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American Promise and America Peril, 1958.

AMERICAN PROMISE AND AMERICAN PERIL

Some reflections on our way of life occasioned by
Mr. Max Lerner's recent study on America as a Civilization

Sunday, January 12, 1958

THE TEMPLE

Rabbi Daniel Jeremy Silver

The President's annual "State of the Union" message to Congress is one of the sacred rituals of our American democracy. On January 8th of the year 1790 General Washington delivered the first such report to the first Continental Congress. In it he outlined some of the programs and policies which he felt to be necessary for the successful growth of the nascent young American Republic, and ever since that day the President of the United States has used this occasion to outline those bits of legislation, those policies and programs, which he feels should become part of the American way of life, and if enacted will make for American well-being. This annual message serves also as a healthy reminder that the President, our Chief Executive derives ultimately his authority from the people and that he must make annual reports on his stewardship to them. The speech of last Thursday, in which Mr. Eisenhower made his report to the nation, also dealt mainly with concrete proposals for rectifying and improving our American body politic. His main concern was with improving the posture of our military defense. He felt as we all do that our missile program, our program of scientific and technological research was behind schedule, and he developed eight positive, concrete suggestions which he felt and which I am sure will rectify and improve this situation. I would, however, call your attention to one of the most significant paragraphs in his speech, one in which he reminds us, quite opportunely, that preparedness alone, strength alone, will not solve the problems of peace. He spoke: "There are two tasks confronting us. The first is to insure our safety through strength, but we could make no more tragic mistake than merely to concentrate on military strength,

for if we did only this the future would hold nothing for the world but an age of terror. And so our second task is to do the constructive work of building a genuine peace. We must never become ~~as~~^{so} preoccupied with that desire for building military strength that we neglect those areas of economic development, trade, diplomacy, education, ideas and principles where the foundation of real peace must be laid." The tragedy of the President's message was that he did not go on from there and develop at length some concrete, definite, consistent proposals, constructive proposals, to bring about a situation of peace. We seem to be in a strange anomalous position here in America. Our will is for peace, but we do not know the way. We acknowledge that peace can be achieved only through peaceful co-existence. We recognize that peaceful co-existence can be achieved only by sitting down at a table, by diplomatic conversations, by adjustments and by bargaining processes. We are quite right in our feeling that we should bargain from strength. But unfortunately we seem to be more concerned with building our strength than with bargaining. We have in the last several years not made a single concrete, forthright and developed proposal which would enable us to move ahead towards a constructive program for peace. As a Rabbi reviews the foreign policy of our nation of the last several years, he is reminded of the days in ancient Israel when King Zedekiah held the throne. Zedekiah lived some twenty-five hundred years ago. He was an honest man if a somewhat vacillating man. He was importuned in his policy by two definite and separate sets of advisors. Israel in that day was a small, somewhat insignificant state which lived in the no-man's-land, a buffer zone, between the two great world powers of that day, Egypt and Assyria-Babylonia. One of his groups of advisors, politicians, hard-headed statesmen, advised Zedekiah that peace, security for the small Judean state could be found only in military alliances, in military commitments/^{to}and pacts with one of the great powers or the other. They advised him to play power-politics, to attempt to make hay for the small Judean state while the two great world powers raged at one another. Opposed to these

statesmen were the prophets and teachers of Israel. Led by the prophet Jeremiah, they counseled the King that peace could be achieved only through peaceful means, that he ought to avoid all military entanglements, all military ventures, and that he ought to sit down and work out a truce, a compact, some convention with one of the great powers or the other, which would permit him and his state to live securely. Unfortunately Zedekiah listened to his political advisors. He joined in an abortive revolt of the pro-Egyptian satellite states against Syria-Babylonia, and he brought about only the ravaging of his country, the destruction of his capitol, the enslavement of his people, and the end of the Jewish State. During this debate, the prophet Jeremiah was once moved sarcastically to vocalize a thought which has certainly been in the back of many of our minds. Speaking of those who advise peace through military adventure, through strength alone, speaking of those who have no concrete suggestions for achieving peace, he said, "They speak shalom, shalom, peace, peace will be the end/^{result} of our policies, v'en shalom, but there is no peace. There is no achievement of a truce. There is no betterment of the world situation." I was reminded a great deal of the teachings and the meaning of the life of Jeremiah as I read the President's message of last week. I was reminded of his teachings because of the fate of the Jewish people which had not been willing to trust itself to embark on the adjustments/^{and the} diplomatic maneuvers necessary to achieve a constructive program of peace. But I was reminded primarily of Jeremiah because he dealt with one of the problems which confronted the Jewish State in those troubled days - a level of human behavior, of political problems with which our President and our country has not yet seen fit to grapple. Jeremiah was a profound student of human nature. When he looked all about him at the Jewish people of that day he was disturbed, not only by their foreign policy, but by the whole character of the body politic. Instead of the ancient strict morality of Moses/^{and} the priests and the prophets, he saw about him a debased, a venal, a corrupt people, a people which had sunk from a high plateau of religious affirmation and moral living into the morass of a

