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A Tale of Three Teachers: Albert Schweitzer, Paul Tillich, and  
Martin Buber, 1965.

#153  
A Tale of Three Teachers--Schweitzer, Tillich and Buber

The Temple  
November 7, 1965

Rabbi Daniel Jeremy Silver

There are no neat truths anymore. The world is simply too raw, too complex, too alive to be cramped into syllogisms. Philosophers have abandoned their attempt to embrace the world with words and thereby to control the world. Since the days of the first philosophers, men have attempted to define justice, beauty, goodness and have found that there are no embracing definitions. All that can be done is to define the just, the homely or the good within a given frame of reference and within a given set of circumstances. In the Middle Ages Thomas Aquinas could still believe that all questions could be answered and indeed that he had answered most of the questions. Today, we are far from sure that we can even pose adequate questions. Until recent times, philosophy tended to speak doctrinarily and arbitrarily. Today, philosophy speaks in terms of dialogue, of paradox, of polarity, of the complimentary of opposites. Philosophers today wonder at the obtuseness of men who continue to bloody each other in the belief that their ideology is the truth, the whole truth and nothing but the truth.

We Jews are not surprised to see the world turn away from system building--from devising a world view consistent in all its parts which men must simply affirm and accept. This has never been our way. Judaism has always taken an open view of life. We affirmed ritual and the prophetic attack on ritual. We affirmed man's potentiality and also man's animality. We affirmed discipline and the legitimacy of pleasure. It was not at all unusual for a rabbinic debate to end with the formula ( Hebrew. ) "Both this man's point of view and this man's point of view (though they may seem to you at first blush to be contrary) are the words of the living God."



I want to speak to you this morning of three teachers of our century who dedicated their lives to erase arrogant and neat doctrines from our thought. Albert Schweitzer died at the age of ninety. Martin Buber died at the age of eighty-seven. Paul Tillich died just a few months short of his eightieth birthday. Until the very end of their lives, each resisted the temptation to assert that their teaching was the truth. Until the very end of their lives, these men dedicated mind, heart and soul to search out truth. Albert Schweitzer spoke for all three when he wrote in his book "The Philosophy of Civilization". "The stupid arrogance of thinking ourselves civilized has lost its power over us. We face the truth that with so much progress in knowledge and power, true civilization has become not easier but harder." We will have to struggle with circumstance to preserve our humanity. We must be anxiously concerned to turn our knowledge towards hope.

Let me tell you a bit about the uniqueness and the teaching of each of these men. Albert Schweitzer was born in Kaisersburg in Alsace, which was then part of Germany, into the home of a Lutheran minister. He received a sound and thorough education as only a German education can be thorough and sound. He was a brilliant student. By the age of thirty, at a time when most men are beginning to round into their talents, Schweitzer had already written classic studies of three classic German figures, Kant, Bach, and Goethe. He had been acclaimed as one of Europe's leading organists, and he was the dean of the most important faculty in theology in Germany. He had also written a book, "The Quest for the Historical Jesus," which was probably the most important, certainly the most-debated, volume in religion written during the first half of this century.

German historians had been the first to apply the critical technique of history to scripture and it had become clear that the miracle stories which are



woven into the biography of Jesus and the myths which surround his miraculous birth and his miraculous death were later accretions to the various testamental biography. A number of ministers and theologians had gone on from there to assert that Christianity did not depend upon the miracles nor upon the myth but upon the man. It was the heroism and the nobility of the man Jesus which Christians followed and the teaching of the man Jesus, the sermon on the mount, which they affirmed. Schweitzer approved of the liberalism and the forthrightness of this position, but he felt that these ministers based themselves on a false historical foundation. He reviewed each of their attempts to reconstruct the man Jesus and he concluded that Jesus' biography as given in the Gospels had been handled so often and so reshaped and resculpted over the generations that the man could no longer be resurrected from the myths of history. All that one could say about Jesus was that he had lived, that he was a Messianist and a Millenarian, that he believed that the last judgement was at hand, that his days were the end of days, and that he taught a gospel proper for this special time between history and God's era. Jesus, according to Schweitzer, preached an ethic of denial and piety -- leave behind you your business, walk away from your home, from wives and responsibility, go out in the desert -- there pray and fast and prepare yourself for salvation. Schweitzer was certain that Jesus did not provide a model for the modern Christian because no one knew the facts of his life. The Sermon of the Mount was not an ethic adequate for today because it was an ethic for the end of time, and the end had not come and modern man lived within time. Christianity was based on no more or less than a sense of the spiritual personality of Jesus, his sincerity, his commitment, the spirit of a man who was wholly dedicated to God -- who devoted his whole life, body and soul to serve and to suffer for mankind.



