will speak on

SHOULD JEWS
SEEK CONVERTS?

January 27, 1980

10:30 a.m.

The Temple Branch

THE TEMPLE
WOMEN'S ASSOCIATION
SERVICE

THE 1980's:
A TIME FOR CHANGE

Friday Evening Service — 5:30 to 6:10 p.m. — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch

FROM AN OLD ENGLISH DESK:

(Continued)

seems to be about an equal number of men and women. Indeed, European liberal Jewry is ahead of ours in the number of women who are already active in the rabbinate.

The Leo Baeck is making a major contribution to the revitalization of European Jewry. There seems to be much more dynamism in the reform movement here than among the orthodox. Orthodoxy has a strong extreme right wing, but though they now claim the affiliation of perhaps eighty percent of England's congregational members, most of these relationships are nominal. Jews' College, the orthodox seminary, occupies a beautiful set of offices and classrooms just three blocks from the Leo Baeck in the heart of the West End. It has apparently run on hard

times and it has been announced since we are here that it is going to sell this building and move to the school wing of a congregation in a more Jewish area of the city. English orthodoxy has not been able to attract young men into the rabbinate. It is my understanding that there are only three now involved in the rabbinic course at Jews' College. Despite their preference for tradition and ceremony, those Europeans who care are turning more and more to non-traditional answers to give meaning to their religious lives. Herein lies the opportunity of the Leo Baeck Seminary and of the students.

We take Conservative and Reform Judaism for granted; they are major elements in American life. This is not so here in England. Here the Liberal

and the Reform movements represent a small proportion of affiliated Jews, and the chief rabbi is still the man who represents religious Jewry in the larger community. Unfortunately, English orthodoxy lacks vitality. A small number are involved in the Gateshead Yeshiva whose spirit is not unlike that with which we are familiar from Telshe, but the overwhelming majority of Anglo Jewry pay only a formal nod to their religious affiliation. You have the feeling that if the society here were more open, the traditions and affiliations would soon fray and disappear. Being Jewish for many is form without substance. The Leo Baeck is devoted to bringing the substance, the wisdom, front and center; and from what I can observe it is doing a creditable job.

Daniel Jeremy Silver

Last Chance for the

TENNIS and RACQUET BALL PARTY

It's back by popular demand!

February 2 — at 7:30 p.m.

Millcreek Racquet Club — 18909 S. Miles Road

Play begins at 8:00 p.m. Late supper served at 10:30 p.m.

\$22.00 per couple



*Door Prizes

*Racquet Ball and Tennis

*Other Games for Non-Players

Bring your own equipment . . . or equipment available for rental.

R.S.V.P. to: Mike and Tina Novick
3715 Normandy Road
Shaker Heights, Ohio 44120

Call 991-6538 for more information



February 3, 1980
Vol. LXVI, No. 11

The Temple Bulletin

FROM AN OLD ENGLISH DESK:

These last days I have wanted to grab hold of Time and hold it. The days are passing swiftly. It is the night of the second candle of Hanukkah. Before Hanukkah is over, we will have left England. It is hard to believe that this part of the sabbatical is behind us. My desire to hold time from moving on will suggest to you the happiness that we have had here. The English Fall this year has been as unexpectedly mild and sunny as has, I understand, Cleveland's weather. We have made good friends; I have made real progress on the book; and London and Oxford are two of the most civilized places on earth. One thing I have learned, or rather relearned, is that Jews are Jews the world over.

We attended, the other night, a reception at which the 1979 book awards were given by the National Book League of England, a lovely occasion, in one of the fine old guild halls, the Stationers, in Ludgate. The prize for non-fiction had gone to Nellie Wilson, an Australian-born woman, who had published a study of the late nineteenth-century French Jewish writer, Bernard-Lazare. Bernard-Lazare was of the generation of Emile Zola and the Dreyfus Trial. As a young man he moved in the radical circles of socialism and anarchism, but the anti-semitism behind the Dreyfus trial shook him up and he began to wrestle with his Jewishness and Judaism, not conclusively, before his untimely death

as a very young man. The committee had told us that they were particularly happy that Mrs. Wilson, a non-Jew, had concerned herself with this man and had introduced this fine volume which had been published by Cambridge University Press. As the master of ceremonies was making the presentation, he mentioned the fact of the author, a non-Jewess, having resurrected (hardly a Jewish term) this Jewish writer. From the audience one suddenly heard Mrs. Wilson cry out, "but I am Jewish." The hall broke out in laughter. Being an Englishman and competent on his feet, the presenter neatly covered his tracks. It remains true that no one else is as interested in our life and our civilization as we are.

I have mentioned in an earlier letter the Jewish Center in downtown Oxford. Last Friday night I spoke to a group of undergraduates after Friday services. There are two services: one, orthodox; the other, reform. Everyone joins together for a Shabbat meal and then the group gathers around, and whoever is invited to speak with them begins the session. We spoke about the differences between American and English education and how these affect Jewish Studies. In England everybody reads a particular subject from the time they go up to the university. There are no distribution requirements and no electives. Indeed, at Oxford at least, there is very little that you are required to do except to

(Continued inside)

SUNDAY MORNING SERVICES

February 3, 1980
10:30 a.m.
The Temple Branch

DR. LEONARD KRAVITZ

will speak on

REFORM JUDAISM IN AMERICA:
FREEDOM IN THE MIDST
OF CHAOS

February 10, 1980
10:30 a.m.
The Temple Branch

RABBI ARTHUR LELYVELD

will speak on

THAT SO-CALLED
BLACK-JEWISH RIFT

Friday Evening Service — 5:30 to 6:10 p.m. — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch

FROM AN OLD ENGLISH DESK:

(Continued)

meet weekly with your tutor and to prepare a weekly essay for him. It is a hefty assignment but a very different way of going about education. As a result, the university itself does not present material in what we would call Jewish Studies except to the very few undergraduates who are preparing themselves for a degree in Hebrew in the Oriental Studies Department. In America we have any number of courses at most universities which most students who are interested take as electives and, therefore, have a chance to grapple with modern Jewish Thought or the History of Judaism at a post-religious school level. The young people who were there spoke of a desire for this kind of program, but it is simply not available within the English system.

In thinking a good bit about the comparison between the two educational programs, certainly by the time he has finished his undergraduate work, an Oxford student is far ahead of his American counterpart in competence in a particular field. He has not had the

breadth of experiences and he would find it difficult to shift program and purpose. After the evening, one young man who is reading Hebrew asked if he could see me. Since this was the last week of the term, we arranged to meet in London after my last class at the Leo Baeck. He wanted to know what he could about programs available to him in Jewish Studies in the United States. His problem? Uncertainty. No one in England had presented to him an overall view of the field and he did not know where he wanted to concentrate or whether he wanted to go into Jewish scholarship or into the rabbinate or into a combination of both. I suspect that there are many such young people in every area and that in our world, where so many changes must be made in life, the idea of having simply one spade with which to dig is a very limiting, even dangerous, one; but there is no doubt that the undergraduate, at the completion of his three or four years of study, has attained a fine level of competence in the work on which he has concentrated. And, of course, the nicest part of the evening was to meet

the young people themselves. They are like students the world over, full of ideas and full of interest; but, unlike American students, quite shy, and I am not referring simply to the shyness which nineteen or twenty-year olds often address towards adults. They are shy with each other. The English system is a very private one. Every student at this university has a private room.

One of the greatest advantages of this kind of program, that the Jewish Students Association runs, is that it gives enough time for meetings to take place and for the beginnings of new friendships to emerge. You can pick an American student among his English colleagues by the ease with which he mingles and moves from group to group. I must say that there is a certain charm to reticence. It must be very difficult for those young people who are so shy that their lives must pass surrounded by a heavy degree of loneliness.

Daniel Jeremy Silver

THE TEMPLE SENIORS GROUP

is moving and doing — just see what we have coming up!

• PROGRAM

Thursday, February 21 - 11:30 a.m.-2:00 p.m. — The Temple Branch
Kal Waller — "How to Get the Most Out of Your Medicare and How to Get the Best Return on Your Money."

Delicious Lunch

Musical group

— details to follow — but save the date!

• TELEPHONE REASSURANCE

The Temple Seniors Committee is sponsoring a telephone reassurance

program. Temple Seniors who wish to be called, just to chat, just to say "hi," will regularly receive a call from one of our members. If you would like to receive a call, just let us know! And of course, if you wish to volunteer to make the calls, we need you! Please contact Riva Kohl at 791-4817.

• TRANSPORTATION SERVICE

We are currently in the process of arranging transportation for various Temple programs. It is an important service which we are trying to implement, but it takes time to do it correctly. We will be letting you know (soon we hope!) whenever we start. In the meantime, any VOLUNTEER DRIVERS out there? We will need your help! Think about

performing this important mitzvah.

TEMPLE SENIORS ACTIVITIES FUND

During the past year, there have been a number of highly successful programs for our older congregants. There have been speakers, movies, and musical presentations; and numerous other activities are planned for the future. The Temple has helped to subsidize these programs for our members. However, several members have already made contributions towards the continuation of such activities. Therefore, we are establishing a new fund, "The Temple Seniors Activities Fund." Anyone wishing to make a contribution to this fund, should contact The Temple office.



February 17, 1980
Vol. LXVI, No 12

The Temple Bulletin

FROM THE RABBI'S DESK:

It was the last night of Hanukkah and Erev Shabbat. Sundown comes early in Morocco and the service in Casablanca's main synagogue, Beth El, began at five-thirty. We arrived at dusk. The last light silhouetted a two-story, rectangular building plastered a light yellow, set in a small tiled courtyard of no particular distinction.

The synagogue is capacious. It can seat perhaps three to four hundred downstairs and another hundred in the women's balcony, which is at the back over the entrance door. There is a central *bimah* about two-thirds of the way into the room, and a tall recessed ark in the east wall opposite the entrance door. That night the ark was hidden since it was fronted by a *huppah* of white pillars and pink tuille which had been erected for two weddings scheduled for the following Sunday. I wish I could say that the *huppah* was a thing of beauty. It was not. The lacquered pillars and rolls of cloth must have represented some local designer's idea of European elegance circa nineteen ten and was startlingly out of place in what was otherwise a rather bare room.

You enter the synagogue through a small vestibule: on the right wall a few donor plaques; on the left what looked like brass mail chutes but are, in fact, slots for donations to various charities. We were on time. The congregation was not, so there was a

chance to talk with a friendly soul, a local merchant, the father of four children, the older two already in Israel. "All our youth are leaving. There is no longer opportunity for them here. Businesses do not give them place and the war in the south has ruined the economy."

The service begins. There are perhaps seventy-five present, most of them seated in the rows which face each other between the *bimah* and the ark. A small man in a black fur hat mounts the *bimah* and begins the service, but worship is truly congregational. He begins and one after another in the congregation takes over the cantor's role from their place. I have never been at a synagogue where the spirit

was more truly congregational than here.

The chant and the liturgy are Sephardic; the melodies more major in tone and guttural than those with which we are familiar. No one races through the paragraphs. Each is savored. There is no sense of European hurry. They begin by chanting the complete text of *Song of Songs*, which is taken as an allegory of God's love for Israel and Israel's love for God and that sense of loving faith lies lightly on the air.

The building was completed in nineteen forty-nine when this thousand-year old community began to put

(Continued inside)

SUNDAY MORNING SERVICES

February 17, 1980
10:30 a.m.

The Temple Branch

RABBI STUART GELLER

will speak on

CAUTION: LIVING COULD BE
DANGEROUS FOR YOUR HEALTH

February 24, 1980
10:30 a.m.

The Temple Branch

RABBI DAVID HACHEN

will speak on

FUNDAMENTALISM: A RELIGION
OF HATE — KHOMEINI ET AL.

Friday Evening Service — 5:30 to 6:10 — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch

JOIN US FOR THE MR. AND MRS. CLUB'S THIRD ANNUAL SHABBAT DINNER

February 22—6:30 p.m. to 8:00 p.m. - The Temple Branch

The Shabbat is a time for the family — Celebrate it together with other families.

"Chanale's Sabbath Dress" — A movie for the younger children. Special program for the older children.

Brief family service — Israeli dancing.

Cost: \$4.00 per adult — \$2.00 per child — Under 1 year of age free.

For more information, or to RSVP, call Claudia Folkman at 464-3254.

VOLUNTEERS OF ALL AGES ARE NEEDED TO HELP WITH THE MR. AND MRS. CLUB'S ANNUAL PURIM CARNIVAL

Sunday, March 2, — 2:30 to 6:00 p.m.

We need your help for one hour — for two hours — for as long as you can spare.

If you can be with us, please contact Rabbi Klein at 831-3233!



FROM THE RABBI'S DESK

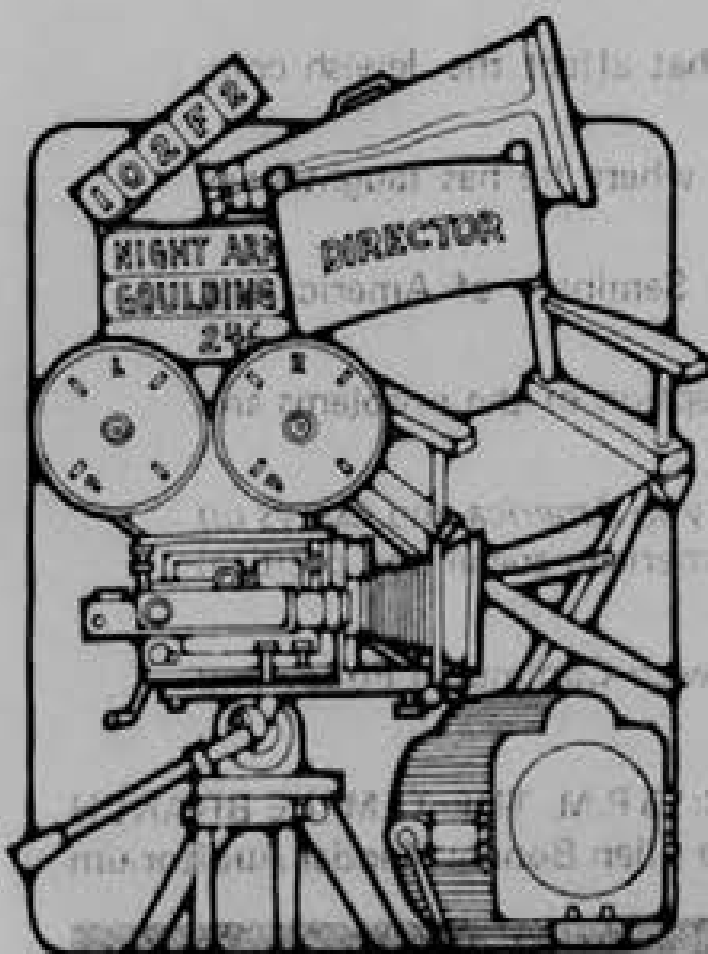
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itself together again after the world war. The look is more European than North African. This is Casablanca, a new French city itself, less than a century old, and not one of the immemorial towns of the interior. In true Sephardic fashion, there is no eternal light, but several large glass memorial lights hung high on the front wall, and a small menorah had been lit in a niche on a side wall.

The service lasted an hour. Downstairs there was quiet and involvement, a few quiet signals to the congregant who was to continue with the chant, a quiet greeting to a late arrival. Upstairs Adele reported there was gossip and inattention. This is an Arab place and men and women still live in separate worlds.

The synagogue is well-known and publicly advertised as are synagogues in each of the towns we have visited. These are not marannos. Casablanca has Jewish schools at all levels and a dozen or more synagogues; but, as my host said as we wished each other *shabbat shalom*, "the future is elsewhere."

Daniel Jeremy Silver



THE TEMPLE MEN'S CLUB and THE TEMPLE WOMEN'S ASSOCIATION
invite you to

NOSTALGIC NITE AT THE WADE PARK CINEMA

Enjoy an evening of Selected Films of the 40's and 50's at . . .

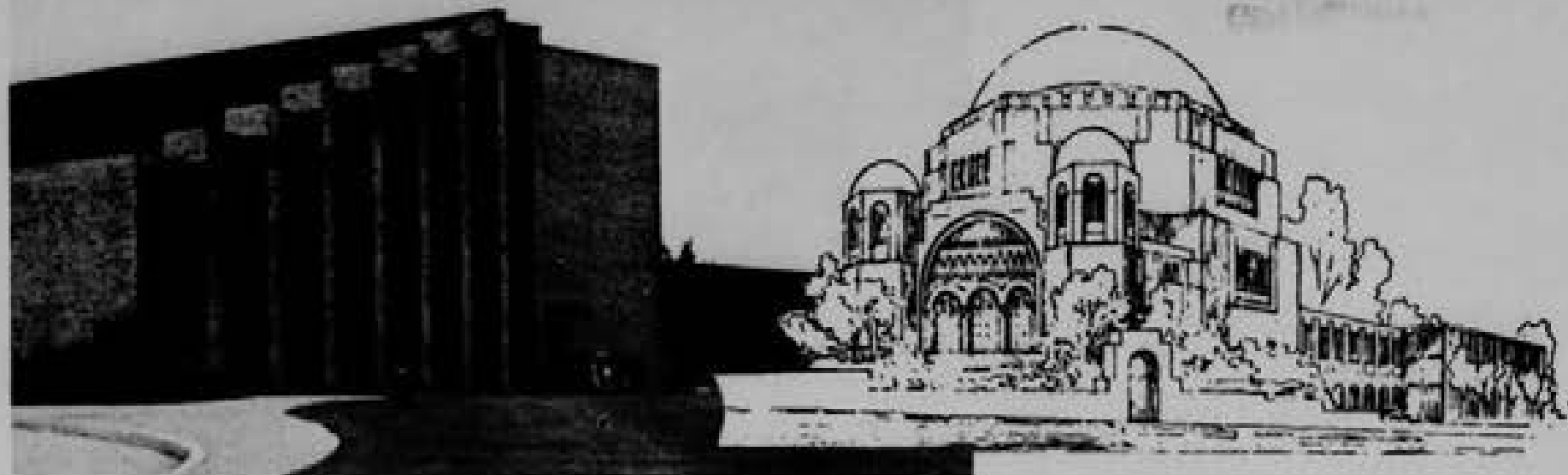
THE MAIN TEMPLE — University Circle at Silver Park.

8:30 P.M. — Saturday, February 16

Followed by: Deli Refreshments — sandwiches, snacks, phosphates — also in the true 40's/50's tradition.

Fare: \$1.89 per person — \$3.78 per couple.

For late reservations call The Temple Office — 831-3233.



March 2, 1980
Vol. LXVI, No. 13

The Temple Bulletin

FROM THE RABBI'S TRAVELS:

How does a rabbi spend the Sabbath in Nepal? We looked up the Israeli ambassador and spent a lovely few hours lunching and talking with Shammai Laor and his charming wife, Nura. It is a strange feeling to sense that you could not find a minyan of Jews in this whole country or, for that matter, for a thousand miles in any direction.

Nepal is in the Himalayas or, rather, a series of high valleys nestled in the Himalaya foothills. It is a Hindu kingdom which has the distinction of being the only country besides Israel where Saturday is the day of rest.

What is an Israeli diplomat doing in Nepal? Over the years there have been a number of development projects in which Israel has participated and good relationships have resulted. Nepal was the only Asian country publicly to approve the Camp David accords and one of the few states in this part of the world to maintain full diplomatic relations with Israel. Laor's mission here is primarily concerned with developing and maintaining the openness and understanding which now exists. His is a lonely task but an important one.

Tourism is only a decade or so old in this once locked up kingdom, and de-

velopment has not yet submerged the old ways or brought their naturalness into question. The Hindu gods are still easily worshipped. Sacrifices of goats and chickens as well as of flowers are regularly made. There is a shrine on nearly every block and literally dozens of temples and pagodas in every town. Nepalese woodwork is particularly fine and there is much to please the eye.

I kept thinking as we walked and watched that the Canaanite world out of which the Biblical tradition emerged

must have been in many ways a similar society: colorful, easily religious, idolatrous, full of myth and superstition. These people are obviously comfortable with their pieties and familiar with them; and you sense the wrench that must have been required to separate a nation from pantheism and animism. I have gained new respect for the spiritual vision and courage of our ancestors.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

March 2, 1980

10:30 a.m.

The Temple Branch

DR. AILEEN KASSEN

will speak on

DESEGREGATION —
MYTHS AND REALITIES

March 9, 1980

10:30 a.m.

The Temple Branch

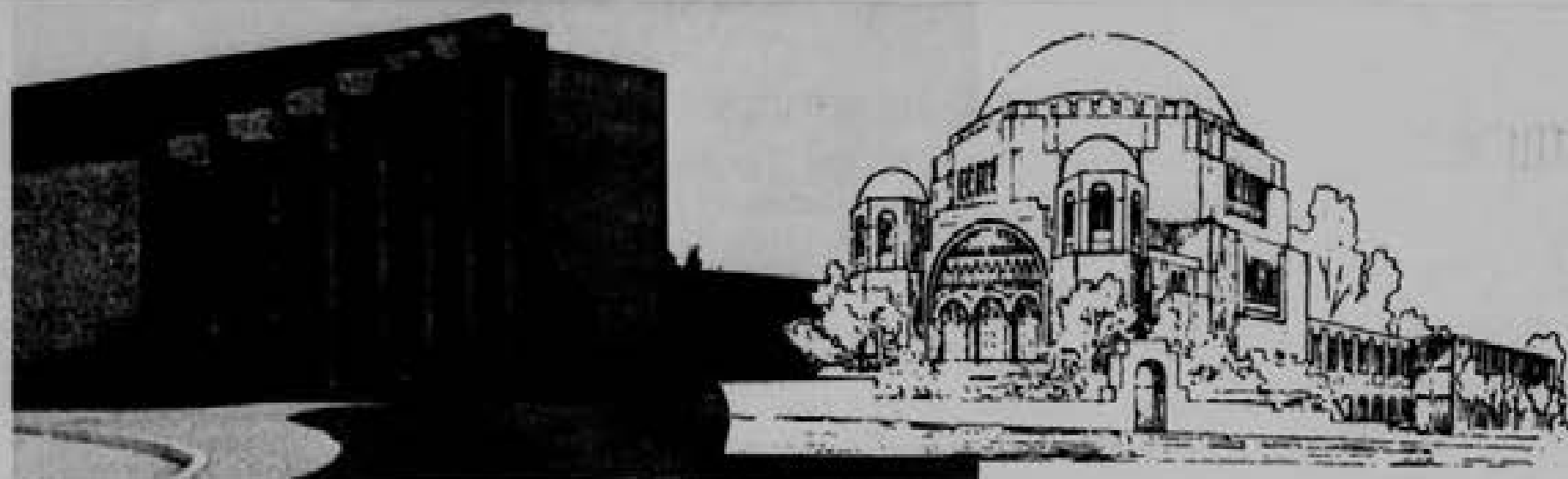
DR. DAVID SIDORSKY

will speak on

JEWISH COMMUNAL POLICY AND
LIBERALISM: HISTORICAL
PERSPECTIVES AND NEW
DIRECTIONS

Friday Evening Service — 5:30 to 6:10 — The Temple Chapel

Sabbath Service — 11:15 a.m. — The Branch



March 16, 1980
Vol. LXVI, No. 14

The Temple Bulletin

FROM THE RABBI'S DESK

Among the folk arts of Thailand, basketry stands out. Using bamboo and rattan, women weave delicate containers of every imaginable type. We have learned to stop and admire. One day we passed a vendor who had dozens of small open work containers of delicate design, each of which, we discovered, enclosed two small birds. It turned out that she was not selling song birds but was in the *mitzvah* business. The birds were tiny swallows and the whole purpose of the transaction was to allow the purchaser to gain merit by buying and freeing the birds. Our Jewish tradition insisted that the reward of the good deed is the deed itself; but few doubted that a sizeable bank account of *mitzvot* would be a help at the Pearly Gates. Theravada Buddhism, Thailand's rather austere version of that wide-ranging faith, sets no great store on Paradise. The goal is to escape from anything that is associated with life in this world or the next; but gaining merit, doing a *mitzvah*, imposes one's chances of coming back in the next life in a holier state from which it may be easier to gain nirvana.

Buddhism is no more or less consistent in its practice than any other faith. The monks teach that the Buddha attacked all forms of magic, but every home here has a little Spirit House. It looks like a doll's house, oriental style, and sits on a raised pedestal in the garden. The Spirit

House contains small clay figures and is believed to be the home of the spirits of that piece of land. Little offerings are left each day to these folk.

Transcending this animistic relic is a strong, spare religious philosophy which insists that peace can be found only when, and if, one frees himself of the attractions and involvements of the familiar world. We must not care for possessions or feelings. To do so is to be caught up in cares which can only bring disappointment. The giant cross-legged Buddha whose image dominates the meditation halls

of every shrine symbolizes this fundamental and unchanging truth.

To Western eyes these Buddha statues are no more or less than idols. Many Buddhists here vigorously deny the charge. They do not pray to the Buddha, or so they say, but meditate on the teachings he offered and which his presence represents.

This is still a profoundly religious culture and a fascinating one to a Westerner because its spiritual goals in many ways are the opposite of our own. We preach commitment. The saffron-robed monks teach withdrawal. We emphasize the preciousness of the

(Continued inside)

SUNDAY MORNING SERVICES

March 16, 1980

10:30 a.m.

The Temple Branch

THE TEMPLE MEN'S CLUB
CREATIVE SERVICE

THE FATHER: ECHOES OF THE
PAST, A FORCE FOR THE
PRESENT AND THE FUTURE

March 23, 1980

10:30 a.m.

The Temple Branch

DR. BERNARD MARTIN

will speak on

ANCIENT WISDOM FOR MODERN
MAN: THE RELEVANCE OF
THE TALMUDIC RABBIS

Friday Evening Service — 5:30 to 6:10 — The Temple Chapel

Sabbath Service — 11:15 a.m. — The Branch

The Temple

Rabbi
DANIEL JEREMY SILVER
STUART GELLER
STEPHEN A. KLEIN

ALVIN CRONIG Executive Secretary
BETH DWOSKIN Librarian
MONA SENKFOR Principal
DAVID GOODING Director of Music

JAMES M. REICH President
CHARLES M. EVANS Vice President
HOMER GUREN Vice President
CLARE SHAW Vice President
BERNARD D. GOODMAN Treasurer
ROBERT GORDON Associate Treasurer

LEO S. BAMBERGER Exec. Secretary Emeritus
MIRIAM LEIKIND Librarian Emeritus

COFFEE HOUR HOSTS

Larry and Marilyn Caplane were hosts for the coffee hour preceding the worship service on February 17. Larry is a member of The Temple Board.

Jules and Ruth Vinney were hosts for the coffee hour preceding the worship service on February 24. Jules is Chairman of the Temple House Committee and a member of The Temple Board.

Dr. James and Betsy Sampliner were hosts for the coffee hour preceding the worship service on March 2. Betsy is a member of The Temple Board.

Dr. Martin and Norma Markowitz are hosts for the coffee hour preceding the worship service today, March 16. Norma is a member of The Temple Board.

Myron and Lucy Eckstein will be hosts for the coffee hour preceding the service on March 23. Lucy is a member of The Temple Board.

IN MEMORIAM

The Temple notes with sorrow the death of:

Mildred Friedman

and extends heartfelt sympathy to members of the bereaved family.

TEMPLE MEN'S CLUB SERVICE

On Sunday, March 16, The Temple Men's Club will conduct the service and deliver the sermon. We all know of the stresses and strains upon the family; yet it is still the basic building block of society. The year 1980 has been declared the International Year of the Family, with the hope that through a greater awareness of the realities, and a posing of the proper questions, some answers will be eventually found to help the family through the current crises and changes. The Men's Club has chosen to concentrate its attention on the father and his role in the family. The theme is: "The Father: Echoes of the Past, A Force for the Present and the Future."

Richard Adler, Jr., Saul Eisenberg, Betty Katz, and Alan Zeilinger will conduct the service. Dr. Bernard Cohen, Sherman Hollander, Robert Lustig and Milton Maltz will present special sermonettes on the theme, consisting of a reading by Sholom Aleichem, and materials on current problems. Special music will be provided by Carol Rivchun and Lita Kohn.

GUESTS IN OUR PULPIT

On Sunday, March 23, Dr. Bernard Martin will be our guest speaker. Dr. Martin, a frequent guest in the pulpit, is Abba Hillel Silver Professor of Jewish Studies at Case Western Reserve University, and Chairman of the Department of Religion. His topic will be "Ancient Wisdom For Modern Man: The Relevance Of The Talmudic Rabbis."

TEMPLE SENIORS ACTIVITIES FUND

During the past year, there have been a number of highly successful programs for our older congregants. There have been speakers, movies, and musical presentations; and numerous other activities are planned for the future. The Temple has helped to subsidize these programs for our members. However, several members have already made contributions towards the continuation of such activities. Therefore, we are establishing a new fund, "The Temple Seniors Activities Fund." Anyone wishing to make a contribution to this fund, should contact The Temple office.

ALTAR FLOWERS

The flowers which grace The Temple altar are delivered by members of The Temple Women's Association to members who are hospitalized.

Friday, March 21 in memory of Gertrude Loveman Jaskulek by her children Irene and Fred Heiber and Betty and Marc Jaskulek and grandchildren; also in memory of Frank H. Fox by her wife Bertha and children Herbert and Harriet Bressman; also in memory of Harold M. Strauss by his wife Clara; also in memory of Irving R. Schumann by his family; also in

FROM THE RABBI'S DESK:

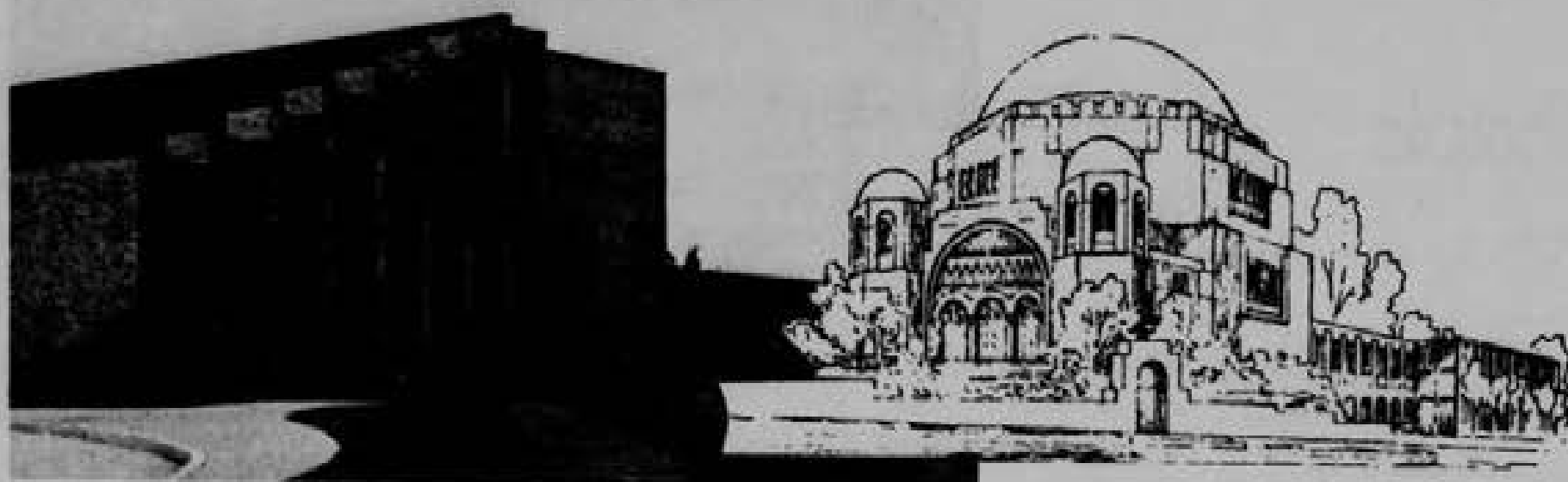
(Continued)

moment. They emphasize the need to be indifferent to time. We say sanctify and enjoy that which is permitted to you. They say that the ultimate goal is the monastery and the beggar's bowl.

Being here has been a broadening experience even though I didn't buy the merit of freeing the birds. Somehow, the whole process was a bit too mechanical.

Daniel Jeremy Silver

memory of Herman J. Reich by his children Barbara and James Reich, Doris and Henry C. Shapoff and Marcy and Howard Schreibman. Sunday, March 23 in memory of Sidney N. Weitz by his children Elizabeth and Jared Faulb and Louis E. Weitz. Friday, March 28 in memory of beloved father Sumner C. Wiener by Ethel and Allyn D. Kendis; also in memory of Dr. Harry J. Riemer by his wife Jeanette, daughter Elayn Klang and son Steven; also in memory of Helen G. Sterns by her husband Louis D. Sterns, children Corinne and Leonard Schwartz, and grandchildren.



March 30, 1980
Vol. LXVI, No. 15

The Temple Bulletin

FROM THE RABBI'S DESK

One element of Asian life which cannot be underestimated is the power of religious faith. The West was shocked by Iran and the Ayotollah Khoumeini; we should not have been. Religion represents a people's certification of the value of their way of life and the vision of the future. When these are questioned or threatened the reaction can be a violent one.

Thailand is a Buddhist country. In every village there is a temple-monastery. Saffron-robed monks and novices can be seen everywhere. Thailand forbids the exportation of any Buddha image, although there are hundreds of thousands of these. It is not a question of preserving the nation's antiquities but a feeling that any representation of Buddha should be viewed with respect and not as a knick-knack. Much of the unwillingness of the Thai to absorb any of the Lao or Cambodian refugees is that they would bring alien religious forms into the nation.

Malaysia designates itself an Islamic state though only a bare majority of the Malays are Muslim. Incidentally, we have thought so much about the Arab Middle East that many of us are surprised that the three most populous Muslim states are in Asia: Indonesia, Malaysia and India.

In Malaysia the Muslim majority is doing all that it can to unsettle the economic position of the Chinese and Indians and to missionize the Koranic tradition. Mohammed's birthday was celebrated with firecrackers, parades and the speeches of politicians, all underlying the promise of the

Muslim future of the country. There was massive enthusiasm.

A day later the Indians of Malaysia, Hindus all, mostly Tamil, began their Festival of Thaipusan. I have never seen anything like it. It is a festival during which vows are repaid to the gods and guilt is expiated by painful acts of devotion. Men and women spent a week of spiritual preparation in their temples and then, on the holiday, carry spiked head gear on their shoulders or drive iron barbs through their lips or put meat hooks into their back and walk in procession for miles to the local shrine. The devotees are obviously high on faith and, perhaps, on some drugs. There are clearly exhibitionists among them, but there are also simple folk who are being helped along by their families and gaining merit from this primitive rite of expiation. All along the way friends are dressed up in their best saris and clothes, greet them and assist. I have rarely seen a ritual which was so obviously painful and so welcome. I confess I could not watch for more than a few minutes, though the procession lasted for hours.

The architecture of their shrines reveals one of the most striking differences between Hinduism and Buddhism. Hindu shrines are temples and nothing more. They are places for worship. The Buddhist temples are schools as well as shrines. They are halls for meditation and areas for instruction. There are libraries. Every shrine has a school to which young-

(Continued inside)

SUNDAY MORNING SERVICES

March 30, 1980
10:30 a.m.

