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

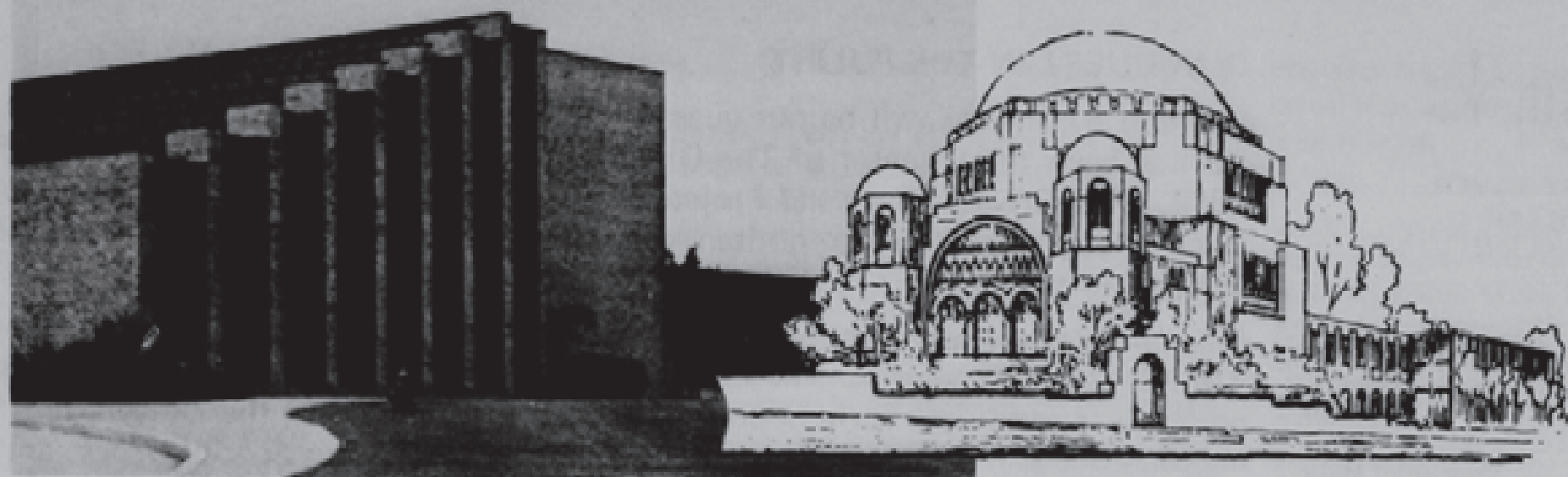
Sub-series A: Events and Activities, 1946-1993, undated.

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Newsletters, "From the Rabbi's Desk" articles, 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 *terreare*, 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 suffering 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 exalted 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 1200s 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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THE RAY GROSS LIBRARY FUND

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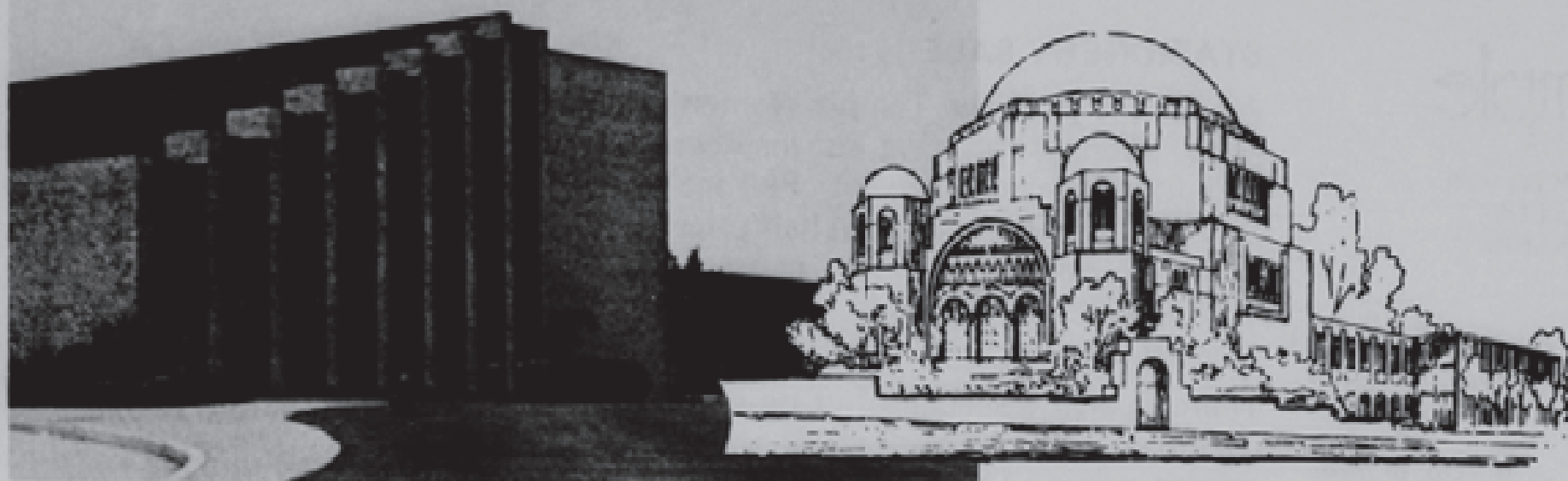
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In Memory of: Theodore H. Cohen, Sr. by Dr. & Mrs. Jerome Wagner; Arthur Haas by Mrs. Kennard E. Goodman