At the age of thirty, Schweitzer stood on the threshold of an assured career and, as you know, he deliberately turned his back on predictable honors and security. He returned to medical school and prepared himself to be a medical missionary. In 1913, he sailed for Lambarene, Gabon, in Equatorial Africa where he established a hospital which ultimately made him world famous and where he began to serve and to suffer, to heal and to cure, to help and to encourage his patients and his friends. By the end of his life, Schweitzer had become a figure of international reputation, a Nobel laureate, a living symbol of the saintly man.

I would like to dwell for a moment on the reasons for this sudden decision to leave off one life to take up another, for I think in this decision there is a lesson for us. Usually Schweitzer's decision has been explained as his attempt to live his Christian theology: as Jesus suffered and served, so he would serve and suffer. He could not be content simply to teach. He had to help man more directly. There is much to this but Jesus, after all, served in Judea. He preached to Jews. He never left his homeland. Certainly there were many places in Germany where a man could have set up a clinic and have begun a ministry of healing. Why did Schweitzer go to Africa? The answer, I believe, lies in the nature of the German society of the day. Germany was the cultural center of Europe. Germans prized learning and education. Never have academics been so honored as were the Herren Professoren, and Germany could claim its share and more of the luminary figures of civilization. There was Heine and Goethe and Rilke in literature; there was Virchow and Koch and Wunt and Helmholtz and Roentgen in science and medicine; there was Ranke and Treitschke and Weber in history; there was Neitsche, Schopenhauer, Marks, Hegel, and Schiller in philosophy. Germans were proud of their academics, and every German hoped that his child would pass through the gymnasium and become

about life, so he turned away and sought another land, a more primitive society, where he could serve and better mankind's lot. I wonder if we cannot



a leading figure in the intellectual world. But somehow all of this intellectual brilliance failed to percolate down into the society and to change the nature of German society. The German world remained paternalistic, authoritarian, rigidly stratified by class and by religion. Democracy had no chance. There was no war on poverty; many worked long hours at minimum wages in the mines and in the factories and lived in the most abysmal of conditions. The German mind had already developed that high wall between a man's expertise and his citizenship which allowed Hitler to take over the professors. The academic claimed the right of being non-political, to be interested only in his narrow, professional area of knowledge, allowing society to be run by and for the business monopolists and the Prussian Junkers as it had been run since time immemorial. Schweitzer set out to use his classroom as a revolutionary catalyst. Schweitzer was dedicated to a philosophy which he called reverence for life. By reverence for life he meant simply this -- that every living being was created with a spark of the divine within it. Any society which fails to allow the individual his dignity, his divinity, which uses him simply as a laborer, which sees that he is kept apart and aside from the benefit of the age, which denies him education, which denies him opportunity; any such civilization is blasphemous, for it denies the will of God. Schweitzer hoped that he might inspire the young people who sat in his classroom to go out and to be the foretrekkers, the prophets, who would change German society. But the German classroom was a passive affair. The students came, took copious notes, read their assignments, and returned to the professor his thoughts on their examination. Their goal was not to use philosophy and theology as a pattern for life but as a stepping stone to the rank of professor so that they too might gain international honor and might command a classroom. Schweitzer would not play this intellectual game. He was serious about life, so he turned away and sought another land, a more primitive society, where he could serve and better mankind's lot. I wonder if we cannot



see an analogy here to our own situation? America has recently awakened to the value of education. Degrees are being huckstered about as the key to national destiny and as the key factor in personal success. Would that peace and prosperity could be so easily gained! And at the very time that we are encouraging education with millions and millions of tax dollars, at the very time that we are for the first time giving a certain social status to the academic, we are seeking to seal him hermetically into his classroom and into his area of technical expertise. Do we not say to him 'give us the power that your science can unlock for us. Give us the knowledge that is necessary for our policy but don't meddle in the policy. Leave the decisions to those who have always made the decisions.' Have we not, many of us, developed a mental block which says that all of the campus protests, all of the academic criticisms, all of the searching questions asked by professor and student are ivory towered, irrelevant, and can be dismissed without thought. Policy needs more realistic guides. Yet, are not the Schweitzers the very people, the sensitive and creative people, whom a nation must listen to for its destiny?