The Temple Branch
Dr. Donald Freedheim
will speak on
**CHILDHOOD: TERMINABLE
OR INTERMINABLE**

April 6, 1980
10:30 a.m.

The Temple Branch
Dr. Bernard Martin
will speak on
**OBSTACLES TO BELIEVING
IN GOD**

PASSOVER SERVICES FIRST DAY OF PASSOVER

April 1, 1980
10:30 a.m.

The Temple Branch
HEBREW GRADUATION
Robert Marc Felber
Jay Andrew Friedman
Steven Craig Hartman
Andrew Roy Hertz
Michael Aaron Jaffe
Elizabeth Katz
Cynthia Holly Miller
Steven Jonathan Singer

LAST DAY OF PASSOVER

April 7, 1980
10:30 a.m.

The Temple Branch
Rabbi Stephen A. Klein
will speak on
**ASKING THE RIGHT
QUESTIONS**

Friday Evening Service
5:30 to 6:10 p.m.
The Temple Chapel

First Friday

APRIL 4, 1980

SOVIET POLICY AND AMERICAN STRATEGY FOR THE FUTURE

Dr. Richard Pipes

- An expert on Russian history and contemporary affairs, Dr. Richard Pipes brings a keen and critical eye to bear on modern Soviet policy.
- Dr. Pipes received his Ph.D. in History from Harvard University, where he is the Frank B. Baird, Jr., Professor of History.
- He has served as Director of the Russian Research Center of Harvard University, Senior Research Consultant of the Strategic Studies Center of Stanford Research Institute, and Senior Research Consultant for the Advanced International Studies Institute.
- Dr. Pipes is a member of the Editorial Board of *Strategic Review*, *Comparative Strategy*, and *Ethnicity*, and has won numerous awards and distinctions.
- He was chairman of a U. S. government committee to review national intelligence estimates, and serves on numerous committees which focus upon foreign relations, international policy, and strategic planning.
- A prolific author and editor, Dr. Richard Pipes will bring his insight to bear on Soviet policy, and its relations to American strategy for the future. The issues are in all the headlines; Dr. Pipes will help us to read behind these headlines.



KIDDUSH and CANDLE LIGHTING

Admission by ticket only — Mail reservations early

8:15 P.M. THE TEMPLE BRANCH
The Ellen Bonnie Mandel Auditorium

FROM THE RABBI'S DESK: (Continued)

sters come for religious education in the form of a three to four-month novitiate. I thought of the comparison between the synagogue schools, the shuls, of medieval Europe and Europe's churches which had only the worship function.

When I talk about religion I have been troubled sometimes helping students understand that in its basic form religion is the way a society organizes and expresses its sense of redemption. Not all religions have understood the importance of teaching their congregants about ethics and providing them with a philosophic understanding about life. I'm glad ours has.

Daniel Jeremy Silver

SAVE THE DATE

for the

TEMPLE MEN'S CLUB QUAD-TEMPLE EVENING

Wednesday, April 16th at

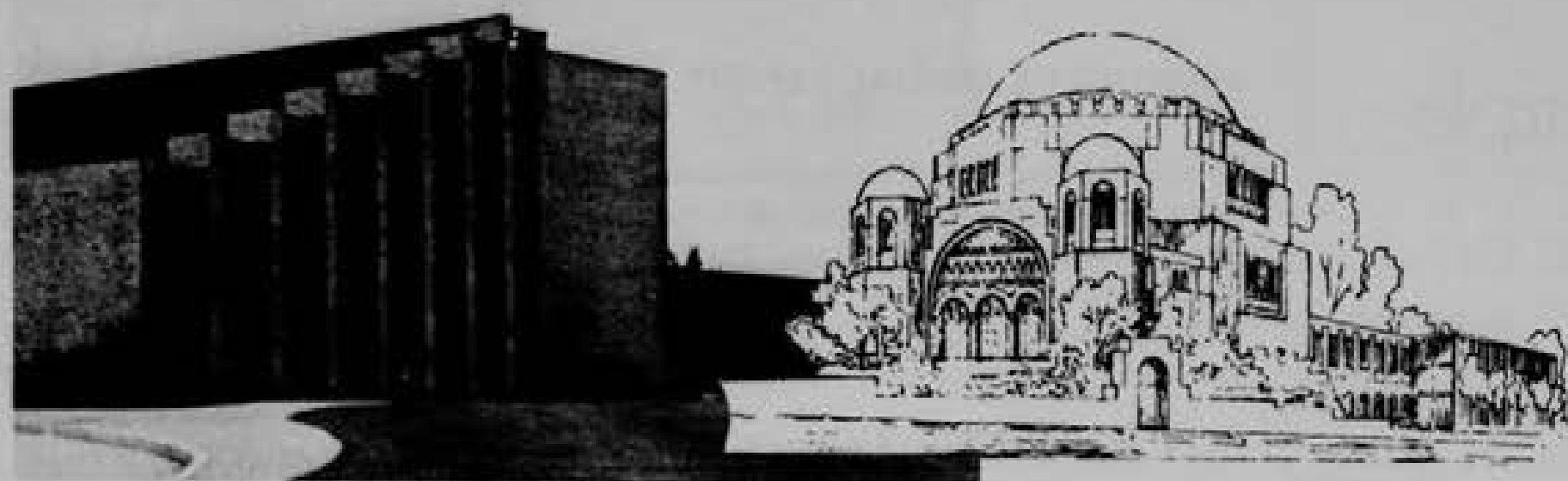
The Temple Branch

Details to follow . . .

but mark your calendars now!



Several years ago the Central Conference of American Rabbis published a new Passover Haggadah, which has a highly readable text and lovely illustrations. They are available for purchase from The Temple office at \$7.50 per copy.



JUNE 22, 1980
Vol. LXVI, No. 19

The Temple Bulletin

PRESIDENT'S ANNUAL REPORT — 1980

This year was an unusual one for the Temple due to Rabbi Silver's absence on his Sabbatical leave for almost seven months. Although he was greatly missed, the life of The Temple went on. The needs of our members were attended to and services were conducted by Rabbi Klein and Rabbi Geller in a very professional manner. Sunday morning sermons were delivered by several of our own members, Rabbi Bernard Martin and other outstanding community leaders. The fact that everything went so smoothly was to a great extent due to the very thorough preparation and planning of Rabbi Silver during the months before his departure.

Our Temple seniors program is completing its first full year, and it has proven to be one of the most successful projects we have launched in many years. Designed as a program of activities for our older members, it is planned and administered by our Temple Seniors Committee. Sanford Sugarman is the very able chairman of the committee, which is made up of mostly Temple seniors. Rabbi Stephen Klein is the advisor and coordinator of the program. During the past year bi-monthly programs were held at the Branch. Most programs consisted of a morning lecture or movie, luncheon and then a musical program after lunch. An integral part of each day's activities was the provision of rides for those who could not provide their own transportation. Average attendance at these programs was about 100, and the "Enjoyment Level" was very high!

Another aspect of the Temple Seniors project is the telephone reassurance program which was initiated this year. Seniors who live alone and wish to be called on a regular basis to chat receive calls from one of our member volunteers.

The Seniors Program is almost self supporting from the nominal admission and luncheon fee that is charged. Some additional funds are needed to make up the shortfall, and so The Temple Seniors Fund has been established. This is a regular Temple Fund to which you can contribute to honor or memorialize a friend or loved one.

Construction of our new kitchen proceeded during most of the year, and was finally completed a few weeks ago. Although it took somewhat longer to build than originally planned, it is a handsome and completely equipped facility which will serve our congregation well for many years. The cost of construction and equipment was obtained from the proceeds of the Maskit Project and our mortgage redemption campaign funds. The Temple Women's Association has made a very significant gift to The Temple of a complete service of dishes and silverware for the kitchen. I am pleased to express the gratitude of the Temple to the T.W.A. for this generous gift. I also wish to convey appreciation to Charles Evans and Homer Guren, Chairman and Co-Chairman of the Kitchen Building Committee, and the members of the committee, for a job well done.

Major repairs at the Main Temple became necessary during the year. The roof over the Social Hall was replaced and the Social Hall was completely redecorated because roof leaks had caused deterioration of the ceiling and floor. The Main Temple is now 56 years old and is in remarkably good condition for its age. We have spent substantial money from our capital funds during the past two years to refurbish various sections of the building, and it is now in the best condition in many years. Our two major tenants in the school wing at the Main Temple provide us with sufficient income to



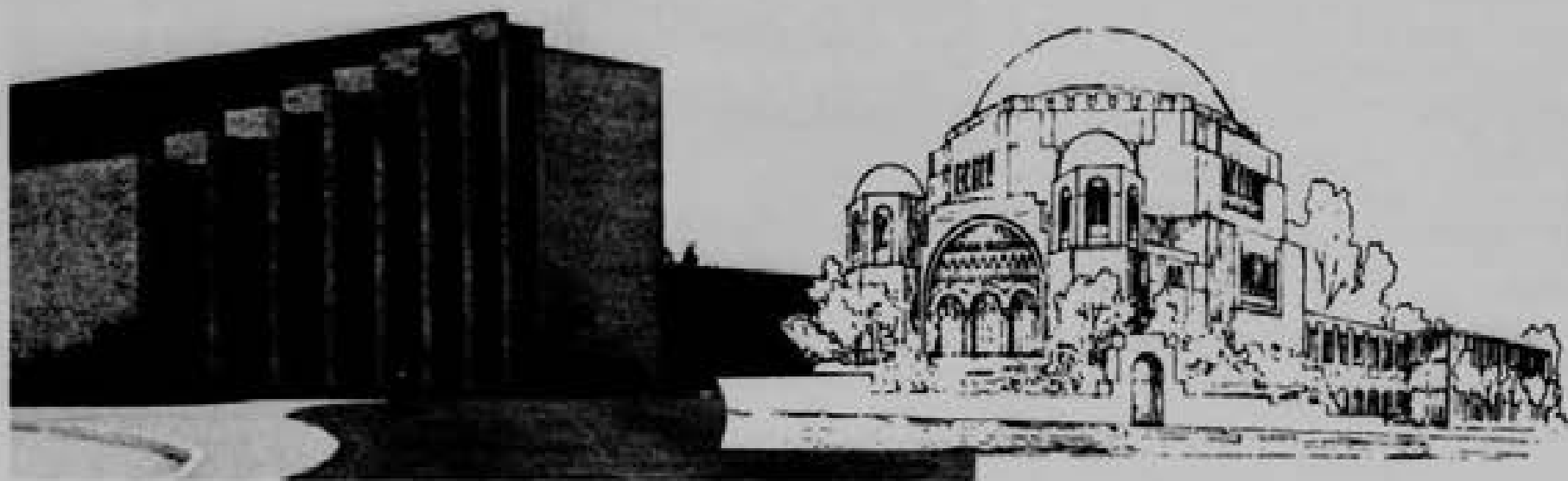
JAMES M. REICH

operate it without causing a drain on our operating budget. We continue to use the building on a daily basis for our Administrative Offices, Library, Museum, Friday Vesper Services, Saturday Bar/Bat Mitzvah Services, High Holiday and Confirmation Services, receptions and parties and other special events. The Main Temple is a great asset to our congregation and a national historic landmark. It is important that we maintain it and continue to use it well.

Our Temple programming this year maintained its customary high standards. During the fall the Mr. and Mrs. Club sponsored the Fourth Annual Coping Series, on the theme of parenthood. This was a six part lecture series by outstanding child psychiatrists, psychologists, social workers and Rabbi Klein.

First Friday provided some of the highlights of the year. The Bon Voyage and Welcome Home parties

(continued on next page)



September 21, 1980
Vol. LXVII, No. 2

The Temple Bulletin

FROM THE RABBI'S DESK:

I am a bit puzzled and troubled. I have noticed that an increasing number of families insert a No Visitation notice in the funeral announcement; and when I ask about their closed door policy, I discover that they really do not mean it. They tell me that they want to avoid the perfunctory visit, not to be inundated by people they scarcely know, and not to have the *shivah* take on the aspect of a party. Unfortunately, that is not what the notice says, and there are those, like myself, who believe that an English sentence means what it says. How are we to know what you really had in mind?

"No Visitation" often keeps away those whom we would most like to have come. A good friend takes you at your word.

"No Visitation" keeps friends away when we most need them. When we suffer we need to unblock our feelings and the best way to do this is to talk and to cry on someone's shoulder. As the world comes into our home we are pulled back into life. Those who close the door often find it stuck shut when

they want to open it again. They get accustomed to a self-defeating inferiority which makes it hard ever to welcome another into the intimacy of their lives. When we're hurt we feel frightened and terribly alone, and the presence of friends assures us that others do care and that the world is not against us.

The practice of visiting friends during the *shivah* period is an old and valued tradition. According to Genesis, Joseph mourned for seven days after his father's death. Job's friends came to call. Customs do not survive the centuries unless they are emotionally and psychologically functional. The *shivah* has survived because it is not healthy to nurse one's wounds in private. In grief all our reactions become particularly intense. We've been bruised. We are angry: "How could this happen to me?" It's a difficult period at best, and when we break the ritual forms, Judaism's mourning etiquette, we multiply the chances that another's actions may hurt us at a time when we are prone to blow up imagined hurts into elephantine proportions. *Shivah's* rules help our community of friends navigate a difficult

passage. They know what is expected and we know what to expect.

Am I wrong that families show just a touch of selfishness when they bar the gates as if they are the only people who have been hurt by a death? We live a good part of our lives outside the home; and, in the process, we develop many close relationships. I have seen a grieving family encouraged and consoled by the visit of folk they had never met whose lives had been redeemed by a kindness or a gift of which the family was unaware.

"No Visitation" is a Dead End sign. It tells you not to proceed; but not how to proceed. It complicates a difficult period by introducing guesswork and uncertainty. It signals a willingness to come back to life and a misunderstanding of community. Need I add that you are not obliged to provide food and drink. Quite to the contrary, *shivah* is a time when friends bring in food. The alternative of "No Visitation" is not an Open House but the decency and healing of a *shivah* visit. ✓

Daniel Jeremy Silver

THE RABBI'S SERMONS — HIGH HOLY DAYS 1980

ROSH HASHANAH — SEPT. 10

Rosh Hashanah is known in the Torah by a number of names. Perhaps the best known of these is *Yom ha-din*, the Day of Judgment. Originally, the idea seems to have been that God judges His Creation on the anniversary of Creation. The ancients believed that this world had been made, would be destroyed and a new world would be ordered into being. Each anniversary of the first day was a day of fear and trembling since no one knew whether creation matched up to God's expectations and would be allowed to continue.

Over the centuries our people elaborated a folk myth based on this concept of *Yom ha-din*, the Day of Judgment. In it we were asked to conjure up an image of the Heavenly Court. God sat as the presiding Judge. In turn each mortal was brought before the bar. A ministering angel read out from a ledger in which the record of each life was inscribed. The proceeding was designed to determine each person's fate for the next year.

Sentence was not immediately pronounced. Judaism is not a fatalistic tradition. The purpose of this parable was not to convince us that our fate was sealed; but to encourage us to develop strict ethical disciplines. We were asked to use our imagination and conjure up our feelings if we stood in that court before God and someone actually read out an unvarnished chronicle of our lives, free of the excuses, rationalizations and justifications with which we normally embroider our diary. Presumably, we would recognize clearly the gap between how we had lived and how we ought to have lived; and, moved by remorse, we would resolve to strengthen our moral disciplines. God's purpose is not our punishment but our reform. These themes are beautifully summed up in the *U'netaneh Tokef*, one of the grand hymns sung during the High Holidays: "On Rosh Hashanah it is written. On the fast of Yom Kippur it is sealed; who shall live and who shall die. Who shall be brought low and who shall be exalted. But repentance, prayer and righteous living can avert a harsh sentence."

The rabbis illustrated these classic themes in many ways. A favorite story of mine tells of an otherwise little known Hasidic rabbe, Mordecai of Nadvorna. The story goes that on the day before Rosh Hashanah Mordecai saw his cantor hastening to his study. "Why are you hurrying?" "I must set my prayers in order. Rosh Hashanah is tomorrow." To which the rabbi replied: "The prayer book this year is the same as it was last year. Better look into your deeds and set your life into right order."

Mordecai of Nadvorna lived in the shtetl, which is to say that he lived in a coherent cultural world. The Torah was the sole curriculum of its schools and the *halacha* regulated the pattern of people's lives. When the rabbi told his cantor: "Set your life in right order", the cantor knew exactly what the rabbi meant. Community standards were clear. But the times have changed. If by some miracle I were to find one of you hurrying home on the day before Rosh Hashanah to set your prayers in order and we had this same colloquy; you might well say to me: "Set my life in order? Order. What order? What is the precise right order by which I should govern my life?" Our culture is fragmented. There

is the religious school and there is the public school. There is the home and there is the street. The media present a wide range of conflicting attitudes. There is no longer a clear understanding of what constitutes the proper way.

We have grown used to the prevailing confusion. We were born into a fragmented culture and have lived among changing styles of life and changing relationships since birth. Generally, we manage to cope with our children and grandchildren when they adopt styles of life which are unfamiliar to us and even with our occasional urge to break out of long-familiar and conventional patterns.

Last year, as you know, I went on a sabbatical. I was away for about half a year. When I came back I was struck rather sharply by a sense that the prevailing confusion had deepened and had led to a paralysis of will. America no longer seemed able to act. A lethargy was abroad in the land that I had not been conscious of before.

I came back during the primaries. No one seemed excited about any of the major candidates. None of them seemed able to lift up a vision of the country that could give us pride or purpose, nor had they successfully described a realizable program which would allow us to resolve the many problems which face the nation. I came back to a grumbling and complaining community. In almost every conversation people were putting down the candidates and the political process.

People seemed to be treating the campaign as a game, and to have resigned themselves to the role of a spectator. It was as if they were watching a baseball or football game on television. It didn't bother them that the words spoken by the candidate had been written by somebody else to entice their vote rather than to affirm the candidate's position. Many seemed intrigued by the technical skill of the professionals who prepared the thirty or sixty second spots for television. Game plans were evaluated and graded and points were given on technical proficiency. What I did not find was any sense of outrage at the patent hypocrisy of the process and little sense that this was not a game but an election whose outcome would affect all our lives. We watched one primary until the vote was taken and then went about our business until we would watch the next contest several weeks later. It was like Monday night football. Every week another game. We were interested to know which team would score the most points, who would garner the most votes; but there was no sense, really, that what was happening was of utmost consequence to our future. We were spectators. If nobody could tell us exactly what was the right order for the country, we would watch but not participate. "I'll show them. I won't vote."

This lethargy, this paralysis of the will, seems to be America's dominant mood. Our embassy was taken in Teheran together with fifty-three hostages. What was our response? Nobody had a satisfactory plan, so we satisfied ourselves by listening to someone intone nightly on the news: "This is the 312th day of captivity", and went on to other things. We had become spectators.

When Mr. Castro opened his doors and dumped on our shores some whom we were delighted to wel-

come and others whom we did not want, no one had a plan. So we watched the news. We did nothing. We were spectators.

When the Russians invaded Afghanistan our response again was a spectator's response, a negative response. We would not send our athletes to the Olympics.

When Iranian students rioted in our streets, no one had a plan; so we watched the riots and the police restraints on television and did nothing. We were spectators. Passive.

Passivity is a strange mood for a country that prided itself once on being a can-do nation, and for a people who delighted to call themselves pragmatic — "present us a problem, we'll find a solution. We're up and coming, on the way." Not this year. We watched inflation. We watched unemployment. No one proposed a 'New Deal.'

I met a man this summer who told me that he was playing golf every day because there was no point in going to his factory. There was no business. He had resources. He also had laid off half of his employees. But he was not out there pounding the streets, looking for business. He had accepted passively the recession.

When lethargy and disorientation are abroad you can be sure that the country is going through a difficult passage. In this mood people cry out for a strong hand at the helm. They want someone whose energy and confidence will make them feel that he will bring them through. Better a false hope than none at all. In a strange way it is fortunate that the man who occupies the White House is a man who would look awkward seated on a white horse.

But America seemed not to be searching for a leader. We did not seem to have even that much active energy. Indeed, such motion as there has been these past months have been inward, a turning away, a search for the immediacy of religious experience. Christian evangelism has ceased to be a sub-culture. The born-again are abroad in the land. An immediate experience of God can be transforming. Such an experience can make you feel that your tradition is the right one and that its decencies will help keep your balance through confusing times. Clearly many need to feel that their values were solid and right.

In America evangelism has been politically passive; but this year the ranks of the born-again spawned, a politically active right-wing whose professed aim is to reestablish a national sense of moral order. They are determined to staunch the confusion, what they call the permissiveness, of our society; and to return our communities to older and stabler values. Unfortunately, the most politically active branch of this revival-oriented community, the so-called New Majority, tends in its strategies to be relatively impatient with traditional constitutional safeguards and guarantees of personal freedom. They plan to overcome the eroticism, the materialism and the permissiveness of American society by imposing an older order based largely, it appears, on the values preached in small-town America at the turn of the century. This movement seeks to defeat the Equal Rights Amendment. Why? So that women will know the nation encourages

them to take their rightful places as wives and as mothers. It demands that all homosexuals be removed from the public schools and from government office. Why? That children shall have only acceptable role models. It demands that prayer and Genesis be taught again in the public schools as symbols that the schools will teach Christian values rather than secularist ones. They want to Christianize the public school curriculum, though they use the word more in a cultural than in a religious sense. They are for marriage, parental responsibility, honesty, discipline and the work ethic, and they want to make sure that library shelves are full of books full of good standards and moral uplift.

In many ways I sympathize with those who cry out against the indecencies of modern life. Modern life is vulgar and discordant. The city is violent. All of us have felt in our souls the temptations of self-indulgence and the lure of a life free of restraints; and most of us have known or loved someone who was swept away by one of the permissive tides of our times.

But Puritanism is not the way. Watch and Ward societies will not work in our pluralistic society. Nineteenth-century, small-town American life does not provide the noble model it is held out to be. There was the right side of the track. All blacks and poor were on the wrong side of the track. Christians controlled the town and Jews knew their place. There were a few of great wealth but most were without social welfare and there was no support besides alms for those who were thrown out of work. Some of the formal ties of family were strong, but many believed that morality involved the double standard. In any case, we cannot turn back the clock.

We should have learned from Prohibition, if from nothing else, that you can't impose moral order from above, at least not if you prize your freedoms.

I spent part of last spring in a well-ordered society. I assure you that if a member of the Communist Party of the People's Republic of China were to say to any citizen of China, 'set your house in order', that citizen would know exactly what the Party member meant. Everybody has a place and everybody is in his place. He is indoctrinated in the right order at school. He is reminded constantly of the right order by the media. If he steps out of line the Party cadre in his commune reeducates him forcefully. I was in China during a time which the press described as a period of liberalization. If by liberalization the press meant that millions of people were no longer being forced from the city to the countryside by the forces of the Cultural Revolution, they were right. But if the press meant that the Chinese people were free in the slightest degree, they were dead wrong. The poster walls had been taken down. Some poor fellow who had been running a small mimeograph in a basement in Peking and had published a broadside or two of minor complaint against the government was sentenced in a nationally televised trial to life at hard labor. New rules were being promulgated to keep Chinese away from foreigners and foreign ideas.

Shall our response to the confusions of our time and the consequent lethargy and loss of will be the imposition of moral regulations. I hope not. Such an order can be imposed only at the price of valued freedoms.

There is another way to escape from lethargy. It will begin when we accept a degree of disorder, of freedom, as part of God's will. We rarely think about it, but God built disorder, freedom, into Creation.

Rosh Hashanah celebrates creation. At Creation God made each species according to its kind. A lion is a lion is a lion. A lion is a creature of instinct. There are tall lions and small lions. There are brown lions and tawny lions, but a lion always will act in a certain way. He can't do otherwise. Adam and Eve were created singly. Each of us is created with a unique gene pool, unique talents, and with the ability to master our instincts. We have judgment and we have will. God would not have created this area of freedom for man, I firmly believe, if He had not been satisfied that we could handle a large degree of disorder, if He had not known that out of freedom and disorder civilization would develop. Color Russia gray; color China blue; color the West every hue of the rainbow. Here we have the clash of ideas, the clash of costumes and the clash of customs; and out of the mixing and mingling comes the new ideas and perspectives out of which civilization emerges.

Disorder is part of life, but obviously there have to be limits. Freedom and license are not synonymous. If God created man in a condition of freedom and disorder, He also gave us instruction, the Torah, which would enable us to live successfully and peacefully together. The Torah does not present a blueprint of utopia. The Torah does not say: these are the kinds of schools you must have; these are the kinds of political structures you must organize; this is the kind of culture that must be developed. What the Torah presents are commandments, *mitzvot*, the obligations of human life, the standards by which we can take our freedom and use it constructively. The Torah is a rule for a people on the way. As a matter of fact, the Torah stops with the death of Moses on the far side of the Jordan and describes Jewish history only up to the point when Jews began to settle in the Holy Land. The Commandments govern human relationships. They do not prescribe fixed and immutable goals.

The American Academy of Arts and Sciences publishes a quarterly magazine which they call *Daedalus*. Each issue is devoted to a given theme. This summer's issue was devoted to the theme, "The End of Consensus", which was their way of describing the end of the sense of coherence in American life. The editor, Stephen Graubart, wrote in his introductory essay: "We find ourselves overwhelmed by problems. We seem suddenly deprived of the capacity to imagine or construct vital new institutions or to revitalize those already in existence." Graubart attributed this lack of will and the inability to imagine new institutions to what he called "our moral disarray."

I respectfully disagree. To be sure a few have been carried away by radical ideologies, but most of us know exactly what are the correct and proper standards of human behavior. We know what the Torah teaches. We know what the Ten Commandments are. We know that we must respect ourselves and show equal respect for others. We know that we must be careful stewards of the gift of life, of the gift of our talents, and of the gift of the good earth. We know that we must fulfill ourselves and at the same time be useful to our community. We know that our word must be good and our work must be

sound. We know that we need to be generous, empathetic and sympathetic. We know what is morally right. We do not suffer from a failure of knowledge but from a failure of will. We are waiting for somebody to come along to tell us exactly what we must do. If a rabbi says to us: "Set your life in order"; we tell him: "I don't know what the order is and my ignorance excuses me from doing anything. I don't know the right political solutions for these problems, so I won't vote. I don't know what America should do about the Middle East, so I won't read the newspapers. I'm no economist so I'll play golf."

When we were twelve or thirteen few of us knew what our lives would be like. At that age I wanted to be a fireman. I could not have laid out for you a blueprint of my life. Life is an unfolding. You begin. You go to school. Ideas strike you. Talents appear. You begin to discipline your talents. You meet certain people who encourage you along certain lines. Opportunities present themselves and suddenly you're in life; but you have to begin.

What is true of the individual is true of the society. There is no solution to the energy crisis, but the country must make a beginning. We can turn down our thermostats and buy smaller cars. We can encourage government expenditure for research into new energy sources. There are a number of things which can be done and, somehow, once we begin, once we are in motion, solutions present themselves. But you must be in motion. Nothing happens if you stand still.

If I were to offer any motto for the new year it would be the first words that God spoke to the first Jew, Abraham. He told Abraham: *Lech lecha*, "get going." Don't sit around grumbling and complaining. It's not the candidate's fault. Get going. Abraham must have said to God: "Where should I go?" Show me a blueprint. Give me precise directions. God does not. He told Abraham only: *El-ha aretz asher ar'echa*, "get going and somehow along the way you'll find out where I'm leading you." We have to begin without knowing our final destination or even many of the way stations. So far this sounds almost as if it were a Vince Lombardy locker room lecture: "when the going gets tough, the tough must get going." But God did not leave it there. The sentence continues: "get going, somehow along the way you'll discover where you're going, and whatever you do, every day of your life, *He-yah veracha*, "be a blessing." I'm not advocating pushing people aside or plunging headlong into life. Not at all. I'm talking about serious concerns with the serious problems of our private and national life and about sensitivity to the consequences of our decisions.

You are not a blessing when you push others aside so you can make your way. You are not a blessing when you manipulate others out of an urgent desire to be successful. You are not a blessing when you are so eager for profit or pleasure that you forget your children or your spouse. You are not a blessing when you twist truth and go back on your word because it is to your advantage. You are not a blessing when you complain about our elective system and do not involve yourself in the civic life. Get going. Be a blessing the whole day. Many who are useful public citizens have home lives which are disasters. Many whose home life are full of love and decency are disasters as public citizens. The demand is for a full engagement of your energies.

Get going. Set out on the way without knowing everything about the way and be a blessing.

Let me add a word as a rabbi. I am struck by the fact that we have learned about the importance of reinforcement in almost every area of our lives except the most important. No one would dare to play the piano publicly without having practiced and perfected the program. No athlete would attempt to win a race without having practiced for days before the meet. Every competent professional organizes his time so that he can read all that is new and relevant to his work. When we try to break bad habits we value the reinforcement of those who, like us, are trying to control an unwanted addiction. But when it comes to the spirit and conscience we think that the lessons of childhood are all we need and that we can live effectively and sensitively without reinforcement.

I am convinced that one of the reasons so many seem to be paralyzed, lethargic, is that they have run out of steam. Yes, we went to Sunday School, but that was a long time ago. Now we find ourselves out in the cold and, more often than not, confused. A hundred voices have come at us with a hundred different ideas. We have found ourselves in unexpected situations. Yet, we walked on believing that the few moralisms we learned as children and an occasional coming to High Holiday services would carry us through. No one gave us a road map and many gave us conflicting directions.

We were misled, seduced and simply confused and along the way we lost our way.

When we were children we learned all the lessons about good and bad, about right and wrong, about the Ten Commandments, about what we must do. Then we went out into the world where we were bruised, confused, enticed and seduced. Out in the world any number of conflicting messages came our way. We tried many values. One thing we did not do, most of us, was to develop a routine of worship, home observance, and Torah study which would allow us to touch base from time to time and to remind ourselves of the basic standards Torah teaches and represents. The religious worship, home observance, Torah study, were not invented by rabbis or priests or ministers to keep themselves employed. These disciplines exist because we require moments when we can touch base, remind ourselves of the right and the good, and think over how to be right in a particular situation.

In every synagogue there is an ark. In every ark there is a Torah. In every Torah there are the commandments. Right and wrong do not have to be spelled out for you. You know what they are. You know what the Torah represents. Just being here reminds you of it. But how many minutes a year do we spend in disciplines which remind us of the moral and spiritual foundations of our lives, and which allow us to pull back from a world which is pulling us apart and return to a coherent world

where we can pull ourselves together again and become whole?

We need from time to time to come home. Most of us live in the world of future shock all but two days a year. In on Rosh Hashanah, out on Yom Kippur, is an old story among Jews. We almost take perverse pride in our lack of piety. Let's forget the word piety. Let's talk about character. Let's talk about our ability to act responsibly. Let me say it simply. If you want to be more active, more responsible, more sensitive, more generous and more aware of your possibility as a human being, then come back from time to time and touch base with the tradition's teachings. Keep yourself together.

In university courses we define religion as that cluster of ideas, institutions, hopes, rituals and myth which allow the human being to pull his or her life together and give it a sense of meaning. That's what Judaism can do for you. It allows you to pull together the fragmented parts of your life. It gives you a sense that you're standing on solid ground. You learn again that what is right is right; that it is important to speak the truth; to love; to live up to your marriage vows; to be careful in the upbringing of your children. These are the critical virtues. That is what worship, Torah study, and home observance, can do for you.

Life is not a spectator sport. Life is always diffi-

cult, but it is particularly demanding in an age like ours when so many options and opportunities exist and so many moral decisions must be made because all the structures by which we organize human relationships are in flux. But there is absolutely no reason to feel sorry for ourselves. Most people on earth would gladly exchange places with us. We are citizens of the freest country on earth. We are citizens of the most prosperous and powerful country on earth. Every opportunity is there and freedom is ours. The one thing that I discovered, as I said to you when I first came home, was that I did not find a single person out there who would not have exchanged his passport for mine.

Yes, there is future shock. Yes, there is confusion. Yes, our children say things we do not quite understand and we are not sure that we approve of. Yes, we feel the blandishments of prosperity and of indolence, but you know what to do about it. You have known the rules all your life.

Take your life in hand. Discipline yourself to be active and committed. God never promised you leisure. God has provided you a worthwhile challenge. Take it. Don't complain. Get going. Don't ask me where you are going, I don't know. Get going. And whatever you do, every day of your life think of others, add to the sum total of human happiness. Be a blessing.

YOM KIPPUR — SEPTEMBER 19

Yom Kippur is clothed in white. The pulpit is dressed in white. The *parochet*, the curtain in front of the ark is white. The Torah scrolls are mantled in white. In ancient times not only were the furniture and the fabric of the synagogue decked in white but there was the sense of whiteness in the congregation. The nearly-all-white prayer shawl, the *tallit*, which is normally worn only during a morning service was worn *Kol Nidre* night during worship. In the medieval synagogue men wore a garment called a *kittel*. The *kittel* is a flowing white robe which covered worshippers from their necks to their feet. No wonder then that our people came to call Yom Kippur the Great White Fast.

Since religion must speak to the heart, it must use not only words but the logic of melody and the logic of ritual and symbol. Obviously, the white is a symbol. As a symbol what does it signify?

Being westerners we instinctively associate white with purity and innocence. The Romans dressed their Vestal Virgins in white. White is still the color of the wedding gown. In medieval paintings angels were clothed in flowing white robes. Until recently all medical personnel were dressed in white, not that garments of other colors cannot be cleaned with equal thoroughness; but physicians understood that we associate white with cleanliness and purity, and they wanted to make us feel comfortable.

The problem with this association is that our religious tradition does not lift up purity as a God-mandated attainment. Purity is beyond our reach.

The Torah says it directly: "There is no one on earth so righteous that he sins not." The prototypical couple, Adam and Eve, were given a single commandment, not to eat of the forbidden fruit; and they could not resist. The book of Proverbs is equally direct: "perverse is the heart in all things and desperately weak." Next year's Yom Kippur is already scheduled and all of us will be able to say that day, as we said tonight: "We are not so presumptuous and stiff-necked as to say before you that we have not sinned, for verily we have sinned. We have sinned. We have transgressed. We have done perversely."

Angels are creations of the imagination and we have imagined them without ego or libido. They can be colored white. The human is a complex creature. God made us so. Color us gray. Sometimes by discipline we can lighten the gray, but we can never completely remove the darker hues; and, I suspect, that God did not intend it otherwise.

A delightful midrash describes the sixth day of Creation. On that day God began to have second thoughts about Adam. Should He create the human being? He summoned the senior angels to a conclave. The angel Love said, "Go ahead. Man will be caring and passionate. He will love and be loved." The angel Mercy agreed: "Go ahead. At times man will be great-hearted and charitable. Create Adam." The angel Truth disagreed and described in detail all the failings and sins of which we have shown ourselves capable. What did God do? God took the Angel Truth, ejected him from Heaven and went ahead and created man. God must have known what He was doing.

