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

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

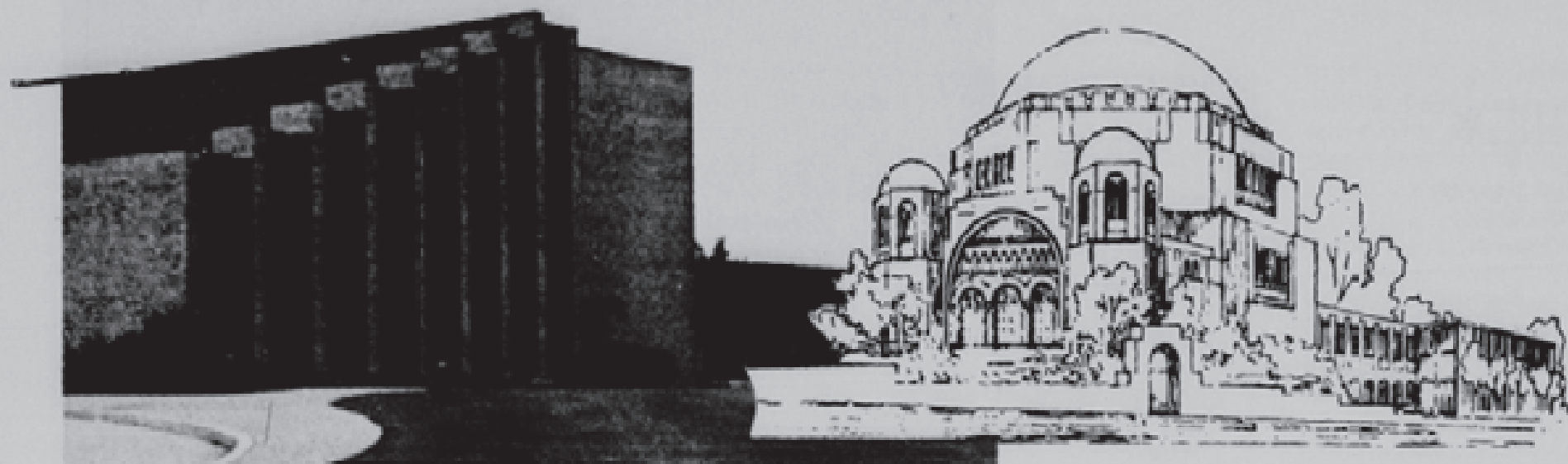
Sub-series A: Events and Activities, 1946-1993, undated.

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Newsletters, "From the Rabbi's Desk" articles, 1985-1989.



January 6, 1985
Vol. LXXI, No. 10

The Temple Bulletin

RELIGION AND POLITICS IN ISRAEL The sermon of November 25, 1984

Both the United States and Israel are democracies, but there are some fundamental differences in the way they are organized. In this country we elect the President directly. In Israel the Prime Minister is elected by the Knesset from among its members. We elect our legislature regionally. The Senate by state; the House of Representatives by Congressional district. In Israel the entire membership of the Knesset is elected at large. We choose between individual candidates. In Israel people vote for a party list.

These differences are well-known. Less well-known, but perhaps of greater importance, is the fact that our life is governed by a written constitution and Israel has no written constitution. This was not the original intent of Israel's founding fathers. In November of 1947, after the Partition Resolution was accepted by the United Nations, the Jerusalem Section of the Jewish Agency asked a noted specialist in constitutional law, Dr. Leo Cohen, to draft a proposed constitution for the new state. Dr. Cohen's document of a preamble and nine chapters was submitted to the Provisional Council where it floundered. There had been a lack of definition within the Zionist movement from its inception. The Zionist movement drew together those who were convinced of the need for a national home for the Jewish people. There was agreement on a national home but not on the shape of that national home.

Late in his career Theodore Herzl published a utopian novel *The Old New Land*, in which he envisioned the home several decades after its establishment. He pictured a land settled by Jews but otherwise indistinguishable from other industrial democracies. Judaism touches his land lightly. The community has a day off on the Sabbath rather than on Sunday. Rosh Hashanah was an official holiday, but beyond this there was little Jewishness in the Jewish state. Zionist groups which drew their membership primarily from the traditional community had another vision. The Mizrahi, an acronym for Merkaz Ruhani, a spiritual center, looked forward to a nation where life would be governed by the halacha. Their Jewish state would be substantively different from Sweden or Denmark because it would be organized following the principles of rabbinic Judaism rather than Western law and practice.

In his preamble Dr. Cohen had thanked God for having brought Israel out of exile and reestablished the people in the Holy Land. The Sabbath and the Holy Days were to be legal holidays. Those religious courts which functioned during the Mandate would continue to have authority in matters of personal status, but the state would have its own court system headed by a Supreme Court which could have the power of judicial review. The law of the land would continue the pattern of English law which had operated

during the Mandate period, but it was also suggested that new legislation be framed in line with traditional Jewish norms. The state was to guarantee freedom of conscience and religious assembly, but, at the same time, Dr. Cohen, clearly, envisaged a major role for the forms and norms of our religious civilization.

The document was immediately attacked from all sides. The heirs of Herzl and the more numerous followers of various socialist ideologies argued that the rabbinic courts should not be constitutionally established. They did not want to see these courts established permanently. Others wanted to include provisions safeguarding the rights of those who did not want to submit themselves to the authority of the religious courts. They specifically sought to have the right of civil marriage authorized.

Across the aisle the traditionalists were concerned that the constitution enshrined values which ran counter to the rabbinic tradition. Dr. Cohen's draft contained an absolute prohibition of capital punishment and an absolute requirement of legal equality for women. Rabbinic law narrowly circumscribes capital punishment, but the Torah specifically permits it; and the traditionalists, though not necessarily in favor of the death penalty, felt that the constitution of a Jewish state should not flaunt a stipulation of the Torah. The gender issue was a more complicated one. Jewish law assumes a privileged position for men in public matters. A woman's testimony is not accepted in traditional courts. Maimonides capsuled this position in his *Mishnah Torah* when he wrote "kinship is not to be allowed to women,

which means that women are not to occupy public office." Here again, the provisions of the new constitution ran counter to the tradition.

The Mizrahi, who later became the National Religious Party, were willing to go along with the idea of a written constitution provided it was not framed in a way which disparaged the Torah. But they were out-orthodoxed by the Agudah Yisroel which represented those who had opposed the Zionist movement on the ground that the rebuilding of the state was to be God's work and not man's. When the messiah came then Jews would have their own state. The Agudah Yisroel were determined that Israel should not have a constitution. Why? The Jewish people already had a constitution. The Torah was Israel's constitution. Within the traditional community the strictest groups are almost always able to pressure the more moderate and the Agudah kept up an unrelenting attack.

After two years of discussion the idea of enabling a written constitution was abandoned. In June of 1950 the Knesset passed a resolution which was hailed as a compromise: no constitution now, but from time to time the Knesset would pass laws which they would stipulate as "basic laws." These would be of constitutional power and in time add up to a constitution.

The governing Labor Party of Ben Gurion accepted this compromise because it was a face-saving device which allowed them to get on to other pressing business. The
(Continued inside)

SUNDAY MORNING SERVICES

January 6, 1985
10:30 a.m.
The Temple Branch

Rabbi
SUSAN BERMAN

will speak on

LOOKING BACK
WHILE STILL YOUNG

January 13, 1985
10:30 a.m.
The Temple Branch

The Temple Young Associates
will lead the service
and

Dr. Douglas Mayers
Dr. Roman Petroff

will speak on

JEWISH MEDICAL ETHICS

Friday Evening Service — 5:30- 6:10 — The Temple Chapel
Sabbath Service — 9:00 a.m. — The Branch

nation was under attack from the Arab states. The economy was in shambles. Tens of thousands still languished in the Ma'abarot. Ben Gurion, however, tried to limit the reach of the religious parties by announcing a doctrine which stipulated the continuance of the religious status quo. The religious courts – Muslim, Christian and Jewish – which had controlled the laws of personal status before 1948, would retain that authority. Restrictions in place before 1948 would remain in place. It was a strange compromise for it meant no busses on the Sabbath in areas where they had not been permitted during the Mandate period; but in Haifa where the busses had rolled on the Sabbath they could continue to run. This compromise was not destined to last for long.

Since 1950 several basic laws have been passed. Most of them deal with administrative matters, none touch on the crucial synagogue-state issue and, as always, delay facing a problem only aggravated the situation.

Israel has had eleven national elections. In each the religious parties have received from 10 to 12 percent of the vote. No party has ever received a majority. As a result, Israel has always been governed by a coalition. Since the major parties differ extensively on foreign and economic policy and the religious group is a single-issue group, they are ideal bedfellows in any coalition and will enter any coalition if the price is right. The Labor Party did not have to abandon its support for socialist economics to bring the religious parties into the Cabinet. When the Likud came to power, they did not have to abandon their views on Judea and Samaria or the economy to be acceptable to the religious bloc. Because of their pivotal importance to any coalition, the religious parties have been able, by hard negotiation, to gain after each election a number of new advantages, each of which cut away at Ben Gurion's plan to maintain the status quo. In 1952 the VPR gained the Labor government's agreement to a law prohibiting civil marriage. In the 60's the religious parties gained what has become permanent control of two ministerial portfolios: that of Religious Affairs and of the Interior. Each set of negotiations has involved promises that increased sums would be apportioned to their institutions.

When Mr. Begin came into power for the first time, the enabling document ran to 85 provisions of which some 50 odd dealt with the interest of the religious bloc. The Begin government agreed to revise the autopsy law so as to give any member of the deceased's family a veto over this procedure. The abortion law was to be amended to limit further the ability of doctors to certify the need of such an operation. Traditional Jews were to be given special consideration upon entry in terms of settlement. Places were to be found for them near areas where there was already a traditional population and special monies were to be set aside for their housing. Increased amounts were to be given to the various orthodox religious institutions and the government agreed not to exercise control over the use of these monies. Another item stipulated that orthodox Jewish girls could gain exemption from military service simply by stipulating that they could not serve because of religious scruples. Another paragraph guaranteed that the government would submit to the Knesset a law revising the Law of Return so that its terms would no longer cover those who had been converted by Reform or Conservative rabbis.

From the beginning the constitutional issue lay between those who believed that states' laws should reflect the values most modern societies believe to be fair and equitable and those who accepted only the ultimate authority of God's law. Since the *halacha* had successfully controlled Jewish communal life for several thousand years, it dealt with most aspects of communal organization and the traditionally oriented could argue that it could be used successfully as the basis of a modern sovereign society.

Areas of stress appeared early on, particularly in the area of marriage. A judge of the Supreme Court of Israel, Haim Cohen, decided to marry. The problem was that he was a

Kohen and his intended a divorcee and by Jewish law a Kohen may not marry a divorced woman. In the end a justice of the Supreme Court of Israel had to go to Cyprus to be married, hardly a becoming situation for a responsible citizen of a free society.

By Jewish law the child of a prohibited marriage is called a *mamzer*. Those in this status may not marry those who do not share this unwanted status and the children of such a marriage retain their disadvantaged status.

This old pattern was bound to create problems and did. A certain Mrs. Langer had been married before World War II to a man who had converted to Judaism. During the Holocaust they were separated and lost sight of each other. She survived and came to Israel. Believing that her first husband was dead, she remarried and this marriage produced two children. Years pass. The children are grown. Unexpectedly, the first husband reappeared. By Jewish law the two children of the second marriage were now *mamzerim*.

They appealed to the rabbinic courts for release from this arbitrary disqualification. The courts dithered. The Langers used *protectia*. Moshe Dayan raised the issue in the Knesset. The public was aroused and the Ashkenazic Chief Rabbi decided he had better do something before too many powerful people got exercised. Goren hastily convened a *bet din* which, after investigation, discovered that the original husband no longer had the document which proved that he had converted and hastily ruled that that conversion had not taken place and, therefore, under Jewish law there had not been a marriage. QED the second marriage was Mrs. Langer's first, her children were legitimate and everyone was relieved except for those who cared about the quality of life in the Jewish state and the respect which Judaism ought to command.

Recall that the first law passed by the Knesset was the Law of Return. It stipulated that any Jew would be granted admission and citizenship. The Law of Return grew out of the brutal experiences of the 30's and 40's when the doors of most nations were closed to the Jewish people. Never again would the Jewish people lack a safe haven. It's a simple law, but it raises a number of practical questions: Who qualifies under the law for admission? Who is a Jew? During the Holocaust many were cut adrift from their families and could no longer prove, as you must prove in Jewish law, that their mother was a Jew. Many children had no knowledge of their parents. There were many families where the mother was not a Jew, but the father was, and the family had been pursued and imprisoned as Jews. If the *halacha* was rigidly enforced many who had suffered as Jews and lived as Jews would be denied admission under the Law of Return.

When *halachicity* interpreted, the law created other problems. When the B'nai Israel of Cochiti began to apply for *aliyah*, the rabbinate began to raise questions. The B'nai Israel had remained Jews for hundreds of years under difficult circumstances, but there had been no rabbis among them for some generations and, thus, no one could certify that their marriages were all kosher. They came, but they were not made to feel wholly welcome.

The Brother Daniel case pointed up the contradictions in the *halachic* approach that you are a Jew if your mother is a Jew or if you had converted. Under the *halacha* you remained a Jew even if you convert to another religion. Why? There is a rabbinic principle to the effect that even if a Jew sins he remains a Jew. Brother Daniel was a Polish monk. His Jewish parents had placed him in a Carmelite monastery when the Nazis invaded their country. They had been killed. The child was spared and raised by the Carmelites. He appreciated their love and attention and became enamored of the Church to the point where he became a monk. Then, for reasons that Dr. Freud might understand, Daniel felt he could fulfill his mission only in the Holy Land and that he must apply for citizenship under the Law of Return. Israel did not seek to exclude him. You can become a citizen through a process of naturalization as you can in the United States. But Daniel needed, for his own reasons, to come as a Jew under the Law of Return. The rabbinate ruled that he qualified a Jew. This was too much

for most Israelis and the case was taken from the religious courts to the Supreme Court which ruled that an apostate was no longer a Jew under the terms of the Law of Return. No one protested that decision, but from that moment the religious parties began to move energetically to insure that in matters of personal status the decisions of the religious courts would not be subject to review by the Supreme Court. They have not gained their ends – as yet – but they continue to press strongly for that conclusion.

Power corrupts. Some religious institutions have been accused of misusing public funds, some among the religious have succumbed to the arrogance of power and have become physically assertive. Recently, traditional extremists entered a Jewish cemetery, exhumed the coffin of a woman whom they claimed was not a Jew and left her body rotting on the surface. In their eyes it was a desecration of a Jewish cemetery to have such a body in that place. To most of us the desecration was of their doing. The papers have reported a number of incidents where extremists among the *haredim* have gone into the business or apartments of non-*haredim* who live nearby and vandalized or torched these places.

A few days ago the Jerusalem Post reported that Jerusalem's mayor, Teddy Kollack, had found it necessary to complain to the chief Ashkenazic rabbi of the city about certain leaflets which he had signed. These had been distributed on Erev Rosh Hashanah in the French Hill area and called on the local people to avoid Conservative or Reform synagogues as places of desecration and alien growth. Why did the mayor find it necessary to call the chief rabbi of Jerusalem to task? Pamphlets have a short life, but there has been a significant rise in violence by traditionalist extremists and Kollack felt the rabbi was exacerbating the issue.

Traditionalists' demands are various and many. Recently, the *haredim* have become concerned that the Jewish dead not be disturbed. To insure this end they now demand complete control over the activities of Israel's archeologists. Archeologists dig and occasionally come across bones and graveyards. The *haredim* demand that their rabbis determine where archeologists may dig – which bones are Jewish. Nor is the issue one simply of civilized debate. Extremists went to the Mount of Olives and chalked graffiti all over the grave of Eliezer Sukenik, Israel's foremost archeologist of the last generation.

There is an assertive ugliness abroad in that community. Not all orthodox share this mood. A number of voices, particularly centered on Bar Ilan University, have spoken out in some personal risk against this emphasis on formalism and theocracy, but the pressure continues. The most publicized facet of this drive has been the effort to limit the Law of Return so that it will define as a Jew those born to a Jewish mother or those converted according to the norms of the *halacha*, which means in a way acceptable to orthodox rabbis.

Interestingly, though favored by Israel's orthodox, this change has not been one of their principle demands. The push for this change has been largely from America and largely from the Hasidim who follow the Lubovitch Rebbe who sees this change as part of his campaign to deligitimize all non-orthodox forms of Judaism. If our converts are not acceptable under the Law of Return, Israel, the state, will in effect be saying that our ways are not Jewishly acceptable.

As of today, traditional groups have gained uncontested control over the laws of personal status. They have gotten the government to agree that though someone converted by a Reform or Conservative rabbi may qualify for citizenship under the Law of Return, once such a person comes under the country's legal system, this fact will have no bearing before the religious courts which may, indeed will, declare such a conversion meaningless and any children of a marriage involving such a convert *mamzerim*.

Those who oppose these moves are not, for the most part, trying to recreate in Israel America's sweeping approach to the separation doctrine. Most Israelis accept the idea that there ought to be some uniquely Jewish elements in the

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RELIGION AND POLITICS IN ISRAEL (Continued)

laws of the Jewish state. On the other hand, they do not want to see the Jewish state become a theocracy. So far they have not been very successful. Though only 12 percent vote for the religious parties, there is the reality of coalition politics. It was announced just this week that the new Government of National Unity has agreed to table a bill in the Knesset that would ask that the Law of Return be revised so that it stipulates that conversion must be according to the *halacha*.

Israel has its civil libertarians, but these are people who have many issues and Israel's politicians ultimately want office and find reasons to give in to the single issue demands of the religious parties. This is sad for Israel and increasingly a problem for the Diaspora. It is not just a question of the rights and feelings of a few hundred converts but of the whole context of Diaspora relations with Israel. There is increasing talk here that non-orthodox monies ought not to go to sources which fund the institutions of the orthodox. Some believe that those non-

traditional Jews who live outside of Israel ought to have a separate fund-raising mechanism so that they do not support those institutions whose leaders seek to undermine their status. The growing sense of alienation between our communities is a tragedy of the first order which neither Israel nor the Diaspora can afford.

One must hope that enough traditional leaders in Israel will have the courage to stand up and say to their own communities: 'this is not the way. We must be one and not two. There must be cooperation, not division. We can live our traditional life without imposing our ways on others who believe themselves as committed to God and to the Torah tradition as we are.' Unfortunately, most of the *yeshivot* in Israel and most of their schools and papers routinely crank out propaganda which mocks Reform and Conservative Judaism as bastardized or Christianized Judaism and damn Reform and Conservative rabbis as deceivers who are deliberately misleading their congregations.

Paradoxically, this political push for tradition has not only created division among the people of Israel but stunted the ability of the traditional community to develop truly

meaningful expansions of the *halacha*. The *halacha* is a rich legal system which included mechanisms, not unlike the judicial review which occurs in our own political system, which permit, within limits, accommodation to changing times and circumstances. In recent years the rabbis have not been willing to make full use of these possibilities for fear of being damned by the obscurantists as reformers.

A final word. In the United States most of us are committed to the separation of the church and state because it is in our interest to be so. Whenever a church-state issue comes to the fore the Jewish agencies rally to make sure that this doctrine is respected. Unfortunately, the handling of religion and the state issues in Israel has given the regime power even Jerry Falwell has not demanded. The next time we mount our soap box let us speak our piece, but do so in a way which humbly acknowledges that we have not set a shining example.

Daniel Jeremy Silver



February 17, 1985
Vol. LXXI, No. 12

The Temple Bulletin

From The Rabbi's Desk:

Adele and I were away briefly over the turn of the year. We divided our time between Rome, Naples and London. While in Rome we met a dynamic woman, Tullia Zevi, the elected head of the Union of Italian Jewish Communities.

One of her concerns is to protect the synagogue buildings, libraries and other institutions which existed before the war in over fifty Italian towns. The community now numbers about 35,000, about 60% of its pre-war size. Italy's Jews, like Ohio's, have been on the move from the smaller towns to the major cities.

It's an old community. Jews have lived continuously in Rome for over two thousand years. Scholars estimate that by the middle of the first century Rome's 40 to 60 thousand Jews were part of a community which was organized around a dozen or so synagogues. Most were artisans or merchants involved in the sale and trade of grain, spices and textiles. None of these synagogues remain, but archeologists have excavated a contemporary synagogue at Ostia, the port of Rome. Incidentally, it is close by Rome's Leonard Da Vinci Airport and can be visited.

The most important relics of this early community consist of an extensive series of catacombs in which as many as one hundred thousand Roman Jews were buried during the four or five centuries these catacombs were in use.

In 1870 all catacombs were placed under the authority of the Vatican

whose archeologists explored both the Christian and Jewish burial areas. Unfortunately, little has been published of their work and the ossuaries and other relics of Jewish interest which were found have not been put on public display in the Vatican Museum.

In recent years the Pontifical Commission of Sacred Archeology has restored several Christian catacombs and made these accessible to tourists. The Jewish catacombs were not restored. Most visitors to Rome do not know they exist and a number are now inaccessible because of urban expansion. In February of last year the Concordat which regulated the relationships of Italy and the Vatican was modified in a number of ways. While these negotiations were going on, the Jewish community asked the State to take back possession of the Jewish

catacombs. Their idea was that once these sites became public property, the Jewish community would see that they were thoroughly investigated and prepare them for visit by tourists. After lengthy negotiations this arrangement was agreed to and the community now faces the responsibility and the cost of preparing and maintaining these relics of our past and of displaying the artifacts which they contain in a proper way. It's a daunting task.

Tullia Zevi hopes that within a few years it will be possible for those who come to Rome to visit the Jewish catacombs as easily as they now visit the Christian ones and so gain some appreciation of the importance and cultural level of this early settlement. She also hopes some day to build a museum which will properly display their contents. We can only wish her well.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

February 17, 1985
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

THE JEWS OF CAIRO
First in a series on cities
where Jews lived for over 1000 years

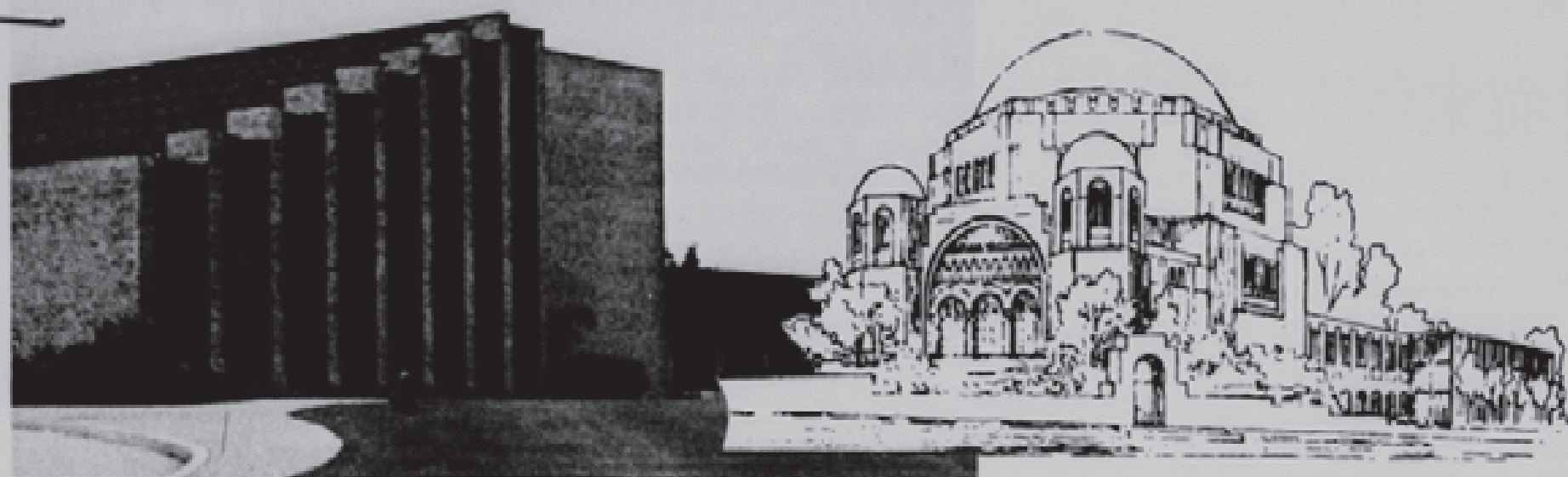
February 24, 1985
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

THE JEWS OF ROME
Second in a series on cities
where Jews lived for over 1000 years

Friday Evening Service — 5:30 - 6:10 — The Temple Chapel
Sabbath Service — 9:00 a.m. — The Temple Branch



March 3, 1985
Vol. LXXI, No. 13

The Temple Bulletin

THE ETHICS OF HEALTH The Sermon of December 23, 1984

William Bartling was 70 years of age, hospitalized, bed-ridden and in constant pain. He survived because he was being maintained on various life support systems. One day Bartling summoned hospital personnel and asked them to remove the tubes. He wanted to be free of pain. The administration of the hospital refused. Bartling summoned a lawyer. The lawyer prepared, and Bartling signed, a document for submission to a California court, asking that the Glendale Seventh Day Adventist Medical Center carry out his instructions. Due to the court's crowded docket there was some delay in the request being processed. The day before his petition was to be heard, he died. He had suffered hopelessly for three months because a hospital's administration was not willing to do what he asked.

Bartling's case, which was reported at length in the New York Times, is another of a growing number of instances in which hospitalized patients are refused release from treatment by an institution whose services they are, in effect, purchasing. The hospitals claim they act in terms of principle, the duty of preserving life; but more is involved. Certainly, hospital administrations are concerned that someone in the patient's family might sue them for malpractice or that some hospital personnel may have rigid views about the sacredness of life and will protest such a decision. They may also be concerned that some governmental agency may intrude, as the Federal government did in the case of Baby Doe, and accuse the hospital of malfeasance or non-feasance.

One result of all this is that a growing number of elderly people express to me a fear of entering a hospital. Theirs is not a primitive fear of medicine but the worry that the hospital will force them to endure a prolonged period of dying. They do not want to become prisoners of a system which operates for its self-protection rather than for their benefit or whose personnel have not sorted out their feelings about the limitations that medicine should accept on its ability to delay death.

A few weeks ago a family told me that they had sent away the ambulance which had been summoned to their parents' apartment by a well-intentioned neighbor when their grandfather, suffering terminal heart

failure, had another seizure. They wanted to allow him a calm death. They didn't want him subjected to the pain and indignity of those frantic, and ultimately hapless, procedures that might be attempted if he were transported to the local hospital.

As you know, most religious traditions, certainly those of the West, condemn suicide. Life is God's gift to us, a precious and sacred possession. We teach that all that can be done to maintain health and sustain life must be done; but this presumes that we can adequately define 'life.' Medicine's new techniques have made such a definition hard to come by. Is a patient alive who cannot survive without the support of mechanical contrivances; has little, if any, awareness of his situation, and when there is almost no likelihood that he will regain consciousness? Today there are situations where the prolongation of life is no more than a prolongation of dying.

I affirm the sacredness of life as it is affirmed by our tradition, but I remind myself that the rabbis of the Talmud circumscribed the concept of suicide and that the Bible reports a number of instances in which someone committed suicide and does not condemn them.

Just at the point that the tribes began to secure their

conquest of the Holy Land, they found themselves face to face with a new foe, the sea peoples, those who are called Philistines. The Philistines represent various groups from the Greek Peninsula and Crete who had been dispossessed by migrations entering those areas from the north. To find new homes the sea peoples took to their ships and attacked many cities along the Egyptian and Palestinian coasts. Egypt repulsed their attacks. The Israelites at first could not. The Philistines were armed with iron-forged weapons and Israel did not yet possess this technology. Under Saul the tribes finally began to hold their own. Saul fought with fair success until he was fatally wounded. We are told in the Book of Samuel that the wounded Saul appealed to his armor bearer 'run your sword through me and kill me lest the Philistines find me and make sport of me.' According to the text, the young armor bearer was afraid to raise his sword against the king so Saul took his sword, fell upon it and killed himself. When the rabbis comment on this verse they make a great deal of the extenuating and mitigating circumstances - "Lest they make sport of me."

Samsen committed suicide. Chained to the walls of a Philistine Temple, he was tormented until he could take it no more and pulled apart the pillars and
(Continued inside)

SUNDAY MORNING SERVICES

March 3, 1985
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

"THE JEWS OF BAGHDAD"
Third in a series on cities where
Jews lived for over 1000 years

Children from our Religious School
will join us for a Purim Song Fest.

March 10, 1985
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

"THE JEWS OF FEZ"
Fourth in a series on cities where
Jews lived for over 1000 years

Friday Evening Service — 5:30 - 8:10 — The Temple Chapel
Sabbath Service — 9:00 a.m. — The Temple Branch

brought down the roof of the Temple, killing himself and his tormentors. He committed suicide and is not condemned for it.

Almost every tourist to Israel visits Masada. Israelis have wrapped Masada in myth. What is Masada? It is Herod's great palace where during the revolt against Rome a small band of zealots fortified themselves, defied for some months the besieging Roman Legions and committed suicide when the Roman ramp was about to reach their walls. No further defense was possible. Their heroism and suicide command wide respect. When we read the sad records of the Holocaust we come across Jewish leaders who committed suicide rather than be responsible for sending fellow Jews to their death. We empathize and respect the preservation of life. Life is not an absolute obligation.

Language can be revealing. Suicide is a generic term which comprehends any act which involves killing one's self. 'Su' comes from the Latin, 'to do something to oneself,' as does 'cide,' means 'to kill,' hence, 'to kill one's self.' The Hebrew equivalent has a narrower and more specific focus: *Le'abed atzmoh lada'at*, 'to take one's life when one is fully aware of what one is doing.' The opposite term, *she-lo lada'at*, suggests a person under overwhelming stress or in a deep depression. The Hebrew term suggests that before we declare a death a suicide, the question of mitigating and extenuating circumstances must be considered.

The earliest extended examination of this question in rabbinic literature occurs in *Avel Rabati*, (The Great Book of Mourning), a collection of laws dealing with mourning, grief and death compiled toward the end of the Talmudic period in the sixth or seventh century of this era. At one point in this book the rabbis ask 'who is a suicide' and answer not with a legal definition, but by providing examples. If a man climbs a tree or walks out on a roof and jumps off, the act of jumping cannot be taken as *prima facie* evidence of suicide. He is a suicide only if he climbs a tall tree or walks out on a roof and declares loudly, 'I am going to kill myself,' and then jumps. The question of intent must be resolved. It must be shown that the victim was not so overcome by emotion that he could not know or control what he was saying and doing.

My point is a simple one. Modern medicine has made miraculous strides and in so doing has faced us with many new and difficult moral dilemmas. Our tradition, shaped in another and simpler age, cannot be expected to provide us fully satisfactory answers to these new problems. The rabbis could not have foreseen many of these problems. Still, the tradition does provide an approach to moral judgement which has merit and can be profitably adopted. Get the facts. Consider carefully all the surrounding circumstances.

The Jewish approach suspects simplicity and fears spur-of-the emotion answers. The proposition: life under any condition is sacred, is such a simplicity. Life is sacred. We all agree. But what is life? When does life cease to be life? Is a brain-dead person alive? Must we use heroic measures to allow a pain-ridden, fatally ill, noneganarian to gasp a few more times? If a proud and sensitive person is not willing to spend his last months on a mattress grave, shall

we deny him the right to end life with dignity? We need to do some hard thinking about the role of the healer. When is medical intervention called for? When is it not called for? If life is a gift of God, may not intervention in the natural process of dying be, in certain situations, a devilish intervention?

I commend to you a familiar rabbinic statement, *Lo am ha-arefetz ha-sid*, which the rabbis interpreted to mean that an innocent cannot be a saint. A good heart must be coupled to a good head. The person who knows what's right, just knows, is often wrong. A good heart will not solve the complex of problems which modern medicine has brought into being.

I understand and appreciate the taboo against suicide. Those who are depressed or caught in the slough of despond believe that all hope is lost. They cannot see any light at the end of the tunnel. Society understandably conspires to try to get them through the dark night. If they survive the night, the morning may be far brighter than they can possibly conceive. On the other hand, it is not always true that where there is life there is hope. Karen Quinlan was/is a hopeless case. These are situations in which death may be preferable to life.

I've always been intrigued by those religious traditions which are adamant about suicide and allow no qualification to their declaration of the sacredness of life. Often these are the same traditions which consecrate martyrdom. There were martyrs who had no choice. Under the Final Solution the Jews of Europe were killed because they were Jews. They were not given the choice of renouncing Judaism as a way of escaping death. That choice was given to many of the martyrs of the past. The Romans often gave the early Christian martyrs precisely that choice. They chose death and are venerated as martyrs; yet, if we define suicide broadly such a choice of death over life is suicide.

The willingness of religious traditions to praise such martyrs suggests to me, at least, that we need a more careful and qualified understanding of suicide than that which is general in our society. Jews had various taboos against suicide. No eulogy was delivered at a suicide's funeral. In some communities they were to be buried along the fence of the cemetery. But a careful reading of rabbinic literature makes it clear that our leaders did everything they could not to point the finger. They frequently quoted Rabbi Akiba who, on overhearing a disciple condemning somebody who had committed suicide, is reported to have said: "Leave him be, neither curse him nor bless him."

Medicine is evolving with such speed and the issues are so complex that our generation probably must resign itself to the fact that we will not be the ones who will develop a consensus on the question of limits. There is a time to search and a time to find. We are just beginning the search; so it's a good time to remind ourselves of the Jewish way of going about ethical thought: a serious review of the facts coupled with careful consideration of all the issues involved. We respect and cherish God's gift of life and will do all that we can to preserve life as long as it has quality and involves capacity, mobility and consciousness. But there are limits. There is a time when medicine prolongs the act of dying rather than the act of living.

Let me illustrate the Jewish approach to relation to another area of medical concern. In traditions which operate with a simple definition of life, life is said to begin with conception and, therefore, the taking of a fetus at any time for any reason is seen as an act of life-taking. The *halachic* attitude toward abortion is relatively restrained, but the rabbis distinguished a fetus and the delivered infant. To the rabbis a fetus was not yet fully alive. Life is fully present only when there is present the ability to sustain life on one's own. It followed that when the rabbis faced a situation where a choice had to be made between the life of the mother and the life of the fetus, they did not hesitate. The mother was saved. The mother was alive in the full sense of the word; the fetus was not yet fully alive.

This ability and willingness to make difficult yet necessary distinctions marks the traditional Jewish approach. I would not argue that *halachic* statements on abortion represent the best possible thinking for us on the subject. The tradition supports a narrower view than I do, in part because my predecessors could not conceive of today's surgical procedures and viewed abortion almost entirely as an endangerment-of-life problem. In their day abortion took place generally in situations near full term. Today most abortion decisions are made in the first trimester. We have machines which can discover early on if an embryo is seriously deformed. Surgery is safe. Quality-of-life issues must be faced. New possibilities pose new issues which must be considered. We must think with our heads as well as our hearts.

It is easy to point out the limitations of yesterday's generalities; not so easy to pick out our own unexamined generalities. I am troubled by the new catch-all term, 'quality of life.' Quality of life sounds wonderful, but it can mean almost anything. For some 'quality of life' is the distinction between a comatose person sustained on a mechanical life support system and death. For others 'quality of life' suggests full capacity and complete mobility. Anything less lacks quality. Every once in awhile we hear of someone in the early stages of aging who commits suicide when their eyes begin to dim, their hearing hardens and the stairs seem like Mt. Everest. They don't want to live when the 'quality of life' has lessened.

Distinctions have to be made. Were the Germans right when they removed from the old folks' homes all their occupants because their life had no quality to it? That's not the reason they gave, of course. They saw these people as parasites who took from the state and failed to make a contribution, but one could as easily make the argument that someone confined to a wheel chair faces a life without quality.

Franz Rosenzweig was a significant German Jewish philosopher who lived during the early decades of this century. Shortly after the first World War Rosenzweig, then only 35 years of age, contracted a paralytic bone disease. He became bedridden and progressively lost control of his limbs. Ultimately, he was unable to move. Rosenzweig lived in that condition for another eight years and during that period, though he lay on a mattress grave, he translated and annotated a volume of Judah ha Levi's poetry and worked with Martin Buber on a new translation of the Bible into German. Toward the end he could communicate only by pointing to the keys on a type-

(Continued)

THE ETHICS OF HEALTH (Continued)

writer Board. His wife or someone at the bedside would press the indicated key. I doubt that Rosenzweig would make the same quality-of-life decision as many who speak facilely of its importance.

A few years ago a distraught woman came to my office. Her mother, a proud and vain woman in her mid-70's, had taken an overdose of sleeping pills. She had feared aging – what she called the loss of the quality of life. The daughter was distraught. "Mother never trusted me. I wanted so much to take care of her, to help her. I wanted to bring her into our home. I wanted to support her as she had supported me. She never gave me a chance. There was so much I wanted to talk about with her, so much we

could have done and now all this is denied me. She never trusted me." Quality-of-life judgements can be selfish judgements.

Platitudes are easily spoken. Thinking is a difficult and time-consuming process; yet, we need to think. Terms like life and death need to be defined in the light of today's realities. Our legal system needs to examine the question whether there is a right to die; to find ways to remove doctors from the threat of malpractice suits when they know that it's time to stop and to insure that hospitals will not become prisoners of administrative systems which make prisoners out of patients. After all, hospitals, presumably, were designed for our benefit. The medical profession needs to rethink its purposes. Must the

doctor do all that can be done to prolong something called life? Must the dying always be put on machines? When can the machines be turned off? By whom? Difficult decisions must be made. Who should make them? And how much should the patient's desires affect such decisions? Do we not have a right to say, "No more; it's enough?" Do we flaunt God's gift of life if at some point we say, "I can't move. I can't control my bodily functions. I can't remember, hardly think – enough."

Remember as we face these problems: "An innocent, however well-intentioned, cannot be a saint."

Daniel Jeremy Silver



March 17, 1985
Vol. LXXI, No. 15

The Temple Bulletin

THE STATE OF THE UNION — A Rabbi's View The Sermon of January 29, 1985

A week ago today President Reagan took the oath of office in the White House. The next day, Monday, he went to the rotunda of the Capitol to participate in an Inaugural ceremony, much abbreviated because of the cold. In his Inaugural Address the President spoke of himself as "an older American." At 73 he is, of course, the oldest person to take the oath of office as President. I sometimes think of the sad consequences of President Wilson's lingering fatal illness for the nation. We can only hope that this President will continue to enjoy the fullness of health during the four years of his term. Perhaps we can take some comfort from the fact that when Moses was finally summoned to his death — and I make no comparison between Moses and Ronald Reagan — he was 120 years of age; and, according to the Bible: "His eyes were not dimmed and his vigor had not diminished."

The President's address was enveloped in that spirit of optimism and buoyancy which has been the consistent theme of his political career. He has retained a youthful spirit and his ability to communicate his sense of national possibility has served this country well. I am convinced that whatever else history decides when it passes final judgement on Mr. Reagan's political career, he will be praised for lifting the American spirit. Conventional wisdom assumes an inverse correlation between age and optimism. The Bible, for once, reflects conventional wisdom when it says: "Young men have visions. Old men dream dreams." The more experienced we are the more we recognize how few of our youthful expectations come to fruition and how full of contradictions human nature really is. As we age most tend to live with diminished expectations. It is to the President's credit that the years have not dimmed his sense of possibility and that he continues to find ways to communicate that sense of promise to the American people. He put it this way last Monday: "Let us stand as one today, one people under God, determined that our future should be equal to our past."

As last November proved, the nation was responsive to his gospel. Gospel is derived from two Latin words which mean 'a good tale,' the promise of a good future. Mr. Reagan came on the scene at a time when

despondency hung heavy in the air. We had endured fifteen years of the agony of Vietnam. There had been the sickening discoveries of Watergate. An increasingly urbanized America was unhappily adjusting to the erratic violence and anomie of the modern city. We had watched helplessly as so-called Iranian students held over one hundred Americans captive in Teheran for over a year. Americans were unsure of their role in the world, unsure of the economy, unsure of their power. The President stood forth during those years, as he did last Monday, as an apostle preaching a gospel of good tidings and his words nourished the American spirit.

Twenty-five years ago Michael Harrington coined the term 'The Other America' to describe the ten or fifteen percent of the population who, because of poverty, race or social, educational or cultural deprivation had not been able to participate in an era of growing American prosperity. In recent years much thought and attention has been concentrated on the needs of The Other America and not without success; but in focusing on these problems some came to see The Other America as the whole America.

Ronald Reagan's gospel focused attention on prosperous America, the eighty percent or so who earned

a good living, provided for their families, educated their children and enjoyed a good life. He reminded the nation of the significant social progress which had taken place and of the social dynamism of our communities.

Some American put down Mr. Reagan as a cheer leader, but I would suggest that his role has been a far more important one. Buoyance and optimism are critical to the national spirit. In life you can become only what you think you can become. If you are determined that you cannot achieve you will not even try. If you do not believe you can climb the mountain, you will never do so. A nation which fears it cannot fulfill its national purpose will not fulfill that purpose. A nation which lacks confidence about the future will find that its citizens turn away from common purposes and become more concerned with protecting themselves than in promoting the common good. Such a society tends to fall in on itself, to implode.

Mr. Reagan refocused American thinking. Unfortunately, in doing so, he seemed to suggest that the problems and needs of The Other America were not that urgent and would take care of themselves. During his first term the needs of the poor and the

(Continued inside)

SUNDAY MORNING SERVICES

March 17, 1985

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

"GAMBLING AND
GOVERNMENT"

March 24, 1985

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

"CAN THE MEDIA
BE TRUSTED?"

Friday Evening Service — 5:30 - 8:10 — The Temple Chapel
Sabbath Service — 9:00 a.m. — The Temple Branch

THE STATE OF THE UNION (continued)

problems of race were not seriously addressed and the numbers in The Other America grew.

In his Inaugural Address which, incidentally, I could not find in our local newspaper, the President spoke of a "society of opportunity" in which the needs of all would be considered. He talked of caring for the sick and providing for the homeless, but I found myself saying "would that his ears heard what his mouth had uttered." The President's programs do not support his rhetoric.

I do not know if it was planned this way, but a piece by Sidney Schanberg, he of Killing Ground fame, appeared in that same edition of The Times as the President's address. The President made much of the fact that inflation has been brought under control; that there have been twenty-five straight quarters of economic prosperity; and that the percentage of the unemployment had significantly receded. Schanberg began his piece, which was entitled "The Poverty Divide": "New York is booming economically. More people are hungry and homeless in the city than at any other time since the Great Depression." Further on there is this sentence "Manhattan glitters and the homeless sleep in the doorways."

In Manhattan, in Cleveland, in most cities of the United States, we can see a growing separation between the haves and the have-nots. The uniqueness of our society has been that the age-old divisions between privilege and lack of privilege; affluence and lack of affluence; power and lack of power, were not accepted as inevitable. We worked to create a truly open society and were well on the way; but this administration seems indifferent to the danger of not pressing on.

This administration insists that as the economy becomes healthier, everyone will benefit. Presumably, prosperity will trickle down. So far this has not been the case. At times this administration seems mesmerized by the danger of what it calls social dependence. It argues that the support and welfare programs enacted during recent decades have encouraged many of the less advantaged to prefer welfare to work. Why work when the benefits of working at minimum wage contrasted to participation in the public welfare system are minimal and when no stigma is attached to living off public assistance? The policy of this administration has been to encourage investment, control inflation and allow the shoe to pinch, to limit benefits so that more 'poor folk' will find it advantageous to seek work and become contributing members of society.

The problem is not that simple. Beginning in the middle 1970's, a few years before Mr. Reagan came to office, for the first time in forty years the percentage of Americans who comprise The Other America began to increase. Year after year, since the middle 1930's, the percentage of Americans whose income was below the poverty line had decreased. In the early 1970's that percentage began to flatten out. Around 1976 or 1977 it began to rise and it has been on the rise ever since. This administration blames this rise on what it calls the sociology of dependence. Public welfare had reduced, it not eliminated the incentive to work.

There may be some truth to this argument. Some find welfare preferable to work. There are welfare cheats

just as there are Social Security cheats and people of great wealth who cheat on their income taxes. Dishonesty exists at all levels of the society, but the larger truth, of course, is that most of the poor and the handicapped lack the skills necessary to participate meaningfully in a high-tech economy.

The growth of The Other America is directly related to the end of an economic era — the age of heavy industry. To live in an iron and steel city is to know that the economy has turned in other directions. Thousands of factory jobs have been lost — jobs which provided a decent income to large numbers of people with minimal education skills who could perform specific tasks and whose unions had won for them high wages for performing those tasks. High-tech requires a different kind of worker who possesses both a more sophisticated level of education and a greater ability to move from job to job and task to task. Many of the willing, but inadequately trained, cannot make the adjustments the changing economic order requires.

There have also been major changes in the birth rate. During the 1960's the birth rate of middle and upper middle-class America fell below the replenishment rate of two children per family. At the same time, the birth rate of the poor remained at earlier and higher levels. A greater percentage of children are being raised by families which could not provide the supports which help a child meet and overcome the difficult task of adjusting to a complex society. The percentage of children in female, single-parent homes has increased dramatically, as has the high school dropout rate.

A society which can no longer provide opportunity to an increasing percentage of its citizens is not the kind of society which makes us confident of the future. One cannot argue with the President's conclusions that the well-being of the economy is ultimately important to everyone and that steps should be taken to strengthen the economy. But a cold, dispassionate approach to fiscal issues surely does not exhaust our problem-solving resources. Unless we accept the idea of a permanently class-bound society and, ultimately, class war, we cannot be indifferent to the special and immediate needs of The Other America. They have special needs which require special programs, programs this administration seems unwilling to consider.

In his address on Monday the President spoke of his hopes of the future — hopes most Americans share. Yet, his indifference to The Other America is fraught with long-term dangers. So is the costly defense-heavy deficit budget which he will soon submit. Our children will have to pay the interest of our borrowings out of their labors and this will put significant limits on their ability to benefit from their labors.

In this area the Inaugural Address included a singularly unbecoming display of political hypocrisy. The President reiterated his support of a Constitutional Amendment which would mandate the Congress to enact a balanced budget, a proposal which hardly comes with good grace from a President who in his first term presided over deficits which exceed in sum the total of deficits accrued under all previous administrations. Moreover, the idea is a foolish one which would strait-jacket future governments. Who can predict need? Its only purpose would seem to be to remind the American people that under the Constitution the power of the purse rests with the

Congress. The President seems to be looking for a way to exculpate his administration from responsibility for the whopping unbalanced budgets of the last few years and the next many. He is trying to convince us that fault for deficits running into the hundreds of billions of dollars rests with the Congress. To be sure, Congress must vote on all appropriations, but they do so under the advice and prodding of the administration and the administration has powerful weapons at its hand to insure that most of its programs are passed — particularly those which involve the defense budget.

The Federal budget needs to be brought under some kind of control and the mounting deficit reduced, but a Constitutional Amendment is not the way. To do so we will have to pay higher taxes, the President will have to accept significant cuts in the Defense budget, and well-off Americans will have to forego Social Security payments. The various Federal pension schemes can no longer be treated as sacred cows, and the military budget which everyone agrees is bloated must be reined in.

The President is not an evil man. He has a particular vision which from time to time suggests programs which would, in fact, radically change the nature of the community in ways which would make the society more open and just. The program of tax revision which his Treasury Department proposed several months ago would not only vastly simplify the current burdensome and inequitable tax system, but make it more equitable and of more benefit to the poor. I'm not quite sure how it came to be that Mr. Reagan's Treasury brought forth a proposal of this kind but whatever the reasons it is a far-ranging and helpful proposal and one which, if enacted, would improve relations between the people and the government by renewing our sense of the government's fundamental good will. If truth be told, it is not only The Other America which has felt increasingly alienated, but many in middle America who see themselves paying substantial taxes while others take advantage of various loopholes and pay less than their share. What else could many feel when the government had to pass a minimum tax law to insure that some of the wealthy paid any tax at all? What else could many feel when the giant corporations were not only excused from taxation but allowed to sell tax credits to other corporations so that they, too, would be relieved of the tax burden? One of the sad consequences of the present tax system is that the level of evasion of taxes has grown. Why? For the obvious reason that no one likes to be an innocent and everyone is convinced that the person next door is paying half as much as we are in taxes.

According to the new proposal there would be a uniform three-tier level of taxes which would be the same for corporations and individuals. There would be uniform rates without tax shelters or exemptions except for home mortgages. Any family earning less than \$13,000 a year, which is somewhat above the poverty level, would be excused from paying any Federal taxes. In this way the poor would have more money to spend and be freed of one of the unfortunate consequences of recent tax legislation which provided relief to all except those in the lowest brackets who, unfortunately, ended up having to pay a slightly higher percentage of their income for taxes.

This proposal, I believe, presents the President a unique opportunity to go down in history as one of the
(continued inside)

THE STATE OF THE UNION (continued from page 1)

truly great presidents of the United States. Washington professionals are convinced that this tax proposal cannot pass. Everyone but the poor has some special advantage built into the present system and no one wants to give up their special interests. Everyone else's break can go but not mine! So the lobbyists of corporations, labor unions and trade associations will exert pressure to see that their interests are protected. Those who lobby will include not only those we tend to think of as special interests but universities fearful that their endowment funds will suffer and United Appeal leaders fearful that the level of contributions will diminish. Political IOU's will be called. Legislators will be reminded of the source of their campaign funds. Despite such pressures, I believe that if the President takes this proposal seriously and takes it to the people he can organize such massive grass roots supports that the legislators would have to heed. Most Americans don't want more of the same. America needs a new sense of respect for government and it is the present taxation system

which creates distance and in large measure distrust.

It is often said that during his second term a president is interested less in politics, he cannot stand for re-election, than in insuring his place in history. Some have said that this President has begun to interest himself in arms control negotiations as a way of insuring his place in history as a peacemaker. Unfortunately, no president will find immortality through arms control negotiations. Such negotiations are by definition complex and inconclusive. Since they involve global powers who compete ceaselessly for global influence, they must remain narrow-gauged and of limited benefit. SALT I and SALT II are often cited as major accomplishments. At the end of both treaty periods there were more missiles at the ready than there had been before negotiations started.

Arms negotiations cannot create peace. If we want

peace we must find ways of diffusing the competitive greed which puts nations at loggerhead. As long as international diplomacy rests on power and the search for economic and political advantage, arms negotiations can do little except allow countries to buy time while they talk with one another. No president will gain immortality in Geneva, but this president has an opportunity to transform for good the economic structure of the society and to radically improve the relationship between the citizens and the government. Such an opportunity comes rarely to any president. We can only pray that Mr. Reagan will seize it.

So a new term of office begins. Whatever we think of Mr. Reagan, he is our President. We wish him well. We wish him good health and pray that what needs to be done to strengthen the society, the economy, the sense of shared national purpose will be done and that, to use Mr. Reagan's phrase, "our future may be as blessed as our past."

Daniel Jeremy Silver

TMC TENNIS PARTY

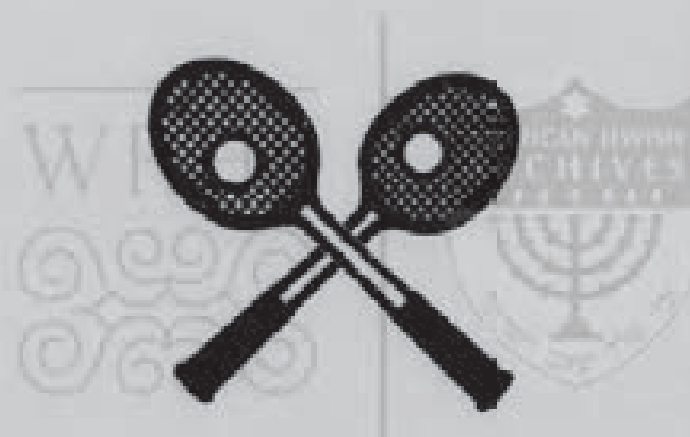
Saturday evening, April 13, 1985

8:00 p.m.

Park East Racquet Club

3625 Park East Blvd.

Beachwood, Ohio



TENNIS — LATE SUPPER — PRIZES

Trivia Pursuit Contest for non-Tennis players

Cost: \$16.00 per couple — TMC members

\$18.00 per couple — non-TMC members

\$5.00 per person Trivia Pursuit players

Mail reservations to Temple Branch, 26000 Shaker Blvd., Beachwood, 44122

Reservations must be in no later than APRIL 1, 1985.

Name _____

Address _____ Zip Code _____

Telephone Number _____

SAVE THE DATES!

April 14, 1985

Mavo Program for all Bar and Bat Mitzvah students who will be Bar/Bat Mitzvah from June 1, 1985 to January 1, 1986. Watch your mail for more information.

Bar Mitzvah Administrative Program, Wednesday, April 25, 1985, 7:00 p.m. at the Temple Branch. More information will follow.

PASSOVER PREPARATIONS

The T.W.A. gift department has some lovely Passover items in stock. They make lovely gifts not only for Passover, but for showers, weddings, and special occasions.

FIRST WEDNESDAY DISCUSSION GROUP

A discussion/study group has been formed at the Temple. Convened by Armand Cohn it will be facilitated by Rabbi Berman. We will meet the first Wednesday of every month at the Temple Branch at 8:00 p.m. Our next meeting is April 3rd. If you would like to join us please call Rabbi Berman at the Temple to inform her of your interest.



April 14, 1985
Vol. LXXI, No. 18

The Temple Bulletin

From the Rabbi's Desk:

Shavuot has been on my mind because Confirmation has been on my mind. I spent part of the morning writing out the Confirmation test which will be given next week and the schedule of Confirmation rehearsals. The school year is winding down.