Like Albert Schweitzer, Paul Tillich was raised in the home of a Lutheran minister. In his native Prussia, he received a sound and thorough education. He graduated a philosopher and a theologian. Tillich's life was lived behind a lecture platform and in the classroom; but, unlike most ministers who simply teach the doctrine in which they have been trained, Tillich's life was dedicated to the teaching of freedom, to a breaking away from the paternalism of his home, the passivity of the German classroom, and the autocracy of the German state. Again and again in his writing, Tillich invokes the image of the Grand Inquisitor from Dostoevski's novel, "The Brothers Karamazov." Tillich sought to free Germany from that passion for



obedience which pervaded every segment of the society. Tillich was a liberal. Tillich marched with his students in Berlin protests. Tillich was a religious socialist. Tillich was one of the first men banned by Hitler from university life. In 1932, Tillich came to this land as an exile, and he found in America the open society which he had hoped to help create in Germany. Some fifteen years after his arrival here, he wrote:

'There is no authoritarian system in the school in America as my students taught me sometimes through amusing lessons. There is no authoritarian system in the administration, as the policeman taught me sometimes through benevolent lessons. There is no authoritarian system in politics, as the elections taught me sometimes through surprising lessons. There is no authoritarian system in religion, as the denominations taught me sometimes through the presence of a dozen churches in one village. I saw the American courage to go ahead, to try, to risk failure, to begin again after defeat, to lead an experimental life both in knowledge and in action -- to be open toward the future -- to participate in the creative power of nature and history.'

Tillich thrilled to the open society, but in his last years, the 1950's and 60's, he began to wonder if the grand inquisitor was not beginning to cast his shadow over our land. He was concerned by the rise of McCarthyism. He was concerned by the growing impatience of the American people with dissent. He was concerned with the emphasis on consensus in international policy, and most of all, he was concerned by the rise of the significant minority who insisted that there was a constitutional model, after which all life and all law must be sculpted.



There were many men during the first half of this century whose lives were dedicated to breaking the ancient shackles which bound men to medieval and authoritarian ideologies. What made Tillich unique? What made him a religious teacher? Tillich was one of a very few men who were willing to look at the terror and the torment, at the convulsion of our life, straight on and yet maintain an unflinching faith. In the 19th century, mankind's hopes were high. Men were convinced that science and learning would engineer prosperity and peace. Then came the blood bath of the first world war. Then came the tumult and the convulsion of the Bolshevik revolution. Then came Freud and the new science of the irrational man; and, under these repeated blows, men lost their confidence. Many who had been optimistic became pessimists and many men who had been liberals became cowards. Few had the courage to hold on to their faith and to find in faith a reason for decency. The nineteen twenties, as you remember, were the age of a black and despairing literature. Dadaism in art, the theater of the absurd, intellectuals who crawled back into their ivory tower while the average man crawled into his indulgence. In 1923, Paul Tillich brought out a small but significant volume which he entitled "The Courage to Be." In this volume, Tillich tried to analyze the anxiety and the tension, the sense of meaninglessness which pervaded the age. He argued that most men have been trained to work for goals, for ends, for status, for success, for power, for fame, for fortune. These ends are rarely achieved and even if they are achieved, they rarely bring lasting happiness. Working for ends, man is frustrated and frustration leads to despair. Add to this the fact that modern man has outgrown the old narrow ideologies of religion and nationalism and has little to hold on to and you have the black mood of the age. What's for it then? Let man cease to work for ends. Let him work each day for the day. Worry not about your

tought in the university. And he made the teaching of this philosophy, the



legacy, your family fifty years from now, after you are dead, but enjoy your love now. Seek to bind your love tightly to you, to give yourself responsively in love at this moment. To work for ends is to distort our lives. Husbands have no time for their wives. Parents have no time for their children, and almost no one has any time for his soul. The day, the moment, the immediate moment -- this is the all. Do what you can now for that which is significant to you. That is the courage to be. That is the faith to say 'no' to despair. Realize that you must die, that there may be terrible war, but that you have used that time which God has given to you, fully and wisely and well. Tillich might have taken this as his motto, that magnificent line from our Book of Psalms. (Hebrew)-----

"I will not die, but live and declare the word of the Lord." As a historian and a philosopher of history, Tillich knew that a frightened generation, and our age is frightened, tends to withdraw from life, to become stoic or to retreat into ledonism. He told his classes and he challenged congregations again and again to have the courage to be. (Hebrew)

"In the place where there are few men, have the courage to be a man."