There are, to be sure, religious traditions which

establish purity as the ultimate human goal. Buddhism, Hinduism and monastic Christianity assume that we are made of two different kinds of stuff. There is the body and there is the soul. Our body is of the earth. The spirit is divine. According to these teachings the goal of life is to free that which is pure, the soul, from its prison in the impure. These traditions suggest that this be accomplished by mortification of the flesh, by vigils, by fasting and by a life of celibacy and denial. There have been among Jews individuals and groups who were attracted to the ascetic life. There are always people who are deeply disturbed by the vulgarity and the passion of their age and who find they cannot handle their emotions and feelings unless they suppress them. But the basic tendency of Jewish life has been to accept the human being as a unitary creature who is as God intended him. We know that we will fall and fall again. The question is have we the strength to rise up and push onward.

The Hasidim told a story of one of their noble *tradikim*, righteous men, Levi Yitzhak of Berditchev. At one point during the contemplative week between Rosh Hashanah and Yom Kippur this saint left his study to stand by his door and catch a breath of air. A cobbler happened to pass in the street. The cobbler called out: "have you anything to mend?" Without thinking Levi Yitzhak answered directly: "no, nothing, thank you." Then his mind took the question in another and more serious vein. In fact, he had things to mend. His soul needed mending. He saw the scuff marks and tears in his soul. He had become impatient with the adulation and devotion of his simple followers. He recognized that he had become comfortable with their approval and had begun to take it for granted. He knew that at times he would give advice without thinking

whether or not that advice fully met the needs of the petitioner.

The point of the story is that Levi Yitzhak was a truly noble soul and it is the noble soul who fully recognizes his sinfulness. One of the paradoxes of our nature is that those who are most careful with their souls and are most concerned with character are those who are most conscious of moral deficiencies. The rude person does not recognize how much he offends those he elbows aside. The vulgarian does not recognize how others cower before his language and avert their eyes from his actions. On the other hand, good folk are conscious of sins of omission as well as sins of commission and of the subtler consequences of their behavior. And so unfortunately, or perhaps fortunately, I don't know, it's a paradox, Yom Kippur is most meaningful to those who have the least need of it.

Those of you who are comfortable tonight had best look to your souls.

White does not suggest purity. What then does it symbolize? Some authorities associate whiteness with the purity of atonement. According to the Torah "on this day shall you be cleansed of all your sins." The prophet Isaiah described the many failings of his contemporaries. He also said to them: "Cease to do evil. Learn to do well. Then though your sins be as scarlet, they shall be as white as snow." The sense of forgiveness, that the slate is wiped clean, is one of the most liberating of all the feelings associated with Yom Kippur.

A dramatic scene took place in the Jerusalem Temple on Yom Kippur. The High Priest made

YOM KIPPUR

confession for his sins and the sins of the community. He then laid the sins of the people upon the shoulder of a goat called the Azazel, the scapegoat. Attendants would drive the goat outside the temple compound and beyond the city gates. Symbolically, the goat carried off the sins of the community and the community could start the new year with a clean slate.

We associate white and a clean slate. As parents we know that if we constantly remind our children of their failings and mistakes we will destroy the very confidence which they need in order to grow and to mature. If we are unforgiving and burden a man with the sins of his youth we consign him to a life of inadequacy and frustration. If we drag our past with us, ultimately the burden becomes too heavy for us and we are paralyzed. Color forgiveness white.

But Yom Kippur's promise of forgiveness is not quite as pristine as the pure white on our altar suggests. The promise of this day is that if our repentance is honest and we undertake a stricter ethical and spiritual discipline, God will forgive. But if God is forgiving, we are not equally so. There are no guarantees that our neighbors will accept our apologies. Our sages taught that for the slate to be completely clean we must go out and ask forgiveness of every one we have wronged. That task will never be completed. Some we have wronged are no longer among us. Some feel too badly used to even give us an audience. Those who believe that you can make a clean start are innocents. It will take a long while to prove to our neighbors or our family that we are no longer the callow, cruel, arrogant person or the indifferent, careless and selfish person we once were. Once judgments are made they are terribly hard to revise. There is always a tomorrow. There is always opportunity. But in real life the slate is never as clean as we might wish it to be.

What then does the white symbolize? The white stands for a hard and cruel truth. White stands for death. This became clear to me in China of all places. As we drove along I noticed large wreaths of white flowers standing on easels in front of certain stores and apartments. I was told that these were funeral wreaths. In most of Asia and almost all of the Middle East white is the color of death. The *kittel*, the long white robe which was worn in the synagogue on Yom Kippur night, was originally the shroud in which the worshipper would be buried.

We are asked tonight to think of ourselves as among the worshipping dead. According to the *Shulhan Aruch*, the great medieval compendium of Jewish law and practice, the reason the Jew is to wear his *kittel* is to costume him as among the worshipping dead. The point of this exercise is to stimulate each worshipper to consider how his life will seem when he looks back on it. The *Shulhan Aruch* assumes that this exercise will leave us heartbroken.

When Joseph Karo edited the *Shulhan Aruch*, he and all medieval Jews were confident of an afterlife and of a final judgment. They believed that there would be a day of reckoning when each and

every person would have to render account before God for his life and face a judgment as to his fate for eternity. The Jew was to wear white tonight to drive home the warning: "be prepared to meet your Maker." Here was the reminder that though many sins go unnoticed, no one gets away with anything. There is a ledger. It is all written down. Some who are so rich and powerful that no citizen can bring them to account; but there is always someone more powerful than they are. Everyone will stand before God on Judgment Day.

We are no longer medievals. Many of us do not believe in an afterlife; and even if we do we do not take literally the kind of judgment described in this ancient drama. But use your imagination. Religious life requires a rich imagination. Imagine yourselves dead. Think what it will feel like when you look back at your life. Won't you shed a tear for words spoken in anger and hate? Won't you shed a tear for the opportunities to help another which you spurned and for the opportunities to be of service which you turned aside? Won't you shed a tear for all the times that you said: "I'm too busy." "Not now." Won't you shed a tear for the occasions when you turned a cold shoulder to those who needed you? Won't you shed a tear for the life that might have been?

But a tear is not yet a broken heart. I'd like to leave you tonight with a hard thought. As you look back at your life I wonder how much pain you will have, not because of any hurt you willfully inflicted; but because of the pain and the hurt that you caused when you thought you were doing the right. I speak of the evil that good men do.

Love nurtures. Love sustains. Without love the spirit withers, but love can smother. Advice can help our children over many obstacles, but it can also deprive them of the opportunity to make their own mistakes and so deny them the chance to recognize that they have judgment. It may be a good thing to offer your children a job or a share in the business, but are you depriving them of the chance to know the pride of making it on their own? Pain often comes along with the good intentions.

Someone said to me recently: "This has been the kind of year that gives religion a bad name." I agree. A lot of people who thought they were doing the good and who knew that they were right have caused a great deal of pain and harm to others. The Ayatollah Khomeini is a religious man. He is revered as a man of probity and of character by millions of Shiite Muslims. Yet, he organized drum head courts which sent hundreds of people to their death and it was his moral authority which encouraged the year-long captivity of the American hostages. The Muslim religious world is run largely by men known as imams. Many of these religious leaders are men of learning and much respected; yet, many of them arose in their pulpits during the course of the year and preached *jihad*, a holy war, against Israel. Much pain and much harm is precipitated by men and women convinced of the right.

The Pope is a holy man to hundreds and millions of Roman Catholics and to many others; but during the course of this year he censured and censored two of the finest minds among Roman Catholic theologians: Hans Kung and Shillerbeeck. How many men, religious folk, of how many faiths are responsible for continuing the taboos against birth control which consigns hundreds of millions of

earthlings to malnutrition and early death?

On this night of all nights let us not see only the sins of others. We must remind ourselves of the rabbis who lead the Gush Elinum, the block of the faithful, and who are so convinced of the rightness of Greater Israel that no questions of policy or prudence can stop them from establishing settlements on the West Bank or demanding full sovereignty over Jerusalem.

In our own country those who are pro-life are so certain of the morality of their position that they are prepared to ride rough-shod over the freedoms of action of others who are equally sensitive and moral. And what did these good folk achieve this year? Through the Hyde Amendment they managed to deprive the poor of rights the rich enjoy and forced many poor women to bear children for whom they cannot provide. How many unwanted children will be raised in inadequate homes because of their convictions? The evil that good men do.

Tonight of all nights let us be conscious of one fact and humble before it. The Truth is hidden. The Torah says it straight out: "God's ways are not our ways and that God's thoughts are not our thoughts. Just as the heavens are higher than the earth so are His ways higher than our ways and His thoughts than our thoughts." No one, no human, knows The Truth. Yet, millions of human beings are prepared to sacrifice millions of other human beings in order that their religious doctrine or economic ideology or political theory or concept of morality — their truth — be imposed upon the world.

Tonight take to heart the humbling truth that when you think you are most right you may be doing great harm.

Obviously, we cannot live in perpetual doubt. Doubt paralyzes. We must move on. We have convictions. We must act on our convictions. But let us act humbly. Wed your convictions to compassion. Marry your principles to patience. The Talmud contains a delightful aggada. An ascetic scholar by the name of Simeon bar Yohai lived during a time of intense Roman persecution. When the Romans began to imprison Jewish teachers, Simeon bar Yohai hid himself in a cave. He was used to vigils so he survived for a year in hiding. When the evil times abated and Simeon came out of the cave he saw his fellow Judeans buying and selling, arguing and quarreling, living much the way that they had lived before the persecutions. Simeon was one who believed, as the prophets had believed before him, that defeat comes to Israel only when Israel does not live up to the terms of God's covenant; and here the people were living just as before. They had learned nothing. Simeon turned to God and asked God to bring further persecution upon the people until they had accepted correction. What did God do? God sent Simeon back in the cave and told him to stay there until he learned compassion.

Every ideology needs its Gulag Archipelago. Every absolutist doctrine precipitates an Inquisition. Every cell of doctrinaires ultimately organizes on a Crusade. The evil that good men do.

We need a healthy ego. We need to walk out and we need to accomplish. We need to improve the

social order. We need to rectify economic disadvantage. We need to reform many of our institutions; but let's do it humbly. Let us be conscious at all times of the needs and rights of others, and never be so convinced that we are right that we callously manipulate others in order to achieve what we need to achieve or cause unnecessary pain to those who stand in our way. The truth of the matter is that after every revolution there is the need for another revolution. The truth of the matter is that as long as there will be human life on this earth the human being will remain a human being, conflicted, full of contradictions, capable of hurting others. The truth of the matter is that utopia means 'no place.' U-topos. There is no such place.

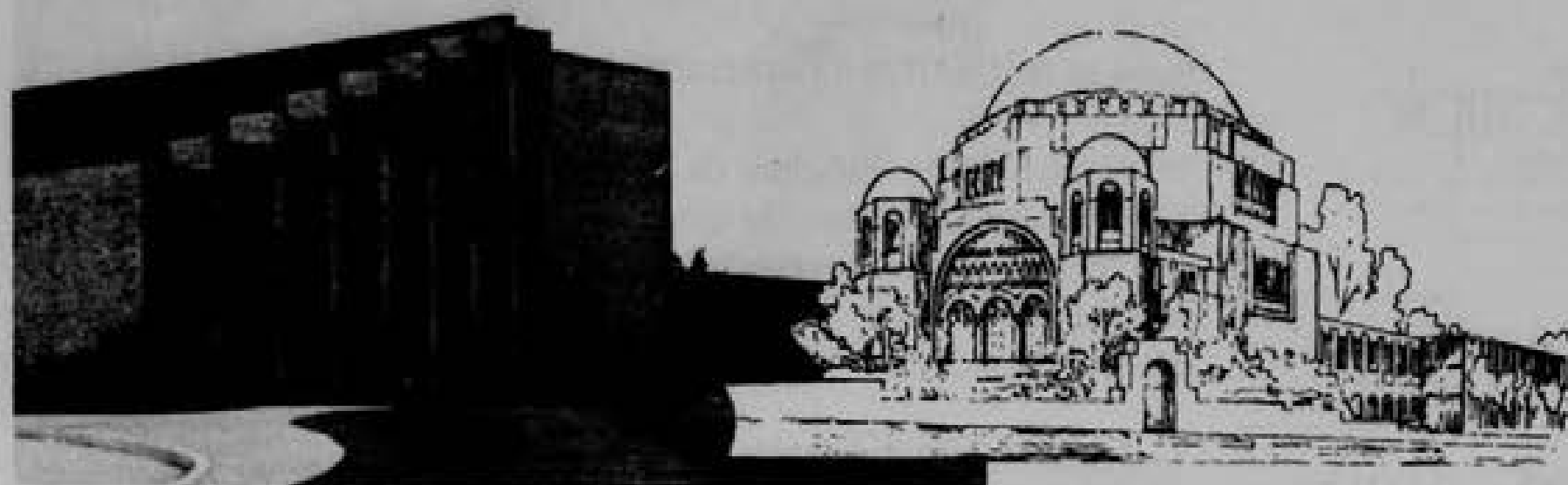
The Torah ceases detailing the history of our people while they are still on the other side of the Jordan. The Israelites have not yet entered the Promised Land. The Torah sets out instructions for a people on the way. The commandments prescribe means rather than ends. The Torah details the commandments necessary to family and community life, it does not provide a blueprint of how the world must be.

Three hundred and sixty-four days of the year believe in yourself and do what you feel is right, but never forget the whiteness of Yom Kippur. You may be wrong, and if you are wrong when you look back on your life won't your heart break at the pain that you caused others out of the best of intentions? So be sensitive. Be compassionate. Be patient. Don't be the purist who insists that there is only one way. Yesterday's reform will plague tomorrow's citizens. Civil liberties can be achieved without quotas. Conservation can be achieved without shutting down the economy. Allow yourself the suspicion of a doubt when you are most convinced that you are right.

God is immortal. Man is mortal. God is infallible. Man is fallible. To be human is not to know. Let your heart break a bit tonight for the certainties of the past and resolve to pursue the good with patience and compassion. I suspect that if we could put the evils that are deliberately caused on one side of a scale and the pain caused by those who were certain they are right on the other side of the scale; we would be surprised by the balance.

We cannot help thinking on Yom Kippur about evil, wickedness and sin. Tonight let us think also about ideology, religion, and commitment. Let us examine our certainties and convictions. The color white says to me: "you are human. You are fallible. You may be wrong. Be careful."

Daniel Jeremy Silver



November 30, 1980
Vol. LXVII, No. 7

The Temple Bulletin

FROM THE RABBI'S DESK

In recent years there has been a welcome renewal of interest in placing the high moments of life within a religious context. Reporters have talked about a return to ritual, and Fiddler type nostalgia played a role, but the change, I believe, goes deeper. The times are not as prosperous or propitious and we recognize the value of lifting up our roots. More particularly, we have come to understand that we ought not to treat off handedly the fine moments of our lives. They are not that frequent and cannot be taken for granted. Life is full of the unexpected, brief and sometimes bruising. It is satisfying to draw family and friends together for the good times and to savor them to the full and not have everyone drawn together only by illness or a death.

In recent months I have noted an increase in requests for a ceremony involving the naming of a child. Traditionally, of course, a boy is named at his *bris*. The *bris* takes place on the eighth day when the infant is welcomed "into the covenant of Abraham our father" and appropriately blessed and named. Many families continue this practice. We

did with our sons. It can be celebrated quite beautifully and effectively in your home as well as in the hospital. Incidentally, Mount Sinai Hospital makes available its chapel and chapel lounge for babies born there, on the day they are to be taken home.

The child can be named in many ways. There can be a *simcha* at home. A rabbi comes and the blessing is said. Parents and family can come to The Temple for a private moment in our chapel. The naming can be done in more public fashion. Parents and grandparents come to the Sabbath

service at the Branch and a naming prayer is recited during the Torah service. I would have no objection to adding such a moment to our Sunday morning worship.

The ritual is obviously not a lengthy or complicated one. It is the moment that counts, and it can be shaped in a variety of ways to fit the traditions and the feelings of the family.

And so in measure as you are fruitful and multiply we will enjoy such moments together.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

November 30, 1980
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

IS CHANUKAH FOR CHILDREN?

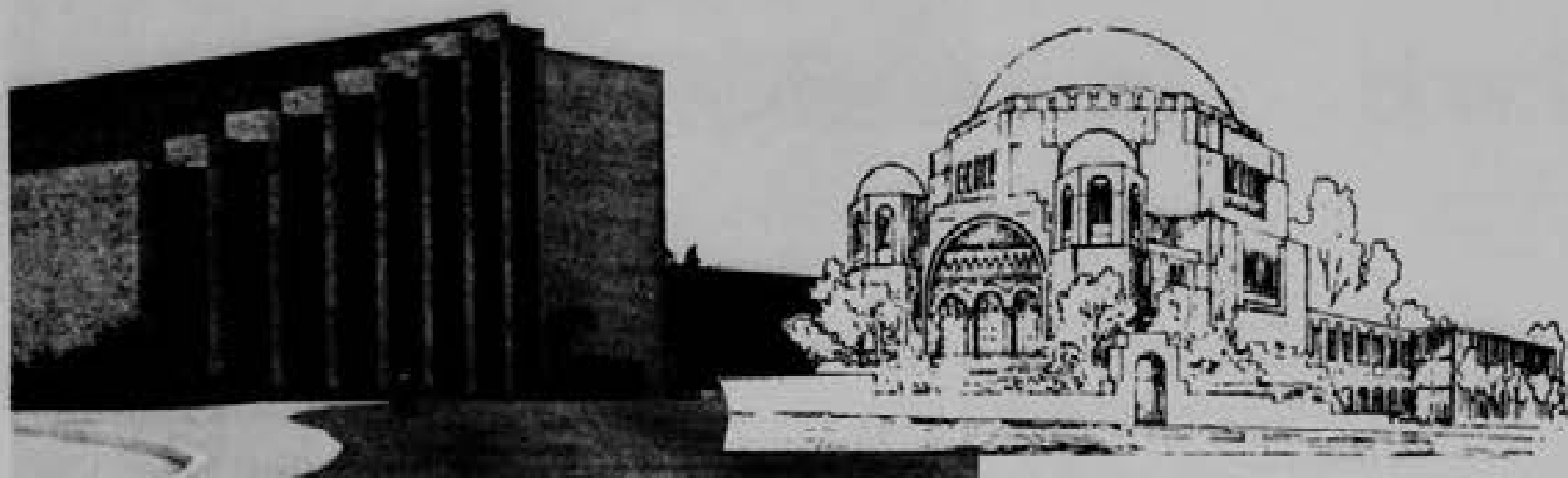
December 7, 1980
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

ABORTION: POLITICS AND
PRINCIPLE

Friday Evening Service — 5:30 to 6:10 — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch



November 2, 1980
Vol. LXVII, No. 5

The Temple Bulletin

FROM THE RABBI'S DESK — FRANCE

Some years ago I had the privilege of lecturing at the liberal synagogue in Paris which is situated on the Rue Copernic, a quiet section near the Arche de Triumph. You hardly notice the building from the street but it is a sizeable structure and for post-war France it has been the center of active non-orthodox Jewish life. This was the synagogue that was bombed in early October.

After an incident of this sort my instincts say, 'leave the investigation to the police.' Unfortunately, there is good evidence that a goodly number of the French police are actively involved in neo-Fascist groups which might well have been responsible for this atrocity.

France's student and labor riots of the late sixties were far more dangerous and violent than ours, and these, together with recurring terrorist activity by groups of Arabs and North African terrorists, have made the Fascist traditions attractive to many in law enforcement. Nazism was not a phenomenon limited to Germany. Millions of Frenchmen followed Laval and applauded the pro-Hitler and Fascist activities of Vichy. Polls taken since the second World War have consistently shown that a fifth or a fourth of the population remains virulently anti-semitic.

I have a feeling that this bombing will mark a turning point in the history of the Jewish community of France. Of nearly 300,000 Jews in France in 1939, only 120,000 survived

the war. Today French Jewry numbers some 600,000. It's a new community. There was a small emigration from Eastern Europe at the end of the war. Then 100,000 Jews came in from Egypt and the Maghreb when Nasser came to power. The remainder have returned from Algeria or emigrated from Morocco or North Africa.

The older community was organized around a Consistoire, a rather lethargic central body which tended to define its interests in the narrowest religious terms. Much like the American Jewish elite before the second World War, the leaders of French Jewry sought to solve their problems by discrete and quiet conferences and always insisted in public that there were no Jewish issues. But with the Gaullist government's consistently pro-Arab policies,

the emergence of left-wing and right-wing anti-semitism and active violence this position has become increasingly ineffective and inappropriate.

There have been stirrings of change over the past decade. There was an active drive to raise money to care for the new immigrants. The religious interests of these immigrants stimulated France's rather moribund orthodoxy. When in 1977 France released Abou Daud, the leader of the Munich massacre, despite a request for his extradition by the Bavarian government and Israel, the community recognized that their government's occasional statements of concern for Israel's survival were hypocritical and that there were Jewish political issues.

(Continued on Page 2)

SUNDAY MORNING SERVICES

November 2, 1980
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

**A RABBI LOOKS
AT THE ELECTION**

November 9, 1980
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

**THE RABBI:
YESTERDAY & TODAY**

Friday Evening Service — 5:30 to 6:10 — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch

The Temple

Rabbis
DANIEL JEREMY SILVER
STEPHEN A. KLEIN
PAUL JOSEPH

ALVIN CRONIG Executive Secretary
BETH DWOSKIN Librarian
MONA SENKFOR Principal
DAVID GOODING Director of Music

CHARLES M. EVANS President
MARILYN M. BEDOL Vice President
BERNARD D. GOODMAN Vice President
HOMER GUREN Vice President
ROBERT GORDON Treasurer
STUART M. NEYE Associate Treasurer

LEO S. BAMBERGER Exec. Secretary Emeritus
MIRIAM LEIKIND Librarian Emeritus

COFFEE HOUR HOSTS

Louise and Lewis Sternberg are hosts for the coffee hour preceding the worship service today, November 2. Lewis is a member of The Temple Board and President of The Temple Men's Club.

Alice and Norman Klivans will be hosts for the coffee hour preceding the worship service on November 9. Norman is an honorary member of The Temple Board.

ALTAR FLOWERS

The flowers which grace The Temple altar are delivered by members of The Temple Women's Association to members who are hospitalized.

Friday, November 7 in memory of Minnie Demsey by her husband Charles and children Leo, Delbert and Joseph Demsey and Ethel Polster; also in memory of Peter Klein by his sons Richard and Jerome; also in memory of Myron E. Wohl by his wife Jessie and children Donald and Ellen Wohl, Ronald and Barbara Wohl and grandchildren; also in memory of Jerome J. Newman by his wife Gertrude and children Jan and Allan and grandchildren; in memory of Jean C. Fishman by her children Shirley G. Fishman and Arthur and Aileen Arnson; also in memory of Evalin Stark by Sol Stark, children and grandchildren; also in memory of beloved granddaughter, Vicki Lynn Guren by Pearl Kaplan. Sunday, November 9 in memory of Evalin Stark by Sol Stark, children and grandchildren. Friday, November 14 in memory of Besty Jo Reich by Barbara and James M. Reich, Carol Reich and Amy and Ira Kaplan.

MOVIE NIGHT EXTRAVAGANZA!

Sponsored by The Temple Senior Youth Group

Two Movie Classics. . .

THE NIGHT OF THE LIVING DEAD
THE DAY OF THE JACKAL

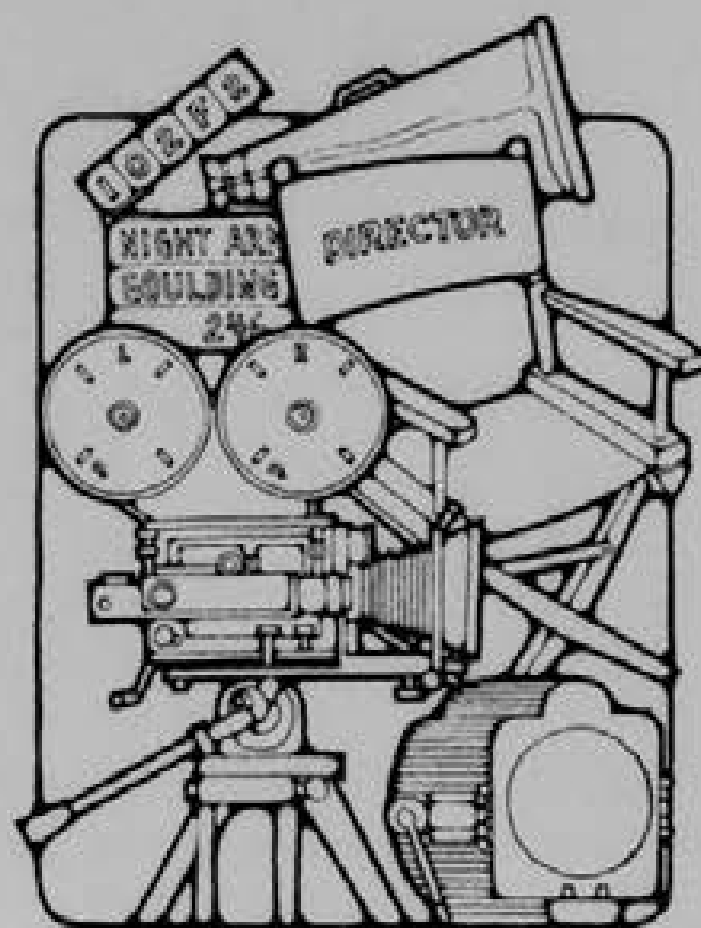
Admission is free!

Friends are welcome!

Popcorn will be served! Candy and pop can be purchased:

FOR ALL 9TH, 10TH, 11TH, AND 12TH GRADERS:

You'll be sorry if you miss this special program!



NATIONAL FEDERATION OF TEMPLE BROTHERHOODS — JEWISH CHATAUQUA SOCIETY CONVENTION

Cleveland will be host city for the 28th Biennial Convention of the National Federation of Temple Brotherhoods — Jewish Chatauqua Society from November 12 to 16. The Biennial program, through speakers, workshops, and discussion groups, will focus upon issues facing the Jewish community in the decade ahead.

On Saturday, November 15, The Temple will host the Convention at University Circle. A Sabbath morning service will be conducted by Rabbi Klein, followed by a tour of The Temple and the Museum. Luncheon will be followed by a lecture by Rabbi Silver. Lew Sternberg and Robert Sanders are the co-chairpersons for the day.

THE TEMPLE MEMORIAL BOOK

The Temple maintains a Memorial Book. Inscribed names are read at the Vesper Service which occurs nearest to the Yahrzeit.

Evalin Stark

Inscribed in loving memory by Sol Stark, children and grandchildren.

Albert Siegler

Inscribed by his loving family.

IN MEMORIAM

The Temple notes with sorrow the death of:

Clifford Blumenstock

Irving Glick

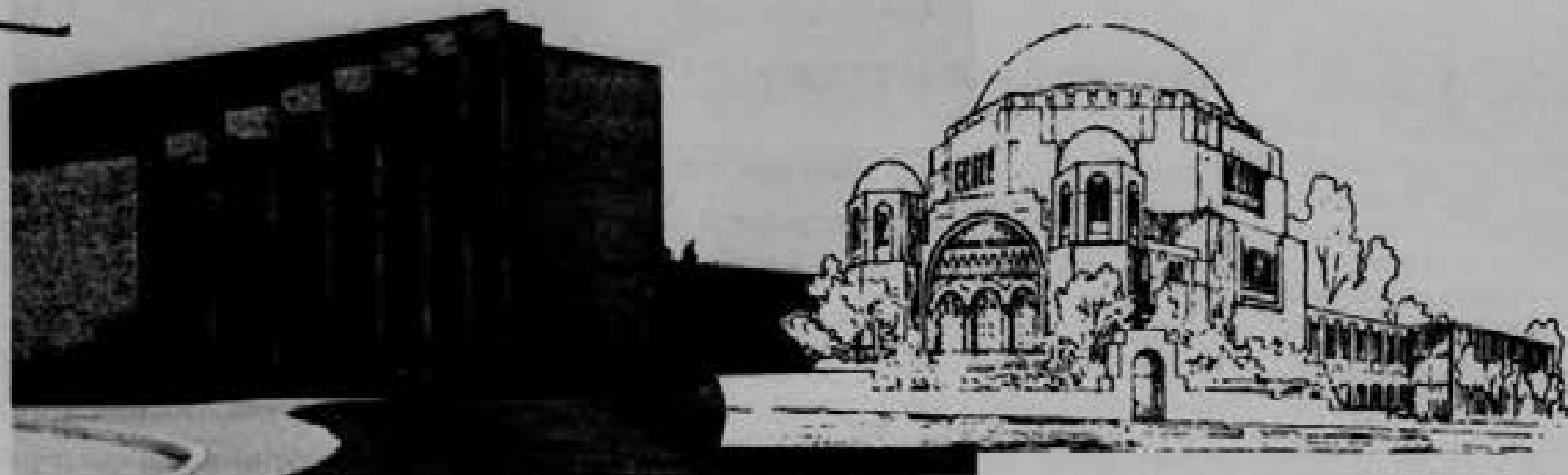
Irving J. Haber

and extends heartfelt sympathy to members of the bereaved families.

FROM THE RABBI'S DESK (cont)

The bombing of the Rue Copernic synagogue was a national event. Leaders of the government attended the memorial service. Parliament suspended its session during the service. The heads of the left-wing parties marched in a long protest parade. There are new leaders, new concerns and new energies, and I doubt that the old-style leaders will be able to reimpose their policies of patience and inaction. France's old-new Jewish community has come of age. As the Zohar says, "there is no day without its night, there is no night without its day."

Daniel Jeremy Silver



December 14, 1980
Vol. LXVII, No. 8

The Temple Bulletin

From the Rabbi's Desk: JERUSALEM: CITY OF PEACE, CITY OF CONTROVERSY
The sermon of November 16, 1980 is produced here in response to numerous requests.

The date was the thirtieth of July of this year. The place was the Knesset in Jerusalem. At issue was a bill which amended the Basic Law of the State of Israel in four ways. It declared that Jerusalem "in its entirety shall be the capital of Israel"; that the President of the State of Israel, the Knesset and the government of Israel and the Supreme Court shall meet in Jerusalem; that Jerusalem's religious shrines shall be protected from desecration and that access shall be guaranteed; and that a special bureau be established to oversee the city's development.

In legislative parlance this law is a declaratory document. A declaratory law makes no actual changes but stipulates a government's position. Jerusalem has been the capital of Israel since 1948. The Knesset meets in Jerusalem. The President, the Prime Minister and the Supreme Court have their offices there. The shrines are protected. Freedom of access is guaranteed. A special department exists to oversee the development of the city.

Since 1948 Jerusalem has been Israel's capital. In June of 1967, shortly after the Six-Day War, the Knesset passed several bills which had the effect of making Jerusalem part of the State of Israel. One bill was passed which declared that the government could, when it wished, extend the jurisdiction and administration of the State to any part of the land of Israel, and that same day all of Jerusalem was brought within this law's provisions. At the same time another law was passed which allowed the Minister of Interior to extend the boundaries of any municipality. A week later the Minister of Interior extended the boundaries of Jerusalem to include East Jerusalem and a good bit of surrounding countryside.

The Knesset's action of July 30 changed nothing. Its only effect was to unleash a diplomatic furor. Egypt cancelled participation in the autonomy talks. The United Nations Security Council passed a resolution, Resolution 468, which declared Israel's

actions null and void, and mandated countries which had embassies in Jerusalem to remove them. Subsequently, eleven of the thirteen countries who maintained embassies in the capital withdrew them. The exceptions were the Dominican Republic and Guatemala. The World Council of Churches condemned Israel for its unilateral action, and the Vatican surfaced a plan which they had floated in the early nineteen-forties which suggested that Jerusalem be internationalized with the Church having a role in the governance of "the Holy City."

The United States' role after June 30 can at best be called enigmatic. At their national convention the Democratic Party had included in their platform a plank which "recognizes and supports the established status of Jerusalem as the capital of Israel" and "as a symbol of statehood urges that the United States Embassy should be moved from Tel Aviv to Jerusalem." Yet, when the Security Council took up the resolution to condemn Israel and man-

date the removal of existing embassies, the representatives of a Democratic Administration abstained, allowing Resolution 468 to become effective. Clearly, the United States government was aware of the equivocal nature of its action. Ambassador McHenry was not allowed to speak that day. The Secretary of State, Mr. Muskie, was brought in, and the speech he made belied the action the U.S. took. He called the resolution "unbalanced and unrealistic." He said that "we reject the resolution as a disruptive attempt to dictate to other nations." Then on the vote he abstained, and once the resolution was on the books the economic power of the Arab world and the interests of the Vatican came into play and the embassies were withdrawn.

In an interview after he announced that Holland was moving her embassy from Jerusalem to Tel Aviv, the Dutch Foreign Minister said openly that Holland had been threatened by the Arab world

(Continued inside)

SUNDAY MORNING SERVICES

December 14, 1980
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

CAN ISRAEL SURVIVE?

December 21, 1980
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

RELIGION - WHAT IS IT?

Friday Evening Service - 5:30 to 6:10 - The Temple Chapel
Sabbath Service - 11:15 a.m. - The Branch

FROM THE RABBI'S DESK

(Continued)

with the cancellation of eight billion dollars in commercial orders and told that the landing rights of KLM would be reviewed negatively if they failed to act; further, that Holland's locations of oil would be severely restricted. Holland, incidentally, was the only one of the European countries which had an embassy in Jerusalem.

The other countries that withdrew were from Latin and South America, heavily Catholic countries, which were reacting to various interests including those of the papacy. Under John Paul II the policies of the Vatican have taken a new look. Gone are the days of John XXIII. The present Pope has resurrected the family and sexual principles of the Church in their full rigidity. At the same time he has recognized that the future of the Church lies in the Third World, particularly in Latin and South America, rather than in Europe or the United States where the Church is losing adherents, priests and religious to the pluralism of modern life. His policy is to ally the Church as far as possible with the liberation movements of that area, which is to say with the interests of the Third World, and in so doing, insofar as Israel is concerned, the Church increasingly reflects the attitudes of forces which see Israel as an extension of Europe and European imperialism. In particular, John Paul II has resurrected the Church's interest in the internationalization of the Holy City.

After the second World War when the future of Palestine was being debated at the United Nations, as the partition resolution began to develop, the Vatican put great pressure through some largely Catholic countries to achieve an international status for Jerusalem which it calls the Holy City. The Vatican was successful and the resolution of November of 1947, which decreed partition, also declared Jerusalem to be a *corpus separatum* which is legal language for a separate entity. Jerusalem and a spot of land running south and including Bethlehem was declared to be an international area to be administered by the U.N. Trusteeship Council. The Arabs rejected internationalization out of hand and the Trans-Jordanian army attacked the Jewish settlements in and around Jerusalem. Jerusalem's Jews sent telegrams to the United Nations petitioning for protection. They said, in effect, you proclaimed your authority over us, now protect us. Their telegrams were never answered. No United Nations soldier was sent to enforce that United Nations decision.

In effect, the United Nations walked away from Jerusalem and in so doing its 1947 decision ceased to have effect. Two percent of the Jewish population of Jerusalem died during the fighting. Jerusalem became a divided city, divided by the cease-fire lines of the two armies. The Old City was in the Trans-Jordanian hands. The Western city was in Israeli hands.