Everybody understands Confirmation. Most know that Confirmation takes place on Shavuot, but I've discovered that few have a clear understanding about Shavuot. Actually, that's not surprising. Shavuot has always been our most indistinct festival. It began that way. The Torah can't seem to make up its mind what to call the festival. At one time or another, three different labels are used: *Hag-ha-Katzir*, the pilgrimage of the cutting; *Yom ha-Bikkurim*, the day of the first fruits; and *Hag-Shavuot*, the pilgrimage of weeks. The Bible is also not that clear about the date on which Shavuot should be celebrated. I won't go into the complicated details except to say that the Rabbis, the Dead Sea monastics, the Sadducees, and later the Karaites, each celebrated Shavuot on a different day and did so on the basis of a Biblical text. That's not the end of the confusion. Early Talmudic texts tend to call this holiday simply *Atzeret*, a holy convocation, as if the rabbis had thrown up their hands as far as solving the problem of names.

Shavuot began as an agricultural festival which marked the end of the barley harvest or the beginning of the wheat harvest or both. Israel enjoys a sub-tropical climate which permits two growing seasons so an early summer harvest festival is not unexpected. In Biblical times this festival took place at the local shrine or at the Temple in Jerusalem and involved sacrifices and various presentations to God as a way of thanking Him for the harvest and of seeking His protection for the upcoming planting.

It is not until a century or so after the destruction of the Temple by the Romans that we find a reference which associates this agricultural festival with a key moment in

Jewish history. Shavuot now becomes the anniversary of the giving of the law through Moses on Mt. Sinai. According to the rabbis, Shavuot takes place fifty days after the first day of Passover which, of course, celebrates the Exodus. One can read certain Torah texts and determine that Moses ascended the mountain of revelation fifty days after the crossing of the Red Sea. It became customary to read the Torah portion which describes the giving to Moses of the Ten Commandments on this festival. Later, any number of poetic elaborations of the covenant commandment theme were introduced into the service. Even in this new dress, Jewish life never developed any particular home celebration for Shavuot such as the Seder for Passover or the dwelling in booths for Sukkot.

Shavuot might have remained in this vestigial state if our early Reform leaders had not decided to hold Confirmation on the festival.

A holiday which had for centuries commemorated the giving of the Torah provided a fitting background for a graduation of young adults who were completing their religious school studies. If Shavuot no longer marked a harvest, it did come at the end of the European academic year.

We will celebrate Confirmation-Shavuot on Sunday, May 26, when the 136th class to be confirmed by this congregation will conduct the service and reaffirm their faith. It will be a lovely occasion. The sense of continuity which is so central to all our religious feelings will be in evidence. You don't have to be a family member to attend, so why not mark it on your calendar and attend. The class and The Temple sanctuary share the moment. You will know many warm feelings if you do.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

April 14, 1985

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

AGE: A NEW PROBLEM

April 21, 1985

10:30 a.m.

The Temple Branch

Rabbi

DAVID F. SANDMEL

will speak on

YOM HASHOA:
LEST WE FORGET

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

Sabbath Service — 9:00 a.m. — The Temple Branch

AGE — A NEW PROBLEM

The Sermon of April 14, 1985

How can age be considered a new problem? There have been elderly folk in every society, though perhaps never in quite the numbers as today and perhaps not as vigorous and long lived as today.

In 1900 the life expectancy of an American newborn was forty-seven years. Today a newborn male infant has a life expectancy of a little over seventy years and a newborn female child seventy-seven and one-half years. In 1900 those sixty-five and over — yes, unfortunately, that is the age sociologists use to define the elderly — numbered four percent of the total population. Today they represent something over twelve percent.

We have no comparative figures from antiquity, but, it is clear that despite the Bible's measure of life as "three score years and ten or perhaps by reason of strength some four score years," few made it to seventy. From the skeletons exhumed in excavations, researchers estimate that life expectancy in Biblical times hovered around thirty years. Probably less than one percent of the population reached the age of seventy.

Such statistics have led investigators to speak of what they call the graying of America. The number of men and women who reach sixty-five and of those who remove themselves from the world of regular employment has grown rapidly. In 1900, seventy-five percent of the men who were sixty-five or over remained at work or were seeking employment. Today that figure has fallen to twenty percent. Many believe that in a decade it will fall to ten percent. There have been radical changes in longevity and in the quality of the lives lived by the elderly. Age and infirmity are no longer synonymous.

The graying of America is a fact, but the prolongation of life is not its sole explanation. We must also consider the rapid fall of the birthrate. You may have seen figures released just a few days ago by the Census Department. Over the last fifteen years the number of those who are eighty-five years of age and older has increased by nineteen percent, while the number of children ten and under, has decreased by about four percent. Since the actual number of children is much greater than the number of those eighty-five and over, these figures signal a significant change. In 1970 the median age of Americans was about twenty-seven years; today, it is on the order of thirty-two years.

As an aside, I should tell you that the median age of the Jewish community is not thirty-two years, but forty-five years. We are the oldest defined population unit within the American body politic which says that our children prefer professions to parenthood and that the issue of Jewish survival will not only be fought out in the areas of assimilation and intermarriage, but in the bedroom and the nursery. Survival is impossible for any group which does not reproduce itself.

Some, noting these figures, argue that in post-industrial age in societies like ours, the basic confrontation will not be a class struggle, but an age struggle. Countries like ours have been able rather successfully in closing the have, have-not gap, but not the age gap. The age gap yawns ever wider as more and more burdens are placed on the young by the elderly.

It is only recently that the community as an organized unit accepted responsibility for the health, maintenance and care of the aging. Until a half century ago each individual had to provide financial security for his old age and each family was expected to provide physical support for aging parents. Those who could not provide for their age had to depend on charity and live in whatever alms house had been set up in the community for worthy widows. For most age and poverty were synonymous.

In recent years our society decide to include the support of the aged as part of the welfare system. In 1935, just fifty years ago, President Roosevelt signed the Social Security Act. For the first time, the aged could look upon community support as a right due them for their efforts. What was not foreseen in 1935 was the burden an articulated system of support for the elderly — Social Security, various pension programs and Medicare — would place upon the young. Today twenty-one percent of all Federal expenditures go to the support of the aged, a sum equal to nine percent of the gross national product, and the sum continues to rise. Some estimate that by the year 2030, one in every four dollars earned by the working population will have been taken from paychecks to provide for nearly fifty million elderly. Those who think about these things say that we are heading for a confrontation between the young lions and the gray panthers. The young will say, "we have heavy financial burdens. We must provide for our children. We need to be able to place a down payment on a house and pay a monthly mortgage. We have to save for college tuition for our children. You're asking too much."

Then too, the image of the elderly among the young has changed. Not so long ago, age suggested destitution, the diminution of natural powers and dependency. Today, age is seen as a second childhood — a playtime. Once upon a time our children went north to camp in the summer. Now, elderly children go south to camp in the winter. As the young look at the growing body of able-bodied people sixty-five and over, they wonder why they should subsidize those who are still able to perform useful services in the society.

In response society has begun to place more and more responsibility on each of us to provide for our old age and to make it easier for us to do so. Pension programs of various kinds are now mandatory in most businesses. The largest corporations allocate something on the order of seventeen percent of their labor costs for pension payments. New tax programs allow us to set aside untaxed income for future use. The IRA and Keogh plans are programs of forced savings. Slowly, but inexorably, we are moving towards the establishment of a means test which will eliminate social security payments to those elderly who have no need for the support of the society as a whole because they are well endowed or well able to support themselves.

Rest assured, the elderly will resist such changes. It seems to be taking away something which is theirs by right, but in order for the society to provide a rough degree of equity between the ages, the cost of income transfers to the aged will have to be reduced.

There are still significant pockets of poverty among the aged, but the problem is not as universal as it

once was. Many are surprised that the percentage of the elderly who have incomes which fall below the poverty level is less than the percentage of poor in the population as a whole. Fifteen and six-tenths percent of those in the general population live at a sub-poverty level income, and fourteen and one-tenth percent of the elderly. The number of the elderly living below the poverty line has dropped precipitously. It was thirty percent just fifteen years ago. Many of the elderly have the capacity to provide for themselves, and if we are not to have an age war, ways will have to be found to limit the claims of those who are able to provide for themselves in order that the society can provide for those who are in real need.

Many of the new problems associated with age and aging concern medical services, medical costs and the way these services and costs are distributed. How much doctoring and hospitaling should the age be able to claim? Many in the medical profession, as in the society at large, still maintain that the purpose of medicine is to keep us 'alive' as long as possible and pay all too little attention to what is meant by the operative term 'alive.' They suffer from what I sometimes call a Methusaleh complex. Methusaleh, you will recall, is that legendary Biblical figure of the ante-diluvian era who was supposed to have lived for nine hundred sixty-nine years. According to Genesis, the men who lived between Adam and Noah lived inordinately long lives. Enoch lived for eight hundred years. Kenan is supposed to have lived for nine hundred ten years; Methusaleh for nine hundred sixty-nine years. It never happened! The Bible here simply echoes a widely shared West Asian epic tradition which assigned extreme longevity to a number of heroes of deep antiquity. By Methusaleh complex, I mean the consuming interest of those who believe that the purpose of medical research is to keep us alive as long as possible and insist that medical research should concentrate on breaking the present upper limits of age.

The Bible does not set great store on these longevity records. The days of our years are three score years and ten, or perhaps four score years. Another tradition describes one hundred twenty as the measure of life. This tradition appears in a chapter in Genesis, a legendary chapter again, in which we are told that the sons of the gods and the daughters of men mated and produced a new breed. Observing all this, God is supposed to have said that "man is not made to live forever. These people are of flesh. They will live no more than one hundred twenty years." Even though there are something on the order of twenty thousand centenarians in the United States today there is to all intents and purposes a limit of life. Most of our cells seem to have a built in time limit beyond which they will not reproduce or regenerate.

I am inclined to believe that if those who are determined to eradicate death are successful, they will precipitate a tragedy. We are meant to die. One of the commitments we make when we have children is to death. We agree to make way for them, to give them space and opportunity. We will not clog up the earth because of a selfish desire to hang on so that there will be no place or opportunity for them.

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AGE — A NEW PROBLEM

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The purpose of medicine ought to be to keep us as young as it can within the present limits. Our emphasis should be on maintaining vigor and capacity. Our research should be concentrated on delaying the degenerative processes which sap the capacities and the dignity of those who move towards senescence. This task should not be impossible. Through diet, exercise and medicine we have been able to transform for many the sixty's and even the seventy's into a vital and exciting period. Geriatric medical research ought to have a preventive bias.

The new problem of age is not primarily that of medicine, but that of our use of the years of capacity medicine provides us. What are we going to do with this gift of years?

Once upon a time, respect for the elderly was built into the social fabric. "You were to rise before the hoary head and show deference to the old." Why does the Bible insist on such courtesy? Precisely because experience made it clear that the aged could not always command respect. There was an authoritarian, patriarchal society. Once the young had displaced the old, they wanted them out of sight and out of mind. The old were often cantankerous and demanding. Still they had done their share and Biblical society was determined to treat age with dignity and did so by surrounding it with a number of formal courtesies.

Our new problem is that there is now an age which is not age, a period during which we remain fully competent and capable of making useful contributions to our society and to our families. Such an age cannot command respect as a formal courtesy. It can command respect only the basis of activity and accomplishment.

I am struck by a fact which reveals a good deal about the preoccupations of our society. Many spend a great deal of effort on financial preparations for age and retirement and almost no time or thought on what they will do with the found time. People save money. People purchase annuities. The young ask about pensions when they apply for their first job. We plan carefully for the financial aspects of age, but hardly at all for the uses of age. Questions of money, yes. Questions of the use of the time, no time. I have seen person after person accept retirement without a serious thought about where the next step will take them.

I would like to erase the word retirement from our vocabulary. Retirement comes from a Latin root which means to pull back from, to withdraw. A lot of people look upon retirement as a pulling away from life and responsibility. All of us have known capable and competent men and women who worked until the day of retirement and, suddenly, found themselves in that condominium which faces the sea which they had enjoyed so much for two weeks every winter, looking out at the sea day after day after day, looking out at the same green of the same golf course morning after morning after morning, wondering each morning how to fill their hours, where to go for dinner, whether to phone their children back north. Monotony and boredom can kill. A year later I see them ten years older, bowed, drained, old before their years.

We must never allow ourselves to retire. We must

never drop out. Last January while I was in London, I went to a retrospective exhibit of the work of Marc Chagall. As you know, Chagall died two weeks ago at the age of ninety-eight. The Royal Academy showed several large canvasses which Chagall had painted two years before when he was ninety-six years of age. Chagall never retired. Neither did Picasso or Pablo Cassals. You don't have to be a genius not to retire. All you have to do is have some imagination and be determined to stay with it and be useful. It doesn't matter what you do as long as you feel that what you are doing is valuable, uses your talents, and involves you in your community and life.

Too many people define the retirement years as leisure time, as a child defines play. So they play and play until play becomes work. Their leisure is now not a moment or two to regroup from the pressures of the day, but all there is to life, and that is not enough for any self-respecting person. We are meant to work, but work need not be drudgery. We are meant to be active, but activity need not be frenetic or unremitting.

Retirement for many is a terribly lonely time. After all, the human being is a social creature, and is meant to be. Some plan never to retire, but some have to retire. We can start a new business. We can teach youngsters to read. Each of us has talents which we have enjoyed during our youth and had to put aside which we could now develop more seriously. It only takes imagination and will to use time meaningfully, but you won't succeed in building a full life if you withdraw or pull back.

I also wish that we did not define retirement in geographic terms. I don't know if the same applies to people who live in warmer climates, but in Cleveland many define retirement as moving away. Well and good, but for many to move away is to withdraw. Here they belong. There they are strangers. One of the ways not to withdraw is to continue to accept the challenges of a fully integrated community, a community where there are all ages and every kind of problem and responsibility, where we can continue to match our skills, energies and concerns against those who are younger.

I am not sure that when sociologists finally evaluate the phenomenon we call a retirement community, they will judge it to have made a valuable contribution to the well-being of the American people. What happens in such places? Activities are scheduled at a quiet and sedate pace, but most of them are quite trivial and few involve real challenge or responsibility. Here we have a bright, active, professional man, a lawyer let's say, who has been part of the civic give and take of Cleveland all of his life. He sees the Retirement Community brochure. It's winter here and there the sun is shining, the golf course is green and the water is blue. He is tired and cold. It sounds wonderful. He buys in. He goes. But he is not a man for macrame classes or finger painting or aerobics. He should be a precinct chairman in Cleveland or a school board candidate or a part time public defender. He needs to be involved and it is much harder to be involved in a world that is apart.

We ought to stay in our world. We need the give and take of community and family. Here is another new problem created by our mobility. To begin with the

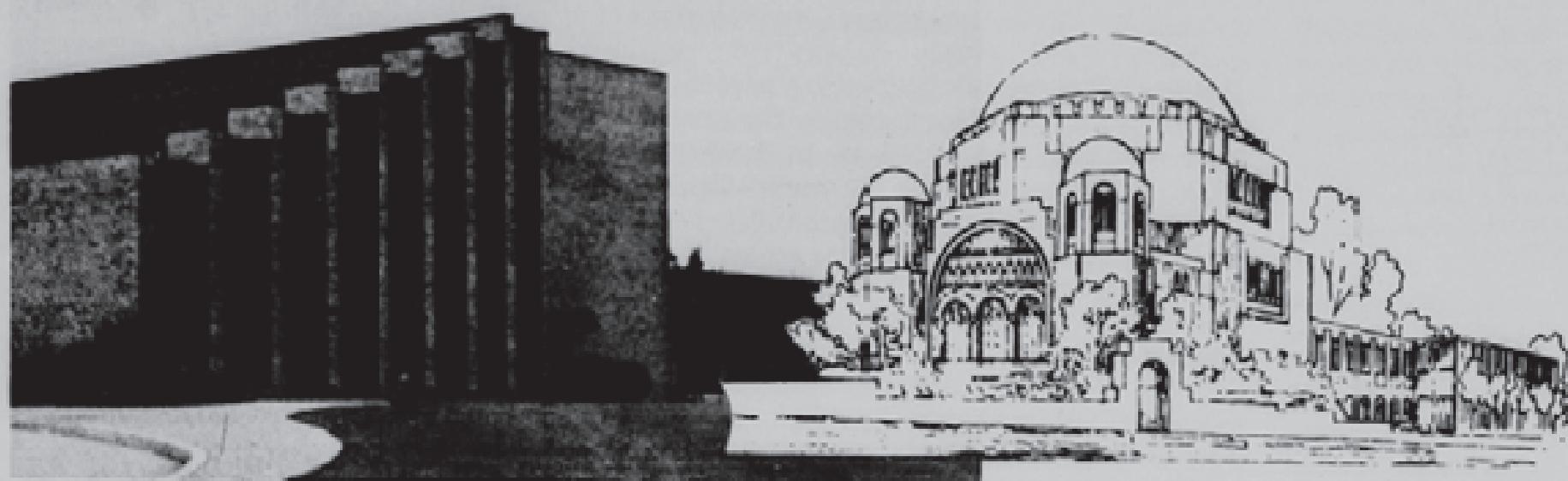
family unit is small. Our children are scattered. As age comes we become determined not to become a burden, God forbid, and so we withdraw. We don't want to complicate their lives, yet age inevitably is a time of loss, of widows and widowers, friends of a lifetime disappear. Life can become very lonely unless we remain open to friendship and cultivate carefully and intelligently the ties of family. Unfortunately, many are loathe to do that. Others are not trained in friendship. They have lived among people, but not intimately. They mistook companionship for friendship and now that they no longer have the status and power which accompanies office, no one pays attention. We can't expect our children always to come to us. We have to go to them. We have to open ourselves up to others, but it's not easy. Many feel at ease only with people they have known all their lives, but inevitably there are less and less of "our crowd."

Age must be looked upon as an active time. Age requires imagination and will and energy. The less you do, the less you will do. The more you do, the more you can do. The more you sit on your hands and contemplate nothingness, the more your mind will rust. The more you challenge yourself, the more your mind will keep you good company.

I know a lot of people who believe they have Alzheimer's disease. They cannot remember names or places. Actually, they are suffering from nothing more than the television set. Instead of reading they watch television. Instead of interesting conversation, they turn on the tube. Instead of thinking about politics or reading the New York Times, they watch soap operas, and then they wonder why they can't remember a name or what President Roosevelt did in 1936. Their minds have atrophied because they've let them atrophy. It's not Alzheimer's.

For most here the worst of the financial fears once associated with age are not the issue. There will be enough — perhaps not a great deal, but enough. There will be food on the table and a roof over our heads. We will need less. But in another sense, we will need more. We will need more stimulation. We will have to find ways to fulfill ourselves, and nobody will come knocking on the door with just the idea for us. You must seek it out. Just as you did at twenty and thirty. You must find a career for yourself and it has to satisfy you. Unfortunately this generation has no training in age. There are no familiar models. The model that most of us have is of a parent who worked till he died, of a mother or grandmother who scrubbed, cleared and cooked till she went to Montefiore or Menorah Park. A good old age is a new phenomenon. But now there are fifteen years, twenty years, more perhaps, when we will be condemned to leisure — unless we make a meaningful life for ourselves; unless we remain active, alert, involved, determined, committed, the kind of person that we are now and want always to be.

Daniel Jeremy Silver



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The Temple Bulletin

CAN THE MEDIA BE SAVED? The Sermon of March 24, 1985

The question for this morning: Can the media be trusted? can be simply answered; and the answer is, 'No.' But then if I were to pose the question: Can an encyclopedia be trusted? the answer also would be 'No.'

Some years ago when a group of scholars began to put together the first major encyclopedia of Jewish Studies to be done in English in the post-war period, I was asked to write the article on Heresy. For the purpose of that essay I defined heresy as the beliefs of those men and women of deep conviction who simply did not have the votes when the question was put at some synod. The senior editor was delighted with the piece, but the Israeli publisher had hired a number of *yeshivah* students to do proof reading and when my article appeared in galley, heresy had been redefined as a deviation from accepted truths.

Now, *yeshivah bohurs* are not the only ones to impose their peculiar views of an encyclopedia. Everyone who writes anything wants to convince you of something. Some day pick up the Encyclopedia Britannica and read the article on Poland. It runs to about thirty pages. Though written by westerners, it reflects traditional Polish attitudes about Jews. Jews have lived in Poland for nearly a thousand years. There were three and one-half million Jews in Poland just before the Second World War. They represented ten percent of the population and had made major contributions in all areas of Polish life as well as having nurtured a creative religious culture of their own. Yet in those thirty pages you will be hard put to find a word about the Jews. It is as if they did not exist. The one mention of the Jews has to do with Auschwitz and there it's almost an afterthought.

Auschwitz became especially notorious for the systematic murder of its inmates. Unknown numbers of Poles perished there and it became a grave of a great part of the three million Polish Jews.

Most of those who died at Auschwitz were Jews. There is no mention in this article of the Battle of the Warsaw Ghetto or of Jewish participation in the

Polish underground, or of Polish pogroms against Jews during and after the Second World War.

Anyone trained as an historian learns to be suspicious of documents. Some documents are forgeries. Some documents were designed to disinform or as propaganda. At the beginning of the Second World War many demanded that strenuous efforts be made to save those who were in effect condemned to death by the Germans. The Allies responded to this popular outcry by holding two refugee conferences; one at Bermuda and one at Evian. If you read the communiques issued after these meetings you would believe that the Allies wanted to undertake a great rescue effort. Nothing could be further from the truth. The whole purpose of these conferences was to issue these communiques and silence the outcry. No other action was intended.

This is propaganda. There is disinformation. There is also the conditioned response every writer brings to any experience. We can only ask the questions that we are prepared to ask. We see what we are prepared to see. Some day read the correspondence sent home by 18th and 19th century missionaries. Most of them describe the cultures where they served as colorful but backward. You will find little understanding of the strengths inherent in those cultures or of the debilitating stress which western influences would impose on them.

The media has been covering events in the Union of South Africa as a morality play between the forces of darkness and of light which can have a potentially happy ending. I sense a good bit of projection in all of this. Our reporters bring to South Africa the assumption that legislative reforms could peacefully effect successful structural changes there. After all, the United States has over the last thirty years managed to outlaw apartheid in the south and enforce rules of economic opportunity in the north. We have not removed racism from our society, but much has been achieved without economic paralysis or revolution.

My point is not that change is unnecessary or that

our government should be passive. We should be doing all that we can to encourage human rights in South Africa; that's our responsibility as human beings, but South Africa is a complex society whose future cannot be predicted from our experience.

I don't know what our specific response should be, but I do know that imposing the American experience on the South African only clouds our ability to understand the inner dynamics and special realities of that society.

Some of the problems that the media face are inevitable. They occur because of the inescapable limitations of human wisdom. There is no such thing as pure objectivity. Only God is objective and no one knows how He views the human condition. Other problems are avoidable. The press is sometimes deliberately misused by power groups defending their privileges or editors desperate for circulation. The media also suffers from hubris. The powerful are conscious of *their* power. All the institutions of our society are eager to intrude their points of view into the channels of communication so they cultivate those in control. In the process those who read the news to us or report it have been transformed into pundits and power brokers.

Yet compared to the opposition the media is now well endowed. I read someplace that the Defense Department alone has a larger public relations budget than the entire news budgets of CBS, NBC, ABC, CNN, The New York Times, The Los Angeles Times and The Wall Street Journal. It has been estimated that for every one reporter there are over one hundred public relations professionals out there, eager to give shape to the news and to keep the media from looking under rocks that they prefer they not look under. The media cannot possibly check out every release fed to it by the public relations industry.

A truism, which is in fact misleading, is that we have a free press in the United States. We do not. Every radio, press and television news bureau is part of a profit-making organization and will survive only if it
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The Temple

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CAN THE MEDIA BE SAVED?

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makes enough profit to pay reporters' salaries and travel budgets. News bureaus are expensive.

There are economic limitations to what news bureaus can do, the number of people they can hire, and the number of stories they can research.

I often wonder about the media's good sense when I watch a hundred reporters chasing for months on end after a presidential candidate. What a waste of news professionals! Nothing the candidate says will be really worth quoting. One reporter would be enough to tell us the color of the dress Nancy Reagan or Joan Mondale wore that day or the fact that the President could not remember the name of the Congressman who introduced him.

I often wonder why several hundred newspeople have to attend a White House news conference. Most could usefully be doing other research. One or two of their number could be given a list of questions. The questions are predictable and a young gopher back in the news room could tape the televised conference so that his editors could decide what to use in the next newscast.

A competent media is an absolute necessity in a free society. Without their eyes and ears we would be deaf and blind. But necessity does not excuse inaccuracy or clothe the media in a respect they do not deserve. At best the media sees and reports only part of the reality; what it is prepared to see, what it is willing to report, what editors determine is a do-able story and what will not offend advertisers or "sources." After all the media must have an audience to be able to charge advertisers and advertisers who are willing to use their pages or programs.

In the final analysis, the basic problem of the news media is us. We want entertainment. We want excitement. We want human interest. We do not want news. Few of us will read an article which explores and explains in depth some aspect of world politics. We prefer a sports event to a documentary. Most people want the news in capsule form so they can quickly turn to pleasanter subjects. Study after study makes clear that people buy papers for the sports, the amusements, the fashions, supermarket coupons and the want ads.

Television is an entertainment medium. Why were two CBS television people killed in Lebanon last

Thursday? They had been sent out to provide thirty seconds of background excitement for the evening news. They lost their lives because an Israeli tank captain a mile away mistook the man holding the television camera for a man holding a mortar. Were they gathering news? Such pictures are not news. They are the repetitive fill with which the networks routinely mask the absence of news. The Israelis tell reporters which villages they enter and the methods they use to protect themselves and to punish terrorists. Cars are searched and are blown up if arms or terrorists are discovered. Pictures of a smoking gun in the hands of a masked teenager or a wailing Shiite woman bemoaning her blasted home provide emotion, excitement, ratings — not news.

The news which ought to be coming out of the Lebanon would examine why the Shiites who welcomed the Israelis three years ago turned violently against them and are now engaged in a campaign of intimidation. News would inform us about the responsibilities and ambitions of leaders like Beeri, the head of the Arafat, and about the ties which exist between Iran and the radical Hasbala. Unfortunately, most of our reporters could not follow up such a story if they knew where to begin. Few western correspondents speak Arabic and so are totally at the mercy of interpreters. Few understand the culture and the way of the land and so inevitably provide simplistic and skewed interpretations of peoples' attitudes. What we see and receive is the surface of news rather than the substance; the visually exciting rather than that which is enlightening.

Mistrust of the media is not new. Heralds and town criers were the first media people. These worthies were hired by the palace to cry out the regulations and the news which those in power wanted the community to know. The Bible describes a royal official, *Maskir*, who among his other duties had the responsibility of calling out the King's orders in the streets of Jerusalem. Then as now authorities used the media to control the populace.

Well over two-thirds of all media outlets in our world are owned by or narrowly licensed by states and so are not free to go out after their own stories or report what they discover.

The media is a fragile institution. The first newspaper published in the United States, 'Public Occurrences, Foreign and Domestik,' appeared in Boston on the 25th of September, 1690. No 26th of September edition was printed. 'Public Occurrences' was swiftly closed by order of the Governor of Massachusetts Colony.

The formers of the Constitution knew what they were about when they wrote into the First Amendment that Congress shall make no law abridging the freedom of the press. They knew that a free society requires as much factual and substantive information about the problems that face it as can possibly be provided.

But theory is one thing — practice another. Those in power support the integrity of the press as long as the media supports their policies and persons. During the constitutional debates Thomas Jefferson wrote:

The basis of our government being the opinion of the people, the very first object should be to keep that right. Were it left to me to decide whether we should have a government without

newspapers or newspapers without government, I should not hesitate for a moment to prefer the latter.

Eighteen years later President Thomas Jefferson felt abused by the Federalist Press and wrote to the then Governor of Pennsylvania: "I have long thought that a few prosecutions of the most prominent offenders would have a wholesome effect in restoring the integrity of the press."

Today those who feel abused by the media have rallied around the banner of objectivity. Many in and around the White House and the likes of Senator Jesse Helms complain that the press does not provide the American people a balanced view of events. They argue that the news is slanted and they argue piously that opinion ought to be left to the editorial page. I agree, but I assure you that if Jesse Helms were to secure control of CBS the news would be more slanted than now. Total objectivity is impossible. All we can ask of the press is that they do the best they can. No one can fully separate himself from his beliefs.

Above all, let us remember that there is no such thing as the public's right to know. There is no constitutional guarantee that the government or any institution must answer any and all questions. The Constitution guarantees the press' freedom to operate, not the public's right to know. No official body may pass laws which abridge the freedom of the press to search out those stories that they are willing to work on, but no one is obliged to answer any question a reporter may ask. We require the instrumentality of the press to do the research imaginatively and effectively, and present its findings to us.

Unfortunately, the press knows that most Americans pay little attention to issues which do not intrude directly upon their lives. We prefer simple answers to the uncertainty of facts. We define news as that which titillates or excites, stories to which we react emotionally. The pictures of starving children in Ethiopia developed an immediate outpouring of sympathy, but those magazines which presented carefully researched material which explored the complex problems of industrialization, the reformation of primitive agricultural systems and the problems of tribal societies largely went unread. Once the relief planes took off, Americans wanted the ball scores.

I am an unabashed devourer of newspapers. One of the advantages of my gluttony is that I have learnt to play off one reporter's prejudices against another. But my long familiarity with the media leads me to be troubled on two counts. The first is that there has been a substantive reduction in the amount of news presented in the mass media. On television so much time is given to sports, weather, road reports, murders and lost children that news is often overlooked. By definition a thirty second story hardly scratches the surface and longer stories tend to be put on at midnight when no one can possibly be thinking clearly and the audience is small. Such programs are less a public service than a way for the networks to justify their operating license. Challenged they can say: "We covered all of that." More and more so-called in depth news is taking place on Sunday afternoon as three or four reporters pontificate about the issues of the day. This is not reporting but a talk show during which reporters present "news" without having to go out and dig for a story.

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CAN THE MEDIA BE SAVED?

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Our own paper provides us lavish coverage of fashions, foods, entertainment and the arts, but little news except fires and murders or a local crisis like the recent Savings and Loans closings. More serious news stories are rarely self-initiated, and mostly taken from columns which have appeared in The New York Times, the Los Angeles Times or The Washington Post.

Because the public is largely indifferent to news, a serious political story will be presented in prime time only if it can be packaged as a conspiracy or a confrontation. The General Westmoreland trial was fascinating, not so much because of the revelations it offered about CBS' cutting of the interview tape, but because we were allowed to see how a network instinctively turns a serious background story into a conspiracy thriller. CBS began with a serious issue: How does our government, during a time of crisis, the Viet Nam War, control the information it passes on to its citizens and how does this propaganda effort affect the actual prosecution of the war? The Viet Cong strength issue trapped military and political leaders between their desire to control domestic attitudes and their need to prosecute an ugly war effectively. The importance of this report was diminished when it was turned into a conspiracy drama which focused on a single central figure. In

fact, the issue was not had an evil genius deliberately lied to his Commander-in-Chief, but whether and how the desire to manipulate the public had ended up confusing the manipulators. CBS focused on a straw man and the issue became General Westmoreland's integrity rather than the integrity of our political system, a far different story and a far more important one.

The term media comes from an old Greek word which originally defined an intermediate vocal stop between a very high and a very low pitch. Media came to designate the intermediate, the middle level, mediation, an intermediary. More recently social theorists appropriated the term to describe all those instrumentalities which lift up for us the events, visions, ideas and images of the day: radio, television, theater, movies, newspapers.

The media presents us with most of what we can know of our world. We need the media desperately. We need for the media to search out and present the news to us. The media operates under business restraints because they are part of a profit system, but far better erratic corporation restraints than systematic governmental ones. None of our criticisms of the media ought to give aid and comfort to those who would transform the media into a technology whose sole purpose would be to promote a simple ideological perspective.

Recently many of the nations of the Second and Third

World have made an effort through UNESCO to enforce the licensing of reporters and to require that the stories they file be upbeat and promote the achievements of a country. These governments are unhappy when western reporters file stories about local graft or record the misuse of aid funds or abuses of human rights. The positive must not be discounted, if there; but facts are facts. We agree on this. But I am afraid many of us have a Third World mentality. Recently The Plain Dealer published a series of articles on Case Western Reserve University. What I subsequently heard was not a discussion of the facticity or falsity of these articles, but rather sharp grumbling that The Cleveland Plain Dealer was trying to bury the City. 'Why can't they say something positive about the City?' Isn't that exactly what the Third World wants reporters to do? 'Why can't they say something positive about us?' The next step comes easily: 'Let's find a way to make them do it.'

We need a press which will look under rocks. We do not need a press which simply prints whatever the Chamber of Commerce or the Defense Department or General Motors makes available. We need to find ways to encourage the media by providing to them that there is a sizeable critical and concerned audience eager for the serious presentation of news. The press needs the support and encouragement of the people who trust it the least - you and I.

Daniel Jeremy Silver



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The Temple Bulletin

FROM THE RABBI'S DESK

The Sabbath has always had a special place in Jewish life. The Bible begins with the reminder that God rested on the seventh day. One of the Ten Commandments is to remember the Sabbath day and keep it holy. Over the centuries there have been various approaches to the Sabbath. Some emphasized what Jews must not do; others put more emphasis on the day's spiritual possibilities. The latter represents our approach.

As you know, we begin every Sabbath with a five-thirty Vesper Service in the Chapel of the Main Temple. It is a quiet half hour of music, meditation and memory which appropriately sets the Sabbath mood.

When, toward mid-century, most non-orthodox congregations adopted the radical reform of a late Friday night service, The Temple did not go along. Sabbath eve was intended as family time and rushing home to rush out seemed to work against this cherished opportunity. But family patterns have changed and in recent years we have experimented with the possibilities of Friday night. First Friday is now in its thirteenth year. It gives us an opportunity to bring to The Temple men and women who have important ideas to share, scholars who give us insights into our

traditions, and artists whose talent brings our culture to life.

Five years ago we began a family worship program which we called Seventh Sabbath. It now meets more frequently, as its present name, Third Sabbath, indicates. On the third Friday night of each month a cross section of our congregation enjoys an informal service of song and prayer. Sometimes there is just the worship and an Oneg. Other times there is a Sabbath dinner, song, and then a service. Families have found that this service provides a pleasant setting to name a child or anticipate a marriage with an Aufruf. At times various affiliates add their presence and voice. This year some of the classes of the school will present the service. Our first Third Sabbath will be on October 18, 1985. Dinner will be served at 6:30, followed an hour later by services.

The Sabbath is more than Friday night. Until this year on Sabbath morning we held a Religious School service at the Branch and the Bar-Bat/Mitzvah service in the Chapel of the Main Temple. This year, as you know, the whole school meets on Sunday morning. The Branch School Service is no more, but we have decided to initiate a weekly Sabbath Morning Celebration. Rabbi Susan

Berman will lead this experience which will include song, prayer, a discussion of the Torah portion of the week and other themes of interest and concern. The first of these mornings was held at the Branch on Saturday, September 21, at 9:30. I invite you to help inaugurate our new Sabbath activity.

Daniel Jeremy Silcer

SUKKOT

Sunday, September 29
Sukkot Experience
The Branch
4:30 p.m.

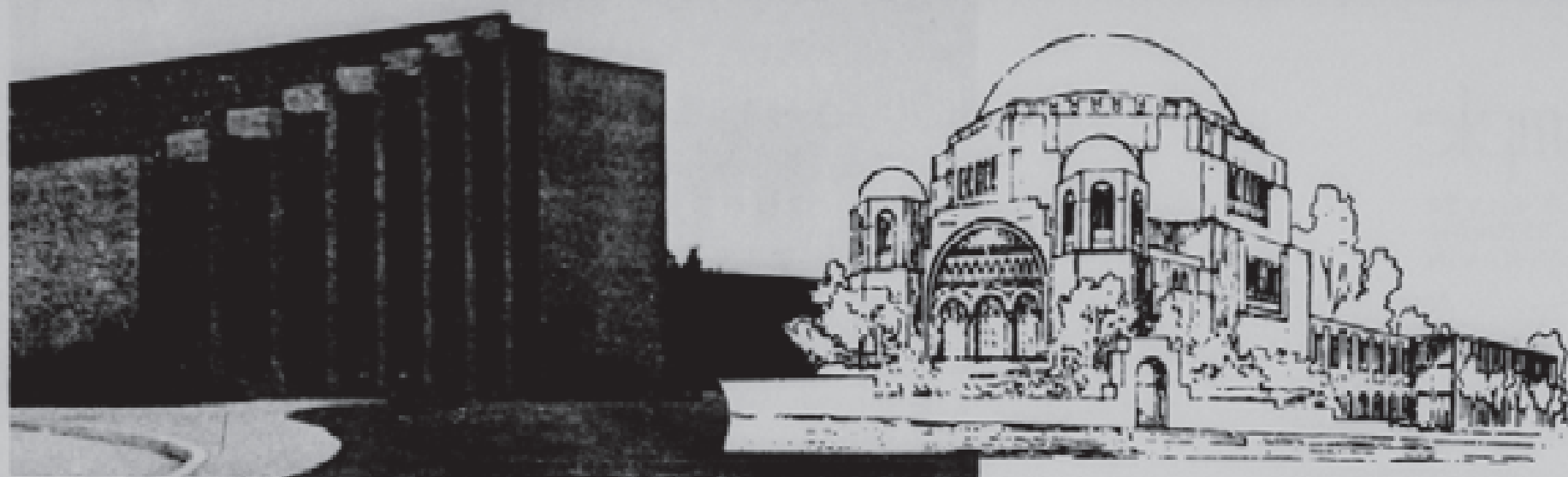
Sukkah Decorating and
Family Service

Monday, September 30
Festival Service
The Branch
10:30 a.m.
Kiddush Following

SIMHAT TORAH CONSECRATION

Monday, October 7
The Branch
10:30 a.m.

Friday, Evening Service
5:30 - 6:10
The Temple Chapel
Sabbath Service
9:00 a.m.
The Branch



December 8, 1985
Vol. LXXI, No. 8

The Temple Bulletin

FROM THE RABBI'S DESK:

Whenever a new rabbi joins our staff, I advise them to prepare a good sermon and put it away in their desk for an emergency. Over the years good sermons have been prepared and gone away undelivered as associates left us for their own congregations. I am consoled by the thought that at least their own congregation had the benefit of this preparation.

A few weeks ago I became sick over a weekend and was forced to miss my first service in thirty years. Fortunately, Rabbi Berman had taken my advice and when she was asked late on Saturday to be ready to be in the pulpit on Sunday morning, she was prepared. For the first time in three decades, the congregation had the benefit of one of these "in the drawer" sermons.

As I lay in bed that Sunday morning, thinking of how smoothly things had gone, I reminded myself of the emergency which had taught me to be prepared. Some twenty-five years ago John Ken-

neth Galbraith was to be the speaker in our pulpit on a Sunday morning. I went to bed that Saturday night confident that the preparations for the service were well in hand. At 12:30 a.m. the phone rang. It was Dr. Galbraith. "I am in Des Moines, Iowa. There is a bad snow storm and the plane I was to catch to Cleveland just flew on without landing." There was nothing to do but put on a bathrobe, gulp down a cup of coffee and sit down at my desk.

When Professor Galbraith came to The Temple a year later, I was well prepared. Once burned, I learned that even in the relatively quiet world of congregation life the unexpected is to be expected. So when I came back to work I reminded Rabbi Berman that, though I had no intentions of missing another service, prudence suggested that she ought to sit down and write another piece.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

December 8, 1985

10:30 a.m.

The Main Temple
A Chanukah Celebration

Rabbi

DANIEL JEREMY SILVER

will speak on

The Many Faces of Chanukah

December 15, 1985

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

Israel's Cultural Rift:
Ashkenazim and Sephardim

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

Shabbat Celebration — 9:30 a.m. — The Branch



Vol. LXXI, No. 9
December 22, 1985

The Temple Bulletin

From the Rabbi's Desk: TERRORISM The Sermon of November 17, 1985

Try for a moment to imagine yourselves in Jerusalem twenty-two hundred years ago. You have been the head master of a well thought of private school for the better part of your professional life. As your career begins to draw to a close, you decide to collect and publish the insights and truths which you have tried to convey to your young charges so that their sons and their sons' sons will be able to benefit from all you have tried to teach. You also decide to conclude your book with a series of thumb nail sketches of the heroes of the past in order to provide your young readers with a series of appropriate role models. Given what you know of the Torah, whom would you choose?

We know whom Ben Sirach chose; Noah, Abraham, Isaac, Jacob, but not Joseph. Apparently, the self-centeredness and egotism of the young Joseph who managed to turn his whole family against him because of his self-importance led Ben Sirach to strike Joseph from the best of role models. To the patriarchs, he added Moses, Aaron and Joshua. There is one name in his list, and the only one, that I haven't mentioned and that, I suspect, none of you thought of - Phineas. I can hear some of you say, "Phineas who?"

Phineas was a grandson of Aaron who is praised for his militant zeal in behalf of the Lord. Phineas stands for those who are totally committed, those who cannot see the grays in life, those who believe that there is only one way, their way, and that everyone should be forced to go that way.

It took forty years for the tribes to reach the Promised Land. Much of this time was spent in aimless wandering. God wanted the generation which had been born into slavery to die out. Much of this time was spent in the area of a people known as the Moabites. The Moabites apparently had a reputation for comely and compliant women. A number of illicit liaisons were established. The Bible puts it bluntly, "the Israelites went whoring after the Moabite women." Even worse, according to the Bible, the Moabite women induced their paramours to join them in the worship of their god, Baal Peor. God becomes fiercely angry and orders

the death of all who have participated in these illicit relationships. Israel's leaders, Moses and Aaron, hesitate. Phineas does not. He picks up a spear, follows one of the Israelite men into his tent and strikes down the man and his paramour. God, according to this text, blesses Phineas for his zeal with the seal of the priesthood, the promise that all Israel's priests will descend from him.

Such zeal sends shivers up most of our spines, and this text is never extolled from a pulpit such as this one. But, if you review Jewish history you will find that Phineas is often praised and his militant zeal held up as a compelling example. You find that when Mattathias rallies those who will fight the Syrian Greeks for the sake of the faith in the story of Hanukkah as told in the Book of Maccabees, he cites Phineas as their model. Was not Phineas willing to strike with the sword those who profaned the worship of God? Two centuries later Phineas served as an exemplar to those who precipitated the revolt against Rome.

Augustus secured the Roman Empire in the early years of the first century. Roman policy was carefully conceived. Their plan was aimed to the conquered provinces, to transform them into colonies which would provide Rome the raw materials and would enrich her life. Judea was bled for Rome's benefit. Taxes were high. Justice was arbitrary. Roman procurators enriched themselves at the people's expense. It was an unhappy time. Predictably, these measures created bitterness and opposition.

These political pressures broke on Judea at a time of inner turmoil. This was an age full of apocalyptic and millenarian passion. To many the triumph of Rome represented the last stage in a long cycle of world history. The idea was current in many cultures that there had been five one-thousand year periods, each millenium worse than the one before, and that the fifth millenium was now ending, as had been predicted, in a time of terrible troubles. For many End Time had come and with it extravagant messianic hopes. Messianic pre-

(Continued inside)

SUNDAY MORNING SERVICES

December 22 1985

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

EDUCATION: IS IT WORTH IT?

December 29, 1985

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

THE YEAR IN REVIEW

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

Shabbat Celebration — 9:30 a.m. — The Branch

tenders appeared throughout West Asia of whom Jesus is simply the best-known.

The early decades of the first century also saw the emergence in Judea and the Galilee of groups who insisted that Jews could not tolerate any sovereignty save God's. Jews were to be the servants of God, but of no one else. Some of these groups were people who looked back longingly on the brief period of independence which Israel had enjoyed in the second century B.C.E. under the Hasmoneans. Others were embittered by Roman actions. Most were convinced that they knew that God had proclaimed End Time and that Israel must purify itself to merit God's protection in the future. Purification meant that Israel must be free. Josephus called those who espoused these ideas the Zealots. Some Zealots were simply talkers and grumblers. Others were activists who banded together into what we would call cells and began a program of terrorism designed to promote the desired revolt. These terrorists were called Sicarii.

Sicarii is a Latin name for a sharp, bow-shaped knife which they carried under their cloaks and used to assassinate people in a crowd.

In Jerusalem, when throngs were in the streets during the pilgrimage festival, the sicarii would mingle in the crowd and strike those leaders they accused of cooperating with the Roman authorities. At other times, they would throw rocks at Roman soldiers to precipitate repression. Modern terrorists would call these actions "propaganda by the deed." The sicarii were determined to precipitate a revolt they were convinced couldn't be lost.

Like many modern terrorists, the Sicarii mostly attacked their own people, particularly those who recognized the futility of rebellion. Their attacks over several decades did polarize the society and the terror did silence many moderates. Sweet reason rarely holds its own against those who are willing to use weapons instead of words.

The Sicarii had their revolution and, as reasonable people had predicted, it was an unmitigated disaster. A million Jews were killed. Jerusalem was razed. The Temple was destroyed. This defeat forever changed the nature of Jewish life. Before the revolt, Jews represented some twenty percent of the population of the Eastern Roman Empire and Judaism was an expanding tradition which had great appeal to all classes within the Roman community. After the revolt Judaism was seen as an alien and subversive cult, something to be avoided.

Before the revolt there was some realistic hope that out of Zion will go forth the law and the word of the Lord from Jerusalem, that Judaism would be a major religious tradition. After 70 C.E. Judaism was relegated to a minority and defensive status. The revolt did not end in 70 C.E. As with volcanic eruptions, there were disastrous aftershocks. The diaspora rose in 115-117 and was decimated. Judea rose again in 132-135 under Bar Kochba and another one million were killed. Judaism developed a survival discipline, Rabbinic Judaism emerged, and there was wisdom in this new tradition; but it was an inward-looking approach. Jews were consigned to a politically impotent future.

I begin this way because in recent years Israel and Jews have so often been the object of terrorist attack, that many of us have begun to think of terrorism as their problem, that we are simply the victims. In point of fact, terrorism represents an elemental force in the social order. There are always people like Phineas who are eager to strike for the truth, whose passion overwhelms their compassion. There are always those who live for adventure, dare-devils who get their high by putting their lives on the line. There are always those who, feeling their impotence, achieve a sense of power by striking down a Kennedy or a Martin Luther King and basking in the publicity which attends an assassination, the feeling that they have or will affect the course of history. There are always those who feel compelled to take up a sword or a gun to correct what they perceive to be intolerable wrongs, to protect what they believe to be sacred privileges or to defend what they consider divine truth.

One section in the Bible extols Phineas. Others suggest another approach to commitment. We are warned "do not be righteous overmuch." The Torah also offers us the example of Moses. When Moses goes up to the mountain to receive the law, the tribes feel deserted and begin to build and worship a Golden Calf. God is livid and orders Moses to destroy this ungrateful people. "I will raise a new nation out of your seed." Instead of picking up a sword and beginning the slaughter, Moses intercedes with God: "forgive." There must be some sensitivity to the needs and failings of human beings as well as zeal for the truth.

Terrorism is a complex phenomenon to which, unfortunately, a great deal of romantic nonsense has been attached. Many tend to "understand" their violence out of the belief that the terrorist would not act as he or she does were it not for insufferable repression. The assumption here is that were it not for oppression, there would be no terrorism.

Social scientists will tell you that terrorism is one of the signs that a tyranny is beginning to be less repressive, more tolerant of criticism, and more accessible to change. Real repression effectively suppresses the terrorist. There is no terrorism in the Soviet Union. On the other hand, there was terrorism in late nineteenth century Czarist Russia. There is a terrorism in Northern Ireland where the British are unwilling to impose their will with an iron hand. In Russia a terrorist would be shot. Dissidents are sent to the Gulag. In Ireland, an IRA provisional who is caught faces little more than a jail sentence in a comfortable cell and an early pardon.

Terrorism appears in countries where there is a good deal of freedom and opportunity. The Bader Meinhof Gang which terrorized western Europe, particularly West Germany, in the late 60's and early 70's, operated in a democracy. There were inequities in German politics, there are in every state, but there were available political remedies. Terrorism is not always the only response available.

Moreover, the wrongs which motivate terrorists are not always wrongs. Few in this room would argue that the terrorist activities of the Ku Klux Klan in the 30's were nobly motivated or that the activities of the Klan's modern clone, the Order, are not praiseworthy ends.

We can say the same about the German Freikorps which practiced kidnapping and assassination during the years of the Weimar Republic in order to undermine nascent democracy. Do you remember the Symbionese Liberation Army? What was their cause? Did Pat Hearst have a cause? Many terrorist groups are simply nihilist or communal.

Increasingly, in our times the connection between proclaimed cause and terrorist act and strategy is increasingly uncertain. The terrorists who machine-gunned passengers at the Lod Airport in the early 1970's were not Palestinians or Arabs but Japanese, members of the so-called Japanese Red Brigade. Last Yom Kippur when three Jews were held captive and then assassinated on a yacht in Cyprus by the PLO, the soldiers who carried out this mission were not Palestinians. Two were Arabs, neither Palestinian, and the third was an Englishman.

Terrorism today is something of an international brotherhood. In the 1960's the Beider Meinhof Gang trained its soldiers in PLO military camps in the Lebanon. Those who trained them had themselves been trained in commando camps in the Soviet Union. Many of the arms used by the Beider Meinhof Gang were smuggled to them in diplomatic pouches of Algerian and Libyan diplomats. Where is the cause and the intolerable suppression in all of this?

The prototype modern terrorists I like to hold on. The Narodnaya Volya, the Freedom Brigade, a group of perhaps 200 young people who lived in Czarist Russia in the '870's and bound themselves together into cells begin a process of assassination of the leaders of abated and hateful regimes. Ultimately, they arranged to assassinate the Czar himself. Many of these young people were children of noble and wealthy families and many in Russia ascribed a certain nobility to their acts since Czarist rule was heavy-handed, venal and oppressive. Moreover, these young folk risked their lives. If they were caught they were tortured and hung. They also had a few scruples. One terrorist who had access to the Winter Palace went there to assassinate the head of the Department of Interior which controlled the Secret Police. On his first mission, he found that a man he was to assassinate came out accompanied by his wife and a child. He abandoned his attack for a later time when he found the man alone.

Despite the admitted repression, not all found the Narodnaya Volya noble. Dostoyevsky's *The Possessed* presents the description of the terrorist as a man possessed by zeal and a need for blood, who give little thought to the cause he supposedly supports. But the men and women of the Narodnaya Volya at least had a cause and put their lives on the line. That is not the case with terrorism today.

Terrorism always involves two kinds of activity: attacks on people they oppose and acts of robbery and kidnapping designed to provide the money needed to continue their operation.

Often the major profit motive becomes the element in their activity. The Narodnaya Volya attacked banks and mail trains. Today it is estimated that terrorists in Latin and South America earn something on the order of 40 million dollars a year from kidnapping Ameri-

TERRORISM (continued)

can and European businessmen and perhaps three times that amount from drugs. Today terrorists also often enjoy direct support from nation-states. The Palestinian Liberation Organization, it is reported, has an annual income of half a billion dollars in direct remittances from Saudi Arabia and the Gulf states, ultimately from the gas that we buy at the pumps. With half a billion dollars there is little you cannot buy in the way of sophisticated arms. Once you enjoy governmental support, you can keep, as the PLO does, 15,000 men under arms and enjoy permanent barracks, training camps and rest camps. You can buy political support, politicians and media people and you can organize even more extravagant kinds of terrorist activity.

Your problem is that you cannot always, or even usually, translate terror into political success. The PLO has not been able to translate its half a billion dollar annual budget into the destruction of Israel. Indeed, historically, terrorism is more often counter-productive than effective.

Those who study the subject report that terrorism has become part of an increasingly important element in the ugly world of power politics. Their argument runs this way. Nuclear war is unthinkable. Governments are deterred using their highly sophisticated weapons, and power which is never used is not power. They are also deterred from using more conventional forces. Previous wars were fought by massed armies striving to control territory. The United States, NATO, the Warsaw Pact and the Soviet Union have such armies but cannot send them into the field. Why not? Because the great powers are convinced that where they do so such a war would quickly escalate into a nuclear conflict.

If you can't use nuclear weapons on massed armies, what can you use to effect your aggressive political purposes? You use those shadowy advisers we sometimes send into Nicaragua or the East Germans and Cubans Russia regularly send into Angola and Ethiopia. Beyond this, terrorist groups are increasingly being used at this third level of political-military action to gain advantage by destabilizing a government or promoting a so-called popular revolt or simply dispatching the enemies of those in power. Terrorism in the 1980's is for hire.

Two weeks ago a terrorist group known as M-19 attacked the Supreme Court building in Bogota. Why did they attack the Supreme Court? The answer has little to do with the supposed evils of the Betan court government, a democratic government by the way, and much to do with drugs. The drug lords of Colombia have long had a close relationship with the terrorists. Their planes which bring drugs into the United States stop in Cuba on the way back to pick up arms to groups like M-19. Recently, the United States signed a treaty with Colombia in which the Colombian government agreed to extradite drug lords to the United States for trial. Colombian courts were enforcing these rules. The Supreme Court attack was M-19's way of saying thanks.

There is no reason to be romantic about terrorism. The PLO buys mercenaries. Many terrorists are simply hired guns. Some Latin American terrorists deal in drugs. In Cambodia, the Pot Pol, once they took over the government, killed two million of their own people.

We tend to assume that human beings act rationally and reasonably and when there is violence we look for ways to remove the supposed causes of the violence. Why is there violence in our center cities? We answer violence erupts out of the frustration of poverty and illiteracy and all the elements for social disadvantage. True, but it is also true that most people who live in such conditions are not moved to violence. Violence exists because of human nature. There is something in the human breast which, under the right set of circumstances, explodes into violence and the need to vent may have psychological or pathological origins as well as political ones. Most urban terrorists in the west are children of affluence. Human nature includes the saint who withdraws lest he be contaminated by the world and men like Phineas who try to destroy those he labels evil in order to purify the world.