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**

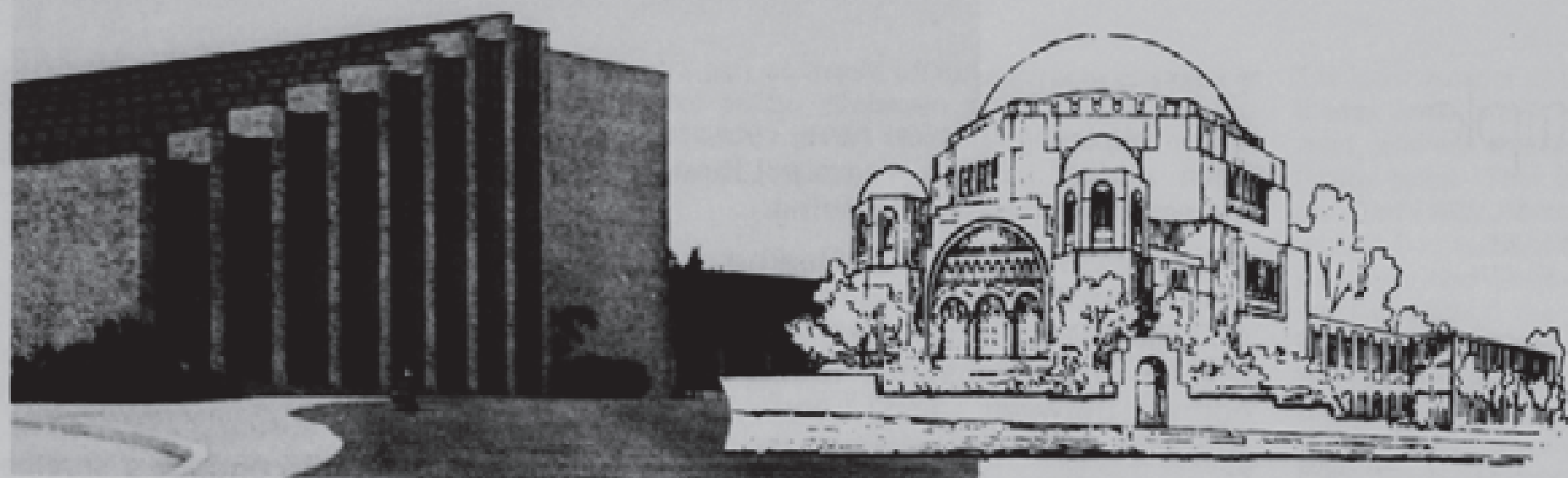
February 19, 1978
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

SIMEON BAR YOHAI
1st in a series of unusual Jews

Friday Evening Service — 5:30 to 8:10 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 Ashkanazi 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

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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 Temple Fellowship and Study Group will hold its first in a series of afternoon 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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Mel Einhorn, 442-9932
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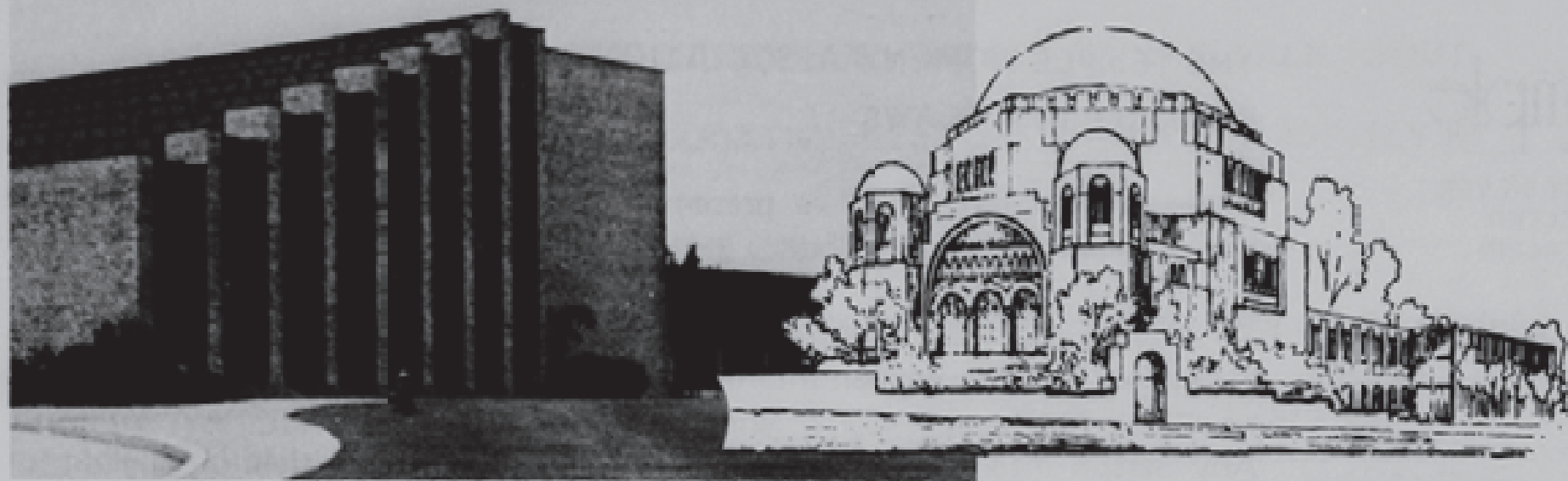


AMSTERDAM



BRUSSELS

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March 12, 1978
Vol. LXIV, No. 4

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 congregate 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

(Continued Inside)

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, reig-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. Naziism 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 time 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!

