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What Must a Rabbi Believe About God? Reflections on an Atheist
Rabbi, 1965.

WHAT MUST A RABBI BELIEVE ABOUT GOD?

REFLECTIONS ON AN ATHEIST RABBI



Address delivered by
RABBI DANIEL JEREMY SILVER

THE TEMPLE, CLEVELAND, OHIO

January 24, 1965

A rabbi in Detroit has broadcast his denial of the existence of God. He has argued that he can accept only that which is scientifically verifiable — that which can be deduced from fact and observation, and that the existence of God is beyond the laboratory and beyond logic. He has put it this way. "I have always been committed to the use of common sense and empirical reasoning as the only valid ways to discover truth." The key word here is the adverb only. No sane man would deny to common sense or to empirical reason all their legitimate claims. But reasonable men must deny that common sense and empirical logic are the only keys to truth.

Actually this claim is not at all new or unique. It was first made twenty-five hundred years ago by the Greek philosopher Democritus. Democritus argued that only the deductions made from experience were usable as keys to truth. Since Democritus' day his arguments have been much debated and much qualified; so it is somewhat surprising to find a presumably well qualified contemporary asserting these prerogatives in their full innocence. We know now that there are many reaches of human experience which are beyond the competence of common sense and many necessary judgments which are beyond the range of empirical reasoning. Poetry, for instance, brings us much closer to the truth of feeling and of love, than does common sense. A great painting touches more nearly the truth of beauty, the value of esthetics, than can any empirical reasoning. Myth tells us much more of the operation of the unconscious than we can discover by direct observation. Science is even coming up with facts concerning probabilities and indeterminacies in nature, and mutants, which we can describe after the fact, but which deductive reason can never specifically predict.

Philosophers have long since come to the awareness that there are levels of reality which forever defy logic. They assert that man requires other keys to unlock the moral truths, and the esthetic truths, and the spiritual truths; all of which he requires, immediately, in order to guide his life successfully and with some measure of decency and dignity. In brief, our art, our literature, the quality of our moral judgments depend upon other methods to truth than common sense and empirical reasoning. Our fathers, for instance, discovered the truth of humanity, three thousand years before common sense could have looked about at a world of free men and of slaves, of many nations, of learned and of barbarian, and have argued that all men are innately qualified to be human. We do not require that love be proved. We do not require that beauty be proven. None of us could show objectively just why it is that a Beethoven Symphony has musical merit. We cannot show objectively the quality and virtue of our moral judgments. Why is it that we must demand in the spiritual world a test of truth, that we know we cannot demand of other crucial areas of life.

I am afraid that as a philosopher this Rabbi is in over his depth. Indeed, his arguments are interesting mainly in that they reflect the commonplace cliches especially the "common sense" wisdom which is spoken again and again by those who have given religion only a passing glance and nothing more. Rabbi Wine says that one can go to a modern university and study the nature of the universe, and not feel the need to assume a Supreme Being. Many are predisposed to agree. And it is true up to a point. You can go to a university, study science and not feel the need to assume a Supreme Being; if, if, if your only purpose is to gain professional competence, if your only purpose is to master some technical know-how, if you refuse to ask certain vital questions: 'How is it that there is a universe out there that science can deal with?' 'How is it that we have a mind that has the capacity to reach out into this world and discover meaning and order in it?' 'How is it that we are, that we think, that we can reason?' 'Why is it?' 'Why are we alive?' 'Why do we have consciousness?' 'What is the purpose of our living?' If we look beyond technical information, important though that may be, and ask for that knowledge which we require in order to be human beings, then we must make certain assumptions, then we must wrench of the living stuff certain truth, certain faith and live by these, as best we can.

It is strange that a Rabbi should be expressing this garden variety materialism at this moment in time. Fifty years ago, I would have understood it. But in the intervening years we have learned far more about the scientific enterprise, and the more science has been able to philosophize its own structure, the more we have come to recognize

the creditability of the faith enterprise. Today we understand that science can ask and answer only certain questions, in a rather narrow range; and that there are other ranges of questions for which we desperately require answers. Why? Because we are alive; because we need to know by what standards and toward what goals we must direct our lives. Fifty years ago we tended to think of God as a convenient word symbol under which we swept all that we did not yet know. God was a shrinking thing. The more the frontiers of science advanced, the more God was slimmed down. Men were rather confident fifty years ago that, ultimately, God would be erased. Today, we recognize that science, with all its explosive, advance has not reduced God and cannot reduce God, and that our confidence in the faith enterprise is not misplaced. Science and faith operate at different levels. Faith explains quality, meaning, purpose, morality. Science explains that which is and how it operates. The two move along on totally different tracks. They interrelate because we assimilate them into one mind and because science changes the world in which we must live. Science, for all its achievement has not made us more competent human beings. It can not. Science for all its information has not made us more able to live with dignity, to establish a just society, or to create beauty. We must turn to other areas of the human mind and to other relationships to the universe, to faith and to God.