of a dog-eat-dog materialistic civilization. He saw about him a people which had forsaken ancient religious covenants and moved by urbane sophistication. They came, it was true, still to the temple, but did not live by the principles which they mouthed within those sacred precincts. He saw about him, in other words, a people corrupt from within, and he recognized a truth of history -- that a nation is more often destroyed from within, by its own debasement, by the sapping of the vital, virile virtue and character of a people, than it is overthrown by forces from the outside. He was proven correct. And so also are there other examples of the correctness of his observation in history. We have only to think of the great empire of Rome. Rome moved by the military courage and strength of a Caesar, by the civic virtue and civic pride of a Cicero, by the moral integrity and moral fire of a Cato, the small Roman city-state, under great leaders, moved out and conquered the whole known world and brought peace and justice to that world. And then in the fourth and fifth centuries of this era Rome fell before a band of, or bands of forest and desert and nomad barbarians - Hun, Goth, Mongol, vandal. When Attila, however, conquered Rome Malarach conquered the city itself. They conquered not the Rome of these ancient greats, but the Rome which was a shell, a feeble shadow of its former self, a Rome which had been debased by too much prosperity, a Rome whose patrician class had forgotten that noblesse oblige, that status means higher and /more strict duty and obligation and lived a life of indolence, a life of carelessness and carefreeness, a Rome brutalized and dehumanized by slavery, a Rome of bread and sensual circuses, of ~~ROMAN ROMANS~~ theatres and erotic literature and the violence of the gladiatorial games. A Rome which socially and economically and morally was corrupt, and being corrupt, had neither the will nor the strength nor the courage nor the vision to achieve deliverance from a few ill-clothed and ill-armed and ill-horsed nomadic warriors that threatened the boundary. A Gaellic French priest of the fifth century, Salvian, wrote what is probably the most fit epitaph for this great civilization. He wrote in his history of his day, "Rome MORITUR ET RIDE" -

Rome is dying, but it is laughing. All that is left of the grandeur of Rome is a neurotic giggle, is a sea, destruction of their whole civilization". What was true of Rome was true also of the great Spanish empire of the middle ages, of the Byzantine empire of the same day, and of the vast Manchu empire of China. These nations grew old from within. They decayed, they rotted before they were overthrown by outside enemies. They decayed because the virility, the virtue, the sense of purpose, the sense of the proper on which they had been built was no longer theirs. Their people were no longer willing or able to plan for their deliverance and to succeed with these plans. Now I mention these observations of Jeremiah and of Salvian and of world history because, strangely, competent observers of the American scene have begun to speak of a corruption of character which never before was observed among our people. And I have begun to wonder whether all ~~of~~ the money which we are spending on our defenses, all the programming which we are hopefully venturing for peace, may not itself be wasted and be futile unless this corruption of the body politic is stopped, and we learn again to live uprightly, morally and virilely. The competent long-time columnist and writer, Mr. Walter Lipman, in a nationally syndicated article this past week in Look magazine, spoke of the American people as "fat, torpid and indulgent". He wondered aloud where had gone the strict, Puritanical morality of our ancestors and the courage of our pioneer, frontier forefathers. He wondered where had gone our sense of civic duty. We no longer really cared about voting, many of us. Most of us no longer gave of our time to civic affairs. It is as if we were in a stage of "mole" living, each and every family unit, ~~houses~~ self-contained, buries itself in the ground for its own needs, its own problems, and concerns itself not one whit with the manifold stresses and strains which are disturbing the American scene as we move into the Atomic Age. As might be imagined, Mr. Lipman was not sanguine as to the future of an America steeped in fatness, torpidity and indolence. And he was joined in this