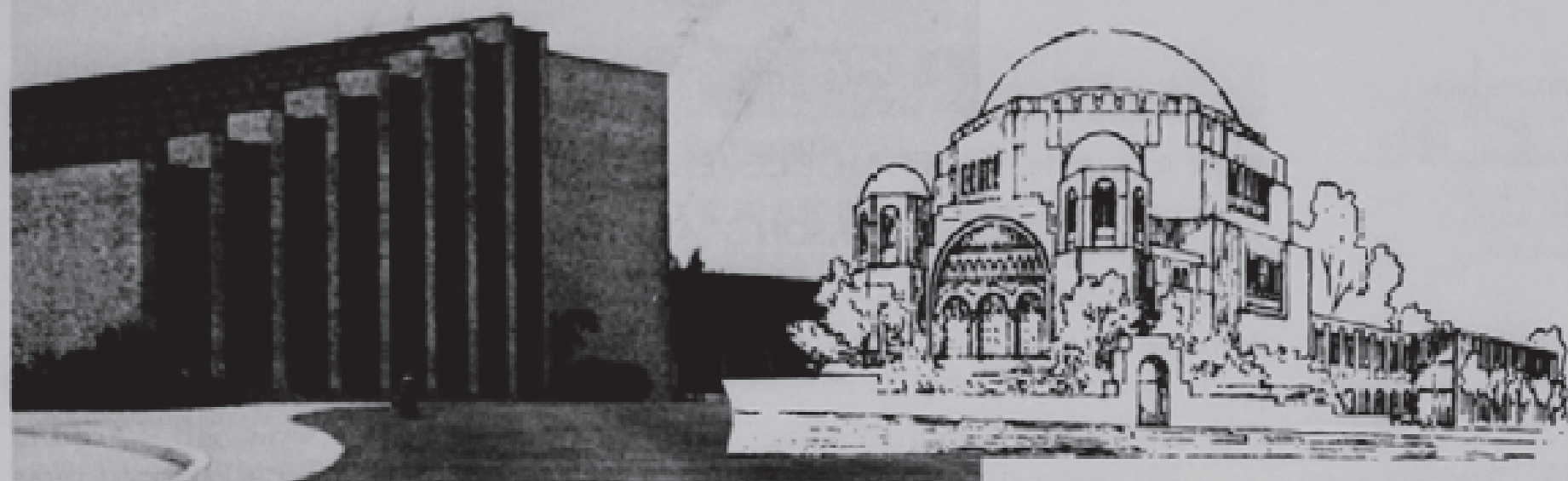
April 28 - 30 — OUR ANNUAL CAMP WEEKEND at Punderson State Park. Reserve the dates — join us for a "Total Experience" of fun, learning, fellowship, games, movies, enjoyment, nature, discussions . . . the list goes on!

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 Kulter, 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-

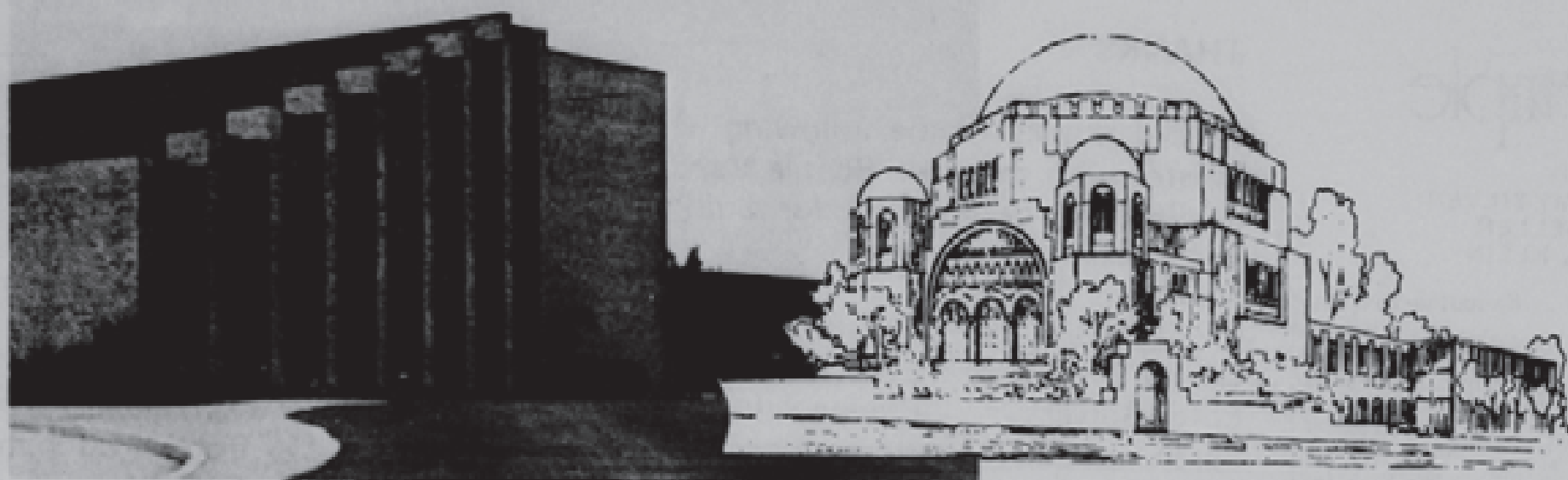
nition which tilts that interest heavily towards the oil and banking community into which most of them will retire and towards the career interests of State Department personnel who have been posted or hope to be posted to the many capitols and consulates of the Arab world. A knowledgeable head of state 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 Jeremiah 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