How shall we respond to terrorism? The Soviets have the best response - never give it a chance, nip it in the bud. If you find somebody with a knife on the street, he disappears into the Gulag. But, obviously, we don't want to turn our society into a tyranny, so the Russian model is not one we can copy.

The Israelis do the best they can. Their philosophy is to protect themselves at all cost and to make the terrorist pay for each and every attack. When three Israelis are killed by the Fatah in Cyprus, Israeli planes raid Fatah headquarters in Tunis. Revenge doesn't end terrorism, but it does restrain it to a certain degree and given the size and political support the PLO enjoys, there is little more Israel can do.

The United States has taken a number of small steps to protect our citizens against terrorism. Our baggage is examined at an airport and we are put through an x-ray machine. Entering a public building, our purses and satchels are opened. Government officials are protected by increasing numbers of secret service type people and corporate leaders hire bodyguards as protection. But so far, we have not found a way to respond effectively to international terrorists, in part because we are caught by our own sense of what's proper and right. In the United States a person is innocent until proven guilty. To be proven guilty, a crime must have already taken place, someone must have been hurt. Now, if we wait for the terrorist to act, he will have achieved his purpose. He will have created his "propaganda by the deed." The media will guarantee him the publicity he desires, and he will have achieved his goal at little risk to himself.

Terrorism has become a comfortable way of life. It is almost impossible to punish a terrorist in our modern world. How long do you think the four Arabs who ship-jacked the Achille Lauro and murdered a crippled passenger three weeks ago will remain in Italian jails? It is almost impossible for any country to jail terrorists for any length of time. As long as there are terrorists in their jails, their citizens are at risk. Why is a representative of the Archbishop of Canterbury in Lebanon today? Americans and Europeans have been kidnapped and are being held. Why? To force Kuwait to free seventeen Islamic fundamentalists, colleagues of the kidnapped, who have been sentenced for attempting to assassinate the leaders of Kuwait. And what do we read in our papers? The families of the survivors argue that it doesn't matter if a few more murderers

are let loose in the Arab world, there are so many there anyway, let's get our own home.

Two days ago I watched the T.V. news as it reported on the Archbishop's envoy arrival in Beirut. The Commentator remarked in passing and without irony that he was being escorted into the airport by a group of Amal soldiers including two of the men who had sky-jacked the TWA plane last summer and murdered an American sailor. In this crazy world of ours murderers become members of a greeting committee, sent to give in to terrorist demands.

Why was Abbas let go by the Italian government? It was not because of the political nicety raised by Prime Minister that Abbas was on an Egyptian plane. Italy was simply scared stiff that if Abbas was put in one of their jails, none of their ambassadors or their embassies or citizens would be safe and many of their economic arrangements with the Arab world would be at risk. Many of the leaders of larger terrorist groups who claim to be speaking for the poor, the downtrodden, the refugees of the world have sizeable bank accounts in Switzerland.

Terrorism is not a noble undertaking, which is not to say that some of the terrorists do not have loose ties to understandable causes. Terrorism seeks, not always successfully, for publicity for their cause. Palestinian independence gets reams of publicity, South Mbluegan or Bengali independence little or none. The world selects certain causes for reasons that have nothing to do with the cause itself but with the power of supporting groups which suggests that politics rather than the gun would advance their cause more effectively.

Terrorism seeks publicity and television has increased its ability to gain that goal. Terrorists will sky-jack a plane and a hundred television cameras will wait for the plane at every airport in the Mediterranean. Terrorists' demands will be publicized. Pundits will discuss their "cause". Someone will say that it is imperative to solve the Israeli-Palestinian problem, but the imperative there lies not in the cause but in the world's desire to travel safely.

Why was the ship taken? Because sky-jacking is old hat. Terrorists require that their leaders be first-rate dramatists because they have to create highly visible happenings. When terrorism becomes repetitive, stenciled, it loses its TV appeal. Remember when a plane a week was sky-jacked to Cuba? After the first few no one paid attention. Terrorists assume naively that publicity and the deed will create frustration, anger, urgency and help them achieve their ends. It rarely does and that's the ultimate tragedy of terrorism. Political change takes place for political reasons, rarely at the point of a gun. Terrorism breeds suppression, not freedom.

Do you remember the Tupamaros? The Tupamaros were a group of young, mostly upper middle-class and university educated, activists who appeared in the early 1960's in Uruguay. At the time Uruguay had the longest-lived democracy in South America. There were problems. Uruguay was going through an economic recession. There was unemployment and, as always, some corruption. The Tupamaros demanded instant change and began to attack what they called govern-

(Continued)

In memory of Tillie Katowitz by Laura and
Hattie Shapero.

**ABBA HILLEL AND VERGINIA H. SILVER
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In honor of Elizabeth and Jared Faulb on
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In memory of Dr. Sidney Forman, Leo
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In memory of Philip Saks by Mary and
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In honor of Marie and Lloyd Koenig on
their 60th Wedding Anniversary by
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TERRORISM (continued)

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are let loose in the Arab world, there are so many there anyway, let's get our own home.

Two days ago I watched the T.V. news as it reported on the Archbishop's envoy arrival in Beirut. The Commentator remarked in passing and without irony that he was being escorted into the airport by a group of Amal soldiers including two of the men who had sky-jacked the TWA plane last summer and murdered an American sailor. In this crazy world of ours murderers become members of a greeting committee, sent to give in to terrorist demands.

Why was Abbas let go by the Italian government? It was not because of the political nicety raised by Prime Minister that Abbas was on an Egyptian plane. Italy was simply scared stiff that if Abbas was put in one of their jails, none of their ambassadors or their embassies or citizens would be safe and many of their economic arrangements with the Arab world would be at risk. Many of the leaders of larger terrorist groups who claim to be speaking for the poor, the downtrodden, the refugees of the world have sizeable bank accounts in Switzerland.

Terrorism is not a noble undertaking, which is not to say that some of the terrorists do not have loose ties to understandable causes. Terrorism seeks, not always successfully, for publicity for their cause. Palestinian independence gets reams of publicity, South Malugan or Bengali independence little or none. The world selects certain causes for reasons that have nothing to do with the cause itself but with the power of supporting groups which suggests that politics rather than the gun would advance their cause more effectively.

Terrorism seeks publicity and television has increased its ability to gain that goal. Terrorists will sky-jack a plane and a hundred television cameras will wait for the plane at every airport in the Mediterranean. Terrorists' demands will be publicized. Pundits will discuss their "cause". Someone will say that it is imperative to solve the Israeli-Palestinian problem, but the imperative there lies not in the cause but in the world's desire to travel safely.

Why was the ship taken? Because sky-jacking is old hat. Terrorists require that their leaders be first-rate dramatists because they have to create highly visible happenings. When terrorism becomes repetitive, stenciled, it loses its TV appeal. Remember when a plane a week was sky-jacked to Cuba? After the first few no one paid attention. Terrorists assume naively that publicity and the deed will create frustration, anger, urgency and help them achieve their ends. It rarely does and that's the ultimate tragedy of terrorism. Political change takes place for political reasons, rarely at the point of a gun. Terrorism breeds suppression, not freedom.

Do you remember the Tupamaros? The Tupamaros were a group of young, mostly upper middle-class and university educated, activists who appeared in the early 1930's in Uruguay. At the time Uruguay had the longest-lived democracy in South America. There were problems. Uruguay was going through an economic recession. There was unemployment and, as always, some corruption. The Tupamaros demanded instant change and began to attack what they called govern-

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TERRORISM (continued)

ment repression - every government is oppressive to a certain sense. Assassinations took place and kidnappings and confrontation. The result? The army took over from the police and the generals took over from the elected officials. The Tupamarros were either hunted down or fled into exile. Uruguay emerged as a military dictatorship and the average Uruguayan was less well off than he was or she was before.

We need to take a hard look at terrorism. It is a problem which cannot be wished away. To defeat terrorism some lives, I am afraid, will have to be sacrificed. If we want to suppress terrorism, we can't give in to every kidnapper's demands. I have long felt that every American traveling or living abroad should be asked to sign a statement that he or she understands that they go at their own risk. Life is sacred, but until the terrorist realizes the risk and personal cost, he has no reason to have second thoughts.

Daniel Jeremy Silver



Vol. LXXI No. 10
January 5, 1986

The Temple Bulletin

From the Rabbi's Desk: WHO IS A JEW? The Sermon of November 24, 1985

In the last half century three serious attempts have been made to define who is a Jew. Our sworn enemies were the first to address the question. The Nuremberg Laws decreed that no Jew might be employed by the Civil Service, practice before the law courts or be employed on an academic faculty. Germany's ever efficient bureaucrats needed to know who was a Jew so that they could systematically apply these rules. To the National Socialist government the definition of a Jew was to be found in the area of biology, not commitment. Following a line Adolf Hitler had suggested in *Mein Kampf* two decades before, they ruled that a Jew was anyone who had at least one Jewish grandparent. A number of startled Christians suddenly found themselves out of work or in the camps.

Anti-semitism has many sources. In most cultures the stranger, the one who's different from you, is felt to be alien and suspect. Unfortunately, the New Testament reflects the competition born of anti-synagogue propaganda of a missionary church and so includes a number of contemptible statements about Jews which many Christians have accepted as the word of God. The early Church emphasized the image of the Jew who, as deicide, bears the mark of Cain and strongly suggested that those who punished the Jew were faithfully carrying out God's judgement. By the fourth century the Church had devised a system of apartheid as rigorous as that the Afrikaners have put in place in the Union of South Africa. The Jew was to wear distinctive clothing, be denied access to respectable employment, citizenship and political office, even the right to employ Christians at work and in his home. He was a pariah, someone set apart. The everpresent demonology which lurks in the depths of the human mind attached itself to these religiously sponsored feelings and provided anti-semitism with its more lurid features. Beyond this, anti-semitism is a practical matter. Prejudice is a convenient way to justify and protect privilege. By creating a society in which your prejudice has the force of authority, you eliminate that group as competitors.

The Jew, defined as one who denied Christian truth was sufficient for exclusion as long as

Europe remained medieval. The Enlightenment, Emancipation and the emergence of a nation-state weakened this barrier. Heretofore, once a Jew, always a Jew, unless the Jew was baptized. Conversion was till medieval times a traumatic step which not only demanded that you accept a religion that your community knew as the enemy oppressive; but one which cut you off completely from your family and roots. Now, neutral areas begin to emerge, the state ceases to impose church mandates, and conversion becomes increasingly a matter of convenience. Heine called his conversion simply his passport to Europe. Conversions by bright and talented Jews got around the barriers which centuries of privilege had erected. The barriers, at least the traditional ones, no longer worked. There continued to be in Western European places where Jews could not live and appointments which they could not have, but it was clear that the systematic political change was at work. Emancipation offered Jews as Jews citizenship. The anti-semitite had to devise a new definition of the Jew and a new mythology to insure himself against competition.

Toward the end of the 19th century, men like Houston Chamberlain and Gobineau devised a theory which defined the Jew as a race. Being a Jew, they claimed, was a biological, not a religious or cultural fact. Baptism did not eliminate the Jewishness of the Jew. Emancipation could not eliminate the biological inferiority of the Jew. Jewish genes were inferior and perverse. For Europe to develop in the best way possible, the Jew must be kept out. Here was a new rationale by which the privileged could protect themselves from the competition of the bright, young Jews who were coming out of the shtetl and the ghetto with their minds acutely trained by years of Talmudic study and their spirits impelled to sacrificial effort by the harsh facts of their upbringing. This definition of the Jew led to the politics of genocide.

After 1948, the State of Israel faced a need to define who is a Jew. Under the Law of Return, the first basic law adopted by the new state, anyone who was a Jew was to be admitted to Israel and accepted automatically as a citizen.

(Continued inside)

SUNDAY MORNING SERVICES

January 5, 1986
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

THE TORAH

The first of a series examining
the objects we hold sacred

January 12, 1986
10:30 a.m.
The Temple Branch

Rabbi
BENJAMIN ALON KAMIN

will speak on

SARAH AND ABRAHAM:
A Love Story

Friday Evening Service — 5:30 - 6:10 — The Temple Chapel
Shabbat Celebration — 9:30 a.m. — The Branch

WHO IS A JEW (continued)

Again, administrators had a problem: who qualifies as a Jew?

According to rabbinic law, a Jew is a person who is born to a Jewish mother or one who has been converted. In the maelstrom of the 1930's and 40's families were separated and records lost. Many children had been born to couples who had never recorded their marriage. Alliances between Jews and non-Jews were established and, in most cases, the non-Jew had risked his or her life for the sake of the Jewish partner. Many simply could not prove that they were married or even who they were. For the most part, Israel's administrators simply accepted people on their own statement.

The traditional definition of a Jew includes another element. According to the *halacha*, even when a Jew sins, he remains a Jew. The rabbis have long debated the implications of this rule, particularly the question whether somebody who had converted to another faith was still to be considered by the *halacha* a Jew. In recent years, under the tremendous pressures of the changes that have coursed through Jewish life, most recognized *halachic* authorities have preferred to take the most conservative course available to them which, in this case, meant reaffirming the tradition that even if one had converted, one remained under rabbinic law a Jew. Theory soon ran into reality. A Roman Catholic monk by the name of Brother Daniel applied for admission under the Law of Return. He had been born to Jewish parents in Poland in the late 1930's. After the German invasion his parents had placed him with a local religious order to save his life. They had disappeared into the camps. The nuns and monks became Daniel's family. He grew to love their tradition and when he came of age he took minor orders as a Capuchin monk. His order sent him to Israel to take part in their work there, presumed also in their missionary activities. Apparently, Daniel or his superiors felt that if he entered Israel as a Jew it would establish a bond with Israelis which would enable him to be more effective in his work.

What to do? The authorities questioned the Chief Rabbinate. These worthies hemmed and hawed. They obviously did not approve of Brother Daniel. At the same time, they were unwilling to grasp the nettle and say straight out that he was not a Jew. Needing a decision, the government referred the case to the Supreme Court which ruled that Brother Daniel could be admitted to Israel by normal procedures but that he did not qualify under the Law of Return. At this point, the rabbinate became exercised not so much at the practical implications of this ruling, they held no brief for the monk; but at the temerity of a secular court ruling on what they considered a *halachic* matter. Their vision of Israel is of a state which enforces the *halacha* and, obviously, if a secular body, the Supreme Court, could void their decisions, there was an authority superior to theirs.

The problem did not end here. Administrators needed guidance as to who qualified as a Jew not only for the purposes of the Law of Return but in order to complete the registration certificate which every Israeli citizen is required to carry. For reasons of security, Israelis must carry at all times an identification

card which includes a box marked *le'om*, "nationality." Security forces want to be able to know immediately if someone is a Jew, Druze, Arab or Christian. Responsibility for the administration of these registration procedures was vested with the Ministry of the Interior which, in Israel's peculiar political structure, is one of the departments which by tradition is headed by a Cabinet official of the National Religious Party. In the ministry there was much discussion as to filing procedures for the many children of mixed marriages who had been part of the post-war *aliyah* and had since become in every way Israeli. They have gone to Israeli schools, joined the local youth groups, even served in the Army, but if they had a non-Jewish mother they were, according to rabbinic authority, non-Jews.

There was much concern about this issue. In 1958 Ben Gurion circulated a number of leading legal scholars and historians for their opinions. Traditionalist scholars, of course, wrote back with a defense of the traditional definition. Some of the historians and the non-traditional rabbis suggested that registration be treated as an emergency measure which would obviate the necessity of applying rabbinic norms. A few suggested that for purposes of registrations, the government accept as "Jewish" a category of people who are described in the traditional literature as *Gerei Toshave*, "strangers settled in our midst." The records showed that these had been treated with respect and openness as people who had assimilated Jewish ways even if they had not actually converted.

Most such children simply went through a pro forma conversion, but some would not as a matter of principle. Inevitably, a legal challenge was raised to this decision by a Navy officer who had two children born to him and his non-Jewish wife. Benjamin Shalit shared the ideological beliefs of Ben Gurion, but he would not accommodate the *halacha* and have his children go through what would have been in his eyes and theirs a sham conversion.

When he brought his children to have their registration certificates filled out, he told the registrar, "list them as Jews." The registrar refused. Shalit brought suit against the Ministry of the Interior. Ultimately, the Supreme Court in a five to four decision ruled that the registrar should accept the applicant's profession at face value. The religious parties immediately threatened to pull out the government. The Labor government capitulated and pushed through the Knesset a law which directed registrars to fill out the forms in this way: if you had a Jewish mother you were a Jew; if you had converted you were a Jew. Left unsaid was the assumption that if you did not have a Jewish mother you were not a Jew. This law followed the *halacha* with two minor exceptions. It stipulated that if one had become the communicant of another religion one was not to be registered as a Jew and it did not stipulate that the conversion to Judaism must be supervised according to rabbinic law. The orthodox establishment did not fight the proselyte stipulation, but they have fought for twenty years on the issue of the acceptability of a certificate of conversion which is not signed by their own.

As things exist at the moment, someone who completes a process of conversion with me, if they make *aliyah*, will, for purposes of the Law of Return and registration, be considered as a Jew; but it must be added that they will not be

considered as Jews by the rabbinic authorities when they appear before them on some issue involving their personal status. If this couple has children, they will go to Israeli schools, feel themselves Israeli in every way and serve in Israeli army. But if one of these children should present himself or herself to the religious authorities with plans to marry an Israeli, they will be told: "you cannot, you are not Jewish. You have a non-Jewish mother. Before we can authorize your marriage you must convert." Suddenly they are not what they have always been and have the alternative of going through a traditional conversion or going to Cyprus and be married there. After the fact, the *halacha* accepts that a marriage between a Jew and a non-Jew has a certain standing in the eyes of society though no Jewish validity.

Israel's attempt to define who is a Jew has led to a long and bitter political battle and to a situation where the political decisions of various Israeli governments and the pressure of a politicized religious establishment have led to situations which deny the validity of the actions of the non-orthodox and creates a great deal of bad feeling toward Judaism by those whose honest commitments are questioned.

The third attempt to define who is a Jew did not originate with a government but within the fellowship of the Reform community in the United States. As rabbinic authorities, particularly in Israel, have created political realities which tend to be coercive on Jews everywhere, it became increasingly necessary for us to openly state our views and our opposition. The issues raised by the question, who is a Jew, became the focus of endless discussion. After years of debate, the Reform movement in 1983, through the agency of the Central Conference of American Rabbis, passed a resolution of which this is the operative paragraph:

"The Conference declares that the child of one Jewish parent is under the presumption of Jewish descent. This presumption of the Jewish status of the offspring of any mixed marriage is to be established through appropriate and timely public and formal acts of identification with the Jewish faith and people. The performance of these *mitzvot* serves to commit those who participate in them, both parent and child, to Jewish life."

This paragraph simply codified what has been our practice for many years. For generations when a mixed marriage couple, in which the mother was not a Jew, came to The Temple and said to us: "We have talked it through and have decided that we want to raise our children as Jews, and to effect our decision we want to enroll our children in your school," we happily enrolled those children and cooperated with the parents in creating a Jewish atmosphere in their home. We considered these children as Jews. We took the youngsters' involvement in the religious school and Confirmation as sealing the bond. If the father died and the non-Jewish wife wished to remain a member of The Temple for the sake of her children or for whatever reason, we kept her on our rolls. When she died she was buried next to her husband. That has been our practice for a century or more and the general practice of the synagogues in our movement.

Let me give you a comparison between their way and ours. Last week the Lubavitcher

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WHO IS A JEW (continued)

Rebbe, the head of the Habad movement, wrote to the principals of his schools in Israel, informing them that they were not to admit any of the children of Ethiopian Jews who arrived in Israel recently without conversion because there is some doubt in some minds, though not, I must add, in all orthodox rabbis' minds, whether these people are bone fide Jews. Here we have children of Jews who for centuries suffered terribly for their faith, children who accompanied their parents on a march which took them on foot over a thousand miles, all for one purpose, to be reunited with their people in Israel. Yet, they are not to be admitted to a Jewish school because they lacked the appropriate records and men of a medieval cast of mind raised doubts as to their status as Jews.

What the statement I read to you did was to formulate and publicize our practice and base it in the needs of people and the social values of our time. We no longer live in a religiously encapsulated world. Birth is no longer the final arbiter of our religious destiny. Inter-marriage is a fact of life in a pluralistic society, and hard and fast distinctions and rules which may have worked in earlier times are no longer particularly useful.

During the course of the debate, many of us reviewed the history of the rule of matrilineal descent and found, somewhat to our surprise, that the rule that one's status as a Jew is determined by one's mother had not been the rule during much of the Biblical period. When Joseph was appointed the chief minister of Egypt, Pharaoh gave him Asenath, the daughter of Poti-phaera, a priest of On, as a wife. There is no indication that this daughter of a high priest of one of Egypt's senior gods ever converted. Joseph and Asenath had two sons, Manasseh and Ephraim, who were considered Jewish enough to be listed as progenitors of two of the twelve tribes of Israel.

King Solomon is said to have married many foreign wives, including an unnamed Amorite woman. Their son Rehoboam became Solomon's successor on the throne of Israel. Again, there is no indication that she converted. Here we have someone becoming king in Israel who, according to the *halacha*, would not have been a Jew. Clearly, the people of Solomon's day thought otherwise.

We do not know when and why the rule of matrilineal descent became normative. Some believe this rule developed during the fifth century B.C.E. when Ezra, a Judean priest-scribe, returned from Babylon to Jerusalem and imposed a rather rigid priestly discipline upon that community. Among other regulations, Ezra ordered those who had intermarried with local women to put away their wives and some have argued that since these women had no choice but to go back to their families and to take their children with them, the custom developed that descent follows the mother.

Others place the development of this rule during the years of the Maccabean rebellion and the two wars against Rome (66-70; 132-133). During these terrible years, women were occasionally raped by enemy soldiers and according to this view, the Jewish community wanted to protect the children by assuring

them of their status as Jews. Others have argued that Jews simply adopted conventional Roman practices. Whatever be the historic reason, this rule became law and is set out clearly in rabbinic literature: "If your son is a son of an Israelite woman, he is your son. If your son is the son of a non-Israelite woman, he is not your son."

Non-orthodox Judaism has always been troubled by the inherent arbitrariness of this practice. Reform Judaism's concerns have been intensified in recent years by the implicit gender differential in the old rule. Are children of a mixed marriage Jews in any significant sense if the mother is Jewish but they are raised in the father's religion? Why should the descent of the mother be determinative rather than that of the father? The language of the statement speaks not of fixed automatic rules but of presumptions. It says simply that if there is a mixed marriage the child is considered presumptively to be Jewish, which ever parent be the Jewish parent; and that this presumption becomes reality if, and only if, the child and the family involve themselves actively in Jewish life, if the child as an adult involves himself or herself with the Jewish community and with the practices of Jewish life. According to this resolution, it makes no difference whether it is the father or the mother who is the non-Jewish parent. The issue is involvement.

All definitions are dangerous. One of the criticisms raised to this statement is that it unsettles what has been fixed and raises questions to the status of those who are born of a non-Jewish father and a Jewish mother. Generally, in the spiritual and religious realm, we ought to avoid definitions. Definitions, by definition, exclude. Knowing this, why did the Reform movement make this defining statement? The answer, I believe, is, in the first instance, as a necessary statement of our practice. We are not ashamed of not following in all respects the letter of rabbinic law. In the second instance, the statement reflects a growing feeling that the aggressiveness of a politicized orthodoxy had made it necessary for us to state where we differed and why. The actions of Israel's chief rabbinate affect life here as well as there, and some in the ultra-orthodox camp clearly are eager to use their new authority to delegitimize all non-orthodox approaches to Jewish life. A particularly ugly incident of this kind occurred over the last High Holiday when some of this group put advertisements in Israeli papers warning Jews not to worship in local Conservative and Reform synagogues, claiming that if they did they would be participating in acts of idolatry.

The issues go beyond denominational integrity to the hurt which can be caused to individuals and the harm which can be done to the public image of Judaism. An example: a couple is married in the States and subsequently divorced. One of the couple then comes to The Temple and tells me: "My divorce is final. I have met a lovely person and we plan to be married." I marry them and they decide, out of love of the Jewish people and Zion, to make *aliyah* and raise their family in Israel. Let me add that not only was the original marriage legally dissolved but the couple went to the trouble of receiving a *get* from a group of Reform or Conservative rabbis. They obviously care about being Jews. But notice what happens. Since this *get* was not authorized by an orthodox *bet din* it has no standing in the eyes of Israel's Chief Rabbinate. In their eyes that

first marriage is, therefore, still in effect, the second marriage is a non-marriage, and the children of the second marriage are *mamzerim*. *Mamzer* does not mean bastard, by the way, but somebody born out of a marriage which is prohibited under Jewish law. Here I must add another *halachic* rule: a *mamzer* cannot remove from himself that label. He or she can never marry a Jew. The only person he or she can marry is another *mamzer*. What you have, in effect, is a medieval law of exclusion which holds up to contempt legitimate actions by decent people who have done all that needs to be done by the laws of the country in which they live and by the practices of the religious community of which they have been a part without any legal or effective recourse. In effect, good Jewish children of caring Jewish parents would not be allowed by the rabbinate to marry their peers and if they marry outside rabbinic supervision, in Cyprus, the stigma passes on from generation to generation.

Once can argue that Reform should simply have continued to do what we have long been doing. Why issue a pronouncement and make waves? The answer is that you can push people just so far. There is growing anger among those in the non-orthodox community who believe wholeheartedly in the legitimacy of their Judaism and see themselves as the object of a concerted process of delegitimization by groups using political leverage in Israel to achieve their ends.

A friend of mine, an English artist decided to get married. Aesthetically sensitive he wanted to be married in the Bevis Marks Synagogue in London, a beautiful old building in the center of the city. Bevis Marks is controlled by the United Synagogue, the orthodox body in England. He was told that he had to provide proof that he was a Jew before the synagogue's rabbi would marry him. I got a desperate phone call: "Help me, prove that I am a Jew." Here is a man whose art reveals a decades-long search for his Jewish persona - a proud Jew. I could have sent his Bar Mitzvah certificate from the local non-orthodox synagogues where the ceremony took place, but that would not have been accepted as proof. My word did not count. What was required was an investigation by the local orthodox rabbinate and their certification. They knew him not, I did. This was not their doing, but it speaks volumes for the distancing which some traditional groups have managed to introduce into Jewish life.

One of the most serious, perhaps the gravest, problem which faces the Jewish people today is that of remaining one, but unity cannot be gained by any group which insists on conformity. I don't know if you read the Letters to the Editor in the Cleveland Jewish News, but if you do you must have noted an increasingly strident tone in these self-righteous folk who damn, condemn and demean all activity and opinion which does not conform to their own. Life today is multi-faceted. People have and need various ways of expressing their Jewish interests and loyalty. I'd be delighted to talk on those subjects in which I'm knowledgeable to members of any orthodox synagogue, but they would never invite me. The walls have grown high.

Not all, or even a majority, in the orthodox community are separatists, but those who know the importance of cooperation and

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WHO IS A JEW (continued)

recognize the imperative of unity in Jewish life are under constant pressure from their right wing to cut all ties. Their motto seems to be, "No other way but ours." They seem blind to the dangers of coercion and division for a people whose numbers are small, whose enemies are many, and whose struggles are desperate.

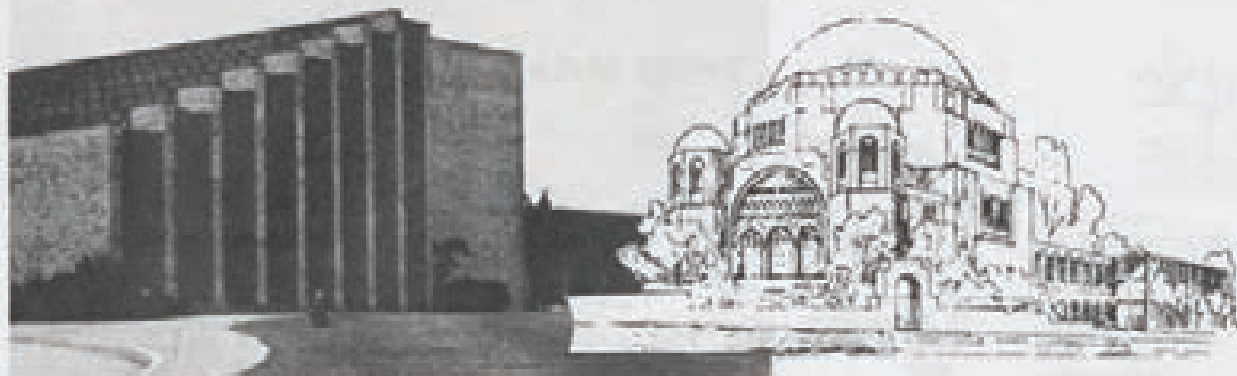
Actually, the statement on mixed marriage was not the first attempt to line out a new basis for defining who is a Jew. Several years ago the Reconstructionist Assembly passed a not dissimilar statement. Nor was this statement the only recent evidence by the non-orthodox majority that our patience has limits. When a year ago another attempt was made in the Kenesset to change the rulings governing the Law of Return to read that only conversions according to the *halacha* would be accepted, the Conservative movement in the United States passed a resolution that any member of the Kenesset who had voted to make that change should not be invited to speak in their synagogues. At the most recent

meeting of the Union of the American Hebrew Congregations, demand was voiced, for the first time, that a monies raised through the United Jewish Appeal go proportionately to non-orthodox and orthodox institutions in Israel rather than, as now, only to traditional seminaries and schools.

Increasingly, the Diaspora is saying to Israel, you have created for yourself and us a problem by, in effect, allowing yourself to become a church-state. Pluralism is the sign of our age. Church-states are anachronistic in the twentieth century. Many people today have dual nationality, carry two passports. Each of us is the product of a number of cultural forces. In the maelstrom of modern life the place where we are born and the family into which we are born no longer fully control our destiny. Religious identity cannot be dealt with as if it was an automatic matter. In many ways we'd be better off in Jewish life if we never tried to define, and talked of belonging, commitment and Jewish identity - of substance and not labels.

I don't know if the liberal way is the right way. I don't know if the traditional or the conservative way is the right way. I do know which way is right for me as you know which way is right for you. The truth of the matter is that in the twentieth century, in an era of pluralism and democracy, our commitments must not only be to our truth but to the truth that my way and other ways can equally be pleasing to God.

Daniel Jeremy Silver



February 16, 1986
Vol. LXXI No. 13

The Temple Bulletin

FROM THE RABBI'S DESK: When Tragedy Strikes

I am writing this note the morning after the explosion which destroyed the Challenger. The shock and hurt which we shared was our acknowledgement of the courage of those who ride these experimental craft. Pioneering has always been dangerous work. I am afraid many of us had come to think of these missions as routine, no different than boarding a plane for a quick trip to New York. Space is still a frontier.

Everyone reacted out of his own experience. I was reminded of the many times a young person who has lost a parent or grandparent asks me: "Why must we go through all the fuss of sitting *shivah*?" I noticed that when we heard of the disaster every one looked instinctively for someone to share their feelings. Talking, even just listening to the media reports gave us a sense of not being isolated and helped us digest what had happened.

Grief, the frustration of not being able to reverse an unwanted destiny, fills us with anger. I found my anger directed at a few media excesses. Most of the coverage I saw or heard

was reasonable, but for the life of me I cannot understand the insensitivity of those who focused their camera during the launch on the parents of the school teacher, Christa McAuliffe, or the decision of producers to show their shocked reaction on television. Whoever focused his camera on her parents was a ghoul hoping for a disaster; otherwise there would be no point in taking the picture. Whoever decided to show these pictures has become a professional voyeur, a

role for which most of us have understandable contempt.

During the one interview given yesterday by NASA officials, one reporter asked whether Christa McAuliffe's death would discourage young people from entering the space program. I doubt it. The lure of the frontier is a compelling challenge and we must be grateful to those who put their lives on the line.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

February 16, 1986
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

The Star of David
Third in a Series of Sermons
on Things We Hold Sacred

February 23, 1986
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

Is There a Religious
Revival in America?

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



Address to 1988 Confirmands 5748

Daniel Jeremy Silver

OSCAR WILDE said: "The older I get the more I feel that what satisfied our parents no longer satisfies us." This sensitive observer caught a glimpse of one of the critical changes which have taken place in human attitudes over the past several generations. Until quite recently, our world seemed a rather predictable place. Men took pride in their past. Much was made of bloodlines, of venerable institutions and venerable customs. The world did not change very much from generation to generation.

To be sure, there was always a certain amount of discovery and new information. From time to time there were new machines, but the pace of change was slow. You could be pretty certain that your life was going to be much like that of your parents. You were going to belong to the same economic and social class, have many of the same attitudes, hopes and prejudices. Their attitudes made good sense. Like father, like son; like mother, like daughter.

Then about one hundred years ago, at the beginning of this century, the rate of change began to speed up. There was a vast amount of new information. There was a rash of scientific discoveries. There were new machines. There have been four times as many discoveries since I was born than in all previous history. Man began to change his environment. People moved faster. They communicated more speedily. They lived longer. We created a new economic climate in which success depended upon brain-power rather than upon brawn.

People began not only to copy the habits and attitudes of their parents but they scanned the horizon, the future. Students who once studied history and literature now studied science and mathematics. The laser, quantum mechanics, open-heart surgery, the

computer, became factors in our lives.

Not surprisingly, you have been conditioned to look to tomorrow for guideposts rather than at yesterday. Your generation is creating a new vocabulary, a new beat to its music, new forms in the arts, dressing up in new styles, thinking new thoughts. Your world offers many more options than your parents knew and also, paradoxically, makes growing up much more difficult. You're not exactly sure what tomorrow will be like, but you are certain that it will not be the world in which your parents were born and raised and in which you are spending your formative years.

WE WELCOME you this morning in a venerable place to a venerable community. You took part this morning in a venerable ritual. Some of you spoke parts which were spoken by your parents or your grandparents at their Confirmations. We read this morning an old text, statements which have not changed in the 3,200 years since they were first spoken to Moses at Mount Sinai. They were read not in the racy idiom of the day but in an old, holy language — Hebrew. The past, tradition, plays a major role in this service.

Why did we bring you here? Why do we surround you here with the sense of the past, with a sense of the tradition? It seems strange at the beginning of your adult lives, which will be led in a radically changing world, for us to be emphasizing the past. What does the past have to do with the challenges which you will face in life?

You came to this building this morning wearing the clothes of the day, speaking in the idiom of the day, probably listening on the car radio to the music of the day. You will return to that world as soon as these services are over.

But for this hour we have deliberately brought you into the timeless and to the traditional. We do this to remind you that change is not always progress, to remind you that all change means is

that your world will necessarily be a different place, not that it will be a better place, to remind you that some old values remain basic to civilization.

THE PROPHET Jeremiah was a great thinker and peacemaker. His was a world like ours — one in which the wealthy and powerful were eager to exploit others for their own benefit. Jeremiah took up a placard and wrote on it: "Let Judeans do justly and give to the poor. Let Judeans not be involved in foreign adventures but in the creation of a just society."

Jeremiah challenged the plutocrats of his day. At one time he was actually convicted and sentenced to death for the crime of treason. He was ready to stand up and confront. We would call him today a young radical. But he was a wise radical. He said one thing which I find most interesting: "Stand ye in the ways and see which is the old way; it is the good way, and walk therein, for therein shall you find peace of mind."

What did he mean: the good way is the old way? I believe that he meant that while there are good reasons to break new ground, there are also ancient wisdoms which haven't changed over many years and will not as long as human beings exist.

"Thou shalt . . . thou shalt not." This wisdom has to do with truth and integrity, character, loyalty, family, concern with setting principle over privilege, and right over prejudice. It has to do with establishing justice in the community and seeking the best of which each one of us is capable.

These are not new words or new obligations. They are old words and old obligations, values as old and as basic as the Ten Commandments and the Torah.

THE WORLD may change, but the demands and duties incumbent on the individual do not change. The world which will be yours will be very different from the world of your parents and your grandparents. None of us can properly describe the future,

(continued on page 17)

Rabbi Silver delivered this address to the 1988 Confirmation Class at The Temple, University Circle, on Shavuot, Sunday, May 22, 1988.

1988 Confirmands

(continued from page 7)

but if you are willing to take yourself in hand, to seek the common good as well as personal advantage, to be a member of the human family who gives stability and love to others, you will serve God faithfully. I'm afraid that all our technological change and scientific research may add up only to misery and anguish unless we are willing to sacrifice for the larger justice and broader peace. We may live longer but not necessarily more comfortably in a world where the capacity to destroy all life has increased many-fold.

What profit have we in feeding a world threatened by nuclear war? What profit is there if we have more *things*, if we fail to turn our cities into secure and pleasant places—places where we can find privacy, security and justice and our children clean air and a safe place to play?

There are some who despair of our age, who see only the tensions, the riots, the restlessness, the wars. But I do not despair. Certainly, our tradition does not. For the first time in human history we have the capacity to feed mankind. Economics was once called the dismal science. Why? Because it concerned how to divide too little among too many. Today we have the ability to give every man the opportunity to learn, to advance himself, to know the techniques of creating a society in which men need not be beasts of burden.

Our world is a place of infinite possibility, but still, it's a dangerous place. We can keep the brain-dead

alive but cannot promise all the living a guarantee that they will be able to live out their natural lives. There are destructive devices which in a matter of minutes can obliterate humankind.

Half the continents of Asia and Africa are on the brink of mass starvation. It's a great age but an age which will make great demands upon you.

Our tradition speaks of the inauguration of the Messianic age as the birth pangs of the Messiah. Our elders knew that there would always be much tension and anxiety whenever man changes one familiar set of customs for another.

You are growing up into maturity in a world with many real problems. Yours is a world full of false prophets and false gurus. Yours is a world where no one is sure what it is that he is required to do.

That's why the certain wisdoms of the past are so important. Ours is an age where it is good and necessary to hold fast to ancient wisdoms, to eternal verities, the thou-shalt and thou-shalt-not. Then, whatever decision you make, you will maintain your integrity; you will be concerned with the larger good. You will be sensitive to the needs and feelings of others and respect truths from whatever source. Your way will be a satisfying one and you will bring credit to yourself, your family, and to all mankind.

Stand ye in the ways and see which is the old way: it is the good way, and walk therein; for therein shall you find peace of mind.

The Temple Bulletin



Vol. LXXIV, No. 18 April 24, 1988

All-Congregation Rally Sabbath Celebrates Israel's Fortieth

THE TEMPLE'S traditional Rally Day will be celebrated this year on Sabbath evening, Friday, May 13, 1988, 7:00 p.m. at The Temple. Rally Sabbath will mark the conclusion of the year for The Temple Religious School. The program this year will also include a Temple-wide observance of Israel's Fortieth Anniversary. The entire congregational family is invited to attend with children and grandchildren.

A highlight of the evening will be the presentation of *The Dawn of Israel Cantata* by students from The Temple Religious School. The special cantata, which will tell the story of the birth of Israel, is being directed by Elaine Rembrandt. Ms. Rembrandt is a well-known area director, producer, and writer. She has been working with a musical group of students since March on this program.

Immediately following the musical production, the congregation will see a rare and historic film. *Day of Decision* shows Rabbi Abba Hillel Silver speaking to the United Nations in 1947 on behalf of the Jewish Agency for Palestine. It is the record of one of the most critical moments in the process of creating Israel.

This Sabbath program at The Main Temple begins at 7:00 P.M. to allow children of all ages to attend. Rally Sabbath will be held in the Main Sanctuary, followed by a Congregational Oneg in the Social Hall at 8:30 p.m. At that time, exhibits of the creative work of the various Electives in The Temple Religious School will be displayed. These include Art, Jewish Cooking, Drama, and the school newspaper.

The rabbis look forward to seeing you and yours on this very special Sabbath.



*Enthusiastic followers embrace Abba Hillel Silver in the moments following the United Nations vote, November 1947. Historic film recording this event will be shown at the all-congregation Rally Sabbath at The Main Temple, Friday, May 13, 1988. Photo by Keystone, from *Therefore, Choose Life*, ed. H. Weiner (World Publishing, 1967).*

Sunday Morning Services

The Branch 10:30 a.m.

Coffee Hour 9:30 a.m.

April 24, 1988

Rabbi Benjamin A. Kamin
"A Postcard from Israel"

May 1, 1988

Rabbi Daniel Jeremy Silver
"The Tragedy of the West Bank"
Musical selections from
Y. Braun's *Arvit l'Shabbat*

Friday Evening Services, The Temple 5:30 p.m.



TEMPLE NEWS

Cleveland, Ohio
July 14, 1986

PRESIDENT'S ANNUAL REPORT The 136th Temple Annual Meeting, June 6, 1986

IT IS CUSTOMARY in annual reports to "point with pride" to the positive accomplishments of the past year. Fortunately we have had a number of successes this year in which we can take justifiable pride.

This has been a year of important personnel changes in The Temple. Rabbi David Sandmel left at the end of last year to take the pulpit of a new reform congregation in Portland, Maine. Rabbi Benjamin Kamin succeeded him as Associate Rabbi and Director of Religious Education. He has made a strong impact on the congregation by virtue of his dynamic personality. Our religious school, which successfully consolidated its weekend classes into one day on Sundays this year, has progressed well. Those of you who have been here on Sunday mornings could not help but be impressed with the vibrancy and myriad of activities taking place in literally every nook and cranny of the Branch. This building really jumps on Sundays! In addition to directing our religious school, Rabbi Kamin has recently started a junior youth group for Temple children in grades five through eight. This will be an excellent "feeder" group for our senior youth group in future years. Rabbi Kamin also serves as the advisor for The Temple Women's Association and The Temple Seniors. He and his wife, Cathy, and two children are a welcome addition to our Temple family.

Another important personnel change



took place this year in the administrative area. Merrill Gross, a long-time, active Temple member, assumed the position of Temple administrator. Merrill brings to that post a wealth of business experience and a very personable manner which enables him to interact with people successfully. He has done an effective job in overseeing our annual budgeting operation, and initiating an important project to update our computer system. The Temple is fortunate to have a man of Merrill's strength in this vital position.

Claudia Fechter, our Temple librarian and museum curator, assumed her position on a full time basis this year, rather than part time as in the past. This was a welcome and needed change, as our two libraries and museum require the services of a full time staff person. Claudia brings to her work talent and dedication. She has made important improvements in the operation of our libraries and museum. An added bonus is her

informative articles in the Temple Bulletin.

Support of Good Causes

The Temple has traditionally been a strong supporter of worthwhile fund raising projects in the community. This year was no exception. For the first time in several years we held an Israel Bond dinner, successfully chaired by Ernie Siegler. Temple member Milton Matz, a strong supporter of Israel, was our honoree. Over 200 attended the dinner at the main Temple, and almost \$1,000,000 of Israel Bonds were sold as a result of the dinner.

We again gave strong support to the local hunger centers which are run by the Interchurch Council of Greater Cleveland. Our Temple Hunger Fund campaign raised over \$15,000; contributed by several hundred Temple members. This campaign was chaired by Bob Gordon and Marilyn Bedol. In addition our Temple Religious School students collected several hundred pounds of canned goods for donation to the hunger centers.

Endowment Fund

We are now completing the fourth successful year of our Endowment Fund campaign. A total of \$371,060 was contributed by Temple members in pledges, gifts and bequests during the past year. This amount was received from 21 families and individuals. The total amount received and pledged since the start of the cam-

(continued on page 3)

For more news on The Temple's Annual Meeting, see pages three through seven.

ANNUAL REPORT (continued)

paign in 1982 is \$1,593,772, or 53% of our \$3,000,000 goal. While these figures are impressive, this is really only part of the Endowment Fund story. The other part is what we have been able to do with the income from the Fund. Let me cite a few examples. The Lilyan and Jack Mandel Endowment Fund for Youth funds all of our youth group activities. Our senior youth group, under the capable direction of Rabbi Susan Berman, has grown steadily during the past two years. Several of our First Friday programs are funded annually by the Endowment Fund. This support has made possible such outstanding speakers this year as Dr. David Sidorsky of Columbia University and Nina Totenberg of National Public Radio as well as the Cleveland Opera.

Our Endowment Fund income has greatly enriched our congregational life and will continue to do so. The Temple cannot depend only on dues income to sustain its programs, but must increasingly rely on the income earned by the Endowment Fund to supplement our operating budget. A gift or bequest to the Fund is truly a gift in perpetuity since the principal of the fund will not be touched. If you have not already done so, I urge each of you to consider making a lifetime gift and a bequest in your will to The Temple Endowment Fund.

Outreach Group

One of the lesser known, but very worthwhile activities within The Temple is our Outreach Group. It was formed two years ago by Rabbi Susan Berman, who is its advisor. It is a support group for recent converts to Judaism. Some veteran converts are also active in the group, and help integrate the recent Jews by choice into Jewish life and The Temple. The Outreach Group meets every six weeks and has an active program of holiday workshops, at-home discussion groups and family picnics. About 30 couples are involved, and the chairpersons are Paula and Bob Lieber. With the increase in intermarriage in recent years, our Outreach Group serves a valuable purpose in helping and encouraging families to remain actively Jewish. Throughout Jewish history some of the most active examples of devotion to Judaism have been Jews by choice.

Adult Education

One of the major functions of The Temple is education for both children

and adults. This year our adult education program has been a feast of plenty - in both quality and quantity. Our new adult education committee chaired by Anita Gray presented the spring education series which explored the theme "Are We/Can We Be One People? The Issues Between Us." It dealt with the issues separating Reform and Orthodox Jews in a four part lecture series. Rabbi Yaakov Feitman of Young Israel congregation and our own three rabbis each presented a segment of the series. The large attendance and spirited participation at each session attested to the timeliness of the subject and the high quality of the presentations.

The Temple Young Associates presented a four part program titled "Raising Jewish Children: A Discussion Series for Young Families." This was a stimulating and informative series that had good participation by the TYA members.

Rabbi Susan Berman conducts two adult Hebrew classes weekly, and Rabbi Benjamin Kamin conducts a Bible study class on Tuesdays. These classes round out our full and varied adult education program.

Refurbishing our Buildings

Keeping our two large buildings in good repair is a major task and requires a large expenditure of funds each year. Harvey Saks is the capable and experienced chairperson of our Building Committee. This year, it was necessary to replace two furnaces at the Branch and we have just completed extensive masonry repairs on the exterior walks. At The Main Temple, our major project was the complete redecorating of the chapel and the parlor. Ruth Dancyger and her committee had charge of this. The results are stunning, and the chapel and parlor are now rooms we can be proud of. The funding for this project was provided by the Main Event, and also by a generous gift from Dr. Norman and Joan Berman.

A SUCCESSFUL TEMPLE year such as this is the product of many hands and many hearts. Each of our Temple affiliates indeed had a successful year, and I want to express appreciation to the outgoing presidents: Nancy Pickus of The Temple Women's Association, Bud Wallach of The TMC and Ruth and Doug Mayers of The Temple Young Associates. The Temple Seniors again had a good year. Thanks are due to Sanford Sugarman

who continues to do a fine job chairing the Seniors. The Temple School Board capably headed by Abby Werbel, successfully coped with a year of major changes in our religious school.

MUCH OF THE WORK of The Temple Board is done through committees. I want to express appreciation to each of the chairpeople and committee members who participated in our work. The Usher Corps deserves a special mention for faithful performance of their service week in and week out. I do wish to single out Martha Gross for particular appreciation of the finework she has done for The Temple in the public relations area. I want to recognize the entire Temple staff for their loyal and dedicated work this year. I also want to recognize the enthusiastic work of our "unpaid" staff - The Temple officers, who have given generously of their time and talent.

Although much more will be said in words and song about Rabbi Silver later in the program, I cannot close without saying a few words about him. At his 30th anniversary year he continues to give strong and effective leadership to the congregation in every area of its activities. He provides inspiration and challenge to all of us who work with him. I am grateful for his wise counsel and his friendship. May he flourish for at least another 30 years!

In closing, I appreciate your support of The Temple. It has been an honor and privilege to serve this year as your president.

James M. Reich



"HI HO SILVER: A POLISHED PRODUCTION" - written by Edith Garver. Pictured are (left to right) Elizabeth Davidson, Saul Eisenberg, Elaine Canfield, Alan Zeilinger, Eudi Silberman, Ben Baron and Marjorie Davidson. Pianist Maxine Cohn is not pictured.

REMARKS OF RABBI DANIEL JEREMY SILVER ON HIS 30th ANNIVERSARY

I am grateful to all of you for the warmth of this evening and for the privilege of serving with you over the last three decades. I am particularly grateful to Bud, Chuck and Jim for the nearly twenty years of steady and strong leadership they gave The Temple during those decades. They brought energy and vision to their office and also that necessary patience with detail which is the daily stuff of Temple life. I am only sorry that Abe Luntz and Bert Krohngold, *Zichronam L'veracha*, could not join them on this platform. During the early years they were surrogate fathers who helped me over the inevitable rough spots. They have my undying love and respect.

It has been a great privilege to serve with these fine men who have represented all of you. For a congregation is just that — a community of people. Temples, like all religious institutions, tend to be large buildings occupied by a few professionals; and that is the way it should be. The religious responsibilities are everybody's responsibilities, and a religious institution should be one in which everybody participates.

A synagogue is one of the last great voluntary communities in our world. The Temple depends on the skills, energies, and determination of its membership. You are the strength of The Temple. Your willingness to share, to serve, and to offer your talents is our guarantee of a significant future. I am most grateful, as I have always been, for your willingness to offer time and talent to an institution which we care so much about.

No institution is an island. We draw strength from the strength of our community and necessarily frequently call upon its resources. I am particularly grateful tonight to those who have shared with me the concerns about the welfare and well-being of our community and who are here tonight to enjoy this moment with us, with me.

In prospect, thirty years seems like a long, long time. When I look back, thirty years seems but the bat of an eye. I remember coming here on the night train from Chicago, Edith referred to this occasion, to speak at a Mr. and Mrs. Club service that spring. I'll confess that I was scared and that I could not quite decide what I was scared about most. This would be the first time I had been in the pulpit of The Temple since my voice had broken during Confirmation services. I knew that sitting behind me would be one of the most respected rabbis of the country a deservedly famed orator who also happened to be my father, a father whose love had never kept him from needed correction. I also knew that out there in the sixth row center would be a newly minted fiancée who had heard me be persuasive, but never in public; and I did not want to disappoint her. I was also going to speak to the one congregation in the world that knew me in a way a young rabbi would rather not be remembered — people who remembered the short pants, the pranks and the noisiness and who would expect me to remember their names even though I had not seen many of them for years.

That Sunday morning I learned the real virtue of a pulpit. Till then I had thought that a pulpit was simply a convenient place to put a manuscript. Not so. A pulpit exists so that the congregation cannot see your knees tremble. It

exists to provide a grip for your hands so that nobody can see them shake.

Well, we survived. I asked Marie today how many sermons were now in my file. The answer was six hundred and forty-seven. That is a lot of sermons and most of them were pretty good if I say so myself! I have reached that stage of life when even the comments of my favorite Mrs. Malaprop no longer faze me. You know our custom on Sunday morning after services is that I come down from the pulpit and many of you file past. Well, the other day Mrs. Malaprop came past and smiled: "Rabbi, I want you to know that every sermon that you give is better than the last." This after six hundred and forty-seven sermons! Enough of that, but I do want you to know that I fully plan to have at least one thousand sermons in that file before I hang up my preaching togs.

As you know, most ancient languages did not have a separate system of numbers. Greek, Latin and Hebrew use the alphabet for numbers. *Aleph* is one, *Beth* is two, *Gimmel* is three. Thirty is *Lamed*. In Hebrew a goodly number of these letter-numbers have the same sound as actual words. The root *Lamad* means to learn, I take this as a warning to me or to anyone who serves thirty years in a profession. After thirty years you have reached a time when you think you know the routines and have mastered the skills, but beware. Remind yourself to not to keep on doing things the same way. Times change. There is new knowledge. There is much to learn.

I came back to The Temple in 1956. 1956 was the height of the comfortable Eisenhower era. People were flooding into suburbia. Suburbia would fulfill every American's dream and ultimately set a standard for the world. In 1956 churches and synagogues were looked upon by many as institutions charged with reinforcing values of which everybody was confident: family, independence, personal dignity, democracy, generosity, the prospect that prosperity would spread its blessing around the world.

It didn't quite work out that way. Instead of becoming simpler, life became more complex. Most have recognized that suburban living is not all that it was cracked up to be, that the problems of the city follow you out. We've all shared the anguish of Vietnam, Three Mile Island, and recently Chernobyl. Thirty years ago, the single family parent was a rare phenomenon. Few had heard of support groups. People disported themselves, but nobody had the *chutzpah* to call such activity, The New Morality. Over the intervening years, much of what we took for granted in congregational practice has been brought into question. We have had to break new ground. There is now a much greater need for guidance toward a meaningful philosophy of life and a greater desire to talk together about the problems that concern us. We always talked about the political problems, but now we need to deal with personal and spiritual problems. There is a religious thirst which was not there thirty years ago, at least in the same degree. If congregations, and The Temple in particular, do not find ways to be useful in that search, if we continue the comfortable liberalism of the past — and we ought never abandon the prophetic urgencies of these concerns — we will fail many who turn to us out of a real need. It is no longer enough to say to people 'make up your

mind.' 'Anything you do is alright as long as you do not hurt somebody else.' To say this is to default on a primary and inescapable responsibility — which is to raise people's moral consciousness, to hold up standards. Notice I did not say to enforce standards. The religious voice cannot be simply patient and understanding. There must be convictions and sometimes even outrage. A synagogue needs a patient heart and a strong backbone. We need to remind ourselves that we are not animals but human beings created in the image of God, that we have concerns which transcend the getting and the spending, and that the central business of any religious institution involves our relationships to our souls, to God, and to what is right.