The proposal to internationalize Jerusalem became a dead letter, but the Vatican has a long memory. Sensing an opportunity to achieve what was not achieved thirty-five years ago, the Vatican in June of this year issued a memorandum reviewing the history of Jerusalem and surfacing again its interest in the Holy City. The argument put forward was that the city is sacred to all faiths and, therefore,

all faiths have a legitimate stake in determining its political future.

Why did Israel pass a law which changed nothing and, predictably stirred up a hornet's nest? The history of this legislation is, as Alice would say, "curiouser and curiouser." In April a private member of the Knesset Geulah Cohen, introduced a bill which declared that Jerusalem shall be the capital of the State of Israel, and defined Jerusalem's boundaries as those which came into being after the 1967 War. Geulah Cohen is Israel's Madame LaFarge, the lady who in Dickens' *Tale of Two Cities* sat each day beside the guillotine knitting while the heads of the royalists were chopped off. Geulah Cohen is a hawk among hawks. Months ago she withdrew from Menachem Begin's Herut party because she claimed that the Prime Minister had criminally given away in the Camp David Accords parts of Eretz Yisrael. Since then she has been a one-woman, radical chauvinist opposition. Her bill was introduced in order to embarrass the government and to prevent it during the autonomy talks from making any agreement which might reduce Israel's claims to full sovereignty over a united Jerusalem.

How did this private bill end up becoming the basic law of the State? The answer is to be found both in Israeli politics and in the international arena. These last months Israel has been subjected to innumerable pressures on the issue of Jerusalem. Here was a way of saying, 'we'll bend so far, but no further.'

In April Egypt's People's National Assembly passed a two-pronged bill. In the first paragraph Jerusalem was declared part of the West Bank. The implication was that Jerusalem should be considered along with the West Bank in the autonomy talks rather than be reserved for later and separate negotiations. Israel agreed at Camp David that West Bank negotiations would involve issues of autonomy and sovereignty. Israel never agreed to raise the issues of autonomy and sovereignty in respect to Jerusalem. Egypt was trying to force Begin's hand or force the United States to force his hand. The second paragraph of this Egyptian resolution declared Jerusalem the capital of any Palestinian sovereignty. Interestingly, and not surprisingly, the world's moral indignation being as selective as it is, when the Egyptians declared Jerusalem an Arab capital there was no protest. When Israel simply restated a long-time political fact, all hell broke loose. Rightly or wrongly, the Israelis saw all this as an attempt to force the re-division of the city.

A few weeks later the Security Council passed another of its innumerable anti-Israel resolutions. In this resolution, Number 466, as so often before, Israel was called upon to withdraw from various territories. The exact language was: "From all occupied Palestine and all Arab territories including Jerusalem." When this particular resolution was voted on, the United States abstained, assuring Israel that the language did not mean that Israel was under the same obligation to withdraw from Jerusalem as from the West Bank, but Israel is no longer reassured by the State Department's readings of U.N. documents and read the resolution as another attempt, and a far-reaching one, to divest it of sovereignty over Jerusalem.

Then the Vatican released its memorandum and resurrected the whole question of a *corpus separatum*. Here the question raised went beyond re-division to the question of the legitimacy of Israel's sovereignty over all parts of the city. What could Israel believe but that a coordinated move was afoot either to divide the city or to deny Israel effective sovereignty within it.

All this happened against the background of mounting United States pressure to begin again the autonomy negotiations. Egypt had withdrawn and the Carter Administration was eager that Israel should make concessions on both outstanding issues, the West Bank and Jerusalem, in order to get Egypt back to the table so that Mr. Carter, in his campaign, could point to an ongoing foreign policy success.

The passage of the Jerusalem bill was Israel's way of saying to the world, 'go to hell, we won't be pushed any further.' It was a satisfying gesture, but gestures can have serious political consequences and, clearly, this one had consequences beyond what the government expected. Geulah Cohen's bill had been amended and watered down before it was passed, but no one noticed.

This chain of events reminds us that most of the West's talk about its concerns for Israel's legitimacy, rights and security is just that, talk, well-intentioned phrases which soothe the conscience but which no one has any intention of acting on. When push comes to shove oil, business and power carry the day. Six years ago in this very room many of you heard soon-to-be president, Gerald Ford, say that the Republican Party was committed to moving the United States embassy from Tel Aviv to Jerusalem. When Gerald Ford became president there was, of course, no such move.

If you ask why the American Embassy is in Tel Aviv, the answer is that in 1948 the State Department was worried about the Vatican and the Catholic world and felt it prudent to keep up the fiction behind the *corpus separatum* resolution. If you ask why the move was not made later, the answer was that the State Department did not want to be seen as favoring Israel. No wonder the Israelis are saying, 'we won't be pushed any further. Jerusalem must remain united, our capital.'

For what it's worth I can make an impeccable legal and moral case for a united Jerusalem as Israel's capital. Israel did not conquer Jerusalem. Israel took authority over the western city when the United Nations failed to defend territory over which it asserted sovereignty. Israel did not set out to conquer East Jerusalem. In 1967 Israel sent messages to King Hussein, asking him to stay out of the war. He did not. Nasser was putting out false information about Egyptian victories and Hussein saw an opportunity to take the whole place. During the war the Israelis took most of their casualties while taking the Old City because of a decision not to use heavy armor which might damage the holy places. The city was taken in hand to hand combat and paid for with blood.

(Continued)

FROM THE RABBI'S DESK

(Continued)

On the question of access and control of the holy places, the issue the Church is raising, only Israel has lived up to public guarantees of the protection of the shrines or made good on the pledge of freedom of access. Between 1948 and 1967 Jews couldn't enter the Old City. The Wall was closed to Jews. There were fifty-eight synagogues in the Old City and everyone was desecrated. The graveyards on the Mount of Olives were desecrated.

When you look back over time you discover that only the Jews have protected the holy places of Jerusalem. When the Temple was destroyed by the Romans they leveled it and built on the Temple Mount a Temple to Jupiter. When the Roman Empire became Christian the emperors leveled the pagan temple and built there a church. When the Arabs conquered Jerusalem they leveled the church and built a mosque. When the Crusaders conquered Jerusalem they leveled the mosque and built a church. When the Arabs reconquered Jerusalem they leveled the church and built the El-Aksa Mosque. When the Jews took Jerusalem they protected the Mosque and the Dome of the Rock and not only guaranteed freedom of access but gave the various religious orders sovereignty of their shrines.

Since the Jebusites only the Jews have ever considered Jerusalem as a capital. Jerusalem was a Jebusite city until David conquered it and made it his own. The Bible calls Jerusalem *Kiryat David*, the city of David. David chose Jerusalem because of its location between the two warring kingdoms of Israel and Judah. From Jerusalem he could and did unify the country. Jerusalem remained for a thousand years the Jewish capital. When the Romans conquered Judea they moved their administration to Caesaria on the coast. When the Arabs conquered the area their capital was the first in Damascus and then in Bagdad, not in Jerusalem. The Byzantines ruled from Constantinople. The Crusaders had a small kingdom in Jerusalem but their real center was in Antioch. The Turks ruled from a provincial center in Beirut. Only the Jews have been interested in Jerusalem as the center of their national life and the focus of their religion. A Muslim in Jerusalem may consider it a holy city, but he prays facing Mecca. A Catholic in Jerusalem may consider it a holy city but *the* holy city is Rome.

Zionism took its name from Jerusalem, from Mt. Zion, the Temple Mount. The messianic hope was focused here; "next year in Jerusalem".

The legal credentials of the Jews to Jerusalem are impeccable. When Jews have been in control the rights of others have been scrupulously protected. When Arabs controlled the Old City Jews were prohibited from attending its synagogues or visiting the Wall. When Israel controlled Jerusalem the Arabs not only had free access to their holy places but were allowed to retain their Jordanian passports, vote in Jerusalem's municipal elections and sit on the Municipal Council. Israel's electrical, telegraphic, sewage and water services were extended to East Jerusalem, services which the Arabs had not provided. Jews have been careful and helpful, but in the world of diplomacy, in the world

as it is, such a record means little. The issue is not responsibility and sensitivity but power.

If I had been a member of the Knesset, I hope I would have had the wisdom to vote against this bill. It was a gratuitous act and little is gained by such actions, but the world's reaction would have hardened my resolve. Israel cannot depend on promises.

Those who amended Geulah Cohen's original bill did so to make it as vague as possible so as to allow areas for further negotiations. What does Jerusalem "in its entirety" mean? There are many ways for sovereignty to be asserted. Obviously, there will have to be some negotiation, but the world must learn that no government in Israel could survive which would deal away the city or agree to its division, and that the country will go down fighting rather than have Jerusalem torn out of its body politic. This, too, is a fact which diplomats must weigh along with oil and markets.

Jerusalem will remain a bone of contention between Israel and the West as well as between Israel and the Arab world because Israel is not about to give in on this issue. Is there a solution?

You had heard me say many times that not all problems have solutions, and I'm not so sure that the Jerusalem issue permits a full solution. The State Department's position has been that the issues involving Jerusalem ought to be left until all the other arrangements have been signed. Their assumption seems to be that all else being settled, Israel can then be pressured to go the last mile. This attitude suggests that this 'premature' surfacing of the issue may have been to Israel's advantage. It should now be clear to all that there are irreducible conditions on which there can be no give.

What if there is no final accord on Jerusalem? I'm not convinced that the worst thing that could happen to the peace process in the Middle East would be the absence of a final treaty between Egypt and Israel. As long as Egypt and Israel are convinced that their future lies with the West there is the basis for a no war situation. Syria and Jordan cannot make war against Israel on their own. There can be peace without a peace treaty, and peace treaties do not guarantee peace.

I am convinced that our State Department and others would be well-advised to take the issue of Jerusalem off the list of items which must be resolved; It's a time to "sit and do nothing", as the sages used to say. The Middle East is changing. Who would have believed six months ago that Iraq and Iran would be at war or that Syria and Iraq and Syria and Jordan would be mobilized on each other's borders? The fact is that the Arab world is too unstable to permit lasting agreements since the real issues in the Arab world are not the issues between themselves and Israel but the conflicts between poverty and wealth, between the oil-less and the oil-rich, between radical revolution and feudalism, between an Islam which is totally medieval and a more secularized Islam. As long as these issues remain unresolved no Israel-Arab settlement will be lasting.

If we face the question of Jerusalem directly there are few meaningful options. Israel will not give. The other countries cannot take. If we allow time to pass much will change. Open borders will change the nature of the relationship between Israel and Egypt. Another Pope and other policies may rule in St. Peter's. A new balance of power may come into being in that part of the world.

I'm not convinced that Sadat cares that much about Jerusalem. He cares about Jerusalem because the Saudis care and engender his popularity by claiming, he's not enough of a Muslim. Economic survival and Libya, not Jerusalem are Sadat's primary concerns, these and the continuing support of the United States.

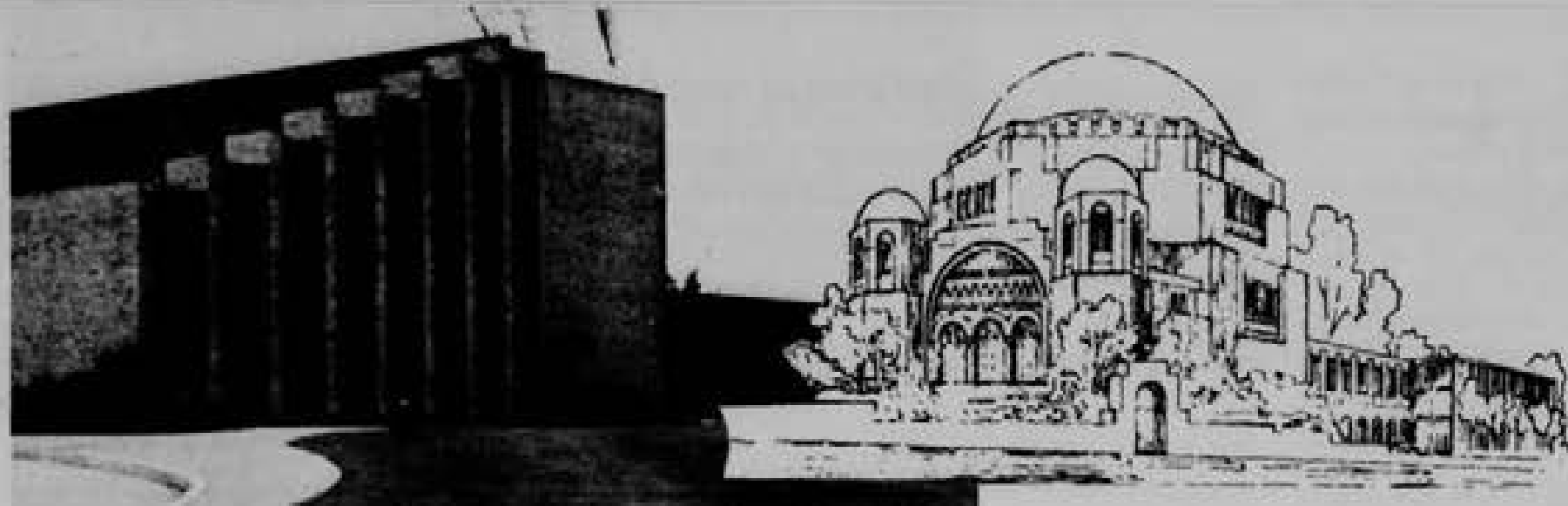
I'm not convinced that Syria cares that much about Jerusalem. Syria cares about the Golan, that's another story, but Jerusalem is not her primary concern. I'm not sure that Hussein believes any longer that he can recapture the West Bank, much less Jerusalem. His problem has been reduced to staying alive.

It's not clear what kind of autonomy will develop in the West Bank and what kind of relationship that community will have with Israel; but it is clear that whatever entity comes into being in the West Bank, it will be dependent upon Israel for employment, transportation and access to the sea. Arrangements on that level must involve give and take, a *quid pro quo*. Such negotiations have not begun, but when they do they certainly will create opportunities for bargaining over the future state of the Arabs in Jerusalem.

Physically, Jerusalem cannot be redivided unless you blast away half the city and forceably remove much of the population. In the last fifteen years a new city has spread in a crescent shape around older settlements. In Jerusalem there are three Jews for every Arab. Jerusalem's economy and its institutions are tied to Israel. New facts have come into being which did not exist in 1967 and the Arabs know this as well as the Israelis. Some months ago there was a great battle between the PLO and the citizens of East Jerusalem. The PLO insisted that the Arabs of East Jerusalem disengage their homes from Israeli utilities and services. The citizens of East Jerusalem insisted that they could not do without the Israeli telephone, and electrical systems and that they would not give up these utilities; and they did not give them up. What I am saying is that over time a *modus vivendi* will come into being which may allow for some measure of peace, but until then, on a political level, the argument over sovereignty cannot be resolved.

Jerusalem cries out for patience.

Daniel Jeremy Silver



December 20, 1981
Vol. LXVII, No. 8

The Temple Bulletin

From the Rabbi's Desk: THE JEWS OF CLEVELAND — A NEW LOOK

The sermon of November 22, 1981 is produced here in response to numerous requests.

In European synagogues when it came time to count for a minyan the shamas would say: 'not one, not two, not three.' Deep in our psyches there is a primitive fear of being numbered or singled out. In those days even if the purpose were a religious one, the person singled out feared that the evil spirits would notice.

Historically, individuals have always resisted census taking and governments have always sought census figures. The term census is of Latin origin. It derives from a Roman practice. Rome was famous for her centralized administration, of registering adult males and personal property for purposes of taxation, military conscription and the determination of the individual's political status. The government gained by knowing. The individual gained by the government's not knowing.

Interestingly, the Bible tends to take the side of the individual against central planning because census taking was so often an instrument for the extension of royal authority and tyranny. We know David as the young hero who slew the giant Goliath; as the military leader who was also a sensitive poet, as the man who made Jerusalem Israel's capital. It's well to remember that David was also an ambitious and calculating king, the first man to establish effective authority over the tribes. He did so by conquering Jerusalem, making it his own city, using its tolls to pay his private mercenary army and by planning for Jerusalem not only the royal palace but a royal shrine which would become a national sanctuary. Towards the end of his life, in order to further enhance his ability to govern, David ordered a census of the tribes. The census was carried out despite some conservative opposition led by one of his generals, Joab. The king had the final say. The census took nine months to complete and, unexpectedly, almost immediately after its completion a terrible plague devastated the community. Many came to believe that the plague had been sent by God as punishment for David's actions. The story of the census and the plague is told twice in Scripture. In both places it is clear that "God was displeased with this thing." In the second and later version, the priestly

version in the Book of Chronicles. It is even suggested that Satan led David to it.

The taking of a survey or of a census is never a neutral act. I'm always amazed at the willingness of people to offer up private information to anyone who asks. You'll tell them what they should tell you. You'll tell a candidate what he should tell you. Those who pay for a survey are always interested in knowing something about you for their benefit.

Now, obviously, there are surveys and surveys. In a highly intricate and complex society such as our own, we need a measure of central planning in order to allow us to move ahead; but I confess that my preference is always for less rather than for more. It's only in that way that some measure of personal freedom can be maintained.

Last year the Jewish Community Federation undertook a census — survey of our Cleveland Jewish community. Its purposes were to help plan for the needs of the community during the decade of the 80's; and because we generally approve of the purposes and services of the Federa-

tion this document was one with which we willingly cooperated; and I am grateful to those who prepared the figures for releasing to me a number of their preliminary findings before they were published in complete form. I asked for these figures because I believe it important that men and women who have the best interests of this community at heart confront these figures, consider their implications and bring to bear on them their best understanding of the implications of these findings for our future. I think it important that these issues be fully aired and widely discussed so that we develop some broad agreement as to what needs to be done and these vital decisions are not left to any small group of leaders.

The most important figure which emerges from this survey is the bottom line. According to these figures there were 70,095 Jews in the Cleveland area a year ago. The document includes a chart which indicates that there were 83,500 Jews in the same area in 1970. There has been a drop then of some 13,500 people in the last decade, a drop of about 17 percent, and this drop has not been

(Continued inside)

SUNDAY MORNING SERVICES

December 20, 1981
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

IS CHANUKAH FOR CHILDREN?

December 27, 1981
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

RACE

Friday Evening Service — 5:30 - 6:10 p.m. — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch

FROM THE RABBI'S DESK

(Continued)

to parents as they struggle to find their way in a convulsed society.

I was struck by another set of figures though my conclusion here cannot be fully substantiated from the charts which are in hand. One chart listed employment by categories and by age groups, and what struck me was what seemed to be a marked change in the younger groups from entrepreneurial employment to salaried employment. I am convinced that the salaries earned by many in the professional classes of our community are quite substantial, probably higher proportionately than they were ten or twenty years ago. But I suspect that whatever the level of salary for most people, it's never enough to meet their day to day level of expenditures and expectations. Against this place the fact that in most of our fund drives 80 to 85% of the monies raised come from 10% of the givers and probably 50 to 60% of the drive is raised from a handful or a dozen top givers. This community has depended upon the generosity of those few individuals and families who could give a quarter of million, a half a million, or a million dollars a year to a variety of drives. Now, unless some of these high salaried people gamble prosperously on the stock market, it's unlikely that they will ever build up the capital required for this kind of giving. I suspect that given the decline in the actual numbers in our community, and given the changing employment picture, it will be harder in 1990 than it is today to raise the front end money which is so critical to the success of any drive. If I am correct, we will face a situation where, because of inflation and implosion, this community will not be able to afford all that it has until now been able to afford. Competition for the dollar will become fiercer and there will be a continuing struggle to maintain present levels of service. At the very least, we cannot continue to move our institutions with every population shift. It's too costly and we need to pay for services, not mortgages. Already today there is hardly an institution where the gap between the total cost of operation and monies which come from dues or billings has not widened. Between brick and services I come down for services, and I sense the need to find new and more imaginative ways to deliver these services.

This brings me to an agenda which has occupied my concern for a number of years. I am firmly convinced that we have reached a point where we need to find new ways to go about planning for the years ahead — ways which will allow us to break out of narrow institutional molds.

It's well to review in this connection the history of our Jewish Community Federation. The Federation began at the turn of the century out of a felt need to finance the existing social agencies out of a single drive. The same group of citizens were providing most of the monies and they were tired of going around every month with another set of pledge cards. Centralized fund raising led to a degree of centralized planning. As professionalism came into the social service field a degree of professionalism was introduced into the operation of the individual agencies through the efforts of the central planning agency. In the late 1930's again there was a new funding need. Monies were needed for overseas relief by the United Palestine Appeal and the Joint Distribution Committee. This

led to the involvement of the already existing funding agency in those international drives and inevitably to its concern in the way in which those funds were distributed. The Federation, over time, took on a spokesman role in a number of overseas areas. Out of this history a Community Federation developed which concerns itself with all of the international concerns of the Jewish people and with those local service agencies which for historic reasons are affiliated with it. It is not yet a fully developed Jewish Community Federation. A whole host of other institutions which operate in the community, primarily the synagogue, are not directly affiliated and so not directly involved in the planning functions. Here a figure from the survey should be born in mind. Over 61% of all families in our community are affiliated with congregations. Cleveland has perhaps the highest level of congregational affiliation in the country. One out of three of the respondents in the survey indicated that outside of the synagogue they had no affiliation with any Jewish activity or group. Synagogues are where most Jews are. Synagogues not only do most of the educating of the young, nearly 90% of the enrolled students are in congregational schools; but they provide most of the youth activities, support groups for singles and single-parent families, adult education and Golden Age services. The synagogue communities and their services must be brought into the planning process — a process which does not involve them directly will necessarily understate the possibilities our community offers.

The golden age of campaign dollars is behind us. Inflation is on us. We are at a time when hard questions must be asked.

It is my understanding that the Jewish Community Center plans a 10 to 12 million dollar drive to build a branch facility and to refurbish its present facility. Given the amount of available space in our community which was built for 90,000 and will soon number 60,000, one must question the building of another parish building. Could not the services that the Center renders be distributed in the buildings which already dot the community? There is certainly space in that vast reserve of classrooms for all kinds of group activity. All the congregations have auditoriums we have three of them — where theater and lectures could be held and walls on which pictures can be hung. There is a question whether the community ought to be paying for sports facilities when our public bodies, the schools and private groups provide these. It would be a step forward if the serving professional of the community could be placed in centers where most of the Jews in fact are. I could imagine a Center which takes on a new form, based on the Camp Conference Center, run for the benefit of the whole community while directing and sharing a number of activities with other institutions in the community.

I am told that Agnon School is discussing a drive to raise 2 million dollars or more for an expansion of its facilities. I understand they are even talking of a campus which would grow into a Jewish Hawken or University School. Given the declining numbers of young people and the high cost of private school education, hard questions can and must be asked about this kind of expenditure both in terms of capital funds required and in terms of the ongoing cost of such a facility to the community. Already two-thirds of the monies spent from the

Federation campaign for education go to subvent the 10% of our students who are in day schools.

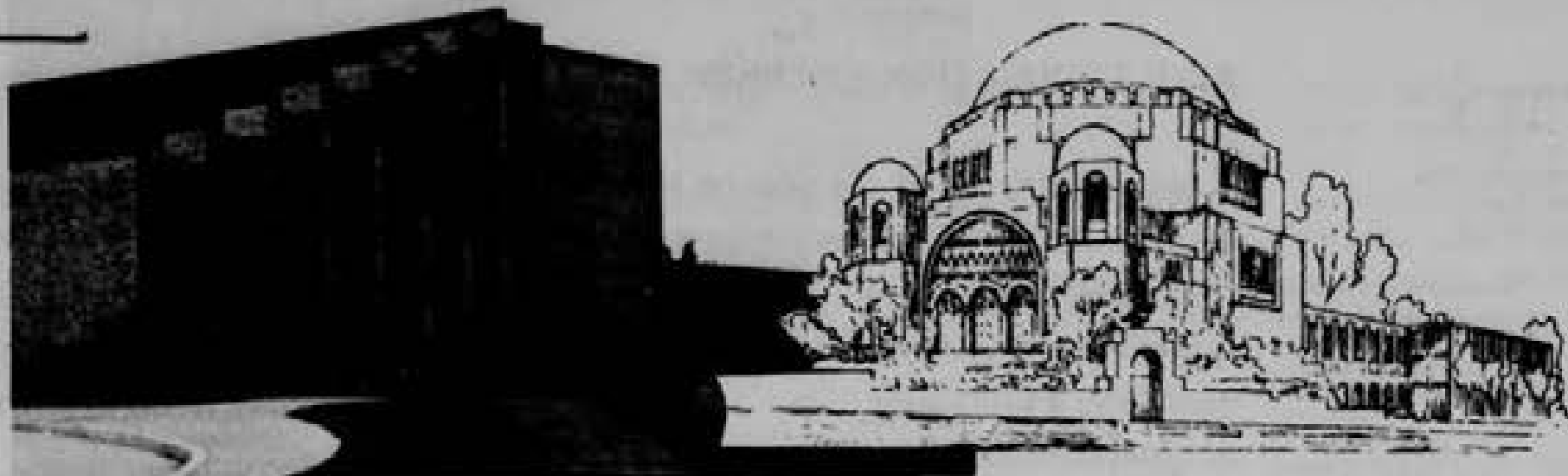
I do not exempt congregations from the need to plan together. Those who would build new classrooms at this time are building for a need which does not exist. Smaller community need not be a lesser community if the change brings us closer together. If all of us are wise and learned and generous and good we can become a community whose influence will be felt not only through our lives but throughout the Jewish world. What is needed is a new understanding of tomorrow and involvement of all parts of the community in the planning process. Buildings and professional services need to be brought together in new ways.

A smaller community is not necessarily a lesser community if that smaller community takes itself in hand now and breaks through the institutional concrete which has marked our thinking in the recent past and begins to follow the path of institutional creativity. I carry in mind the history of the Jewish communities of the small towns in Ohio. Most of them were settled in the mid-nineteenth century by Jews of various backgrounds. Each tended to develop an orthodox shul, a conservative synagogue, and a reform temple, each of which jealously guarded its prerogatives. None, of course, had enough money to support a rabbi, but it was more important to maintain differences and distance than to combine. Then as people faced the day to day problems of life — their children needed Jewish companions, their schools needed Hebrew teachers — some of the distance began to break down, but it didn't break down sufficiently for the institutional concrete to shatter until economics forced the issue and enough died so that there wasn't a minyan. Then, suddenly, everyone discovered that they could work together. Ultimately, there was one synagogue and for awhile these towns were able to hire a rabbi. But, generally, it was too late. Too much had happened. Too many had left. I don't want that to happen to Cleveland.

The congregational community has coalesced into a Congregational Plenum and is engaged in preparing a survey of space and human resources which might be available to the community. The Federation community prepared the survey from which I have drawn and is embarked on a similar process of planning and thought. Shouldn't it be possible for everyone to come together and sit down and work out ways which will benefit all of us? Surely, there's no need to be so jealous of prerogatives that we are blind to the needs of the whole. I believe it can be done. I know it will happen because economics and social conditions will ultimately dictate this course. But I'd like for these changes to come beforehand and be enhancing changes rather than desperate moves taken after we're caught in a vice when it may be too late to accomplish the good that we should and can accomplish.

I hope that we'll have the vision to achieve such a goal.

Daniel Jeremy Silver



January 3, 1982
Vol. LXVII No. 9

The Temple Bulletin

From the Rabbi's Desk: EGYPT AFTER SADAT

The sermon of November 15, 1981 is produced here in response to numerous requests.

Among the interesting questions which face any historian is how much weight to give the actions and the policies of any individual leader. Does any man truly affect the course of history? When Anwar Sadat made his bold visit to Jerusalem he seemed to prove the popular idea that the actions of an individual can and do have great and grave consequences - that he had in fact changed the course of history. He had broken the wall of silence and non-recognition which had been erected by the Arab states. He had spoken to the Knesset. He had begun negotiations. Presumably, the path of peace was opened and he had opened it. The question before us is whether this is a proper evaluation of what happened. Was going to Jerusalem an idiosyncratic act by a man of great courage which profoundly changed the course of history or an act of a careful and shrewd political figure who was responding to the perceived needs of his nation? In the later case another leader might not have gone to Jerusalem but he would have worked to the same end in his own way. If Sadat's actions were, in fact, idiosyncratic, then their consequences will probably die with 'him,' but if his actions corresponded to Egypt's needs their daring should not blind us to the probability that his successor will follow along.

It's always been my contention that Sadat acted in order to achieve what I would call the peace dividend rather than peace itself, that he was acting as a national leader; consequently, that the same concerns, though in a way appropriate to changed circumstances, will be reflected in the actions of his successor.

It's interesting in this regard that when we examine the Biblical tradition we discover that it discourages us from ascribing too much significance to the acts of individuals. "Put not your trust in princes". "Let not the wealthy man rejoice in his wealth. Let not the wise man rejoice in his wisdom.

Let not the strong man rejoice in his strength, Let him who would rejoice in this that he knows and understands Me." The Biblical tradition insists on the point that the acts of individuals do not determine the management of history. It is God who determines the course of events - God and not man.

If we look at the most recent and widely popular theory of history, the Marxist one, we again discover a determination to declare the action of men as of little consequence. No man can stay the unfolding of the mass society and the emergence of the dictatorship of the proletariat. Some acts can hasten or delay the inevitable but the dialectic of history will unfold. Marxist historians believe that the policies of individuals are reflexes of the economic interests of their class and so fit in neatly with the dialectic which they posit.

When we look into our own souls we find that most of us take a somewhat different view and

assume that individual acts can effect unexpected change. We believe in the power of individuals over events, but we're not sure how much power they actually have. Whenever men or women offer themselves for election, they tell us they seek office in order to put into effect some programs on whose value we presumably agree. The very fact that they come before us and ask for our votes suggests that if they get too far out of phase with us, with our interests, we will not vote for them the next time. Moreover, it's been shown again and again that if the entrenched administrators in the government are unsympathetic to a particular program, no leader, whatever his power, can really make it work.

In our very complex and integrated society it is simply not true that any one man, however powerful, can markedly change the course of history - unless, of course, he pushes the little red button.

(Continued inside)

SUNDAY MORNING SERVICES

January 3, 1982

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

THE YEAR IN REVIEW

January 10, 1982

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

THE JEWISH YEAR IN REVIEW

Friday Evening Service - 5:30 - 6:10 p.m. - The Temple Chapel
Sabbath Service - 11:15 a.m. - The Branch

FROM THE RABBI'S DESK (Continued)

Of course, if we were all wise, all humble, all unselfish, and all committed to all the good values we could achieve a gracious and stable peaceful society. But we are not and never will be; and one man can not do it for us.

I am not a determinist. I believe that in small ways individuals can affect history. I believe that class and economic realities are not the only realities which must be considered by historians. But I also believe that we in the West tend to ascribe too much consequence to individual acts and not to consider seriously enough the causes and motivation for the act which was taken. When we do we often discover - as I believe was true in Sadat's case - that what seems to be an act of great courage is that, but that its impact depends largely on its ability to catalyze a whole series of events which are in line with pressures and interests which have been roiling just below the surface. Sadat in this case simply hastened what would probably have happened anyway. He uncorked the bottle. He opened for his people a way to effectively express their perceived needs.

Anwar Sadat won the Nobel Prize for Peace. He is considered throughout the West and in large segments of the Jewish community to be a martyr to the cause of peace. I mean in no way to derogate his courage or his flair for the dramatic when I suggest that Sadat was not a crusader for peace but a convinced Egyptian patriot who set out on the "peace" road because of the dividends it promised his people.

Consequently, I find myself ill-at-ease with the lamentations of many in our community over the assassination. I was told that during Yom Kippur services a lady complained throughout my sermon that I was dealing with the Yom Kippur theme rather than giving a eulogy for Sadat. In a number of congregations Sadat's name was included in the Kaddish list. In some religious schools children were encouraged to write short epitaphs praising Sadat's quality. Need I remind you that just eight years ago Anwar Sadat launched a war to destroy the State of Israel and that there are hundreds of homes in Israel which house those who were widowed and orphaned by that war. Sadat was a soldier, not a saint. Sadat was not a Ghandi but a Bismark - a complex political figure whose understanding of Egypt's national interests at one point in time led him to appreciate the value of negotiations and whose flair for the dramatic act enabled him to achieve these negotiations. His policies happened to coincide with some desperate hopes held by many who began to see him as something far more than he was or, I suspect, what he began to imagine himself to be. Sadat was not a visionary but an able and imaginative politician who was able, because of his mastery of the moment, to put Israel into a position where Begin had to agree to more concessions than he probably would have agreed to if the negotiations

had been approached in a more conventional manner.

How did Sadat come to the cause of peace? By losing Egypt's fourth war against Israel. Despite a lightning surprise attack and despite inflicting heavy casualties, Sadat in 1973 was not able to defeat Israel. At the war's close Israel again occupied the East Bank of the Suez Canal and all of the Sinai. Shortly after that war Sadat threw the Russians out of Egypt despite the fact that they were supplying his army and training his officers in the use of sophisticated equipment. He did so because Soviet personnel were also subverting the interest of the mercantile middle class whom Sadat represented and scheming with Egypt's masses and radicals for a revolution. Sadat feared another Nasserite bid for power. Having thrown out the Russians, Sadat found himself with an obsolescent military machine, a partially trained officer corps and a bankrupt economy. His Egypt needed a fresh infusion of capital and since the Eastern Bloc sources were closed to him the only place he could turn was to the West. Moreover, Sadat had a new enemy on his Western front - the Libyan strongman, Khadafy - who seemed to be developing a plan to surround Egypt and its satellite, the Sudan, by moving into Uganda and Chad and mobilizing the radical forces in Eritrea and Ethiopia.

These realities led Sadat and his party to recognize that they needed to find a way to make Egypt attractive to Western investment and to develop in Western governments, particularly in the United States, a new source of cheap and large scale rearmament. The only way to gain these ends led through Jerusalem.

An arrangement with Israel would endear Egypt to Washington and it had the practical advantage of allowing Egypt to move its forces from East to West. So Jerusalem, and a year and a half later, Camp David. It was a policy that succeeded admirably. The Israelis had what they had always said they wanted - an Arab state that would negotiate with them, and Begin found himself boxed into a position in which he had few options but to give back all of the Sinai in return for uncertain future promises. Egypt's benefits were much more tangible. Egypt gained the tolls of the Suez Canal, the land mass and natural resources of the Sinai, oil, and the gratitude of the military-industrial establishments of Europe and America. Here was a consummation the West had devotedly hoped for. Investments began to pour into Egypt. New plants were established. The United States took up where Russia had left off. In 1976 Egypt received less than 300 million dollars a year in aid from the United States. Last year she received over 2½ billion dollars in military aid alone. The peace dividend was and is real, and insofar as the peace dividend has not yet fully been realized - there is still the third and final removal of Israeli forces from the Sinai scheduled for April of next year - you can be sure Hosni Mubarak will continue the so-called peace policies of his predecessor. Mubarak represents the same

groups within the Egyptian political scheme as Sadat.

In this sense Egypt after Sadat is exactly as Egypt was under Sadat. The only "peace" change which will take place, and it would have taken place if Sadat had continued in power, is that having regained the Sinai, Egypt will turn to other programs of more immediate national benefit. Israel's further concerns - the West Bank, East Jerusalem, open borders - are not Egyptian issues. Come April Egypt will move toward policies which promise further national dividends and those include regaining markets and political ties with the rest of the Arab world. The only "peace dividend" which will stand to Israel's benefit is the continuing Libyan threat. It's a real threat. We have in Egypt 8,000 American men and military on maneuvers in the western desert at this moment because of that threat. As long as it exists, I think Israel can be fairly confident that the Egyptians will not contemplate military actions on the Eastern front and so risk the danger of man on two fronts.