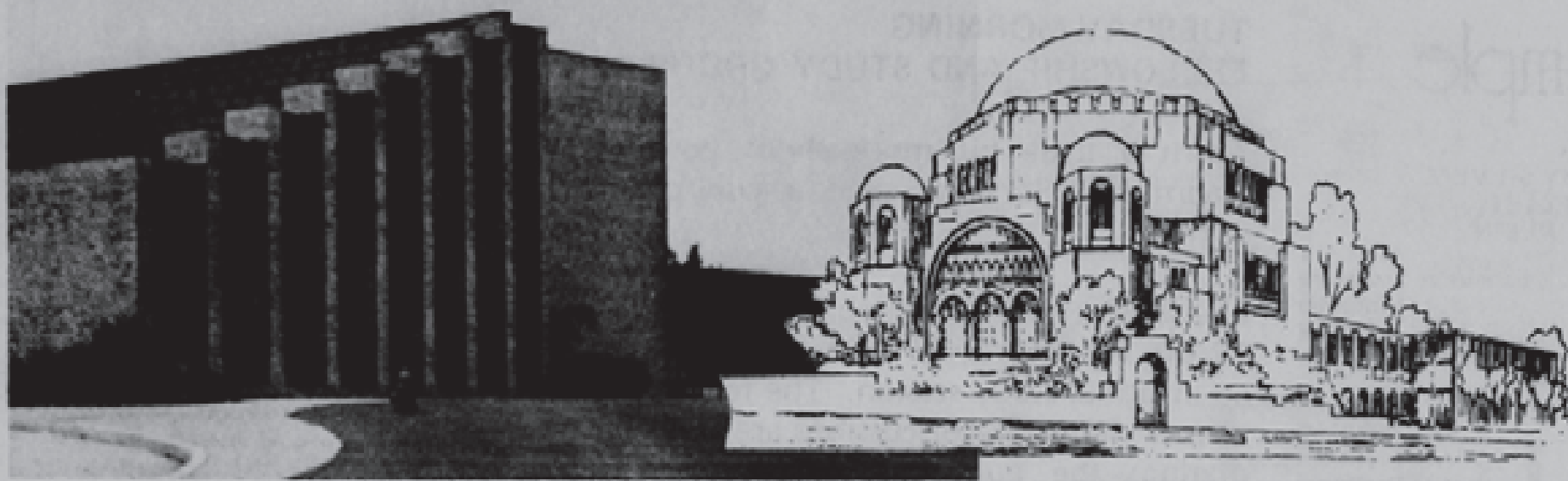
November 12, 1978
10:30 a.m.
The Temple Branch

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

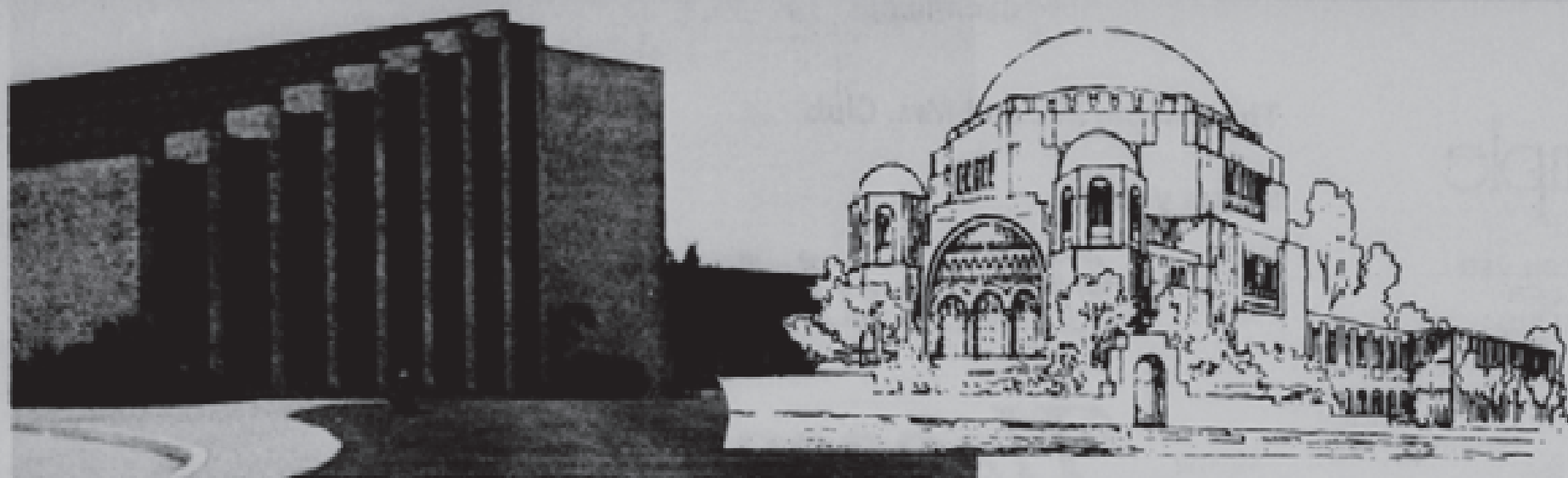
November 19, 1978
10:30 a.m.
The Temple Branch