Many are surprised that a Rabbi should lose his faith; if, indeed, he ever believed. I add this latter clause not to be at all snide, but because Rabbi Wine has published an explanation for his personal confession in which he suggests that this theological change of his is more apparent than real. He indicates that he has lived with doubt most of his adult life. If this be so, one can only wonder what he had in mind as he rose day by day in his Seminary chapel to recite "Here, O Israel, the Lord our God, the Lord is one." Be that as it may we ought not be surprised that a man of faith loses faith. After all we are not surprised when a man of no faith finds faith growing within him. We live in a confusing world. Each of us is constantly being buffeted by cruelty and by the unexpected. Some of us react to tragedy by having our faith shattered; others only then come alive in faith; and so it is with prosperity. When we are young, when we are happy in our homes, when we are confident in our talents, it is easy to accept the religion that we learned at our mother's knees. Then we move off to the university, the vast array of human knowledge dazzles us and we wonder if our mothers really knew so much. We come to deify man, rather than our mother's God. We move in life from experience to experience, from doubt to certainty, from certainty to doubt. Few there are who can walk a steady way from the cradle to the grave. For after all, faith is a search; a search for God; a search for meaning, and

many are the times along that way when the heavens are closed shut; when we cry out and there is no answer; when we seek and there is only confusion. No, we ought not to be surprised that a Rabbi can lose his faith.

Of course he has the right to whatever faith is his at the moment; to state it and to live by it. What makes this Rabbi's lonely road of interest is that he insists that despite his loss of faith he can continue to function as a Rabbi and that he is attempting to build a congregation dedicated to the principle 'Hear, O Israel, there is no God, our God is not.' In doing so this Rabbi has challenged our every preconception about the role of the Rabbi and our every assumption about the focus of congregational life.

The facts as I understand them are these. A year ago Rabbi Wine had a congregation in Windsor, Canada. He made a number of friends in and around Detroit, and as they began to discuss religion with each other, they discovered that they shared many of the same anxieties and many of the same doubts. They were all members of that restless and rootless generation, which is so eager to experiment, to break the old forms, which is impatient with all orthodoxies, and with all traditions. They decided to create a congregation, which from the very beginning would be dedicated to the new, to the up-to-date, and the modern. Rabbi Wine agreed to be their leader. They met this past summer. They wrote original services, no prayer book for them. They would be the source of creativity. They created new ceremonies and new rituals. They cut out. They tinkered. They engineered. Even so, they were not satisfied. They felt still the stranger, alien and awkward, when they came into the Sanctuary. They decided that their alienation was born of the word God. They were not sure they believed. They were quite sure they could not pray to God. There seemed to be a simple answer. Scissor God out of worship. Take God out of the Sanctuary. They created a service which consisted of ethical and philosophic readings — some of them drawn from our own literature, but carefully chosen to be theologically unembarrassing; others drawn from the best and some of the wisest of human thought; but all of them agnostic, atheist, denying. The Rabbi presumably spoke to them of public matters, of the latest published books, of issues of political interest. Finally, late last fall, this man himself declared his denial of God.

Now this group of people and this spiritual leader have a right to their own convictions. They are decent, honorable people. They are seeking to work out some form of group spirituality which will be meaningful to them. There are many other such cut-away groups

floating on the seas of life eagerly seeking some meaning in a chaotic world. Our hearts go out to them. What is disturbing is that this group insists that it is operating within the Jewish tradition. What is disturbing is that this Rabbi insists that his atheism can be justified as Jewish tradition.

Actually the way that these young people walk is not quite as novel, or as daring, as they would have us believe. Seventy-five years ago, in New York City, another group of young Jewish couples decided that they, too, were ill at ease with God and that they had lost their faith. They created a community dedicated to the highest ethical reach of man. They created a service which consisted of readings which are very similar to those being chosen by this Detroit group. Interestingly, the first leader of the Ethical Cultural Society, was himself by training a Rabbi. But he had the good sense never to call himself by this title in this new function of his and this group had the good sense to walk aside. They were pioneering. They would create their own. They made no attempt to justify Ethical Culture as a Jewish entity. It represented their aspirations, not the traditional teachings of our people. The way to ethical humanism is a well-trod way in the Twentieth Century. One in two in America belongs to no church or synagogue, and many privately or publicly have found their way to some kind of ethical vision which is independent with any theological substructure.