observation by Mr. Max Lerner, famous for his biting political columns in the thirties and forties and now professor of American Civilization at Brandeis University. Mr. Lerner has just completed a voluminous work in which he has tried to analyse the American civilization in mid-century. He has a great deal to say about our strength, about our achievements. But he also speaks about the "Byzantine trend in American living", and by this he means a new trend towards self-indulgence, pleasure seeking, hedonistic, a trend not concerned with civic duty, social virtue, personal morality, but a trend which is concerned only with the acquisition of new luxuries, new erotic experiences. He speaks of the breakdown of the family ties. He speaks of the spread of crimes of violence and of adult criminality and of juvenile delinquency. He speaks of the growing problems of alcoholism and of drug addiction. He speaks of the fact that one out of every ten Americans - adult Americans - will be sufficiently mentally ill during the course of their lifetimes to warrant hospitalization. He speaks of the fact that almost fifty percent of the first two million young American men who presented themselves in World War II for induction into the service were found to be physically or mentally unfit for that service. He speaks of a moral interregnum existing in America today. He feels that all the traditional moral obligations, the do's and the don'ts of the Ten Commandments, have been watered down, rationalized away, psycho-analysed away, and have disappeared, and in their place there is a moral chaos in which our young people growing up by experimentation and by self-indulgence and do not always understand the way of strength as opposed to the way of weakness. And Mr. Lerner and Mr. Lipman are joined by the Professor Emeritus of the Department of Sociology at Harvard University, Dr. Petrim Sorokin, who just last year observed what he called the "progressive sexualization of our American culture". He spoke of the facts that our ~~xxx~~ ^{mass} media of communication ^{of} -/the radio, the television, books, and the movies, had become one mass of erotica, of sensual literature, and he observed that creativity in America, virility in America, mental health in America,

all that we hold precious and dear, has been undermined by a culture which is attuned to self-indulgence rather than to self-sacrifice. And these men were just yesterday joined by a column which many of you may have read in our Cleveland Plain Dealer by the columnist Mr. Phillip Porter, in which he observed, and I should like to quote a bit: "A considerable lather is being stirred up these days about why we're not training our young in pure science, how we have lost our idealistic bearings and have gone for the 'fast buck', how a lot of kids get into trouble when too young, how others go on to college with only the thought of extending their adolescence." I believe that these worries are all related. Lately I've read some startling news items which by themselves didn't seem so jolting, but when read together made me sit up and think, and steam. For instance, in last Sunday's paper Eugene Gilbert, the expert youth surveyor, reported that, first, nearly half the young folks today believe that wire-tapping is OK, and second, that one out of three believe a central government agency ought to censor movies, comic books, plays, radio, TV and newspapers -- even dress. In a recent issue of Editor and Publisher, a sampling of opinion from students at Purdue University revealed: 83% approved wire-tapping; 60% favored censorship; 58% saw no harm in the third degree; 50% were ready to dispense with the freedom of the press; 25% would grant police the right to search without warrant; 13% would restrict by law religious belief and worship. Gilbert also found, in an article in Look magazine, that young voters just turned twenty-one didn't know and didn't care whom they'd have voted for in the last Presidential elections: only two out of five said they'd have bothered to have voted at all. Translated, this means that our younger generation, whom we are counting on to make this a better country, and, among other things, to ward off the Russian Communist dictatorship, are in a mental mood where they've already accepted the principles and framework of dictatorship. Either they don't understand the freedoms on which this country was built 175 years ago, or they've already waived them. How come? and how come not enough kids are choosing a life of research on

pure science? and how come there is a feeling that far too many gifted children are not educated up to their capacity, regardless of their economic status? I have a theory: it's because the parents haven't raised them with a sense of responsibility to the country, and to the human race. The parents have lost their way: if the kids find theirs, it will be a miracle. Most kids in spite of their typical bravado, want to succeed and want to have their parents proud of them. But how can they achieve this pride when the parents have none themselves, when they worship the dollar, when they do not emphasize at an early age the sacrifices necessary to succeed in the arts, sciences and professions, when they do not stimulate a thirst for knowledge. Right now, as a nation we're just starting to think about this, and how we got that way. We've worshipped power steering, the movie bosom, the pressure cooker and the 21-inch screen instead of the PH.D. Our sons and daughters might be learning by sweating twelve hours a night over a microscope, searching for some virus, the discovery of which might some day prevent cancer".

I have chosen these four reports because they come, not from professional moralists, from the preachers and ministers of our land, but from hard-headed newspaper people, from analytic university professors, who religiously and morally have no axe to grind, but who are profoundly shaken and disturbed by the materialistic, acquisitive, amoral nature of much of our present day American civilization. And we must ask, with them, some sober and serious questions. What is the future of a country which in the ten years between 1947 and 1957 spent nearly five hundred billions of dollars on itself, on alcohol, on jewelry, on tobacco, on drugs, on recreation, and less than fifty-eight billions of dollars on all of its educational programs, on all of its religious programs, on all of its social justice and social welfare programs, and all of its medical and scientific research. Less than one-tenth of the money with which we indulged ourselves was spent on programs to improve ourselves. What is the future of a country which is so lax as to its family ties and standards of sexual morality that one out of every three marriages contracted end in divorce? What is the future of a country where twelve million of the forty-