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 Mendelssohn, 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. Mendelssohn 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.

These 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 am 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 *benshes*. We think of *benshing* as a homey Jewish act and term. It is not. *Benshing* is a Romance word from *benedictus*, to bless, thus *benshing* 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 *klutzkashe* 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 *Leshon 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 *mapaniA*, *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 *mamelashen*, 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 Clearing" 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-
(Continued inside)

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 United States

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

(Continued)

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.

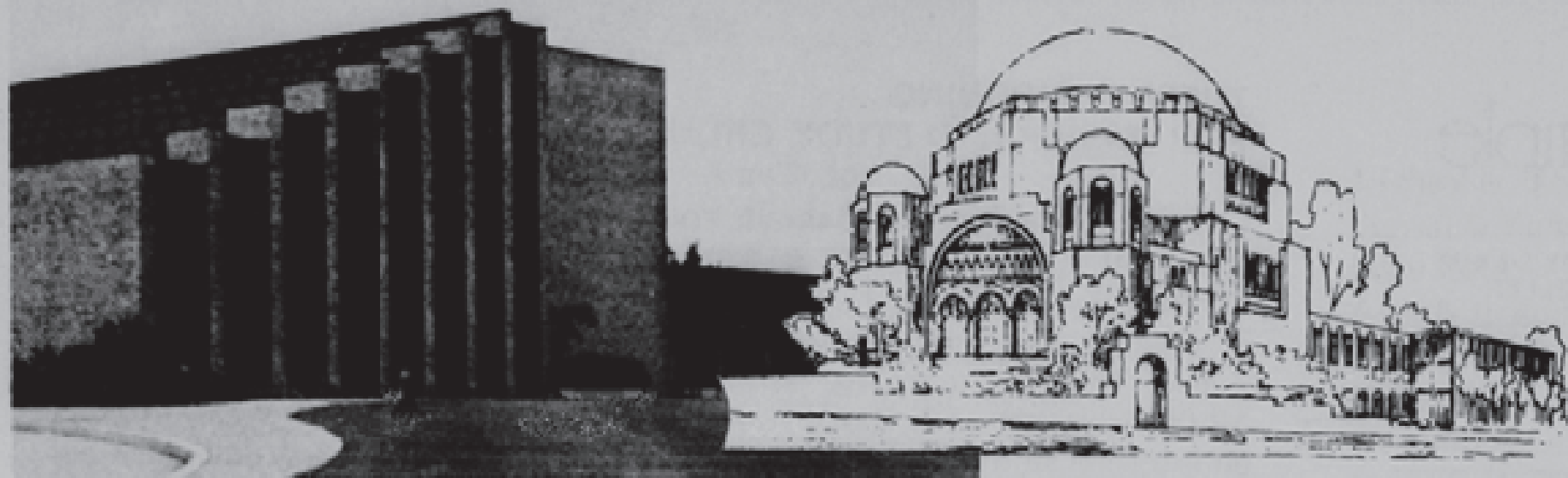
There are no panaceas. There are no simply solutions, but the more we understand the more we can cope with the life we must live, the more intelligent will be our political response to the problems of crime.

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. Messrs. 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
(Continued inside)

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 reorient 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