How then shall we explain this group's adamant assertion that they are a synagogue and this Rabbi's adamant assertion that he is functioning as a Rabbi? I confess, that as I read their pronouncements and hear of their activity, I find myself feeling like Alice, way down there in the topsy-turvy Wonderland.

There are some who ask me what's to be done about it. How can we read them out? How can we defrock the man? There is no way to strip a man of his ordination. Ordination in Jewish life is simply a statement of a man's academic accomplishments. He has mastered certain areas of Jewish law and thought. He is declared by his Seminary and by his rabbinical teachers to be proficient in the discipline and able to judge according to its terms. Jewish life has always left the question of Rabbinic authority to the good sense of a congregation and to the sense of honor of the man. If a congregation found that its leader was unbalanced or erratic, it found ways to relieve itself of his authority. If a man found that he could no longer function within the terms which the community had set out, he walked aside. He found some other interest and occupation. This process has worked remarkably well through the ages.

What is to be done? There are some who have rushed into print urging that we publicize the existence of this group and that they are not a Jewish group. I doubt if this would be a useful enterprise. There is no indication that they have denied what they are. Their publicity has been honest and they cannot be accused of false advertising. No one who joins them can be joining them under false pretenses. Moreover, I fear that any program to weed them out will mask from us what ought to be our major concern. How shall we explain this phenomena in Jewish life? What brought it about? Could it occur again? If so, why? Unfortunately I am firmly convinced that the existence of this little group is not an anomaly, but rather an almost predictable development in Jewish life. There has been a tow in our communities these past hundred years away from faith, away from theology, away from belief, towards a secular and humanistic orientation. Rabbi Wine's congregation is an elongated and exaggerated shadow of much which occurs routinely. Perhaps by seeing the illogical end result of so much of our own activity, we can bring ourselves up short, and do something about it.

Jews have come to the belief, I know not from where, that Judaism is an ethical theory not a faith. 'Rabbi, I believe the Ten Commandments. That's enough isn't it? I don't have to come.' The First Commandment, dear friends, reads: "I am the Lord, thy God, who brought thee out of the land of Egypt, out of the house of bondage." How often I hear 'Rabbi, Judaism is an open-minded faith. We have no dogma. We have no doctrine.' (Often this comment is made to me in a specious comparison with Christianity.) We have no doctrine? "Hear, O Israel, the Lord our God, the Lord is One." God is. God is one. Can you imagine a Judaism without this element of faith? True it is that we do not define narrowly, but Judaism is not without definition.

In Jewish life we have walked aside from the Synagogue. We have created magnificent institutions in our community and all manner of social welfare agencies. We have emphasized philanthropy. We have emphasized citizenship. We have emphasized social action. To-day many delight to call themselves Jews and are active as 'Jewish' citizens, but show no activity as Jewish congregants. Many delight to call themselves Jews and participate in all manner of fund raising and service and make 'Jewish' community relations decisions, but the thought of praying to God, the thought of practicing the ceremonies and the customs, or the thought of reading the tradition hardly crosses their minds. And I am afraid that there are many in the pulpit, who noticing their congregations thin out whenever they announce a sermon on faith, or prayer, or God, speak only on the political and the

published and dramatic. There has been a conspiracy of silence in Jewish life about God. So most of us have walked happily along assuming that Jewish life will continue as a culture, and that Judaism is a *Kol-Bo* — a dedication to all that is new and all that is exciting and all that is avant garde. How we Jews love to be in the day after tomorrow. A manufacturer of ceremonial art objects told me recently that he often has quite a beautiful piece of art for the synagogue altar, but he cannot convince the congregation to buy it unless it is in the most exaggerated of modern styles. It is not even a question of beauty, it is a question of newness — of the wanting to be at the forefront, ahead of things. You cannot be in the forefront of human restlessness; there and there only, if you are a Jew. Judaism ties you to four thousand years of history. You cannot break all the rules and be a Jew. Judaism has a four thousand year-old discipline. You cannot insist that you believe only that which is being bruited by the newest group of young rebels. You must begin with that which was taught to you by Moses, by the prophets, and by the sages. Now we may not like this. We may wish that as Jews we could break all the bounds and start anew. But you cannot. If you want to break bonds, if you are unhappy with the past, walk aside; strike out and find your own way. That is a quite legitimate spiritual enterprise. But let us not in the process distort or destroy that which is meaningful and I think quint-essential to modern man the venerable teachings of our faith.