seven million young people below the age of seventeen now live in homes which are either broken or controlled by others than both their parents? One out of every four children is today being raised in a broken home. What is the future of a country which has so indulged itself in erotic literature, shoot-em-up movies and television programs, that crimes of violence among our teen-age people have increased a thousand percent in ten years and among our adult population two hundred percent in the same period of time? What is the future of our country where the author of the "Studs Lonigan" Trilogy which so shocked our people thirty years ago was moved to observe in a national magazine just last week that the delinquency shown by Studs Lonigan in the Chicago slums of his day seemed almost sane, normal and law-abiding behaviour when compared with the sadism and the masochism and the wanton destructiveness of juvenile gangsterism today. What is the future of a country where the standards of personal integrity have tended to be rubbed thin, so that it is not so much whether we abide by our own conscience, but whether we can get away with something, and if we get away with it, then even our neighbors seem to be proud of us. Now I have overpainted the picture. I have done so purposely. I think it is time that we, as Americans, wake up, and are shocked out of our moral indolence, and become conspicuously, consciously, vitally, crucially aware of one basic fact - that unless we live by standards, by high standards of personal integrity and commit these standards to our children, to our neighbors, to our community and to our country, unless we learn to live as human beings rather than as highly sexualized and brutalized animals, the very democracy, the very way of life, the leisure, the standards of living which we are seeking to protect from Russian imperialism will decay from within more easily than they will be destroyed from without. All the billions upon billions of dollars which we are spending for national defense are not worth a single nickel unless as a people we have invested the time, the effort, the duty, the responsibility, the service, to protect, to encourage, to extend the way of life and the standards of freedom, liberty and moral living which we cherish.

The prophet Jeremiah knew the answer

The prophet Jeremiah knew the answer, as he knew the question. He counselled the people of his day to develop a B'rith Hadash, a new covenant between themselves and their God, a covenant in which each individual human being would promise God, not that he would bring sacrifices to the Temple, but that he would abide by the strict standards of the Ten Commandments, that in his personal life he would live by standards worthy of a servant of God, standards of justice, standards of mercy, standards of kindness, standards of integrity, standards of generosity, that he would again remember that the blessings of living in a free nation imply the responsibilities of living as a divine human being. This is our responsibility. The age of moral indifference, which has brought us only the tranquillizing pills, neurotic headaches, and a great deal of human unhappiness - the indifference of this age must be brought to an end. We must bring our personal lives to a fine peak of moral strength. Each of us in his own way must contribute creatively, through his integrity, through his interest, and through his service to the growth and the extension of our American dream. Fortunately America is not so sunk in its own weaknesses that this is altogether impossible. But the danger signs are there. We have not yet come to the point of no return. But I truly believe that each and every one of us must see to it that America never reaches that point, and that though some of us seem to think that we are near the meridian of our civilization, that the decay of our American dream may yet be at hand, that more of us will realize that we have not yet heard the cock crow or seen the morning star, and that an America of peace, prosperity, can yet breed a citizenry which is strong, filled with vision and virtue and virility.