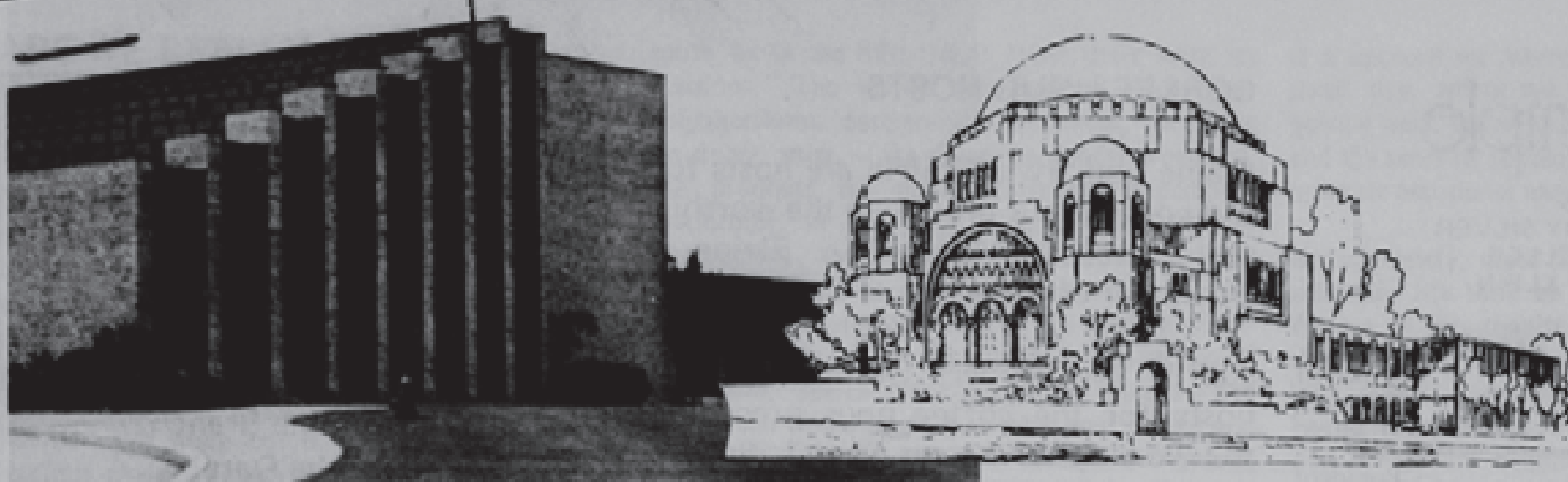
steel age, the age of brawn which gave us our strength, came to an end; many of our industries had not provided for the change to more sophisticated production. Cleveland had little to offer the computer age, the technological age or the space age. These last years have been a time of desperate catchup 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 homogeneous 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

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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.

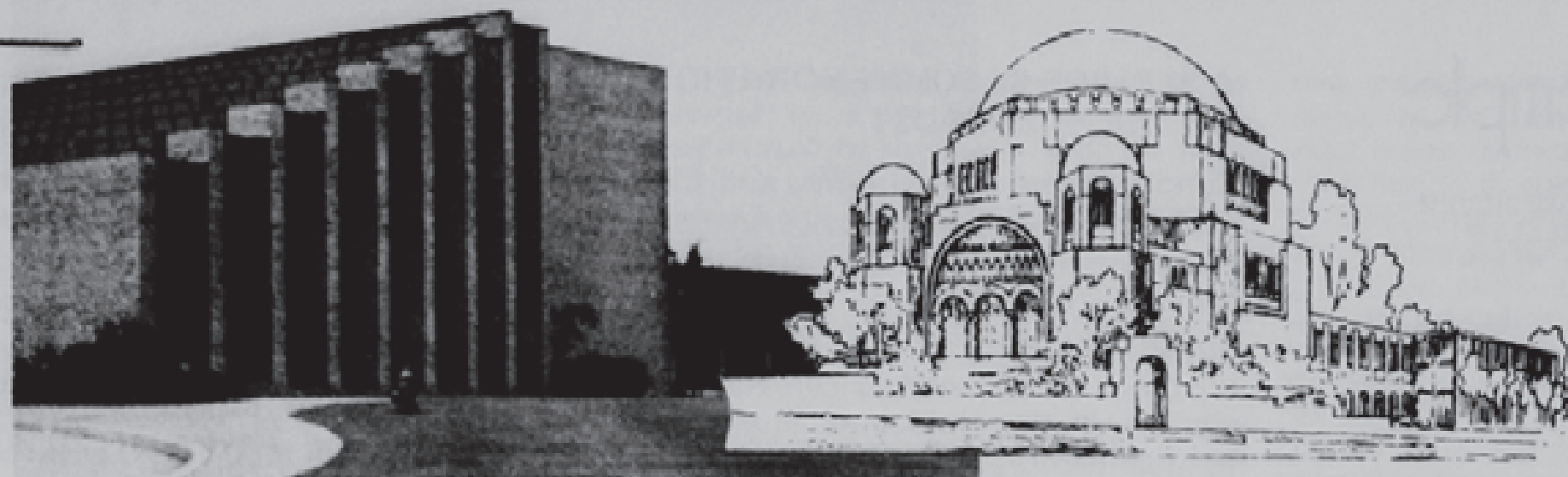
Daniel Jeremy Silver

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 soups 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

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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

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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 is 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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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 Marshall 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 rank 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 on 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.