We can great poke fun at the practices of this congregation in Detroit. Rabbi Wine, their leader says that Judaism is a broad-culture, and that he has simply chosen to express and show his rational and humanistic attitude through the traditional ceremonies of that culture. As I read this gobbledy-gook, I asked myself what traditions do I know, that express a humanistic and wholly rational attitude towards life. If I say grace I say "Praised art thou, O Lord, King of the Universe Who has brought forth food from the earth." If I speak my memory in love to those whom I have lost, do I express humanistic teaching when I rise to say The *Kaddish* "Exalted and sanctified be God's name?" What is humanistic about our marriage covenant when we join a young man and a young woman at the altar and together they say "Be thou consecrated unto me by this ring according to the religion of Moses and of Israel?" I am afraid that the only thing that is humanistic in our tradition, is this Rabbi's desire to read humanism into it.

Let us not spend our time deriding and mocking, there's no profit in it. But we must ask, how much of this is there in our Jewish life? How strong is the tow within the Jewish community, pulling us away from the roots of faith; leading us towards an atheistic Judaism, that ultimate contradiction in terms? How strong is it? I am convinced that

many a public platform of our secular Jewish institutions and many a publication of these same institutions, will within the next month or two laud this Rabbi Wine to the sky saying: "This is what we need all along — a clean sweep." (Finally, the baby is gone with the bath and the cupboard is bare) — emphasizing the need to dust away historical cobwebs, to break the old forms — that we must cater to that which is new and popular. I do not know how many cobwebs are left in Jewish minds. I doubt that in most there is enough learning left to gather dust.

We may not be reaching the majority of Jews. Religion today, generally, is not reaching the majority of moderns, but does that mean that we can change the essential teachings? If we call ourselves Rabbis and Jews can we arbitrarily pervert, distort, and push aside? I am afraid that this whole business testifies only to the rampant ignorance and to the thoughtlessness with which our Jewish community has approached the questions of faith. If faith is meaningless it is because we have made it superficial. We have worshipped new gods at new altars. We have pushed serious thoughts of faith aside — dismissed it out of hand — and have dealt with it in the most innocent, childish and juvenile of manner. You can see this superficiality in this Rabbi's apologia. He says, for instance, that he cannot believe in a "Conscious Person", in the heavens. In all of my readings, I have never found a creditable Jewish source which speaks, other than metaphorically, of a Conscious Person in heaven. Judaism does not teach us to believe in some cosmic grandfather way up there. *Eyn Lo Demut ha-guf Veyno Guf*. God has no shape which is recognizable, nor is he of such substance as we know matter to be. *El Mi Tedamyuni El?* "To whom will you be liken God?" I'm afraid that this Rabbi and so many who similarly argue against God, argue not against our vision but against their naive understanding of the Christian tradition. Christianity speaks of a Son of God. There is in the Christian myth a human element, let us not discount it, and Christianity pervades our thought. They jump off from there. Judaism is discredited because this Jew cannot believe in Christianity. What folly! He goes on to say, if believers do not argue the existence of a Conscious Being, then they tend to argue that there is some creative force, a spiritual force, imprinted in the universe and I cannot believe in such ideas because such words are too nebulous to be useful to me. Where in all of his readings in our tradition has he found the statement that God must be useful to man? I thought rather the reverse, that man must be useful to God — that our lives must be dedicated to God's service. I am afraid that he is looking for the miracle, for the faith healing, for that immediate answer to our whimperings, to all that is superstitious in popular cults. I hardly expect this of a Rabbi.

How is it that a man alive in this century, knowing what he knows of science and the scientific discipline and our enlarged wisdom, how can any man alive in this century, not see the spiritual imprint in the universe? Can he not feel it in himself and is he not part of the universe?

What we need, dear friends, is sobriety, patience, and some learning. "Stand you in the way and see which is the good way, it is the old way, and walk therein for therein shalt thou find peace of mind." Now I like to feel "up" on things. I like to feel that I understand this world in which I live, I dislike being called an obscurantist. I know that religion is not in vogue this year. I know that we live in a world where the popular cliché has tended to reduce faith to a set of Christmas superstitions, pie in the sky irrelevance; but I know also that these years of awareness of my own tradition, have taught me a vision and a morality and a philosophy, which can save modern man in his present peril. I find a steadying in my faith I find a respect for human dignity in my faith. I find a respect for the wisdom of the past in my faith. God save the civilization which cuts itself off from the wisdom of the past. I find a spiritual comfort in my faith. And I find that my faith in no way denies any claim by science which is legitimate.