Thirty years ago, in 1956, Israel was newly minted. Two-thirds of the Jewish community had survived the Holocaust and somehow found the strength to recreate its national home. We were building new edifices to God around the country. There was a sense of renewed confidence, of energy. It all seemed fairly clear. We knew what was right. Israel was not yet the country which sported a Kahane or a Sharon, a place where the twin dangers of religious fanaticism and national xenophobia was real; whose government made questionable policy decisions. Thirty years ago our relationships with Israel were simple and satisfying — an age old dread had been realized. In recent years our relationships have become more complex and less satisfying. What was black and white has become various shades of gray. We find ourselves not unlike parents who continue to love despite. We have concerns, yet if we do not continue to do all that we can to insure the survival of our people, no one else will. In our cruel world power often defines morality. For us the moral imperative is simplicity itself: If I'm not for myself who will be for me. So, a primary concern of this congregation must be what it has always been, to encourage all that strengthens this people Israel — here in Cleveland, in the nation and in our world — even though our community like all communities has its less than noble moments and our people do not always live up to the highest standards.

My first congregation was in a little town called Danville, Illinois. I went there every other weekend from the Hebrew Union College. The small, rectangular building we occupied had been built in the 1890s. It could accommodate perhaps 100 people. There was a small balcony for the choir in the back and the back wall of the balcony contained what would be called in a cathedral, a rose window. This window was green. When the building was under construction someone must have found a card with a picture of the two Tablets of the Law with the first words of each of the Ten Commandments in Hebrew. A local glass painter had done pretty well with the Hebrew until he came to number ten: *Lo Tahmod*, "You Shall Not Covet." He forgot the *T*. In Hebrew the *Daled* and the *Resh* look much alike and he had written the last letter as a *Resh* rather than a *Daled*. In so doing the Tenth Commandment had become *Lo Hamor*, You Shall Not Be an Ass. I preached for two years with that Tenth Commandment staring me in the face and I grew to appreciate it. In some ways it is easier to obey than, You Shall Not Covet. I pledge to you that over the years ahead I will try to live up to the Commandments in their original and revised form.



May 11, 1986
Vol. LXXI No. 19

The Temple Bulletin

SOUTH AFRICA - A REPORT

Daniel Jeremy Silver

The Sermon of April 6, 1986

I went to South Africa as one of a small group of ten individuals, men, all Jews, who were invited by the South Africa Foundation in conjunction with the South African Jewish Board of Deputies.

The South African Board of Deputies is the equivalent of our Council of Jewish Federations and Welfare Funds. The South Africa Foundation was established a number of years ago by the leading industrialists and business people of the country. They had gotten religion when they discovered that you cannot do business if the rest of the world will not do business with you. In recent years, the South Africa Foundation has taken a leading role in pressing for a number of political reforms. It was the chairman of this Foundation who, incidentally, was the Chief Executive Officer of the Anglo-South African Corporation, the leading South African business empire and its Executive Director who, some months ago, went to Lucasa to meet with the leadership of the exiled and banned African National Congress which many in the world see as the recognized leadership of those working for the liberation of the non-white population of South Africa.

Our group was diverse. My colleagues ranged from Martin Peretz, editor of The New Republic to Rabbi Israel Miller, senior Vice-President of Yeshiva University and a former president of the Conference of Presidents of Major Jewish Organizations to Nathan Glaser who is Professor of Sociology and Education at Harvard and a leading expert on inter-group relationships. We were not asked to make any statement individually or collectively.

I, for one, remain mindful of the observation ascribed to John Fairbanks, the well-known Harvard sinologist: anyone who came to China for six weeks wrote a book; anyone who

came to China for six months wrote an article; and anyone who stayed in China for six years wrote nothing. This week's and next week's talks which will concentrate on the Jewish situation in South Africa, represent my private report to you, my congregation, and probably represent the extent of any public comment I will make.

We spent ten full days in the Republic of South Africa, the major part of our time in Johannesburg, Durban and Capetown. We also went by small plane into Natal and the capital of Kwa-Zulu, the Zulu homeland where at Ulundi we met the Zulu Chief Minister Gatsha Buthelesi, a strong-minded man who has spoken out forcefully against the government on such issues as the recent constitutional changes and the arbitrary creation of homelands, but who also believes that there are ways blacks and others can cooperate in creating, at least in Natal, a state in which power will be equitably shared.

For most of our trip I knew I was in South Africa, meeting South Africans, but I had little feeling for the country. There were meetings morning, noon and night, from seven o'clock to midnight. It wasn't until the last day that we were allowed to be tourists. That day we drove from Capetown down along the scenic coast which stretches to Cape Point, the headlands where the waters of the Atlantic and Indian Oceans meet. For the first time, I had a sense of the famed natural beauty of that part of the world. We went right from our tour bus to the plane which began the long trip home.

Most of our time was spent in meetings. We met with a number of the liberal faculty of Capetown University, some of whom were active supporters of the African National Congress, most of the United Democratic Front, the in-place umbrella organization which speaks for most groups working for major political reform. Another day we met with faculty from Stellenbosch University, the Afri-

continued on Page 4

SUNDAY MORNING SERVICES

May 11, 1986
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on
TERRORISM

May 18, 1986
10:30 a.m.
The Main Temple

Rabbi
DANIEL JEREMY SILVER
will speak

RALLY DAY FESTIVITIES

Members of the TWA will
lead the service

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

SOUTH AFRICA — A REPORT (continued)

kaaner school near Capetown, a much more conservative group, some of whom worry more about Communist influence in the African National Congress than the elimination of apartheid. We met Seth Cooper who heads AZAPO, the black consciousness organization whose motto is "Africa for the Africans," and by that they mean black Africans. We met with Andreas Treurnicht, a one-time minister of the Dutch Reform church who is now the leader of the Conservative Party which broke away from the ruling National Party on the grounds that the modest reforms which Botha's government has introduced over the last several years are unacceptable deviations from the party's ideology. We met members of Parliament from the National Party and from the opposition, the Progressive Reform Party. We met with Helen Sussman who for decades has been an indefatigable and often lonely critic in Parliament of apartheid and the crude state power which supports this program. Mrs. Sussman has been a member of Parliament for the last thirty-three years, elected year-in-year out from a predominantly Jewish district in Johannesburg. She has spoken out with great personal courage about the abominable acts that the security forces and others have performed in the name of apartheid. We met with trade union leaders, economists, educators, with people working to bring clinics, schools and housing to the outcasts, the American Ambassador and members of his staff as well as with leaders of the Jewish community.

We heard many people talk about the problems of South Africa. Each brought his or her own experience and perspective. As you would expect, even in South Africa the problems cannot be stated in black and white nor are there easy solutions.

As I began to think how to make this report, I thought that perhaps the best way to begin was to repeat a complaint I first heard on the long flight to Johannesburg, a complaint which was often repeated by whites during our trip. My companion was an English-speaking South African businessman, not an Afrikaner. He told me he had voted for the Progressive Reform Party, not the National Party. He said he favored power-sharing but he complained that South Africa had become the whipping boy of the world. He could think of many worse countries. "I'd rather live as a black in South Africa than in the U.S.S.R. or Albania or Cambodia or Syria or Oran. There have been abuses here, but much greater violence and arbitrariness in Zaire, Ethiopia and Uganda. I read every day in American papers about three or four deaths in South Africa but hardly a word about the tens of thousands of black deaths which result from Ethiopia's ongoing policy of forced relocation. Why is South Africa the country the world dumps on? Why is South Africa the whipping boy of the world?"

On my way down I simply listened. I was going to South Africa to learn. Fortunately, on the

flight back there was no one in the next seat and I had a chance to put together my feelings about what I'd heard and seen. I decided that although I had no answer to his complaints, I had little sympathy for them. When I asked myself whether I would prefer living in one of those abjectly poor reservations which the South African government glorifies with the title of tribal homelands or in the gulag in Siberia, I probably would choose Transkei or Ciskei. They are desperately poor places, but at least I would have some hope for the future, if not for my future than for my children's. The days of apartheid are numbered. South Africa is not a super power.

For all its faults, South Africa is not an implacable tyranny. There is a degree of freedom of expression in South Africa which one does not find in many other parts of the world. The press of South Africa, at least the English language press that I could read, featured a significant amount of criticism of specific actions of the government. The Star was positively delighted that the courts had accepted a number of petitions against the government's policy of detention without specific charges. Our last night in Capetown we went to the city's major repertory theater to see the play "Made in the R.S.A.," Made in the Republic of South Africa. It's a poor play, but it is also a no-holds-barred, knock-down attack on the South African government which pulls no punches about the abuses of the security forces or the ignorance and callousness of the whites toward blacks. "Made in the R.S.A." underlines the nobility and patience with which blacks have accepted the abominable acts to which they have been subjected. I am sure that no other government in Africa or in Eastern Europe would allow such a play to be presented by a leading repertory theater.

I also had to admit that there was a degree of truth to the complaint that much of the moral outrage that is expressed here toward South Africa is not only highly selective but has been deliberately fanned by organizations in the civil rights movement who felt their efforts flagging and who found in picketing the South African Embassy and in disinvestment, activities which encourage greater involvement in their domestic agenda.

But none of these qualifications remove the many cruelties which darken our judgements of South Africa. Seventy-two percent of the population, the black community, has no say in its destiny. Twelve percent of the population, the white community, controls power and most of the wealth of the country. In South Africa you come across again and again statistics, realities, which sicken the soul. The rate of infant mortality among whites is equivalent to ours, about 17 per thousand. Infant mortality among blacks can only be estimated, no real figures are kept for blacks; and that fact also is an indication of the kind of country it is; but estimates suggest that the rate of infant mortality among blacks is over 200 per

thousand. In South Africa there are black schools, Asian schools, colored schools, and white schools. In 1985 the South African government spent \$660 per white student and \$94 for each black student. One percent of the blacks in each age cohort graduate, matriculate from high school. The number of whites who matriculate from high school is higher than ours, close to 90 percent. Similar disparities exist for all levels of government services: public health, sport, garbage collection, police protection, the blacks and other non-whites receiving the short end of the stick.

The basic law which governs all else is the Population Registration Act which was originally promulgated in 1950. Segregation has a long history in South Africa, but until 1948 when the National Party came to power traditions of English law and local arrangements gave some non-whites some voice and some hope that South Africa might take the road towards a slow but steady elimination of racism, the road our country has taken. The victory of the National Party ended that hope. Malan and his cohorts came to power committed to apartheid, the full separation of the so-called races. Race is a category of questionable credibility, yet, classification by race determines your destiny: where you can live, where your children go to school, what kind of jobs you can have, whether you will be allowed to travel to a certain place and remain there for more than seventy-two hours, whether you can own land, whether you can be forcibly removed to a tribal homeland you may never have seen.

The classification system is complex. Anybody who is white is white provided they can prove that they are white. The non-white categories are various: Asian, Indian, Chinese, colored, Cape Malay - the Malaysians who came to the Cape a hundred years ago to work on the farms. Several days after we arrived I found this article in one of the papers. The headline read: "1167 Race Changes Recorded."

"A total of 1167 people were reclassified from one race group to another in 1985, the Minister of Home Affairs, Mr. Stoffel Botha, said yesterday in a written reply to a question in Parliament.

The largest number of reclassifications was of 702 people from Coloured to White. A total of 249 Blacks were reclassified as Cape Coloured.

Other reclassifications were White to Coloured (19), Indian to White (1), Chinese to White (3), Indian to Coloured (50), Coloured to Indian (43), Indian to Malay (21), Malay to Indian (30), Cape Coloured to Black (20), Black to Other Asian (2), Black to Griqua (1), Coloured to Chinese (11), Coloured to Malay (3), Chinese to Cape Coloured (1), Malay to Cape Coloured (8), and Black to Malay (3)."

In South Africa the state knows you not as a
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person but as a member of a "racial" classification. The idiocy of all this bureaucratic process stands out in stark relief when you read of the confusion which administration face when a foundling is left on the door of some hospital. How do you classify this infant? A vast pseudo-learned literature suggests how classification should proceed. One paper suggests 'take a comb and put it through the child's hair.' Presumably, if the hair is curly, the child is colored; if the comb slips through the child is white. No one says what to do with a bald child.

Those who sponsor apartheid insist every group should have the right to develop on their own their own culture. The hypocrisy of this position is shown not only in the operative assumption whites deserve the best of any division, but in the classification of white. The English-speaking whites in South Africa have a different history, culture and language than the Afrikaaners. The Afrikaaners would have liked to divide whites into English, Jews, Afrikaaners . . . that was Malam's original thesis, but the skills of every white person were needed to build the economy, so philosophy gave way to pragmatic consideration.

South Africa is a racist state. Class and competence do not count. For whites of all classes all doors are open. For those unfortunate enough to be one of the lesser breeds, most doors are off limits. If we were South African blacks, we would have to live where a white government tells us to live: to submit our freedoms to government supervision, to accept policies in which we had no say.

Complementing the Population Registration Act as the base of apartheid is the Group Areas Act. The Group Areas Act gives the government the right to determine, on the basis of your classification, where you may live. If you are black and work in an urban area, you must live in a designated area, usually far out of town. If you live in the countryside, you may not come to the cities except with a special permission which is hard to get. The government has the power to arbitrarily redistrict an area or arbitrarily assign you to some tribal homeland. The map of South Africa is littered with crazy quilt lines which define these so-called homelands which are, in reality, little more than reservations into which blacks are funneled to keep them out of the cities.

What you find when you visit South Africa is that the major downtown areas seem very much like our own, that there are lovely white suburban areas not unlike those you find around American cities, that there are modest areas in which some of the more fortunate sub-groups live, and that there are vast tracts of land into which blacks have been funneled with little thought to amenity or even to decency.

Our first day we were taken to Soweto, the world-famous non-white counter city to Jo-

hannesburg. Soweto sprawls over a rolling countryside some twelve miles from the downtown area, behind the pilings from the gold mines which brought Johannesburg its first wealth. Soweto consists of a series of towns which house over a million people. Your first impression of Soweto is that it doesn't look too bad. In many areas there are neat three or four room modest homes, often in brick with some kind of planting in the small plots which front them. Such homes do not a slum make. There are, of course, some real slum areas of tightly-packed tin shacks in Soweto, but at first look you think that, after all, (and this is a South African argument) people of various ethnic groups like to live together and it really is not too bad here. There are schools, clinics, and soccer fields.

When you look more carefully, you begin to see the indignity of life there. The principal indignity is that people have to live there. They have no choice. There are suburbs in Cleveland with few, if any, blacks, but by law blacks may live in Bay Village or Gates Mills. In South Africa blacks may not live in the white suburbs. In Soweto blacks can't own the land under their houses. Apartheid labels Soweto part of the white homeland. The theory is that some day whites will take over and all the blacks of Soweto will have to move into a homeland. They are not to be citizens or permanent residents of the real South Africa. For the moment, black labor is necessary, but in time blacks will be returned to the tribal homelands where, presumably, they will develop their indigenous culture.

In recent months the government changed policies and increased the lease-hold of many Sowetan homes to 99 years. The government has even suggested it just may be possible for blacks to own land. Theory has given way to necessity, but Soweto is still non-white, an inferior place. The Soweto schools are separate but not equal to those in the white areas of Johannesburg. Its clinics are not the equivalent of the clinics in the white area. In Soweto police break down your door without a search warrant to investigate who lives in the home, to make sure that no one who hasn't the right papers is living there. There is more work in the cities than in the countryside; but it is government policy to keep blacks in the rural areas, so the police periodically make sweeps through areas like Soweto to make sure that uncles, aunts, husbands and wives who do not belong there are found and departed. Over 100,000 deportations were ordered in 1985.

I noticed as we drove through Soweto a surprising lack of shopping centers. When I asked I was told that this city of over a million people had only two small malls. The merchants of Johannesburg have made sure that when blacks go to buy, they will leave the black areas and the black storekeepers to go into the white areas to the profit of white storekeepers.

From Soweto it costs about 8 to 10 percent of a black worker's wages to take a mini-bus to work each day. The ride lasts 45 minutes or an hour. Those who live beyond Soweto, as many do, must commute as much as two or three hours each way and spend as much as 20 percent of their modest salary to get to work.

In Johannesburg and Capetown the white suburbs are all close in and convenient; Indian and colored suburbs form the next ring; the black townships are way out beyond the outer belt. In Capetown there is an infamous squatters area called Crossroads. Crossroads is a squatters village of about 200,000 people. There are some 80,000 children of school age, but only one school which enrolls 1,000 students and has five teachers. The government insists that Crossroads must not become a permanent settlement and has allocated land for houses; but the people refuse to move. Why? The land offered them is 15 miles further out from Capetown. Crossroads is already 15 miles out from the city. They know the time and the cost which would be involved if they accede to the government's plans for them.

Between the Population Registration Act and the Group Areas Act apartheid is alive and well in South Africa. A single story epitomized for me all I saw. A 27-year old Cape Malay woman had the misfortune to be severely injured in an automobile accident near Pretoria. Pretoria, the capital of South Africa, is a largely Afrikaaner city in the Transvaal. She suffered major injury to her spinal column and was taken to the central hospital in Pretoria where she was put into the Intensive Care Unit for Muslims. That Intensive Care Unit was not equipped to deal with injuries such as hers, but one of the finest centers for the study and treatment of spinal cord injuries in the country occupies another wing of the same hospital. The accident took place on the 7th of December. Despite three months of pleas and petitions her family and their lawyers had not been able to get the hospital authorities to move this patient some 100 yards from the Muslim Intensive Care Unit where she had been put to the unit where she could receive proper care.

The story appeared while we were in Johannesburg and when I mentioned it that night to a local doctor, his response was to say she was unfortunate. If her accident had taken place near Capetown, she would have been taken to the Conradie Hospital and would have been immediately admitted to its fine spinal cord injury unit. That hospital is fully desegregated. He used this incident as an illustration of the crazy quilt pattern which now exists in South Africa. In recent years under pressure the government has relaxed a number of the rules which govern apartheid. Hospitals have been allowed to desegregate provided the staff was willing to do so. As I

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with South Africa. Disinvestment describes the actual sale or abandonment by companies of the businesses they run in South Africa. Sanctions involve the embargo of goods and services.

Each of these programs, unfortunately, leads to unwanted consequences. Divestment means that you sell your stock to someone else, often someone who will not care whether the company lives up to the Sullivan principles. If the company closes down, black workers will lose precious jobs. Since most American companies doing business in South Africa subscribe to the Sullivan principle, their workers are among the best paid and their pay scale helps raise the pay levels of others. There is no unemployment compensation or unemployment insurance, no safety net in South Africa. A worker has the right to strike and an employer has the right to dismiss him and hire a replacement. I would never argue with anyone encouraging divestment, but I am also not convinced that divestment is worth the human cost.

Disinvestment has some of the same problems and others: If an American company sells or abandons its machinery, workers lose their jobs, and someone else comes in and takes over. Trade union leaders explained to us the cruel economic realities. When American companies have sold machinery, these have been bought up by Japanese or other Asians, taken from the cities to the boon docks and set up in homeland factories where workers can be hired for a fraction of city wages, as little as twenty rands a month, the equivalent of ten dollars. The trade union people with whom we met, socialists and reformers all, were adamant about the disastrous consequences of disinvestment. In the real world somebody will always be willing to do the business.

What about the sanctions? The United Nations voted to embargo all arms sales to South Africa in 1976, but not all countries have abided by the decision. But some have and since necessity is the mother of invention, South Africa today has one of the most highly sophisticated weapon producing capacities in the world. The result? In 1985 South Africa sold a billion and a quarter dollars of arms to Iraq and another half a billion dollars' worth of arms elsewhere in the Arab world. If you wonder where South Africa gets its oil, the answer is that arms buy oil. South Africa has developed also the most advanced plants in the world to transform their immense coal reserves into gas and oil.

The United States is not the major trade partner with South Africa. England is. America is not the major investor in South Africa.

England is. France has been South Africa's major arms supplier.

What the business people there fear most would be the drying up of investment monies. They were mightily relieved when the European banks agreed to 'continue lending monies in South Africa' after President Reagan's embargo of further American loans to the South African government. Monies are needed for productive investments to provide jobs. The economists we talked to told us simply: 'someone always is willing to lend you money for the right rate of interest.'

I left South Africa feeling that South Africa's problems can only be faced by the peoples of South Africa who will do so in their own way. In the jungle of international economics and politics there are few ways we can be truly helpful. One hopes against hope that evolutionary rather than revolutionary patterns will win through. A sizeable non-white middle class exists and seems to be growing, and if this middle class is allowed to share power, there may be some hope that a reformist process can go forward. However, if the present situation continues, if the government continues to temporize and offer largely cosmetic reforms, then the maximal demands, "one man, one vote now" and the pressures for revolutionary changes will increase to a flash point. Then what? There would be much bloodshed. Probably, ultimately, the security forces would have to give in. The world won't let you destroy a population the size of South Africa. But even that assumption cannot be guaranteed.

I spend a half hour talking with Heler Sussman in the Parliament building in Capetown. Her well-groomed looks belie her age, she is in her seventies and her courageous political career. She has been put under the ban and house arrest. Her life has been threatened. For many years in Parliament she was the only opposition voice which dared to speak up. We spoke about her daughters, both live outside South Africa. She is clearly relieved by that fact. What of the future? A sigh. "Liberalism has about run its course." "There is little time left for peaceful solutions." I sensed in her a hope held against reason. She wants to believe that there is still reason to believe that the evolutionary pattern will win through, but she finds little in the actions of the government and the reality of the situation in the non-white other world to confirm that hope.

While I was in South Africa I tried to read as much as I could of this nation's literature. In doing so I came across a poem written by a man named Don Mattera, I can't tell you a thing about him except that he is black and that the poem spoke to me of the weariness of the spirit which overwhelms so many in that so beautiful, but so troubled, land.

When horizons weep bloody tears
You may reach out white brother
For the fruit of compassion
But your hand will return empty
Like the desolate orchard of your heart

Yet even at that final hour
My bleeding limbs may bend
To lift your cringing frame
Against the bitterness of my pain
Perhaps you may come to love me then,
Though it may be too late
And I will weep for both of us
As we drown,
drown,
drown...

Daniel Jeremy Silver

TYA END OF YEAR SOCIAL

SATURDAY, MAY 31
8:00 P.M.

SOUTHGATE LANES
Watch Your Mail
For Details

THE TEMPLE MEMORIAL BOOK

The Temple maintains a Memorial Book. Inscribed names are read at the Vesper Service which occurs nearest to the Yahrzeit.

Dorothy Himelfarb
Inscribed by her niece and nephews.

COFFEE HOUR HOSTS

Susan and Ronald Kahn are your hosts for the Coffee Hour on May 11, 1986. Ronald is a member of The Temple Board.

Nancy and Albert (Pete) Pickus are your hosts for the Coffee Hour on May 18. Nancy is a member of The Temple Board.

SOUTH AFRICA II: A REPORT ON THE JEWISH COMMUNITY

Daniel Jeremy Silver
Sermon of April 13, 1986

A Jew from America will recognize that the history of Jewish settlement in South Africa in many ways parallels his own. The first Jews settled in 1650 in New Amsterdam. The first Jews settled in Capetown in 1652. Both towns were then governed by the Dutch East India Company. The governor of New Amsterdam responded to the arrival of these Jews by trying to expel them. Jan Van Riebeeck, Peter Stuyvesant's counterpart in Capetown, quickly put in a rule that those who wanted to stay had to be members of the Dutch Reform Church.

Organized Jewish life does not begin in South Africa until British authority displaced the Dutch governors in the early years of the 19th century; and then again, as in the United States, immigrants began to come from Central Europe and England. The oldest synagogue in South Africa was established in Capetown in 1841 and is, therefore, only nine years older than our congregation.

The Jewish community there, as here, increased mightily after 1880 as Eastern European Jews fled the pogroms of that part of the world. Most of the Jews who came to South Africa were Litvaks from the area of Vilna. The one great difference in immigration patterns is that while our communities tended to remain centered on ports of entry — New York, Philadelphia, Boston — major portions of the South African community moved away from the Cape area into Transvaal. The reason, of course, was the discovery in the 1850's of diamonds in the area around Kimberley and the discovery of gold in the Rand around Johannesburg in the 1880's. Capetown is the second, not the first, settlement in terms of size. Seventy of the one hundred and twenty thousand Jews of South Africa live in and around Johannesburg, in the interior rather than on the coast.

Another parallel between our communities has to do with the recent concentration of Jews in the major urban centers. As you know, most of the small towns of Ohio had small but significant Jewish settlements in the early part of this century, but as urbanization and industrialization took over, these towns lost their Jews to the cities. At a breakfast meeting with the Board of Deputies in Durban I sat next to a man who told me he would spend the rest of the day driving a hundred or so miles north into the interior. His purpose was to close down a small town synagogue. That synagogue had been built, he told me, to seat 400 people. At one time one hundred Jewish families had lived there. Today two families remain. He would bring to Durban their Torah scrolls so they could be put to use. Jews had gone into such small towns just as Jews had come to the small towns of Ohio, as peddlers. The Afrikaanders called these peddlers 'schmauzers.' These men took covered wagons and sold whatever they could sell to villages of the interior. Some opened little stores and settled down. In the village hap-

pened to grow, they grew with it and some became, as here, mercantile princes.

The basic difference, of course, between the two immigration patterns, there and here, derives from the kind of people among whom the Jews found themselves. Both Jewries found themselves among other European emigrants. The white settlers in the United States, like the white settlers in South Africa, were Christians, people who brought with them the traditions of anti-semitism and Christian parochialism which were features of European life. But there the parallel ends. Here Jews found themselves in and among a diversified and divided Christian community: Puritans in New England; Quakers in Pennsylvania; Dutch Reform in New York; Catholics in Georgia and so on. In South Africa one Christian group dominated in a way no group did here. During the seventeenth and eighteenth centuries Huguenots a French Protestant group which had been driven out of their homes by Catholic persecution emigrated to Holland and Northern Germany and from there many came out to South Africa. They came to be known as the Boers. We call them today Afrikaanders. Other groups would arrive, but the Boers were there early and in numbers and they had brought with them a special vision, not unlike the one Puritans and Pilgrims brought to New England, to establish in the open spaces of a new world a peaceful society where their ways, language, moral values and doctrine would regulate life.

They sought a life apart, but it was not to be. The English came and the Boers, at least many of them, left the Cape area. In the 1820's and 1830's successive groups of the Boers began what they now call the Great Trek to escape increasing British influence and to find a place where they could lead their own life in their own way. In this way they were much like the Mormons except the Boers moved north and east rather than west. The Mormons found their way to Utah and settled on a piece of land that no one else really wanted, so for half a century they were left alone. The Boers were not left alone. God played them a dirty trick. They settled in the interior in areas which unfortunately were found to contain some of the richest mineral deposits on earth. Diamonds were discovered in the Orange Free State. Gold was discovered in the Transvaal; and prospectors and miners from all over the world rushed there. I'm told that the first person to die in a quarrel over mining rights in Johannesburg was a Jew from Baltimore.

London was not about to allow the Boers undisputed enjoyment of the wealth of God's world. That is not what colonialism was all about. Soon England precipitated a war. The Boers fought courageously for three years, but they were outmanned and outgunned. By 1903 the gold mines were paying taxes to London.

The Boers made their peace with the British. What else could they do? Between the first to the second World War a Union Party which represented cooperative Boers and English settlers dominated politics. Jan Christian Smuts, the leading Boer of this period, formerly the youngest Boer general during the war, counseled cooperation as long as the British didn't interfere with Boer schools, culture and way of life.

But it was not too long before the old separatist vision of the Boers began to reassert itself. During the 1930's the National Party grew stronger. The National Party demanded an end to the further immigration of aliens. No Jews from Europe, thank you. In their minds only those who shared their views belonged in the Afrikaander nation.

As war grew imminent, the National Party became increasingly anti-British. They remembered English concentration camps and Germany found much sympathy among them. In the late 1930's the National party ruled that no Jew could join their ranks. Many National party members were members of groups like the Gray Shirts who openly wore Nazi uniforms and worked for German goals. In 1937 the National Party forced the Union Party to pass the Aliens Law prohibiting future immigration into South Africa, effectively closing the doors to Hitler's designated victims. During these years Jews began voting for whoever opposed the National Party which meant the English-speaking party.

After the war in 1948 the National Party won a national election by reclaiming that small percentage of the Afrikaanders who had cooperated with the British. United the Afrikaanders represent about sixty percent of the white population. With this majority they were not destined to lose another election.

1948 was a year of wildly conflicting emotions, the year some Jews in South Africa first began to think of emigration. Israel was established and the National Party came to power. Jews looked on the National Party as enemy. The National Party's victory made them feel increasingly insecure. The South African Jewish community has always ardently supported Zionism. The support was granted not only on its own merits but as an acknowledgement that Afrikaander cultural chauvinism made them feel alien.

To this day the Zionist Federation remains the most important Jewish institution in South Africa, far more important than the Board of Deputies, their Council of Jewish Federations and Welfare Funds. The level of contributions by South African Jews to institutions in Israel is proportionately greater even than the vaunted generosity of Cleveland's Jews. They are the most involved and certainly the most Zionist community in the diaspora. Over half

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SOUTH AFRICA: A REPORT (continued)

of their children go to day schools which are beautifully equipped and housed and maintain exemplary academic standards. Any number of Jews, young and old, speak Hebrew fluently. Many more than from here make aliyah. I attended a service in Capetown the last Friday we were there. That night a young couple, who were to be married the following Sunday, came to the pulpit to be blessed. They had already spent two years in Kibbutz Yehel, a Reform Jewish kibbutz in Israel, and would return after they had attended to the marriage and a number of domestic details. Their lives are not all that unusual.

In 1948 the victory of the National Party with its history of pro-German and anti-semitic feelings and acts made Jews wonder whether they had a future in South Africa. But once in power, the National party had to face some hard political facts. All six million whites were needed to manage the government and the economy. The National Party represented three and a half million Afrikaaners, not enough to govern a country of thirty million. They needed the help of the other forty percent of the whites. Necessity led to a toning down of the anti-English, anti-Jewish elements in their rhetoric.

Segregation has been part of the way of life in the Union of South Africa from the beginning of white settlement, in the same way as here: but as we know from our own experience, the English approach to segregation was limited by an emerging concern to abolish slavery and by a legal system in which every man was assumed to have rights before the law. The British act which outlawed slavery in 1834 was the catalyst which set the Great Trek in motion. The English were class and race conscious, but their habits of discrimination were based on social traditions rather than theology and this fact ultimately allowed our country to develop a strong abolitionist community and, ultimately, if tardily, to outlaw segregationist policies.

Unlike the British, the Afrikaaners were committed to segregation as the will of God. They held dear a vision of a society governed by their cultural, religious and social values uncontaminated by alien values. There would be an Afrikaaner national state. The Afrikaaners would have their homeland and the other peoples would have their homelands. Apartheid is segregation treated as theology. The belief that it is God's will that every people should live its own life, alone.

To be sure, there was much that was disingenuous and self-serving in this theology. The Afrikaaner homeland would include the best part of the country, all of the cities and the mineral wealth. Still, it had its religious rationale. People, they claimed, want to live among their own. Every people should have their homeland. The Zulus should have KwaZulu. The Xhosa should have Transkei and Ciskei. If these groups did see the advantages of cultural and national autonomy, they were blind to their own well being and the Afrikaaners would show them the way.

In the Afrikaan homeland, non-whites would not be allowed to own land for they were not to think of themselves as permanent settlers. Entrances by Blacks, Indians and Colored to the white homeland would be limited by influx control. Non-whites were, for the moment, needed, but they would have to live apart from the white community and prove their worth by securing work permits.

To establish apartheid the National Party had, for the moment, to be inconsistent. Although in their theology the English with their Anglican tradition and the Jews, of course, were now culturally or by conviction part of Afrikaaner society, but they were, however, necessary for the development of the state and so theology was tailored to practical necessity. All whites would be allowed in the Afrikaaner homeland. By 1951 the National Party had dropped its bars against membership by Jews. Few joined, but Jews joined willingly in developing South Africa's national wealth and participated in nearly thirty years of remarkable prosperity.

Relieved, most Jews preferred to go about their work and not to look too deeply at the political situation. Jews were not committed to segregation. Many consoled themselves that prosperity would bring about a more open society. Traditional teachings about human brotherhood was reaffirmed, but Jews, for the most part, stayed out of national politics and did not directly challenge the government's apartheid policies.

Jews played a significant role in commerce, industry and professions and were active in the development of the cities and the country's cultural institutions. On the local level, Jews have occupied every possible communal office. During the last fifty years, every second mayor of Capetown has been a Jew; but on a national level where the policies of apartheid were made, Jews played no role.

Most Jews voted for the Liberal Party, now the Progressive Reform Party, opposition in national elections. Jewish bodies took the position that they opposed apartheid, but could do little about it. The official Jewish bodies spoke out in the most general terms but did not attack the government directly on specific issues. One of the criticisms we heard from the more activist elements in the Jewish community was that until the last two or three years the Jewish Board of Deputies repeated over and over golden words, "how lovely it is for brothers to dwell in unity," but had been silent when it came to specific protests of specific government decisions.

That silence cannot be denied nor can the Deputies' claim that had they spoken up nothing would have happened except that Jews would have brought down on themselves the anger of the government. Still, silence had its price. Today there is little contact between the official bodies of the Jewish community and the United Democratic Front, the um-

brella anti-apartheid organization. Over the years the Jewish community did not go out of its way to cultivate such contacts and so has few talking points. Recently, when the Board of Deputies requested a meeting with the leaders of the United Democratic Front, they were told coldly that these leaders would meet with them provided that the Board of Deputies denounced Zionism. The feeling is strong that given the Third World ideological orientation of anti-apartheid groups, even an active opposition to apartheid by the Jewish community would not have made for close relationships.

Historians of the anti-apartheid movement have pointed out that a disproportionate number of Jews were among the small band of whites who involved themselves with the African National Congress and other anti-apartheid groups. In 1959 a cell of the African National Congress' military arm was uncovered. Seventeen people were tried for treason. Five were white; all five were Jews. In 1963 over one hundred and fifty people in a show trial faced various charges of subversion and treason. Twenty-seven were white; twenty of the whites were Jews. Other Jews worked within the existing governmental system. Helen Sussman for decades has been a courageous, if lonely opposition voice in Parliament detailing the government's arbitrariness and cruelty. But most in the community preferred, or felt it necessary, to accept the idea that they could not make a difference. "I don't like what I see, but I can't do much about it." Could they? I doubt it. Jews represent four percent of the white population of South Africa. The much larger English-speaking population, also largely in opposition, has not been noticeably successful in changing apartheid policies.

When the history of the Jewish adaptation to the modern world is written in the next century, I suspect observers will point to a single issue as our ultimate blind spot and South Africa will be used as a classic example of the argument that Jews missed out by failing to see the importance of being a missionary community.

In Greek and Roman times Jews made active and fairly successful missionary efforts, but once the Roman Empire adopted Christianity as a state church, it became a capital crime for Jews to continue this activity. When Islam became the dominant religion in the Middle East and along the southern shores of the Mediterranean, a similar prohibition was enforced. Thus, out of necessity, for over eighteen hundred years Jews have been self-contained and have made little, if any, effort to bring Judaism to the larger world. Today the old prohibitions no longer constrain us, but we have remained uneasy about resuming that process. While we dallied, North America, South America, Africa and Asia continents, largely empty of western religions, became Muslim or Christian but not Jewish.

The blacks of South Africa are mostly Christian. Many of their leaders like Desmond Tutu and Alan Bosack are Christian ministers. So

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SOUTH AFRICA: A REPORT (continued)

you have in South Africa another paradox. Some Christian churches, especially those in the Afrikaaner community, have been, and many are still, centers of apartheid teaching; yet, blacks accept Christianity as God's will. Liberal churches have established close bonds with black leaders. There are churches in Capetown, Johannesburg and Port Elizabeth with racially mixed congregations.

To blacks Christianity is not alien, foreign, totally unknown, but Judaism is. The synagogue services I attended in Johannesburg and Capetown were well attended by lily white congregations. The South African Jewish community has made no effort to bring blacks into the fold. The result is not only human distance but that the Christianization of the black community has led that community to pick up some of the Good Friday, anti-Jewish emphasis of their new faith. To some blacks Jews are not only whites and religiously alien, but condemned as tools of imperialism. Black liberation involves equal parts of the Christian social gospel and Third World prejudices. Bishop Tutu is looked upon by many in America as a man of courage and vision, a deserving winner of the Nobel Peace Prize. The South African Jewish community tends to look upon Bishop Tutu the way many American Jews look upon Jesse Jackson, and for most of the same reasons. Whenever he speaks about liberation, he identifies Palestinian liberation with the liberation of the blacks of South Africa. Jews seem to play a theological role in his thinking, not surprising since he is a Christian. We are different and somehow especially suspect.

Political change in South Africa must ultimately involve an exchange of powers. One man, one vote, the demand of the African National Congress and the UDF assumes the kind of political change which has taken place in Rhodesia-Zimbabwe. When the South African Jewish community looks at Zimbabwe they remember an active Jewish community of some ten thousand people, lively congregations, excellent day schools and they see the skeletal remains of a community of less than two thousand souls left in Harare. This confirms their belief that the intense Jewish life with which they have been familiar is threatened by such change. The Jewish community in Zimbabwe survives on tolerance. The Jews there do not feel they can express their Zionism openly.

Jews talk a lot about the danger of a one-party government such as they see in most African states. If you interject, as I was sometimes tempted to do, that white South Africa has been, in fact, a one-party state and that their Jewish community has lived on sufferance; they respond: 'yes, but it worked out for us. We've been allowed to manage our affairs and to express support for Israel. That won't happen if the African National Congress takes over. They are all tied up with the P.L.O.'

What you find in South Africa that you do not find here in the United States and, believe me,

these people look familiar - speak our language, tell our jokes, use our Yiddish expressions and our prayerbooks - is an overriding concern with the issue of emigration: to go or not to go. In Durban I had a long talk with a judge who was father to five sons. The oldest son was in the United States. An accountant, he was seeking employment and intended to emigrate with his wife and his young child as soon as possible. The second son, a medical student at Witwatersrand University, was an ardent supporter of the UDF and had no intention of leaving South Africa, but he had a problem. South Africa requires military service of all white males once they finish school. He will refuse to serve, but the law makes no provisions for conscientious objection on non-religious grounds. So he must either go underground or into exile. Obviously, the two young men face radically different futures and this father wonders when and if his whole family will remain a family.

I asked about the other three sons. "We will raise them and they will make their decisions and we will be there when they come back." "Where will there be?" "I don't know. We've talked about Australia."

I tried to get some figures on emigration which, incidentally, is by no means limited to Jews. The only figures I was able to get came from the Zionist Federation. In 1985, 250 South African Jews made aliyah. In the first three months of 1986, 660 made aliyah. The increase is due in part to the political tension, but equally, to the current economic slowdown. Jobs are hard to come by. Someone estimated for me that for every one who goes to Israel, four to five go to Australia, Canada, England or the United States.

It's a community on the move, but paradoxically a community which has not yet lost numbers. When Rhodesia became Zimbabwe most of those ten thousand Jews moved to South Africa. Between fourteen and sixteen thousand Israelis have come. Incidentally, the Israeli Ambassador complained about the way some of these were conducting themselves.

Our first Friday in Johannesburg I went to services at Temple Emanuel. This progressive congregation uses the *Gates of Prayer*. Their music is familiar. The service began at six o'clock and ended at seven. South African congregations have not adopted the American Reform of a late Friday evening service. People normally eat late, and after services on Friday they have shabbas as a family which, incidentally, is not a bad idea.

It was a warm service. The congregation was full. After services I asked the young rabbi if he could arrange for me to meet with five or six couples, maybe a few individuals, for an evening of talk. I wanted to get behind the official presentations and find out what life was really like. Rabbi Mendel was kind enough to arrange just such a meeting the following Sunday.

We met in a modest, comfortable home. Some Jews in South Africa live the way some Jews in Cleveland live, like Caesar; but most live modest middle-class lives. The only difference between these homes and ours is that the front door and sliding glass panels to the back yard were fronted by collapsible, floor-to-ceiling iron gates.

We sat around a dinner table and talked of many things. I discovered that most families are larger than ours; three or four children is not at all unusual. Most school age children go to Jewish Day Schools which have a fine academic reputation. These day schools are nominally orthodox, but not so orthodox that children from Reform homes feel out of place.

Most collegians go to school in their home town and live at home. Colleges have limited dormitory facilities. Family ties are close, some felt too close. One mother told laughingly of her efforts to uproot her twenty-five year old from his comfortable room. Everyone else smiled knowingly. Children tend not to move out until they are married.

There is little intermarriage. I was told that the rate of intermarriage was well under ten percent. In such a family-oriented community the separation of families, attendant on emigration, is particularly difficult. Yet, this is a subject they kept coming back to and know they must face. Not everyone has similar views and several husbands and wives openly disagreed with one another. Usually, it was the wife who spoke of leaving and the husband who talked of the economic and practical costs: one or two of the men spoke with some heat of the possibilities of South Africa's future. Why did the husband want to stay? I'm sure many of the real reasons were not expressed, but, the men were clearly worried about providing for their families. The law provides an emigrant to take out only 100,000 rand. Three years ago the rand was worth about \$1.30. Today it's worth \$.47. It's hard to establish a new home and business in a strange land on \$47,000. Even when there was disagreement about emigration now, most everyone seemed to take it for granted that their children will leave. Parents actively encourage their children to master portable skills so that they will be readily employable.

One man and only one, was absolutely adamant about staying. He argued that after the Soweto riots ten years before many had left and over the decade many came back. Tensions peak and ebb. The emotional cost of family dislocation is high. The situation is not as bad as the papers may seem. No one agreed with him. Most felt that today's situation was different than it had been. Emigration was difficult, but at least you would be alive.

A young man, who happened to be the cantor of the synagogue where I had worshipped, a man of about thirty provided a dramatic illustration of how the situation has changed.

(continued)

SOUTH AFRICA: A REPORT (continued)

"I am a high school teacher. When I graduated from the university I felt I had a duty to South Africa. I gladly went into the service. I put two years of service on the borders and served willingly and well. I was protecting my country. I was decorated and promoted. I became one of the few enlisted men to be promoted to officer status. When I was first called back for duty the next year. I went willingly, but I found the nature of army duty had changed. We were no longer sent to the frontiers but assigned to security duty in the townships. My job was to carry out the apartheid mandates of the Nationalist Party. I realized I was not serving South Africa, but the peculiar political agenda of a party whose policies I believed to be immoral." He was leaving for a three month training program in cantorial work in Israel and would soon, I was sure, seek employment outside South Africa.

The people at that table faced problems you and I would be facing if our grandparents had gone south instead of west. What would we do? It's not easy to leave a lifetime of hard won success. A political judgment underlies the decision families are making and no one knew how soon the day of reckoning would come or if it would come. No one can rule out the possibility that the cosmetic reforms of the last two or three years might be enlarged and significant change take place. Those who want a reason to stay point to the proposed annulment of the pass laws and to the newly granted permission to blacks which allow them to have ninety-nine year leaseholds on their homes. They point to the abandonment of the laws which prohibited marriages across classification lines. They hope for more. Those who take the opposing view believe the optimists are whistling in the dark, and that the Afrikaaner government will share power with blacks. They believe that Bertha is more concerned with the thousands of Conservative Afrikaaners on his right than with the millions of blacks who have been left out in the cold.

Most Jews seem to hope against hope, but to "know" there is little real hope. On the plane on which we returned to the United States, I met two family groups. One was a mother, father and two children who were emigrating. He was a physician on his way to Birmingham, Alabama where he had secured a position. The other was a mother and daughter. The girl was on her way to college here. She did not say it, but it was clear the mother hoped her daughter would get an M.A. degree and be able to settle in the United States.

On a shabbas afternoon in Capetown I met with some twenty folk a generation older than those in Johannesburg. Some of you will remember David Sherman who served as an assistant rabbi at The Temple in the early 1940's. David is now 76 and has been the liberal rabbi of Capetown for over four decades. He is still active and busy. He was a kind and thoughtful host and invited a number of people in their sixties, his leadership, to meet me. The day before our group had met with the leadership of the Capetown Board of Deputies.

It had been a rather formal assembly. A head table had been set up at which our group was seated. The locals were arranged in rows in front of us and after some of us made a few comments, they began to ask questions. We had come to learn, not to preach, but we were pressed for judgments. One of our group finally said: 'The bottom line is that the odds are against this thing working out. If I were in your shoes I'd be thinking about leaving.'

A day later at tea in Rabbi Sherman's lovely apartment in Capetown, I was asked the same question. Being a rabbi, I parried the question with a question. "What do you feel about your situation?" We went around the room. Most had lived in South Africa all their lives. With one exception, they said: 'We expect our children to leave.' 'Had they argued with their children?' 'No.' Some were pleased. Others simply resigned.

David and Bertha Sherman have four daughters. Two live in Israel and two in Johannesburg. Bertha hoped the two daughters in Johannesburg would move to Israel. Then, at least the whole family would again be together.

Let me close with what was my most poignant moment in Jewish South Africa. It was the night before the tea. I was a guest at the Sherman apartment. The only other guests were a talented plastic surgeon and his wife. He had been a public figure of some consequence who had worked with Schweitzer at Lambourene, with a relieving medical team, at Hiroshima and in Israel as head of a South African medical team who had gone up to help during the 1973 war. This doctor was one of the few people I met in South Africa who was convinced that South Africa would have a peaceful future. He spoke earnestly, zealously, about how the world press magnifies and distorts their problems.

After dinner we sat around and talked. Bertha brought out a letter which a conservative rabbi in Dallas had written to his congregation. He had written this letter, he said, at the request of a number of South African Jews who had settled in Dallas. They have told him about the important role Jews have played in the economic and social development of South Africa and their efforts to ameliorate discrimination. Those who had come to Dallas had left because the future was not promising and they were requesting their new community to help others leave. 'We can help,' he wrote, 'by seeing if we need people with particular skills in our businesses and offices. If you need skilled people we will forward this information and those in South Africa will try to match up people and jobs. The community there is highly skilled and a job means a whole family can emigrate. You will not have to assume any financial obligation and all information will be kept private. We are eager to make it possible for as many to come as can.'

I asked Bertha what she felt about this letter. 'The rabbi was right to do it,' and then she added: 'I couldn't help remembering the

1930's when Jews here made similar efforts on behalf of the Jews of Germany.'

What's the future? I'm not a prophet. I told you last week that I believe that the major change is further off than the headlines suggest. I am certain that the Jews cannot make a separate peace with the blacks. Whatever happens Jewish life will be insecure and, to some degree, diminished. Some Jews will stay because they are committed to the new South Africa. Some Jews will stay because they are committed to their comforts. Some Jews will leave because they are committed to survival. Some Jews will leave because they are committed to their future comfort. Those who leave will bring to their new community many talents, a high degree of Jewish commitment which emphasizes not only a belonging but the ultimate insecurity of diaspora life.

Daniel Jeremy Silver

THE TEMPLE SENIORS GROUP GALA END-OF-YEAR MEETING

SUNDAY, JUNE 1, 1986

**AT THE MAIN TEMPLE
UNIVERSITY CIRCLE**

(Including a picnic dinner
in Silver Park)

Entertainment and much more
Hours: 4:30 P.M. to 7:30 P.M.

**ALL TEMPLE MEMBERS AND
GUESTS ARE WELCOME**

Watch for mail announcement for
details.

THE TEMPLE MEMORIAL BOOK

The Temple maintains a Memorial Book. Inscribed names are read at the Vesper Service which occurs nearest to the Yahrzeit.

ERWIN BROOKER

Inscribed by his wife, Ruth,
and children, Miriam and Roger
Arnstine.

IN MEMORIAM

The Temple notes with sorrow the
death of:

GOLDIE SCHULTZ

and expresses heartfelt sympathy to
members of her bereaved family.



April 27, 1986
Vol. LXXI, No. 18

The Temple Bulletin

FROM THE RABBI'S DESK

People come into my study all the time. They come to talk about their children, marriage, the world's confusions, widowhood. The door is always open, but there are limits both to my competence and to the number of hours in the day. Fortunately, we live in a city which is rich in agencies and in counseling professionals; so when resolution would take weeks or months, I suggest a visit to Jewish Family Service or to a private counselor.

Rabbis listen and try to be helpful in our studies and out. We go to those who can't come to us because they are hospitalized. Often we lend a sympathetic ear. Always, we can extend the hand of friendship. These visits are useful but not without attendant problems. We cannot visit those we do not know to be there. The only hospital which allows our secretaries to prepare a complete list is Mount Sinai, and even here there can be slip-ups. Hospital routines are not infallible. When someone is hospitalized elsewhere, The Temple has no way of knowing unless a friend or someone in the family picks up the phone and tells us.

Timing is another problem. Our national concern with medical costs has abbreviated most hospital stays. Many are in and out before we can schedule a visit. Many hospital stays seem to be for three days and if we are told on the second day, it may not be possible to visit before you have been discharged. Fortunately, those whose stay is short usually are well on the mend. Those who are in for a more protracted period will be seen - providing we know they are there.

When I visit in the hospital I come as a friend and as a rabbi. If you simply want to pass the time of day with a friend, so be it. If you want to talk with a friendly rabbi about your concerns, so be it. Our role is not to intrude but to make ourselves available.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

April 27, 1986
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

AMERICAN JEWS AND
THE HOLOCAUST

May 4, 1986
10:30 a.m.
The Temple Branch

JOSEPH ALPHER

will speak on

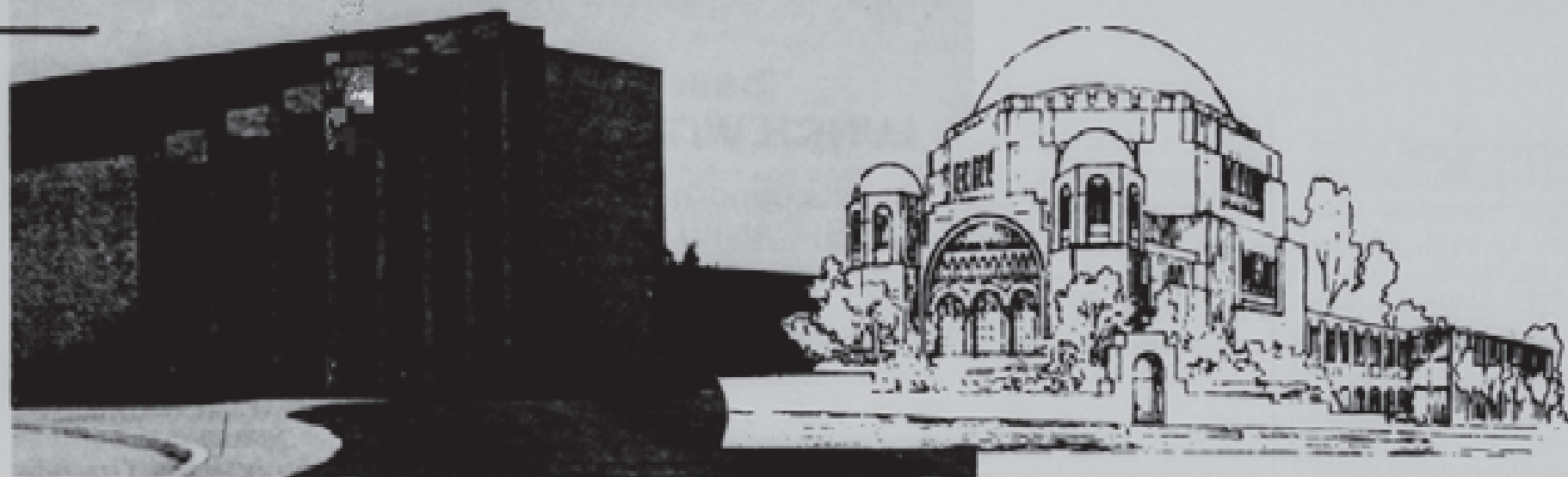
ISRAEL'S STRATEGIC PROBLEMS
AND OPTIONS

CONCLUDING PASSOVER SERVICE

Wednesday, April 30, 1986 — 10:30 a.m. — The Temple Branch
Conducted by TOASTY — The Senior Youth Group

Rabbi Susan Ellen Berman will speak on FREE TO BE YOU AND ME

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



April 13, 1986
Vol. LXXI No. 17

The Temple Bulletin

THE GRAYING OF AMERICA

Daniel Jeremy Silver
March 9, 1986

In 1800, one out of every two Americans was 16 years of age or younger, incidentally, a population mix which is almost identical to that of many Third World countries today. By 1900 the ratio had changed to about one in three. 35 percent of the American population was 16 years of age or younger. Today, one in five Americans, some 22 percent of the population, is under the age of 16.

Demographers explain this dramatic change in a number of ways. Pride of place goes to the medical advances which, particularly in this century, have diminished the incidence of childhood death and dramatically increased life expectancy. Between 1900 and 1985, life expectancy increased by a remarkable 28 years, from 47 years to the present 75 years. Someone who was sixty-five in 1950 could expect to live another 12 years. In 1985 a sixty-five year old could look forward to another 17 years. In 1950, 4 percent of our population was over sixty-five. Today that figure has risen to 8 percent. By the year 2000, it has been estimated that 11 percent of the population will be in these age brackets. Of course, medicine has not been the only force for change. In recent years, a falling birth rate has deeply impacted the shape of the population.

America is becoming older, and many wonder whether the graying of America necessarily implies a weakened America. As people age, we lose certain capacities. Can an analogy be drawn between what happens in our private lives and our national life? The answer is no. Measured by our history, Japan is an old country whose sense of nationhood goes back at least a thousand years. Yet, Japan's economic vitality leads us to call her a youthful country.

Egypt, Iran, India and the countries of Latin America have a much younger population mix than we do. Half of their population is under the age of 17. Does this mean that their future is necessarily brighter than ours?

Nations do not age the way people do. This fact has become increasingly clear as nations have become less and less dependent upon the ability of the masses to bear the heavy burdens which a pre-industrial society imposed upon everyone. Today a nation's vitality depends on brains rather than brawn.