Anyone in the seat of power in Cairo, once April has come and gone and the final Sinai withdrawal has been completed, would begin to move away from the issues which led to Camp David and try and put Egypt back into step with the more "moderate" Arab states. Sadat would have done the same. Egypt's need is to bring Arab banking, commerce and investment into its stumbling economy and to find Arab markets for its exports. Egypt needs and wants to rebuild its military and the way here is through Washington and Riyadh. Egypt's major concern will no longer be her relationship with Begin and Israel - these dividends will have been harvested, so it's likely that those parts of the Camp David agreement which require Egypt to adopt an open-door to Israeli travel and goods will not be implemented - certainly not generously. Egypt has little to gain by doing so. Egypt knows that no Western country will be exercised if she drags her feet on these issues; and that Israel's West Bank problem will provide all the excuse necessary for Europe's lack of reaction.

Egypt after Sadat will be much like Egypt with Sadat. Egypt is a Muslim but not an Arab country, proud of its past and, educationally and culturally more advanced than any other nation in the Middle East except Israel. She is a poor country despite her ability to export 400,000 to 600,000 barrels of oil a day and the tolls of the Suez Canal. Egypt is a country the size of Texas and New Mexico but an importer of food stuffs because only about 6% of the land is arable. Egypt is a country of 41 million, growing at the rate of 1 million a year. Her problems are economic and basic.

Egypt has the largest number of college graduates in the Middle East, about 16% of college-age youth are enrolled; but Egypt cannot provide employment for those graduates, and 2½ million Egyptians

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FROM THE RABBI'S DESK (Continued)

work elsewhere, mostly in the Arab world. The remittance of their wages is a major source of revenue. In Egypt inflation is running between 25% and 30% a year, and the distance between the haves and the have-nots has been widening each year. Sadat's major failure was that he did little to improve the lot of the have-nots. Sadat represented the interests of the educated upper classes and the world should not have been surprised, but was; that there was little display of public grief after the assassination. When Nasser died Egyptians poured out into the streets and remained in the streets for the forty days of mourning. When Sadat died they went on to their dinner parties. Leaders have to serve their people's immediate needs.

A poignant cartoon appeared recently in the Jerusalem Post which showed a man, an Israeli, sitting in front of a television set. The announcer is saying, "80,000 people have come to Anwar Sadat's Square to praise Egypt's fallen leader." In the next block you see the viewer talking to himself: "I knew the Egyptians wouldn't remain silent forever." In the next block the television picks up again: "The event was organized in Tel Aviv by Avi Natan." The Egyptians knew Sadat as an elitist who had not done much to help them with their immediate problems.

Sadat's attitude was not unlike Mr. Reagan's, a studied commitment to the disproved theory of trickle-down economics. Trickle-down economics is in bad repute in the United States, and it should be; and it's in bad repute in Egypt, and it should be. Not enough trickles down from the hands of the greedy. Sadat had a palatial home in his native village where his father had been a sizeable landlord and another in Cairo which has some of the world's worst slums. He failed to help the poor, the uneducated and underemployed classes of Egypt who in fascination turned more and more to radical economic or radical Islamic ideologies.

Sadat was a modernist. He used to mock the women in their veils. He called them "walking tents." But many Egyptians mocked Jehan Sadat, his wife, who seems so attractive to us in the West. She's a graduate of the University with a master's degree in library sciences. She is dressed well by British and French couturiers. She talks easily and gracefully. But to many of the men in the Arab world Jehan represents the greatest threat

possible - the end of male supremacy, the violation of God-ordained, Koran-mandated maleness of their world. Sadat was not able to raise the standard of living of the bottom two-thirds of his country, and among those people there was understandable anger and frustration and it was to those people that the more radical ideologies appealed and continued to appeal: Nasserism, Communism, the Muslim Brotherhoods who are committed to eliminate any and all adjustments between Islam and western ideas. Sadat was a devout Muslim but he did not maintain a medieval way of life and ultimately died at the hands of those determined to reimpose the medieval way upon the whole society.

Mubarak will seek to build on the benefits Sadat ained, and if he is wise he will work to raise the standard of living of his countrymen and to share wealth somewhat more equitably. To a certain degree he will have to achieve this against the entrenched desires of the class which he supposedly represents. Perhaps his best option is to attract investment from the oil-rich countries who have every reason to want to see a strong Egypt aligned with their own purposes. Only through such investment can he create jobs and maintain the food subsidies. If I were Menachem Begin I would not expect a great deal from Hosni Mubarak, but then in 1982 I would not have expected a great deal from Anwar Sadat. The best Israel can hope is that Egypt will become coldly, but non-belligerently, distant. At this moment Egypt has little reason to seek a military confrontation with Israel, but, equally, Egypt has little reason to open up her borders to Israeli goods or align the two countries' pro-Western defense policies. In a sense those who say that there must be a larger context than Camp David for peace in the Middle East are correct. They are saying it for the wrong reasons and offer unacceptable arrangements but they are nevertheless correct. If Israel is to have any kind of security Jordan, Syria, Lebanon and the other confrontation states must somehow be brought into the "peace" process. Unfortunately Mr. Begin has few chips left. He gave a great deal to Sadat, more, I believe, than he should have. All he can really manage now is to delay Israel's removal from the rest of Sinai until he has found a way to tie that removal with some West Bank arrangement in which local Palestinians and Jordanians achieve and accept some version of autonomy. Once Sinai is again theirs, Egypt will wash her hands of the so-called autonomy issue. Sadat and Mubarak have long made it clear that the West Bank must have autonomy, that Jerusalem

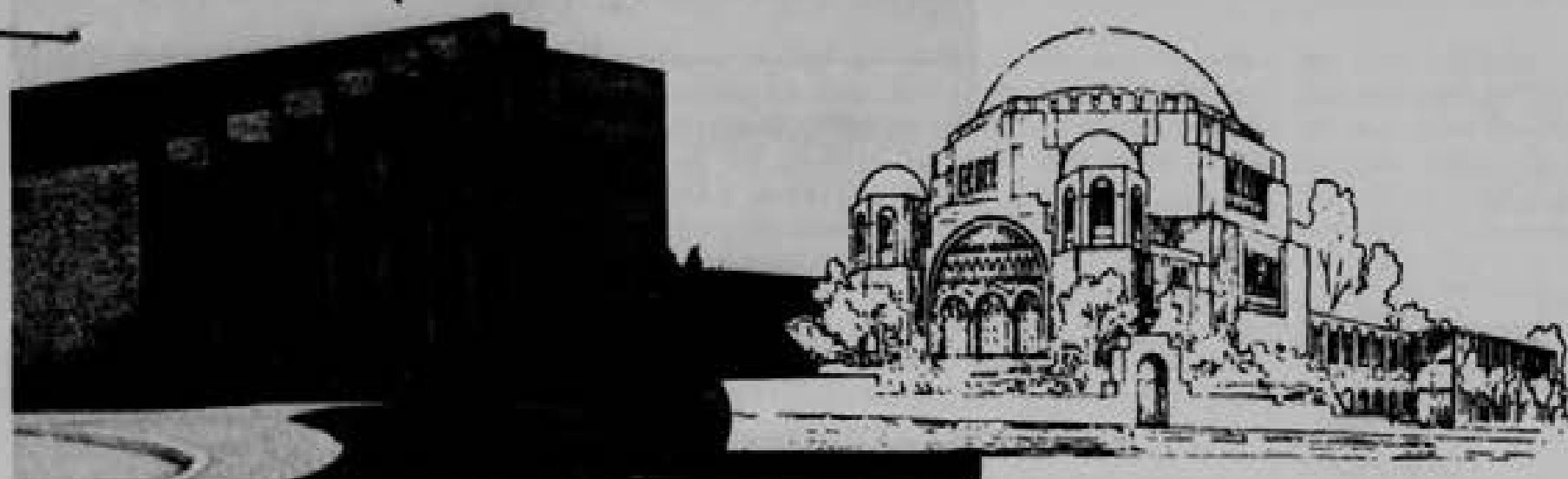
must be the capital of an Arab community, and that we (Egypt) will begin the process, but that the Palestinians must work out their own purposes.' Egypt wants to distance itself from this thorny and difficult issue. They have nothing to gain from being involved. Israel doesn't have that luxury, so the necessity of keeping Egypt concerned with the process.

In the long run the radicalization of Egypt due to its economic instability would pose great danger for Israel. The real question in the Middle East is whether Egypt, Saudi Arabia and the Gulf states can remain as they are, so-called moderate states, that is, nations run by people who represent the investing classes, or whether they will ultimately become radicalized and represent the passion of the poor who form the majority of their population in which case they will align themselves with the Eastern Bloc and it will be difficult, indeed, for Israel to end its present isolation.

As far as Israel is concerned, Egypt after Sadat is no better or no worse than Egypt with Sadat. There is one small benefit. Expectations have been lowered. There is no longer a saint on the scene, and no one sees Begin and Mubarak embracing and suddenly making everything right. The future is full of danger, compounded by the fact that most of the governments of the West are becoming impatient. In their eyes Israel has become the problem. Everyone accords Israel the right to survive - words; but everybody wants oil and markets and nobody wants to be bogged down in the niceties of Israel's security problems.

One of the most fascinating and frightening moments of the last weeks involved King Hussein's visit to the State Department. He was to hold a press conference and some American official put a map on the wall of the room where he was to speak which listed every state in the Middle East except Israel. When this was noticed by a reporter, the press attache played dumb. He didn't know where it had come from. I know where it had come from and so do you. It had come out of the sensitivity of some State Department office to King Hussein's unwillingness to recognize the State of Israel. If our State Department is so concerned with the sensitivities of a small Arab kinglet, imagine the degree of concern being directed in the same quarters to Israel's survival problems. What kind of real understanding can Israel expect?

Daniel Jeremy Silver



March 22, 1981
Vol. LXVII, No. 15

The Temple Bulletin

FROM THE RABBI'S DESK: WHAT'S LEFT OF ANTI-SEMITISM?

Many have asked for copies of the talk by Rabbi Daniel Silver which concluded the American Jewish Committee-Temple Symposium on "What is Right? What is Left?" We are pleased to include it in this Bulletin.

Let me begin with a confession. I am not an anti-semitologist, a word I recently coined to describe a professional in the area of anti-semitism. The other day I looked at the index of the more than seven hundred and fifty lectures that I have given from the Temple pulpit these last twenty-five years and realized that at no time had I discussed anti-semitism as a detached and separate phenomenon. Anti-semitism is involved in many of the issues that affect Jewish life and I'd discussed these; but I'd never approached anti-semitism as a distinct phenomenon. When I ask myself why, I answer that I've always looked on anti-semitism as a Christian, not a Jewish, problem. My task as a rabbi is to worry about the soul of Jews. I leave anti-semitism to my ministerial colleagues whose task is the soul of non-Jews. Anti-semitism is lodged in their souls, not ours. We have other prejudices, and I have other agendas.

You will not be surprised then if I propose to deal here not with anti-semitism as a discrete phenomenon (there would be little benefit in such an approach for this audience) but with a more immediate and personal question: why many in the American Jewish community seem to have lost their cool about anti-semitism. Why have Jewish Community Centers, synagogues and Federations organized hand-wringing panels about anti-semitism, what I call *oy gevalt* meetings? Swastika dubbings, cross burnings and nasty graffiti are no novelty. They've been around for centuries. Why all the tension just now? Is there a real threat? What does our reaction suggest about our state of mind and emotional set?

I take it as a given that we live in the real world. Utopia is not here or around the corner. Last year's presidential election suggests strongly that most Americans have recognized that our national power and prosperity is not unlimited. It has finally dawned on us that God has not guaranteed to us that our children will live more amply than we have. With the acceptance of a society of limits has come the recognition that many of our more

romantic hopes will not be realized. In the real world economics is a dismal science and prejudice is not readily eradicated. Anti-semitism will be a reality in 2181 and 2381 just as it is today. There is, I believe, a herd instinct built into the emotional makeup of the animal species. Spiritually we are created in the image of God, physically we are of the earth. All animals perceive the stranger as a potential danger. I can conceive of no situation in which human beings would not organize themselves into reference groups (by nation, language group, tribe, religion or family), and as long as there are families and communities, loyalties, there will be insiders and outsiders and anti-Jewish, anti-Catholic, anti-Vietnamese, anti-Ibo, anti-you-name-it prejudice. Prejudice, I am afraid, will last until God creates, as Jeremiah once prophesied, a new breed of human dowered with a new heart and a new spirit, and since I really do not expect that to happen I expect anti-semitism will be around for a

long time and will be exacerbated by society's frustration.

There is anti-semitism. At times one can and should discuss what particular tactic might be most useful as a response to a particular anti-semitic incident. I would not necessarily dissuade a group of young people who were determined to oppose a march through their neighborhood by the wandering band of American Nazis. I'd warn them that they could get hurt, but every human has the right to defend his dignity and his turf. At the same time, I am not convinced that the Jewish Defense League's program to organize camps where young Jews can learn to use firearms as elements of a para-military unit is a useful response to the problems we face. I am not convinced that the United States in 1981 is where Germany was in 1931 or even 1921. I wouldn't rule self-defense

(Continued inside)

*A Reception
To mark the official release
by the State of Israel
of a postage stamp to honor the contributions of
Rabbi Abba Hillel Silver
on Sunday, March 29, 1981
at The Temple Branch
between five and seven o'clock*

*Presentation will be made by
Consul Asher Naim
on behalf of the State of Israel*

FROM THE RABBI'S DESK

(Continued)

out as a tactic if America were to change radically from what I perceive it to be. I am not a willing victim; but I simply don't believe that America is on the brink of housing another holocaust. "Never again" is a powerful slogan, but not necessarily an appropriate one. At this time, indeed, I find it in almost every way counter-productive.

Why then have many reacted to a few anti-semitic incidents with such tension and emotion that the JDL approach begins to seem somewhat creditable? I have come to the regrettable conclusion that some of us are paranoid. A young lawyer in the Temple came to me the other day and reported that a non-Jewish colleague had told him that his next door neighbors, Jews, had come to him and said: 'we can't be friends any longer because we can only trust our own.' That's paranoia.

I am also convinced that many of us have adopted a convenient double standard. Meir Kahane was in town this week. Kahane was convicted by Israeli courts for his leadership of a conspiracy designed to frighten, if not to kill, the Arab leaders of Hebron. He served time in Israel for that crime and for advocating anti-Arab violence. Yet, synagogues opened their halls to him. Several rabbis greeted him and was described in *The Cleveland Jewish News* simply as Rabbi Meir Kahane, "a controversial figure." Had a member of the Ku Klux Klan spoken at a local church I doubt those who welcomed Kahane would have been satisfied by the minister's explanation that the speaker was a God-fearing Christian and that freedom of speech required that he open his hall to the Klan. They would have written angry letters to any paper that described a Klan leader simply as "a controversial figure." Meir Kahane is a terrorist and, unfortunately, many Jews are not in the habit of calling a spade a spade when it applies to our own. We become exercised and demand government action when the Ku Klux Klan organizes camps in the south where young Christians can learn to bear arms to make sure that blacks, Vietnamese and Jews do not take over their turf. Can we overlook the fact that Meir Kahane is involved in the same kind of recruitment? When Kahane made this appeal to the young people of our Jewish community, and he did so at Hillel, apparently one of the staff encouraged enrollment in Kahane's camps.

I am also convinced that many of us have gotten into the habit of jumping to conclusions. We often see vandalism as an anti-semitic incident and part of a deep-seated conspiracy. If I were to say to you tonight that two Cleveland synagogues were torched this past week and that the Congregational Plenum or our Jewish Community Federation had been approached by the arsonists and told that a third synagogue would be burned unless a large amount of money were paid, many would decry an anti-semitic conspiracy. I have described precisely what has happened in the Roman Catholic community over the past three days. The diocese did not quickly relate these acts to renescent anti-Catholicism. Indeed, they recognized that they might be dealing with a Roman Catholic extortionist. If synagogues had been burned the arsonist might well have been a member of our community, yet, until this was discovered, many would be sure, given the mood that we're in, that we were under attack.

Two years ago the silver implements with which we dress the *Torot* in the Ark of the Main Temple were stolen. When the staff person who discovered their loss called to report the theft to me, he related it to other anti-semitic incidents. It was not. I am a member of a group of the senior ministers of the town who meet together and I knew that ritual silver was disappearing from churches all over town. As a matter of fact, many churches were also losing their stained glass windows. What we faced was simple theft, ugly, but not resurgent anti-semitism.

We live in a violent world. We live in a violent city. We're part of a violent society and many Jews fail to place the various incidents in the context of the kind of society we live in. We are conditioned to see ourselves as victims, but the question is whether there is a large scale, broadly based political or social conspiracy against Jews abroad in the land or whether what we are seeing is conventional society pathology and more of the all too familiar American savagery.

These have not been good years for America. We've had to accept defeat, frustration in Vietnam. We've had to accept limitations on our prosperity. Frustration breeds violence; but violence, however dangerous, is one thing and an organized, widespread conspiracy against Jewish survival in these United States is quite another. Yes, there has been an increase in anti-semitic incidents. There has been an increase in racist incidents of all kinds; but have we been selected as a special target? As yet, I think not. Is Auschwitz the standard by which we ought to be developing our social and political response? I think not.

You know me well enough to know that I don't believe in playing the ostrich, but I also don't believe in crying wolf. I'm convinced that many of us are on a rather childish emotional binge which is clouding our judgment and causing us to take a number of unwarranted and irrational actions.

Why am I concerned? In the first place, fear-born judgments tend to be both injudicious and self-defeating. In the second place, fear exudes a special aroma which the predator can sense and which whets his appetite. When Jews run to the newspaper and the media to denounce anti-semitism after a single incident of some kind with all of the hyperbole of which we are capable, when we see every incident as part of a Nazi-like conspiracy which threatens the Jewish people with genocide rather than for what it may be - in some cases professional thievery or juvenile delinquency or an erratic paranoid act - then we suggest to the paranoids in our society, to all those little people who know that the only way they'll ever be noticed is if they commit a crime which will make the headlines, that here's a way to make somebody cry out. Here's their headline.

It's time for a passionate people to practice some self-control. The evidence against a broad-gauged conspiracy theory is considerable. In 1973 the Arabs proclaimed an oil embargo and the oil costs began to escalate. OPEC claimed that all this was due to American support of Israel. Jews feared that a rash of bumper stickers would appear blaming us for the oil embargo. They did not appear and have not appeared. Over the last years this country has spent over a billion dollars a year in direct support of Israel, a billion dollars which might have been allocated to domestic uses. If the large pressure groups fighting for their funds

had been motivated by anti-semitism, they could have tailored a campaign to gain their funds. They did not. Just a few years ago the United States put its trade agreements with the Soviet Union in jeopardy in order to secure the release of Jewish prisoners of conscience. Commercial interests in the United States were deeply involved and unhappy that this embargo would lose them contracts and profits. Again, they could have orchestrated an anti-semitic campaign. They did not. For Jews this is not the best of worlds and this is not the worst of worlds, but it is certainly not the end of the world.

Let me try then to put recent events in what seems to me an appropriate context. Our reactions are related to the prevailing national mood of fear. When I came back to Cleveland twenty-five years ago few of the people I knew bothered to lock their homes. Today most homes have intricate and expensive electrical sensor devices. When I go to make a call in an apartment building I enter a cubicle, the kind I am ushered into when I visit somebody in prison. A voice identification is required. I'm screened by closed circuit television. Then I must decipher, as if I were a CIA agent, the number code which will tell me how to dial the telephone, and then, perhaps, somebody tells me the number of the apartment where I'm going. Many people I know are afraid to use the city.

Add frustration to fear. We were frustrated by the inability of our troops to gain their objectives in Vietnam, and that frustration continues over the inability of the government to gain its objectives in Afghanistan or El Salvador. We're frustrated that Washington isn't able to handle the nation's economic problems. We're frustrated by inflation which threatens the security which underpins our families and the institutions on which we depend.

Liberalism is dead not because Americans have suddenly become less socially conscious but because we were never as humane or altruistic as we considered ourselves. We looked on ourselves as a new and better breed of citizens when, to a large measure, our decency was simply a reflex of growing prosperity which created a situation where we could allow the poor and the blacks, and even our women, to share in greater measure in the American dream. No one had to give up anything.

The era of good will is over. The period of no cost social justice is over. We face a long, bitter political fight over who's going to give up the least. The issue is no longer can we allow the outs to enjoy what they think is right or even what we agree is their right; but how can we hold on to what we now have which we know to be right because we have it. If it weren't that issues of justice and principle were involved, I'd suggest that the image of American political life today is of a group of dogs squabbling over scraps; and I'd remind you that when dogs scrap over scraps there's a lot of howling and a few animals get hurt.

There's going to be a lot of howling over the next years and, inevitably, a lot of anger and bitterness. Many genteel reserves will break down. People are beginning to say openly what they've always felt, and some of that bile we won't want to hear. But before we get too self-righteous let's remember that the same pressures operate on us and the same breakdown on reserves takes place here. If you've listened to your friends, as I have, you'll perhaps agree with my observation that there's been more

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FROM THE RABBI'S DESK

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concerns, justice, respect for parents, the avoidance of all idolatries, caring for our neighbor as we care for ourself.

This Holocaust fixation in some ways explains why many lost their cool, and so does the last election. The country has moved right and many Jews, for quite understandable reasons, are afraid of any move towards the right. Most Jewish families came to the United States because the governments of the privileged in Europe persecuted Jews. Our enemies were the established privileged classes, the established state churches, and all who were determined to maintain long established privileges. Once here American Jewry discovered that the domestic left consisted largely of ethnic and immigrant groups like ourselves struggling to escape the ghetto, and so was responsive to our needs.

Without in any way minimizing the long, sorry record of anti-semitism created and dispersed by the right; let us recognize that the left is not innocent. It's not a question of one being good and one being bad. They're both what they are.

In 1881 five young Russian revolutionaries, children of the privileged class, led by a twenty-eight year old girl who was the daughter of the former commanding general of the military garrison in St. Petersburg, assassinated Czar Alexander II. Russia immediately reacted by blaming the Jews. Russia was a country which had only one outgroup, and that outgroup were the five million Jews who lived in the undesirable western parts of the country. Jews were held responsible for the anarchism and socialism which these Russian-Orthodox young people turned terrorist espoused. The pogroms began and the great exodus of the Jewish community from Russia followed. I cite these events not to remind you of the obvious, that the pogroms were begun by and supported by the right, but to recall for you that the young leftists in the Soviet Union, the group who had assassinated the Czar, applauded the pogroms. Here, they said, was evidence that peasants were beginning to become politically conscious. If they beat the heads of a few Jews, so be it. It was in a good cause and they were only Jews.

Among the scriptures of the left is Karl Marx's scurrilous pamphlet, *The World Without Jews*. Post-war Communist Poland has known several bloody pogroms and vicious anti-semitic purges organized by and stimulated by its government. Need I remind you of Soviet anti-semitism. The Socialist Workers Party and the National Labor Party, the extreme left wing groups in the United States, have been circulating virulent anti-semitic and anti-Israel literature. We have all seen pictures of the signs that are held aloft outside the Federal Courthouse where Demjanjuk is being tried as a Nazi camp guard: "The Holocaust is a Hoax", "Six Million Lies", and most of us have assumed that these were the scrawls of the local Ukrainians doing their worst. These particular signs were not devised by Ukrainians but by Trotskyite National Socialist Workers Party members who joined the demonstration for their own purposes. Europe's radical left have provided many of the terrorists who have attacked Israelis from Munich to Entebbe. It is the left in America which has the most 'trouble' understanding Israel's right to survive.

Anti-semitism is not limited to the left or to the

right. It exists. It was not the right-wing which devised the phony refugee solutions of the late nineteen-thirties, it was the Roosevelt government. It was not the left which imposed the immigration restrictions of the nineteen-twenties, it was the Coolidge government. As long as we live in the real world much will happen we don't like. The question is how dangerous is the hour and what should we do about our situation.

My own analysis is that it is a serious mistake to see America 1981 in the light of Germany 1921 or 1931. Generals are always prepared to fight the last war and Jews are always prepared to fight the last Nazis.

The obvious must be said: constitutional democracy is well established here. There are statutory limits to what a legislature can do. There are legal limits to what a police force can do. Why is this important? Because, fanned by flames of frustration or fear, the popular mood can swing rapidly in one direction or another. In America the mood can't always carry all before it. This leads me to suggest that Jews should be very careful before they sponsor any constitutional amendment because once the nation gets in the habit of amending its basic law almost any amendment can go through. We ought particularly to be leery of any constitutional convention where the agenda is opened-ended and ought never underestimate the Constitution as a safe-guard of our rights.

We should also not forget that our society is infinitely complex. I've never quite understood the term, cultural pluralism, but, at the very least, it suggests that the antis have a problem. Whom should they blame? There were Huguenots in Catholic France and Puritans in Anglican England, but across Christian Europe everyone was a member of the mystic body of Christ except for gypsies and Jews. We were the omnipresent outsider, hence the favorite scapegoat and target. There was no other.

Here there are many outsiders. Today the Klan has a real problem. Whom to target? They have had to exclude Catholics from their hit list because it was just too complicated to include them any longer. But even so, their attacks remain scattergun. In the southwest Klan burnings are now directed against Mexican Americans. They have blacks, Jews, Vietnamese and the Cambodians and many others to attack. Hate groups have a problem agreeing on the target which will pull the most converts. There are too many targets for a scapegoat consensus to develop readily. American society is different to this extent: no one really knows any longer who the majority is. I have some WASP friends who claim they are a minority, and I think in many ways they are. In France you know when you're talking about a Frenchman you know whom you're talking about. He speaks French. He likes wine. He's Catholic. When you talk about an Englishman you know you're not talking about a Welshman or Scotsman but an Anglican member of the establishment. What image comes to mind when you talk about the quintessential American? There is no one image, and so those who are prejudiced, and everybody is prejudiced to a certain degree, have a terrible problem, thank God. In the excess of targets lies some of our safety.

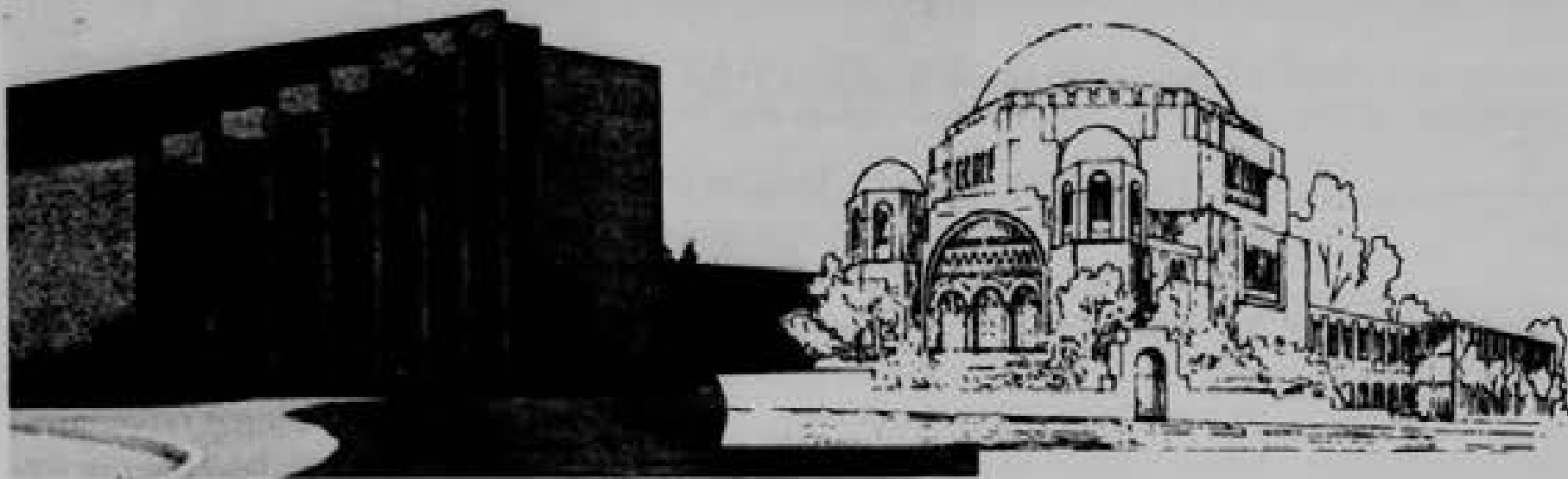
I have suggested that we should loosen up a bit about anti-semitism and concentrate more on the positive aspects of being Jewish. When being

Jewish is compelling and satisfying, an anti-semitic incident is not likely to be a shattering experience. Let's shape our lives and our communities so they stand for something. Ask yourself if you were a Jew brought here from the Soviet Union what would you feel about this community? I think you would be extremely grateful to be here and warmed by the hospitality of this city. You wouldn't be put off by the Cleveland winter because in Moscow it's worse, and you would be thankful for a job provided by a Jewish businessman, for the English lessons provided by the community and for the activities to which your children were welcomed by this city's Jewish children. Yet, you'll be left with a real problem; what does being Jewish mean to all these Jews? How is this Jewish community Jewish? What does it stand for? Scholarship? Learning? Piety? Social consciousness? The other day I picked up the *Cleveland Magazine* and read a story about the Cleveland Jewish community written by a nice man, a born-again Christian. What did our community represent to him? Some able rich men and some socially concerned women who were get-up-and-go types to whom it was a matter of great moment that a rabbi said a *motz'* in a once restricted social club. Remember Judaism's symbiotic relations with anti-semitism. What do we stand for? Survival? Survival for what? If somebody's going to hate me I want them to hate me because I stand for something. I want them to hate me because I believe in justice and democracy and that they were not entitled to special privileges.

I suggest that many lost their cool in 1980 because as a community we're not so sure what we are anymore. We've been worrying about what *they* think, what *they* like not who *we* are as Jews and what being Jewish means to *us*. The confused and the empty are the easily panicked.

These incidents suggest that the real world is not as nice as we'd like it to be. I've always known that. One of the truths about the real world is that much of it is anti-semitic and anti-a-lot of things, and that if we're going to live in that world we should do so with becoming pride and as a meaningful presence. Our reactions to evidence of the real world suggests that we've got a lot of soul-searching to do and a lot of seeking to do. We've got to establish the positive content of our Jewish commitment. When we do, a nasty word, a closed door or graffiti on the wall of our synagogues will not shake us. As Jews we have prided ourselves that our tradition is not a pie-in-the-sky tradition but a realistic tradition for real people who live in the real world. I espouse a civic agenda and a spiritual agenda which is constructive, not defensive, long-sighted and not mesmerized by shadows which were and might be again; but are not now indicative of a major storm front.

Daniel Jeremy Silver



February 8, 1981
Vol. LXVII, No. 11

The Temple Bulletin

From the Rabbi's Desk: RELIGION, WHAT IS IT?

The sermon of December 21, 1980 is produced here in response to numerous requests.

If you want to look up some material on Judaism in the Public Library you would go to the shelves marked Religion. I teach at Case Western Reserve University in the Department of Religion. The activities of this congregation are protected by the First Amendment to the Bill of Rights which says simply "that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

By convention and by consensus Judaism is a religion. Because many judge an individual example in this case Judaism, by their attitude towards the larger classification, I thought it might be well if we spent a few minutes with no other purpose than to try to understand the phenomenon known as religion, a word most everybody uses and almost everybody uses with a different significance.

When I ask students for their definition some tell me that religion is superstition. Others tell me that religion is mystification, a glorification of that which we do not yet understand. Others tell me that religion represents all that is good, valid and valuable, a consecration of virtue. All of us carry prejudgments about religion around with us. Prejudgment, incidentally, is just a nice way of saying prejudice.

Those for whom religion represents all that is good, valid and valuable are prepared, almost indiscriminately, to support anything that goes under its banner. I remember a businessman who told me that he wouldn't hire anybody who wasn't religious. An ad campaign some years ago used the theme: 'the family that prays together stays together.' On the other hand there are those who believe that religion represents credulity or an attempt by crafty ecclesiastics to take people's minds off their problems so that they are not liable to attack the privileged and the established. Marx damned religion as the opiate of the masses.

I am not interested in establishing a publishable dictionary definition, but I'd like to clear up our understanding so that it will be easier for us to

think without prejudgment about our religion, Judaism.

Point one. Religions existed long before anybody knew there was such a thing as religion. Religion is a universal phenomenon. Any group which is cohesive and shares a single culture, has a religion.

The Hebrew word for religion is *dar*. Most of you have either spoken the word or had the word spoken to you because it's part of the traditional wedding formula *Ha'rei at-mekudeshet li . . . k'idat Moshe v'Yisrael*, be thou consecrated unto me by this ring according to the *dar*, according to the practices, the religion of Moses and Israel.

The Bible never uses *dar* as a term for religion. *Dar* occurs only in the book of Esther, a late scroll of the Persian period, where it designates a royal decree. When Esther proposes to invite Ahasuerus, the king, and Haman, the Prime Minister, to a

banquet in her chambers she is told by her advisers that she may not enter the royal audience chamber uninvited because this is the *dar*, the official imperial practice, of Persia.

Over the next centuries *dar* came to be applied not only to imperial decrees but to the decrees of the King of kings, to God's own decrees. The Mishnah, the second, third century code of Jewish law has a section known as *Ketubot*, which deals with the marriage contract, the terms of the contract and the ways in which the *Ketubah* may be dissolved. Among its rules is one which stipulates that certain women, if divorced, cannot claim what is stipulated as theirs in the marriage contract because they have violated the *dar Moshe v'yahudit*, the practices of Moses and the Jews. In the *Tosefta*, a slightly later code this phrase is changed into the more familiar *dar Moshe Yisrael*. So by the third century of our era the word *dar* has come to

(Continued inside)

SUNDAY MORNING SERVICES

February 8, 1981
10:30 a.m.
The Temple Branch

Temple Women's Association
Service

THE SYNAGOGUE: A
SYMBOL FOR ETERNITY

February 15, 1981
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

ISRAEL FACES AN ELECTION

Friday Evening Service — 5:30 - 6:10 — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch

FROM THE RABBI'S DESK

(Continued)

describe the God-mandated practices of the Jew.

The Greco-Roman world was a world of travelers and academicians and the first culture to become conscious of the differences in religious practices of a wide variety of tribes and peoples. They used a word, *religio*, which meant simply that which is tied down and bound together, to describe the practices of a given community. In the ancient world all customs and laws were religious since all had the sanction of the god or the gods. *Religio* defined religious practices.

By the time of the Gemarah, the second of the major law codes of our people, we find *dat* used in the sense of the separate codes and practices of various peoples - their religions. In the ancient world when a woman intermarried she took on the laws and the practices of her husband. The Talmud uses the phrase, *le'hamir dat*, to change one's laws, to describe a woman who intermarries and so becomes subject to a non Jewish set of laws - an apostate.

In time men discovered that there are similarities in form at least between one *dat* and another, and *dat*, religion, emerged as the term which defined the general area of sacred beliefs and sacred practices.