The restlessness, the noise, the turbulence of our age is bound to agitate and to create a restlessness and a rootlessness in all of us. Some will seek their salvation by breaking away. God speed them to a safe port. For me, and I trust for you, we will find our guidance in our old way; by reaching back to the ancient and elemental affirmations of our faith; by weaving these into the fabric of our lives; by making these guides and guideposts. In so doing, I think we will find a philosophy sufficient, a morality of quality and a faith which is exciting, powerful, and urgent.

I pray that our Jewish community may learn the lesson of this first distortion. May we see in the existence of this congregation the exaggerated mirror image which is our own. If we are shocked by it, and shocked I think we must be, then let us look within and ask ourselves, have we created this?

January 29, 1965

Ontario Printers, Inc.
1150 West Third Street
Cleveland, Ohio, 44113

Attention: Rolly Kraus

Gentlemen:

In accordance with our telephone conversation today, enclosed is a sermon to be printed in booklet form, following the format of "Rome and Jerusalem," attached, which you recently printed for us. Please print 1000 copies and deliver the final form to us at The Temple not later than Friday, February 5, 1965.

Thank you very much.

Sincerely yours,

Secretary to
Rabbi Daniel Jeremy Silver

/bd
enclosures (2)

Reform Scholar Says Wine Shouldn't Call Himself 'Rabbi'

(The Post and Opinion, as Mr. Solomon R. Freehof the contents of Rabbi Silverman T. Wore's responses to his questions on his disbelieved in the presence of a Police Inspector. Following are Mr. Freehof's comments.)

By DR. S. B. FLEISHOF
Rabbi Sherwin Wine believes
that everything necessary to hu-
man life is discoverable by
empirical methods and reason,
and that what cannot be discov-

erated by scientific methods and reason is not worth holding to. There is nothing gained in debating this point of view which has long been advocated and long been discussed and attacked. The most famous criticism of it is Immanuel Kant's "Critique of Pure Reason," which indicates that the hee-

The prophets of Israel did not arrive at their point of view

they were sure of it about the
significance: "There really is a
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ner in which they arrived at those truths is invalid. That is the conclusion, but it would not be the conclusion of the majority of the world's thinkers, whether English and European methods are all sufficient for human life need not be dis-

What matters is that Habermas, Wine decides, *contrary to mainstream philosophy*, that the existence of God cannot be proved by reason, and therefore the absolute ban on the belief in God as a living, cussed at this late date.

Infinite Person. Again, that need not be discarded, because the point of view is also an old one and has been debated for centuries. What does need to be discarded is whether he is justified in calling himself a *relig* now.

There is no question of his right to declare himself an atheist on the ground that his post-

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~~It simply isn't~~ as I have just blamed one man but it
concerns to decide the meaning without any idea of it
are still just under study - the fact that we are

- " " " think
- " " " feel a long
- " " " have IMAGINATION and a
- " " " thoughts and ideas
- " " " all the time
- " " " all the time again
- " " " the same idea
- " " " to be very strong

one man and conclude from it that the structure of the mind is fixed
and is not subject to change at all and is not subject to change
as well as the fact that it is not subject to change at all
and is not subject to change at all and is not subject to change

NEW man is of course different and not the same as before
the mind is not fixed and is not subject to change at all
and is not subject to change at all and is not subject to change
and is not subject to change at all and is not subject to change

now we are dealing with the fact that the mind is not fixed
and is not subject to change at all and is not subject to change
and is not subject to change at all and is not subject to change

owned the fact that the mind is not fixed and is not subject to change at all
and is not subject to change at all and is not subject to change
and is not subject to change at all and is not subject to change

THE Russian view is that the mind is not fixed and is not subject to change at all
and is not subject to change at all and is not subject to change
and is not subject to change at all and is not subject to change

on ~~holding them~~ ^{For example the houses of representatives - he} ~~for control~~, They have an interest in
types of the ~~understand~~ ^{speculation} ~~business~~ ^{as a means of} ~~of the~~

Now ought one to show respect that a rabbi has judged
 from himself - in which, he has any, a rabbi has any of his own
R. W.'s apology includes the statement "The present "change"
in my philosophy was a very important and radical, "I was
unable until he met me at the H. U. C. before his
order he was unhappy & at the same time spiritual
change as the change of my life - For (and was not at all
glad that it was possible to reach for the ultimate
meaning of life. Every where there was more of the old
every where which was very poor of the past, which
was very poor. There is nothing new in this, it is very old
the same as the old of the past.
My god my god
and all for the help of the world and my own
Oh my god, I will do it, but when it is not
and at night, I am in no more in the world.