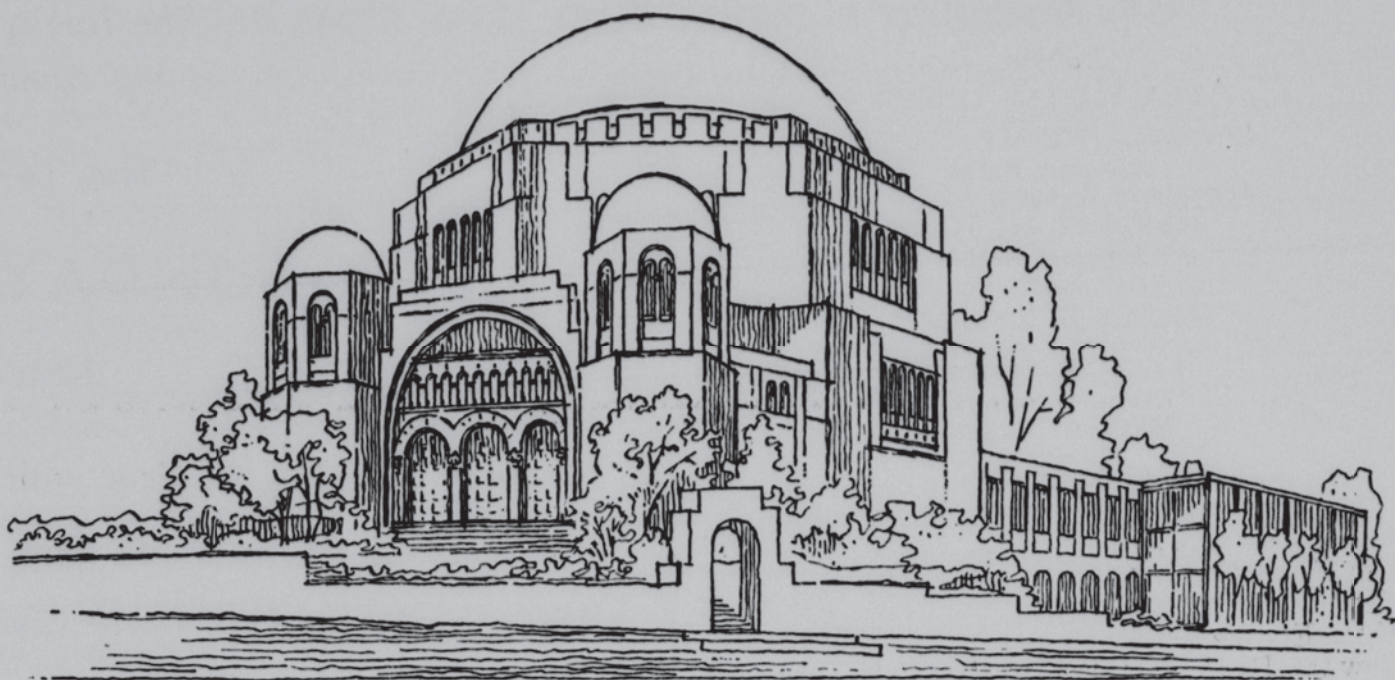
Amen.

THE TEMPLE

CLEVELAND, OHIO

January 12, 1958

Vol. XLIV No. 13



ON AMERICA AND THE FUTURE FROM THE RABBIS' DESK

Several weeks ago Rabbi Abba Hillel Silver addressed the Regional Board of the National Conference of Christians and Jews. His remarks were addressed to the future of the American dream and the American way of life. I think that you will be interested in a few excerpts from this speech:

"We have all become considerably disturbed by recent events and our thoughts have become centered by what is happening in outer space. Satellites and inter-continental ballistic missiles obsess us today. There is taking place a considerable soul-searching among our people and the beating of breasts over our scientific lag in those fields.

"Such a soul-searching is fully warranted and it may prove all to the good if it will sober us as a people and destroy our complacency—if it will teach us—and especially the leaders of our government—humility in our international relations, if it will eliminate duplication, waste and rivalry in our military services and if it will help us to raise a new generation of men and women who will be more reverent of learning and more devoted to the exacting disciplines of the mind, not only in the fields of science, but in the humanities as well.

"But when all is said and done, the fact still remains that the major problem of our age is not how to match our inter-continental ballistic missiles with those of the Russians, but how to live with them in the same world. Sput-

nik and counter-Sputnik will not solve this problem. We will not disarm by rearming on an ever larger scale and with deadlier weapons.

"I am hoping that the next decade will witness a rapprochement between the East and the West consequent on their relations that neither bloc can destroy the other without destroying itself. I am hoping that the world will soon weary of the war-obsessed men in the leadership of both camps and of their constant war-cries and war-scares and will demand a new type of leadership. I am hoping that a new climate of ideas will come to prevail which will make the concept of co-existence, now reviled by many as black heresy, not only acceptable but even mandatory.

(Continued on Page 4)

SUNDAY MORNING SERVICE *AHS*

January 12, 1957

10:30 o'clock

*"The Angry Man
of the Bible"*

RABBI DANIEL JEREMY SILVER

will speak on

AMERICAN PROMISE AND AMERICAN PERIL

Some reflections on our way of life occasioned by
Mr. Max Lerner's recent study on *America as a Civilization*

Guest Soloist

Mr. Josef Gingold, Concertmaster of the Cleveland Symphony Orchestra

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:15 to 12:00

MUSIC FOR SUNDAY

The music for the services this Sunday is the first of the fine modern services to be presented each month for the balance of the year. It is by the important French composer Doctor Leon Algazi. Dr. Algazi is Music Director of the world-famous Rothschild Synagogue of Paris, as well as a prolific composer of music for the contemporary synagogue. The service will be sung by The Temple choir under the direction of Mr. A. R. Willard.

Mr. Josef Gingold, Concertmaster of the Cleveland Symphony Orchestra, will be guest soloist.