In Europe in the Middle Ages, those who wrote dictionaries defined religion as faith in God, particularly the Christian faith. Their focus was less on the practices and the customs of many traditions than on the beliefs of their tradition. During the Age of Discovery as travelers discovered here, there and everywhere shrines, temples, hymns, ikons, scriptures and holy men, religion came to describe Hinduism, Buddhism, the Confucian tradition, Islam and Judaism as well as Christianity. Since these traditions had much in common religion came to be accepted as a definition of institutions having similar forms and institutions: temples, shrines, scriptures, priests, holy men, magical rites, sacrifices, prayer services and the like.

When scholars lay the more primitive religions alongside the better known classical religions they found they could not satisfactorily extrapolate an all encompassing common denominator. Some religions had a written scripture. Islam has the Koran; Christianity has the New Testament; we have the Tanach; but other religions have only an oral tradition. Some religions have pagodas, stupas, shrines and temples. Others worship in the open air. Some religions have holy men and shamans; some have no priesthood at all. Some have hymns and sacred dances; some worship in absolute silence. Some believe in God. Some in gods. The Confucian tradition believes in the Mandate of Heaven, cosmic order, but not in a supernatural power which could be called a god.

Obviously, a new approach had to be taken to the definition of religion and the question which began to be asked had to do with function rather than form. Why are there religions? What basic human need does religion serve? What is the function of religion in the social order? It now became apparent that religion represents the attempt by a

community to declare sacred, valid and ultimately meaningful, a certain set of values, a vision of life and a set of assumptions about the importance of specific actions. Religion consecrates a certain understanding of what is fit and appropriate. "It has been told you, o man, what is good." Religion is the way a group of people declares its code of ethics to be right and beyond question; its social structure to be appropriate and beyond question; and its view of life, death and immortality to be right and beyond question.

A modern definition of religion might take this form: religion represents that cluster of ideas, myths, rituals, ceremonies, hopes, visions and institutions through which a society conforms and affirms its basic attitudes towards life and its familiar affirmations about values.

We are born into a particular time, into a particular place, into a particular society, without any act of decision on our part. Its values may be congenial to our nature or not. Being curious we ask questions about what was before and what is now and what will happen next. Accidents will happen. Illness will occur to us and those we care about. We will die. There is no way of proving that our understanding of these events is a valid one. We are taught to conform to a certain set of customs, rituals, promises and family relationships. There's no way of proving that our set of values is better than another or that what we believe to be right is in fact right. Yet, since confusion paralyzes, there is a need to transcend doubt. Indecision weakens our resolve so there is a need to transcend our perplexities. Religion is the social mechanism by which a society organizes and declares sacred its practices, its values and its vision. Sanity requires religion.

Religion exists in all societies at all times. A fine tutor of history I knew at college used to say that religion has become an elective in modern society. He meant that only one in two Americans has joined a church or a synagogue. Our world has developed what sociologists call neutral space in order to allow people of different religions to live and work together without having to give up their religious identities. In a tribe or clan where everyone is bound by the same set of consecrated customs, the same religion, there is no room for an outsider. In our world membership in a religion is no longer automatic and in America many have opted out of the traditional affiliations, so men like my tutor feel that religion is an elective. Some take. Some do not.

The tutor still defines religion in the old fashioned way as those groups society calls religions: Christianity, Judaism, Islam etc. However, when we look at religion as the cluster of ideas, myths, rituals and institutions by which a group consecrates, affirms and confirms a set of values, visions and attitudes, a different picture emerges. It became apparent not only that religion is a "universal phenomenon", but also surprisingly that this is one of the great ages of faith, perhaps the greatest age of religious creativity that the world has ever known. I speak not only of the renaissance of Islam and the impact of the population explosion in Latin and South America on Roman Catholicism, but of Fascism, Communism and Maoism, religions which have made tens of millions of converts in

our century either by the compelling force of their arguments or by the compelling force of their armaments. The old traditional religions may no longer be universally compelling but religion remains a universal need and our age has, if anything, an urgent need. No one can live without some set of consecrated beliefs which they feel defines, shapes, gives meaning to life for them; and a society which endures a period of convulsion turns urgently to religion.

I always have trouble convincing some in my class that Communism is a religion. They tell me it's anti-religious and on one level they're right. Communist ideology affirms that religion, which it defines in the old-fashioned way as the existing European religions, is a propaganda device designed to take men's minds off practical solutions to their problems by preaching the virtue of deferred expectations and patience; life is a trial, you'll have your reward in the World to Come. In Communist theory religion stands in the way of consciousness-raising among the proletariat and the peasantry.

There is some truth to this charge, but Marxist "anti-religion ideology" does not prove that Communism itself is not a religion. No enmity is more bitter than that which can break out between religions. No wars are more vindictive than religious wars. I describe Communism as a classic authoritarian western religion still in a medieval caste. There is a truth, clear and defined; Pravda means the truth. There is a sacred office which defines orthodoxy and condemns heresy. There is an inquisition which sends heretics to Siberia or to the Gulag Archipelago. There are the ecclesiastics, the cadres of the Community Party. There is a scripture, *Das Kapital*, and a Rashi, Lenin's commentaries. There is a messianist doctrine based on the claim that there are iron laws which make it inevitable that history follow a certain course until the end of days when a dictatorship of the proletariat will occur only to wither away, leaving utopia, a period of justice and peace for all men. Communism has spread in the same way that Christianity originally spread by the conversion of political leaders by the appeal to its gospel and by force; and remains in control through the activities of a state church which maintains a parochial school system. Communism is not simply an economic ideology. It is a religion, a cluster of ideas, institutions, visions, rituals, myths, which consecrate, conform and affirm a certain set of values.

My students live in a world where there is no state church and no authorized ideology. They see that many do not belong to a church or to a synagogue, so they wonder how I can say that everybody has a religion. By way of an answer, I introduce them to the concept of civil religion. In a country like the United States there is a set of ideas which are implicit in the national institutions and which form the base of the majority's code of beliefs and ethics. In America the Scripture is the Constitution and the Bill of Rights. There are massive commentaries on the Scriptures, the decisions of the court system. There are venerated patriarchs: Jefferson, Lincoln, Wilson and Roosevelt. There are the holidays: the Fourth of July and Thanksgiving. There are confirmed and affirmed values: Individual

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FROM THE RABBI'S DESK

(Continued)

freedom, social contract and citizenship responsibility.

How can a loose set of values be called a religion? These values are part of the social fabric deeply held, culturally formative, and assumed to be redemptive. We take their rightness for granted though we cannot prove that they are right. We consecrate our lives to those values and base national policy on them though there is no way of proving that this is the proper form for human organization. Deep down we believe that ultimately the rest of the world will come to our understanding and our national policies take the goal into account. Our messianism is not as confident and as certain as Communist ideology, but it's there. It can be stated this way: with the spread of technology and learning the democratic way with its reverence for individual liberty will spread around the world. Ultimately the underdeveloped countries will develop and take on the forms which we have found to be successful, become like us, partners in a world where all people enjoy justice and freedom.

This is an age thirsty for religion because it's a confused and convulsed age. All values are being questioned. All social forms are being reshaped. All learning is being questioned. All of the matrices of our lives, our sense of self, marriage, family, responsibility, citizenship, are being tossed about in the maelstrom of modern urban life.

Religion exists because we would be paralyzed without it. The religious revolutions of our time have occurred because a convulsive society would be unable to act if it didn't bind to itself and consecrate a set of coherent values which it affirmed as sacred.

The problem with the new religions and some of the old ones is that they maintain that theirs is the only way and that all ultimately must come to it. Medieval Islam make this claim. The Roman Catholic church takes this position. So does Communism. Other traditions can live with the idea that every religion has its sacred and special message, and that this message is functional in the sense

that society is organized around it and could not live without it. They sense that we live in a pluralistic society and that we must appreciate the force of other messages and allow others the integrity of their beliefs. Religious faith is hard to restrain and has built in tendency towards imperialism. I obviously believe that what I believe is right and, therefore, it's difficult for me to accept that you don't see eye to eye or share my concern. For your sake or the world's I must bring you around. How do we prove that our values are sacred, consecrated and holy? It used to be that all we had to say was that God spoke to Moses at Mount Sinai and six hundred thousand people were there who heard God's voice; but we know now that every religion has a myth of this kind which claims to confirm and authenticate its truth. What establishes the rightness of our message? "By your deeds shall you be known." Some religions enhance personality; others demand abject submission. The proof lies not in the founding myth but in the ability of the religion to found and support a healthy and creative society.

Religion is. Religion is elemental. You can't do without it. All religions are functional, but function does not necessarily prove that a religion adds to the sum total of human happiness. Religion must be judged like any other social phenomenon, by its consequences, by its impact on the people who belong, and the world of which it is a part. Does religion turn people in on themselves, blind them to other truths and encourage a tendency towards fanaticism? Does it try to impose its ideas on society by force? Does it encourage the individual conscience or demand total submission to its teaching and authority?

Religion is universal. It exists everywhere at all times and always will. Our prejudgments about religion are based on an outdated identification of religion with a shopping list of specific religions. Judge Judaism in terms of itself. Judge Judaism in terms of its impact on human beings. Has Judaism made for good? Has it produced sensitive, intelligent and concerned citizens? Has it turned its devoted away from humanity or towards it?

Has it tried to develop individual judgment or force us to submit to its demands.

Religion must be judged by its consequences and judged carefully because religion is a very, very dangerous phenomenon.

Anything you believe in and believe to be sacred is a value you will not compromise. Anything you believe in or believe to be sacred you will feel another person, your children, your spouse, your friend, your neighbor, your community should adopt; and you will move heaven and earth to make this happen. It's hard to accept that another intelligent, sensitive and moral human being will not see what seems incontrovertible to you. Few religions have avoided the temptation to twist the sword and bring others into heaven.

Religious imperialism underlies our world's problems. Our political tensions represent not simply competing national entities seeking salt water ports or oil of competing religions. When historians write the tale of our century they will describe it in the same terms that we now use for the seventeenth century which, you will recall, was a century of religious war between Protestants and Catholics.

Religions are necessary. Psychologists speak of a will to believe. We have to transcend doubt and confusion and stand on some kind of solid ground in order to be able to step forward vigorously into the future. Religions are functional. Judge you must because religion can precipitate the mass suicides at Jonestown and holy wars, or organize civil rights marches and hunger centers. Each religion has its unique form and therefore makes its own special impact on the world and on its social order. "By their deeds shall you judge them."

I commend Judaism to you. We have a good religion, but not all religions are good and not all forms of Judaism are equally good. Religion requires a great deal of judgment and not prejudgment, and if I've convinced you of that, I've accomplished what I set out to accomplish.

Daniel Jeremy Silver

THE TEMPLE WOMEN'S ASSOCIATION PRESENTS its MARCH FIRST TUESDAY

DICK DUGAN in "A Picture's Worth a Thousand Words" — March 3 at The Temple Branch

DICK DUGAN, well known *Plain Dealer* cartoonist brings the world of drawing and satire to The Temple.

Lucky members of the audience will take home large charcoal drawings suitable for framing.

12:00 noon A delicious hot lunch for \$2.50. Reservations are a must and close Sunday, March 1.

1:00 p.m. DICK DUGAN beguiles you with his quick wit and cartooning ability.

There is no charge for the program if you are unable to come for lunch.

Guests are welcome! Reservations: Agnes Leidner, 283-1584 — Estelle Wolfe, 371-0939



January 25, 1981
Vol. LXVIII, No. 11

The Temple Bulletin

From the Rabbi's Desk: THE JEWISH GANGSTER — THE SHATTERING OF A STEREOTYPE
The sermon of November 23, 1980 is produced here in response to numerous requests.

The Saturday night special of the Roman world was called a *sicca*. It was a small curved dagger sharply honed on both sides which could be carried hidden in the arm of a toga. After the Romans conquered Judea in the first century B.C.E. a number of nice Jewish boys began to carry the *sicca*. They came to be known as *sicari*. They were, depending on whom you talked to, the Robinhoods of the Jewish community protecting the poor against tax collectors and other agents of Roman oppression or simple hoodlums, extortioners and racketeers who used the cover of patriotism to line their pockets and to satisfy their jungle instincts. Historians debate whether we are to classify the *sicari* as hoodlums and gangsters who preyed as all gangsters do upon the weak or as Jewish patriots who rallied Judea to rebellion by attacking quislings who had made peace with Rome and money off Rome. The debate is not settled and probably will never be. Gangsters, like all of us, are complex creatures. Incidentally, if you ever want to know why the man who denounced Jesus to the Romans is called Judas Iscariot, the New Testament labels him as Judah the *sicari*, Judah the gangster.

Gangsters and hoodlums establish a symbiotic relationship with elements of their society. They prey on it and are part of it. During Prohibition, when gangsters bestrode the land, whenever one was brought to trial there were always a procession of little people from their neighborhood who came to testify to the good deeds that the crook had done for them. The kings of the underworld make it a habit to protect the weak from the powers of the underworld. The United States government itself treated with Lucky Luciano, the infamous Italian syndicate leader, when he was a prisoner in Dannamora in New York State. World War II had broken out and Washington wanted to be certain of the patriotism of the longshoremen who were loading the ships which carried war supplies to the Allies. So officials went to the prison to get Luciano's agree-

ment to use his influence to see that the longshoremen would work and work with a will. He did and they did. The government went back to the prison several years later when we were about to invade Sicily and they wanted to make sure of the support of the Sicilian Mafia. Luciano agreed and we were given that support.

No one is undimensional. Everyone has several sides to his personality. The Bible says that there is no man so righteous that he sins not; and we could add that there is no one so evil that he doesn't have an occasional gentle impulse. In this perspective it seems passing strange that we Jews tend to have a romantic undimensional understanding of our history. It reads something like this. Jews have long been gentle scholars and Jewish mothers. We have watched with tolerant wisdom and endured with tolerable patience the violent activities of the world

about us, but few of us have participated in them except as victims. Certainly no nice Jewish boy would ever be involved in violent crime.

If this were true, it would mean that Jews came to this country from communities already in an advanced state of disintegration and passed through the worst, most impacted, most impoverished areas of first settlement — the East Side of New York, the South Side of Boston — without being touched by their poverty. The myth is that we worked hard, kept off the streets and made our way to NYU and CCNY and into dentistry and law, and a middle class life. No one fell by the wayside. No one ended in prison. Presumably, we alone, of all the peoples who passed through the immigration experience, passed through unscarred.

(Continued inside)

SUNDAY MORNING SERVICES

January 25, 1981
10:30 a.m.
The Temple Branch

Rabbi
PAUL JOSEPH

will speak on

OUR "HUMPTY DUMPTY"
AND "CHICKEN LITTLE"
SYNDROMES

February 1, 1981
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

DANZIG AND GDNSK,
A FOOTNOTE TO
POLAND'S CRISIS

Friday Evening Service — 5:30 - 6:10 — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch

FROM THE RABBI'S DESK

(Continued)

Some years ago Golda Meir played to this myth when she said, "I can forgive the Arabs everything, except the fact that they forced our boys to kill." Now the *sicari* were nice Jewish boys. David was a nice Jewish boy. We tend to think of David as a neurasthenic poetic type who played on his harp and sang with such sweetness that he could quiet the evil spirits that raged in Saul. That's one side of the David story. There's another. The sweet singer was also a professional mercenary. He was the youngest son of a family which had too many sons. To survive he hired himself out as a janissary to the Philistines. He was so successful at his profession that he became a captain of mercenaries. It was his control of these Hessians that enabled David to capture Jerusalem, make it his capital and become King.

The *sicari* were nice Jewish boys. David was a nice Jewish boy. Some of you may remember when soon-to-be-governor, Thomas Dewey, prosecuted the Lepke syndicate in New York. Facing prosecution, Lepke's crime syndicate set out on a campaign to assassinate all those who might testify against them. At least a thousand men and women were killed by these assassins who came to be known in the press as Murder Incorporated. Lepke was a nice Jewish boy. Murder Incorporated was a group of nice Jewish boys.

It's time, for reasons of accuracy, if nothing else, that we look honestly at our record. Jewish history is not simply a history of scholar saints and in some ways the colorful and more compelling because of that fact. We have had our ruffians as well as rabbis, and sometimes rabbis who are ruffians.

During Prohibition the revenuers raided a home in the 105th Street area and found a still in the basement. The owner was brought to court. He was a Hasidic rabbi. The papers reported a rather comic court session which included Elliot Ness and the Talmud. The rabbi quoted to the Judge the portions which indicated that he needed fermented wine for a Kiddush. The judge, only mildly amused, threw the case out of court and told the revenuers they had more important business than persecuting a poor rabbi. That's a nice Jewish story, but a few years later this same rabbi was arrested by Federal Customs officers on the docks of New York for his role in an international ring which was smuggling diamonds from Antwerp to the United States.

When I was of the age when we read *Treasure Island* no hero was more exciting than a pirate. Yes, there were Jewish pirates and I often think we'd have fewer problems of attention in religious school if we'd teach some of the stories about Jewish pirates. I used to thrill to the tales of John Lafitte, the successor to Bluebeard. Lafitte was pirate admiral who commanded the pirates' navy at Barataria and a nice Jewish boy who was in fact married to a nice Jewish girl by the name of Levine. Actually, his story ends up in an appropriate Sunday School way. Lafitte knew his way through the bayous of the Mississippi delta and during the War of 1812 the United States government had to treat with him in order to repulse the British attack on New Orleans. Lafitte was so helpful that he and his

six brothers, all Jews, all pirates, were mentioned in dispatches by Andrew Jackson and granted a full and unconditional pardon for their piratical activities. Lafitte ended his life as a successful New Orleans merchant.

The shtetl, where the immigrants came from, had lost its economic base and its spirit had been broken before the era of mass migration. The authority of the rabbinate had been weakened by its willingness to throw its authority to the few Jewish privileged and by its preoccupation with *kaballah* and *pilpul* during an era of sweeping social change.

The factory workers of Vilna, Warsaw and Lodz were not stereotype scholar workers meeting to write socialist manifestos in high-minded cells. They were physical types, street people, people of limited education who had broken with medieval culture and who were trying to find their way into a new world where class solidarity was taking over from clan society. Those who came to America included a large number of young people who were estranged from their background.

People came piecemeal rather than as whole families. Sometimes what the family back home heard from an immigrant father was a letter which included a *ger* for the left-behind wife. The Lower East Side of New York and similar areas of first settlement were slums. There was no privacy. Children had to go on the street for their play and on the street they learned lessons that they would not have learned in their homes.

The girls particularly suffered. Most came over illiterate. Jewish life was indifferent to educating its girls, so unskilled girls, of ten, twelve, and fourteen, had little choice but to go to work ten, twelve or fourteen hours a day in sweat shops. A girl who went to school at say twelve may not have known how to read or do simple mathematics. She had no background and much temptation. Just beyond the Lower East Side then was a world of expensive stores, the Great White Way, and excitement. How they yearned to reach out and become part of it. Crime and prostitution, like sports and the performing arts, were ways of escaping the ghetto and, not surprisingly, many took what they thought was their only chance. It was an era in which social mobility existed side by side with social pathology.

You may remember that about three years ago *The History of the Jews of Cleveland* was published with much pomp and circumstance. At that time I criticized the book as presenting a rather institutional and high-minded view of our community, which did not draw a full picture of what had been and therefore was not a good base to understand what is and will be.

Take the issue of prostitution. In *The History of the Jews in Cleveland* you won't find a single reference to prostitution in our city. Our stereotype is that of the Jewish mother who would kill herself rather than let a daughter get out of hand. The Jewish mother is an American creation, a product of these immigrant ghettos where a mother had to use every wile and guile she possessed in order to maintain her family. The father worked ten, twelve, fourteen hours a day, six days a week, or he peddled and was away from the home for weeks on end. The children couldn't play in the home.

Every bit of space was used. They played in the streets. The East Side's streets were what streets are and always have been in American slums, a place of violent ideas and tawdry inducements.

Not all the girls who came had mothers. Many women had fled to the cities of Poland to escape the limitations of their homes. Modern ideas were sensed in the shtetl. Being unskilled and illiterate these girls had little opportunity to make their way. In New York they faced two choices: to work in the sweat shops and spend their youth slaving over a machine, or to wear pretty clothes, join a fast set and jump out of a world in which they felt themselves drowning. Many chose the second way. Actually Jews proved uniquely susceptible to prostitution, so much so that in 1911 an informal but high-ranking conference was held in London on The Suppression of Prostitution among Jewish Girls and Women. Jewish prostitution was a world-wide problem. We have few accurate figures but we do know that in 1909 in Buenos Aires there were 199 brothels of which 102 were run by Jewish madames, and that one-half of the prostitutes in those brothels were Jews. Prostitution existed because of the restlessness, the breaking away, the poverty, the lack of privacy, the desire to be part of the larger society and the emotional confusion of the women of the immigrant generation. It could hardly be otherwise.

When I was a student at the Hebrew Union College I served a congregation on weekends in the town of Danville, Illinois. Danville never had more than sixty or seventy Jewish families, but every Yom Kippur two elderly ladies stayed with me in shul all day and enjoyed talking with each other during the break. It was a ritual which had been going on for many years. Both women were then in their high eighties. One of them was a sister of the Rosenwalds of Sears Roebuck fame; and the other was the retired Jewish madame of Danville's brothel. If Danville had a madame, Cleveland had several.

Perhaps there's another lesson. At least there's something we ought to think about. There is a great deal of talk about the need to revive city neighborhoods and to make life livable in an urban environment, but I wonder if you can revive the neighborhoods and use them as an immigrant settlement at the same time. You can't use the city as a way station into America and at the same time expect to be able to create stable and secure neighborhoods, suburban security in an urban maelstrom. As long as there is poverty, as long as there is immigration, internal or external, so long will crime be part of the urban scene. The two programs are incompatible unless you surround apartment complexes as the medievals did their castles with moats and mounted patrols and have police ride protection on every RTA bus.

I wonder how social thinkers twenty years hence will react to the conversation and planning which aims at the establishing of intown housing areas for the middle-classes. You can do it provided you don't bring in Puerto Ricans, Cubans, Dominicans, Haitians, Vietnamese, Laotians, etc., if you seal your borders and allow a generation or two to complete the task of acculturizing the American Indian and the black who are now going through. But if we intend to have open borders and to be a

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FROM THE RABBI'S DESK (Continued)

land of refuge for the oppressed, then we're not going to be able to have secure city neighborhoods. There has to be some kind of physical separation between incompatible societies, one which has the wherewithal to live in a modern complex environment and another that is just beginning the process of learning.

I know that crime is mobile. I know that most crime in the impacted areas is black on black and poor on poor. It's unfortunate, but it's part of the price every new immigrant generation pays before it emerges into the larger society; and the point is that they emerge. Three quarters of Cleveland's black community are now in the middle-class and well over half no longer live in the center city.

As long as groups are passing through the immigrant stage, the gangster stage, the prostitution stage, so long will our cities contain areas like the Tenderloin, areas of violence, crime; and as long, also, as we forget that acculturation is an inevitable process which requires at least a generation gone, so long will we make some serious planning mistakes.

If you look at Cleveland's *History* you will find one paragraph on crime; and it deals with juvenile delinquency, not adult crime. We're told that Jewish newsboys in the 1890's appeared in court in surprising numbers; we're not told why. We're not told about the gang war which raged over control of street corners from which one could peddle papers for a penny apiece. We're given a quotation from Rabbi Wolsey deploring the gambling parlors along Woodland Avenue which were attracting nice Jewish boys. And there's almost a throw-away line which indicates that several hundred Jewish boys a year appeared in Juvenile Court. We're not told for what crimes, only that this was a matter of concern to the social work professionals. Several hundred Jewish juveniles appearing in court each year, but no attempt is made to analyze their crimes, their sentences, how many were repeaters, how many grew up to be the syndicate leaders and how many grew up to be the leading citizens.

Obviously, there was social pathology in the Woodland and 105th Street areas. There always is where there is poverty, broken homes, orphaned children, gambling and gangs. The spread of orphanages in the late nineteenth century was not a matter of chance. There were youngsters without parents. Some were still in Europe and some had simply abandoned their children.

The *History of the Jews in Cleveland* is silent about adult criminals, yet, some of the most notorious Jewish syndicate leaders grew in our neighborhoods. A whole book has been written by Harry Mesnick, a reporter for the Plain Dealer, on the so-called Cleveland Four: Tucker, Rothkopf, Kleinman and Dalitz, all Jewish boys. These four street delinquents came into their adulthood at just the time America committed that ultimate blunder which is called Prohibition. In 1920 when Prohibition went into effect these hoodlums were just emerging out of their adolescence and they took advantage of a golden opportunity to run in

whiskey from Canada and from the Gulf. They sold it to your parents and grandparents and anybody else who was willing to buy which meant everybody else. Many found it quite exciting to deal with the speakeasys and to buy liquor illegally. Suddenly the hoodlum was no longer a hoodlum but somebody you dealt with, somebody you helped make rich. The whiskey trade was immensely rewarding and these hoodlums became rich and moved from whiskey to labor racketeering where they worked for employers and for the unions, whoever would pay them. Then they moved into the other areas of crime, particularly extortion and gambling. They went from gambling into real estate. They even bought up part of Batista's government in Cuba. They went into Las Vegas, Miami, Havana and La Costa and built the gambling centers where many of you go.

I don't say any of this in a spirit of boosterism. There is no particular virtue in the fact that we had the Cleveland Four. There were Jewish gangsters of the same ilk in New York, Boston, Philadelphia, Chicago, Detroit, Minneapolis, St. Louis and Cincinnati, all the places of Jewish settlement. It would be nice to say that these were exceptions, but that's not the case. If you look at the roll of syndicate members between the first World War and the second World War, you'll find that in absolute numbers Jews appear at all levels of gangsterism in almost identical number to the Italians. Italians and Sicilian control of the syndicates is a post-World War II phenomenon.

Some of you may remember the Kefauver investigations into organized crime in the early 1950's. If you remember those investigations you remember that Jew after Jew after Jew, the Lansky's, the Lepke's and the Kleinman's were brought to the stand. The fact is that Jews were involved disproportionately in the emergence of organized crime in the United States.

These thoughts were occasioned by the publication of an interesting book, *The Rise and Fall of the American Jewish Gangster*, by Albert Fried, Professor of History at the State University of New York in Purchase. This work is particularly interesting because Fried was to put into a conceptual scheme both the rise and the fall. He forces us to confront the social pathology which existed in immigrant Jewish life and continues, to a certain degree, to exist among the second and third generations; and he tries to explain why after the second World War Jewish gangsters began to disappear as syndicate leaders. A few live on, the Dalitz's and the Lansky's, but they're old men. In this generation Jews are largely absent from the syndicate. The question is why. The answer goes back, I suppose, to the social purpose of gangsterism. It was a quick way to break out of poverty and take advantage of America. These men saw America's wealth and wanted what wealth would bring including escape from the violence of the streets. So, once they had the dollars, these gangsters would launder their money and their lives. They sent their children to private schools and to American universities and set them up in the straight community. Their lives became part of the pattern of upward mobility adopted by the ghetto community.

I say this not to exonerate these people. They were predators, jungle creatures, who committed unconscionable acts, but if we accept ourselves for what we are, contradictory and complex, if we accept the social order for what it is, full of contrasts between poverty and wealth, if we understand the role of ambition and greed, then it's not surprising that some chose this short-cut road out. It is also not surprising that once having achieved what they wanted to achieve, they tried to fit into the society they had wanted to join in the first place.

The fall of the Jewish gangster does not suggest that we no longer have feral personalities within the Jewish community. We do, not very far from here. They deal in labor racketeering, extortion, misappropriation of pension funds and the like. When the history of this generation is written there will be official histories which will list our Nobel Prize winners, our professors, rabbis, scholars, artists and musicians; and some rabbi thirty years from now will talk also of the auditor who manipulated the books, and of the salesman who sold the Brooklyn Bridge.

What's the moral of all this? There are several, I think. The first is that next time you're tempted to condemn the violence of those who are living in today's impacted and impoverished ghettos, remember that but for the grace of several generations go you. America traditionally has used its inner city neighborhoods as way stations into the larger society. Consequently these areas of first settlement have always been places of crowding, social pathology, crime and violence.

When you're tempted to condemn the blacks or the hillbillies for the crime of Cleveland remind yourself of an article written in 1907 by Theodore Bingham, the Police Commissioner of the City of New York, and published in the *American Mercury*, then one of the leading and most prestigious of the thoughtful journals. Bingham writes of the infestation of New York City by Hebrew criminals, particularly Jews of Russian descent, who have come to our shores without any sense of family or morality and who carry crime like a virus into the body politic of our fair city. The language is early twentieth century, but transpose Jews for blacks or hillbillies or Puerto Ricans and you can hear yourself or see the same animus which appears in many Letters to the Editors in the public press.

Another lesson of this history is not to romanticize the immigrant centers. A lot of exuberant nonsense has been written recently about the Lower East Side of New York. Yes, it was colorful, but it was also a slum. The world of our fathers, despite the rose-colored glasses of Irving Howe, was a cold, unhappy place whose citizens had only one wish; to get out. Our nostalgia from our grandparents' generation is more a way of putting down some middle-class attitudes which do not thrill us, than a reflex of reality. Our grandfathers worked day after day after day with only one thought in mind, to move to Harlem or Brooklyn. Again today the one thing that the city dweller wants is to leave Hough or Central for a little bit of grass in Cleveland Heights or Warrensville Heights.

Daniel Jeremy Silver



January 11, 1981
Vol. LXVII, No. 10

The Temple Bulletin

From the Rabbi's Desk: ABORTION: POLITICS AND PRINCIPLE
Daniel Jeremy Silver — November 30, 1980

Until the last year or two I followed a policy not to speak publicly on the question of abortion out of a feeling that men had spoken too often on the subject. If we look back over history it becomes clear that the rules, restrictions and philosophizing about abortion has been executed exclusively by men. It seemed to me that abortion was an area in which women ought to have the major voice. They endure the surgery or carry the foetus to term. Their feelings are basic and elemental and must be considered.

I have broken this policy not because I've changed my mind about the issues but because the anti-abortion campaign has taken on aspects of a religious crusade. What should be a serious debate: about a thorny public policy issue has become a frenetic crusade by true believers convinced that theirs is the only point of view which has right and truth behind it. As a rabbi I know that whenever people commit themselves to a crusade innocent people get hurt. When Christian Europe took up the sword to redeem the Church of the Holy Sepulcher from the infidel, the Jewish communities of the Rhineland which lay along their route were put to the sword. I'm afraid that many will be hurt and much unfortunate damage will be done to the body politic as the Right-to-Life crusade marches towards its fixed goal.

In January of 1973 the United States Supreme Court, in the case of *Rowe vs. Wade*, ruled that the states had no right to limit arbitrarily access to therapeutic abortion, a decision which nullified restrictive prohibitions which existed in most state codes. Rules varied from state to state, but in none were abortions readily accessible and their sudden availability unleashed a national debate on what limits, if any, ought properly to be imposed. Reasonable discussion never really got started. America was entering a period of religious revival and various groups in whose eyes abortion was legalized murder, notably the Roman Catholic Church but by no means limited to that body, undertook aggressively to reverse the court's ruling. Plans began to be drawn for a Constitutional amendment to prohibit abortion. In 1974 a single-issue political action group began to keep a voting

record of state legislators and congress-people, rating them on their stand on bills whose subject was the restriction and limitation of abortions and/or public funding of abortions. In short order, they began to compile a hit list of congress-people who they marked for defeat because these officials were opposed to the calling of a Constitutional convention or because they had voted against the Hyde Amendment which prohibited the use of Federal funds in abortion-related matters.

This Fall the hit list included Senators Church, McGovern, Bayh and Culver. These men were defeated. They were not defeated only, or even primarily, because of this list, other issues were involved, but certainly many, particularly among blue-collar voters who normally would have supported these men because of their strong pro-labor positions, cast their vote for a candidate whose economic positions may not have agreed with theirs but who had pledged to vote 'right' on the abortion issues.

The movement is implacable. At the Republican

National Convention a plank was introduced by Right-to-Life forces, and passed by the convention, which declared that all nominees to the Federal judiciary should be vetted to make sure that they were "pro-family" - a euphemism defining a pledge to vote to overrule the 1973 decision and support all measures to limit the current permissions. Never before in American history has a major party insisted that a loyalty test be imposed on nominees to the Federal bench - particularly one which required that judicial nominees oppose what the Supreme Court had declared constitutional and appropriate.

It's unlikely that President-elect Reagan will feel bound to this practice. Mr. Reagan is on record as favoring a Constitutional amendment which would prohibit abortion except when there is a direct threat to the life of the mother, but I do not have the feeling that he is an ideologue on this issue. However, many of those who formed his majority are, and there is no reasoning with them,

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SUNDAY MORNING SERVICES

January 11, 1981

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

A VISIT WITH OUR
NEW PRAYER BOOK

January 18, 1981

10:30 a.m.

The Temple Branch

Rabbi

STEPHEN A. KLEIN

will speak on

THE MORAL IMPERATIVE:
ONCE AGAIN, WITH FEELING

Friday Evening Service — 5:30 to 6:10 — The Temple Chapel

Sabbath Service — 11:15 a.m. — The Branch

FROM THE RABBI'S DESK

(Continued)

they are right, their position is a religious commitment, God has spoken and one must carry out His will.

What is the Jewish position on abortion? The Torah contains only one reference to the issue, and it is tangential to our modern discussion since it focuses on accidental abortion. According to the Torah if someone strikes a pregnant woman in such a way as to cause a miscarriage he must pay a heavy fine. If she dies, the assailant is indicted on a capital offense. The same rule appears in the code of Hamurappi and must be considered the conventional law of the Middle East. Surgery was suicidal and these societies could think of abortion only in terms of stillbirth and accidental or deliberate injury to the mother.

By Greco-Roman times simple surgery had become feasible. Doctors had devised chemical and surgical ways of dealing with abortion when the foetus was fully formed and near term. The Mishnah, the first great code of post-Biblical Jewish law, includes a rule that if a woman is in labor and it is feared that she may die because of a difficult delivery, "one may sever the foetus from her womb and extract it member by member because her life takes precedence." The emphasis on the last clause makes an interesting and rather subtle distinction between the value of an independent and self-sustaining being, the mother; and a still dependent being, the foetus. In the difficult business of playing God, of choosing between lives, it is the mother's life which should be saved. Given the primitive state of the medical art, the child in all probability would not survive, and the life that could be saved should be saved.

Jewish law here took a stance distinct from most regulation of other contemporary cultures. The Christian community of the time took a different position. They preferred to leave the issue in the hands of God, 'God's will be done on earth as it is in Heaven.' The Church father, Tertullian, wrote: "Prevention of birth is an act of murder, nor does it matter whether one takes a life already formed or in the process of being formed."

Given this rather sensitive beginning the Jewish tradition might have developed some subtle and rather elegant distinctions which would have given us useful categories for an abortion discussion. Similar logic might suggest that when the psyche of the mother is seriously endangered, say from a threatened mental breakdown, or when there is knowledge about the malformation or major disfigurement of the foetus, abortion should be permitted. But it didn't happen that way. The Jewish tradition remained restrictive as to psychological factors. Rabbis allowed abortion only if there was clear evidence that the woman might become insane. Jewish law does not permit, and has never permitted, abortion because of prior knowledge that the foetus may be malformed or have contracted a genetically transmitted disease or because the child is unwanted or cannot be provided for. Termination of the birth process is not deemed the mother's right.