Fuller is a sound

We are not concerned with your interest in our
 who labeled - we should not be surprised
 when your interest in our band of our
 who affiliated. Each of us is subject to a
conform with of our and CRUELTY
 In your, we have here, we find you told
 it is easy to believe what we have said

an unlucky knee, who a number of years
on an English man - (a man convinced of
knowledge upon him) it is very to believe
that ^{mother} ~~mother~~ did not know / Some one to be
a good man - for him in any way
clear out and - Some one to be in
unlucky - for him in any way
had not been seen - therefore, he is
not dead,

There is a difficulty in reading
and only to be placed between
in a space of 10 miles
over land, in stages of no
distance

I do not know what land road brought R.W. to his destination - perhaps
he always belonged and out of the travelling rules upon himself,
always kept his peace, it was not, any man has the right to be in
planning, any man must be in his own right.

Was not found R.W. for security MAY
it would be very easy to find him for himself
have been an example of professional management

What was the main thing and at all of himself and
in his existence and he was not to be in any way, and he
cannot be entirely in the mind of any one and all
entire to be of an attitude of himself. In no way R.W. has
changed an any conception of the rule of himself
to be of any kind at all.

The fact is that an unlucky man and all, R.W. had an
conception in his mind, Canada, apparently, he was convinced of
himself as the man in the mind, and as the man in the mind
just as the man in the mind was in the mind, Young, nothing,
repeated of himself as the man in the mind, to be in the mind
and, to be in the mind and in the mind and in the mind
rule of himself, nothing, in the mind.

[illegible]

Dr. Frickhoff's letter which I received from London with the
 enclosed surveying board was most useful when I was at work
 on Jewish language, then, the last night of the war in December and
to avoid the trouble of it, not to a country it is a Jewish
language, I was sure that no one in Britain is planning
to make use of it to see what country is, but the point
is overlooked here that R.W.'s group have much knowledge of
Jewish literature. They have a great knowledge of Hebrew
and are true! no one can be so clever, what is
strange is that ^{the same group} ~~they~~ do not see the significance of what
they are doing!

It is the blatant need to repair serious infrastructure.
The leaders that ruled by one day & teaching can
be retrained as mechanically trained. Who would want
to be minutely affected as a whole. So the perhaps
or DELIBERATE BLINDNESS on the part of the people is not an adequate
I wonder if The Birmingham press is not an adequate
shower of any groups of the people is not an adequate

[illegible]

~~C. ...~~

Fund raising

C. ...

But ...

... ..

... ..

The

... ..

... ..



the temple Bulletin



... ..
... ..
... ..

Vol. 39, No. 20

January 15, 1965

Sabbath Services

Friday, January 15, 8:00 P.M.

Sermon Theme:

THE GOD OF MOSES, JOB . . . and Leonard Bernstein

The critics' reactions to Bernstein's "Kaddish Symphony" have been most interesting. Many of them have objected most seriously to the text which accompanies the symphony—especially to what it has to say regarding the composer's relationship to God. This Sabbath evening we shall discuss Bernstein's God concept as it relates to Jewish tradition.

* * *

Mr. and Mrs. Jack Guttman cordially invite you to join them in The Temple Auditorium following Services this evening for an Oneg Shabbat honoring their son, whose Bar Mitzvah occurs this Sabbath.

* * *

Participants in Sabbath Services

Candle Blessing and Kiddush will be led by Mr. & Mrs. Jack Guttman and son, Fred. Host & Hostess: Mr. & Mrs. Stuart Wartell. Pulpit Guests: Messrs. Percy Cohen and P. Millard Cohen.

* * *

Saturday, January 16, 11:30 A.M.

Bar Mitzvah of Fred Mark Guttman

Bar Mitzvah of Fred Mark Guttman Saturday, January 16th

Fred Mark Guttman was born January 16, 1952 in Nashville, Tennessee. He is the son of Mr. & Mrs. Jack Guttman, the grandson of Mr. & Mrs. Morris E. Guttman and Mrs. Fred Goldner, Sr., of Nashville and the late Mr. Fred Goldner, Sr.

Fred is a student in the 7th grade at Parmer School. He is a Life Scout of Troop 31 and interested in guitar and swimming.

Temple Family News

Sincere Sympathy

... is extended by our congregation to the bereaved family of *Israel Reinheimer*. "May his memory be for Blessing."

Best Wishes

... to *Miss Kay Elterman*, daughter of Mr. and Mrs. Aaron D. Elterman, on the announcement of her engagement to Mr. Stanley Gurian, son of Mr. and Mrs. Milton Gurian of Cincinnati, Ohio.