Like Schweitzer and Tillich, Martin Buber was raised in a deeply religious home and received a sound and thorough German education. Buber's grandfather, Solomon Buber, had been one of the leading scholars of the *haskala*, the great movement of Jewish enlightenment at the beginning of the nineteenth century. The young Buber would have enjoyed the academic world into which Tillich and Schweitzer were initiated; but, for all of his brilliance, he suffered the one disability that Germany would not discount. He was a Jew. And, will it or not, Buber had to make his peace with life as a Jew. Somewhat to his surprise, in his early nineteen twenties, Buber found in Judaism a philosophy as modern, as suggestive, as profound as any that he had been taught in the university. And he made the teaching of this philosophy, the



burden of his life. To Buber, past and present and future were all bound up in the moment. Buber found the Bible, not an ancient literature, or the writings of men who lived two and three thousand years ago, but a voice calling out, "Martin Buber, are you listening -- Martin Buber, are you responding to these truths?" It was not only to Abraham that God commanded: 'Get you out from your home, from the prejudices of your background, from the limitations of your environment. March out to your destiny, all the while being concerned to be a man.' No. He spoke to you, Buber, to you, to me, to all of us. It was not only to Joseph that God sent the spirit of fear to overthrow him - each of us wrestles the long night against fear and anxiety. It was not to Moses only that the Ten Commandments are given but to each of us and the question is not, Were the Ten Commandments given at Sinai or were they accepted by the Jews in the desert, but what do they mean to us here and now and do we accept them and do we make them part of our lives? Buber taught this sense of the immediacy and the contemporaneity of scripture in many a way. He especially delighted to teach it through the chassidic tales which he revived and made popular through all of Europe. He tells, for instance, of a chassidic rabbi, Schneur Zalman. Schneur Zalman was in prison. His jailer was a country bumpkin, one of those cocky and self confident men who delight to taunt the prisoner. Having a rabbi, he taunted him on religion. He turned on Schneur Zalman: "Tell me, Rabbi, if God is all-knowing, how is it that he had to ask Adam in the garden, 'where art thou?' " Schneur Zalman answered the question with a question, "Jailer, do you believe that the Bible is true for all men?" Being a good Christian, the Jailer answered, "I do." "Does not God ask you, jailer, where art thou? After forty years of life as father, as husband, as jailer, as citizen, where art thou?" To Buber, all theoretical lectures in Biblical Theology are an academic game which distracts from the Bible's true meaning. The Bible represents the living presence of God.



A voice reaching out in each generation, insisting: 'respond', 'listen', 'hear', 'commit', 'assent', 'abide'. To Buber the world was alive, even as the Bible is alive. The world was alive with the presence of God, and man was alive with the presence of God. Throughout history, Buber taught, men had used other men as tools, as pack animals, as human tools. But man was not created to be a living tool. Man was created in the image of God. There is a spark of the divine in every man. We blaspheme God when we use men to our selfish purpose. Here we come to that now famous commandment of Martin Buber's -- "Cease to use other men in a relationship of I to it. Cease asking: what use can I make of so and so? Learn to relate to men in an I--thou relationship. Give to others the same respect you demand for yourself and more. Recognize that each of you is a child of God, each is created in God's image, that you must share -- share this world -- share its opportunity -- share friendship -- share love -- share intimacy. Learn to reach into another human being, to see his decency." As a psychologist, Buber taught us a great deal about the essence of a true marriage in which people treat one another with respect and as a thou, as a person, as a person created in God's own image. As a philosopher and sociologist, Buber taught us much of how the world must be managed. He said we will cease to abuse whole groups of men when we no longer treat them with charity or condescension, and begin to treat them as fellow creatures of God.

These three grand teachers have a great deal in common. They all grew up in Germany. They all received the same thorough and sound German education. They were raised in profoundly religious homes and they all were profoundly religious men. Each had little patience with the dogma and the doctrine of the past. To each, religion was essentially a living phenomenon.