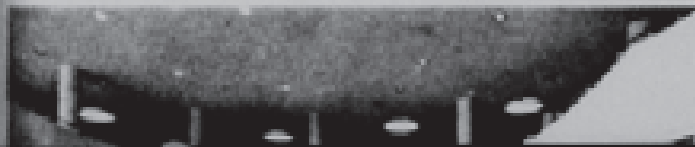
The United States has committed its prestige to Israel and Egypt. We once committed our prestige to South Vietnam. We came to rue the day. In the process of vacating that commitment we undid some of the glue which holds together the western world. The fallout from Vietnam includes the weakening of NATO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

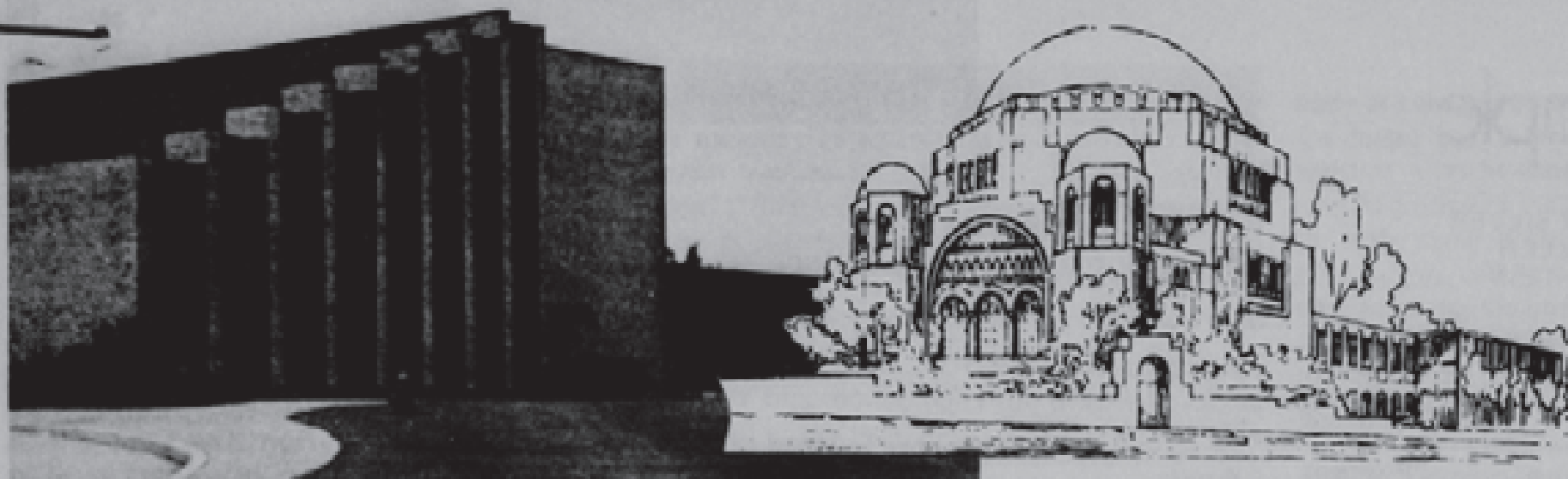
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Korb Guest House



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, incidentally, 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 fetus 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 restrictions 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, psychologically 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



THE TEMPLE MR. & MRS. CLUB presents a TOGA PARTY

Saturday, May 19 — The Beachwood Room, Beachwood Place — 8:30 p.m.

Music

Installation of New Officers and Board

Crowning of King and Queen Toga

Complete Late Supper Catered by The Mad Greek

Greek Hors D'Oeuvres — Cash Bar

Admittance by Toga and \$16.00 per couple

R.S.V.P.

Barb and Les Sukenik, 5395 Harleston Drive, Cleveland, Ohio 44124, 461-4595

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WILLIAM M. NEYE

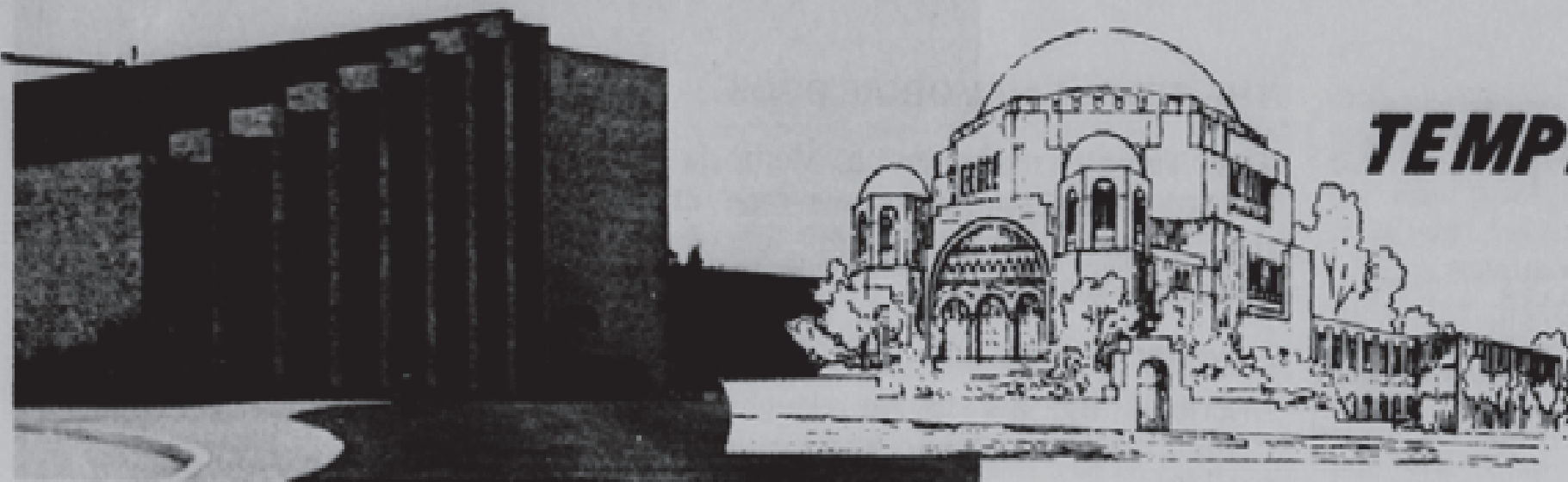
In Memory Of: William M. Neye by Mrs. Harold Fellingner, Sarah Jane Lipson, Chubb Insurance Group of Cleveland, Mrs. Ann Nusbaum, Mr. & Mrs. Thomas Lubin, Mr. & Mrs. Thomas W. Adler, Mr. & Mrs. Lester Wien, Mr. & Mrs. Ernest Spacone, Mr. & Mrs. Elliot L. Schlang, Mr. & Mrs. Joe Beans, Mrs. Rose Ross, The Cleveland Trust Co., Mr. & Mrs. Donald A. Insul, Mr. & Mrs. Lloyd R. Koenig, Mrs. Eugene B. Meister, M-K Sons Produce Co., Inc., Mr. & Mrs. Leon E. Newman, Mr. & Mrs. Alex E. Rosenthal, Mrs. Joseph S. Weisman.