The graying of America is, in many ways, a plus. Mental capacities do not diminish as quickly as physical skills. Most Olympic athletes are beyond their prime by the mid-twenties. Albert Einstein in his 76th year, the year of his death, was still doing important research in physics. Our increased longevity actually allows us to derive benefit from our well-trained human resource for extended periods of time. In most ways, the graying of America is a source of strength rather than of weakness.

Indeed, those who have thought deeply about the graying of America find themselves unexpectedly thinking more about childhood than second childhood. The graying of America heightens our consciousness about the careless way we waste the talents of our youth by allowing them to remain undeveloped. This does not mean that anyone believes we now provide proper or adequate care for the elderly. Not at all. But those who study the matter know that it is a comparatively easy task to conceive programs which would take care of the institutional and emotional needs of the elderly. Here is a case where trained people and money would solve most of these problems. How to train the young and help them to become competent adults is a much tougher issue. This problem cannot be solved with money and more trained people.

America has not distinguished itself in creating the structures and the environment which would encourage the young to develop their God-given talents. Some schools do well. Many barely teach their students to read and write.

One issue that troubles the demographers is that recent census figures reveal that the youngest age cohorts in our society differ in significant ways from older age groups. An
(continued on Page 4)

SERVICES

Sunday, April 13, 1986
10:30 a.m. - The Temple Branch
Rabbi Daniel Jeremy Silver
will speak on
**SOUTH AFRICA II:
A REPORT ON THE
JEWISH COMMUNITY**

Sunday, April 20, 1986
10:30 a.m. - The Temple Branch
Rabbi Daniel Jeremy Silver
will speak on
**FREEDOM-
PASSOVER'S TRAGIC BLESSING**

PASSOVER SERVICES

FIRST DAY OF PASSOVER
Thursday, April 24, 1986
10:30 a.m. - The Temple Branch
Conducted by The Temple Seniors
Group
Rabbi Benjamin Alon Kamin
will speak on
**TEN PLAGUES THEN:
AND NOW**

CONCLUDING PASSOVER SERVICE
Wednesday, April 30, 1986
10:30 a.m. - The Temple Branch
Conducted by
TOASTY - The Senior Youth Group
Rabbi Susan Ellen Berman
will speak on
FREEDOM TO BE YOU AND ME

Friday Evening Service
5:30 - 6:10 - The Temple Chapel

GRAYING OF AMERICA (continued)

increasing proportion of our young are coming from culturally, socially and financially deprived homes. The birth rate of the families who are most able to provide the "advantages" of a stable home, of books, of cultural stimulation, of protection from the street, is below the reproduction rate. A child born today has a life expectancy of nearly eighty years. Someone without employable skills, without any real sense of himself or herself, semi-literate, will be a taker rather than a provider for a long, long period of time. The growing proportion of restless, frustrated young people who face the bleakest of futures cause us concern not only for the unhappiness which they face but, because their numbers increase, they may not pose a threat to the social order and our national prosperity.

The teachers we put into our classrooms ought to be among the best and the brightest. The challenge is enormous. Unfortunately, the generation which graduated into our classrooms during the Great Depression have retired and the best and brightest of the next generation have gone elsewhere. We have not paid teachers adequately nor offered them the respect which would attract top drawer people. For many years teachers have been drawn from the bottom quarter of college graduates and teacher education has been one of the least demanding college programs. I recently heard an absolutely frightening statistic: teachers who leave our school systems had a scholastic aptitude average a few points above the national average, but those who are entering classrooms for the first time have SAT averages 110 points below the national average.

For many social, economic and political reasons, the young in our society on average have less skills than their elders. The age cohorts who will be in their thirties, twenty years from now will include fewer high school graduates than those in their thirties today. If you want to be concerned about the future of America, worry less about the graying of America and more about the carelessness with which we train our young, the growing percentage of our young who bear the scars of broken homes and who have not been provided the emotional encouragement which would help them mature to self-confident human beings.

Students, even those who never miss a day because of illness, are out of school more days than they are in class. When the school day is over, more and more of our children return to homes where there are no parents and little adult supervision or encouragement. Fewer and fewer of our children have some experienced adult to whom they can talk and who can help them think about the complexities of the world they will soon enter. Most everyone acknowledges that the future will be increasingly complex and that the economy will require people of more highly-developed skills than heretofore, that a willing spirit and a strong back no longer guarantee employment, yet we continue to be satisfied with schools which graduate the unprepared and the unqualified.

In this year of 1986, several decades into the space age and high tech age, teachers in the great state of Texas are in an uproar. Why? This week they must take an examination. What will that examination test? Simple literacy. Can they read? Can they write? Can they spell? Why the uproar? Many know they cannot adequately read, write and spell.

When we focus on the graying of America, it becomes clear that important changes have taken place. Becoming gray is not what it used to be. The boundaries of age and some familiar attitudes long associated with age have begun to disappear. Sociologists have begun to describe a new class of people, the young-old. Who are the young-old? The seventy-year olds who are on the tennis court rather than in wheel chairs. When my grandfather was sixty-five he decided that he could no longer walk out without a cane. He was still straight-backed and spry, but the cane was for him a sign of venerability, a sign of age. He felt himself of age and was determined to be treated accordingly. Many who were raised as I was still find it difficult to call someone a bit older by their first name. My children's generation calls everyone by their first name, and the elderly are no longer affronted by what would have once been considered impertinence.

We tend to feel young and to act young longer than our parents did. To be sure, the young-old are not strangers to bifocals and trifocals, hearing aids, muscle aches and pains and pill bottles; but the last seventy-year old who complained to me about using a cane had broken his leg skiing.

The young-old of this generation enjoy new opportunities and they can offer the nation energy and experience. But the young-old also present certain problems: to themselves and to the nation.

For the nation the problem is that of making place. At some point we have to move over to allow young people their opportunity. You can see this most dramatically in our universities, particularly as enrollments have fallen. If faculty is allowed to remain in classrooms as long as it are competent to do so, many would continue teaching into their seventies and even eighties. If they continue, what opportunity will a young PhD have? Understandably, many institutions have established an arbitrary retirement age; and, of course, the young-old protest. "I can still do the job." Most can. Some are allowed to continue, but in one way or another the society has to devise systems which will provide opportunity for the next generation. We cannot encourage our children to develop their talents and then indefinitely delay their being able to use their skills.

For the young-old, the problem is how to take full advantage of the gift of leisure and opportunity. Being a young-old today is a challenge. The young-old face a unique opportunity for which past experience provides little guidance and for which society has few en-

abling structures in place. The problem is one of imagination. The young-old must develop new interests and invent outlets for their talents.

The young-old need a new sense of their stage of life. Most of us are conditioned to think of the young-old period as retirement. Retirement suggests withdrawal from activity and challenge. The young-old who want these years to be satisfying cannot "retire". They have to move out energetically and create a future.

Unfortunately, many have given little thought to and made few preparations for this period of their lives. Many seem to approach the young-old stage with the naivete of teenagers who believe that summer camp is the way leisure time is spent. "When I retire, we'll spend the winters in Florida swimming, playing golf and relaxing. We'll come back home over the summer to much the same schedule." That's retirement, a permanent, 12-month-a-year camp. This generation of the young-old lived their so-called "productive" lives through the greatest period of prosperity the world has ever allowed any nation and so many can indulge in this idyll. They have the financial wherewithal to spend the fees which permanent summer camp requires. But it is not to their advantage to do so.

Swimming and golf are not known to be taxing intellectual enterprises. They're fun, but that's another story. So what happens? The mind rusts. Leisure becomes a burden. Time becomes a burden. My eyes tell me that the all-year-round summer campers age rapidly. They quickly lose a sense of their capacity and feel diminished.

What to do? Many who are forced to leave a university faculty simply move to another university. That is hardly making place. The State of California developed a program designed to encourage retired professors to teach their particular discipline in secondary schools. The plan met resistance, not from parents or students but from the teachers' union which claimed these distinguished scholars were taking the place of those who might otherwise be gainfully employed. The young-old need to break new ground, try new ventures, explore new challenges.

It's not easy. Over the last half century many social services once performed by volunteers have been taken over by professionals. Our society has not been inventive in devising place and space for the young-old. Still, there are many ways that one can take. There are civic tasks. The political arena cries out for volunteers. I sometimes wonder why many of our best young people take on so many civic responsibilities in their thirties and forties when they do so at the expense of home and children. It might be wiser to delay some of this involvement and activity until they reach the young-old stage when there is time and family responsibilities need not be slighted. In any case, there are books to be written, children to be tutored, social problems to be addressed, hobbies to be pursued, songs to be sung.

GRAYING OF AMERICA (continued)

The problem of the graying of America is not simply the challenge of providing proper custodial and institutional care for the oldest old. Age today is not simply a broken hip and the wheel chair. It is a long and challenging period, for some a third of their lives, a period which can be empty or truly fulfilling. The competitive tasks are behind us. For many the problem is not financial security; there is Social Security and Medicare and usually a pension. Rather, the problem is to plan a new life. What am I going to do, where am I going to do it, and how am I going to go about it: to think through an opportunity for which neither we nor the society has made proper supervision, and act on our plans.

The problem of how to care properly for the oldest old, for those who can no longer care for themselves, cannot be minimized. Buildings must be built. A caring profession must be recruited and trained. Money is crucial, but more is involved. The oldest old drown in loneliness and for many their families are elsewhere. At this stage we pay a stiff penalty for being a mobile society full of fragmented families. Families try to provide proper care by hiring it, but it is not the same thing. Even when care is available and affordable, the institutions cannot fully satisfy the need. I don't care how well run an institution is, unless there is somebody who cares about the patient there will be times when the patient's needs are not being properly managed. Someone who cares must watch that drugs are given, that the patient is dressed and washed, that there is conversation and love. Family must play a crucial role in providing emotional support and personal attention.

No more tragic problem comes into my office than that of this middle-aged child who tells me: "I want mother to live with me. We have the room. I have time. She won't come. What would happen if something suddenly happened to her at night. She's afraid to open the door of her apartment, but she won't come." When mother comes in she tells me: "I won't be a burden on my children. They don't need

an old lady complicating their lives. I don't want to lose my independence." I understand both, but it is tragic that they cannot come to some understanding.

Parenting is never an easy task. Second childhood, like first childhood, requires a parent. The only difference is that the child is now the parent. There is nothing automatically ennobling about age. Age does not turn parents into saints. Many become more difficult and cantankerous, certainly more demanding. But then we were naughty when we were children and they put up with us. Our children are our children whatever they do and our parents are our parents whatever they become.

One of the problems, perhaps the problem, which political scientists fear as America becomes grayer is an increasingly bitter competition for tax dollars between the young and the old. They worry that the old will not vote tax monies for year-round quality education and that the young will not vote for the maintenance of adequate levels of Social Security and Medicare or the construction and maintenance of geriatric facilities. I am convinced that there is enough understanding and humanity in our society to provide adequately for both these needs. I am convinced that a society such as ours can provide quality education and quality care. I am also convinced that the aged and their supporters must understand that much can be done but not everything, and that when hard choices must be made, we should lean toward the young.

The New York Times carried a story this week about a woman in New Jersey who had fallen into an irreversible coma. New Jersey recently passed a law which allows life support systems to be withdrawn upon the agreement of four parties: the family, two physicians, and an ombudsman appointed by the state and the hospital. In this case the two doctors and the family agreed to the withdrawal of the life support system. The patient had expressed her desire not to have dramatic measures taken. The ombudsman refused. Why did he

refuse? He refused, he said, "reluctantly," because the law required that the doctors certify that the patient could not live for a full year in her present condition. The two doctors could not certify that this patient might not survive on machinery for another year. Medicine is not an absolute science. It will require something on the order of \$100,000 to maintain this comatose woman, this vegetable, for a year. Full scholarships to a special school could be provided to ten deprived, but talented, children for the cost of her care.

It is estimated that our society spends one percent of the gross national product on the management and care of those who are in the last year of their lives. Obviously, some of that money is usefully spent, but, surely, not all. This \$100,000 is a worthless expenditure. At some point, the issue of the quality of life must be taken into consideration. I read to you this morning Ecclesiastes' musings on age, "when the evil days come when we say, 'I have no pleasure in them.'" There is a time when society must allow people to die. It is a crime that there are now cases in our courts of people lying on mattress graves who want to die but who find that the hospital and the state stand in the way.

All of us must begin to give more thought to what we mean when we say, "We reverence life." Must life be preserved at all cost and at all expense? Obviously, there are limits. At some point the oldest-old or their advocates must accept that God wisely set up life as He did. Death is a natural part of life. There are many things worse than death: protracted dying, for instance. We must begin to understand that it is not the same thing to spend money to preserve the non-life of someone whose body and mind are falling apart and spending the same sum on a pre-natal condition where there is some hope of a healthy resolution. There is no ultimate right of the oldest-old to live on in incapacity.

I thought I'd close this sermon with an uplifting
(continued on Page 6)

TOASTY

WILL BE HOSTING A...

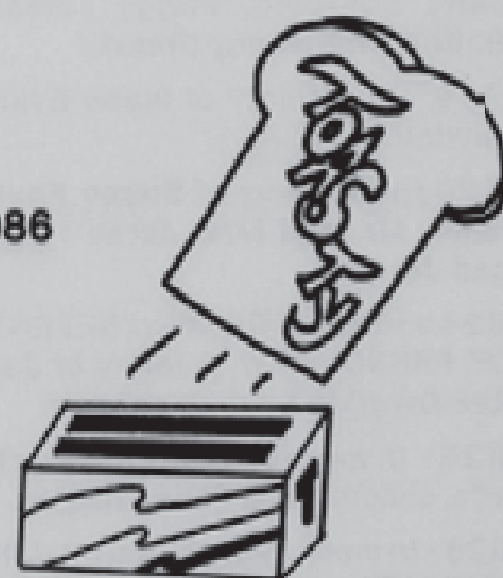
3rd Friday

AT THE TEMPLE BRANCH APRIL 18, 1986

Dinner 6:30 pm
Service 7:30 pm

Reservations are necessary and
can be made by calling The Temple
Branch at 831-3233 by April 14, 1986

Adults \$5.00
Children (4-7 yrs.) \$4.00
Children (under 4) FREE



PASSOVER: THE FESTIVAL OF FREEDOM AND THE FESTIVAL OF SACRIFICE

The Passover celebration includes the retelling of its history each year. Even with this custom there is more to learn about this festival which enhances and enriches our yearly remembrance. The holiday begins on the 15th day of Nisan, lasting seven days in Israel and among Reform Jews in the diaspora. According to tradition, Passover rites were divinely ordained. The *Pesah* was the pascal lamb, offered as a sacrifice on the eve of the feast (14 Nisan). If a person was unable "to keep" the first Passover, it would be commemorated a month later - *Pesah Sheni*, or minor Passover.

At one time, there were two distinct festivals with two separate names. One was *Hag Ha-Pesah* (Festival of the Pascal Sacrifice) the other, *Hag Ha-Matzot* (Festival of Matzah). The first holiday took place in early spring when the cows began to calve. The Pascal Sacrifice was the offering of the "first fruits" of

the cattle-ranchers. The other holiday was the parallel offering of the "first fruits" of the farmers.

The historian Josephus records the Passover celebrations in the period of Second Temple, 65 C.E., where not less than 3 million people participated, even though the original intention was for a domestic ceremony, not a pilgrimage. The custom of the offering of the pascal lamb came to an end with the destruction of the Second Temple. This is not true among Samaritan Jews who still sacrifice on Mt. Gerizim.

The culinary customs of Passover vary somewhat from Ashkenazic to Sephardic practice. Ashkenazim from eating rice. Ultra-Orthodox Jews also bypass eating matzo meal dump-lings, as they might ferment. Lithuanian Jews, however, eat fermented beet soup for this

holiday. North African Jews have lamb as the main course for the Seder meal with stuffed lamb intestines during the week. Sephardim consider white truffles a Passover delicacy and do not cook with matzo meal. Among Moroccan Jews, a feast is held at the end of Passover called *Maimma*.

The artistic decorations on the Passover ritual objects and in the Haggadot clearly illustrate the ethnography of our people. The Branch Division of our Museum will have a Passover display featuring historic ritual articles. The special attraction this show will be a Traditional Seder Table designed and set by Carol Lader reflecting her own gracious and beautiful style. The display will be open to the entire congregation and their guest from April 7 to April 21. It is hoped that the display will augment your anticipation and pleasure in the year's celebration of Passover.

Claudia Z. Fechter

ALTAR FLOWERS

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

April 13 - In memory of **Milton P. Altachul** by his children.

April 18 - In memory of **Albert Kline** by his beloved wife **Mildred** and sons **Bruce** and **Stanley**.

April 18 - In memory of **Lillian Spiegle** by **Winferd Spiegle** and her children **Mitzi** and **Merril Sands** and **Dorris** and **Max Eisner**.

April 18 - In loving memory of **Dr. Arnold Heller** on his birthday by his wife **Doris**, children **Joan** and **Craig Brown**, **Anne** and **Dan Tomskey** and **David** and **Elaine Heller**.

April 18 - In memory of **Max Schiffman** by his grandchildren **Maralee** and **Richard Dickerson** and great-grandchildren **Matthew**, **Gregory** and **Marjorie Dickerson**.

April 18 - In memory of **Bernard H. Freed** by his wife **Gyta**, and children **Rolyn** and **Jerry Goldberg**, **Peggy Tomarkin** and **Robert** and **Nancy Freed**.

April 18 - In memory of **Isaac Evans** by his children.

April 20 - In memory of **Susan Faulb** by her family **Mr. and Mrs. Jared Faulb**, **Carol** and **Jared**.

April 24 and 30 - **FIRST AND SEVENTH DAYS OF PASSOVER** In memory of **Jacob** and **Eva Dworkin** by their children.

April 25 - In memory of **Archie Marks** by his wife, children and grandchildren.

April 25 - In memory of **Philmore J. Haber** by his son **Richard**.

April 25 - In memory of **Alfred C. Stein** by **Edith I. Stein**.

COFFEE HOUR HOSTS

Muriel and Frederick Rivchun are your hosts for the Coffee Hour on April 13, 1986. **Frederick** is a member of The Temple Board.

Matilda and Sanford Sugarman are your hosts for the Coffee Hour on April 20, 1986. **Sanford** is a member of The Temple Board.

IN MEMORIAM

The Temple notes with sorrow the death of:

Jean P. Aub
Florence Goldstein
Albert S. Melden

and expresses heartfelt sympathy to members of the bereaved families.

THE TEMPLE MEMORIAL BOOK

The Temple maintains a Memorial Book. Inscribed names are read at the Vesper Service which occurs nearest to the Yahrzeit.

Dr. Solomon S. Sogg.
Inscribed by his loving wife **Sally Sogg**, Son, **Richard L. Sogg** Grandson, **David M. Sogg** and Granddaughter, **Carrie Sogg**.

Charles E. Waldman
Inscribed by his loving wife **Helen Waldman**.

GRAYING OF AMERICA (continued)

midrash which would suggest that being old is a wonderful thing. In recent years, for many, age has been a far more agreeable time than heretofore, but age remains a burden to those who suffer. Then I thought I'd end this sermon with a bit of uplift which would suggest that you are all going to be full of health and full of years, young-old until the day of your death at one hundred and twenty. "Alelujah" I'll simply end by repeating my message to the young-old and those who will be reaching that state: begin now to plan. In many ways the challenge facing the young-old is greater than that which we faced when we were planning our careers. There are few guideposts. The society has no well-established, post-employment system. But the years are there and it would be a terrible waste not to make use of our opportunity.

Daniel Jeremy Silver

MAVO: FOR BAR AND BAT MITZVAH STUDENTS

On Sunday, April 27th we will, once again, begin the Bar and Bat Mitzvah process for all students whose ceremonies are scheduled for June through November. If you are in this group, you will receive a special invitation to join us from 12:15 to 3:30 p.m. at The Temple Branch.

The aim of this afternoon is to help you in getting to know one another, to discuss Bar and Bat Mitzvah and to enjoy ourselves together. I look forward to seeing you then!

B'Shalom, Rabbi Susan E. Berman



March 30, 1986
Vol. LXXI No. 16

The Temple Bulletin

FROM THE RABBI'S DESK

One of the services The Temple renders to the community is our Annual Blood Bank. This year it is scheduled for the Branch on May 1st from 1 P.M. to 6:30 P.M. Each year we collect well over 100 pints of blood.

Since we began the blood donor program some twenty years ago, a number of changes have taken place in the way it is organized. Until recently each donation given in the name of The Temple established a credit of one pint in a Temple blood bank. The Red Cross mailed us cards to this effect and members of The Temple who required blood could and did call our office and were given chits which gave them access to as many pints as we could make available.

The Red Cross has replaced this credit card system with what it calls the Community Response Program. Blood is now made available to all who need it and hospitals no longer require those who need blood to present credit slips from a blood bank. Before,

those without chits were charged; now there is no direct charge for blood to the patient. This system will work as long as our community continues to replenish reserves so that there is enough blood for all.

The Red Cross has turned us all into Maimonideans. As you all know, Maimonides observed that the highest form of giving occurs when the giver does not know who receives the gift and the receiver does not know who gave it. The need for blood remains urgent and The Temple family will

do its share for the good of all. The rules for blood giving are simple. Anyone aged 17 through 65 may donate. Those 65 of age and over, in good physical health, may donate without doctor's approval. It's as simple as that.

Please come and give. If someone in your family needs blood, it will be available at the hospital. You need no longer call The Temple office.

Daniel Jeremy Silver

PLEASE SEE RABBI SILVER'S SERMON "IS THERE A RELIGIOUS REVIVAL IN AMERICA?" - PAGE 5

SUNDAY MORNING SERVICES

March 30, 1986
10:30 a.m.
The Temple Branch

Rabbi
SUSAN ELLEN BERMAN

will speak on

Do Reform Jews
Have "Musts"?

April 6, 1986
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

South Africa -
A Report

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



March 16, 1986
Vol. LXXI, No. 15

The Temple Bulletin

FROM THE RABBI'S DESK

As you know, I recently presented a series of talks on the major symbols of Jewish life. During one of the sermons I mentioned the wood carvings which decorate the front of the balcony in the Main Temple. Later I was surprised when many told me they had never noticed these designs.

Those who look up will see a series of twenty carvings in high relief, five carvings in each of the four sections of the balcony. The three center medallions in each section, there are twelve in all, present the emblems of the Twelve Tribes of Israel. To be sure, no one knows what their emblems might have been or, indeed, if they had a flag; but artists are ingenious. They noticed that the Book of Genesis ends with the patriarch Jacob blessing his twelve sons. As he blesses each one, Jacob speaks prophetically of their future and artists found these prophecies suggestive of designs they could apply. As an example, Zebulun's blessing ran this way: "Zebulun shall dwell by the seashore/He shall be a haven for ships/His flank shall rest on Sidon." Artists, understandably, placed a sailing ship on Zebulun's shield. Incidentally, you can see another version of these emblems in the windows of our Chapel.

Medallions on both ends of each

balcony section contain a representation of the logo of The Temple. I did a bit of research and discovered that when the Main Temple was under construction, the Building Committee felt a need for an emblem. The design they chose consisted of a menorah, the seven-branched candelabra which was a prominent feature of the sanctuary of the Jerusalem Temple over which they placed a hexagram, the six-pointed star which we call *Magen David*, the Star of David. These overlaid emblems are banded by two concentric circles, one considerably inside the other.

The committee interpreted this design in this way. The Menorah represented the light of faith and the

light of learning; the Star of David faith in action; the inner circle the unity of the Jewish people and the outer circle the unity of humankind. Again, you can see this emblem in the windows of the Chapel and even on the hardware of the doors of the main building. I was not able to discover the name of the artist who carved these wood medallions, but he presented his message quietly and effectively, and I hope that the next time you are in The Temple you will take the time to look up. You will enjoy what you see.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

March 16, 1986
10:30 a.m.

The Temple Branch
The Temple Purim Celebration
Rabbi
DANIEL JEREMY SILVER

will speak on

The Jews of the Orient:
Similarities and Differences

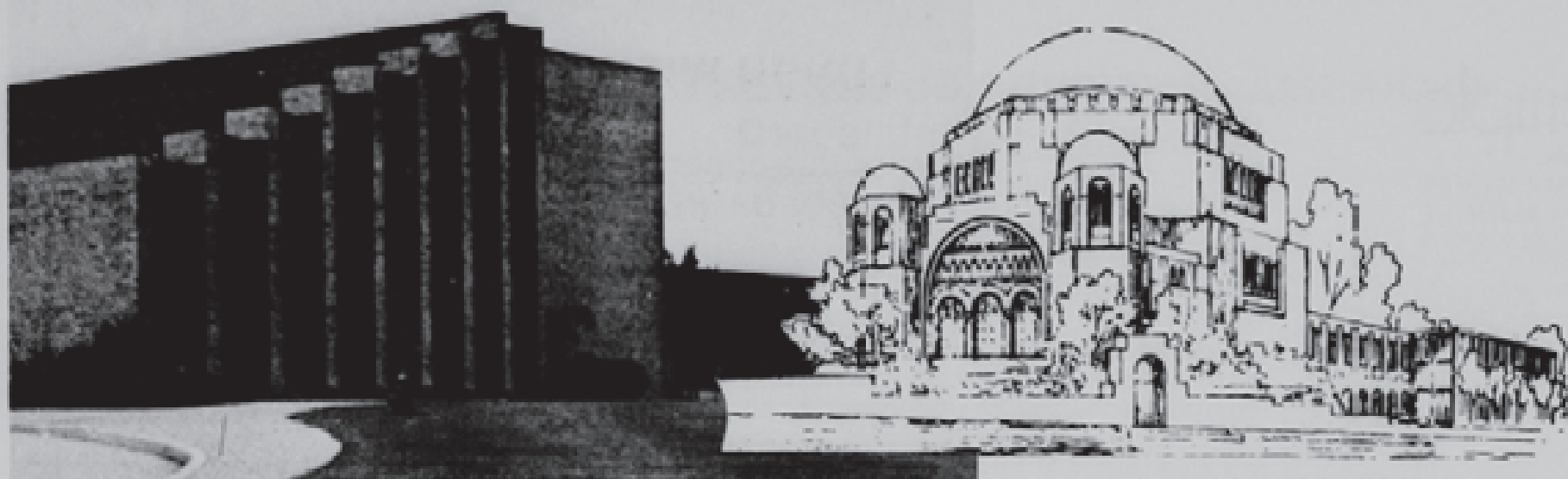
March 23, 1986
10:30 a.m.

The Temple Branch
Rabbi
DANIEL JEREMY SILVER

will speak on

The Lesson of
the Philippines

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



March 2, 1986
Vol. LXXI No. 14

The Temple Bulletin

FROM THE RABBI'S DESK:

I was reminded the other day when a good friend asked me before a Vesper Service: "How do I arrange to have my mother's name read? It's her *yahrzeit*," that those of us who are involved day in day out with The Temple tend to assume, without warrant, that everybody knows how things are handled.

The Temple maintains a Memorial Book. The Memorial Book contains a page for each day of the year. The names of our dead are inscribed on the page which corresponds to the day of their death. Our Memorial Book is kept in a case in a niche on the far left aisle of the Main Temple sanctuary. Its case is placed in front of a bronze plaque mounted on a grey marble slab. The plaque features a single Hebrew word, *Yizkor*, "Remember." A memorial candle burns above the plaque.

Our plaque was originally designed for the Palestine Pavilion at the 1939 New York World Fair as a memorial to those German Jews who had died in German concentration camps. When the Fair was over, my father had the plaque brought here. Those who died as martyrs to our faith are in this way joined with our own dead.

You can have a name inscribed in the book simply by contacting The Temple office and paying a small fee. Names are read on the *yahrzeit*. Because our religious calendar is so flexible and a death can move as much as a month one way or the other, we follow the secular calendar in determining the services when a name is read. Family members are notified each year as to the dates on which the name will be read. Our practice is to

read a name at the Vesper and Sunday morning services during the week following the *yahrzeit*.

Inevitably, our list grows longer year by year, but all of us are strengthened by the sense of history as well as the personal memories which this list represents.

Daniel Jeremy Silver

SUNDAY MORNING SERVICES

March 2, 1986

10:30 a.m.

The Temple Branch

The TYA will
lead the service

Patty Altshul and Leon 'Wahba
will speak on

Two Jews Look At
The Jewish World

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

March 9, 1986

10:30 a.m.

The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

The Greying of America

IS THERE A RELIGIOUS REVIVAL IN AMERICA?

Daniel Jeremy Silver

February 23, 1986

You've heard of the Gallup Poll and the Roper Poll. You may not have heard of the Silver Poll. The Gallup and Roper Polls use highly professional techniques. The Silver Poll is remarkably unscientific. I interview those I happen to meet and who have the time to talk with me.

Recently, the Silver Poll sought information on the question of the morning: Is there a religious revival in America? About nine in ten of those I talked to believe there is. "What evidence do you have?" "I have cable television and every time I run through the stations looking for a program, I come across a televangelist hard at it."

When I pressed further and asked: "What evidence is there of a religious revival in your own life?" There was a good bit of hemming and hawing and the admission, "not much." If there is a religious awakening it is not here but somewhere out there. Most seem to have made up their minds based on impressions garnered from the media. How can anyone doubt that there is a religious revival when Time Magazine features, as it did this week, Pat Robertson on its cover and presents a feature article about the millions who watch religious television. Pat Robertson's 700 Club apparently commands an audience of more than 16 million households a month. How often or seriously he is watched is not clear, but his name recognition is apparently so high that he can harbor illusions of becoming a presidential candidate.

Another who watches television offered the weekend golf matches as proof. Apparently, there is always a man who positions himself right behind the contestant so that everyone can read what is on his yellow tee shirt. This human billboard, advertises a Bible text. Rev. 3:16. When I asked whether he had looked up the text of Revelations 3:16, he admitted he had not and was not even sure what the Book of Revelations was about. I informed him that Revelations was an apocalyptic work, perhaps the last book to become part of the New Testament, and that the text in question read: "If anyone has ears to hear, let him listen to what the spirit of the Lord is saying to the churches." He was more impressed by the tee shirt than the text.

Most of us are under the impression that there is a significant renewal or spiritual interest. How many religious messages did we see on bumper stickers twenty years ago? Our colleagues report that they are visited in their school dorms by neatly dressed members of the Campus Crusade for Christ who offer them community, hope, warmth and Christ. I rarely drive to my office in the Main Temple without passing a group of church people parading in front of the Family Planning Clinic on Chester between 107th and 105th, carrying placards denouncing abortion. Experience seems to be telling us that there has been a quickening of the religious pulse of the nation and what our eyes have seen seems to be confirmed by evidence of increased religious activity in the economic and political life of the nation.

In the last year or so we have begun to hear of Yellow Pages which list only Christian busi-

ness establishments. During the last several months we have read the reports of an investigation carried out by the State Board of Education in California which showed that every major publisher of High School science texts had fudged the section on evolution either by giving equal weight to what fundamentalists call creationism, the claim that Genesis 1 is scientifically true; or by using equivocal language which might lead a student to assume that Charles Darwin and his scientific heirs were simply guessing and that creationism can claim equal authority.

Several decades ago I would not have believed I would hear a President, who has taken an oath of office to uphold the Constitution, including the separation doctrine, encourage the passing of a constitutional amendment mandating prayer in the public schools; yet, that has happened. Nor would I have believed that I would hear a President discuss foreign policy in terms right out of the Book of Revelation; in terms of Armageddon and the struggle of the godly against the evil empire. Mr. Reagan is not the first of recent presidents to campaign on a "pro-religion" platform. Jimmy Carter held highly visible prayer breakfasts and found time to teach Sunday School. Both men gained the support of those who feel the need for a national religious and spiritual renewal.

When we look at the numbers, evidence of a broad scale religious revival becomes hard to find. In many areas there is evidence of diminished religious interest. Between 1970 and 1980 membership fell in the mainline Protestant congregations. The Presbyterians lost 19 percent of their membership; Congregationalists 17 percent; Episcopalians 15 percent; the United Church of Christ 11 percent; the United Methodists 9 percent. During the 50's and 60's approximately three of four Americans, 75 percent, affirmed some kind of allegiance to a religious group. By 1980 that number had diminished to 67 percent. Over the past several decades the number of the affiliated has remained relatively constant at 41 percent.

There has been some membership growth in the Roman Catholic community, but those who study such matters point out that this growth was due almost entirely to two factors: the increased rate of immigration from Latin and South America and Southeast Asia, and the large families of immigrant and first-generation families. Paraphrasing one of the reasons for the significant membership drop in the so-called mainline Protestant churches was that they, like non-orthodox Jews, like us, are not reproducing themselves. The average Presbyterian family has less than two children and not all young Presbyterians have families. Similar statistics exist for our Reform Jewish community.

Where then is this religious renewal? Is it in the Roman Catholic Church? The numbers are up, but Roman Catholic sociologists who have studied recent patterns of religious practice and discipline point to a steady downturn in the numbers of those who attended weekly mass. Between 1965 and 1980 the regulars dropped from about 80 percent to about 50 percent. In the same period the number of

those leaving religious orders grew significantly. They also found massive indifference to Church teachings about birth control, abortion and divorce. One recent study of Catholics 30 years of age and younger found that only 9 percent accept the doctrine of papal infallibility.

What we are seeing is not a broad scale religious awakening, but the increased energy and confidence of the more conservative religious groups. Media interest in this phenomena rests to a large degree on their unexpected strong impact in the political sphere. Many are troubled by groups who measure the fitness of a candidate for public office not only by whether he is a Christian but whether he is a born-again Christian. It concerns us that we see religious groups turning issues such as abortion, prayer in public schools and public aid for parochial education into crusades. Democracy requires compromise. Crusaders have blood in their eyes.

Many say that their concern rises from the intrusion of religion into public policy debates, but we must recognize that such activity is not new. What is new is that the active and effective religious groups have taken positions with which we are uncomfortable.

In the post World War II era, the mainline Protestant churches and the non-orthodox Jewish denominations labored long and hard for social welfare legislation, the Voter's Rights and Civil Rights Acts and ERA. These same groups now sponsor the sanctuary movement. In those years we did not worry too much about the separation doctrine. Americans of urban and urbane attitudes, we, the mainline Protestant churches, the liberation theology Catholic community considered such activity simply as civic duty, public morality. These programs would hasten the Kingdom of God. The Nuclear Freeze would hasten peace. We were not working for any denominational purpose. What we were about was what was good for the nation. We could not be faulted for being politically active.

I assure you that the Jerry Falwells of the world, the leaders of the religious right, have exactly the same attitude toward their activities. They, too, are serving God, not parochial interests. Their agenda is a different one because they see their responsibility to God and the future in a different light.

What worries us is that we no longer enjoy the same political strength we once did. We no longer can turn out an army of the committed. They can and do. A dramatic shift has taken place. Why has it happened? The needs are still there. We are still as concerned as we have always been with the poor, with racial justice, with international peace and with human rights; but for many Americans these are no longer the most immediate concerns. The pressures of daily life and the confusions of our day have made them concentrate on their private lives, the safety of their homes and children, and just getting through the day. Over the last four decades the liberal churches and synagogues have been busy saving the world and the world has proved more difficult to save than we expected. Poverty and

(continued)

IS THERE A RELIGIOUS REVIVAL IN AMERICA? (continued)

power proved obstinate and daily living became more complicated. The larger issues of peace and economic justice were no less real, but first things first. As their spiritual needs grew, many found that the liberal churches and synagogues did not speak effectively to those specific needs.

Cast your mind over those decades. In Cleveland the liberal religious community became deeply involved in the desegregation of public education, in the war on poverty, in racial justice, in the peace movement. Ministers mobilized members for these noble activities, but found that the pews on Sunday morning were emptying out. In politics, people vote their pocketbook. In religion, people affiliate if their emotional and spiritual needs are being satisfied. We were failing to address these needs effectively. Busy creating the new world, we forgot the close world in which people live every minute of the day.

There were signs years ago of these unmet needs. No one expected that an evangelist like Billy Graham would be able to fill football stadiums with people eager for his message, but he did. Billy Graham did not preach a social gospel. He did not encourage busing or the Nuclear Freeze. He spoke of loneliness and alienation and the grace of God's love. He spoke of moral confusion and family disintegration and the saving power of faith. He spoke of the importance of family and of loyalty to marriage vows and of the value of traditional Christian morality. He offered people a noble life, be saved, be reborn, accept the Christ, if you do you will find the grace and strength of faith to be able to manage your problems, whatever they may be.

Many ministers envied Billy Graham's ability to fill stadiums, but never really understood the reason for his effectiveness. He spoke to and for those who had a thirst for spiritual reinforcement. He spoke with confidence. Graham represented a church which held fast to its traditional myth, a church which affirmed the Bible as the word of God and emphasized the magical, mystical power of faith to save. He spoke for and to those who had been conditioned to believe in the old-fashioned, small-town moralities, the so-called traditional American way; and who felt that the nation had lost its way because it had abandoned those values.

Many Americans were no longer confident that they could manage on their own their personal problems. They were confused by the materialism and the permissiveness which the media photographed and exaggerated. These have been bruising, confusing years, a time of traumatic social change. We have had to cope with the gender revolution and the so-called sexual revolution. Some of the emotional support of the nuclear family was lost as it became the two wage-earner family. Some began to ask themselves how parents would find time to raise the next generation. Drugs seemed everywhere. Someone defended every excess. A sizeable number of us began to feel that this was not the way we wanted to live. We had to lock our doors, our apartments, our cars, lock ourselves away from the world in order to protect ourselves from everything that's happening out there. The old ways began to seem better than the new.

Many of the disenchanted and intellectually

disturbed who cried for direction came from the smaller towns or closely-knit neighborhoods. Many of those were educated but unsophisticated, folk who instinctively felt they must reject the worldliness, urbanity and sophistication all about in order to save themselves and their families.

To accomplish this end, they tried to revive the old, good certainties they had known in their childhood and to build a protective wall around themselves against all that was liberal, urbane and challenging. For many that wall was built of the bricks of conservative or fundamentalist church doctrine.

In the decade of the 1970's, fundamentalist groups like the Nazarenes, the Church of God and the Seventh Day Adventists increased in number by 60, 70 or 80 percent. The Mormons have been increasing by 6 percent a year. Today the largest Protestant denomination is the 140,000-congregation Southern Baptist. How did this happen? These churches offered what the liberal congregations did not - and, to a certain degree, cannot - certainty. They know what is true. The Bible is literally the word of God. They are confident of their promise: "Accept Christ and his way and you will find peace of mind, health and happiness." They can describe how we should live. "Do as we say and we guarantee you will be saved."

A conservative clergyman told me sometime ago: "Where there are questions, there is no faith; where there is faith, there are no questions." I happen not to believe that. My faith leaves me with many serious questions and it is the existence of these questions that forces me to lead a life which seeks to be compassionate and understanding.

These religious groups describe the enemy as something called secular humanism. What do they mean by secular humanism? They mean the university. They mean the whole critical apparatus of modern thought. They deny that the human mind can work through and reason out an adequate and eroding philosophy of life and moral code. Only God's way is the right way and God's way is set out black and white in the Bible. These religious groups insist that the secular humanists, those who trusted themselves rather than God, brought us into this mess. What we need to do now to put matters straight is to set aside our vanity and accept time-tested truths: the discipline of God's church.

Generally, when a congregant came to his liberal minister he was sent to a professional counselor or listened to with infinite patience by someone who ultimately told him, "it's up to you." In both cases that person was made to feel that his church had no answers. Many wanted to be told what to do. They came for direction and would not settle for less.

The mainline churches were not abandoned by their members. Those who belonged remained loyal, but their children found few reasons to join. When asked what the church represents, most said: "good works, a noble social vision." "Well, then, why not join?" "How will giving our time to the church make a difference in our lives? Marxists and agnostics regularly join us in our causes. You do not have to believe to be committed, so why bother with the church?"

Let me offer a theological perspective to these events. The agenda of the liberal synagogue and church was largely shaped by attitudes which were popular at the turn of the century - attitudes theologians call post-millenarian. Basic to this perspective is the confidence that humankind has reached the point where we have the tools and knowledge necessary to build the Kingdom of God on earth. Man, not God, really is in control of human destiny. In post-millenarian theologies the need for God is more philosophic than immediate. Those who share this confidence are not waiting for the Second Coming or the Messiah. The emphasis is on social action. Man is the key. The post-millenarian churches played a major role in the political and social reform movements of the past century. Unfortunately, the Kingdom of God has not been built and it seems to be getting further away from us rather than nearer. People feel an urgent need for God's help and the liberal religions were so busy building the brave new world that they/we neglected to provide for our spiritual needs.

A cold world needs a warm faith. A confused world longs for certainty. A troubled world thirsts for hope. The conservative churches satisfied those emotional appetites. The liberal churches did not. As sensitive people trained in the modern scholarship we could not offer the simple answers and unconditional guarantees people sought. We couldn't set science and reason aside or promise that the way to the future requires that we turn back to the past.

One of the most surprising facts about the renewal of energy among the conservative churches is that they have been far ahead of us in accommodating of modern technology. They learned how to use the massive power of television. Years ago the Federal Communications Commission mandated that stations allocate a certain number of hours to public service. The liberal churches and synagogues were satisfied with what was offered - six o'clock on Sunday morning or eleven o'clock on Sunday night. Beggars can't be choosers. No one had money for prime time and it seemed wrong to set ourselves up as hucksters using air time to collect money. The televangelists had no such scruples. They came out of the revival tents where collecting money for miracles was a long, established pattern. So they bought prime time and spent much of it shaking down the viewing congregation for money to pay their costs. The better showmen - preachers and healers were able to pull it off. Today the television church collects up to two billion dollars a year. They made themselves visible.

The liberal churches were restrained by their principles. Piety is not a show but the human being opening his soul to God. Worship is not a spectacle but a meeting of community and God. Most religious programs are entertainment, dazzle, glamour, viewing and watching rather than participating, at best a passive religious experience. You can't meet God through a television screen.

Perhaps we exaggerated our criticism. Certainly, we forget that when religion ceases to be a spectacle, it ceases to have broad appeal. The medieval mass was a spectacle. People thirst for drama. Millions enjoy watching a preacher who looks like a movie star speak in

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IS THERE A RELIGIOUS REVIVAL IN AMERICA? (continued)

a glittering Cathedral of Tomorrow, backed by 200 choir people robed in brilliant scarlet. They are moved when he heals the halt and the lame. They can see him lay his hands upon the infirm and watch them throw their crutches away. They see the power of faith. It works. Here is the proof they seek. Seeing is believing.

Over the past decades America has moved from optimism to a sobering realism as we have recognized that Planet Earth was, and would continue to be a dangerous, conflict-laden place. If the only obdurate problems were the international ones, people might not have been so ready for the old personalist gospels, but all of us, to some degree, have been shocked by the enormity of the day to day problems which confronted us. Life has become dangerous and incredibly complicated. We long for guiding truths and comforting words.

People want guidance and a sense of certainty, but the members of the liberal churches and synagogues cannot draw on traditions which confidently affirm The Truth. The liberal synagogue no longer really believes the myth on which Judaism is based: that Moses received the Commandments from God on Mt. Sinai. Liberal Christians no longer really believe that the son of God literally died on the Cross in order that they might be forgiven for Adam's sin. The Mormons really believe that an angel named Moroni brought down the Gold Tablets which John Smith found and translated. The Falwells and Robertsons really believe that the Bible is the word of God.

Those of liberal bent have difficulty judging the revival of conservative religions because we do not understand how people can literally believe the old myths. We appreciate and are inspired by the wisdom, the depth and the sensitivity of our tradition, but that's quite a different approach from the acceptance of some ancient texts as factual history. Fundamentalism offers certainty. Certainty encourages people to accept specific disciplines. Discipline envelops the believer in a way of life which he accepts as consecrated. Life may be difficult, but at least he knows where he is going.

We should not be surprised that the churches with the strongest disciplines have been the most successful over the last fifteen years or so. The Mormons require that their young people not smoke, take drugs or alcohol or any drink with caffeine. Their young people must dedicate two years of their lives to missionary work. Adults must tithe. Members are encouraged to marry young and to have large families. The elders are to be obeyed.

Need stimulates the will to believe, and those whose need is intense tend to attach themselves to men and women of charisma and certain conviction. To do so is both satisfying and dangerous. We Jews had a similar revivals movement two hundred years ago - Hasidism. Hasidism had its televangelists. They were called *zaddiks*. These charismatic preachers of The Truth, they healed and prayed. They gave advice and spoke with authority. They reaffirmed the traditional values of family, friendship and community. They told people how to live so that their prayers would be answered. They provided their followers celebration, the

dance, the song, the warmth of a highly emotional religious experience. Worship was considered a foretaste of paradise.

Hasidism proved magnetic to many, but there was a problem. People came for answers. The *zaddik* provided answers. The *hasid* went away, confident that what he had been told was the answer, but The Truth was often a lie. He may have been told, "God will heal" when what he needed to be told was "go to a doctor." "Should I go to America?" "No." Why shouldn't he go to America? Because in America he would be far away from his *zaddik*, from his source of spiritual power. If the *hasid* had gone, he and his family might still be alive.

The Hasidic world raised a wall around itself. It provided warmth, reassurance, community and kept its children out of universities. It strengthened the family, but failed to provide its members with the talents and the skills necessary to live in a world they wanted to deny, but, of course, could not.

The resurgence to conservative religious traditions rests on two factors: high birth rates and strong convictions. If you look at the population of the orthodox day schools in Cleveland you will find families with four, five, six, and even seven children. If you look at our school roster you will find at most two children in a family. The same demography separates Southern Baptists, Mormons and Seventh Day Adventists from the mainline churches. The conservative tradition draws strength from and emphasizes the importance of the extended family, of the mother remaining at home, and the old-fashioned marital patterns.

The other source of evangelical popularity derives from their ability to provide a strong, warm sense of community, the satisfying sense of being a member of a disciplined community in a undisciplined, morally lax world. Many in these communities feel morally superior to those who are outside. They want us to join them, to be sure, because they have the truth, but their truth is the only truth.

It would be wrong simply to dismiss what has happened as another evidence of humankind's infinite capacity for foolishness or of our tendency to be misled by those who claim to know. We must learn to measure the power of a religion not only by its verifiability, but by its ability to move people. What has happened suggests a need to reshape our religious priorities. We need not become fundamentalists or deny the critical approach, but we need to speak effectively of personal values and hope.

If Amos and Isaiah and Moses and the Ten Commandments have any meaning, it is that there are do's and don'ts. Must we not at some point cease to explain away all those rationalizations of self-indulgence or self-pity and admit that there are commandments and disciplines? The difference between the conservative church and the liberal church, between the *halachic* synagogue and the liberal synagogue is that we, the liberals, place the burden of defining duty on the individual rather than on the priest or rabbi; but make no mistake about it, any creed that calls itself Jewish has disciplines. There is a right. There is a wrong. We affirm family. We affirm *kiddushin*, the sanctity of the marriage vows. We believe in restraint. We affirm the respons-

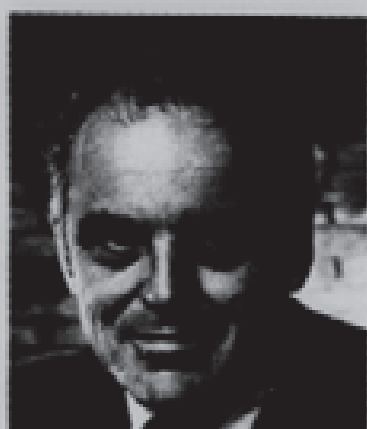
ibility of parents to their children even at the expense of free or professional time. We affirm our responsibility to those less fortunate.

For Jews, obviously, this surge of conservative religious strength presents certain dangers. The stridency of those who demand that Christians deal only with Christian merchants or elect only born-again, Christian officials threatens the Jew in many ways. At the same time, we ought not to delude ourselves that despite a generally similar social agenda our interests were fully supported by those in the liberal Christian camp. The record of the National Council of Churches on Israel is hardly encouraging. The upsurge of the conservative churches does not necessarily presage an end to America's tradition of religious pluralism. The numbers and power of the conservative church must not be exaggerated nor the innate decency of many in that community.

In any case, if we want Judaism to be meaningful to our children and to derive benefit from it ourselves, we will have to give much more attention to that side of our tradition to which we have paid least attention in recent times; to the needs of the spirit, to the realm of personal values.

We need to design ways to express effectively the message of our tradition, to suggest effectively the nature of religious duty, to offer the individual a sense of steady purpose and hope and to do so colorfully, meaningfully, compellingly. We need to remain open to the world but not worldly, to remain committed to social justice and personal rectitude, to be committed to the liberation of the oppressed rather than to the liberation of the self-indulgent from responsibility. The sages taught: "sanctify yourself and then sanctify others. We need to pay more attention to what is required of us by the first part of this two part mandate.

Daniel Jeremy Silver



TEACH ME TO PRAY

Daniel J. Silver

May 7, 1989

When I am asked: What are the disciplines by which a believing Jew is bound? What are the activities which a believing Jew must engage in?—I answer with a proverb written over 2200 years ago by Simon the Just and recorded in our *Mishnah*: "The good life depends upon three types of activity: upon *Torah* (which is learning); upon *Avodah* (which is worship); and upon *Gemilute Hasidim* (which is proper conduct), the right way of comporting ourselves."

The love of *Torah*, my friends, has led our people to build schools and classrooms in addition to our synagogues. Judaism holds human reason sacred, and prefers a mature faith founded in deliberation to an immature faith based on uninformed enthusiasm. The way of *Torah* is an absorption of the accumulated wisdom of the ages and the struggle to apply these teachings to the many problems which disturb our lives.

The rabbis have waged a centuries-long war against ignorance of all kinds. Ignorance breeds fear, and fear breeds folly. Our religious leaders knew full well that intolerance, fanaticism, and bigotry are the offspring of any religion which is more enthusiastic than enlightened.

Gemilute Hasidim, proper conduct, led our people to establish a network of social service and social welfare agencies prepared to cope with every human need: burial of the dead, care for the sick, support for the indigent student, advice of all types. These and many other social services were and are offered in the Jewish community. *Gemilute Hasidim* also refers to personal probity, to honesty and strength of character. Our public professions must be proved by our work on behalf of the common good.

Avodah, worship, is the third of the disciplines at the heart of Jewish life. *Avodah* means literally, "sacrifice." It referred to the sacrifices brought to The Temple in Jerusalem.

These sacrifices symbolized our

fathers' love for their God, their loyalty to their faith, their gratitude for God's bounty, their hope for God's sustaining support. We have transformed sacrifice into prayer. We have made this transformation using the ancient religious calendar and inspirational Psalms of The Temple. The spirit of *Avodah* is the means through which we express our love of God and our loyalty to Him. And *Avodah* is the means through which God encourages us to continue the struggle for a better life.

Do Jews today still abide by these three disciplines? We have been most successful in the area of *Gemilute Hasidim*. We have built in our communities a network of social welfare agencies staffed by competent, trained specialists and prepared to deal with almost any emergency. Our communities maintain a high level of generous giving. We have succored our brothers in faith wherever they are in need.

Individual Jews have pioneered areas of communal social service and can be found at the head of the battle for civil liberties and the protection of human rights.

We can be extremely proud as Jews of our record in the discipline of *Gemilute Hasidim*.

What of the discipline of *Torah*—of learning? We fall short, but in certain aspects of *Torah* we have been successful. Many of our young people are eager to drink deeply at the fountain of learning.

We number less than three percent of the total population of the United States, yet our young people number more than ten percent of the college population.

Individual Jews have taken leading roles in all areas of research, science and education. But I am afraid that many Jews remain spiritually illiterate. Most religious education is limited to a few years of one-day-a-week Sunday School. All too often the interest we show toward secular learning isn't

matched by the learning available in the synagogue.

Some are working to rectify this lack. Across the country, synagogues sponsor adult education courses—in history, Hebrew, philosophy, current problems. This kind of intellectual exercise appeals to many Jewish adults. It is now possible for a young person to continue his studies in high school—such high schools as we at this Temple pioneered years ago—and in Hillel classes, college courses, and in forums and groups which individual temples sponsor.

We turn now to the discipline of *Avodah*, worship. Can we be as proud of our accomplishments in this field as we are in the field of conduct? Can we be as hopeful of the future as we are in the field of learning? Unfortunately, not. American Jewry is not known for regularity of attendance at worship service. I recently read of a poll taken among Jews that showed fewer than one-half of one percent follow a regimen of weekly prayer. It is strange that we seem to be returning to the hundred and one other activities of the synagogue, rather than to its central activity, to prayer.

Some congregations stimulate service attendance by special events, many extraneous to the discipline of prayer. Too often the service is endured for the sake of the lavish social hour which will follow it.

To know Jewish history is to find this situation both passing strange and passing sad. We are, after all, the people who created the most inspiring prayer book ever written—the Book of Psalms whose hymns are basic to the service of both the synagogue and the church. We are the people who created the form of worship observed by almost all religions throughout the Western world—spoken prayer, a silent meditation, reading from Scripture, and the sermon. We are the people who freed the worshiper from subjugation to a priesthood and

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Teach Me To Pray

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taught the worshiper to speak directly to God, not through an intermediary. In every century our people have created hymns and music, poems and prayers of great beauty.

Yet today's Jews find the language of prayer strange on their lips and the discipline of prayer alien to them. How strange; how sad. Judaism without worship is a body without a soul, flesh without heart.

Why has this happened? Why is it that our people, once so enthusiastic about prayer, so literate in prayer, so familiar with prayer, now find prayer to be an alien discipline?

One answer lies in the general situation of our civilization. As you look around at other religions, you find that they, too, are suffering a spiritual numbness. I think this is because many in the West have been supremely self-assured. Our insights into science, technology, and the social sciences led us to feel there was no world we could not conquer and no problem we could not solve. We did not pray to God because we felt we had little need of His support. We came to feel that we could control our destiny. We forgot how often the unexpected intrudes on life. The self-assured man cannot pray for he does not feel the need of prayer or of God. Prayer is born of human need—the simple man prays because he fears.