They told their disciples not to venerate the past and to evoke the past only to vitalize the present. More than this -- each of these men was ultimately concerned with life. None of them played it cool. None of them followed the easy way, doing what their parents had been doing, keeping their noses out of trouble, seeking the minor rewards which timid virtue wins for men. Most of us refuse to face up to life as it really is. It's easier to mind our own business. It's easier to work for the paycheck and to seek the promotion. And not to ask the question, Why? What purpose does my life really have? These are frightening questions, for they force us to stand on quicksand. Yet each of these men had the courage to face these questions straight on; and their dignity is our challenge.













is not. - The birds are scarcely - how they manage to  
live in such a quantity of unpleasant - P

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WRHS  
 AMERICAN JEWISH ARCHIVES  
 I intended to study the book.  
 I had seen it quickly and had  
 seen it about his recruitment. I was quite late - addition,  
 a school of Jewish theologians denied the myth and claimed  
 that it was a modern myth and not a part of the story of the  
 Jews. I appreciated their historicism, but he felt that they  
 misrepresented the fact that not only were the myth modern  
literary acculturation; but in fact all the history of Jews had been  
 delayed and changed so much, so that the historical process needed  
not be reconstructed, all that needed to be said about him was  
 that he was a modernist to millennium when history came  
the last judgment - the End of Times was at hand - the  
 process - debate for these last days - an atavistic idea











The records of the WRHS AMERICAN JEWISH ARCHIVES 1930's 1940's 1950's 1960's 1970's 1980's 1990's 2000's 2010's 2020's 2030's 2040's 2050's 2060's 2070's 2080's 2090's 2100's 2110's 2120's 2130's 2140's 2150's 2160's 2170's 2180's 2190's 2200's 2210's 2220's 2230's 2240's 2250's 2260's 2270's 2280's 2290's 2300's 2310's 2320's 2330's 2340's 2350's 2360's 2370's 2380's 2390's 2400's 2410's 2420's 2430's 2440's 2450's 2460's 2470's 2480's 2490's 2500's 2510's 2520's 2530's 2540's 2550's 2560's 2570's 2580's 2590's 2600's 2610's 2620's 2630's 2640's 2650's 2660's 2670's 2680's 2690's 2700's 2710's 2720's 2730's 2740's 2750's 2760's 2770's 2780's 2790's 2800's 2810's 2820's 2830's 2840's 2850's 2860's 2870's 2880's 2890's 2900's 2910's 2920's 2930's 2940's 2950's 2960's 2970's 2980's 2990's 3000's 3010's 3020's 3030's 3040's 3050's 3060's 3070's 3080's 3090's 3100's 3110's 3120's 3130's 3140's 3150's 3160's 3170's 3180's 3190's 3200's 3210's 3220's 3230's 3240's 3250's 3260's 3270's 3280's 3290's 3300's 3310's 3320's 3330's 3340's 3350's 3360's 3370's 3380's 3390's 3400's 3410's 3420's 3430's 3440's 3450's 3460's 3470's 3480's 3490's 3500's 3510's 3520's 3530's 3540's 3550's 3560's 3570's 3580's 3590's 3600's 3610's 3620's 3630's 3640's 3650's 3660's 3670's 3680's 3690's 3700's 3710's 3720's 3730's 3740's 3750's 3760's 3770's 3780's 3790's 3800's 3810's 3820's 3830's 3840's 3850's 3860's 3870's 3880's 3890's 3900's 3910's 3920's 3930's 3940's 3950's 3960's 3970's 3980's 3990's 4000's 4010's 4020's 4030's 4040's 4050's 4060's 4070's 4080's 4090's 4100's 4110's 4120's 4130's 4140's 4150's 4160's 4170's 4180's 4190's 4200's 4210's 4220's 4230's 4240's 4250's 4260's 4270's 4280's 4290's 4300's 4310's 4320's 4330's 4340's 4350's 4360's 4370's 4380's 4390's 4400's 4410's 4420's 4430's 4440's 4450's 4460's 4470's 4480's 4490's 4500's 4510's 4520's 4530's 4540's 4550's 4560's 4570's 4580's 4590's 4600's 4610's 4620's 4630's 4640's 4650's 4660's 4670's 4680's 4690's 4700's 4710's 4720's 4730's 4740's 4750's 4760's 4770's 4780's 4790's 4800's 4810's 4820's 4830's 4840's 4850's 4860's 4870's 4880's 4890's 4900's 4910's 4920's 4930's 4940's 4950's 4960's 4970's 4980's 4990's 5000's 5010's 5020's 5030's 5040's 5050's 5060's 5070's 5080's 5090's 5100's 5110's 5120's 5130's 5140's 5150's 5160's 5170's 5180's 5190's 5200's 5210's 5220's 5230's 5240's 5250's 5260's 5270's 5280's 5290's 5300's 5310's 5320's 5330's 5340's 5350's 5360's 5370's 5380's 5390's 5400's 5410's 5420's 5430's 5440's 5450's 5460's 5470's 5480's 5490's 5500's 5510's 5520's 5530's 5540's 5550's 5560's 5570's 5580's 5590's 5600's 5610's 5620's