COUPLES CLUB SUPPER FORUM

SATURDAY, JANUARY 23, 7:00 P.M.

MAKE YOUR RESERVATION TODAY, BY CALLING THE TEMPLE OFFICE! YOU WON'T WANT TO MISS THE FABULOUS COUPLES CLUB DINNER (just \$2.00 per person) AND THE OPPORTUNITY TO HEAR MISS CLAUDINE NELSON, PSYCHOLOGIST AT THE NASHVILLE MENTAL HEALTH CENTER, SPEAK ON "BASIC INGREDIENTS IN PARENT-CHILD COMMUNICATION".

COFFEE WITH THE RABBI
SUNDAY, JANUARY 17TH
10:00 A.M.

Don't just *bring* your child to Religious School! *Come* to Religious School with him and join us in discussing GREAT JEWISH IDEAS

SISTERHOOD PLANS IMPORTANT JANUARY MEETING AND ANNIVERSARY SERVICE

Temple Sisterhood's first meeting in 1965 will be held on Wednesday, January 20, 12:30 P.M., at which time our former Rabbi, Dr. Sylvan Schwartzman, will be the guest speaker. Dr. Schwartzman is currently Professor of Jewish Education at the Hebrew Union College in Cincinnati, and we know that his address on current trends in Jewish education will be of great interest to all our members.

Mrs. Carl Goldstein will offer the opening prayer at this meeting. Luncheon will be prepared by Mesdames M. H. Krohn, Lawrence Solomon, and B. B. Steiner. Mesdames Ira Katz and A. J. Levy, Jr. are chairmen of Decorations. Mrs. David Steine is Chairman of the Day.

The Sisterhood Board meeting will be held at 11:00 A. M. in The Temple Library, preceding the luncheon.

Our Sisterhood will observe its fiftieth anniversary at special Services for Sisterhood Sabbath, January 22nd. At this time all Past Presidents of Sisterhood, Brotherhood, and the Congregation will be honored. Please save this date to be with us for this Sabbath Service and the Anniversary reception following. Mesdames M. I. Lusky, Sr., David Steine and B. B. Steiner are co-chairmen for the Anniversary Service.

S. L. KOPALD TO VISIT CONGREGATION ON BEHALF OF THE REFORM JEWISH APPEAL

The Reform Jewish Appeal is the new name for the Combined Campaign for the annual maintenance of the Union of American Hebrew Congregations and our Reform rabbinical seminaries in Cincinnati, New York, and Los Angeles. The activities and the needs of R. J. A. will be interpreted at two parlor meetings on Sunday, January 24th. The morning meeting will be held at the home of Temple President, Robert Teitlebaum, and the afternoon meeting will be held at the home of Gus D. Kuhn, Jr., Vice-President of The Temple. Mr. S. L. Kopald, Jr., will speak at both parlor meetings.

Mr. Kopald comes to us from Memphis where he is executive vice-president of HumKo Products. He is a past President of Temple Israel there and has been an active civic leader. Currently, Mr. Kopald is Vice-Chairman of the Board of Governors of the Hebrew Union College and is Associate Chairman of the Reform Jewish Appeal.

Bernerd Krohn, our Temple chairman for the Reform Jewish Appeal, urges all interested congregants to call The Temple Office to make reservations for either the morning or afternoon parlor meetings.

The Rabbi Reflects

The late Rabbi Abba Hillel Silver, one of the truly great Reform Jewish leaders, was asked, shortly before his death, for his prognosis as to the future of the American Jew. So much had been written of the danger of our disappearance through assimilation, intermarriage, and Jewish illiteracy, but Rabbi Silver's concern, it seems to me, was much more to the point. He said in part:

"What we should fear most is the rise

of a generation of prosperous Jews who have no spiritual anchorage, or a generation of clever, restless Jews of quick ferment and high voltage, rooted in no religious tradition, reverent of no moral code, ignorant of all Jewish learning and held to social responsibility by no inner spiritual restraint, who will range and bluster all over the American scene from literature and art to politics and government and will commit their fellow-Jews in the eyes of the American people. Such floating mines are a danger to any people, but

THE TEMPLE FUNDS

This week we conclude the listing of our Temple philanthropic Funds, so that in times of joy or sorrow you may know the various opportunities to honor or memorialize friends and loved ones.

The Sisterhood Honor Fund—makes possible the purchase of equipment for The Temple, not otherwise provided for in our budget, in commemorating joyous occasions.

The Sisterhood Altar Fund—provides for necessary additions and replacements on our Sanctuary and Chapel altar.