Organ	Rheinberger
Sonata Op. 98, Chromatic Fugue	Franck
Cantilene	Bloch
Six Preludes II	Algazi
Opening Psalm—Mah Tov	
Bor'chu—Sh'ma—Veohavtoh—Mi Chomocho—	
Tzur Yisroel—Kedusha—Yihui Lorotzon—	
Etz Chayim Hi—Vaanachnu	Algazi
Before the Address:	
Concerto in E for Violin II Andante	Mendelssohn
Mr. Josef Gingold	

The Temple

Rabbis:

ABBA HILLEL SILVER
DANIEL JEREMY SILVER
Associate Rabbi
Director of Religious Education
HERBERT H. ROSE
Assistant Rabbi

Staff:

MILDRED B. EISENBERG
Ass't. Director of Religious Education
LEO S. BAMBERGER
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MIRIAM LEIKIND
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A. R. WILLARD
Organist and Choir Director

A. M. LUNTZ.....President
LEO W. NEUMARK.....Vice-President
ELI GOLDSTON.....Vice President
MAX EISNER.....Treasurer
EDWARD D. FRIEDMAN.....Associate Treasurer

ALTAR FLOWERS

The flowers which will grace the altar on Sunday morning, January 12th, are contributed in memory of Louis E. Levy, by his wife Ray, his son Norman, and daughter, Lillian Sands.

The family that prays together
is the family that stays together

The Temple Men's Club

SUNDAY FAMILY DAY

January 26, 1958

- Sunday Morning Services with the Men's Club—10:30 A.M.—The Temple
- Members of the Men's Club will participate in the morning services
- Brunch at Sherwin's Party Center—12:15 P.M. \$2.00 per plate
- Group singing will follow the brunch

For Men's Club Members and Their Wives and Children

Participation limited to 300 people — please make your reservations early
Mail your reservations to Mr. Leo Bamberger at The Temple Office

BEYOND OPTIMISM AND PESSIMISM

An article by Rabbi Herbert H. Rose reprinted from the *Quarterly Judaism*

Optimism and pessimism are attitudes which belong to no one age but are expressions of the human spirit throughout history. Within almost any epoch one can find representatives of hope and oblivion, heaven and nirvana. The problem which faces Judaism, however, has been posed by a particular kind of optimism and a specific type of pessimism. Beginning with the 19th Century a new dimension of knowledge was discovered. The role of history and the development of civilization was generally not appreciated in the Enlightenment. However, with Hegel its importance became so emphasized that history began to be worshipped as though it were a deity. It was conceived not as the problem of individual human choice but became itself an abstract force which used man to carry out its purposes. Instead of being the result of diligent labor and unremitting toil, it became the automatic development of a disembodied machine. Drunk with the inevitability of progress the world became quietly anesthetized to the challenges and dangers surrounding them.

But then came the rude awakening which was reflected in literature after World War I by Hemingway and others. His bitter disillusion was to be expected since there can be no gradual change from the euphoria of certain progress to the nihilism of war. Is it any wonder that following the first world war, Karl Barth published his *Romerbrief* which became the manifesto of new-orthodox Protestantism? As secular despair took the form of nihilism, theological pessimism found

expression in the assertion of the inscrutability of God and the rebirth of the doctrine of original sin. Both 19th Century optimism and 20th Century pessimism implicitly and explicitly suggest that man is paralyzed, and chained by his own complete incapacity.

Judaism has always resisted the absolute judgment of fate. At the heart of the relationship between God and Israel is the covenant which was first entered into by Abraham and then reaffirmed at Mt. Sinai. The covenant has certain fixed terms; both parties have definite responsibilities. Basically it declares that God will watch over the Jewish people if they will follow the Torah. The fundamental premise of the covenant relationship is that man is capable of making a decisive choice so that he may live up to his obligation. He is not hopelessly dependent. This attitude of Judaism found its clearest expression in the Book of Deuteronomy, "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore, choose that thou mayest live, thou and thy seed." Man is to respond to God through a creative choice. The whole burden of the prophetic message, from Amos to Deutero-Isaiah, is but one continuous attempt to clarify within immediate historic situations, the specific alternatives facing the people. The Rabbinic concept of the two inclinations, the inclination for good and the inclination for evil, recognizes the problem which is entailed in choice. Rabbi Akibah, when he states in the "Ethics of the Fathers", "All is foreseen yet

freedom is permitted", envisages man as an active agent who determines events. Maimonides refuses to make immortality the automatic gift of being human; rather he asserts that it must be achieved. Man can choose to activate the intellect and live the righteous life or he can surrender himself to oblivion by wilful ignorance and sin.