The man of understanding prays because he recognizes that behind life's pleasures there is brevity, disease, helplessness, and death. Man prays when he recognizes in the universe a power far beyond himself, a power to which he is wholly subservient. Man is not master of his fate but servant to his God.

Prayer is more than petition. I remember an observation by the American philosopher William James that all too many men pray to God as if they were calling a cosmic bellhop, that whenever they picked up the phone and dialed for room service, He would appear with their order. We have all been guilty of such prayer. We all know that much of what we pray for may not be for our good and that God sometimes blesses us by denying our appeals. We also know that God is fully aware of our needs before we utter them. Still, I believe we relieve tension through the articulation of prayer and are able to find hidden

resources which enable us to solve the problems which confront us.

I have prayed to God in need, but I did not pray for a miracle. I prayed for the support and encouragement which He might give me, and I have always felt rewarded by such prayer.

Jewish prayer is much more than petition, but if we deny the petitionary aspects of prayer, we deny prayer its central role as a universal human phenomenon.

Prayer among our people is laudatory. It seeks to inspire us with knowledge of God's grandeur. The knowledge of the grandeur of God inspires our obligation to serve Him. Jewish prayer seeks to educate us in the way we should go and the faith in which we should believe. It seeks to inspire us and to challenge us to be up and to be doing in the service of the Lord.

I have found in the last few years that many desire to discuss the subject of prayer. I think the events of the last few decades made us aware that complete self-assurance is an unsuccessful human posture.

In this century we have gone through two horribly devastating world wars. We have seen acts of unbelievable human cruelty by so-called civilized nations. We have found ourselves prisoners of political maneuverings beyond our control. We have found ourselves prisoners of economic cycles in which we are helpless pawns. Many of us have found our lives too shallow to yield full happiness. So we are now more sober. Still confident, perhaps, but no longer supremely self-confident.

This sobering has led us to desire again the encouragement and comfort of prayer. More than one person has come to me with words like these: "Rabbi, I would like to learn how to pray." Most often, there is an explanation: "when I was young, I was never encouraged to pray." Or, "My parents didn't bring me to Temple often and they didn't go often themselves." But the people who tell me this say that when they feel the need to pray and come to the synagogue, they feel out of place. One said, "I was so busy trying to keep up with the service and do what others were doing that I had no chance for reflection or prayer."

When I originally tried to teach people to pray, I tried to explain the structure of our prayer service and the

meanings of its various parts. People were interested in what I had to teach, but I still hadn't answered their question. When they went to services, at my suggestion, they came away with a feeling of alienation. They tended to blame this on the service itself, not on their own lack of knowledge or practice. If they complained that the service was cold or repetitious or uninspiring, I tried honestly to see if their criticisms were valid. In all honesty, I must say that I cannot find validity in them. True, our services are not perfect. Nothing is. Yet the prayer book now in your hands is equal in beauty and inspiration to any that has ever existed. The music you hear at our services is as rich and more varied than any our people has sung throughout our history. The architecture and beauty of our Temple sanctuary has seldom been surpassed in all of our history.

Our ancestors most often prayed in dingy, unattractive rooms, following a long, almost endless service they didn't fully understand. Yet they prayed, they prayed honestly and lovingly. They found sustenance and encouragement in prayer.

Our difficulty with prayer will not be solved by a reformulation of the prayer service itself. What is required is a reform of the attitudes we bring to prayer and a consciousness of Him to whom we pray. The postures of prayer are veneration, awe, reverence, adoration. Do you bring these to the service: veneration? awe? reverence? adoration?

The problem of prayer is the problem of God. We come for prayer, yet we are uncertain of Him to whom we pray. God is a poetic vagary. He is a philosophic principle. We are not conscious of God's vital presence in our daily lives.

You cannot pray when you think that no one is listening. To learn to pray we must learn again to see God, to be conscious of His presence, to be aware of His concern. You must pray in the realization of the fullness of God's power and His concern for your needs.

In the synagogue where I had the privilege of conducting services as a chaplain, the motto over the ark was: "Know before whom you stand." When you ask me, "Rabbi, teach me to pray," that is the beginning of my response: Know before whom you stand.

So I must answer you by indirection, by trying to open your eyes to the presence and power of God about you and in you. We do not have far to go. God is near to us. He is in this hall. He is in the hearts and consciousness of all who brought open hearts and minds. He is in the hearts of all of you who came hoping for inspiration, promising to become better people, hoping to lead better lives. He is in this hall, whose beauty reflects the natural beauty of the world about us and the beauty created by men, which is a reflex of God's creative thought. God is in the music you heard here this morning, whose orderly majesty reflects the music of the spheres. God lies in the words of our prayer book, whose inspiration reveals the needs of all men. God lies in our hearts, calling us to do good, to be honest and upright, to dedicate ourselves to ends beyond personal need, to live lives of service—holy lives. ■

Kim Gottlieb

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however, the Jewish child will find their bonds are much stronger than they had realized or admitted and now see no alternative but to raise the children Jewish. When the couple has come to an understanding that is comfortable for them, it is important to make both sets of grandparents feel included and involved in the holidays and celebrations that will follow and not be threatened by the sight of a Christmas tree or a Menorah in their child's home.

It is easy to identify the complex issues that will affect an interfaith marriage. From the time a couple starts to date until the time their children leave their home, the journey is filled with potential time bombs that can explode and cause irreversible damage. By preparing ahead with soul-searching discussions and coming to terms with one's own religious and ethnic identity, these time bombs can be diffused and give birth to a strong religious family that is committed to its Jewishness with respect and knowledge of the other traditions. ■



Redemption

Daniel Jeremy Silver
April 16, 1989

In the 9th pre-Christian century there arose in Israel a majestic figure, Eliahu Hanavi, Elijah the Prophet, or as he is introduced to us in Scripture, Elijah the Tishbite of those who settled in Gilead. Such was the impress of his mysterious and magnificent presence that he became a legend, a legend in his own time and for all times. You and I, children of a more realistic age, will set a place for him at our Seder table. During the meal we will open the door that Elijah may know that he is eagerly awaited. We are eager to welcome this fierce-eyed prophet as a guest at our festival of freedom.

How is it that this man who fearlessly spoke the word of God became the patron saint of home and family? How did he become the acclaimed herald of the Messiah?

Piety played its part, but Elijah seems to be a Promethean being whose eye burns with an inner fire and whose voice seems to come directly from the heavens. He is one of the rare men who impresses his age as being drawn in larger than human terms—the visible conscience of his time.

How did Elijah, the man, become Elijah the legend?

We cannot unravel this mystery. The facts are lost to history. But this much we do know: that the legend of Elijah was quickly born. Elijah apparently is a real character of Biblical history who quite early in Biblical times becomes legendary.

The prophet Malachi predicts that Elijah will return in the end of days. Malachi says Elijah will turn the hearts of the children to the parents and the hearts of the parents to the children, and there will be amity in the home and understanding between the generations. Malachi further says that God will send Elijah the prophet before the great and awesome Day of Redemption.

The editors of the Bible took this last promise literally. The promise of

redemption appears often in our literature. Elijah will appear. He is not the Messiah, but he is the herald of the Messiah. When he comes, people will know that the time of release from tyranny and homelessness is at hand, that Israel's redemption is here.

You can see the image of Elijah, bestride a white donkey, symbol of the Messiah, in medieval illuminated *haggadot*. He is mounted for his entrance into Jerusalem. The shofar, the horn of redemption, is held high in his hand. He speaks the climactic words: "Behold peace has been proclaimed unto the world."

In the Book of Kings, Elijah is already veiled in legend. This is passing strange, for the Bible is a uniquely human book. Abraham, Isaac, Jacob, Joseph, David, are pictured as ordinary human beings cut from the same cloth as we are. Their wisdom and their triumphs and their follies are the same kind of wisdom, triumph and folly of which we are capable.

Elijah is an exception. When Elijah first appears, he is already the wonder worker, the faith healer, the larger-than-life conscience of his age. Elijah does not grow and mature as other men do. He appears full-blown. He is from the beginning the spokesman of God, and the forerunner of the Messiah.

Moses dies, as all men must. Elijah is translated, alive, into the heavens. He and his disciple Elisha were walking and talking, when suddenly a chariot of fire appears, and Elijah is taken away, up into the heavens, by a whirlwind.

Elijah leaves us no teaching. We are not encouraged to emulate him. The Bible recognizes his distinction and impresses us with his spirit. It is that spirit which I should like to examine this morning. I propose to do so by asking a question: How is it that this holy man and this holiday—Pesach—are joined? In the Bible Elijah has nothing to do with Passover.

Why, then, on Seder night do we open our door for Elijah? Why do we prepare a place for him at our table? To understand this connection, we must understand the Passover. Passover celebrates the Exodus from Egypt. We were slaves and the Lord Our God delivered us with a mighty hand. Seder night, when we raise the matzah, we say: "This is the bread of affliction, which our fathers ate in the land of Egypt... let all who are hungry come and eat, let all who are in want come and celebrate the Passover with us. May it be thy will, O Lord our God, to free all men from subjugation and enslavement. Next year at this season, may the whole household of Israel be free." The union of a holy man and the Passover holiday was a natural union. Passover celebrates freedom and consecrates hope. Elijah personifies freedom and hope.

The Bible tells us that the first Passover was a night of anxiety. Would the Lord redeem Israel? Often over the centuries we have wondered if the Lord would give Israel some reason to hope. Would God calm the mob raging through the ghetto on Easter Sunday? Many a time, men looked around eagerly to discover where Elijah the prophet might be.

But what of us, we who no longer believe that Elijah will appear at our door? Why do we continue the ritual of setting a place for Elijah at our table?

We, too, need to take hope into our hearts. It is hard to have faith and confidence in the future when missiles ready to destroy the world cruise above us, when there is violence in the streets and bitterness between peoples and nations. Yet we need to hold on to hope. We need to reconsecrate ourselves to the cause of freedom. We need to welcome into our hearts the hope which keeps us steadfast. Without hope we turn away from community responsibility and turn in on

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ourselves. With hope, we assume our responsibilities and set out to serve God and man.

Hope can logically be dismissed as unreasonable. The best laid plans of men oft go astray. But it is equally true that despite countless setbacks, men have pulled themselves out of the primal mire and clawed their way up the ladder of civilization. It is hard to prove that there can be a time when every man can sit under his vine... and under his fig tree and none will make him afraid. Much argues against it, but God argues for this vision, history argues for it, and Elijah argues for it.

The Bible presents Elijah as a miracle worker in the service of God. Elijah becomes the monitor of King Ahab, who worshiped the God of Israel but also worshiped other gods. The Israelites who followed Ahab did as he did. Elijah calls down punishment upon a disobedient generation: "As the Lord liveth before whom I stand, there shall be no more dew or rain all these years until I will it." At his word the heavens shut tight. For three years no rain falls upon the land. The nation blames Elijah and he flees east of the Jordan. There God hides Elijah in a cave and provides shelter and sustenance for him. A stream that normally flows for only a week or two in the rainy season now flows year-round. Birds airlift his food.

Legend embroidered Elijah's miracle-working powers. He becomes a divinely sent angel, who time and again saves Israel in moments of great danger.

Here is a Talmudic tale of Elijah's miraculous powers: A sage, Alazar, was imprisoned on false charges by the Persians. They spirited him to a city miles from his home where there would be no witnesses to defend him. But Elijah appears and testifies and Alazar is proved innocent.

Some of the tales of Elijah are tales of daring-do. Some are humble, homely tales. The Talmud tells us a sage named Ravi had a terrible toothache which lasted for 13 years. Obviously, he needed a good dentist but none was available. Fortunately, Elijah came to Ravi in the guise of a fellow sage and asked after Ravi's health. Ravi complained of his toothache. Elijah touched the painful molars and the pain was eased. So grateful was Ravi

that the next day he brought all of his wealth to his fellow sage—Rav Hiya—who was astonished by this generosity. Hiya denied he had visited Ravi or healed him. Ravi's faith was so great that he presented Hiya all his wealth. Jewish literature has an ethical bent, and most of the miracle tales about Elijah have a moral. During the days of the Roman persecution a certain Jew, Ula, heard that he was to be imprisoned. He fled to Lydda. There he hid in the house of Rabbi Joshua ben Levi. The Roman CIA learned where he was hiding and summoned Joshua to headquarters. He was told: Ula must appear in six hours or the entire Jewish quarter will be razed and all its inhabitants killed. Rabbi Joshua entreated Ula, who finally agreed to turn himself in. At the last moment before Ula's execution, Elijah came down and covered Ula with his mantle, hiding him from the Romans and allowing him to escape. But the story does not end here. Elijah appears to Rabbi Joshua and protests against his cooperation with the Romans. "What could I do?" Joshua responds. "The Romans are all powerful. They demanded his arrest. Is it not written in our law that a man must give himself over to the secular authorities if his life can guarantee the life of an entire community?" Yes, that is the law, Elijah agrees, but is there not a higher law? Were there not other possibilities? You might have offered yourself as a hostage.

Elijah is the patron saint of those in need. He is Israel's knight who succors those in distress. But he is not only a savior of individuals. He is the nation's savior. It is he who will come at the end of days and announce the Messiah.

The Kabbalists of Palestine believed the Sabbath was a foretaste of Messianic times. Each week when the Sabbath was turning again into the work day, they sought to summon Elijah that he might save them from returning to the bitterness of daily life. Their song became one of the most beloved folk tunes of our people: *Elijah, Elijah the prophet, Elijah of Gilead, Elijah, Elijah, Elijah.*

On Seder night we will place on our tables a fifth cup—the cup of Elijah—in hopeful expectation of the Messianic age. This cup was often in the shape of a stag. We have one in our

Temple Museum. The cup invokes the promise of the Song of Songs: "Behold my beloved, behold he comes bounding up the hills, skipping on the mountains. My beloved is as a gazelle or a young stag. Behold my beloved speaks. He says unto me, Arise my fair one and come away, . . . for lo the winter is past, the rains are over and gone, the flowers appear on the earth, the time of singing is at hand."

Elijah is an incarnation of hope: Do not despair, O Israel. However black the night, there will be a new dawn. However mighty the tyrant, your shackles will be broken.

Have we still need of this ancient hope? We have. Though we moderns are proud of our technology, we have not mastered the anger, greed and violence that roil within. Twentieth-century men have built some institutions of decency, of learning and healing, but also Dachau and the Gulag, and we spend trillions on weapons which can destroy the world. We need the spirit of hope.

Elijah personifies a Jewish hope. He is the zealous guardian of the covenant, who urges: place your hope in God. He represents the urgency to serve God, and to serve God alone. We trust in charms and incantations. We trust in a leader but fail to see his feet of clay. We trust in our community but fail to serve it. We should trust only God as the source of goodness and truth. He alone is worthy of our hope. God alone sustains.

There is a hope which folds its hands and sits back to wait for a miracle. There is a hope which is a challenge, a demand, a command. That is the hope which Elijah personifies.

One of the Elijah stories that may be historical tells of a certain Naboth, a hard-working vintner. His fine orchard was next to royal lands, and Ahab the King and Jezebel his queen coveted Naboth's land. He refused to sell it, for he wanted it to stay in his family.

So the royal couple falsely accused him of treason. He was convicted on perjured evidence and executed. By the law of ancient Israel, the land and property of anyone convicted of treason reverted to the Crown. We are shown the King and Queen happily walking on their new land, when sud-

(continued on page 10)

denly an angry Elijah confronts them. This is Elijah, the real man. He could be killed if the King simply snapped his fingers and ordered a guard to spear the prophet. Elijah is fearless in the cause of God and justice. He thunders at the King: "Wilt thou kill, and also take possession?" There is a higher law than your law and that is the law of God. "In the place where the dogs licked the blood of Naboth, there they will lick thine."

This is a man with the courage of his convictions.

There are some who say that hope is deceiving, that we clutch it to make life easier. Nothing could be further from the truth. The cynic or pessimist has a far easier time of it. He can turn away from life, withdraw from the struggle, intellectualize. But the man who is burdened with hope knows responsibility. He cannot escape the prod, the goad that tells him to be up and doing, to serve the Lord. As long as there is injustice in the community, grapple with it.

As long as there is prejudice in the community, seek to be a bearer of light.

As long as men are turned against each other, seek to be a harbinger of peace.

Each of us has within the capacity to extend the arm of friendship to the forlorn and a shoulder of patience to the distraught. Each of us can bring love to the disturbed, help to those in need. We bear on our shoulders the

responsibilities of the community. We can be and, indeed, are God's agents of salvation. And our work need not be in the headlines or among the mighty. We need not be strong or well-known or powerful to do the work of Elijah. Does not each of us have the capacity to lighten someone's burden? And in lightening that burden, do we not free him of pain, anguish and fear? In lightening that burden, are we not Elijah, who personifies freedom? And, therefore, are we not God's agents of salvation?

Elijah the Prophet—welcome him into your homes and your hearts on this Passover. ■

Reminder

The Temple Bulletin is your primary vehicle of information about Temple activities. Please remember to post the Bulletin calendar in a prominent place in your home and to r.s.v.p. to the activities you would like to attend. There will be no further mailings to announce Temple activities.

The next Temple Bulletin deadlines are May 28 for the July 2 Bulletin and June 25 for the August 6 Bulletin. Please get your information to Rabbi Haim in a timely manner.

4/23/97



Monotheism

Daniel Jeremy Silver

March 26, 1989

If you read through an early New England catechism, you may find this couplet: "How odd that God the Jews should choose." In their innocent arrogance, the writers believed they could have chosen far more appropriate bearers for God's teachings.

It might have surprised these Yankees to know that 2000 years earlier, the rabbis had puzzled the same oddity. How was it, among all the mighty empires of the world, that our fathers were chosen to be the bearers of God's light?

The rabbis answered that it was precisely because we were the least. God did not wish His laws of truth and peace to be imposed by the sword. As a mighty nation imposes its will, even laws of gentleness and kindness are subverted as they are imposed.

Let's reverse the jingle. How odd the Jews, one God should choose. How was it that our fathers came to the vision of the one, all-embracing, spiritual power? Monotheism, the belief in one God, seems to us a most natural idea. It is, after all, now shared by all the peoples of Western civilization and is embodied in the teachings of the great faiths of the West.

Our science demands some such unitary explanation of the universe. Our science insists there are simple, over-arching laws which bind all nature together, that there is some single force of energy by which the universe is bound as one. Monotheism seems to be an elemental requirement of life.

It did not seem so to our ancestors. When they looked about them, the world they saw seemed to be made up of separate parts. Here was the moon, moving across the night sky. Later, the sun came on a different orbit. Each star had its own ellipse. There was the stream that bubbled up out of a seemingly bottomless source. There was the wind and no man knew from where it came. Our fathers assumed naturally that in each of the great natural forces dwelt some power, a god, which directed its destiny.

What was it that bound together the sun, the moon, the stars, and the brook? Precious little. Since there was

no apparent similarity between them, each must be directed by its own deity. Common sense, 3000 years ago, demanded a polytheistic explanation of life.

How odd, then, the Jews one God should choose. What allowed our fathers to make the conceptual leap, to see that behind all the many elements of nature, there was, metaphorically, one hand and one wisdom?

We do not know. Some explain that our people were bedouin shepherds who lived close to the empty spaces and therefore clearly saw the unrolling cycles of nature. But how explain that of all bedouins, only our fathers, the Hebrews, abandoned polytheism? How explain that they abandoned it in favor of a single, creative principle?

Some argue that as desert folk, we avoided the pretensions associated with various gods. When one country conquered another, it destroyed the defeated gods or reduced them to a subordinate place in the new pantheon. Watching these changes, our fathers smiled to themselves and came to understand that behind all gods, there was only One.

Others suggest that our fathers watched a young Pharaoh, Akhenaton, destroy all the statues in the temples of Egypt save that of his patron god, Atun. They saw Egypt's other gods—Ra, Isis, Anubis—could not protect their priests and sanctuaries. And our fathers came to understand that there was only a single, all-powerful god, a One.

But why was this lesson lost on all the other peoples of antiquity?

The Bible explains simply: God had revealed His essence, His oneness, to Moses at Sinai. Frankly, we have no better explanation. Somewhere in the spiritual genius which marked our people, a man—it may have been Moses, we know not exactly—reached out with his mind into the darkness and touched the vision of the one God.

Science did not demand it. Indeed, science argued against it. Reason did not demand it. Indeed, reasonable men of the day argued against it. So,

how odd the Jews one God should choose.

God is, and God is one. Our fathers offered their prayers only to the one God, the unique God, the God who had created all. This is the fundamental religious postulate of our people. The Lord, He is God and there are no other gods. No angels and demons, no archangels and no Satans, no people of the night, no spirits which fly in the moonlight, no voices which call from the grave.

Twice each day our fathers left off ploughing and stopped herding sheep and spoke the simple watchword: "The Lord is One." The phrase is written high above our ark. It is the climactic formula of our worship. It is the ultimate affirmation spoken by the Jew before he dies: "Shema Yisroel, Hear O Israel, the Lord our God, the Lord is One."

There is a God. Life is not a chance chemical explosion or a hapless endurance contest. There is purpose and promise to life. God is the guarantor that it all has meaning.

Life is a blessing. God is. God is one.

Sometimes people who ought to know better say that Judaism has no dogma. Those who find belief embarrassing might wish so. Certainly, many find theology awkward. Certainly we have never affirmed a catechism. We have no parallel to the Apostles' Creed, the Nicene Creed, or the Westminster Confession. But we do have fundamental doctrine: The Lord is One.

Some may be shocked by our fathers' uncompromising attacks on idols and idol worship. We live in an age of good will. We reach out to join with others in common enterprise. Ecumenicism is our watchword. We are eager for cooperation. But in our Bible, we see people determined to "obliterate the foreign gods." The high places must be torn down, stone by stone, and ploughed under. Sacred groves must be cut down, their timber used for firewood. Foreign gods were vanity, shameful and worse. There could be no accommodation between the people of the one God and those

who worship many gods. Our ancestors would have been surprised to hear some of their descendants argue: "It matters not what you believe, so long as you believe." "It matters not how you worship so long as you worship."

It did matter if you worshipped the fire god Maloch, whose worship required children to pass through fire to satisfy him.

It did matter if you offered allegiance to one of the great fertility cults of Canaan. You offered it at a shrine which was scandalous for its orgiastic rites.

It matters whether you offer your loyalty to the god of a master race and shout "Seig Heil." Worship of a master race leads to war, to grinding the poor and weak under an iron boot.

It does matter what you believe. Worship may be modest and high-minded, or it can be vulgar and depraved. Outrageous beliefs lead to outrageous actions.

The worship of the one God permits only one war: the war against want, against injustice, against hate, and against cruelty.

Belief itself is not a virtue. Belief is simply attachment to some idea, to some hope. What if you are attached to a base idea, or a corrupt hope? Perversions, cruelty, and bloodletting can be demanded by powerful beliefs.

Understanding this, we can understand why our fathers were at war with all forms of idolatry.

Judaism has never broken heads with people who simply would not see our particular way, or would not join in our particular liturgy.

Monotheism was not a matter of theology. It was a matter of humanity.

If Ra, the great god of Egypt, created man, then the Egyptian was of the master race. If Marduk, the great god of the Babylonians, created man, then they were the master race. Idolatry inevitably separated men into races and nations. Idolatry set race against race and nation against nation. It consecrated the class system. Racism thrives in the soil of idolatry. Even the greatest pagan philosophers, Plato and Aristotle, never freed themselves of the conceits of race. To these men, the slave was a living tool, subhuman, barbarian, a lesser breed without the law.

What is justice in an idolatrous world? Justice is pleasure for the well-born and the whip for the slave.

What is peace in an idolatrous world? Peace must inevitably be the conquest of the people who worship gods other than yours. The idolatrous world was a fragmented world. It saw

only the privilege of one's own caste. Idolatry precludes the notion of a single humanity.

So our fathers warred with idolatry because it led to racism, to society divided between free and slave. It legitimized arrogant privileges some men enjoyed at the expense of others. Idolatry destroyed man's balance, the principle of moderation. God is one, the one God who is served best by the moral life.

For the polytheist, there is a god of life and a god of death. The Egyptians centered their worship on the god of death and literally buried their national wealth beneath monuments and pyramids. They put into the sand not only their mummies, but their labor, schools, hospitals, roads, irrigation—all that might have lifted the burden of slavery and of abjectness from the mass of their people, all that might have spurred progress.

Canaan's ritual centered on an agricultural cult—the worship of the Baalim or gods of fertility. Theirs was the myth that the great god of the sky mated each year with Mother Earth and out of this mating came the next year's harvest—an impressive myth. But Baal worshippers at their shrines imitated the symbolic mating of the gods. How many shrines of antiquity became synonymous with drunken revelry?

Israel viewed God as a moral being, the guarantor that there is a moral principle in the universe. Israel warred with idolatry because idolatry was at war with morality.

In what does God's morality consist? I am the Lord, a God of Mercy and a God of Righteousness. God is the ultimate principle of justice, decency, maturity, of righteousness.

So much for history. What of our own day? Men no longer raise stone shrines on hilltops or plant sacred groves for sacred dances. Men no longer make curious images to place within the holy places of sanctuaries. We make no more idols.

Or do we? What are those little plastic figures on the dashboards of cars? Innocent, certainly, unless the car's driver is convinced that these deities protect when the foot is heavy on the accelerator pedal. Surely, the charms you wear about your neck are only relics of a superstitious past—are they not also signposts on the road to idolatry?

What of the deity of the white skin—the racist god? What of the deities of race, of pride of birth and pride of place? We are scandalized

that the ancients should offer human sacrifice to their gods. I put to you that each decade we offer greater sacrifice to the gods of national ambition and greed.

Does not each of us have our own private set of idols? Have we not projected into the heavens a rather indulgent deity who forgives us our foibles, applauds our trivial accomplishments, and does not rebuke us for neglecting the needs of others?

We no longer construct altars of stone or idols of wood, but we do worship ideologies and we do at times assume that what the state demands must be granted. We have enshrined our privilege. We seek divine reassurance that what we have is rightfully granted to us and what another lacks is simply his bad luck. In the year 63 BCE the emperor Pompeii marched into Jerusalem at the head of Roman legions. He was a pagan, and an inquisitive man who had been surprised to hear that Jews worshiped an invisible God. He was convinced that the Temple's holy of holies must have a cult object. A man of action, he brushed aside tact and taste to satisfy his curiosity. Pompeii entered the holy of holies, and found it to be an empty room.

Our sanctuaries are empty and yet they are full. They are full with the knowledge of the one God, the God who is the God of all. The God we know is in and of and yet beyond the spiritual underpinning of the universe.

We have never put images in our holy of holies, but many of us have put images into our private sanctuaries.

The rabbis asked: "Why is it only one man—Adam—was created?"

They answered: "That none might say, *my* ancestor was created first and I have a first claim on God."

They answered: "That none might say, *my* ancestor was created a free man, your ancestors were created slaves, mine to rule, yours to obey."

Why was only one man created? That all should be able to say: "That man is my brother."

There is the same law, one law, for the stranger and for the home-born. I must be as considerate with those of other groups as I am with my own. My responsibilities extend as widely as do God's.

One creator. One creation. One humanity. One moral law.

Thank God the Jews one God did choose. ■

The Temple Bulletin



Vol. LXXV, No. 17 April 9, 1989



PURIM

Daniel Jeremy Silver

March 12, 1989

Judaism and Christianity differ in their views of the Bible. Christianity considers the Bible a single unit. When you go into a Protestant church, you usually see two pulpits on the altar. One is called a lectionary. A large pulpit bible sits on it and from it the Bible is read during services. The Protestants assume that the Bible is a coherent unity, and Protestant thinkers are tempted to write about Old Testament theology. Their assumption is that one can write a single coherent theology of this Biblical literature.

No book is displayed in the synagogue. The Torah itself is not visible. The scroll in the ark is not the whole Bible but the text of only five books of the Bible, the five books of Moses. At services, we take out the Torah and read a portion of it. Each book has its own history and special degree of significance.

The Torah is our constitution: it represents the revelation. The Psalms represent the great hymns sung during services at the Second Temple. The prophets present our highest ethical thoughts. Wisdom writings present the collective literature of our sages. We find value in all the Biblical books, but we do not attest that these books are all of equal value. No one in the synagogue has ever claimed that the Bible

represents a single consistent and coherent understanding of life. There are different philosophies in the Bible. Each of these philosophies reflects individual attitudes about nature, God, and God's relations with man and creation.

We will soon read from the *Megillah*. The word *megillah* means scroll. Originally, all of the books of the Bible appeared in this scroll form. It was only in the late Roman period that folio editions—that is, collected texts—of the 39 books of the Bible began to appear. Earlier, they were published separately.

One of the most fascinating studies is to try to understand how these particular 39 books were chosen from a much larger Judean library. By the 5th century BCE, the Torah—the five books of Moses—had taken their present form. They had begun to be accepted as Judaism's constitution, the covenant. Over the next half a millennium, an informal consensus emerged as to which books were to be included, and which books would not be, in the Bible.

As far as we know, no votes were taken on whether to include or exclude the scroll of Esther. This was debated for over 500 years, and as late as the second century of our era, just 2700

years ago, one of the patriarchs of Babylonian Judaism, Samuel, was still declaring that Esther was not worthy of being part of the Biblical canon.

A striking confirmation of this came to light during the excavations at the Dead Sea caves. In the library there: at Qumran, fragments of every book of the Bible were found—save one. Thirty-eight of the thirty-nine

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Sunday Morning Services
At The Branch 10:30a.m.
Coffee Hour 9:30a.m.

April 9, 1989

TYA CREATIVE SERVICE

Dr. Karel Kovnat

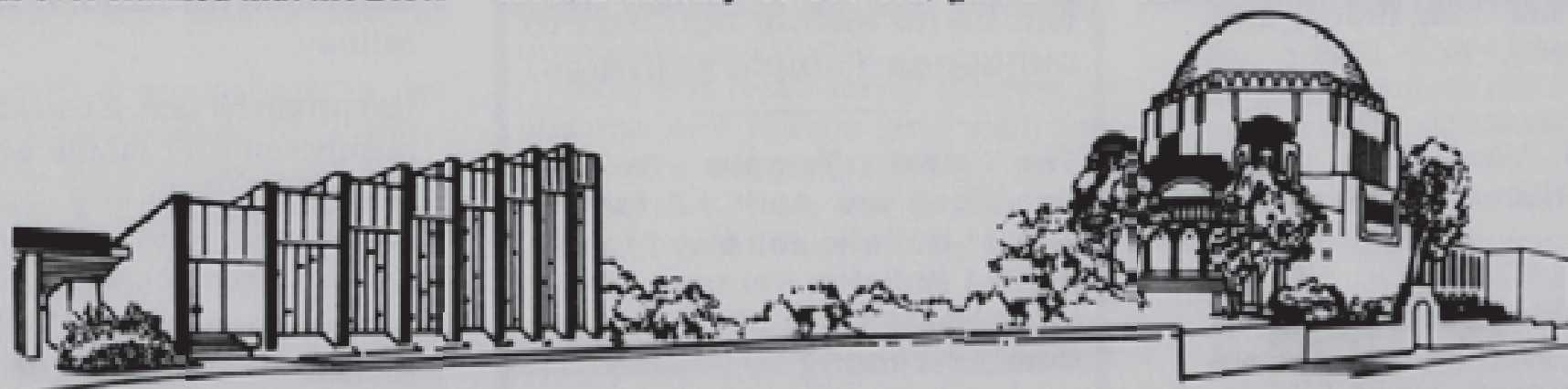
Scott Siegel

"A Conversation Between
the Generations: Maintaining
the Bond to our Heritage"

April 16, 1989

Rabbi Daniel Jeremy Silver
"Redemption"

Friday Evening Services
The Temple 5:30p.m.



Purim

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books were found. The only exception was the book of Esther. There is no indication that Esther was considered "Biblical" by those who lived in Qumran from about the second century BCE down to the destruction of the Second Temple in the year 70 of our era.

What was there about the scroll of Esther that made some people want to exclude it from the Bible? We don't really know. There have been many guesses. One suggests Esther didn't win easy acceptance because it's so tolerant of intermarriage. King Ahasuerus may have been a good catch, but for a lovely Jewish maiden, even the emperor of Persia was tref.

Others argue that the book of Esther may have come under fire because of its tolerance of ritual laxity. There is no indication that once she became Queen, Esther kept a kosher palace.

Others point to the immodesty of Esther's behavior. What nice Jewish girl would enter the Miss Shushan contest of 400 BC and be ogled by men?

All these objections are true, but I doubt that any were deemed valid. The book of Ruth treats intermarriage very positively, and no objections were raised to its inclusion in the Bible. Ruth is a convert who becomes the great-grandmother of King David. The book of Daniel is included, though Daniel lived in the palace of Nebuchadnezzar, and no concern is expressed that he might not have been fastidious about what he ate.

And as far as the Playboy magazine attitude goes, which is so much a part of Esther, well—Solomon had a large harem, and the Bible in no way discounts his wisdom or his quality.

There are two reasons why the book of Esther was not easily accepted into the Biblical canon. One is formal, technical, and the other is substantive—and therefore more relevant to us.

The technical reason has to do with the authorization of Purim. According to the scripture, God mandated a specific list of holy days: the Sabbath, the new moon, Rosh Hashanah, Yom Kippur, and the pilgrimage festivals: Sukkot, Passover, and Shavuot. The Torah warns that Jews are not to add or subtract from this list

of holy days. The Jewish people celebrated other holidays—among them Hanukah and Purim—but never declared these were mandated by God. If including the Book of Esther in the Bible might make people assume that God had gone back on his word, then they had to add a detail to the Purim

"At times we believe that if we work diligently, doors will open and we will be rewarded. Later we discover this isn't quite the way it works..."

story: that its observance was the result of a decision by Esther and Mordecai. Mordecai and Esther decided that all the Jews of Persia should commemorate the day when they had ease from their enemies, and when sorrow gave way to gladness.

The Book of Esther presents a tale of palace intrigue and coincidence. In this story the movement of events is determined by the ambitions of individuals. There is no statement in Esther that God controls history or that our faithfulness to the covenant determines our fate. Yet this is basic Jewish philosophy in most other books of the Bible. Most Biblical material is written out of a belief in divine providence: God in His grace chose Israel, brought Israel from slavery into freedom, from freedom into the Promised Land. Once Israel comes to Sinai, the nation is bound to the Covenant: "If you are willing and obedient, you shall eat of the fruit of the land. If you are disobedient and rebel, you shall be destroyed by the sword."

Biblical history assumes that what happens to us is a direct consequence of our goodness or wilfulness: "as you sow, so shall you reap."

Why was the generation of Noah destroyed? Because God saw violence throughout the world.

Why was Noah saved? Because he was the one upright and righteous man in an evil generation.

Why was Jonah sent to preach the destruction of Nineveh? Because the city deserved its reputation for evil.

Why did God repent of the decision? Because the people repented and turned away from the evil of their ways

and implored God for forgiveness. And He forgave them.

Much of the Bible is a series of vignettes on the theme that we are judged by God. If we live up to the commandments, God rewards us, keeps us secure in our land, establishes peace for us and prosperity. When we sin, we bring on our own misfortune.

Why are the Jews condemned to death in the book of Esther? Not because they are declared to be sinful or wicked, nor because their generation of Persian Jews was worse than earlier generations. They were condemned simply because the Grand Vizier, Haman, felt himself humiliated. He had been forced to show honor to Mordecai the Jew, the very honor he had assumed was reserved for him. Haman became embittered and determined to wreak his vengeance not only on Mordecai but on all Mordecai's people. So the Jews are to be punished not by God but by fate, chance, bad luck, a bad man's bad temper. It is not a question of deserved punishment. And why are the Jews redeemed? Not because they repent and change their ways but because the Queen and a courtier, Esther and Mordecai, create a successful strategy. They succeed in unmasking Haman so that the King takes away from him the authority under which he planned to kill Persia's Jews.

What we have in the book of Esther then is a history quite different in character from other Biblical histories. Esther emphasizes the mystery of fate. God cares for us without regard for our acts. True, deliverance will come to the Jew, but it is not clear why. We are not assumed to be in control of our destiny.

This attitude toward our future differs from the attitudes expressed in other books of the Bible. In the Psalms you find words of confidence: If you are good and faithful, God in turn will be faithful. "I have been a young man and now I am an old man and I have never seen a righteous man forsaken by God." Yet, in the same Bible, Job protests that he suffers not for any sins of his own but because God chose to test him—a very different view.

The book of Deuteronomy centers on the assumption that if we are faith-

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LUNCH WITH THE RABBI

Don't miss this opportunity for conversation with
RABBI DANIEL JEREMY SILVER

Sponsored by the TMC - Open to all Temple members
a unique luncheon series — 12 noon to 1:30 p.m.

April 11, DOWNTOWN

Downtown gatherings are
held at the City Club,
850 Euclid Avenue.

R.S.V.P.: Carol Dee and
J. Norman Stark
22420 S. Woodland Rd., 44122
696-2390

May 2, UPTOWN

Uptown gatherings are held
at the Beachwood Sheraton.

R.S.V.P.: Don Evans
2403 Belvoir Blvd., 44118
752-4400

Cost for the lunch is \$10.00

Mazal Tov to our B'nai Mitzvah



Photo by Jennifer Sot

Mazal tov to Joshua Mayers, son of
Ruth and Dr. Doug Mayers,
Bar Mitzvah April 29, 1989.

Purim

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ful to the covenant, we will be secure in our land. But the cynic Ecclesiastes wonders "what profit hath man of all that he labors under the sun?"

I suggest that these two attitudes toward history—neither of them provable, obviously—are characteristics of our human attitudes toward life. At times we believe that if we work diligently, doors will open and we will be rewarded. Later we discover this isn't quite the way it works—that sometimes we work very hard and achieve, and sometimes we work with equal diligence yet doors are shut in our face. Sometimes as we consider the strange concatenations of history, it seems as if we do, in fact, get our just desserts. And other times we see the wicked end up successful, and the good abused.

The Bible is not a single coherent document. It expresses different attitudes taken by different people toward history and toward life itself. That we find all these attitudes in the Bible is one of the reasons Biblical literature has survived.

Why did they finally accept Esther as part of the canon? Here, again, I would suggest there are two reasons: one is historical, the other theological.

The historical reason has to do with the nature of the holiday of Purim. You'll recall that there was a Northern Kingdom called Israel and a Southern Kingdom called Judah. In 722 BCE, the Assyrians came down, overwhelmed the Northern Kingdom and took its leadership into exile. You have here the beginning of the myth of

the lost ten tribes. Several centuries later, in 597 and 586 BCE, another enemy arose. The Babylonians conquered Jerusalem, destroyed The Temple, and took the leaders of the remaining tribes into exile. These exiles were settled in and around the Tigris and Euphrates Rivers, in what is today called Iraq, the land that the Bible called Persia. Late in the 6th century BCE, the Persians allowed Jews to return to Jerusalem and to rebuild The Temple. Some returned. The majority, however, chose to remain in the diaspora. For the next four or five centuries, this Persian diaspora was the wealthiest and most powerful center of Jewish life. That center, like our own, had an annual UJA campaign which raised money for the repair of the walls of Jerusalem and for human services in the city. At some point, Purim, in origin a Persian Jewish holiday, became central in Jewish life. Such was the importance of this Persian center that its special holiday became an accepted holy day to all Jews.

There may be another reason for the decision to include Esther that has to do with the national drama that Purim commemorates. Because of Haman's power to act on his anger, all Jews were to be killed. When Mordecai hears that Haman's writ of genocide has been published, he writes a note to Esther, in which he says: "Think not that you will escape the fate of your people in the King's palace. Think not that because you are Queen, Haman doesn't know that you're Jewish and that you will escape..." Consider, rather, that you have come to this

estate not because you were the most beautiful woman in the kingdom but so you could play a specific role in God's plans. Consider what you can do... See what your role should be in the succor of your people."

The lesson is that the rich and powerful Jews of the diaspora must not separate their well-being from that of the ordinary Jew—an important moral lesson. But more important still is the assumption behind this story—that God's ways are mysterious. God redeems, but we are not clear on what terms He redeems or why He redeems. We all sense that we have a place in God's scheme. We have a place in God's scheme if we but use the chance, the office, the opportunity, wisely.

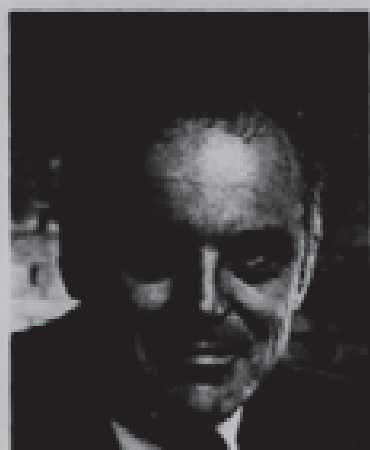
You and I are not courtiers or queens. Still, we have our role, not only in the deliverance of our people but in the upbuilding of civilization. This sense of purpose, which somehow reflects a mysterious divine plan is one which I think we can accept, even though we may have great doubts that there is any moral balance between acts and their recompense.

On Purim then, when we talk of survival, we pray not only for physical survival but that we may become active agents of redemption. Perhaps we have come to this place as part of some scheme of God's. If we could only recognize how we can reach out to help save the Jewish people, we will have fulfilled our purpose, and then truly will we have rest from our enemies, sorrow will give way to gladness. ■

The Temple Bulletin



Vol. LXXV, No. 16 March 26, 1989



The Synagogue: Does It Have a Future?

Daniel Jeremy Silver

February 26, 1989

There are several theories about the origin of the synagogue. One posits that the synagogue developed during the Babylonian exile, sixth century BCE, when the Judeans were forced from their land. The Temple was destroyed, and the Jews had to re-

create their faith without a central shrine. During the exile the Judeans may have developed the habit of coming together on festivals to read from the Holy Law.

A second theory derives the synagogue from a custom called *Ma-*

mados, which required every community to send delegates twice a year to The Temple in Jerusalem. They brought gifts and assisted at the sacrifices. Presumably, the custom developed that the hometown folk would come together and recite the same psalms and sing the same hymns which their delegates were singing in Jerusalem.

We cannot prove either theory. What matters is that the institution of
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Author Belva Plain Guest for April 7th First Friday

Best selling author Belva Plain will be the guest for April 7th First Friday at 8:15 p. n. in the Temple Branch. Ms. Plain is the author of six internationally acclaimed best selling



novels: *Evergreen*, *The Golden Cup*, *Tapestry*, *Random Winds*, *Eden Burning*, *Crescent City*, and is about to release her newest novel *Blessings*.

Beginning her career as a novelist at the age of 59, when she wrote *Evergreen*, Ms. Plain has been called by the *New York Times*, "the queen of family saga writers." Her sensitive hand writes about the values we cherish, the emotions we feel and the standards by which we live. In her books she has created a group of characters for her readers to know, admire and love.

Aside from writing Ms. Plain enjoys spending her days with her three children and six grandchildren and is an avid animal lover. Ms. Plain will address the topic of "The Development and Characters with Jewish Sensibilities." Her visit is sponsored by the Adrienne Meldon Ratner Memorial Fund.

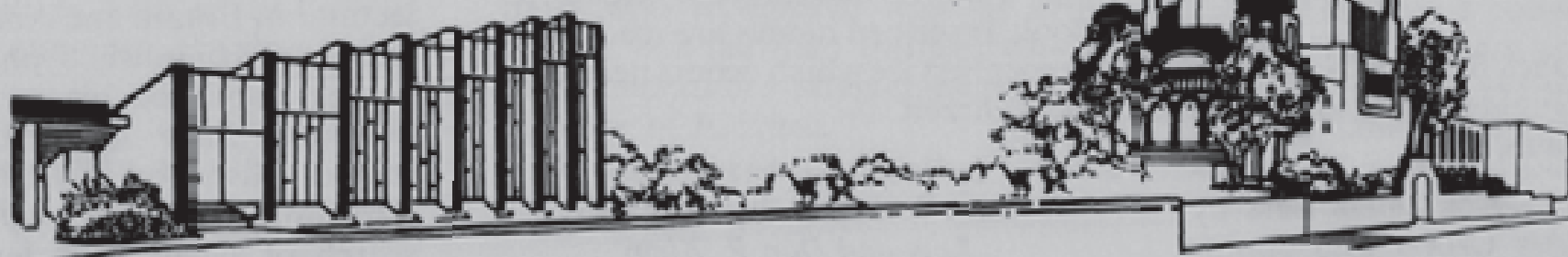
As usual, First Friday programs are free and open to the public, but reservations are necessary. Call the Temple Branch, 831-3233.

Sunday Morning Services
At The Branch 10:30a.m.
Coffee Hour 9:30a.m.

March 26, 1989
Rabbi
Daniel Jeremy Silver
"Monotheism"

April 2, 1989
Dr. Martin Gilbert
"Churchill and the Jews"

Friday Evening Services
The Temple 5:30p.m.



The Synagogue: Does It Have a Future?

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the synagogue is 2500 years old, and over those 25 centuries has been the cradle of our faith.

I would like this morning to look at the present version of the synagogue in the light of Jewish needs.

My first observation is that, by itself, institutional change cannot guarantee the success of the Jewish religious enterprise. The congregation must *want* the synagogue to succeed. You can consider yourself a Jew simply by appearing on a congregation's membership roster, but that's not what I mean by Judaism. Faith is a personal commitment. It cannot be handed down. It must be struggled for. It must be earned. The first step is necessarily yours. *You* must volunteer to take part in the Jewish religious enterprise.

Judaism has never believed in vicarious belief. No institution can substitute for personal faith. Yet, many seem to define their Judaism simply as belonging to a synagogue: paying membership dues, sending children to religious school, having the rabbi solemnize a marriage, occasionally attending on the holidays. They say: "What more can be asked of me?"

Those who so define Jewish religious life ultimately discover that their faith is not satisfying. It's bland. It's superficial.

It's too bad this attitude is so widespread. Rarely have the balanced judgements of Judaism and its high spiritual and ethical disciplines been more urgently needed. These are times full of change. We have more opportunity than ever before, more freedom—and more nervous breakdowns.

What is required of us? By whom? What is the way that we should go? How can we achieve peace of mind? Happiness? All of us are troubled by these questions. What was certain a generation ago is no longer certain. We find ourselves constantly changing direction. It's precisely the business of faith to help us to develop answers to questions of value and of meaning.

Scripture never says: "Join a congregation and gain a faith." It says: "Seek ye me and live." *You*, personally,

seek God. How do we seek God? By searching for Him: by admitting the shadows and sunshines of life, the anguish and the love, the fear and the hope, by seeking meaning.

We call ourselves the children of Israel. How did we get the name? Israel, of course, is Jacob's other name, the name he earned by wrestling the long night with the angel, his conscience, and was not overcome. If we call ourselves the children of Israel, then we must accept life in its rawness, accept reality with all of its quixotic nature. We must not assume that life is other than it really is, serious, sometimes brutal, sometimes cruel, always short, demanding of us strength and vision.

The first step in the reconstruction of the synagogue is a confession that each member must make: "I need to understand. I want to know. I am a seeker." This means putting aside the pretense that I have nothing to learn. It is the recognition that I have everything to learn. I need to know how to feel, how to be passionate, how to be involved.

What happens when the serious and the sensitive do come to the synagogue? Is the modern American synagogue ready to support their search for faith? I doubt it. Much that occupies the typical American synagogue must be classified as a "spinning of wheels"—seeking solace rather than spiritual meaning, the gentle word rather than the living word. How much of what happens is tangential to the religious enterprise—and how much is central?

Reform was the faith of those 19th century Jews who felt that there was greatness in the tradition and meaning, but who were no longer satisfied by parochial community attitudes. They sought to cut away the underbrush so the tall trees, the central themes of Judaism, might emerge for all to see. Reform was the creation of those who recognized that the synagogue was the filter through which each generation addresses the ancient message of Judaism.

It is well to remember that Moses did not receive the *Union Prayer Book*

or *The Gates of Prayer* at Mt. Sinai and that Aaron did not dictate to Israel a religious school curriculum which all Jewish schools must follow. What Moses had were commandments, the *Mitzvot*, and what every generation of Jews has had is the responsibility of taking these commandments and translating them into terms which you and I can understand and make effective in our lives.

Let's ask ourselves: what is the real purpose of a synagogue?

A synagogue exists in order to support anyone who seeks holiness, *kedusha*. Judaism has a particular definition of *kedusha*. Holiness is not an exuberant pietism, or midnight vigils, fasting, or lacerations of the flesh. Holiness is not closing ourselves away from the world. Holiness is not even to live a life of worship and prayer.

Holiness is a spiritual discipline and a moral self-discipline. It is an understanding of the ethical commandments and insight into what is significant in life—and what is trivial, tinsel, trash.

The book of Leviticus defines what is holy:

"Love thy neighbor as thyself."
"Honor thy father and thy mother."
"Revere the Lord thy God."
"Remove the stumbling block from before the blind."
"Do not bear a grudge."
"Do not seek vengeance."
"Speak truth and never falsehood."

Kedusha is a way of life sanctioned by ethical concerns, and by the understanding which the individual brings to his search. All that takes place in a synagogue should be conducive to making us understand how we can become *kadosh*, holy.

Why do we worship regularly? Because it is a constant caution against the humdrum, the base, and the vulgar, which might divert us from our concern with *kedusha*.

Why is there a congregation? Because holiness is not something one can achieve alone. We need the cooperation of family and friends. Worship, study, and congregation are the tra-

(continued on page 12)

The Synagogue: Does It Have a Future?

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ditional collective terms which describe synagogue life.

Does the modern synagogue really help us find *kedusha*? There is beauty to our ritual. There are discussions of moral values in our schools. The proper words are spoken. But how often do we touch the living flesh? There is too much that is peripheral.

The test of worship is not its theological correctness but its vitality. Does it touch me? Does it change me? In what ways? The proof of faith lies not in logic but in life. Is it effective? Can it be a catalyst to change my inner being? Does it move people to act better than they might otherwise? What does it do for me?

Compare the synagogue of the shtetl with the modern synagogue—a little room, Jews come in the morning for worship or for Talmud study, and three times a day for public worship. Occasionally there would be a great fight over some shtetl policy. At its best, it was a place of learning and worship by people who truly cared. It was a place of wrestling with life. It was a center of communal life. But the shtetl was self-enclosed and parochial.

19th century reform recognized that we were part of a larger world and we needed to know how to relate to that world. We sought to bring the modern world's aesthetics—its music, its beauty—into the synagogue. We sought to explain our faith as much to those outside the synagogue walls as to ourselves. We sought to make ourselves respected and respectable. The 19th century was the age of humanism, of emancipation and optimism, and we Reform Jews sought to be reasonable and sweet and understanding in all that we said and did.

But you and I live after Auschwitz. Confidence has been bled from our lives. Our spirits are emotionally darker than those of our ancestors a hundred years ago. We are no longer conditioned to be optimistic, for we have learned that hate is not easily eradicated, that sweet reason does not necessarily change the ways in which men govern their lives or bring justice to their societies.

What will the synagogue be like a generation from now? I believe that synagogues will be larger, but that

groups within the synagogue will be smaller, more intimate. Many more will speak. Our contacts will be more intimate. The synagogue will be a place where people come and rub

We must study our tradition so that we draw from it insights which deal with the confusions of our day, which tell us not so much what is right politically or necessary economically but how we fill each day with grace and meaning.

elbows, not pass silently through revolving doors. The groups within the synagogue will be groups to whom we can relate, as people to people. The one thing you and I must learn is how to be human, and we can learn that only as we meet with other humans and share intimacy with them. That means we will have real contact with people beyond the narrow nuclear units of which we are a part. We come here for friendship and the support that friendship brings. We come here for learning, to share experience and insight. We come here to meet with those whose life experience is similar to ours and whose hopes parallel ours.

Tomorrow's synagogue will have to provide a variety of opportunities for such meetings. There will be more dance, more singing, more movement, less concern with decorum, more with awareness, sensitivity, and congregation.

It will not be easy. Changes will demand flexibility from all of us. It's easy to be happy with familiar ways, less so with changes. But I am confident that men and women are turning to faith with a greater sense of urgency.

Over the past years, in universities and informal meetings, hundreds of young Jews have taken courses in mysticism. Why? Because they didn't find enough life, enough warmth, enough depth, in the worship presented to them in their synagogues. And they felt the need for quiet and warmth, the experience of true worship. What is true of worship and true of meeting is also true of learning. We must study our tradition so that we draw from it insights which deal with the con-

fusions of our day, which tell us not so much what is right politically or necessary economically but how we fill each day with grace and meaning.

More and more we turn to the synagogue to support our identity as Jews. That identity is threatened in the Soviet Union. It is threatened in the Middle East. At the very least it is threatened here by affluence and ease.

We turn to the synagogue for support, for encouragement, for the grace which inspires life—the values which Jews have always found in their synagogues.

The next years will be changeful years, exciting years, revolutionary years, years in which we will need a vital faith. If we don't find such a faith, our young people will turn increasingly to other sources of spiritual insight and to other ideologies for support. I would far rather have them here. What we have to teach is humane. It is full of love, full of respect for each other and for all humanity, full of dignity and nobility. ■

New High Holy Day Prayer Books Available

Though the High Holy Days are still some time away, the new High Holy Day prayer books, *The Gates of Repentance* are here. The prayer books can be purchased for \$13 per copy from the Main Temple by contacting Carole Flanik, 791-7755, or the Branch by contacting Martha Tripi, 831-3233 and from the Gift Center on Sunday mornings.

The Matza is the bread of poverty that our ancestors ate.