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There is no authoritarian system in the school - as my student  
taught me - sometimes through common lessons. There is no  
authoritarian system at the administrative level - as the police  
sometimes through common lessons  
taught me. There . . . . . in public, as the school  
taught me, sometimes through common lessons. There is no  
authoritarian system in the school, as the administrative level  
me, sometimes through the presence of a larger number in the  
school. I know the common concept is shared, to be,  
to work together, to begin again after defeat, to lead on  
represented life both in knowledge and in action, to  
be open toward the future, to participate in the common  
process of making history -

American was the product of the union of open-mindedness - but  
The ~~union~~ - as the WRHS ~~union~~ - but  
and part of the world in general - of just to be - of knowledge  
growing experience would ~~disintegrate~~ - of the future of a model to  
which we struggle for freedom, had just begun - the school became  
in America

Talked about the humanitarian & believed as the first sense of the  
the new world, would impart will behave of class & caste - the school  
little pictures will as a pub. identity - level of collect  
of the nation state, the have what person was and be and on  
common of the time to make be studied as the short of the school  
of the all critique & mutual inhibition

The 20th cent. has produced many such ideas. This  
day in the 10th century today - the time which



[illegible]



The motto must never have been to produce  
 "I was born with a mission" - historically  
to produce the works of God, to produce the works of God  
retained - to be the same - disregard to be the same as the original  
to produce the works of God - you can not do it at all  
for the present time as of a historical fact that is not the same as the original  
works that you will see in the future to be the same as the original  
to be the same as the original to be the same as the original

To me a Part. (unhappy) <sup>much</sup> of his unity was disrupted  
 attempt to recruit into the army and organization and cut  
 out, or disrupted play in army and cut the force  
 of the day as intended them into the army  
 perhaps but in reality the army and cut the force  
 in the army and cut the force  
 fed. began to lose hope, and cut the force  
pressure of hope, and cut the force

A measure of hope, felt how much  
July 1st. Buler came from the red. - and home - the  
ground fallen. I have had been one of the early - garden of the  
well and - from. rapid red. land kept the water. a number  
Buler - but what I saw it was the day a few  
found moved + found has about need to come to some small ground today - Buler found  
Buler might be in the field + found the field a  
Buler