Abortion is illegal in Israel. Israel continued the restrictive British laws of the mandate period. But

in 1952 the Attorney-General ruled that no one ought to be brought to trial on an abortion-related issue unless the case involved the loss of a mother's life. A number of hospitals and clinics in Israel perform abortions and a recent study of Israel's women revealed that one-third of all women who had been married for twenty-five years or more had had an abortion at some time during their marriage.

This brings to me what I believe to be the critical truth about the current abortion debate. Whatever position we take on the theoretical issue, abortion will not go away. In each of the ten years before the 1973 Supreme Court decision it has been estimated that 400,000 illegal abortions took place in the United States, about half the number of abortions that took place once abortion became legal. I am certain that if an anti-abortion amendment is passed or some other means is devised to prohibit the operation, it will continue to be performed in great numbers. The broken bloody hanger is still a meaningful symbol in this debate. If we make abortion illegal we simply turn abortion over to the surgical butchers, place a family in danger of blackmail; and deny women the psychological and social supports which are now offered. Prohibition turned millions of citizens into criminals and such an amendment would simply drive the surgery underground.

The anti-abortion forces are led by those who acknowledge few limits in their zeal. Over forty abortion clinics have been torched over the last three years. Almost none of the arsonists have been caught and prosecuted. About two and a half years ago a man walked into a clinic on Chester Avenue just a block from the Main Temple, poured kerosene on the floor, lit the oil and walked out quite calmly. He was seen. Many in the clinic said they could identify him, but somehow he was never apprehended and charged.

The Right-to-Life movement has successfully pressured various State legislatures and the Congress to add riders to appropriation bills which prohibit the expenditure of tax monies for abortions. On the Federal level it is illegal for foreign aid monies to be used for these purposes, no one engaged in federally funded legal aid work may give advice in an abortion-related issue; no member of the Peace Corps or of the Defense establishment may use government medical facilities for such a purpose. Finally, the Hyde Amendment prohibits the government from spending Federal money to provide abortions through welfare programs.

Some 300,000 welfare case abortions were funded federally last year. The Hyde Amendment cut off this funding source and this Fall, by a 5 to 4 vote, the Supreme Court ruled that the Congress had the right to act in this manner. I confess I find it hard to consider that the anti-abortion people have achieved a splendid victory. They have managed the ultimate in dual standard legislation: those who can afford an abortion have access to a safe abortion; those who cannot afford the operation are back to the coat hanger.

I would add that many carry about a stereotype about who asks for an abortion. We think of the candidates as sixteen-year olds who have been giddy or silly. About forty percent of the women who come to the abortion clinics are married and

mothers. They already have two or more children and simply cannot bear the emotional or financial cost of another child.

Another stereotype is that the anti-abortion campaign is a Roman Catholic issue. The Church under this new Pope has vigorously reasserted its position that abortion is murder under any conditions. To interfere with the growth of the embryo from the moment of conception is foeticide. But the Right-to-Life movement in the United States includes many others besides Roman Catholic. The anti-abortion legislation enacted in Akron about three years ago, a bill which became a model for many cities, was conceived and promoted by a young orthodox Jew who with a traditional *yiddishe kopf* said 'why fight city hall'. Let's accept the idea that abortions are legal, but let's make it impossible by procedural means for an abortion ever to take place.' So Akron passed a municipal ordinance which called for almost daily medical reviews of existing clinic facilities; all kinds of interventions by social workers, psychologists, educators and ministers; and affidavits signed by the husband or putative father. So many steps were required before an actual operation could take place that in fact the operation became unavailable.

Concerning the Roman Catholic position, it should be noted that only in 1869 did the Church finally take an absolutist position. Aristotle had argued that what he called animation, which is the term he used to describe the moment when the soul enters the embryo and the embryo became a distinct living thing, occurs forty days after conception. A number of Church fathers had agreed with the pagan philosopher and argued that ensoulment, that is the right of an embryo to receive the sacraments, particularly the last rites, occurred at forty days. This would mean that abortion during the first forty-day period would not be murder. But in the nineteenth century, a Church which felt itself besieged by modern secularism, set out to close off debate, and by a papal bull in 1869 closed the forty-day option and since then any interference with the embryo is considered as murder.

The Right-to-Life committees represent a broad social movement which has increasingly allied itself with another political grouping, the Far Right. Both seek to resurrect an older, more family-centered, more "moral" way of life than the one which exists now in America and which they fear and despise. The chairwoman of Right-to-Life movement said recently that their program is "to reimpose Judeo-Christian ethics on the United States." Her mission is to take America by the shoulders and force us to live by her definition of traditional values. The problem is that many of us respectfully disagree with her list of traditional values and violently disagree with her enforcement policies.

The anti-abortionists make two points. They argue that abortion is murder, and in a sense, it is. Any taking of life can be considered as murder. But medical research and the technological miracles of our day are forcing us to make increasingly sophisticated distinctions in defining life. We can keep the heart and lungs pumping artificially for decades. We have come to recognize an irrevocable

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FROM THE RABBI'S DESK

(Continued)

condition called brain death and doctors generally do not hook up organ-sustaining equipment when somebody is brain dead. Just as we must make some rather sophisticated distinctions in the border areas between life and death, so we must make some elegant distinctions in the border areas between conception and birth. Some argue that we ought to define life in terms of sustainable independent existence. A baby is alive only after delivery or from the time a Caesarean section delivery would be possible. Others argue that we ought to say that conscious life begins at the end of the first trimester or the second trimester. Whatever position we take moves us away from an absolutist definition which relates murder to any interference after the moment of conception.

Why must we make such distinctions? Because good sense requires that we do. In an already overcrowded world why should a family whose finances are already stretched to the limit to provide for existing children be forced to bring into the world a thalidomide child or a mongoloid and care for that child, in the process destroying the opportunity of the other children and perhaps distorting every important family relationship. Some say, but to take this life is to play God. I would answer, 'sophisticated medical care is also a way of playing God.' A generation ago such a child would not have survived.

The second argument the Right-to-Life people make takes the form of the domino theory. They argue that if we allow abortion to take place it will not be long before society accepts not only abortion but the elimination of all who are incontinent or senile. Holding the line on abortion is held to be one of the protections devised by a healthy society to protect the sanctity of human life. Whenever I've watched a Right-to-Life apologist make the usual slide presentation of their case they invariably end up with a slide or two showing corpses piled up in Dachau. The pitch is that this is the future of a society which becomes callous to human life.

What is not said is that Germany in the 1920's had the strictest anti-abortion legislation in all of Europe; and Sweden had perhaps the most flexible. History does not show that there is an inevitable progress from loose rules in the area of abortion to insensitivity to the aged or other forms of human need. One of the anomalies of the present situation is that many who align themselves with the Right-to-Life movement are those who have consistently opposed Aid to Dependent Children, Public Welfare, Medicare, and almost every piece of humane social legislation which has allowed so many to escape from the shackles of poverty.

Abortion is a complex issue. I do not look upon abortion as a positive good. I look upon abortion as I look upon oil spills. We need energy. There will be accidents and when these occur the spill must be cleaned up as fast as possible so that there's not a great deal of ecological damage. Abortions are always unfortunate, but a deformed child or an emotionally deprived child is a preventable disaster.

I'm troubled when a woman makes a decision to

abort a child simply for her convenience. Abortion ought never to be looked upon as a means of birth control. But for me the bottom line is that in an age of overpopulation, safe surgery and fertility pills strict taboos on abortion are archaic and the consequences of prohibition are extremely dangerous. Coercion didn't work during Prohibition and it will not work if an anti-abortion amendment becomes the law of the land. The issue of abortion is one in which people of moral sensitivity come down on both sides and a pluralistic society must leave room not only for honest differences of opinion but for the acts consequent on those differences. When there are serious and reasonable differences of opinion legal coercion simply won't work.

If an anti-abortion amendment becomes the law of the land tens of thousands of women, your daughters and grand-daughters, will be forced to go to Canada or have an abortion done illegally. Those with resources will be able to do so with a fair degree of safety. The poor will not be so lucky and many will be butchered. Instead of adding to the sum total of the nation's respect for life, the prohibition of abortion will add to the sum total of human anxiety and unhappiness; some will lose their lives and many will lose their youth and their emotional balance.

Those concerned with family stability, the moral disciplines, and the sanctity of human life would be better advised to put their efforts into stabilizing their lives, marriages and family than into a political companion to force others to abide by their rules. Anita Bryant should be a symbol to all of us. An old rabbinic maxim is pertinent: "First sanctify yourself and only then sanctify others." In a pluralistic society morality begins at home and moral coercion must be opposed. When you deal with something which is not a crime, which impacts on no one in the society at large, society really has no right to intrude except to see that proper and safe medical, psychological and social standards are maintained.

Though I'm not a prophet, I believe that there is a good chance that an anti-abortion amendment will become the law of the land. Right-to-Life forces are strong and in full cry. Though every poll has shown that a majority of the American people favor the availability of abortion, a determined and implacable group can impose its will on the legislative process. Why? Because they play hard ball and we play by reasonable rules. We do not organize our lives into cells. We do tell Congress-people that if they vote contrary to our wishes we will vote against them in the next election whatever else they stand for.

The right will need some victories in the next year or two, and here is one victory which I suspect Congress will feel that it can give them without too much cost. Congress will be wrong. Prohibition established the underworld as a major force in our society. Gangsters became essential to the straight society. It took ten years before sufficient force coalesced to repeal the Eighteenth Amendment, and by then the damage had been done and the cancer of organized crime had become established in our national life.

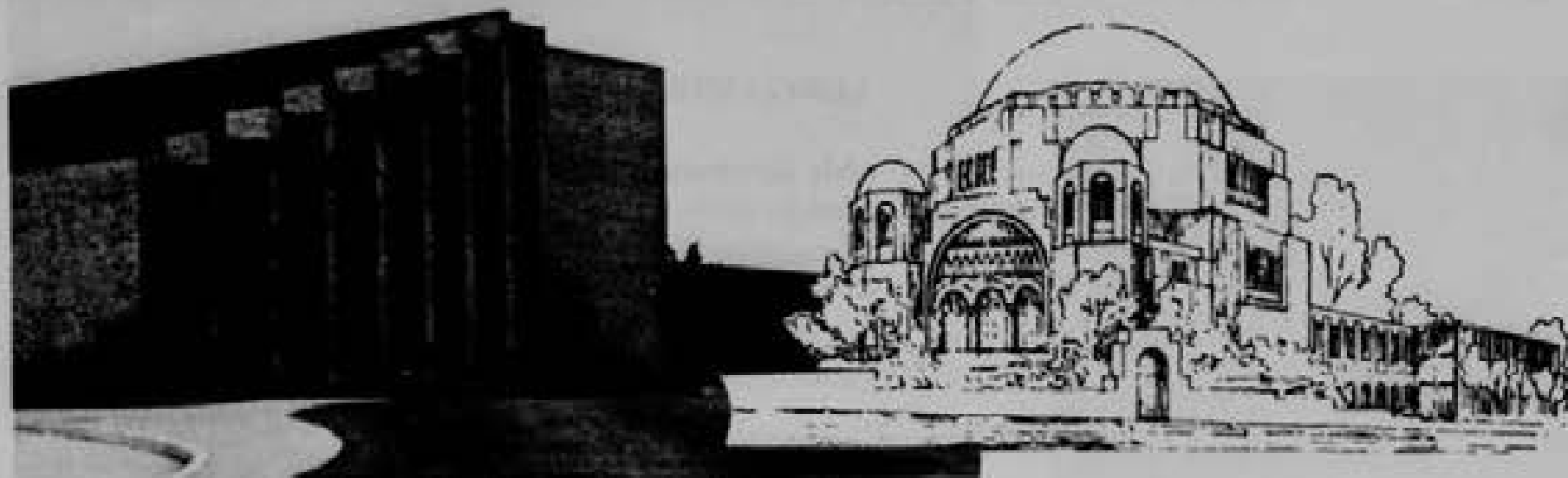
If an anti-abortion amendment becomes the law of the land many will be hurt. Some will die and

little will be achieved. Laws will not stop abortions. Laws can only declare the surgery illegal.

How does reason deal with unreason? We have to bestir ourselves unreasonably and become an effective counter force. Mr. Vanik, whose views coincide with many of ours on other issues, took an anti-abortion position during these last two years. Most of us, when we saw him, didn't bother to complain; we went along as if he was still on our side because we know the whole range of his issues and concerns. This is a luxury we can no longer afford; yet, saying that I'm conscious of the dangers of single-issue politics. Unfortunately, unreasonable people force the reasonable to play politics their way.

The abortion decision is one which a husband and a wife or a woman must take with prayerful concern, and society must respect their decision, whatever it is. In this case I stand outside of the mainstream of the halachic development of the Jewish tradition, but it seems to me that conditions have altered radically. Surgery is safe. Families are nuclear. We've encouraged a heavily sensual environment. We face overpopulation, not the danger of underpopulation. Accept abortion as a fact of life, but recognize that it is in the strengthening of the marriage and the family on the one hand, and in the use of birth control devices on the other that the ultimate solution to this thorny problem rests.

Daniel Jeremy Silver



October 25, 1981
Vol. LXVIII, No. 4

The Temple Bulletin

From the Rabbi's Desk: YOM KIPPUR SERMON

The sermon of October 7, 1981 is produced here in response to numerous requests.

When we are deeply distressed or pushed beyond our limits, when the situation seems beyond our control or we desperately want a particular resolution to a problem, it's natural for us to make a vow. We promise God or we promise ourselves that if only our soldier will come home safely from the wars, if only our child will be born healthy, if only our love will be requited, if only our mistake will be overlooked, if only the bad patch our business is going through can be gotten through, then we will give something that's important to us — our time or our substance — to God or to a good cause.

The Hebrew word for such a vow is *neder*. Because making such vows is an instinctive response to those situations where we are driven beyond the limits of our controls, they are often described in literature. The first such vow which our Scripture details involved Jacob. Jacob, you will recall, was the younger of twins. When his father was aged and blind, Jacob deluded Isaac and defrauded his brother of the birthright. He had to flee the understandable anger of Esau and he spent the first night of his flight in the wilderness, exposed to the elements, wild animals, bandits, a stray. The Torah tells us that when he woke up the next morning Jacob made a vow to God: "If only you will remain with me, protect me on my journey, if you will give me bread to eat and clothing to wear, and if I return safely to my father's house then you shall be my God. This stone, which I have set up a pillar, shall be God's house and a tenth of all that God will give me I will surely give to Him."

Today we do not make vows with the same formal solemnity as our fathers. We do not treat them as sacred. The ancients invested their faith in the promise of God. If they attended the shrine and obeyed His will, He would protect the land, cause the rains to come, allow them a good harvest and ultimately send them the deliverance, the messiah, for whom they longed.

God however would not want to keep His word if they failed to keep theirs. There needed to be a quid pro quo: their vows to God had to be paid up for God to make good on His promises. The vows, the resolutions, we make each December 31 are more often than not neglected or broken by the end of the first month of the new year; but it was not always so. When the ancients made a vow to God it was solemnly and ceremoniously made and it had to be repaid. In the book of Deuteronomy we find an instruction from God which reflects the spirit of that age. "When you shall vow a vow to God, you shall not put off fulfilling it; for God will require it of you, and you will have acquired guilt." This paragraph is typical of that time. But then the Torah adds a peculiar and special Judaic element. "It shall not be accounted to you as a sin if you neglect making a vow." The sanctity of vows was assumed, but almost from the beginning of Jewish self-con-

sciousness, our tradition discouraged the practice. Our leaders were concerned that when we are pushed or desperate we cease to speak rationally and make promises whose consequences we have not fully considered. It's our hearts, our need, rather than our mind and our reason which speaks, and we can make extravagant promises.

The Bible contains perhaps the most tragic, certainly the most dramatic, of all episodes which illustrate the danger of making vows. In the twelfth century B.C.E. the Ammonites attacked the tribes. The Israelites turned to a seasoned commander, Jephthah, and asked him to command the defense of the land. Jephthah agreed. It was the custom in those days for a commander to make a vow to God or to his gods before he led his troops into battle; and Jephthah followed that custom. The Book of Judges reports his words:

(Continued inside)

SUNDAY MORNING SERVICES

October 25, 1981
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

AWACS AND ARMS SALES

November 1, 1981
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

THE PRESIDENT'S BUDGET

Friday Evening Service — 5:30 - 6:10 — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch

FROM THE RABBI'S DESK

(Continued)

"I vow that if God gives me victory over the Ammonites and I return safe to my home the first thing that crosses the door of my house upon my safe return shall be a burnt offering unto God." The battle began. The armies of Israel were victorious. When Jephthah returned home the first thing that crossed the threshold of his house was his only child, a young daughter, who had heard the jingling of the harness as her father approached and ran out, excitedly, to meet him. The vow was paid.

Many vows are made without our being conscious of what the price may be. I remember a colleague who told me of a youngster, an adolescent, whose father became deathly ill. As he paced the corridors of the hospital, praying that the doctors might be able to return his father to health, he silently made a promise to God that if his father was cured he would devote his life to medicine. The father regained his health. The young man went to school each day, desperate to make good grades. He worked for one end to fulfill his vow, but he was only an average student and was not admitted to medical school. In the event he suffered a serious nervous breakdown.

Our tradition has tried to protect us from our more desperate acts. Rabbi Meir, an important Palestinian sage of the second century, is reported by the Talmud as saying: "Better for a man never to have vowed at all." Samuel, one of the famous rabbis of Babylon, taught: "Even if a man fulfills his vow he is to be considered as a sinner." A major tractate of the Talmud, that master work of rabbinic jurisprudence, is called *Nedarim*, Vows. As you leaf through it you discover that the central purpose of the book is to find legalistic ways, insofar as they can be found, to free men and women from the rash and excessive vows which they may have made. The rabbis could not ex cathedra exonerate everyone from their vows. They had to follow the Torah and the Torah mandated that if a vow was made it must be fulfilled. But they tried to disqualify a whole series of promises as non-vows. If vows were made by minors or by people who could not be expected to know the consequences of what they said, they were declared to be null and void. Vows had to have a certain form. The rabbis developed a formula which is called *hatarat nedarim*, a formula for the release of vows, which in many cases could be used to excuse those who were trapped in the desperate and exclusive words they had spoken.

The rabbis worked in this fashion for a number of good reasons. The first was theological. When all is said and done most of the vows that we make to God are little more than attempts to bribe God. They are our way of telling God: You do this for me, I will do this for you. This attitude goes back to the oriental practice of *bakshesh*. You never appeared before the sheik or the sultan without a contribution in hand in order to make sure that he would be well disposed toward you. Now God's

ways may be inscrutable, but certainly it is to demean God to assume that His attention, His blessing, can be bought.

Then, too, vows rashly made could have painful and destructive consequences. Even today when we no longer feel the overlay of solemnity and sacredness which the ancients associated with their vows, we can still be caught up in a stubborn pride which causes us to hold fast to words spoken in anger or in desperation, even though they cause us and others great hurt. Many a parent has come to me who has spoken angrily and threatened a child that if they don't break off a certain relationship, or stop acting as they are, they should never again darken their doorsteps. The words were spoken. The child had left. The parent waits hoping against hope for the phone to ring or the car to return, but there is only silence. Often, because of our vows, we have to eat humble pie, and there are many among us who are too proud and unbending to do so even though we desperately want to bind again the ties of family and of love.

I speak of vows and of the traditional Jewish attitude towards *nedarim* because, as you recognize, this service is called Kol Nidre, "All Vows." The beautiful and moving melody which begins the service is called "All Vows." It would be logical to assume that this overture extolls the value of abiding the vows, that we will make during the Day of Atonement. After all, Yom Kippur is a day devoted to atonement, repentance, and contribution. Nothing would be more natural than that Yom Kippur's opening theme underline the sanctity of vows and the importance of fulfilling this day. Not so. Far from encouraging to fulfill our vows, the Kol Nidre is in fact a formula for the release of vows. Paradoxically, at the very beginning of our service, we ask God to release us of any and all resolutions and the vows which we will make during this Day of Atonement.

Why so?

The Kol Nidre is a legal formula which uses the repetitive language so typical of law, to make its statement. In its original form it read: "All the vows, bonds, oaths, obligations which I undertook between last Yom Kippur and this Yom Kippur I declare not to be binding. Jews began to use this form of release of vows at a time when it was literally believed that during the Ten Days of Repentance each person was acutely judged by a heavenly court. Rosh Hashanah was the day the court met. Yom Kippur was the day when the sentence was pronounced and the judgment was sealed. Apparently, no one wanted to go into the climactic session on Yom Kippur when they would make their final appeal to God for mercy, owing God one, to use the vernacular, not having paid God a debt which was owed to Him. They spoke this formula of release so that they might begin this day free of the guilt of not having paid to God what they had promised to God and so have a chance to be judged worthy of another year of life and of promise.

The custom of beginning the Yom Kippur service with this formula of release began about a thousand years ago. The Kol Nidre was not written in the great academies of the Geonim. Indeed, the religious leaders of the day opposed the practice which began among ordinary people but the people had their way and it became customary to speak the Kol Nidre just before the Yom Kippur service began. The Kol Nidre served their spiritual needs and over the centuries its popularity was enhanced as it was set to great music and associated with the themes of martyrdom and loyalty. In various places and at various times Jews who lived under the Imperial Church or the Imperial Mosque and who had been forced to convert under the threat of life or exile seem to have used the Kol Nidre in their clandestine worship on the holiest day of the year, to speak its formula, free them from the guilt of their forced apostasy and make them feel that they were truly Jews. They would come together surreptitiously, secretly, for a service on Yom Kippur and recite this formula of release and so say to themselves, we are still Jews and we want to be part of the Jewish people.

Early in the twelfth century a learned and influential rabbi, Rabbenu Tam, who was concerned that the Kol Nidre formula was far too broad — it released Jews from all vows when in point of fact there was no way that this could be done within the rabbinic frame of reference — changed the language of the Kol Nidre into the language which we now use. Originally the text had been a formula of release from all the vows, bonds, oaths, promises made between last Yom Kippur and this Yom Kippur. Rabbenu Tam's wording, the wording of the present prayerbook, is a formula of release from all the vows, bonds, oaths and obligations which we will make between this Yom Kippur and next Yom Kippur. Which is to say that we declare all the resolutions which we make tonight not binding even before we make them.

Why then Yom Kippur? Isn't Yom Kippur a time to make character-improvement vows? What is the service trying to teach us by absolving us of our resolutions even before we make them?

The Kol Nidre teaches two lessons. In the first instance the Kol Nidre says to us: don't make vows. Why not? Vow-making is a discouraging enterprise. Many vows are too heavy for us. We can't live up to them. They will discourage us and ultimately stand in the way of our spiritual and moral growth. Most of our vows are 'never again' vows. As we sit here during the long hours of Yom Kippur, listen to the music, speak the confession, and feel the power, of the day, we think back over the year and linger over a particular incident. We recognize how our anger created distance between us and those we love the most. We spoke before we thought. Bitter words crossed our lips. If we had taken the time we would have expressed ourselves otherwise and the ties of family and of friendship might not have ruptured. We focus on an incident and

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FROM THE RABBI'S DESK (Continued)

a concern and say to ourselves: 'never again'; but there are a few emotional disciplines which any of us can with certainty promise never again to violate. However long we bridle our tongue, there will come a moment when feeling wells up, when the old way gets the better of us and the words spill out. Those who are by instinct physical cannot always restrain themselves from lashing out. Those whose thoughts are self-centered will not always be courteous. Those who are by nature ambitious cannot always suppress their drive. Those who are lethargic cannot always be decisive. There are times when we can and do adopt a discipline and never again fall from grace; but far more frequently, 'never again' promises are too much for us.

The problem is that when we vow never again and fail and make another 'never again' vow and fail again, ultimately we become discouraged and cease trying. We can see this in the little things, the things that are really too trivial for Yom Kippur, but which, in a sense, become the metaphor for the more serious concerns of this day. We've tried to give up smoking or drinking or eating too much. We say, 'never again'. Six months later we begin again. We promise ourselves, 'never again', and three months later we fall from grace. Ultimately, we cease making the promise at all. It's too discouraging. Our repeated failures force us to admit what we don't want to admit - our weakness and inconstancy. The thrust of Yom Kippur is to make improvement possible, not to suppress that which is human in us. Man is not by nature angelic and cannot live angelically. Yom Kippur speaks of growth, of taking the next step. Yom Kippur teaches that one *mitzvah* leads to another. It does not ask us to become instant saints. In point of fact there are no saints. Yom Kippur does not encourage us to make resolutions which in all likelihood are beyond our ability to abide. Think tonight about doing your best, about living up to your highest aspirations, but don't vow what you cannot abide.

The Kol Nidre to stand at the beginning of our service for another reason: to remind us not to focus the concerns of these twenty-four hours too narrowly. Over Yom Kippur everyone of us who gets caught up in the service reviews his life. Each of us has some special concern. Some of us can't pull ourselves together. We're unable to make up our minds and so we spend these twenty-four hours thinking about being indecisive, screwing up our courage to go out and make the decisions which ought to be made. But you know, plugging the one hole in the dam through which

water is trickling is a useless enterprise if the whole dam face is weak and in danger of disintegrating.

In point of fact, most of the specific incidents on which we dwell and most of the specific character flaws that concern us tonight cannot be overcome unless we change the whole context of our lives. I had a mother come to me some months ago, complaining that she often spoke intemperately to her children. She always regretted it. She said: "They get under my skin, I can't stop myself, I know I shouldn't do it, I say too much and immediately regret what I say, but I do it anyway. How can I overcome this tendency to let go on my children?" We began to talk and as we talked we discovered, she and I, that as an only child, she has always gotten her way with temper tantrums. Temper was an emotion whose practical value she had been conditioned to accept. We discovered that she had not developed other interests outside of her children so they meant everything to her. She had no other release and when the least thing went wrong there was nothing to balance out her emotional concerns. We discovered that she was inordinately concerned about her marriage. There was nothing fundamentally wrong with it, but so many of her friends were having trouble, were being divorced, and she was afraid that if she failed in her major role as a mother her husband might turn away. We discovered that she had a very difficult relationship with her mother. She never had been able to say to her mother what she felt, and so she said to her children what she really meant to say to her mother. And on and on and on.

I'm suggesting through this one instance that if we concentrate only on a particular incident, or do what we normally do on Yom Kippur, dwell on the failing which has caused us the greatest pain, we'll fail to tap Yom Kippur's real potential. Yom Kippur's purpose is not to help us devise a technique to deal with a particular failing or a single addiction. Yom Kippur's goal is to help us reposition our whole lives, to make us look hard at all aspects of our character, to make us consider whether we are making it possible for the divine potential within us to unfold.

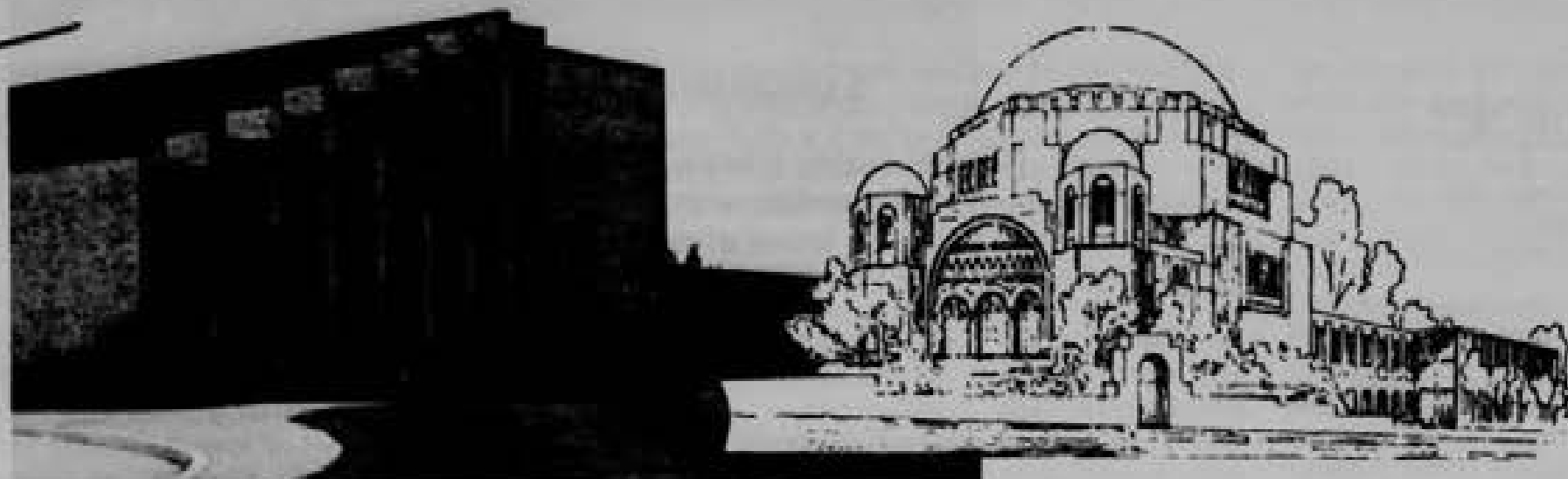
Have you ever noticed how the *Vidui*, the confession, is written? Each line of the confessional is specific. The *Vidui* lists a whole alphabet of sins and failings of which all of us are in some way guilty. For the sins which we have sinned against Thee by abuse of power, by the profanation of Thy name, by speaking disrespectfully to parents and teachers, by taking advantage of others and on and on and on, a whole litany of sins. There is similar definition of repentance in the liturgy. When it comes to the other side of the equation,

what it is that we are to become, the words are general: to purify our hearts that we can worship Thee in truth; to align ourselves again to God, to do the good. The goal of *teshuvah*, repentance, the goal of Yom Kippur, is not to improve a single aspect of our lives or to resolve a single problem but to reposition our whole life. The goal of Yom Kippur is not to encourage you to make a vow feeling that once you overcome a single failing it will never happen again. Character doesn't develop that way. The goal of Yom Kippur is to make you see your own nobility, the fullness of your possibility, that bit of God which is within you and how, by taking a step here, showing concern there, offering yourself to another to love, by setting higher goals for yourself, by being more disciplined all the way across the board and, most of all, by having a nobler and more divine perspective of what your life may be, by obeying God's Instructions, you'll be able to restructure your life during the next year so that the failings which are so burdensome to you now, the memories about which you are unhappiest about tonight and will think about tomorrow, will not recur - not because you have gone after them directly, made a 'never again' vow, but because you've seen yourself as God sees you, as a sinner, as one who could do better, as someone created in His own image. We speak of sin. Sin is the measure of the difference between what you are and what you might be; of what you are and what you can still be. It's a measure of your spiritual and moral potential.

Tonight it's not the vow that we seek, it's the tear, a tear for the person we might have been, can yet be, if only the spirit of Yom Kippur can envelope us, if we'll only look at the whole pattern and direction of our life. Forget the specific vows. Forget the resolutions. Concentrate on the whole - on the direction and purpose of your life. Understand the reason for the Kol Nidre.

It is said that on a particular *erev* Yom Kippur the great Hasidic master, Levi Yitzhak of Berditchev, stood outside his door early in the afternoon preparing himself spiritually for the Yom Kippur service. A tailor passed along the street looking for some business. "Have you anything to mend?" "Anything to mend?" Levi Yitzhak began to cry. A disciple who was standing nearby was puzzled. "My master, why are you crying?" "My soul needs mending and there is no one who can do it for me." That's the concern that all of us face during these next hours. Can we mend our soul? Can we recover the wholeness of our persons? Can we turn to the way that will enlarge the possibility the new year offers to us? No resolutions. A tear. No vows, but clearer understanding. No resolutions but a whole-hearted return.

Daniel Jeremy Silver



December 6, 1981
Vol. LXVII, No. 7

The Temple Bulletin

From the Rabbi's Desk: THE RELIGIOUS PROBLEM IN ISRAEL AND AMERICA
The sermon of November 7, 1981 is produced here in response to numerous requests.

In the last several years, a new phrase has appeared in the vocabulary of Jewish life, the label Torah True. Torah means instruction. More specifically Torah designates God's instructions to Israel. We use Torah as a shorthand word to describe the mandates and commandments of Jewish life. Over the centuries each generation has understood Torah to be the God defined form of Jewish life as it was known in their day. An ancient piety encouraged them to ascribe all that they called Torah to a single occasion: Moses' receiving God's instruction on Mount Sinai.

A few years ago, some within the traditional community began to call themselves Torah True. They used the label to separate themselves from all others from us; and to suggest that everyone else had fallen away from the true way. They alone had remained faithful. They were the true Israel and we were the faithless. The label was based on a criteria of observance. A good Jew was a Jew who followed the traditional rabbinic forms. They deny that any other kind of Jew can be a good Jew and given their perspective and concerns many forgot that the form of Jewish life has never been the full measure of devotion. An unhappy truth about the Torah True is that an inordinate number of them have been involved in currency scandals and the misappropriation of government funds in Israel while in United States a number have been involved in nursing home scandals and the like.

I hasten to add that the Torah True do not represent the entirety or even a majority of those who are Orthodox. Some months ago the quarterly *Judaism* published an autobiographical piece by a former Chief Rabbi of Johannesburg. This pious and learned man had been on the train from Tel Aviv to Jerusalem. A young Torah Truenik had sat down next to him and they had talked of matters Talmudic. As he got off the train he went to put on his hat and, accidentally, knocked his head covering off. He took a few steps to pick up the hat. The young Torah Truenik began to berate him for having violated the law. There is a rule in the depths of the tradition that no one should take more than four steps bareheaded. But there is also the rule to respect age and learning. This was *chutzpah*. Youth berating age. Ignorance berating learning. There was more to the story. The Torah Truenik and the rabbi got on a city bus. The young man's seat was directly under a no-smoking

sign, but without a second thought he lit a cigarette. The rabbi couldn't avoid saying, "Nu?" The answer came quick, "What's that to do with us." Many of the Torah True are as contemptuous of the rules of a Jewish state as they would be of the rules of a non-Jewish society. The only rule which they recognize is the four ells of the halacha and they tend to pay attention only to the formal elements of that tradition.

Many learned Orthodox scholars and rabbis would agree with many of the structures which I will speak this morning — though obviously not with the point of view from which I speak. Why then are Torah True worth our time and concern? Because they have become a political force in Israel. There they affect many areas of private life and there they have become a major factor among those who seek to limit Israel's options in the West Bank which they regard as God-given and therefore non-negotiable. Further some of their actions in Israel encroach on Jewish life outside of Israel.

Because of the peculiarities of the Israeli coalition system of Government, the Torah True, although a small minority of the population, have been able to make the government policy adopt many parts of their program. Their way impacts on everyone's life.

Perhaps the best way to introduce this problem to you is to read a few brief paragraphs by a fine Orthodox Jewish scholar, a former rabbi of Montreal, David Hartman. Hartman retired from his pulpit some years ago and is now a professor of philosophy at the Hebrew University in Jerusalem. He wrote this piece during the frenetic negotiations after the last election when the religious parties were in the position of holding the balance of power and so gained an inordinate voice in the formation of Begin's coalition cabinet.