**Let all who are hungry come and eat!
Let all who are in need share
in the hope of Passover!**

**This year we all are slaves,
Next year may we all be free.**

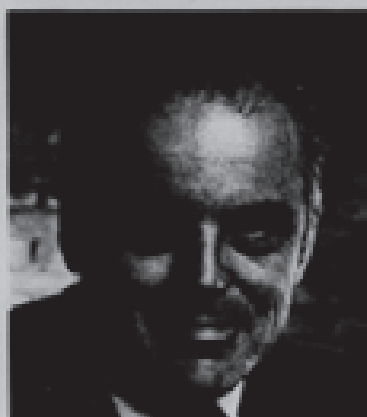
**We renew our commitment to help
all who are hungry around the world,
so that next year we all may be free
by making contributions to
The Temple Hunger Fund.**

The Temple Bulletin



Vol. LXXV, No. 15

March 12, 1989



On Jewish Survival

Daniel Jeremy Silver

February 12, 1989

Why be a Jew? I have a two-word response: Why not? Everyone must have an identity. We are shaped by and belong to one or several reference groups. No one is just himself. I can name many labels less noble and many religious cultures less inspiring and less colorful than ours.

I have been a child and I am a parent and I can testify that a Jewish home and the Jewish world can be an emotionally secure and culturally exciting environment. So why not be a Jew?

Such reasoning may satisfy a sixty-year old who has enjoyed his Jewish experience and has come to terms with himself, but it cannot satisfy a restless eighteen-year old who is eager to discover for himself who he is and what life is all about. At eighteen or twenty no one wants to settle for the life of his parents. A young adult wants to try the high road, not follow an often trod path. He wants the best, not just the familiar.

I have certain convictions about how to approach the identity problem. I think it is wise to put them up front, as the saying goes.

Self-awareness is a mixed blessing. The child is comfortable as he is; the adult talks nervously of a need to find himself. In the ancient world where change occurred at a snail's pace, philosophers taught that nothing new

appears under the sun; and most folk agreed. History's sign was a serpent with its tail in its mouth, an endless circle. People knew who they were, where they fitted into their community, and what values and skills they teach their children. Classic literature like the Bible or Homer's Epics was generally written in the third person and described wars and adventures rather than an individual's interior life. A settled society focuses its imagination on events rather than on emotions.

Our ancestors rarely questioned the fitness of the familiar ways and customs of their birth community. David or Odysseus struggled to do his duty rather than to know himself. Personal feelings were not special enough

to be interesting.

Our world is a quite different place. Ties that they took for granted have become for us problematic. Our literature tends to be an exploration of private feelings. We are keenly aware of our individuality, less likely to be submissive to authority and more likely to be anxious about ourselves.

A Jew was a Jew and that was the whole of it. The outside world knew us as Jews. The Jewish domestic world provided a tightly woven web of custom and commandments which shaped their routines, gave a particular color to their personalities, and provided the structure of their communal life. Education was parochial. Relationships were regulated by re-

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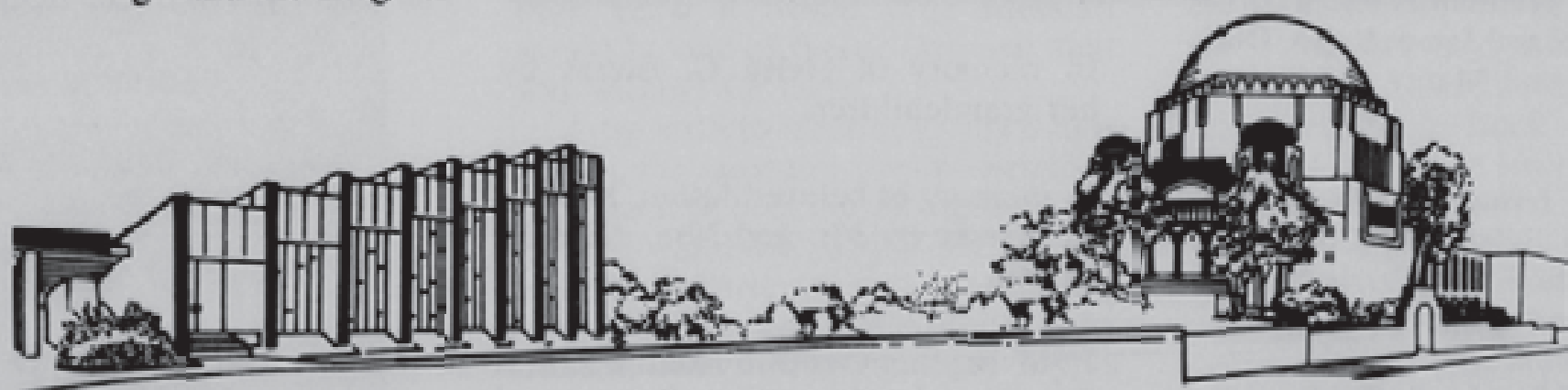
Sunday Morning Services The Branch 10:30a.m.

March 12, 1989
Rabbi Daniel Jeremy Silver
"Purim"
Megillah Reading



March 19, 1989
Rabbi Rosette Barron Haim
"Purim: The Id Set Free"
Special Purim Music

Friday Evening Services The Temple 5:30p.m.



Hunger Fund Contributions Feed Thousands

Dear Rabbi Silver:

On behalf of the Hunger Task Force, I want to thank you for your contribution of \$10,000 during the 1988 holiday season. In November and December the 21 hunger centers provided food for nearly 120,000 individuals and half were children.

Since September of last year the hunger centers have faced the loss of more than half of free U.S.D.A. foods and experienced a 19% reduction in federal funds earmarked for food. It is clear that without your gift the three day supplies would have been reduced or many families turned away.

As you know, the numbers of people seeking help continue at unprecedented high levels and the program is forced to turn to Greater Clevelanders now more than ever to meet these drastic cuts and maintain the food supply. In 1989 we will lose another portion of Emergency Food and Shelter funds as Congress reduces grants to meet the federal deficit ceiling. In Cuyahoga County where two of every five people live on incomes below the poverty level it is clear the hunger will continue to plague our community.

In the face of these circumstances we are very fortunate to have the support of a congregation such as yours that is concerned about hunger. Again, thank you for your most generous contribution.

Sincerely,
Dana Irribarren
Director
Hunger Task Force

Contributions to The Temple Hunger Fund are appreciated and can be sent to The Temple.

IF YOU KNOW
SOMEONE
WHO NEEDS HELP
CALL
HEBREW FREE LOAN
771-7349

TEFTY Active in Social Action and Service Projects

The Temple's rapidly growing Youth Group is off to a wonderful year. In January, we held an executive board meeting to organize the group to work more effectively.

The youth group will be selling Malley Chocolates as our fund raiser. Half of what we earn will go to subsidize Mitzvah Corp. This is a unique camping experience which sponsors kids from the inner city to a local camp that is staffed by TEFTY and the other NELFTY youth groups in Cleveland. We hope you will plan to buy your chocolates from us.

TEFTY is also becoming active with several social action projects at The Temple. You have probably already noticed our special basket to collect canned and dried food goods

for people dependent upon the Hunger Centers. We would greatly appreciate your participation in this important venture for us and for the community.

Several group members also attended a conference in Buffalo, and enjoyed being with other Youth Group members from the region during this winter kallah. We also hosted a lovely Family Sabbath Service on March 10 which was followed by an Oneg Shabbat. It was a creative service with inspiring music.

If you or someone you know in 9-12th grade would like to get involved with The Temple Youth Group, please contact Rabbi Haim, 831-3233. Our next meeting will be **Monday March 27, 1989 at 5:30 p.m. at The Branch.**

On Jewish Survival

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ligious tradition. You were married under a *huppah*. When a son was born there was a *bris*. When a parent died you sat *shivah*. Belonging to the Jewish people was not only a fact of life but the determinative fact of their lives; not only inevitable but proclaimed a blessing.

Perhaps our deepest fear, next to the fear of loneliness, is that we may be wasting our energies and days in misguided pursuits. His myths reassured the Jew that he was doing what he should be doing. God had given his ancestors full and clear instructions about right and wrong. Because God had made known His commandments, the Jew's life was graced by the peace of mind which comes from confidence in the direction of one's efforts and from that buoyancy of spirit which derives from being sure that God is in control and that all will turn out right in the end. Few could have described just how obedience to God's instructions would bring about their redemption or hasten the millennium, but they knew it would. The Messiah would be one of theirs; *Dayvenu*, that was enough for them.

I use myth to describe a story that is among the most precious possessions of a society because it explains the mysteries and meaning of life. A myth is true because it is believed, and believed to be significant. Philosophy dissects truth through analysis. Myths express the truths which defy analysis.

Myth animates truth, and so is an effective way to express assumptions about value, wisdom and purpose.

Since they were confident that they knew God's instructions and that these were, in fact, the familiar norms of their world, Jews rarely wondered whether they should remain part of the community of Israel. Except under duress, no one deliberately takes the wrong road. If their role included special and demanding obligations, these were accepted as proof that God really cared. One of the ways parents show children that they care is by being strict with them. God cared for Israel.

Any change of identity required apostasy. Over the centuries some converted under threat, while others could not resist the economic and social opportunities which were reserved to the religious majority; but conversion was rarely a matter of sincere conviction. There was little that was spiritually compelling in the way the dominant religions presented themselves. A gospel of love might be taught in the churches, but the Jew associated the cross with the crusader's lance and with pastors who, during Holy Week, exhorted their flock to attack the Christ killers. The sword of Islam was equally ferocious.

Our situation is quite other. There are bridges across the religious divide. We share the privilege of citizenship in a pluralistic society. The

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On Jewish Survival

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old rhetoric can still be heard, "Only if you join us will you be saved" or "God doesn't hear the prayers of Jews;" but most folk, certainly most Jews, think of other religions as complementary ways to spiritual growth. There is a social comity in our communities which the medieval Jew could not have imagined.

The self-confident and self-validating assumptions with which rabbinic culture insulated the Jew and with which church teachings isolated the Christian are no longer accepted uncritically; indeed, they are daily brought into question by the freedom of our social lives. Children of all faiths mix and mingle in school, sports, and society. Lifelong affiliation is no longer inevitable or necessarily applauded. As he grows up, almost every young person will ask at some point, "Why remain a . . . ?"

In the Islamic world social and religious conditions remain as parochial as they were in medieval Europe. Those few Jews who remain in places like Morocco and Tunisia exist on tolerance and are subject to a wide variety of social restrictions. In the Soviet Union where "Jew" is a passport designation, atheism a party dogma, and Zionism has been seen as a crime, government policy determines the identity issue.

In Israel the identity problem is also quite different in nature than here. A young Israeli speaks Hebrew, learns Jewish history in school, never worries that the Hebrew University will schedule registration on Yom Kippur and lives under political tensions which create distance and suspicion between him and his Arab neighbors.

In the American diaspora options exist: one can be active in a congregation or Hillel chapter, sit at the feet of a guru, hitch one's destiny to a back-to-the-soil communitarian experiment, join an anarchist cell or the Jewish Defense League or the Jewish Peace Fellowship—separately or sequentially.

Many seem to believe that questions of identity represent entirely private commitments without social or family consequence. We like to think of ourselves as autonomous and self-reliant. I would argue that questions of identity cannot be disentangled from political or social considerations. A non-observant Jew or a Jew who practices TM, or even one who converts to

Christianity, may find, to his surprise, that he continues to be seen as a Jew by friends, neighbors and employers. Even in the aftermath of the Holocaust which shocked many non-Jews into a recognition of their participation in genteel prejudice, being Jewish was rarely allowed to be a matter purely of private conscience. I've yet to meet a college admissions officer who couldn't tell me how many Jews there are in an entering class or a senior executive who didn't know which of his top assistants was Jewish.

I believe Judaism to be a helpful, and I would even say inspired, tradition, but I've never met anyone who became a more involved and active Jew because someone successfully debated the tradition's comparative merit.

I believe Judaism to be a helpful, and I would even say inspired, tradition, but I've never met anyone who became a more involved and active Jew because someone successfully debated the tradition's comparative merit.

Questions cluster around personal issues: Can living as a Jew be an ennobling and healing experience; and does the world-wide community of Jews play a consequential role in what a traditional thinker would call God's plans and we would call civilization?

In terms of pure logic, there is no unassailable rationale for Jewish survival. A similar dismissing statement can be made for any religious tradition. There is no totally convincing argument why a Jew ought to remain a Jew; or, a Christian a Christian, or a Communist a Communist. Survival is a given, not a demonstrable argument. Life establishes its own right to be. I am because I am. I have an inalienable right to be what I am or wish to be. The Jewish people is, because Jews are.

Some Jews simply respect and love their parents; for them affiliation is a continuation of family. Some Jews are determined to be Jews to spite those who are determined to destroy the Jews. Emil Fackenheim has written that since the Holocaust an eleventh commandment exists: You shall not give to Hitler a posthumous victory. Others are moved to be active out of a deep emotional response to the State of

Israel, not simply because it is theirs, but because Israel represents a triumph of the human spirit. Mankind can be brutalized, yet the human spirit is indomitable. The victims of the Holocaust built a state.

Jews gave Europe and civilization its Bible and its vision of social justice. Islam derived its unitarian theology and its patterns of worship from the Torah tradition. In the 12th century Jews translated much of the literary and philosophic legacy of Greece from Arabic and Syriac into the languages of Europe. In the 15th and 16th centuries Jews taught Protestant Europe to read the Bible in its original Hebrew and to value the careful study of scripture. In the 19th century Jewish social thought stimulated many of the political reformers who set about establishing a classless social order. This small community has been remarkably creative, but abstract discussions of Jewish contributions to civilization, however historically interesting are not personally compelling.

We must determine the consequences for us of active involvement in Jewish life. What can/does being Jewish mean? Will I be a better person for it? What can I find in Judaism which allows me to grow, to become, to transcend my limitations?

Many are troubled by the seeming lack of initiative involved in continuing in inherited ways. I often repeat the obvious: That what is different is not necessarily better and that, in any case, we cannot jump out of our souls. In determining the future, talents and force of will are important, but, to a surprising degree, we become what we become because of the place in which we find ourselves and the influences which bear upon us.

I am what I am because of my family, because of the schooling that was available to me, because of the social context in which I grew up, because I had a Jewish home and a Jewish education. I am not a carbon copy of my parents. Part of my identity is given, but my mature identity is an achievement. As I took these experiences into myself and tried to understand them I found that I was not only encouraged to be part of a long-lived, historic and courageous people, but that my life had taken on a satisfying shape and that I had gained a sense of purpose and confidence in my plans.

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The Temple Bulletin



Vol. LXXV, No. 13

February 12, 1989



THE YEAR IN REVIEW

by Daniel Jeremy Silver

January 15, 1989

1 988 was a year full of surprises. The first surprise was a series of natural disasters: Typhoon Gilbert which ravaged the Atlantic and Pacific coasts of Central America and exacted a terrible loss of life; the devastating carnage caused by the earthquake in Armenia—25,000 lives lost, whole cities reduced to rubble, floods which reduced the clay towns of Bangladesh to quagmires, the drought which ravaged American farms and fields, forest fires in the Yellowstone and throughout the West. If you believe in portents, you would have said that nature was warning us of worse to come. Not being a worry wart and recognizing that natural disasters tend to follow cyclical patterns, I prefer simply to note their occurrence and the speed with which most in our world forgot the pain and the suffering of the people most immediately affected. In the end these disasters were reduced to a quickly forgotten headline rather than becoming a catalyst for taking care of those who had been cruelly handled by nature. Those disasters *might* have been the beginning of a concerted effort to do what can be done to ease mankind's exposures to the unpredictable cruelties of nature; but they were not. Some responded, but not enough.

There were two billion earthlings the year I was born. There are today 5.1 billion earthlings. That number should double in 40 years. The world has

never had to endure such a population explosion and there is a clear and present danger that such an exponential growth of the human population will doom the earth as a human habitat. Certainly, the extrusion of human and industrial waste, air, sea, and land pollution, and the population explosion, all compound the earth's problems.

Man must *unlearn* some of the lessons which made possible the development of civilization. It is no longer a question of having more but of having *enough*—of finding ways to survive with the numbers that now exist. Scientists estimate that there will be between 8 and 14 billion people by mid-century. Our earth cannot support the pressures of such numbers without a major lowering of everyone's standard of living. We must be able to provide not only sufficient food and space but an opportunity for people to fulfill their destiny. Yet, there is the inexorable equation: the more people, the less opportunity.

The number of illiterate and semi-literate adults increases every year by at least 200 million. Who will provide? Who will teach? Where will jobs be found? In our world nearly half of those now alive are sixteen years of age or younger. The world's infrastructure has not kept pace with our medical and technological advances, and given the figures we now face, probably will not be able to catch up. In the long

haul, there is danger of famine, of space saturation, and of massive illiteracy in a world which requires trained minds. The world seems to be waking up to these basic problems, but whether or not it is too late remains to be seen.

Not all the surprises in 1988 represented
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Sunday Morning Services
At The Branch 10:30a.m.
Coffee Hour 9:30a.m.

February 12, 1989
Rabbi Daniel Jeremy Silver
"On Jewish Survival"
Special Music
"Soloist recital of
congregational favorites."

February 19, 1989
TMC Creative Service
"Living Jewishly
in the Suburbs"
Nancy Cronig
Marvin Kurson

Friday Evening Services
The Temple 5:30p.m.



Contributions to Temple Funds

H. SHAN CARRAN MEMORIAL FUND
In memory of Eva Feldman, mother of Seymour Feldman, by Betty Carran.

RICHARD ALAN FISHEL HONOR KEY FUND
In memory of Bertha Grossman by Lillian Cannon.

FLORAL FUND
In honor of 100th Birthday of Aaron Schwartz by Lois and Dr. Herbert Weiss.
In memory of Herbert Schmith by Betty Schmith.
In memory of Leo H. Schlang by Mr. and Mrs. Elliott Schlang and children.

FRIENDS AND NEIGHBORS (FORMERLY SENIORS)
In honor of Continued Recovery of Marcella Koerner by Nancy and Albert Pickus.
In memory of father, Louis D. Kendis, by Mildred K. Englander.
In memory of Hilda Tomarkin Israel by Evelyn and Saul Eisenberg.
In memory of Leo Kohl by Bess and Dr. Howard Steiner.
Gift: Ruth Brooker

MYRTLE WAINTRUP GIVELBER FUND
In Admiration of Rabbi Daniel Jeremy Silver by Myer Givelber.
In memory of Sam Givelber by Myer Givelber.
In memory of Al and Alice Goodman by Myer Givelber.

SARA R. LEVIN AND WILBERT J. LEVIN SPECIAL PURPOSE FUND
In honor of Birthday of Robert Levin by Wilbert J. Levin.
In memory of Meyer Gordon by Wilbert J. Levin.
In memory of Birthday of Irwin S. Duchon by Wilbert J. Levin.
In memory of Albert A. Levin by Wilbert J. Levin.

RICKY LEVINE MEMORIAL FUND
In memory of Beloved Mother Freda G. Engelman by Phyllis and Allan Levine.

LIBRARY FUND
In honor of 85th Birthday of Rabbi Melbourne Harris by Rose B. Glass.
In memory of Edith and Leonard Labowitch by Lilyan and Herbert Lane.
In memory of Sherman D. Cahn and Wilton Cahn by Betsy and Harry Goodfriend.
In memory of Minnie Schultz and Sarah Rivchun by Hirsh and Dorothy Rivitz.

JUDITH MEYERS MEMORIAL FUND
In memory of Ruth Anne Berkey by Dorothy and Milton Meyers.

CLAIRE AND STANLEY MORGENSTERN MUSIC FUND
In honor of 60th Birthday of Marty Arsham by Jan and Mitch Kursh.

ABBA HILLEL AND VIRGINIA H. SILVER CHARITABLE AND EDUCATIONAL FUND
In honor of Rabbi Daniel Jeremy Silver with Belated Birthday Wishes by Judy and Dr. Marvin Dorfman.
In honor of Special Birthday of Joe Marg by Sadie Simon.
In memory of Hilda Tomarkin Israel by Bess and Dr. Howard Steiner.
In memory of Dorothy Pasch Steiner by Bess and Dr. Howard Steiner.

DR. SIDNEY AND RUTH WEISMAN FUND
In memory of Helene Kaufman by Ruth Weisman.
In memory of Dr. Sidney Weisman by Ruth Weisman.

On Jewish Survival continued from page 9

So I have concluded that the value of Judaism for the individual and the reason for the survival of the Jewish people is that it allows us to shape our lives within a grand, rich and wise religious civilization.

I believe in the far mystery. I believe that the survival of the Jewish people is of consequence to the world. I believe that God endowed Jewish history with significance. How else explain our continuing significance to civilization?

I do not know how the tomorrows of Jewish history will affect the world, or even if, but I know that our past has ennobled many. I believe that because of my exposure to this tradition, its wisdom and its humanity, I have been helped to grow into a sensitive and responsible human being. I cannot but believe that a tradition whose effects can be so beneficial will not still make important contributions to the unfolding of the human spirit. ■

Donations to Temple Tribute Funds

Thanks to the generosity of so many of our congregants, we have enjoyed steady growth in the variety and financial strength of our Tribute Funds. This has enabled The Temple to develop and maintain extensive enrichment programs to benefit congregants of all ages and varied interests. We appreciate your support.

If you are interested in contributing to existing funds, please use the form below. If you are interested in establishing a new Tribute Fund or Endowment Fund in honor of or in memory of a beloved relative or friend, please contact Merrill Gross, 791-7755

Tribute Fund & Endowment Fund Contribution Form

In honor of _____
Occasion _____
In memory of _____
Please inform _____
Address _____
City/State/Zip _____
Donation sent by _____
Address _____
City/State/Zip _____
Amount enclosed: \$ _____ Specific fund _____

In honor of _____
Occasion _____
In memory of _____
Please inform _____
Address _____
City/State/Zip _____
Donation sent by _____
Address _____
City/State/Zip _____
Amount enclosed: \$ _____ Specific fund _____

The Temple Bulletin



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by Daniel Jeremy Silver

January 15, 1989

1 988 was a year full of surprises. The first surprise was a series of natural disasters: Typhoon Gilbert which ravaged the Atlantic and Pacific coasts of Central America and exacted a terrible loss of life, the devastating carnage caused by the earthquake in Armenia—25,000 lives lost, whole cities reduced to rubble, floods which reduced the clay towns of Bangladesh to quagmires, the drought which ravaged American farms and fields, forest fires in the Yellowstone and throughout the West. If you believe in portents, you would have said that nature was warning us of worse to come. Not being a worry wart and recognizing that natural disasters tend to follow cyclical patterns, I prefer simply to note their occurrence and the speed with which most in our world forgot the pain and the suffering of the people most immediately affected. In the end these disasters were reduced to a quickly forgotten headline rather than becoming a catalyst for taking care of those who had been cruelly handled by nature. Those disasters *might* have been the beginning of a concerted effort to do what can be done to ease mankind's exposures to the unpredictable cruelties of nature: but they were not. Some responded, but not enough.

There were two billion earthlings the year I was born. There are today 5.1 billion earthlings. That number should double in 40 years. The world has

never had to endure such a population explosion and there is a clear and present danger that such an exponential growth of the human population will doom the earth as a human habitat. Certainly, the extrusion of human and industrial waste, air, sea, and land pollution, and the population explosion, all compound the earth's problems.

Man must *unlearn* some of the lessons which made possible the development of civilization. It is no longer a question of having more but of having *enough*—of finding ways to survive with the numbers that now exist. Scientists estimate that there will be between 8 and 14 billion people by mid-century. Our earth cannot support the pressures of such numbers without a major lowering of everyone's standard of living. We must be able to provide not only sufficient food and space but an opportunity for people to fulfill their destiny. Yet, there is the inexorable equation: the more people, the less opportunity.

The number of illiterate and semi-literate adults increases every year by at least 200 million. Who will provide? Who will teach? Where will jobs be found? In our world nearly half of those now alive are sixteen years of age or younger. The world's infrastructure has not kept pace with our medical and technological advances, and given the figures we now face, probably will not be able to catch up. In the long

haul, there is danger of famine, of space saturation, and of massive illiteracy in a world which requires trained minds. The world seems to be waking up to these basic problems, but whether or not it is too late remains to be seen.

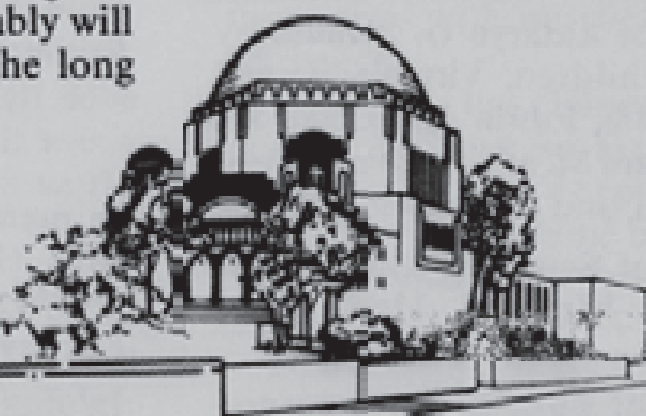
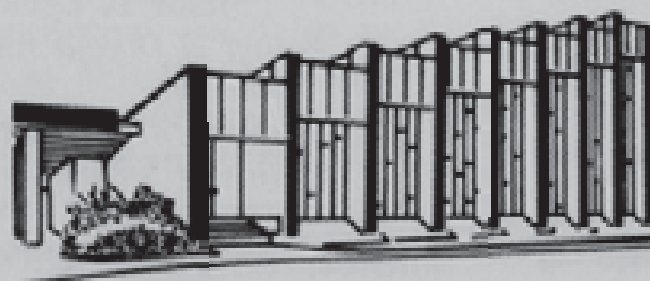
Not all the surprises in 1988 reprinted on page 6

Sunday Morning Services
At The Branch 10:30a.m.
Coffee Hour 9:30a.m.

February 12, 1989
Rabbi Daniel Jeremy Silver
"On Jewish Survival"
Special Music
"Soloist recital of
congregational favorites."

February 19, 1989
TMC Creative Service
"Living Jewishly
in the Suburbs"
Nancy Cronig
Marvin Kurson

Friday Evening Services
The Temple 5:30p.m.



The Year In Review

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sent setbacks on the road to the future. One of the great surprises of 1988 was the continuing evidence of a change of heart by the Russian leadership, Glasnost and Perestroika, the freeing of major parts of the Soviet economy from central controls, the freeing of the Russian press to criticize some Communist policies, and even some willingness to go along with the first world—exemplified by the recently signed INF Treaty, the Soviet Union's unilateral decision to cut conventional forces in Europe, and to eliminate their stockpiles of poison gas.

Mr. Gorbachev has been in power for nearly four years and his positions have led to significant internal debate. The Soviet economy is in trouble. The standard of living of the Russian people has fallen steadily. Recently, Mr. Gorbachev said as much in a speech to top leaders of the Communist Party, the press, and academia, "the severe shortages of food and consumer goods that now preoccupy the country reflect not the failure of *our* program but the legacy of the past—especially decades of huge budget deficits that were hidden from the public." He called for sharp cuts in government spending, including reductions in the military budget and reduced subsidies to inefficient industries.

"The question is so acute that we will have to look at our spending on defense," Mr. Gorbachev said. "Preliminary studies show that we can cut it without lowering the level of security and the country's ability to defend itself."

"Some people are increasingly nostalgic for the good old days," he said. "Conversations are heard that the country needs a firm hand. Such sentiments are displayed not only in the realm of emotions and feelings, but are taking on a certain philosophical and even political outline. The Soviet Union must open up its economy and listen to the workers as well as to the central planners."

Marxism and Leninism have not been able to make good on their promises. Year after year the citizens of the Soviet Union have had less rather than more. Gorbachev wants to reverse that process. Whether he is able domestically to do what needs to be done remains to be seen. But it is true that after decades of cold war there seems to be some reason for mankind

continued on next page

to hope for something better than belligerent confrontation. To achieve Gorbachev's goals, the Soviet Union must learn to trade and get along with the rest of the world. The bottom line is trade, not war.

Economic pressures in the Socialist bloc have not been limited to the Soviet Union. China has been for most of the last decade on a path which aims to free much of its economy. The Warsaw Pact countries, particularly Hungary and Poland, are now aping the Soviet Union. It is not that Socialism is dead but, rather, that it is being married to a new pragmatism.

It will not be easy. The super powers must put aside encrusted habits and show a willingness to exploit the still young, still partial, arms reduction agreements. But if we can get over our fears and the Soviet Union can get over theirs, our world may be much closer to peace than at any time in recent years.

Unfortunately, there is plenty to remind us that the old battling world still persists. The nations continue to arm at a frenetic pace. Five new countries have built chemical warfare facilities in the past five years. Three more nations have become members of the atomic club. Twenty-two active wars were fought in 1988 at a cost of half a million lives. To be sure, the big wars—the decade-long struggle between Iran and Iraq, the struggle of the Russians to have their way in Afghanistan, and the presence of Cuban troops in Angola—seem about to end. Iran and Iraq stopped fighting in 1988, but this past year the Iraqi government killed ten thousand of its own Kurds.

This past year those twenty-two military actions each cost one thousand or more lives. Seven of these were caused by ethnic strife: Iran, Chad, India, the Sudan, Burundi, Sri Lanka, and Iraq. Seven were the result of actions by the political Left: El Salvador, the Philippines, Guatemala, Peru, Burma, Colombia, and Nicaragua. Three were caused by Right Wing groups: Angola, Afghanistan and Mozambique. Three were the result of territorial ambitions: Iran, Iraq, and Lebanon. Two were fought for domestic dominance: Somalia and Cambodia. One was for independence: the Eritrean struggle against Ethiopia.

In other words, the world is very much what it has always been, a place of unremitting and unceasing struggle for dominance, power, and independence. Fortunately, the major powers are no longer actively involved in many of these activities. The United States ended the year by shooting down two Libyan planes. The point is that they were Libyan and not Russian or Chinese.

While these wars were smaller than the major power struggles, they were nonetheless dangerous. The larger nations have long made a good living from the sale of sophisticated arms to smaller states. Dissident groups now control such sophisticated equipment. Still, the world could breathe a little easier in 1988.

The United Nations had a good year. After seven years of peace talks led by the U.N., the Soviet Union agreed on April 15 to withdraw its forces from Afghanistan, and they seem determined on carrying this out. On the basis of a plan mediated by the Security Council, Iran and Iraq ended their ten-year old war. In December South Africa, Angola, and Cuba, under the auspices of the United Nations and the United States, signed an agreement providing for Namibian independence and the withdrawal of Cuban troops from Africa. Mr. DeCuellar initiated peace moves to end the conflict in the Western Sahara fought by Moroccan forces against Algerian-based *polisario* guerillas, and he also secured agreement on October 24 from Greece and Turkey to hold talks aimed to unify the island. None of these arrangements are yet secure—some are still in the discussion stage. There are still Russians in Afghanistan. The Persian Gulf could blow up any minute. The South African Accords ended fighting between Angola, Cuba and South Africa, but *not* the civil war in Angola.

In September the ten-thousand member United Nations peace-keeping force won the Nobel Peace Prize, not so much for what they had *done* but for what they *symbolized*. It was a deserved honor in 1988. The world community regained some of its dignity.

I have not yet spoken of the Third World issue which is closest to us, the struggle between Israel and the Palestinians. Despite the scary headlines,

the Arab-Israeli conflict was not one of the twenty-two wars which those who catalog such matters noted. A war, according to their definition, involves the death of a thousand or more. The Intefada took only 330 lives, despite its daily headlines.

In the Middle East, Arabs continue to fight against Arabs in the Lebanon. Syria and Libya continue to destabilize the world by acts of sabotage and terrorism. Israel has been forced to fight a year-long struggle against the Intefada, young Arabs of the West Bank and Gaza who throw stones and throw up temporary blockades against Israeli troops in the occupied areas. The Intefada has proven a great public relations coup for the Arabs and a problem of control for the Israelis. It's not been a pleasant problem, but it's not one that is unmanageable. However, the nations of the world seem to be lining up for some kind of enforced negotiations between Israel and the Arabs, negotiations which could be the cause of much political mischief.

Let's end this year in review with a word about drugs and disease. No surprises here. AIDS continues to be a major concern with everyone. There is as yet no cure. Drugs and drug-related equipment seem to be a major cause for the dissemination of AIDS as well as a major source of income for Third World growers and distributors and First World sellers. Man's capacity to do himself harm seems to be enhanced by the great sums of money available to those who grow and transport and sell cocaine, crack, and other drugs. If you want to weep for mankind, weep for this evidence of human blindness.

The world remains much as it has been: a group of nations clutching for profit and for peace. We seem to have mastered some of the big-power confrontations, and we are all the safer because of that. But the smaller wars have become more dangerous. Small countries and rebel groups can arm themselves with missiles and nuclear warheads.

The scene has changed but not our hopes. We have so far avoided the cataclysm. We must expect, at the very least, more of the same but it need not mean disaster on a cosmic scale.

The challenge is to use our strength and our will intelligently and purposefully. If we do, there is every reason for hope. ■

The Temple Bulletin



Vol. LXXV, No. 11 January 15, 1989



From the Rabbi's Desk

We had a fascinating town meeting the other night. It focused on the attempt by certain Orthodox groups in Israel to amend the law of return so that only those who have a Jewish mother or who have converted to Judaism according to strict Orthodox standards qualify for immediate entrance and full citizenship.

The issue has been aggravated in recent years by the attempts of the Ultra-Orthodox to deny the validity of the Jewish life we lead. Since in Israel laws of personal status lie in the province of the chief rabbinate, Reform

and Conservative rabbis cannot register a marriage, divorce or death. This must be done by Orthodox minions. In Israel we do not solemnize marriages or confirm adoptions. To be officially registered, this must be done by the Orthodox.

The elections of November 1 resulted in a virtual standoff by the two major parties—Likud and Labor. Neither commanded a sufficient number of the 120 votes in the Knessett to be able to govern on its own. Either the two major parties cooperate, something these parties may be unwilling to do, or they must deal with the Orthodox groups who won 18 seats.

The Orthodox have been in every cabinet since the beginning and, in many cases, their ten percent of the vote has been the difference between the government being able to govern the country or not. The Orthodox have not been modest in making demands in return for their support. They have insisted on the monies to fund Yeshivot, relief from military service for their rabbinic students, and increasing

supervision of the Sabbath as a day of enforced national rest.

Now they are pressing to amend the law of return so that it reads that a Jew may claim citizenship and be granted it automatically only if he is a Jew *ka-halacha*. This reasoning discriminates against all those intermarried families in which the man is the Jew, and in which he wants to maintain the Jewishness of his home and his children despite the fact that the wife has been converted by a non-Orthodox rabbi or was not converted.

It is not clear how this will work itself out. American Jewry is finally exerting financial muscle against the Fundamentalists. Perhaps this will stop this erosion. If not, things will get tough.

Daniel Jeremy Silver

F.A.N. to view play "Horowitz and Mrs. Washington"

The Temple F.A.N. club (formerly The Seniors) will be traveling to the Jewish Community Center on Mayfield to view the final performance of the comedy play *Horowitz and Mrs. Washington* by Henry Denker on February 5th at 2:00 p.m. Following the play is a private F.A.N. dessert reception.

Sam Horowitz is a rich, widowed, retired Jewish manufacturer, and very prejudiced—a fact not helped by his recent mugging in a New York hospital. Now, back home in a wheelchair he's cheerful about nothing. Mrs.

Washington is a therapist hired to nurse him back to health. She is also black. But Mrs. Washington is a determined widowed lady and something of a tyrant. Upon this rocky foundation—amidst stormy intervals—a warm, fond relationship develops.

Tickets for the afternoon are \$5.00 and are limited to fifty, first come first served. Please R.S.V.P. by sending your check made out to F.A.N., The Temple Branch, 26000 Shaker Blvd., Beachwood, OH 44122.

(tear sheet on p.5)

Sunday Morning Services
At The Branch 10:30a.m.
Coffee Hour 9:30a.m.

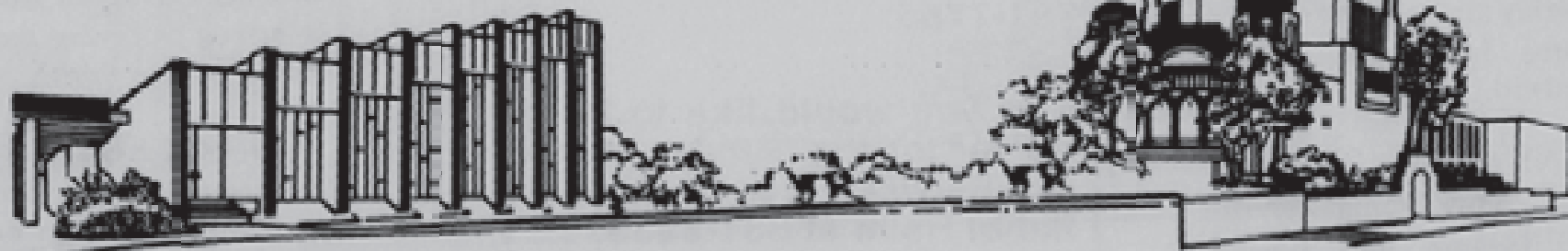
January 15, 1989

Rabbi Daniel Jeremy Silver
"The Year in Review"

January 22, 1989

Rabbi Rosette Barron Haim
"Enjoying the Fruits"

Friday Evening Services
The Temple 5:30p.m.



The Temple Bulletin



Vol. LXXV, No. 9

December 18, 1988



From the Rabbi's Desk

Occasionally, there is a heart-warming story in the papers. The New York Times on Tuesday, November 15, reported this lovely vignette.

A congregation in New York, Sharai Torah, was torched in September of this year. The building and everything it contained, including the Torah scrolls, was lost. Recently, New York Mayor Ed Koch and his Police Commissioner, Benjamin Ward, presented two replacement torot to Rabbi Hillel David, leader of the congregation. These two scrolls, clothed in cream colored satin and embroidered in gold, had belonged to a Jewish police lieutenant who died years ago. After his death the scrolls were stolen by burglars whom the police caught in 1983. The scrolls had been among items in the Police Department's Property Clerk's office since

After the September fire the chief

of the clerk's office remembered the scrolls and suggested that they would be an appropriate gift to the congregation, and the Police Commissioner, David Ward, made a touching presentation to the synagogue.

"Today, I'm repaying a little bit of a major debt that I always felt I owed the Jewish community. I've never said this in public before. My mother was orphaned at a very early age and wound up in a private orphanage in Brooklyn called the Howard Orphanage for Colored Children. My only aunt was also orphaned and lived there with her until they were rescued by a Jewish family, who raised my mother from pre-teen until my mother married. I always felt this was a great act that this couple did. They had many children of their own. I'm sure they were of modest means, but they were willing to share."

Mayor Koch was quoted as saying he would give \$500 toward the purchase of a crown for a Torah. He recalled the Nazi desecration of German synagogues on Kristallnacht 50 years before. "What a difference between cops and cops," he said. "Our cops protect the law. The Nazi cops destroyed the law."

It is good to read stories like this among the daily ration of mayhem and plunder. There are still many, many good people in our country and in the world.

Daniel Jeremy Silver

Choir Premieres Israeli Cantata

The Temple Choir and soloists present the season's second presentation of Sacred Music from Modern Israel during the Sunday Morning Service, January 8, featuring the Cleveland (and possibly United States) premiere of Dov Carmel's *Piyutim* (Hymns). The cantata for the mixed choir, based on melodies from a

variety of world Jewish communities, was written for and first performed at the 40th Anniversary *Zimriyah* (choral music festival) in Jerusalem this past August by a combined choir of more than 700 singers. In addition, Bruce Shewitz plays keyboard music by contemporary Israeli composers Paul Ben-Haim and Karel Salomon.

Sunday Morning Services
At The Branch 10:30a.m.
Coffee Hour 9:30a.m.

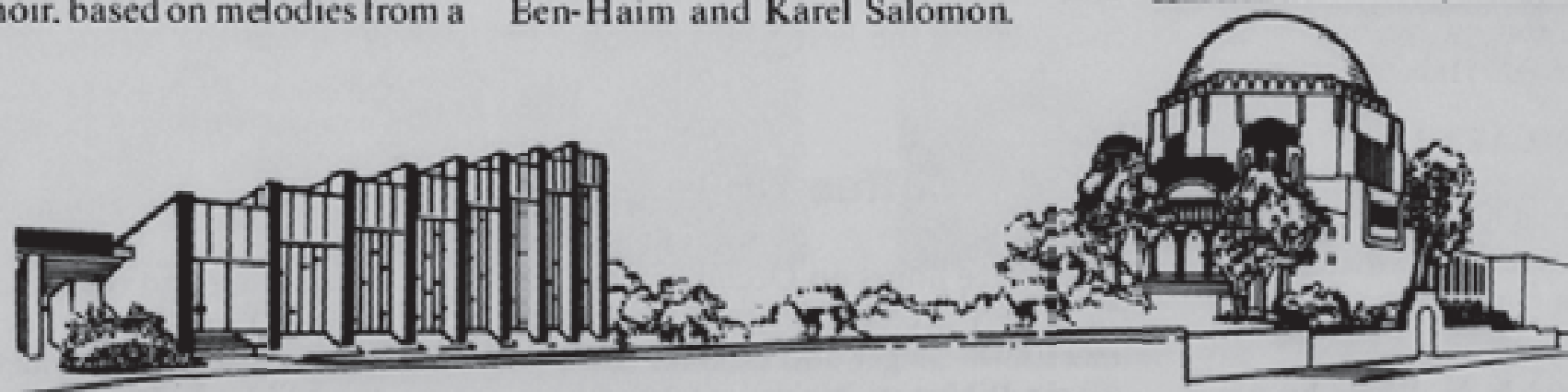
December 18, 1988

Rabbi Rosette Barron Haim
"Reconciliation and
Redemption"

December 25, 1988

In Honor of our
College Students

Friday Evening Services
The Temple 5:30p.m.



The Temple Bulletin



Vol. LXXV, No. 6

November 6, 1988

From the Rabbi's Desk

25th Yahrzeit Service in Beloved Memory of Rabbi Abba Hillel Silver

On November 27 we will commemorate the 25th anniversary of Dr. Silver's death. It's still hard to believe that he is no longer with us. To commemorate the date we are going to hold a special service Sunday, November 27. In addition to special music, we will play a tape of part of one of Dr. Silver's sermons. Rabbi Earl Stone, whom many of you will remember as one of Dr. Silver's favorite assistants, will speak to us that morning.

I remember well the events of 25 years ago when Jack Kennedy was

assassinated. Dr. Silver could not accept this violence. That weekend was the only time in my life that I saw Dad emerge from his bedroom in a robe rather than fully dressed. Kennedy was shot on a Friday. The following Thursday we went to the Church of the Covenant for our annual Thanksgiving morning University Circle service. When we got home for the family luncheon we discovered that Dad had been taken to the hospital. He died there a few hours later.

It was a shock to everyone. A

massive service was held at The Temple. Richard Tucker sang the El Malai Rachamim. Rabbi Sol Freehof spoke. Members of the congregation took their turns in an all-night vigil.

Twenty-five years is a long time. The Temple remains strong and the pulpit speaks with a clear voice. May it ever be so.

Rabbi Earl Stone to speak in memory of dear friend

Rabbi Earl S. Stone, known to many as the kind and helpful associate rabbi of the late Rabbi Abba Hillel Silver will speak at the 25th Yahrzeit service in memory of his dear friend and colleague on Sunday, November 27th at 10:30 a.m. His talk is entitled "The Abba Hillel Silver I Knew."

Rabbi Stone left The Temple in 1956 to become the spiritual leader of Temple Emanuel in Denver, the oldest and largest Jewish congregation in the Rocky Mountain area. He became Rabbi Emeritus of Temple Emanuel in 1981.

Rabbi Stone's words will be accom-



Rabbi Earl S. Stone

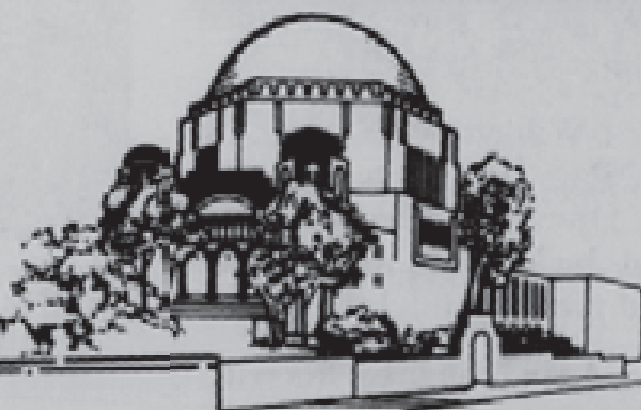
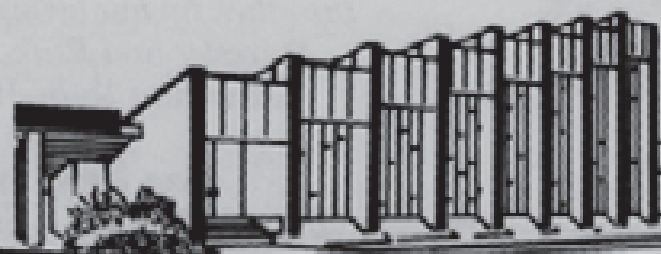
panied by the Temple Choir and soloists who will perform music written during the tenure of, or in memory of, Dr. Silver.

Sunday Morning Services
At The Branch 10:30 a.m.
Coffee Hour 9:30 a.m.

November 6, 1988
Sacred Music From
Modern Israel

November 13, 1988
Dr. Dale Cowan
"On Fetal Organ Transplants"

Friday Evening Services
The Temple 5:30 p.m.



The Temple Bulletin



Vol. LXXV, No. 5

October 23, 1988



YOM KIPPUR SERMON

by Daniel Jeremy Silver

One of the most beautiful of the meditations which fill the Yom Kippur service is known as *U-Natana Tokef*. Let us proclaim the sacred power of this day. If you are in your seats for the afternoon service early enough, then you will hear the very beautiful, majestic melody to which this meditation has been set. This evening I would like to use the *U-Natana Tokef* as a frame in which to talk over with you some of the basic themes of this Yom Kippur.

Essentially, the *U-Natana Tokef* deals with God's judgment, not a judgment which at one time many believed would come at the end of time, but the private judgment which God passes on each of our lives. According to those who have done the research, *U-Natana Tokef* is over a thousand years old and the basic meditation was shaped in the synagogues of Palestine during Gaonic times. It quickly became consecrated by familiarity and use, and also by martyrdom.

We are told that at the end of the 11th century, when those terrifying crusades were spreading throughout Europe, a fanatic bishop in the Alsace gave to the leading sage of a small Jewish community a bitter choice between baptism and death. The sage chose death, and the faithful insist that the lines of *U-Natana Tokef*, of this

meditation on God's judgment, were the last words which crossed his lips.

This Yom Kippur of ours has gone through a number of significant transformations. It began humbly, without any anticipation of the greatness it would achieve in Jewish life. In earliest times, during the age of the Israelites, Yom Kippur was nothing but a day of purification for the shrine. The priest would perform a sacrifice of expiation, and it was believed that through this sacrifice and other priestly acts, the shrine was purged of any dross and any contamination, and that any demons were exorcised, and the shrine was made fit as a place to carry out the ceremonies of God.

We owe the grandeur, the centrality of Yom Kippur, to the priests of the Second Temple, for they turned this day of purgation away from the cleanliness of the shrine to the purity of the human soul. During the days of the Second Temple, the great act of Yom Kippur was the confession of the High Priest. On that day, and on that day alone, he was dressed in the pure white of his office and he presented himself before the *Devar*, the Holy of Holies, and he entered the Holy of Holies, and he offered there a formula of confession to God for his sins and for the sins of the people. He spoke of reconciliation between God and man and sought for himself and his people

(continued on page 9)

Sunday Morning Services

The Branch 10:30a.m.

Coffee Hour 9:30a.m.

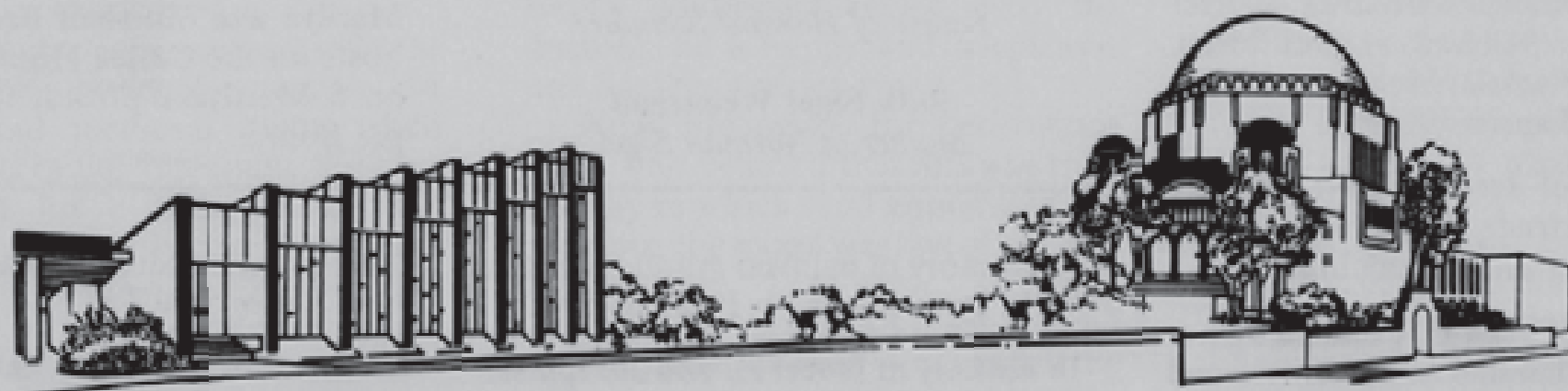
October 23, 1988

Rabbi Daniel Jeremy Silver
"The Camp-pain"

October 30, 1988

Rabbi Benjamin Alon Kamin
"Even God Visits the Sick"

Friday Evening Services, The Temple 5:30p.m.



Growing Temple Youth Group has strong start



T.E.F.T.Y. celebrates Beth Seewald's birthday at their opening meeting at the Samurai. Pictured here are (left to right, bottom row) Lynn Dennis, Beth Seewald, Becky Klein, Natalie Levine, (top row) Jonathan Burnstein, Rabbi Haim, Kathy Burnstein, Stacey Johnson and Wilton Levine.

Yom Kippur Sermon

continued from page 1

reconciliation with God. With the destruction of the Second Temple in the year 70 of this era, it was no longer possible for these sacred rites to take place in the shrine, and the rabbis brought the confessional into the synagogue and they began to conceive of it in a very special way. Over time, Yom Kippur became the day in which we searched our individual souls, seeking to judge ourselves by God's standards.

The familiar myth of God's judgment originates with the idea that on Yom Kippur God announces the decisions which He has come to, the sentence which He has passed on each of us. On Rosh Hashanna our case is heard, the evidence is set down, written down, and on Yom Kippur, the judgment is announced.

This myth was in a sense a reflex of a common political practice. In ancient and medieval times, when royalty was in the ascendant, the king would on his birthday or on the anniversary of his coronation announce promotions and honors, and he would declare whether prisoners should be executed or pardoned. What was more natural but for generations

The Temple Youth Group (TEFTY) year is off to a great start. Twenty-four youngsters grades 9-12 participated in the opening event at the Samurai. They enjoyed Japanese cuisine as they learned more about the upcoming events. President Julie Frayman and Vice-president Eric Eglin agreed it was a terrific start for a growing youth group.

The Youth Group is open to ninth through twelfth graders. Activities are designed to present a well-rounded social and Jewish cultural program, with a variety of programs and meetings each month.

The Temple Youth Group (TEFTY) is one of eight temple youth groups in greater Cleveland, including Painesville, Twinsburg, Euclid, Mentor, and the west side. Depending on the interests of the youth groupers,

programs are planned for just The Temple group or with some combination of the other Cleveland temples.

The youth group is also part of a regional organization stretching from Cleveland/Akron/Canton to Buffalo/Rochester and north to Toronto, Montreal, and Ottawa. NELFTY (North-east Lakes Federation of Temple Youth) brings together Jewish youth with a wide variety of programs and activities centering on various aspects of Jewish life. These youth group and NELFTY events are planned and implemented by the youth groupers.

TEFTY will hold a dinner meeting on the third Monday of each month from 5:45 - 6:45 p.m. All TEFTY members are requested to attend.

If you would like to be part of the youth group, contact Karen Margolin, TEFTY advisor at 321-4375.



who believed that God was the King of kings than to believe that on the holiest day, Yom Kippur, God would announce the sentence which had been determined for each of us. And it is this, of course, which explains the rather strange verbs which we use when we greet one another during the holiday season—*La Shana Tova Tika Tevu*—we say to each other on Rosh Hashanna—may you be *written* for a good year.

What does this mean, to be written for a good year? May you be written down in the ledger of God's court for a good year. And the traditional greeting for Yom Kippur was *La Sharah Tova Tika Tevu Tekah Temu*—may you be written and sealed in the book of life for a good year. When the decision is finally confirmed, sealed, may the decision be a happy and auspicious one for you and for yours.

Now, obviously, for generations those who believed that this was truly the day in which God announced the sentence, the mood was one of anxious anticipation. The *piyut U-Natana Tokef*, the great religious poem which I want to discuss with you, begins by affirming this mood—let us declare

the sacred power of this day for it is a day of awe and of holy dread. And then the poem goes on to speak of God enthroned, God in His court, sitting in judgment, listening to the journal of our lives, and making his decision on the basis of our conduct. All that is there to be read out is read out. Nothing is omitted, even things that we have conveniently forgotten. And then God passes judgment—who shall live and who shall die, who in the fullness of years and who with his life abbreviated—but God, the *piyut* adds, does not want the death of the sinner but that he repent of the evil of his ways, and that he live.

And how can we avert an unwanted sentence? Repentance, prayer, and acts of compassion and of justice can avert an evil decree. We see God first enthroned in judgment, and at the end we see God merciful, slow to anger and full of mercy, willing to accept repentance, willing to accept a changed life.