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In Memory of: William M. Neye by Mr. & Mrs. Jack Feldman; Leo H. Schlang by Mr. & Mrs. Elliott L. Schlang; Sarah & Philip Katowitz by Pearl & Tillie Katowitz & Laura Goldhar; Edna & Samuel N. Goodman by Pearl & Tillie Katowitz & Laura Goldhar. In Honor of Anniversary of Mother's Death: by Aemee Salen Lowensohn.

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In Memory of: Samuel H. Vactor by Effie O. Vactor; Mrs. Mabel Vactor Wodicker by Effie O. Vactor; Mrs. Morton Koblitz by Effie O. Vactor; Leo E. Oppenheimer by Effie O. Vactor. In Honor of: Mr. & Mrs. Max Friedler grandparents for the first time by Effie O. Vactor.



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

(Continued inside)

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.

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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 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 planning 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

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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; Lillian Klein, David A. Gimp, Leona Speer by The Shaperos; Florence S. Shapero by Mrs. Frances M. Klivans.

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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

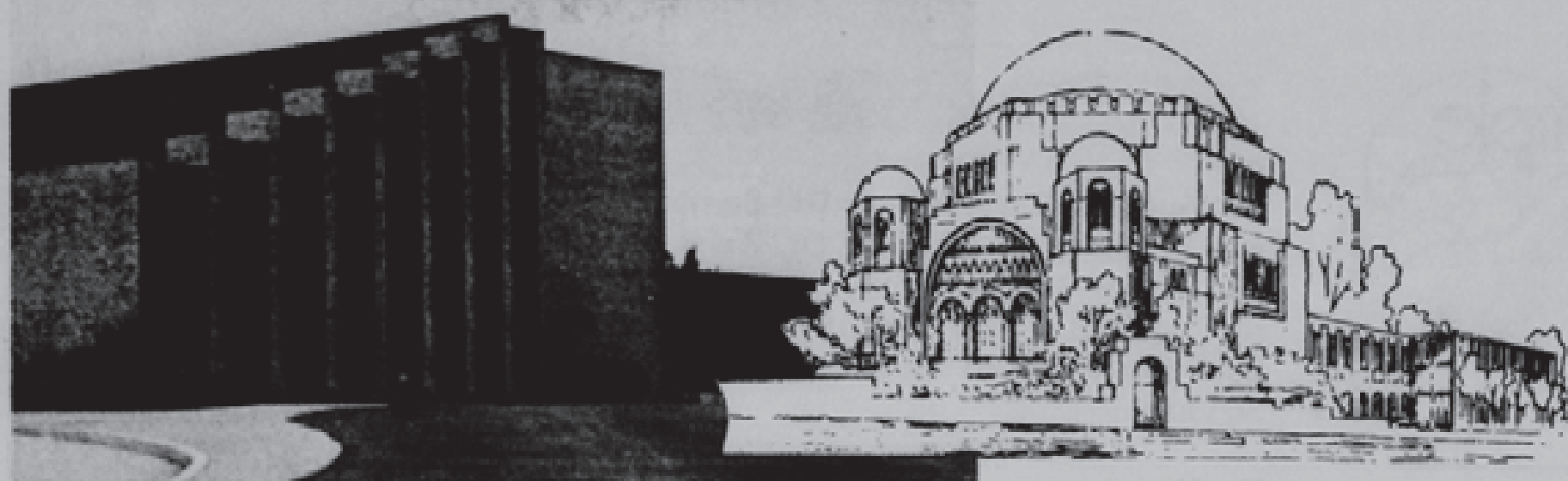
8:30 p.m. — Saturday, December 1st

\$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 — 10:15 a.m. — The Branch