The Sisterhood Flower Fund—commemorates Yahrzeits of loved ones by maintaining the beautiful planter on our altar and providing pulpit flowers for special occasions.

The Legacy of Loyalty Fund—Contributions to this fund are made by way of bequests established in wills or through insurance policies taken out and listing The Temple as beneficiary. This fund is for the purpose of long-range capital improvements, major Temple additions, and future contingencies. Legacies to this fund undergird the future of Reform Judaism in Nashville. We urge you to discuss this matter with your attorney, with Mr. B. B. Steiner, Chairman, or with the Rabbi.

Memorial Tablet Fund—This Fund provides for placing the name of a loved one on the tablets in our Memorial Alcove and the recitation of the departed's name during our Kaddish Service each year on the Sabbath following the Yahrzeit date. Contributions to this Fund are used to supplement our budgetary allocations to the Religious School, the Library, and the Adult Education program. Mr. Horace Small is chairman of this Fund and will be pleased to discuss it further with you.

Cemetery Bequest Fund—Contributions to the Fund provide for perpetual care of graves and lots in The Temple Cemetery. Mr. Ned Feldman is chairman of this Fund and may be contacted for further information.

especially to a minority group. Some of these mines are already exploding.

"If American Jewry of tomorrow will restore what has become peripheral in our life to the center again—the synagogue, the school, the academy, and the religious disciples of Judaism . . . then American Jewry is destined to enjoy a resplendent century of spiritual growth in this gracious land."

Perhaps it is not too late for us to realize that those Jews who are leaders

(Continued on Back Page)

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★ ★ ★
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THE TEMPLE AUXILIARIES

Mrs. Joseph Frank II	Sisterhood Pres.
Ted Pallet	Brotherhood Pres.
Martin Brandes	Couples Club Pres.
William L. Small	TYG Pres.

temple calendar

JANUARY

- 16, 11:30 A.M.—Bar Mitzvah Fred Guttman
- 17, 10:00 A.M.—Coffee with the Rabbi
- 17, 4:45 P.M.—Temple Youth Study Seminar
- 17, 6:00 P.M.—Temple Youth Dinner Meeting
- 19, 10:30 A.M.—Sisterhood Study Circle
- 19, 8:00 P.M.—Temple Board Meeting
- 20, 11:00 A.M.—Sisterhood Board Meeting
- 20, 12:30 P.M.—Sisterhood Luncheon
- 20, 6:00 P.M.—Religious Faculty meeting with Dr. Sylvan Schwartzman
- 22, 8:00 P.M.—Temple Sisterhood Sabbath
- 23, 7:00 P.M.—Couples Club Supper Forum
- 26, 10:30 A.M.—Sisterhood Study Circle
- 28, 8:00 P.M.—Temple Brotherhood Board meeting
- 30, 11:30 A.M.—Bar Mitzvah of Lawrence Pass



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HONORING THEIR MEMORY

Among those for whom Kaddish will be recited this Sabbath are those loved ones whose names appear on our Memorial Tablets: Dora Glean, Mollie Solinsky, Julius Rich, Jacob May, Charles Hirsberg, Corinne L. Cohn, David Hirshberg, Newman Glean, Melanie Dee Cohen, Joseph Abrams.

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YAHARZEIT FLOWER FUND

Contributions to our Yahrzeit Flower Fund have been received from the following in memory of dear ones: Mr. & Mrs. H. A. Youngerman in memory of daughter, Rita Youngerman Silver; Mrs. Isadore Schreckinger in memory of husband; Mr. & Mrs. Ben Beazley in memory of mother, Sophie Weinstein; Mr. & Mrs. Harold S. Ruslander in memory of uncle, Ernest Frank; Miss Margueritte M. Eskin in memory of grandmother, Dora Glean; Mrs. A. H. Dembsky in memory of husband; Mr. Al-

fred Ceigler in memory of father, Herman Ceigler; Mr. & Mrs. Paul S. Cohn, Sr., in memory of mother, Corinne L. Cohn; Mrs. Arnold Hartman in memory of mother, Corinne L. Cohn; Miss Margueritte M. Eskin in memory of grandfather, Newman Glean; Mr. & Mrs. P. Millard Cohen in memory of daughter, Melanie Dee Cohen; Mrs. Morris David Cohen in memory of granddaughter, Melanie Dee Cohen.

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THE RABBI REFLECTS—Continued

in the realms of philanthropic, social, and communal activities, but whose commitment to the religious covenant of Judaism is non-existent, are directing the path of American Jewry toward tragically marshy ground. We need to do some real soul-searching to answer the questions: Who does speak for the American Jewish community? On what foundation will they help us build for future generations?