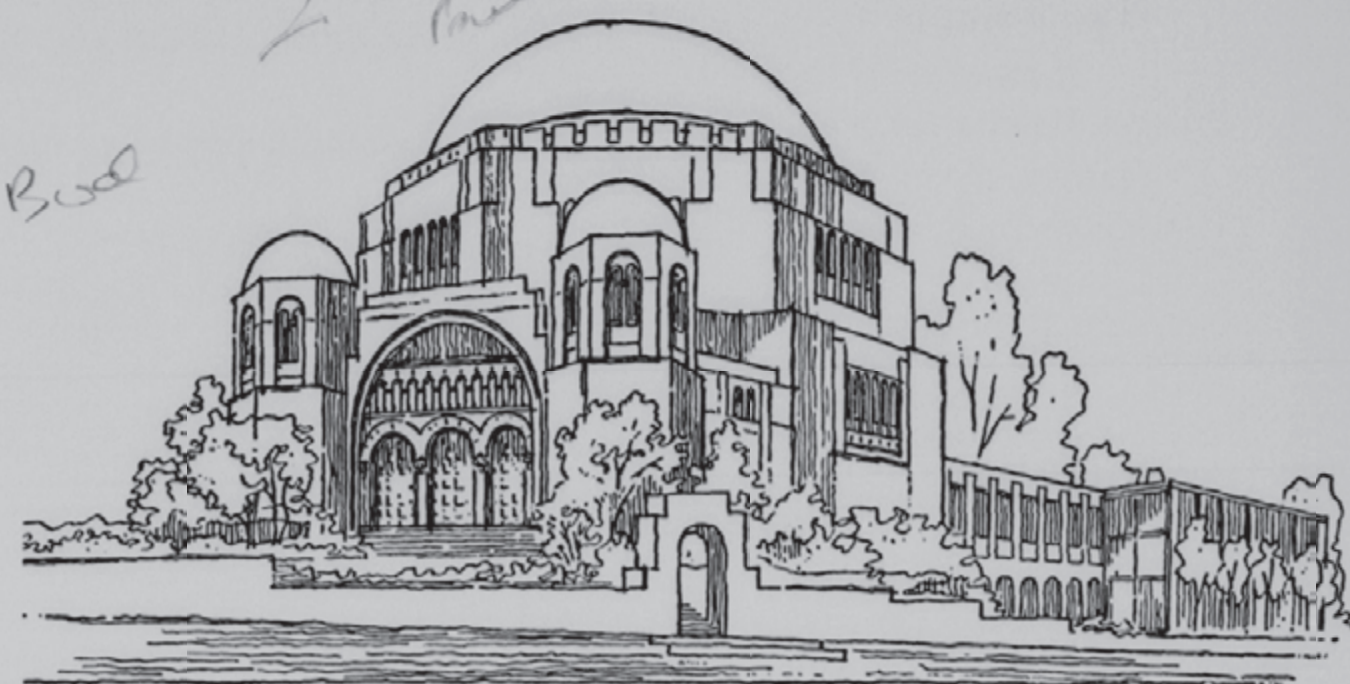


## THE TEMPLE

CLEVELAND, OHIO

November 7, 1965

Vol. LII No. 3



## THE CITY AND THE JEW — FROM THE RABBI'S DESK

There are a number of remarkable themes which are constant in our history. One might be labeled the Jewish Contribution to the Art of Urban Living. A fine scholar, Dr. Irving Agus, recently completed a major study entitled "Urban Civilization in Pre-Crusade Europe." Dr. Agus researched the legal correspondence between Jewish settlements during the tenth and eleventh centuries and he came to a surprising conclusion: Western Europe learned how to organize and to manage town life from its Jews.

The devastating invasions of the Norsemen had destroyed the remnants of Roman communal structure. During the ninth and early tenth centuries Europe had no towns. Scholars have long wondered how the first new communities came to be and how they came to be organized as they were. If Dr. Agus' thesis is accurate, and he brings a remarkable amount of evidence to bear, it now appears that European tradesmen and craftsmen borrowed their structure and law and even their economic controls from the few Jewish settlements which dotted the Rhineland and the Danube lands.

Some day scholars will detail how in turn Jewish experience affected our American cities—especially the creation of voluntary welfare institutions. In place after place Jewish agencies and federations set a standard of organization and service which the general community found attractive and in measure emulated. I believe we have still another lesson to teach our neighbors. The Jewish community retains a broad interest beyond healing, beyond welfare, beyond even the act of worship. We sustain programs and institutions which give flesh and blood to our traditions. A Jew can be both

### SUNDAY MORNING SERVICE

November 7, 1965

10:30 o'clock

*Should have been a Messianic Rel.*

WRHS

AMERICAN JEWISH

**RABBI DANIEL JEREMY SILVER**

will speak on

### A TALE OF THREE TEACHERS

Albert Schweitzer, Martin Buber, Paul Tillich

### FRIDAY EVENING SERVICES

5:30 to 6:10

### SATURDAY MORNING SERVICES

11:00 to 12:00

American and Jew and this is a virtue to the individual and to the society. A mass society without many separate patterns of culture lacks one of its important sources of strength and vigor. Homogeneity stagnates a culture. The individual within a homogeneous mass becomes a cipher rather than a person. He suffers an acute case of insignificance. True, there are a number of ethnic groups which continue, as we do, to emphasize history and traditional tastes, music, literature etc. How long a purely ethnic group can survive the melting pot is problematic. They will survive best if their old country roots are religious as well as reminiscent. Our Jewish mold again offers a useful model.