Man needs God, who is the source of the moral imperative, who forgives his transgressions, comforts him in his distress, loves him as a father a son; but Judaism has never taught man's absolute dependence upon the divine. As Rabbi Leo Baeck has said, "Man is not only a creature but a creator, not only made of dust but a creature who stands little lower than the angels."

Man not only needs God but in a very real sense, God needs man. For in the Jewish scheme of things man is an active co-worker with his Creator in making this world truly a kingdom of God. We are neither puppets of progress, passively waiting for history to hand us the millenium on a silver platter, nor are we hopelessly depraved victims of an original sin which has contaminated all subsequent life. Neither optimism nor pessimism can fully describe Judaism because it essentially emphasizes man's freedom and his will. Judaism emerges beyond both these attitudes. If we could use any term that would strike at its essential nature, it would be, dynamic. By emphasizing freedom, it demands of man a creative response. It is, above all, an active faith which sees the future not as destiny but as possibility.

HUGE TURNOUT FOR ANNUAL MR. AND MRS. CLUB SHOW

Over eighty members of the Mr. and Mrs. Club registered for parts as singers, dancers and actors, and to work backstage at the Annual Club Show.

The show, entitled "Three Little Words", is an original musical comedy, written by members Nelson Combs, Bob Kornhauser, Larry Caplane, and Stan Kramer. It will be presented on April 22 and 23 at Wiley Junior High School.

Directors of the show are Roland Kraus, Natalie Epstein and Dick Shane. The musical director is Bob Rogoff, while the dancing will be handled by June Haas. Technical director for the production, often called "the best non-professional show in Cleveland", is Adam Koblitz, assisted by stage manager Harvey Cayne. Business and ticket sales are under the direction of Louis N. Gross and Justin Baum.

Producers Mr. and Mrs. Roland M. Kraus and Mr. and Mrs. Arnie Ribet have announced rehearsals to start almost immediately at The Temple.

FELLOWSHIP TEA

A Fellowship Meeting and Tea will be held Friday afternoon, January 24th, at 1:15 o'clock in the Higbee Company Auditorium, under the triple sponsorship of the Catholic Federation of Women's Clubs, the Cleveland Council of Churchwomen and the Women's Organization of the Jewish Community Federation.

Mrs. A. F. Mellman, as Vice-chairman in charge of community service, will serve as chairman of a committee composed of representatives from nineteen Sisterhoods. Mrs. Sylvan Rosenfield will serve as The Temple Women's Association representative on this committee.

A feature of the afternoon will be a panel discussion on *Housing*, by Judge Charles White of the Common Pleas Court, Mr. Frank Baldau, Executive Director of the Community Relations Board, Mr. James Yielding, Commissioner of Urban Renewal and as Moderator Mr. Lawrence Williams, Vice-Chairman of the Community Relations Committee of the Jewish Community Federation.

The members of The Temple Women's Association are cordially invited to attend this stimulating meeting.

MR. AND MRS. CLUB MUSIC BOX SUPPER

An enjoyable evening is anticipated on Friday, January 17th, when the Mr. and Mrs. Club Music Box Supper is held at Wiley Junior High School starting at 7:00 P.M.

A delicious chicken dinner will be served, after which a musical program is planned. The noted artists who will perform are Mr. David Arben, violinist, and Miss Alice Chalifoux, harpist, prominent members of the Cleveland Symphony Orchestra.

Reservations must be made in advance. Checks for \$3.25 per couple should be mailed by January 7th to Lawrence and Shirley Rubin, 3726 Winchell Road.

Chairmen for the affair are Homer and Lois Guren. Vice-chairmen are Robert and Marlene Bruder and David and Rita Pearlman. Among others assisting are: Program, John and June Biskind and Stanley and Marilyn Lowitt; Publicity, Michael and Eve Art; Food, Richard and Elaine Felber and Harold and Shirley Dembe; Decorations, Stuart and Florine Koslen; Reservations, Lawrence and Shirley Rubin.

THE NOVELTY COUNTER

For a gift that's different, visit the Novelty Counter. The busy workers are specialists in ideas with a flair for pleasing. Mrs. M. Weiner, Chairman, and Mrs. A. L. Sherman, Co-chairman, call your attention to their plastic sweater, glove, and shoe bags, all with gay trims of felt appliques and make-believe gems, and edged with frilly lace. There are also plastic cases for your fine linens, as well as linen place mats and napkins with luxurious accents of color, for gracious giving.

A silken bird-mobile fashioned at this table will delight the heart of a young baby.

On the utilitarian side are their Pacific cloth bags to keep your silver free from tarnish. These will be offered at a twenty percent discount during the month of January. To order them in the size of your preference, phone Mrs. Weiner, YE 2-0020 or Mrs. Sherman, LO 1-0288.