Now, obviously, this myth is no longer credible to us. We live in a democratic age. We don't think of God literally as the King of kings. We don't

(continued on page 10)

Yom Kippur Sermon

continued from page 9

assume God as judge. There is very little in our experience which speaks to us of a day of sentencing. There are still vestiges of old ways of thought. The queen of England annually has a day in which she announces honors and new titles, and there are some state governors who use the Christmas season to announce pardons and amnesties, but there is very little in our lives which could lead us to affirm the literal meaning of this rabbinic myth.

Though the myth has lost credibility, it has not lost its imaginative force. It is good to imagine ourselves this day standing before God, standing before God and rendering account for our lives, for the conduct of our lives, for there is a judgment. Life is a gift of God and each of us must ultimately render account of the use or misuse which we make of God's gift.

Now, I know that we are, for the most part, quite responsible people. And I know that there are times during every year that we take ourselves in hand and look clearly at ourselves in the mirror of our soul, and we ask ourselves if we are managing our lives well, if we are really carrying out the plans which we have undertaken, if we've developed our talents, if we've managed our lives as we meant to do.

But I also know that we ask these questions within the terms of conventional values. We tend to assume that the values affirmed by middle-class American society are somehow good and right and, of course, many of them are, but they are not necessarily God's values. It's good and it's worthwhile for each of us to examine ourselves not in terms of how we are living up to the standards of respectability and neighborliness and community service which are set for us by our neighbors, but how we're living up to our own talents and our own capabilities and to our own opportunities as God would in fact see them.

You know, I sometimes fancy myself in that courtroom of God. I like to think of myself as sitting alone in the back row, and I like to assume that a certain group of people are standing

before God's judgment. And who are these people? These are the people, the men and women, who have been selected by our community for one or another of those great city-wide dinners that used to take place downtown. And I like to assume that these honorees begin their defense by reading the effusive, eulogistic citations which they receive; and then I like to assume that God reads out the unvarnished journal of their lives.

But, of course, Yom Kippur is not a day to take any kind of joy in the discomfort of another. It is we who must be discomforted. It is we who are in the dock. It is we who must render account for our lives, we who are so full of excuses and rationalizations, we who can so easily and conveniently forget what it is convenient for us to forget, we who can always put into a good light the most mean and tawdry acts of which we are capable.

Imagine yourself in the dock. It says here in the journal that you did very little last year about the major problems of your community, about poverty, about race, about aging. How do you account for this?

"I gave money to various charities." But that's a pittance. Here was need and you didn't even see the need.

"But a man must take care of his own family, of his own self first. I didn't have the time." It says here that you wasted a good bit of time every day, and here it says that a friend of yours turned to you in need, needed to talk, and you were busy.

"But I did have an appointment, I had to go." There was a telephone, you could have excused yourself, isn't it really true that in your soul you didn't want to get involved? Or again, it says here that you did a good bit of complaining last year about your life, you're not satisfied with it, you wanted to be more, to do more, to do more exciting things, you were burdened by children, you were burdened by elderly parents, there was a great deal of self-pity here.

"But my life is full of responsibility." Whose life isn't?

"I didn't have the time to really do something about it." Is it that you

didn't have the time or that you didn't have the will?

It's good to take ourselves in hand and to look at our lives as God might see them, and that is, of course, the image that the old myth projects for us on this Yom Kippur day.

With all of my religion classes at the university I would go over the basic meditations and parts of the Yom Kippur service. When I read this *U-Natana Tkef* to them, one student would always object and would say to me:

"I can see the value, the sensitizing value, of the idea of judgment. It's effective role playing. But I really do not see the value of the sentencing, the fear that is transmitted, who shall live and who shall die, who in the fullness of age and who in a foreshortened span of years, because it simply is not true. It's not true that there is any direct relationship between the quality of life and success, or between the worth of a life and longevity."

Now, despite the seeming truth of that observation, I was not willing to grant it immediately, for isn't it true that those who drink too much or smoke too much or abuse their bodies with drugs, isn't it true that these people in fact sentence themselves? Fore-shorten their lives? And isn't it true that someone who tries to burn the candle at both ends has a shorter candle, a shorter life?

I am convinced that the anonymous author of *U-Natana Tkef* had read *Job*, and I know that he was quite aware that in our tradition there is no assumption of a direct relationship between character and worth, and longevity or success. There are a lot of sinners who are successful and there are a lot of good people who never enjoy status or fame or security.

As a man who obviously knew the dimensions of Judaism, the author of *Job* knew our tradition, *S'har mitzvah mitzvah*, the reward of the good deed is the good deed itself, we do the good simply because it should be done.

And I hope that he knew the other interpretation of this simple text, that the reward of a good deed is another good deed, that in measure as we discipline our lives, train ourselves to be

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Yom Kippur Sermon

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sensitive, so we develop a sensitive soul. In measure as we train our mind to be useful, to be aware of the whole range of the possibilities of life, we bring our mind to the fullness of its possibilities.

Every act of good manners helps us to become a gentle woman or a gentle man. Every conscious discipline is one which increases our capacity to develop the good habits which give us the freedom to stand above and control our impulses and our lusts and those things which coarsen our lives and drag them down. The reward of a good deed is another good deed and, ultimately, the reward of many good deeds is a life which is satisfying and a life which is fulfilling.

The consequence of one sin is another sin. Those who are coarse and vulgar, whose lives have a certain amount of the animal to them, didn't simply get born that way. They had to work at it. They worked at it by years of indulgence, years of moral laziness, years of bad manners, years of careless living. The consequence of one sin is another sin. The consequence of many sins is a life which is mean. The reward of one good deed is ultimately others and then a life of quality. The reward of sin is that sin leads to other sins and ultimately we lead a life which lacks virtue and value.

So, I was not ready to concede to any student that, in fact, there is no sentence. There is a judgment and there is a sentence. The sentence is not passed just on this day. It is implicit in life itself. It is implicit in God's creation. We are accountable. We are what we have allowed ourselves to become, but we need not remain only that which we are now. God does not desire the death of a sinner, the hollow life, the empty life, the vulgar life, but that he repent of the evil of his ways, he repent of his laziness, his indifference, his indulgence, his carelessness, and live, truly live.

Life is up to us. What we make of life is ultimately our own decision. Over the years I have made an analysis of the subjects, the serious subjects, that you have raised with me. I am interested in what it is you want to talk about with your rabbi, and two issues

stand out above all others. The first deals with grief, death, dying; the second deals with what can only be called the quality of life.

"Rabbi, I've worked hard, I've had a measure of success, I've met all of my responsibilities, I should be at the stage where life is giving me a good bit of pleasure, but my children are gone and I hardly know them. My wife is involved in her own work and for me it's a round of the same problems, the same people, the same small talk, the same games. Surely, rabbi, there's more to life than that."

And, of course, there is. But we have to make it so and we can't accomplish this impulsively at a service, even a Yom Kippur service.

There is no sadder experience for me as a rabbi than to stand at the bedside of someone who has been told that if he does not want another attack that may be fatal, he had better take his life in hand and develop new disciplines. I recognize the difficulty of changing life patterns, but there are times when they must be changed. I know the sorrow of recognizing that talents you had when you were a child, interests you had as an adolescent, capacities you had when you were a young man or a young woman, have somehow been allowed to rust, to atrophy, and I know the difficulties of bringing them back as central elements of your life.

You can't allow your talents to atrophy from childhood and assume that suddenly at some point in your life you're going to be able to call up again the musical talent in which you never trained yourself, the mind which was interested in art or in history or in world politics, in a body which has turned its attention, its eyes, only to the sports page or to the financial page or to the society page.

Just a youngster who ignores his school work and then obviously can not be prepared to present himself as a qualified candidate at some graduate or professional school, so none of us can spend the first 20 or 30 or 40 years of our adult life totally involved in worldly things and assume that suddenly we can summon up other capacities and other strengths. We are

what we have allowed ourselves to become. How then do we begin to turn our lives around, to give our lives a broader focus? Repentance, prayer, and charity can avert the evil decree.

What is repentance? Repentance, *Teshuvah*, is not simply reading the litany of confession in the prayer book. Repentance is not a superficial resolution about the favorite sin of our lives. You know, we all have some sin that we like to talk about. We smoke too much. We talk too much. We eat too much. And we talk about *that* sin all the time.

Repentance has to do with turning our whole life back to God, turning our whole life back to the talents and capacities, the sensitivities which were once there.

When do we know that we are contrite and have made repentance? When we see ourselves as full of self-pity, burdened by family responsibilities which we know really ought not to be a burden, determined to live our own lives, to find our own happiness, do our own thing, not to be caught in what we call the trap of family responsibility, and then we think of the child who wanted only to please her parents, and the tear comes to our cheek.

When have we made *Teshuvah*? We've made *Teshuvah* when a tear comes to our worldly cheek, we who are so proud of being worldly and wise and realistic, we who are self-confident, who prate that it's a dog-eat-dog world and no one's going to eat me, when we remember that the full truth is not an answer to the question, "what's in it for me," and remember instead the child who brought his favorite toy to school for the poor children.

Teshuvah begins when we can crack the shell, the shell of self-involvement, the materialistic shell, the worldly shell, that most of us, all of us, build up about our lives every day. It's not good to be too soft-hearted, but when you build that shell so tight that your soul has no capacity to expand, to be generous, to be impulsive, to be spontaneous, when you are emotion-

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Yom Kippur Sermon

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ally corseted, surely your life is not satisfying to God and certainly it's not fully satisfying to you. We are more than machines put on earth to get, to acquire, to succeed.

How do we begin to change the sentence? By learning to shed the tear. Once the tear has been shed, once the shell has begun to break, then we've got to be disciplined, then we've got to seriously take our lives in hand and do something that is disciplined, a regimen, faithfully, and that's why the second requirement of the *Piyut* is worship, congregation, the coming together. Here, every week, we are reminded that we are under God. Here, every week, we are with the like-minded, the concerned, rather than with those who do not care. We come to share values and share passions and share concerns.

It's fascinating to me how much a secular world has picked up this psychological truth, for I notice springing up here and there little groups of people who have come together to encourage one another, to reinforce the new discipline that they have adopted.

Here and there, there are groups of those who were once alcoholic who come together to share their need to be reinforced in this new discipline of withdrawal and self-denial; and here and there, there are groups of those who are divorced and find themselves a single parent, who come to share experiences, but essentially reinforce one another so that they can meet the demands, the unusual demands, which are now being placed upon them.

The difference between those groups and *Tefillah*, those groups and the groups of worship, is simply this. Here, as there, there is congregation, there is a community. But here there's also the overwhelming overarching sense of being under God. It's not enough just to cope. What we have to learn is to lead the consecrated life. The tear, the discipline, and ultimately acts of compassion, of generosity, acts of social concern, the acts in which we give of our time and give of ourselves, these help to avert the evil decree. We've got to take resolution and make it active, and the resolutions cannot simply be to have more for ourselves

but to give ourselves more largely to others. It's here that we recognize that we have been sinners.

Once, after a Yom Kippur service, a gentle soul came up to me to complain about the language of the prayer book. "Rabbi," she said, "the language of the prayer book is too harsh. The words are like hammers. I know I'm not perfect. I know I have my weaknesses, but I am not a sinner and I'm not perverse."

Well, in a sense, self-righteousness is a perversity, but I do find the label "sinner" is one of the labels that I bear most comfortably. What is sin? Sin is the measure of the distance between that which I am able to do and that which I, in fact, do. You cannot sin when you cannot achieve the act. That I am a sinner means that there is more that I can be than I am now.

We live in a self-indulgent age, you and I. We don't like to call acts what they are so we have developed all kinds of euphemisms. There are no sinners out there, they're neurotic people, they're compulsive people, they're people who have some psychological problem, but there are no sinners. And the problem with all of these euphemistic labels is that they assume we've got to remain essentially what we are now. That I am a sinner reminds me constantly of how much higher I can climb, how much more I can make of myself, my soul, my spirit, than I have up till now.

You know, I've discovered a strange thing over the years, that the people I know to be the kindest and the most humane are precisely those who know themselves to be sinners, and it's the self-righteous, the self-confident, the self-assured, the worldly, who are confident that they're not sinners. The compassionate soul knows how far he or she has come and how far there is yet to go. The smug person, the self-confident person, the person who sees only their own success does not see how much further that he or she might go.

Yom Kippur is a great moment of possibility. Here I am, sinner: Here I am, here is a list, unvarnished journal, of all the compromises, all the cowardices, all of the manipulative and

callous acts that I've performed. I'll never be perfect. I'll make my share of new sins in the new year, but I can certainly improve on what I've done. I certainly can discipline my life. I certainly can recognize that I need to turn my life around, to turn it from its focus on self and focus it more on God, to turn it from its focus on acquiring, turn it more to a focus on sharing and loving and caring and giving.

I'm not one who believes in the angelic quality of children, but I do know that before life takes hold of the child and the need to succeed, the drives to achieve, the drives to make a way for themselves become dominant, there are many talents and there are many impulses and there are many loves that that child has and could freely express—you remember them, don't you—and that you have suppressed through the years. Find again the child in you, and by discipline, and by hard work, and by determination begin to enlarge your life by enlarging your soul. God desires not the death of a sinner, but that a sinner repent of the selfishness, the self-pitying quality of his ways, and the evil of his ways, and live. Live as you were meant to live, a life capable of love, of generosity, of feeling, a life in which you become aware of all of the possibilities of civilization, a life which will blast you out of the meanness of some of your habits, and allow you to stand modestly before God in judgment, knowing that you have not only succeeded in the ordinary terms of that word, but you have succeeded in a way which will be truly pleasing to God. ■

**Special thanks . . .
to those involved with the
Auditorium Decorations for
Sukkot. They were beautiful
and helped to usher in the fall
festival holiday.**

*Hortense Coven, Sydell Green, Marie
Ruth Kearns, Kathryn Klein, Clare
Shaw, Suzy Spitz, Terri Zirkin and
Ruth Stern, Chairperson.*

The Temple Bulletin



Vol. LXXV, No. 4 October 9, 1988

From The Rabbi's Desk

It is a pleasure to see all parts of The Temple cooperate for a major activity. The Loom and The Cloth is precisely such a venture. It is for the whole congregation, for the community, and by the whole congregation.

Marilyn Bedol, Marcia Schumann, Betsy Goodfriend, and Naomi Singer with Claudia Fecher's direction planned the entire exhibition. Some of our competent women, led by Betsy Goodfriend, needlepointed a chuppah which will be used at the Temple Branch and perhaps in the main building. It is a labor of love.

We have received monies from a number of foundations and individuals to help defray the expenses of the exhibit. Claudia spent the better part of the year reserving available textiles which would complement our own collection, and arranging with museums and the private collectors for their loan. As the pieces came in, Sherry Gluchov took care of cataloging them. A large committee helped with the public relations and the planning of the opening, aided by professionals of the staff of the Cleveland Museum of Art and others.

Many of our people trained themselves as docents under the leadership of Marcella Koerner, and many others have volunteered for related duties. It was, and is a major undertaking, now successfully launched.

Activities of this scope come along every two or three years and bring energies from the affiliates and a

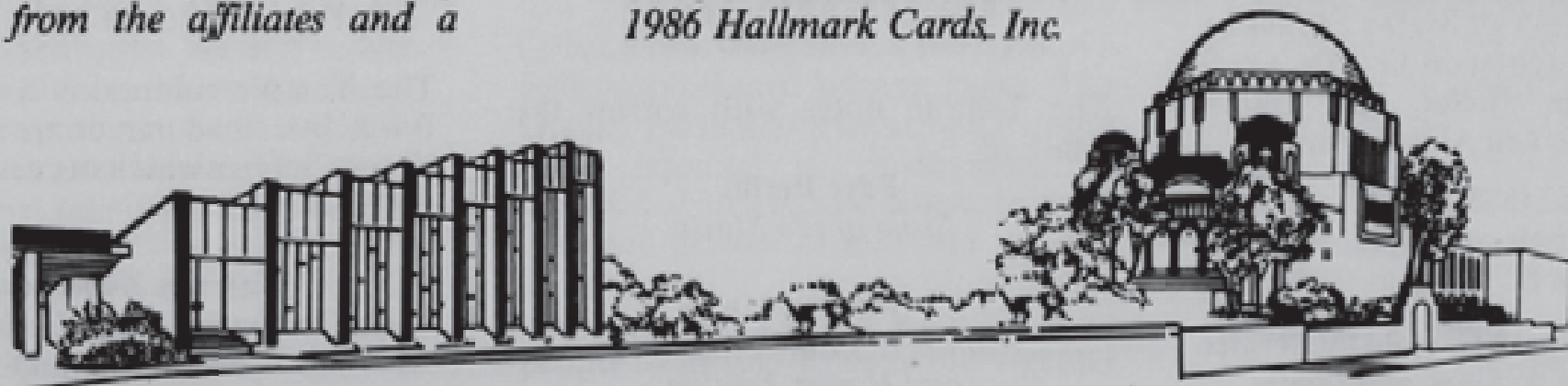
variety of talented people in the congregation. They are expensive, demanding, and worthwhile. I hope

everyone will take advantage of viewing this unique exhibit.

David J. Silver



The show piece for "The Loom and The Cloth," this magnificent burgundy parochet (ark covering) is a 17th century piece from The Temple Museum collection. © Dick Fanolio and John Zaiger 1986 Hallmark Cards, Inc.





ROSH HASHANNAH SERMON

by Daniel Jeremy Silver

To the ancient Greeks the word "mimetic" described literature or rhetoric which attempted to reproduce life as it is. Today we would label mimetic literature and mimetic art as representational art. The English words "mimic" and "mime" come from the same root.

One of the most significant books of literary criticism of our century is *Mimesis* by the European scholar, Eric Auerbach. He attempts to detail the history of the realistic tradition in western literature.

Auerbach makes the point that the earliest examples of realistic literature are to be found in Homer and in the Bible. Auerbach was struck not only by the seminal importance of these classic works but by the fact that they approached the task of shaping life into literature from radically dissimilar points of view.

The eye of Homer lingers long and lovingly on things: on a rich tapestry or a well-wrought piece of armor or a fine male torso. His ear is tuned to melody and to the beat of the dance. His hand reaches out to touch a fine piece of cloth or to balance a finely honed weapon.

He delights in the world of things and in the world of sensation. When we read Homer it is as if we were attending a theater where the stage is elaborately dressed, costumes are extravagant, the lighting is full, so that every action, every movement by the actors, can be clearly seen. Everything is fully articulated. Nothing is left for the imagination.

By contrast the Biblical eye passes quickly over the world of things. The Biblical eye is drawn to the shadows rather than to the surface of things. Biblical literature seeks meaning rather than sensation. It's as if we were attending a theater where the stage is bare except perhaps for a single rickety chair or step-ladder. There is no back drop — no elaborate costuming. Action is only dimly outlined and the imagination is allowed to do the rest.

Auerbach establishes this com-

parison by contrasting book 29 of the *Odyssey* which describes Odysseus' much delayed homecoming from the Trojan war with chapter 22 of the Book of Genesis, the Akedah, the story of the sacrifice of Isaac which, not incidentally, is the Torah portion for Rosh Hashannah. Homer lovingly describes Odysseus' palace in Ithaca.

He describes the disguise which the wanderer adopted that he might not be recognized, and the design of the tapestry which Penelope wove each day and unraveled each night to delay the importuning suitors whom she has promised to choose among once the tapestry is finished. Odysseus' old nurse is fully described as is the scar by which she recognizes Odysseus.

By contrast, Genesis 22 is bare of detail. In Homer, Odysseus, Penelope, the nurse and the suitors are described in every particular. In Genesis, Abraham and Isaac are named and we are left there. We are not told if they are tall or short, ruddy or fair-complected. The scene is not set. We are simply told that God commanded Abraham to take his only son Isaac, to offer him as a sacrifice and that the two of them set out on a three-day journey through an unvisualized countryside. Is it hilly? Is it forested? We know only, "and they went." Homer employs a thousand verses to tell his story. The Biblical author tells his in nineteen.

The Homeric approach centers on the world that presents itself to the senses. The Biblical style centers on what lies behind the surface of our world. It seeks out purpose and meaning and explanation.

These two classic works reflect the two distinct national moods. The Greek world delighted in the sight of a well-proportioned human being. The Greeks, particularly those of the upper class, rejoiced in possessions, in athletics, drill and the dance, in well-designed homes, in well-laid out gardens, beautiful vases, sculpture and painting. The Greeks were the first people in history to write intelligently

about the concept of aesthetics.

Why is a particular song melodious? Why is a particular piece of art beautiful? The world of appearances, the world of the senses, satisfied them deep down and, to a large degree, preoccupied their minds.

By contrast the Biblical style is spare and lean. We're not provided word pictures of the great heroes of the Bible. The Bible places little emphasis on human form or on the shape of possessions. "Grace is deceitful and beauty is vain."

In the Biblical perspective, preoccupation with the material, with appearances, with physical forms, with possessions, blinds men to wisdom. The world of appearances is a beguiling but misleading place. If we want to find the meaning of life we must look beyond the surface of things. We want to hear the still small voice, not the sounds of the world.

Rosh Hashannah is called *Yom Hadin*, the day of judgment. The myth has it that on this day each of us stands before the seat of judgment while God passes our deeds in review. Were they good or evil, generous or selfish? The Rosh Hashannah liturgy suggests that while this heavenly assize proceeds, we must make a judgment on ourselves. Are we satisfied with the life which we have led? What plans can we make, what disciplines must we undertake, to permit us to live with greater grace?

Tonight, as we review our particular chronicle, I think we recognize that most of us lived during the year with a Homeric attitude. We were dazzled by things, by possessions, and preoccupied by the means of acquiring them.

Because of this, last October 19 was a Yom Hadin for many who were shaken to their boot straps by the drop that day of 500 points in the Dow average. It was a rude reminder of the fragility of possessions and of the danger of hitching our life to material possessions. They are so easily wiped out.

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Rosh Hashanah Sermon

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Living in prosperous times, we have come to take prosperity for granted and have adopted the attitude that happiness lies in things. Today, the wise among us must question whether the Homeric perspective is adequate, whether we ought not put less emphasis on things, cash balances, and evanescent luxuries, and take more delight in sensitivity and find happiness in meaningful relationships and in well-crafted work.

Over several centuries, particularly over the last decades, our machines, industry, and technology have poured out an avalanche of things. Our prosperity was the result of the Industrial Revolution, an open frontier, scientific discoveries, and technological advances. We learned to use fully the natural resources of the world. Many began to live the way only the Caesars of old could afford. Luxuries became familiar parts of our lives and we, like children, came to take them as our due. We couldn't imagine life without them.

Few escaped being dazzled by the great Homeric world out there, by the taste of our wines, by the fashion of our dress, by the decorations of our homes, by the style of our cars, by the taste of our food, by our sports and vacations. We let go of the habits of thought which for centuries had protected men from wanting too much in a world which could not provide more. The puritan principle, "travel light and work hard" was set aside.

No longer. We must share our earth with five and a half billion other citizens—and share it far more equitably than heretofore. Even in our well-off corner of the globe, a single pay check can no longer provide the so-called "good life" for most families. For the first time in history, this earth must be protected from its inhabitants. Conservation is absolutely necessary and costly. Population control is elemental and costly. Civil rights and public welfare are essential and costly.

The age of great abundance which we have all tasted was an anomaly which will not come again. There are simply too many people. When I was born, there were a billion and a half earthlings. Today, only 60 years later there are five and a half billion.

There cannot be a peaceful world

when three out of four go to bed each night with insufficient food in their bellies. Some say, our science will discover new, miraculous ways to produce more. "We don't need to change our ways. We will not have to give up anything. The others will have more without our having less." Perhaps. There will be miracles. We had a Green Revolution.

The world today produces 50 percent more food than it had two decades ago. But the sad truth is that at the end of these two decades, more people suffered from malnutrition than when the decade opened. There are simply that many more people.

I am convinced that only those who can shift from the childish delight in the world of things—Homer's view—to the search for lasting values—the Biblical view—will be able to maintain sanity in the world of less, which I am convinced lies ahead.

Look at our country, once the richest country in the world, now the world's largest debtor nation. We are heirs of a rich and fertile land and of a vast deficit which will for generations burden our children's lives.

When I say there's going to be less, I don't mean that we're going to be poor. Poverty is relative. Those of us who are still dazzled by the Homeric view are going to do all we can to try for more. Some will succeed—few. Most will weary of the effort.

There are husbands who so identify their self-esteem with an ability to provide abundantly for their families that they lose them through overworking — by having no time to be a companion.

There are parents so determined to give their children more than they ever had, who become so frustrated by this impossible task, that they darken their relationships with their children and end up without any relationship at all. It runs against the grain for many of us to lower our material standard. "The eye is never satisfied with seeing."

We can still live graciously. There will be enough and more, if we take the Biblical approach toward happiness, which is that it lies in doing what each sees needs to be done.

Our lives need not be lives of whimpering self-pity simply because we can't any longer have what we once enjoyed. We can look at the world with

a Biblical perspective, ask "can we be happy with less?" The answer is 'yes.'

The Biblical attitude says be satisfied that you are useful, be satisfied that when we take stock each year, we can say, "I have lived with more grace than I lived the previous year."

The Biblical life was not one of monastic denial nor was asceticism raised to a virtue. Biblical man said simply, objects are fragile. Don't depend on them. Happiness is not tied up with wealth which can be quickly lost. Happiness is the ability to be satisfied with the life that you're living. "Happy is the man who rejoices in his lot." If we are doing what gives us satisfaction, we can be satisfied with little quite as easily as with much. The underpaid teacher may lead a much happier life than the Wall Street tycoon.

When the Bible speaks of joy and happiness it rarely ties these feelings to physical pleasures or possessions. It speaks of the joys which are ours because of the duties that we perform, because of the good deeds in which we are involved, because we give of ourselves to others in love, because we give ourselves to worthy causes. By doing something that's worth doing, we establish our own worth. There are so many ways to be happy which are independent of possessions, but we must rediscover them.

When your children say to you they want to act, paint, be a teacher or a social worker, are you tempted to say: "Don't — it does not pay well, how will you be able to afford all that we have." Don't say it. Take the Biblical view. Happiness comes from what we do. It's a terrible burden to sacrifice the work you enjoy for work that has no joy.

Homer's view put things in the foreground. Over the last century, men have again placed things in the foreground. We were able to satisfy rapidly rising expectations. We believed our children would live better than we did and their children than they.

This was an incredibly unrealistic vision. It was a vision which neglected the testimony of history. This prosperous century has been the scene for the most destructive wars mankind

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Rosh Hashanah Sermon

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has ever known, a world-wide depression, staggering violence. We'd seen the incredible ugliness of Hitler and Stalin, and close to home, violence in our streets. Today, we can no longer deny the world. We lock our homes at night. An economy which involves five percent of the world population and consumes 35 percent of the world's wealth will no longer be tolerated. We share a small planet and there has to be enough for all.

The real world is not a world of endless vistas, of life always getting better.

The real world is a world in which an old man like Abraham, a man full of years and full of good deeds, a man who throughout a long life had discharged nobly the responsibilities of a clan chief, a man who should have been allowed a quiet retirement, suddenly found his age disturbed by cruel duty. "Take your son, your only son Isaac, and sacrifice him." Give up your peace, give up all those things which were to be the solace of your age, and Abraham did so without complaint.

Ours is a violent world. Our technology has increased our ability to deal destruction. Ours is a world of danger, a world in which many of us find ourselves like Abraham, suddenly thrust out of the cocoon, out of a job, out of a life of ease — the summer is over.

Yet, there can be happiness if our lives are tied to noble ideals, to love, to family, to community, to the search for decency and peace. Our times need not lead to a winter of discontent.

Like Abraham, we have traveled light and do not expect that a life of leisure and abundance is ours by divine right. There is happiness enough for a happy life. Perhaps, like Abraham, we will see that, suddenly, there is the ram thrust into the thicket by God, caught by his horns — father and son walked up the mountain together and came back down together to a happy old age.

Somewhere, behind the world of things, behind the world of possessions, lies a world in which God lives and acts, a world where those who have courage, who are obedient to God's will, exist. They will be content come what may.

God fulfills His promise. The horn is sounded. Deliverance comes. ■

The Temple

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BENJAMIN ALON KAMIN
ROSETTE BARRON HAIM

MERRILL GROSS Administrator
ALICE LICKER School Administrator
BRUCE SHEWITZ Director of Music
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791-7755
26000 Shaker Boulevard, Beachwood 44122
831-3233

Altar Flowers

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

SEPTEMBER 9

In memory of Anna Rosenwasser Schermer by Florence and Morton Krasner and Dr. and Mrs. Marvin Schermer.

In memory of Louis G. Herman by his wife, Charlotte, and sons, Robert and James.

SEPTEMBER 12 ROSH HASHANNA

In memory of Louis Sterns, Helen G. Sterns, and Corinne Schwartz by Leonard Schwartz and children.

SEPTEMBER 16

In memory of Edna and Samuel N. Goodman by Laura Goldfar and Pearl Katowitz.

In memory of parents, Sarah Hirsch and Sydney Hirsch, by Mr. and Mrs. Lorin Berne and Mr. and Mrs. Stan Lantz.

In memory of Dr. Howard Gans on the occasion of his birthday by his wife, Dorothy, and children, Frederick and Shelby Gans and Dr. Henry and Ellen Eisenberg.

In memory of Bernard Schwartz by his wife, Rose Schwartz, and by their children, Louise and Michael McDaries.

FROM THE RABBI'S DESK

What is The Temple like during the summer months? The schedule of morning and evening meetings is cut way back. There is no school. The affiliates meet infrequently; in short, it's a quiet time for building and planning for the next year.

IN MEMORIAM

The Temple notes with sorrow the death of:

Jean Cowan

Charles Hacker

Daniel Hayman

Uncle of Leonard B. Scharfeld

Jacob Hecht

Husband of Esther Hecht

Julia Markowitz

Aunt of Claire Morgenstern and Ruth Levenson

Robert B. Newman

James Rueckberg

William Schaffer

Father of Iris Kane

and expresses heartfelt sympathy to members of the bereaved families.



In memory of Alvin Schreiber by his wife, Edith, and children, Lawrence, Richard and Marcia Gogolick, and grandchildren.

SEPTEMBER 23

In memory of uncle Harry L. Greenfield by Leonard Schwartz, and his nieces and nephews.

In memory of Henry H. Krause by his children, Gert and Harold Krause and Karen and Alan Krause.

In memory of William H. Orkin by his wife, Dorothy, and children.

SEPTEMBER 30

In memory of Harry Hart by his daughter, Sylvia Beechler, and grandchildren.

During these quiet weeks the school curriculum is carefully laid out. The affiliates plan their activities. The building is cleaned and spruced up. The rabbis worry about what they are going to speak about on the High Holidays. It's a lovely season.

This year as I thought about the year ahead and planned for it, I realized how much The Temple has changed. It used to be that there was a school, The Temple Women's Association, The Temple Men's Club and The Mr. and Mrs. Club. Today these groups exist, of course, they remain the backbone of Temple life, but they are complemented by any number of special interest and special service groups: First Friday; Family Sabbath; F.A.N. (The Temple Seniors); an Outreach Program; T.E.F.T.Y. (Temple Senior Youth Group); The Temple Choir; and, of course, this year The Loom and the Cloth.

This multiplication of groups testifies to a growing interest by many in The Temple family in one or another aspect of congregational life and is most welcome. Each of these groups has to be serviced so the staff is extremely busy, but there is time for vacations and sports. It's a happy time which leads up to what is perhaps the happiest and most significant season of all, The High Holidays which, by the way, come early this year. Erev Rosh Hashana is September 11.

Daniel Jeremy Silver
8/28/88

Temple Memorial Book

The Temple maintains a Memorial Book. Inscribed names are read at the Vesper Service which occurs nearest to the Yahrzeit.

Joseph Hartzmark

Inscribed by loving wife, Helen, sons, Alan and Lee and grandchildren.

Herbert Schmith

Inscribed by loving wife, Betty and children, Edwin and Sandra

Marjorie Weingart

Inscribed by loving husband Morton, sons, Barry and Terry, and granddaughter, Samantha.

Remarks by Rabbi Silver

138th Annual Meeting, June 3, 1988

DESPITE the difficulties of the year, it was a good year. The Temple seemed to coalesce. The staff picked up whatever slack there was, and I want to say particular thanks to Rabbi Ben Kamin, Merrill Gross, Claudia Fechter, Bruce Shewitz and the rest of our wonderful staff. I want to add my word of congratulations to Lois Kuhlman and Marie Pluth who have completed fifteen years of service to our congregation. They have both served with diligence and intelligence and have been an anchor to leeward for their respective offices.

I wish to say a special word of thanks to Marie for having kept me on the straight and narrow, for being able to decipher my handwriting, and for the years of care and loyalty which she has shown.

Speaking of staff, I would like to have introduced you tonight to its newest member, Rosie Haim, but she is being ordained this weekend and that, of course, takes precedence. You will find her to be a warm and attractive young woman, extremely capable, who endeared herself to all who met her this past month. My only problem with Rosie is that she makes me feel my years, for she is two days younger than Sarah.

I want to add my congratulations on the election of Marilyn Bedol as the sixteenth president of The Temple. She has served The Temple in so many ways, and I know that she will bring distinction to her office. It is also good to know that with her election we are breaking another tradition, for she is the first woman to occupy the president's chair. I pledge to her my fullest cooperation and look forward to some

years of joint service to the congregation.

I want to express my congratulations to Jim Reich who tonight completes eight years as president of this congregation. He has led us with distinction, with attention to the smallest detail and always with an eye to the larger and major concerns. Jim cares deeply about every single person in the congregation. He has had time to deal with the little problems as well as the big ones and will always be remembered as a president who undertook the Endowment Fund Campaign which, fortunately, he will continue to head, and the Branch addition campaign, which was completed so successfully this past winter.

I particularly value his advice and his friendship. We have traveled together and we have planned together. We have attended services together, and I would be less than honest if I did not say I truly value his friendship.

Just a word about the coming year. Every year should have a focus, and I hope that this year our focus will be on the religious sides of our work. We have always been a congregation which led community work. We have always done our share and more as a congregation — most recently, the Hunger Campaign, in which this congregation raised more than any other congregation in the city.

But piety has not been our strong suit. What I hope and pray is that this year you and I will work together to expose ourselves to the teachings and traditions of our people, not only for the special moments of our life but as a way of life and a way of faith.

Daniel Jeremy Silver



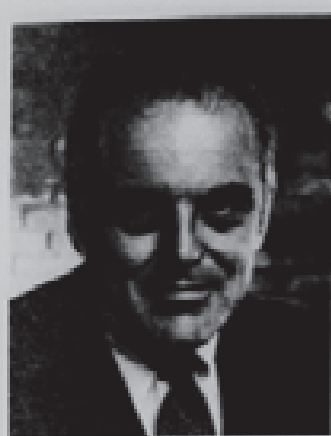
The Temple is Top Contributor to Hunger Fund

Carol Lader and Barbara Kest, co-chairpersons of The Temple Hunger Fund Campaign, are proud to announce that among religious organizations The Temple is the number-one contributor to the 1988 Interchurch Council's Hunger Task Force Campaign. As of June 6, 1988, 577 Temple families have contributed \$23,201 — more than any other church or synagogue in Greater Cleveland. The Temple is one of the top three contributors in total giving among both secular and religious organizations. The Hunger Task Force supports the 21 Hunger Centers which provide emergency food in Greater Cleveland.

The Temple will continue to accept contributions to this worthy cause. Recent contributors to The Temple Hunger Fund include:

Beatrice Abrams
 Florence and Sanford Arsham
 Rosalind and Saul Biskind
 Ruth and Sylvester Brown
 Shirlene Caplan
 Phyllis and Harvey Carl
 Lillian Charnas
 Charlotte and John Cohen
 Hortense and Jack Coven
 Marjorie and Charles Evans
 Louis and Marvin Evenchik
 Barbara and Peter Galvin
 Phyllis and Steven Goldrich
 Betsy and Harry Goodfriend
 Fannie Greenberg
 Lois and Homer Guren
 William Joseph
 Lita Kohn
 Georgene Kravitz
 Ruth and M. Richard Kyman
 Doris and Robert Miller
 Claire and Stanley Morgenstern
 Dorothy Orkin
 Agnes and Milton Schulman
 Charlotte and Leonard Schwartz
 Elaine and Edward Schwarz
 Ida Spero
 Ann Steuer
 Brenda and Dr. Fredric Stoller
 Temple Young Associates

RABBI SILVER (left) with Inez and David Myers (Honorary Life Trustee).



Can Judaism Survive the End of the Family?

Daniel Jeremy Silver

I WANT to try out some ideas — some of my thoughts — about the family. I'm not sure they're right. I don't claim to be a historian of the family, but these insights and indications are worth thinking about. Certainly, they put much of the conventional wisdom about family in a different perspective.

In our straight society — you and I are all part of that straight society — there's a great deal of hand-wringing and breast-beating about the fate of the family. There is a general feeling that the family is disintegrating and that, without its benign influences, the capacity of society to train up the next generation successfully will be lost.

It is in the family that we learn to love and to be loved, to be empathetic and to care. Families impart values. The institution of marriage, it is assumed, is basic to the social order, if not to individual happiness.

Recently there has been a great deal of doom-speaking in the popular press about the family. There is the mounting divorce rate, the indifference of many to their marriage vows, the generation gap. I don't know what the rate of divorce is today — I keep seeing different statistics — but, clearly, between one in two or one in three marriages end up in divorce. Many too many.

THE REASONS for the disintegration of family are many. One is the impact of the liberation of youth. It's not a new phenomenon. It is only in recent times that we began keeping our young in school beyond the sixth or eighth grade, so they remained with their peer group for longer periods of time than they were with their families. They were out of their homes more than they were in them. The ability of the adult society and of the family to mold adolescent values decreased markedly. The values of their own generational group rather

than of their families are those which they now internalize. Doing their own thing became the motto of an increasingly individualistic generation.

Then there was the liberation of women. Not so long ago a woman was looked upon as the linchpin of the tent that holds the family together. She was there, cooking, sewing, loving, looking well to the ways of her household, doing what mothers traditionally are assumed to do. Then in our generation mothers went to work or back to school, and the home became a place devoid of adults and, therefore, in a sense, no home at all. Many children spent their time in day-care centers or became latchkey children.

Much of the debate about the family that is being carried on today is being carried out in a nostalgic haze. In the good old days, presumably, the extended family — mother, father, children, grandchildren, maybe a maiden aunt and an uncle who had been brought over from the Old World and who was living in the home until he got himself established — was a warm, self-confident place where the father's authority was dominant. Most of us entered marriage as a sacred obligation "till death do us part." We felt very close to our parents. We came to feel that there was something right in the institution of the home, and its values seemed to be confirmed by our religious tradition.

Now, I will always be in favor of the home as a secure and rooted place, a place where there are a number of cross-generational ties and a variety of experiences, a place where the child is trained up in the way that he should go. But when we look at the family historically it appears that most of our thoughts about it are drawn not from the facts of history but from one special and unique moment in time.

The family unit for most of history, at least most of European history, was not a place of intimacy or warmth. It was an efficient place. It was a survival unit. It was an economic unit. There was little interest or demand for the family as a place where one found

friendship or any of the other deep and lasting emotional relationships which we associate with family life. The family was not designed to be a sensitizing unit.

In the older Jewish families there were two separate worlds: the world of women and the world of men. These two worlds met rarely — probably only at the marriage bed. At the age of three or four a boy was taken from his home and put to *heder*. *Heder* was a single-sex institution. Only boys went. He spent there five days a week, twelve hours a day. On the seventh day, the Sabbath, he went with his father to synagogue: a male institution.

The young man met his wife at the marriage altar and almost immediately went back to the man's world, perhaps enrolling in a *yeshivah*, a single-sex school away from his home where he was taught that all talk with women was trivial and vain and led to sin. Such talk was to be avoided not simply because it might entice you sexually but because the women's world was the world of the trivial.

Men talked about Torah, serious things. Woman talk was idle. More often than not, at a meal the men sat down and the women and girls served.

These people lived in a completely sex-differentiated world. Father cried when one of his friends died. I'm not so sure that he cried when his wife died, because he could always get another wife. Her value was essentially procreation. The husband might have three or four wives, because childbearing was a dangerous enterprise.

When a girl was born she was cuddled by a wet nurse. She was not sent to school. Early she was put to work with the women, doing woman's chores. Older women were her companions. She was taught the domestic arts by a grandmother or maiden aunt. She was kept in a woman's world, doing woman's things. Mostly her contacts were with adult women. When she married, often at twelve or thirteen, she set to her work, having children.

Children were a threat to the mother. It was almost suicidal to have

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Rabbi Silver delivered this sermon at the Sunday service at The Temple Branch on May 8, 1988

a lot of children. Being pregnant was dangerous. Birth control was frowned on. Women did not rejoice when they became pregnant the way most do today.

This girl-mother did not cuddle her children. She couldn't afford to love her children because she was going to lose one out of every two before the child reached the age of one, and three out of five before they reached the age of five. How much can one person hurt? Better to be conditioned not to love.

It turns out that the good old days weren't so good after all. The family lacked privacy. In the extended family sex-differentiated roles were the order of the day. There was little chance for intimacy between adults, much less between adults and children. Men lived in a man's world, women in their own world. In the medieval family there was very little human warmth. The members of the family simply worked together and subsisted under the same roof. Loyalty was the key virtue. Displays of love and affection were limited.

The traditional communities of Europe — whether we are speaking of the non-Jewish communities of farmers or peasants or the small *shtetl* communities of the Jews of Eastern Europe — were tiny places by modern standards. Households numbered in the tens, not the thousands. Yet, the community was coherent and provided the feeling of coherence to family. The institution of marriage was zealously guarded.

We know a good deal about the formal relationships which marriage established, a great deal about divorce and its procedures. But we know very little about the internal life of these families.

In this pre-industrial age, the family was an economic necessity. Whether it was the peasant family operating a cottage industry or the shopkeeper's family providing customers with their wants, the family required a lot of extra hands. The strength of the family lay in numbers. There was no such thing as a pool of free labor. Today there are few families who require a great number of hands to survive. Such labor can now be hired.

The Industrial Revolution, mass organization and urbanization brought about changes in the traditional family. Then, the community

was consistent and coherent with the family. Today, the community is an alien force. We lock our doors against our neighbors. Today competition forces us to be mobile, a fact which saps the roots of community. To succeed you may have to leave your roots and go wherever opportunity takes you.

Then, neighborliness was a basic requirement of survival. With the new order, it is free enterprise. It is you against everyone else. More and more the family threw up walls against the outside world.

THE NUCLEAR FAMILY emerged, pared of uncles and aunts and elder children because of space needs and the irrelevance of extra hands to the survival of the family. The city is crowded and a

Can a person love who was not loved as a child?

maiden aunt can have an apartment of her own. She is no longer needed as help around the house. Old folks are placed in institutions like Montefiore and Menorah Park. You can't keep extra people in the limited space of a crowded, modern urban center when they are not useful.

The modern family remains what it has always been, an economic and survival unit. The modern family, for the first time, has also raised questions of emotion and feelings. Who before the twentieth century would have asked: Can a person love who was not loved as a child?

In recent times, husbands and wives began to talk with each other, and began to be friends. They began to find that satisfaction of feeling that intimacy in human relationships yields. The family took on a new aspect. It became the many-resourced institution that we think sentimentally about today: husband and wife bound together in ties of holy matrimony and affection, children bound to their parents by ties of love and duty.

But if such ideal families ever existed, they have had to adjust to a rapidly changing environment, changes which have pared down the family. Children are quite early sent to preschool. The husband is off to work, and now, as often as not, so is the wife. Many families believe they can no longer survive on a single income.

Everyone is busy following their own careers, including the four- or five-year-old child.

The familiar family is being subverted not only by external economic forces but by internal forces as well, particularly by the television set and VCR. Not so long ago when children came home, when the door closed the outside world was excluded. Despite individual family characteristics, the home itself — that inner world — was the context of most of the child's life. Today the outside world intrudes forcefully. You can't close your door to TV or to the radio. In many American homes the tube is on from the time the child returns from school until he goes to bed. As a result, the family is no longer the crucible of a particular and special set of values.

At times this paring down of families makes it seem that there is nothing left, and so we have to ask the question: Is the family irreplaceable? If it is, what will replace it? And the next question is: Can Judaism survive the end of the family?

JUDAISM EXISTED and thrived for hundreds of years because of community rather than family. The traditional family was not a place of socialization, of feeling or of emotion. It was, in fact, the community itself which created Jewish interest and Jewish identity. Community established what we now call Jewish values. It was in the community that one established one's basic Jewish relationships. These values were *supported* but *not established* in the home.

When I began to think about this lecture I went to our Temple library which numbers some thirty thousand volumes. I researched carefully and did not find a single volume which presents a domestic history of the Jewish family or a collection of rabbinic texts which deals with reinforcing family life.

Of course, a great deal of information exists on the contemporary Jewish family. Sociologists and psychologists have studied the Jewish family thoroughly over the last forty or fifty years, but most of this literature does not question the role of the family and tends to assume that present family structures were always present.

We have a good bit of historical legal material. We know the forms of family organization, but that is very different from knowing their content.

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We know how an engagement was decided upon. We know how a marriage was celebrated and what were the conjugal responsibilities stipulated by law for the husband and the wife. We know what were the responsibilities of parents for the training and education of their children. All these things we know because our legal codes, of necessity, dealt with them. But we can no more define the context of Jewish family life just from the post-Talmudic legal codes than we can define the inner life of the American family from American civil law.

One of the things we do know about the traditional Jewish family is that it was entered into by arrangement between families and that the basis of these arrangements was economic. A couple generally did not meet until the engagement or the actual wedding. There was no pretense at romance. It was assumed that since the young people came from similar socioeconomic backgrounds they would be compatible. Once the marriage took place, whichever partner left the family home dropped out of sight as far as his birth family was concerned. Very few letters survive from mother to daughter or father to married son unless some commercial interest was involved.

Jewish families did not stay together for reasons of feeling. A man may have loved his wife, but if she was barren for ten years he may very well have taken advantage of the legal principle which allowed him to divorce her. A son was more important than a wife; the child would say *kaddish* for his father.

There is little evidence of mother love or father love or of intimacy between husband and wife. In other words, there is little evidence from the legal documents of affect or of feeling, the emotions which we consider essential to family life.

Despite this history, when the modern family emerged, Jewish life fell in step with it and declared it to be Jewish. I suspect that this occurred in largest part because of (1) the desire of Jews to be emancipated and (2) the aping of the bourgeoisie — the class that Jews desperately wanted to join. So we simply declared family relationships to be Jewish. I can find in our library hundreds of sermons, magazine articles and the like which wax eloquent on the importance of family to Judaism and insist that at least the nuclear family is essential to the Jewish tradition.

It was a social change that worked. The Jewish family became a success. Families developed that were strong and concerned with passing on Jewish values.

The Jewish family was a new entity. Compare it with the family in fourth- and fifth-century Babylon, where the Talmud was compiled. That society was oriental, polygamous. Women were kept apart. The upper classes kept their women in a harem and treated them, to a large degree, as sexual objects. The education of children did not involve what we think of as guidance today: patience and listening — endless hours of discussion with them about their problems. Well-off Jews raised their children with tutors and nannies. The natural parent provided correction and authority rather than fatherly affection. Being a pal had nothing to do with parenting.

When the modern family emerged, Jewish life fell in step with it and declared it to be Jewish.

HOW WERE THESE VALUES established? They were established through the *community's* culture. The *community* socialized. The *community* established Jewish identity. It was through the *community* that Judaism passed from generation to generation.

About 1750 — perhaps a little earlier in Germany and England — towns developed. Capitalism began to appear. Jews began to think that there was a possibility of living somewhere outside the ghetto — of being part of the larger world. The spirit of enterprise began to beat in the breasts of Jewish entrepreneurs. The most adventurous went to Amsterdam or Hamburg or London and left behind in the East their extended families. The extended family could not go with them because of cost and because of government laws which limited the right of domicile to a restricted number of Jews.

With urbanization and with capitalism, however, the modern family began to move away from any real sense of community. The calendar ceased to be the Jewish calendar and became the secular one. There was more contact with the non-Jewish world. Families became a series of little islands in a great Gentile sea.

(continued) Can Judaism Survive?

It was not an easy time. On the one hand, we wanted to be part of the larger world for ourselves and for our children. On the other hand, we wanted to pull ourselves — and particularly our children — out from this cold world in order to protect them and us from the pressures of anti-Semitism.

Do you remember an advertisement which was popular a few years ago? "The family that prays together stays together." The traditional Jewish family rarely prayed together. In the old synagogues there was no such thing as family pews. There still aren't in the Orthodox community. Worship was highly individual, not collective. Each man came to the synagogue and prayed at his own speed.

As the community began to wither, the family took on more and more of the community's functions. Because human beings cannot live without intimacy and friendship, these values began to become apparent within the family.

Although the ghetto was opened and Jews could leave, we faced an unwelcoming world. Jews were not really welcomed into the Gentile world. So we had to depend more on our families for acceptance and friendship.

Husband and wife began to talk to each other and to relate to each other as persons. They began to explore the cross-generational relationships, first between parent and child, then between parents. A new world emerged. One indication of this new world was the flowering of mother love. Medical science reduced the danger of child-bearing and infant mortality so mother no longer had to face the danger of early death. She could allow herself to love. She could begin to cuddle her children. As she began to love, she began to allow herself a whole series of emotions which she had denied herself before.

She could allow her emotions freer rein and, as she allowed her motherly love to express itself, she found she could love as well as obey her husband, and she began to hope that her daughter might find a man she could love and marry.

Thus, as youngsters began to choose their own mates, the marriage broker began to lose business. How did they choose? Not by comparing family values, but by attraction. Whatever the term may have been, romance had intruded.

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A whole set of emotions now began to become identified with the modern family: love — which includes friendship and intimacy, mother love, the love of an adult for another adult, love of husband and wife. It wasn't so long ago that children were to be seen and not heard. Now our children sit at the table with us and talk with us. Today our children are a central part of our world. Experience has made it possible for us to become sentient human beings.

Today's nuclear family created a concept of personhood which ultimately made it possible for the old sex-divided, sex-differentiated world to see men and women as people, as similar.

Today we live in a world which is happiness-oriented, which aims at self-fulfillment, where the motto is to do your own thing: the world of personhood. All to the good, but is it good for the family and for Judaism?

In the medieval world the community's values were ever present. Everyone grew to have a Jewish identity because that was the only identity one could have. The tight communities of the past no longer exist. Jews became monolingual, speaking the language of their country, no longer the language of their people.

Families have their own calendar, birthdays, anniversaries and so forth. More and more, their calendar comes to be of greater importance than the community's traditional religious calendar.

The nuclear family does not automatically transmit a religious heritage. Jewishness is just one of any number of identities which Jewish families now wish their children to have.

The synagogue, too, has now become an outside institution and so, too, all Jewish institutions. People are, without realizing it, suspicious of all institutions, all structures outside the family itself — which is why almost every national organization of note has a commission on Jewish continuity.

I don't think we can make the case that Judaism depends upon the support of the warm, emotional family as we know it. Look at Israel where the *kibbutzim* serve as centers of secular Judaism, and the concept of family has been translated into something other, into something much more communal, something different from the notions of a nuclear family.

The nuclear family reinforces a sharp sense of our individuality. It has given people a sharpened sense of how they are different, one from the other. It has allowed us to change our responses and our feelings towards the opposite sex. But it has not brought emotional stability into our lives. Rather, it has left us with a feeling of disquiet and uncertainty.

We live in a highly mobile world. Except in areas like Utah where Mormons protect even the extended families, or in Williamsburg, New York, where Orthodox Jews do the same thing, it is the nuclear family that is in evidence in suburban life. There are today a large number of single-parent families, born largely of the increased divorce rate. There are singles who remain in that state much longer than heretofore. The family is threatened. Many ask, "Why marry?"

Jewishness is just one of any number of identities which Jewish families now wish their children to have.

THE ANSWER to the question with which we began, Can Judaism survive the end of the family, seems to me to be a resounding yes. One can imagine structures that provide for Jewish continuity better than the nuclear family does. When the times require it, humans always tend to create useful new structures.

What I see all around is an inchoate reaching out again for community. You see it in many ways. You see it in the search of the young for communes, the search of rootless Jews for *havurot*. You see it in the interest in all manner of strange, new cults, the ashram and *habad*, seeking, finding community. They are finding a set of relationships which are intimate and closer than those now available to them through their nuclear families.

When the external situation changes, the culture must also. All kinds of experiments are taking place in the era of the post-nuclear family. The most interesting of those studied is the Israeli *kibbutz*. But the trouble with all such groups is that they are new and small. Very few people are involved, and there is very little evidence of their long-term success or failure.

There is another side to the picture. Many of us are reaching out for a sense of community. How many every-other-Wednesday bridge clubs or stocks-and-bonds groups continue to meet for years? How many small groups meet to read papers or simply to talk over common concerns? Rather, we are turned in on ourselves. Many of us are looking for someone to cut the strings from our emotional corsets and let us simply be human.

Can Judaism survive the demise of the family? Where will the next generation receive its Jewish values? The answer, I believe, is from a variety of sources:

- From traditional religious schools and family support systems which a congregation like this one represents.

- From "new generation" places like the *havurot*, where youth and interest combine to create an intensive Jewish life.

- From the old extended family, all vestiges of which have not yet disappeared.

- From the nuclear family, which should not be read off too easily. It is for now — and can always be — the integral family unit. As such, it can impart values. That is, it turns off the television set and captures for itself the values of homelife.

The nuclear family is in trouble today not so much because of changes in the environment as because of our heightened sense of individuality.

The non-traditional family will make a contribution to the survival of Judaism. It will all depend on our basic and pervasive attitude towards life. Families are in trouble today not because of changes in their physical environment — mobility can be overstated — so much as from changes in our attitudes towards others. We want what is best for us. We don't accept the duties of marriage, of parenthood, when they begin to impinge upon something we deem more important: ourselves.

Yet, if we concentrate on living up to traditional Jewish values of community and loyalty, we can internalize them in our homes and make of them warm and inspiring Jewish places. The family remains the best civilizing agent we have. ❧