"During the past few weeks, Israeli society has witnessed a secretive and sinister attempt by certain political forces in Israel to form a government that would allegedly further religious interests and values.

"Undoubtedly, the major political parties, which are predominantly secular in spirit, have always made arrangements with so-called religious groups in order to further their own secular goals and aspirations.

"Nonetheless, because of the current behaviour of the rabbinate and other political power groups, the majority of Israelis are more convinced than ever that Judaism in Israel is an instrument with which

(Continued inside)

SUNDAY MORNING SERVICES

December 6, 1981
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER
will speak on
EDUCATION FOR WHAT

December 13, 1981
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER
will speak on
THE MYSTERY OF THE ARK

Dedication of Ricky Levine
Memorial Ark

Friday Evening Service — 5:30 - 6:10 p.m. — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch

FROM THE RABBI'S DESK (Continued)

to strike backroom political deals rather than a prophetic call to intense love of God and moral integrity.

"Judaism has thus been disgraced in the eyes of the community by its so-called religious leadership. Instead of bringing the message of Judaism free and openly into the market place of Jewish life, it has turned Torah into an object of political agreements between ministers in the Israeli government and so-called religious sectors of the community, who believed that love for Torah demands detachment from community.

"Whereas the Torah teaches us that the greatest commandment is study and reflection and that only through learning can one develop love of God, our government believes that through political pressure we will bring Judaism to the Jewish people.

"There is a feeling of shame among people genuinely committed to Judaism. They are embarrassed by the way Judaism has been vulgarized and exploited by political pressure groups. The secular forces in Israel must be gloating with joy at the triumph of secularism in Israel.

"Thanks to the coalition discussions and agreements, another great wall has been established between God's word and the people of Israel. Once again the name of God has been disgraced in the public marketplaces of Jewish life.

"The way we have dealt with the problem of conversion illustrates this ugly process. . ."

I will speak of the conversion issue shortly. I want first to make it clear that this talk is not a gratuitous attack by a reform rabbi on Orthodox Judaism and that I raise a concern being expressed by many across the spectrum of Jewish life about a group who emphasize custom and form at the expense of the moral and spiritual reach of our tradition, who are willing and eager to use political power to effect their narrow ends, and whose actions are causing bitter and unnecessary divisions within the Jewish community.

Let me give you some background. When Israel came into being in 1948 the Labor Party had a clear majority of seats in the *Knesset*. Nevertheless Ben Gurion and his party decided to bring the religious Zionist parties into a coalition. There is a Jewish principle called *Shalom Bayit*, do everything you can to keep peace in the house. At the time the Labor Party, made up largely of secular socialists, also agreed that the practice in matters of personal status should be kept as it had been under the Mandate and for centuries before. The Middle East has long been accustomed to a form of social organization which is called the millet community. There is a national government which has the power of taxation and controls foreign and military policy. This government, however, allows the various ethnic groups under its authority to control their domestic affairs. Each "nation" governs itself by its religious law. This patchwork pattern of social and legal control has existed for centuries in the Middle East and was continued by the British when, at the end of the First World War they took over from the Turks.

In Palestine Jews were governed by rabbinical law and rabbinical courts, Copts by their Coptic law and priests, *Cadis* and the *Shariyah* ruled in the Muslim community. The secular socialist majority who founded Israel allowed the rabbinate to retain the authority which they had enjoyed under the British because they didn't really know what else to do and they weren't particularly worried. They were a majority. They didn't think the religious parties would be able to extend their privileges beyond the narrow limits which were allowed them. In the Mandate era if Kibbutzniks didn't like the rabbi's ruling about their marriage, they simply lived together as common-law man and wife and that was end of the matter.

Here was a case where Ben Gurion's judgment failed him. Instead of rabbinic power gradually withering away, it grew helped along mightily by the vagueries of Israel's multi-party political system. The number of people who vote for the religious parties has remained constant, never more than 10% of the population; but the power of these small groups has grown from election to election. By the Fourth *Knesset*, the Labor Party could not form a coalition without the National Religious Party. This year Mr. Begin could not form a government without the support of the three religious parties. As their political importance grew, their demands grew apace. Israel found itself not only with a calendar which established the Sabbath as the weekly day of rest but with rules which prevent all movement by public transport on the Sabbath. Hospitals found themselves challenged on their rights to perform autopsies. Schools had to include rabbinic materials taught according to rabbinic interpretations.

As is usually the case power corrupts. The religious parties began to use power highhandedly. Their students and women were to be excused from military service. All schools must enlarge the Judaic content of their curriculum. Archeologists were not to be given site permits without the authorization of the Chief Rabbi. After the last election the religious parties won an unprecedented number of major concessions. Begin agreed that the Sabbath must be fully observed by all industry and transport. The ports must be closed on the Sabbath. El Al must not fly. Two years ago El Al lost 40 million dollars — a sum of money which a little state like Israel can ill afford. Last year the airline undertook a program of retrenchment and El Al was beginning to come out of the red and to fly on time. Because of the time changes between New York and Paris and Israel, when and if the Sabbath rule is fully enforced, El Al will have to close down two of seven days of the week. El Al cannot survive under such economic restrictions and we must remember that a national airline is not simply a source of revenue but an important military asset. If this happens it will be increasingly difficult and undesirable for tourists to visit Israel. In Israel sea and airports must be closed sufficiently early for the workers to be home for the Sabbath and remain closed sufficiently long to allow them time at the end of the Sabbath for them to get back to the port. Tourists will be unable to leave for a 48-hour period. Schedules will become cumbersome and those who have no business in Israel besides the desire to visit there for a week or so will find reasons to go elsewhere.

Mr. Begin also agreed that hospital administration is to be governed by the *halacha*; which is to say

that the rabbis will have final say in many areas in which they ought not to have any say. They will decide whether an autopsy may be permitted; whether an abortion may be performed; whether certain kinds of medical research may be undertaken. These decisions are to be left to a highly politicized rabbinate who can be counted on to be more sensitive to attacks from the Torah True on their right than sensitive to the ethical niceties of modern medicine. Great sums of money are to be used to support Israel's religious schools. Money is to be provided for the housing of married yeshivah students even if other segments of the population may not have such housing provided for them. The exemption of religious women from the military has been enlarged and there is an interesting new exemption from military service of those who are euphemistically called the "newly enlightened" — those who suddenly become observant.

Potentially the most damaging element in the agreement Begin reached with the religious parties was his promise to submit to the *Knesset*, if he can find the votes, a bill which will amend the Law of Return to limit its application to Jews who have been born of a Jewish mother or been converted to Judaism according to rabbinic form. This would mean that anyone whom I have converted, or any Reform or Conservative rabbi has converted, would be considered non-Jews under this new law — they and their children and their children and their grandchildren. You can see the confusion and division such a rule would introduce into our communities and the anger it would cause. Why should Jews in America who believe themselves to be loyal Jews be concerned about the security and safety of that state which declares them to be non-Jews? Why should they give to the United Jewish Appeal? Already there have been pressures in some of the communities to have local Federations take strong and effective political action to induce Mr. Begin not to do what he has undertaken to do. For the time being the Council of Jewish Federations and Welfare Funds has taken a hands-off stand. Understandably it wants none of the fall out of this quarrel, but ultimately if the religious parties persist there is no way such groups can escape this unwanted battle. How long will it be before the large Reform and Conservative constituencies in the United States say, and with some justice: 'why should we continue to support a government which spits in our face?'

I don't want to minimize the complexity of the synagogue-state issue. Most of us believe implicitly and simply in the separation of church and state. (We never thought we would have to face the problem of the separation of church and synagogue.) As Americans we're proud that our Constitution stipulates that Congress shall make no law respecting an establishment of religion or the free exercise thereof. We take separation for granted. But even in America, especially in America, we ought not to. Even in America, the problem remains a live issue. I give you the Moral Majority.

When the founding fathers spoke of the disestablishment of religion they probably meant only that every religious community should have the right to worship in its own way. In the colonies almost everybody was a Christian and they certainly assumed that Christian values would always be basic

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FROM THE RABBI'S DESK (Continued)

to their community. When they spoke of disestablishment they meant the right of Methodists, Presbyterians, Congregationalists and Puritans to have their own churches. They did not mean public schools where the Lord's Prayer and Christmas pageants were not permitted.

The problem is that religion is not simply what one does two hours a week on the *Shabbat*. Religion is a cluster of ideas, institutions, laws, rituals, hopes and values by which a society sanctifies a certain set of values and defines purpose and meaning. Inevitably every religious tradition has its unique vision and special understanding of right and wrong. Inevitably every religious tradition has its own ideas about how the social order should be shaped. And, inevitably, these assumptions conflict with the hopes and plans of other religious groups. Last week a right-wing Conservative rabbi and representatives of the Council of Bishops of the Roman Catholic Church testified in Congress in favor of laws which would prohibit abortion. At the same session liberal Christian and Jewish leaders testified against the proposed constitutional amendment which would have that effect. In United States liberals fought for a century and a half before most states accepted the idea that public schools should be public schools and not Protestant schools. Many still cannot understand that Christian values, and I don't mean simply ritual practices, cannot be promulgated in the public school curriculum; vide, the crusades to return prayer to the daily schedule, creationism to physics classes and to remove sex education from the curriculum. Two days ago our papers reported that the school board in a county outside of Columbus had agreed in Federal court to abolish the practice of beginning school with fifteen minutes of devotion and of having students memorize lines from the Bible as useful mottoes in character formation.

Jews believe in separation because it is our values which are omitted and our holidays slighted; but let us recognize that everyone assumes that his religious values ought to be encouraged by the institutions of his society. Those who fight for the public school as we know it do so because its approach is congruent with their own.

The small social units of earlier societies — the clan, the family, the tribe — were religious and homogeneous and no one sensed any conflict between religion and the social unit. The Near Eastern model of the millet community also handled this problem fairly well. The government allowed every religious group enough latitude to govern its domestic relations. But around the 16th century Western man decided to create something called a nation-state and something called citizenship. Citizenship gave the individual a say he had never had before: one person, one vote; but it precluded the separate religious communities from governing themselves. There was to be only one law for all citizens. The nation structure forces people of different religious feelings to come under a single law at the same time that it gives to each person the right to have a say in how the law should be formulated. It presumes for conflict and resolution and no democratic nation has successfully solved the problem of how to adjust the difference in religious vision and values which

exist in a heterogeneous society. Given human nature many are not satisfied with the freedom to turn off their television set or not buy a book or to enroll their child in a parochial school. They want the state to control programming and curriculum their way. The evangelical crusade to reintroduce prayer into our schools is evidence of a significant movement to return the public schools to what they were fifty years ago when they were extensions of the Protestant religious schools. The problem is basic and unresolved and there are no neat solutions — only political ones and that means gains and losses — adjustments and accommodations. I can't come before you and say that if only the rabbis of Israel are deprived of their authority over the rules of private status that will resolve Israel's synagogue-state problem. That's not true. It would help, of course, but there would still be Torah-Torahniks whose needs have to be considered and there would still be the problem of the Jewishness of a Jewish state. Nor can I condemn out of hand those who have strong commitments which are different than my own. I have strong commitments also. What I can say is that the direction Begin and the Agudah have taken is unfortunate for many reasons not the least of which is that it rides roughshod over the sensibilities and rights of the majority. The Torah True raise the specter of Iran and since every strong action breeds an equal strong reaction they raise the possibility of a renaissance of militant secularism.

We should prize commitment, even those commitments which differ from our own, and misprize political coercion even when it is on behalf of ideas that we cherish. We should treat with contempt those who teach a theology of contempt and, unfortunately, much Torah True activity derives its energy from a teaching of contempt towards other Jews. Just before Rosh Hashanah this year the Agudah, one of the religious parties in Israel and the group most identified with the Torah True phenomenon, published a rabbinical diktat to the effect that no one should worship in a Conservative congregation because God doesn't hear the prayers of Conservative Jews. Shades of Reverend Smith, but it was the Council of Torah Sages not a Bible-Belt minister who spoke this nonsense. They didn't mention Reform. We aren't even considered Jews.

A word about our own attitudes. The Torah True play up the idea that non-traditional Jews live as they do because they are weak and uncaring. They play on the idea that there is only one way to be a Jew — their way; and unfortunately many of us unthinkingly accept this argument even if this opinion doesn't force us to change our ways. It's time we accept the truth that liberal Judaism is a wholly legitimate modulation of our tradition, as legitimate a modulation as rabbinic Judaism, which significantly reshaped the Biblical tradition. Yes, some Reform Jews became Reform Jews and some Conservative Jews became Conservative Jews because the many rules put unwanted limits on their lives, but many others became liberal Jews in order to revive the prophetic spirit of our past because they felt that the limited curriculum of many Yeshivot denied the modern Jew learning which a modern should master; and because they felt that the halachic norms were life restrictive rather than life enhancing in the changed

conditions of modern life. Whether they and we made the right decision or not is not the crux of the issue. The issue is that any religious tradition remains dynamic only as long as it is alive. Change has always been of the essence. Moses never knew most of the rules rabbinic Judaism affirms as essentially Jewish. Moses never met a rabbi of any persuasion. Moses never entered a synagogue. Moses never saw a Sefer Torah. If I took him to our ark and opened a Torah scroll he couldn't read it. His Hebrew was written in a different script. Moses was a Biblical Jew. Mainonides was a rabbinic Jew. Daniel Silver is a Reform Jew. And we are all good Jews. Yet on innumerable occasions I've visited with you and I've heard you say of some fine loyal member of The Temple: he was a good person, but he wasn't pious. He was pious by his standards and ours, and they are legitimate standards.

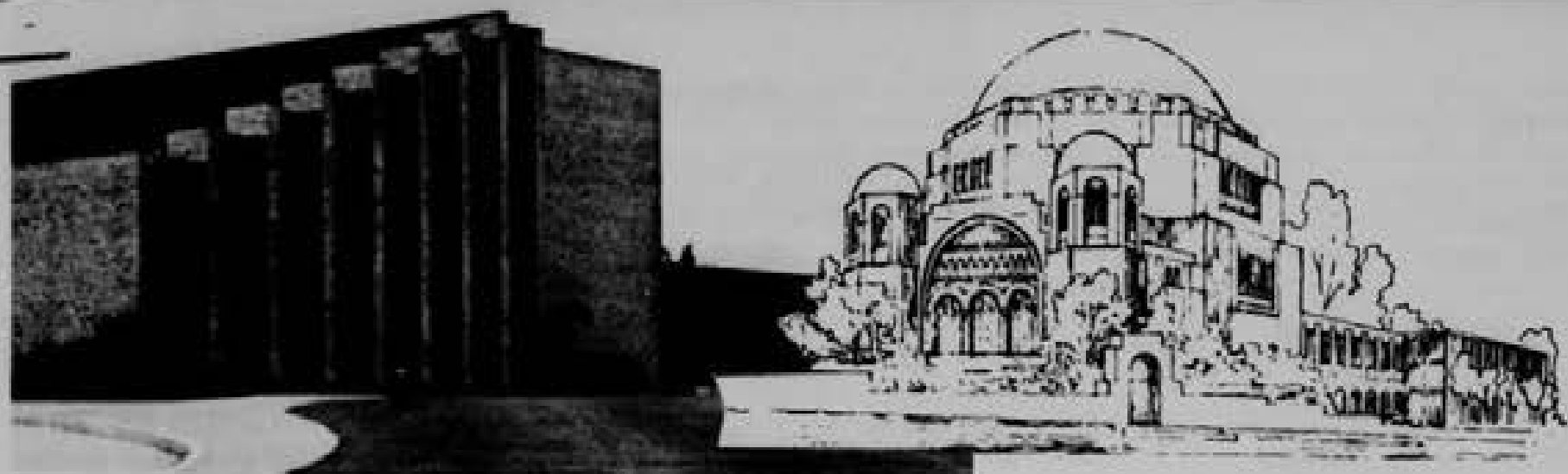
Recently we have brought into being in Cleveland a Congregational Plenum consisting of the senior rabbis and presidents of all our congregations. I'm very proud of this group which is the only group of its kind in the country and I've worked hard to give it strength. We have been able to establish it because there are Reform rabbis like myself who recognize the intellectual integrity of modern Orthodoxy and because there are Orthodox rabbis who are willing to see Daniel Silver as something other than an Epikoros. Last week we sponsored a meeting of young leaders from all the congregations. Our aim was to provide a forum which would allow religious Jews of all kinds to meet as religious Jews. During the discussion many among the young people wanted to define who is a good Jew. Implicit in that thrust was the assumption that a good Jew is my kind of Jew. I tried to say to them that only God can know whether we are good Jews or bad Jews. Whether we took the right way or the the wrong way. What we must decide is what kind of Judaism fits us, whether it's a way through which we can grow, whether we are serious about the commitments we talk about.

Definitions create division. That's the problem with the attempt to reformulate Law of Return in Israel. There are only twelve or thirteen million Jews in a world of four billion people. A little community like ours which is struggling to survive cannot afford the luxury of disqualifying anyone who doesn't agree with our peculiar ideas.

A final paradox and with this I close. The group in Israel which is sponsoring Torah Trueism is called the *Agudah*. The *Agudah* community developed in Eastern Europe and consists largely of Hasidic traditionalists who fought against the establishment of the state of Israel on the claim that only the Messiah was to establish the state. They still care little about the state. That's why the youngster on the bus payed no attention to a no-smoking sign. That's why their youngsters do not serve in the military and have never agreed to serve in non-military functions. What we have is an anti-Zionist group dictating policy to the state of Israel.

It shouldn't be this way.

Daniel Jeremy Silver



November 22, 1981
Vol. LXVII, No. 6

The Temple Bulletin

From the Rabbi's Desk: THE PRESIDENT'S BUDGET

The sermon of November 1, 1981 is produced here in response to numerous requests.

Just a year ago this week, Ronald Reagan was elected president of the United States. Inflation and the faltering economy were the major factors behind the massive mandate which he received that November day. The real income of most Americans was dropping under the pressure of double-digit inflation. The economy was not expanding fast enough to provide sufficient jobs for those who were just entering into the work force and for many who had been employed. Last November few Americans believed that Jimmy Carter had a game plan or the will to turn the economy around.

Shortly after he took the oath of office, President Reagan announced what he called a Proposal for Economic Recovery whose major features were budget cuts and tax cuts. The theory behind his proposal bore the strange name of supply-side economics. Its major thesis was the proposition that increasing the available sums for investment in new ventures and the retooling of American industry would allow our companies to become competitive again in world markets and to produce the goods and the jobs required by the nation. Stagflation, a coined word which meant a flat economy falling further and further behind the rate of development in the rest of the world, would be cured, the president assured us, by increasing the pool of available capital which could be done by reducing the size and cost of government and consequently the taxes required by the government.

During the early months of Mr. Reagan's administration the magazines and newspapers were filled with articles extolling the idea that the 1980's would be the decade of the re-industrialization of America. New plants, more efficient equipment, new electronic robots, more research and development would be brought on line with the aim of making our economy prosperous, competitive and expansive.

The pool of capital required to produce that happy result would be produced through tax cuts and

budget cuts. The tax cuts would be principally for the benefit of industry — more rapid depreciation allowances — and for the wealthy — lower graduated income for tax rates — on assumption that if such benefits went to the poor of the land they would spend their windfall for necessities rather than use it for investment. The inevitable result of acting on what came to be called 'Reaganomics' was the passing of tax schedules which effectively increased the wealth of the wealthy and the profits of industry and put increased burdens on the poor who would be given few tax breaks and would have to get along without many of the social programs on which they now depended. Since the president also proposed massive increases in defense spending, the cuts in social welfare supports would have to be sizeable. The other America, the 10% or 20% of Americans who even now do not fully enjoy the opportunity or the prosperity of our land, would be pushed farther away from its benefits.

Such was the size of the president's election victory that by July of this year he had on his desk legislation from the Congress agreeing to 35.2 billions of dollars in budget cuts from the last budget proposed by the Carter administration — the budget which went into effect on October 1. By the first week in August, the president's rhetoric has become the rule of the land insofar as tax cuts were concerned. He was then able to sign a bill which provided a tax cut of approximately 25% on personal incomes staggered over three years. These cuts, which were across the board, would largely benefit the rich and the corporations. Beyond this, the tax measure provided that the last budget of the present Reagan administration, the 1985 budget, would establish a level of expenditure by the government which could not be exceeded by subsequent administration. A system of indexing was passed which would limit the government to the same proportion of the Gross National Product that it would receive in taxes that year.

(Continued inside)

SUNDAY MORNING SERVICES

November 22, 1981

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

THE JEWS OF CLEVELAND:
A NEW LOOK

November 29, 1981

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

A TALE WELL TOLD

ANNUAL THANKSGIVING DAY SERVICE — November 26

Epworth Euclid United Methodist Church

9:30 a.m. Breakfast

10:30 a.m. Service

Friday Evening Service — 5:30 - 6:10 — The Temple Chapel

Sabbath Service — 11:15 a.m. — The Branch

FROM THE RABBI'S DESK (Continued)

Most everyone is in favor of tax cuts and that since it is commonly accepted that years of pork-barreling by Congress and feather-nesting by bureaucrats has swollen Federal expenditures, it was generally agreed that there was a great deal of fat in the Federal budget and most of us felt that it was time to take a long hard look at what was being spent. The country as a whole was, I think, in agreement if not with the specifics of the 35.2 billion dollar budget cut then with the promise that it would trim the fat and leave the government more efficient and more effective. There was little argument about the need to spend our monies more wisely. When the president proposed that the cost of a number of services which only certain groups in the country used; airports by private pilots and for the use of waterways by yachtmen and bargemen should be paid for by user fees, we agreed. They benefitted from the 2 billion dollars spent, most of us did not. And we approved the attempt to force those who managed existing programs to look at their programs and to make sure that we were receiving a dollar's worth of service for every dollar of expenditure.

But the president's plans go beyond trimming the fat from government. Mr. Reagan's budget cuts and tax cuts represent proposals which go far beyond 'more bang for the buck.' A budget is both a list of costs and a statement of the political philosophy of the administration — a statement of how the goods, services, benefits, and the power of the country will be distributed. I'm not an economist nor an economic theoretician, but I do recognize every economic theory is first and foremost a political statement. A number is only an artificial symbol. Most of the numbers used in presenting economic theories are simply symbols theoreticians use to compress historic and political facts into presumably quantifiable terms. We need to get some grip on the complexities and contradictions of the social order so we force human beings and their activities into numbers. Economics is taught in the university as a social science, and economists like to think of themselves as scientists who can accurately describe and predict the ways in which society operates and how it should operate. In point of fact, the social sciences, all of them — history, sociology, economics — are art forms rather than pure sciences. That is they deal in approximations not in certainties. And the numbers which the economists love — whether they be micro-economists or macro-economists or any other kind of economists — are simply symbols which give the semblance of order to the uncertainties and the vagueries of life.

A budget presents the history and the purposes of a society and is the result of innumerable political decisions and political events so much so that most presidents have simply tried to modify a bit the policies of their predecessors. But this president apparently proposes to use these tools to effect a radical redistribution of wealth and of power. My thesis this morning is that his budget is not simply a shrinking of Federal expenditures by cutting waste and unnecessary spending, but a program of income and benefit redistribution. Historically one could say that this administration seems to be committed to a policy which is the very reverse of the policy of the New Deal and the Fair Deal which also aimed at redistribution

of power and benefits of our society, but aimed to favor the people who had less — the other America. Over a half century those policies made possible the upward mobility of our society which has been the strength of our community and the envy of the world. Mr. Reagan proposes to reverse that policy. Supply-side economics is simply another economic theory which like all economic theories, Marxian, Keynesian, Socialist, are in effect ideologies, convenient doctrines whose real purpose is to justify a redistribution of wealth and power according to preconceived political and social principles. If Mr. Reagan and his minions have their way, the wealthy will get richer, the poorer will get poorer, there will be fewer social services, the power of the corporate world will be greater and few from the lower classes will be able to rise above their station.

One can criticize supply-side economics in many ways. I wonder, for instance, whether this new pool of corporate and individual profits which presumably will come into being will, in fact, be invested in research and retooling — in positive ways. Recent experience suggests otherwise. Some energy companies which have had large windfall profits these last year have spent much of it to take over other productive companies rather than to research new forms of energy. One thinks of Conoco. One thinks of yesterday's headlines about Mobil seeking the acquisition of Marathon Oil. There is no reason to be confident, greed being what it is, that the leaders of American business will operate the ways supply-side theory assumes that they will. Then too a percentage of the American industrial establishment is owned by noncitizens. We now have the multi-national corporation. We now have major investments by citizens of key Western European and energy-rich countries in our economy, and there's obviously no guarantee that those additional profits under the new tax reduction will be reinvested in the American economy. They may simply take their money and go home.

I could go on with such criticisms, but the point I want to emphasize is that supply-side economics, Reaganomics, is based on a theory of the redistribution of wealth and power which I, at least, and I hope many of you, find unacceptable for moral as well as economic reasons. I look on Reaganomics as an attempt to entice the American people with a nostalgic dream which is no longer realizable. His Program for Economic Recovery seems to claim that we can have again that incredible level of prosperity which we enjoyed in the 1950's and early 1960's. In those years just after the second world war, the American dollar was the only currency that counted. Our industrial plant was the only truly productive economy in the world. We didn't have much competition and enjoyed an inordinate share of the world's wealth. Supply-side economics notwithstanding, those days, my friends, are gone forever. We are no longer the industrial monolith whose products dominate the market. Across the globe there are any number of countries with the will and the wit to compete with us effectively. Japan and Germany produce cars, computers and high-technology equipment equal to and sometimes superior to our products — and often cheaper. South Korea, Taiwan and Singapore are able to compete with us for major building contracts in the Near East which we once took for granted as belonging to us. Shoes, textiles and leather goods can be pro-

duced more cheaply and efficiently by other countries. Twenty years ago we dominated the armaments market — that profitable market that led to the AWACS sale — now the Soviet Union, Czechoslovakia, West Germany, France and England are active and efficient competitors. As the world industrialized, our prosperity which was based to a certain degree on an unrecoverable quick start, must decrease. We can't expect the kind of prosperity we enjoyed twenty-five years ago to return. Any administration who promises us otherwise misleads us.

And don't forget 1973 — the oil shock. Oil which had cost us \$6 a barrel in 1972 will cost us \$34 a barrel in 1982. Incidentally, I hope you noticed how grateful the Saudis were for the AWACS sale. The very next day they thanked President Reagan by increasing their base cost by \$2 a barrel and more importantly they decreased their oil output by nearly 1 billion barrels, thus guaranteeing further rises in oil costs next year.

Whatever the theoretical strength and weakness of Reaganomics may be, I think it's clear that if the president continues to be able to shape Federal fiscal policy his way the result will be a major redistribution of social benefits. Fortunately there's no guarantee that he will. Pressures have already built up against the second and third year tax cuts and as the budget cuts begin to pinch, pressures will also build against many proposals in that area. The 16 billion dollar tax cut proposal which the administration recently submitted to Congress has led to attempts by many Legislators to shift its impact from social to defense programs. If David Stockman proposes, as he says he wants to, another multi-billion dollar budget cut early next year, those proposed cuts will be vigorously opposed. But let us be clear, if the country continues in the way Mr. Reagan has headed us we must be prepared for two inevitable and unfortunate consequences. Without question the quality of life, particularly urban life, will be reduced for all of us; our roads will be full of pot holes. Our bridges will deteriorate. Our parks will become unkempt. Our public school system will not be able to provide many important services and may even lose its central democratizing role in our society as the administration finds ways to encourage private schools. Our clinics will provide fewer medical services particularly the subsidized services now provided the poor. The infrastructure, to use that terrible word which economists love, the infrastructure of American life: mass transit, water and sewage systems, our ports, parks, airfields, will become shabbier and less available to us. The second, and in the long run, the more dangerous consequence of Reaganomics will be that the division between the have and the have-nots will increase and harden. It will be more and more difficult for the have-nots to cross into the land of opportunity and it will be more and more difficult for them to even believe that they will have a chance to do so. Rising expectations will give way to frustration and anger and, I am afraid, violence.

I don't know if Federal expenditure equal to 21% of the Gross National Product is too great a figure or too little a figure. I suggest the answers depend upon the validity of the programs being funded and the value of these programs on the society. I can't imagine a complex, highly industrialized
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FROM THE RABBI'S DESK (Continued)

society such as ours not requiring sustained high levels of Federal expenditures. The days of small government are gone forever. We need services, services of all kinds from the government, and we will become aware of how much we depend on these services as they are stripped away one by one. Contrary to Reaganomics it's simply not more efficient to do things on a local level than on a national level. If this were so we would not have fought for years for county or metropolitan government. It's surely more efficient to have the police, fire and safety forces in one bureau and to provide utilities, transit and cultural activities to a whole region.

It seems to me that Mr. Reagan has done all of us a disservice by focusing our attention on the bigness of government as if this fact alone was the cause of our economic woes. This country has serious economic problems, but these problems are not solely the result of the size of government and its inefficiency. We may be paying too much in taxes, we may be getting too little back in return but that's not the core problem. At the root of our economic woes lies our inefficient, often outmoded and often badly run industrial plants. In the lush years our captains of industry maximized profits at the expense of research and reindustrialization. Many were incredibly shortsighted. I give you Lockheed, I give you the railroad, I give you our shipyards and steelmills. Another major problem is that labor is not productive and has been more interested in fringe benefits than in first-rate products. The basic industries on which our city depends — steel, iron ore and the like — had a record until the last lean years of investing miniscule percentages of their profits in retooling and research and now they're asking the government to do it for them. Industry is at fault. Labor is at fault. The consumer society is at fault. Big government must bear some degree of fault but it's not the major culprit and shrinking the size of government will not automatically bring prosperity to the land.

Mr. Reagan has also practiced a certain amount of misdirection by focusing our attention on the size of the national debt. He has made it appear that if we could balance the budget the country would miraculously become prosperous again. If he by some miracle balances the budget the Federal debt will still be over a trillion dollars. He's made us all conscious of the image of the one trillion dollar budget debt as a stack of thousand dollar bills 67 miles high. Since you and I cannot imagine what one trillion dollars means, it's an overwhelming sum and we tend to agree with him when he says: 'yes, we must balance the budget at all costs and immediately.' But when you read the economists you discover that during the heyday of our prosperity, the decade which followed the end of the second world war, the Federal debt in proportion to the Gross National Product was two to three times what it is today. Around 1950, the debt in terms of the Gross National Product was 135% of that sum. Today it is less than 35% and the ratio of debt to the total goods and services produced in the land has been decreasing slowly over time. Most economists seem to believe that the level of debt which we now maintain is not the real problem this society faces. It would be better if the government were not paying double-digit

interest on the monies it has to borrow, but that's really not the crux of the matter. We had prosperity when we were much more in debt than we are today. Our problems have to do with archaic machinery, unproductive manpower, inadequate planning, inadequate research, lack of competitive will, materialism, and the foolish belief that no one could industrialize to compete with us. Remember how we laughed at Japan's first competitive efforts. Mr. Reagan has used the specter of the trillion dollar debt in order to frighten us to approve his plan to shrink the government. This is not an austerity budget, but a redistribution of power, a redistribution of wealth, a redistribution of benefits budget. Much is taken away and much is given. Farm subsidies remain. Windfall profits for energy companies remain. Faster and deeper writeoffs for business are included. Tax rates for the wealthy are reduced. The wealthy are allowed to pass on larger amounts of their substance to their children. Many forms of protection are given to American business against foreign competition.

This is not an austerity for all budget. It is an austerity for the poor budget and next year's budget will be an austerity for the middle class budget. One can hardly call the budget an austerity for the corporate society budget. It's not austerity for the kind of people who surround Mr. Reagan.

We are only one month into the first round of budget cuts and most of us have not yet begun to feel the shoe pinch. Because of the political bargaining which went into that bill, these first cuts will affect the poor more than they will affect the middle class. Mr. Reagan agreed not to touch for now most of the income redistribution proposals which affect the middle class: social security, Medicare, veterans benefits and basic unemployment insurance. Instead he cut some 14% from food stamps program. As an aside I must tell you a conversation I had this summer. It was at a country club and the subject was the Federal budget. One of the men with whom I was talking was particularly delighted with the cut in the food stamp program. He told me about people driving up to supermarkets in new cars and loading up with all kinds of wines and luxury items rather than staples. He went on for fifteen minutes. Within a half hour he was telling me with some glee how he had had his children apply to the government for low-interest scholarship loans because he could reinvest that money at a high rate of interest and pocket the difference.

Mr. Reagan has talked about a safety net, a safety net which he will put under social benefits for the poor so that no one will fall to his death because of the lack of food or medical care or heat. Unfortunately the safety net has a lot of holes in it. Money has been cut from the food stamp program, the Federal lunch program and Medicaid. The effect of many of these cuts will not be felt until the states begin to apportion the reduced funding they will receive. Yet some things are already clear. The entire program of free legal aid to the poor has been chopped — 300 million dollars, not a great deal of money. Its effect: the poor will no longer have the ability to challenge bureaucracy or slum lord. Many a family will not conform to the rigid standards which are being set up for enrollment and will be denied the benefits on which decency, if not life, depends. Did you see the other day that one of the ways the administration proposes to save some money is to declare catsup to

be a vegetable and therefore the law no longer requires schools to serve a vegetable to children in the free lunch program. Where will the poor get their vitamins and do we really want to go back to the era of malnutrition and junk foods? Most consumer defense programs have gone by the board. Health services have seen cuts.

Though the middle class feels secure for the moment, I'm firmly convinced that in order to achieve real ends this administration will also soon attack other benefit programs. Social security benefits will be held in place or shrunk. Various pension benefits will be held or shrunk relative to the cost of living. None of this, of course will happen unless the Congress votes for what the administration proposes and it is for this reason that we must be clear as to where the administration would like to go and what they would like to achieve. They propose, I believe, a return to the America of the 1920's where there were few legal protections for the poor, where the constitution was read as a document designed to protect property rather than people, and where little attention was shown to the inalienable rights of every citizen to enter into the society mainstream. I'm not arguing that all Fair Deal programs were wise or necessary. That's no longer the issue. I am in favor on constant review of all social programs. Over the last year a lot of dollars have been thrown away, but that period is over — at least for the poor. This administration seeks to put America on the path towards a redistribution of power, wealth and benefit, which is the reverse of the direction we have followed for the last fifty years. And I for one consider this change of direction, tragic. I believe that the economy must be made more competitive. I believe that industry must retool. I believe we need greater productivity but I believe that all of this must be achieved insofar as it can be achieved, within the context of the American dream — my dream and not Mr. Reagan's — the dream of the Founding Fathers and not of Mr. Reagan. The dream which looks to the commonwealth and the larger good and to human beings and human resources rather than simply to numbers on balance sheets and production charts. I am not arguing that we oughtn't to take a look at taxes or that government should not be made more accountable, but I do argue that the economic theories which we should use should assume values which include the human dimension as well as purely the corporate dimension, social benefits as well as the benefit of the elite. I want you to know that this Rabbi is not impressed with an economics game plan which is so indifferent to the human equation. I'm prepared as an individual and I think we all ought to be prepared to pay more and to have less in order for this society to remain an open society. I'm not prepared to have less to support an administration which bases its vision of American prosperity on belt-tightening for those who have the least and on tax relief for those who have the most. Amen.

Daniel Jeremy Silver