Every Tuesday morning you will find the following team-mates at work: Mrs. Anna Carl, Mrs. Helen Colbert, Mrs. Rosalind Davidson, Mrs. Sadie Degner, Miss Charlotte Klein, Mrs. Lawrence Lurie, Mae Mandel, Mrs. Harry Moshontz, Mrs. Otto Richman and Mrs. Rita Weiss.

TAX STAMPS

Please bring your tax stamps to Tuesday Sewing, to Open Meetings, or leave them in The Temple office at your convenience. Like drops of water or grains of sand, they add up to an imposing total. Tax stamps help pay for Bibles and awards for Temple religious school students, and, through the Sophie Auerbach Fund, for scholarships to the rabbinate.

QUILT CREATIONS

If you are trousseau-shopping for your daughter or grand-daughter, be sure to choose a Sisterhood bridal quilt in luscious satin, made to order in your favorite color. If you are shopping for baby, nothing is softer or more comforting than a baby quilt in pastel colored satin or sateen. These quilts in various sizes are among the finest creations in the magnificent repertoire of Tuesday Sewing.

Bring in your collection of patches and have them quilted into a beautiful patchwork comforter by this group of skilled needle-women: Mrs. Lee August, Jr., Chairman, Mrs. Victor Wise, Co-chairman, Mrs. Della Aurbach, Mrs. Alfred Benesch, Mrs. Leonard Broida, Mrs. Carrie Federman, Mrs. Nelson Grossman, Mrs. I. Hurwitz, Mrs. Allen Klivans, Mrs. Jack Roth, Mrs. Herman Sampliner, Mrs. Daniel Silver, Mrs. Henry Steuer and Mrs. Robertina Weil.

COMMENDATIONS

Ingenuity, time and effort go into the creation of all Tuesday Sewing merchandise, whether hand-stitched, quilted, knitted, crocheted or painted. Concentrated effort, too, characterizes the selling that moves the merchandise into the hands of purchasers. Our Sisterhood wishes to commend the active sales force, Mrs. Leon Diamond, Mrs. Harold Newman, Mrs. Leon Mitnick and Mrs. Robert Smith. Our thanks go to all the service groups; to Mrs. Milton Meyers and Mrs. Karl Tobias for their effective and artistic displays at Open Meetings; to Mrs. Leonard Lichtig and Mrs. M. Rappaport, in charge of price marking and inventory; to Mrs. Aaron Weitzman, Bookkeeper; to Mrs. Morton Krasner, in charge of deliveries; and to Mrs. George Klein and Mrs. Oscar Ross, who add a final touch of distinction with custom gift-wrapping.

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(Continued from Page 1)

Sputnik may yet prove to have been the overture to the speedier pacification of our world.

"We have always stood as a beacon of light and hope to mankind because of the principles of freedom, democracy, equality and human dignity upon which our political life was based—principles which are being challenged in the world today. The free world still looks to us for leadership in these directions. But our moral professions will

not long retain the allegiance of peoples if we deny them at home in practice. Any manifestation of bigotry and intolerance in our national life is an undermining of our moral leadership in the world.

"We charge our enemies with materialistic atheism. But what is more grossly materialistic and more nakedly atheistic than laws, customs and practices which segregate and degrade fellow human beings because of the color of their skin or their mode of worshipping God.

"If we believe in God then assuredly He is the God of all men alike, and if we believe in a divine law of justice and compassion then it clearly must be one law for all men alike.

"Some of the most impenitent materialistic atheists of our day are to be found in the pews of our churches where their sin of Godlessness is compounded with the black sin of hypocrisy."

Daniel Jeremy Silver

DATES TO REMEMBER

Sunday, January 12 — Sunday Morning Services

Monday, January 13 — Adult Hebrew Classes

Tuesday, January 14 — Temple Women's Association Tuesday Sewing

Friday, January 17 — Mr. and Mrs. Club Music Box Supper

Sunday, January 19 — Sunday Morning Services

THE TEMPLE LIBRARY is open Tuesday through Friday from 9:00 a.m. to 5:00 p.m.; Saturday, 9:00 a.m. to 12:00 noon. The Library will be closed on Sunday mornings until the conclusion of services.

THE TEMPLE MUSEUM will be open at the close of Sunday Morning Services and during all major organization meetings. Arrangements may be made to view the Museum by special appointment at The Temple Office.

THE ISRAELI GIFT SHOP is open during Tuesday sewing sessions. Selections can be made at all times from the display case in the Ansel Road Lobby through The Temple Office.