*Daniel Jeremy Silver*

### MUSIC FOR SUNDAY

Prelude:	Issachar Miron
Opening Psalm: Mah Tovu	Mordechai Zeira
Bor'chu	David Gooding
Sh'ma	David Gooding
V'ohavto	David Gooding
Mi-Chomocho	David Gooding
Tzur Yisroel	David Gooding
K'dusha	Hugo Ch. Adler
Yihui L'rotzon	David Gooding
Solo: Adonoy Moh Odam Ilona Strasser, contralto	Hugo Ch. Adler
Adoration: Olelu Vaanachnu	from tradition, arranged by Morris Goldstein
Amen	



## The Temple

### Rabbis:

DANIEL JEREMY SILVER

MILTON MATZ

LAWRENCE A. FORMAN

### Staff:

MILDRED B. EISENBERG

Ass't. Director of Religious Education

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MAX J. EISNER.....Vice-President

EDWARD D. FRIEDMAN.....Treasurer

SAMUEL GIVELBER.....Associate Treasurer

## THE TEMPLE WOMEN'S ASSOCIATION

### TUESDAY ACTIVITIES OPEN HOUSE

Tuesday, November 9th

10:00 a.m.

Social Hall

Book Review

by

Janice Biederman

Mrs. Biederman will review the new novel by Jiorgio Bassani, "The Garden of the Finzi-Continis."

Open to members and  
their guests.

Luncheon 12 noon

Free Dessert

### THIS SUNDAY

Mr. and Mrs. Edward D. Friedman will be our hosts for the Social Hall Coffee Hour preceding the worship service. Mr. Friedman is treasurer of the congregation.

For Reservations Call: Mrs. Max Rapport HI 2-1564  
Temple Office SW 1-7755



Chairman: Mrs. Phillip Leiner

### ALTAR FLOWERS

Flowers which graced the Chapel Friday, November 5, were contributed in memory of Dr. I. B. Silber on his birthday by his wife, Dorothy, and children.

### In Memoriam

The Temple notes with deep sorrow the passing of

RACHEL COPELAND

ESTELLE LERNER

and extends heartfelt sympathy to the members of the bereaved families.

### MR. AND MRS. CLUB

### ANNUAL AT-HOME DINNER

(Continental Theme)

Friday, November 19, 1965

8:30 p.m.

R.S.V.P.

A Sabbath Meal

\$5.00 Per Couple

Members only

co-Chairmen:

Carol and Jack Backer  
Judy and Alan Sims



# The Temple Memorial Book

*"The Memory of the Righteous is a Blessing"*

The Temple Memorial Book is a perpetual Yahrzeit, keeping alive the names of our dear departed. Their names are read annually at the services which occur on the anniversary date of death.

**THEODORE R. FELBER**

*Inscribed by his wife, Hattie*

**FLORENCE S. KATZ**

*Inscribed by her husband, Jack*

**HENRIETTA MANDEL GOODMAN**

*Inscribed by her husband, Dr. Joseph H. Goodman, and children, Mrs. Earl A. Brightman, Mrs. Joseph W. Bluementhal, and Dr. Donald J. Goodman*

**SOLOMON LEVIN**

*Inscribed by his children, Dr. Joseph Leven, Sadie Pauntel, Frieda Luri, and Sarah Titchell*

**AARON G. GOTTLIEB**

*Inscribed by his wife and children*

**WILLIAM LOUIS SELMAN**

*Inscribed by his wife, Ruth, and his children, Robert and Loren*

**DR. ISADORE B. SILBER**

*Inscribed by his wife, Dorothy, and children, Dorothy and Avery Silber and Nancy and Albert Pickus*

## TEMPLE FUNDS

**ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FOUNDATION**

The income of this fund is used to support religious cultural and educational activities both here and abroad.

**THE TEMPLE FOUNDATION FUND**

This fund provides protection to The Temple in case of emergencies.

**LIBRARY MEMORIAL FUND**

This fund makes possible the purchase of books by the congregation.

**FLORAL FUND**

This fund provides Altar flowers. These flowers are distributed to members on occasions of illness, bereavement, or joy.

**SCHOOL AND NURSERY FUND**

This fund enables the school to purchase new equipment and undertake special projects.

**TEMPLE MUSEUM FUND**

This fund is used to make new acquisitions for the Museum.

**PRAYER BOOK FUND**

This fund is used to secure prayer books.

**SOPHIE AUERBACH SCHOLARSHIP FUND**

The Bibles given to Confirmands are purchased from this fund. It makes scholarships available to worthy students.

**TEMPLE LIBRARY FUND—JENNIE LITTMAN COLLECTION**

In Honor of:

Mr. and Mrs. Alan L. Littman by Mr. and Mrs. Alan Littman II,  
Mr. and Mrs. E. J. Garson, Mr. and Mrs. Robert S. Blau and  
Mr. and Mrs. Howard F. Ullman

Henry Nack by Mr. and Mrs. Sidney Hallem

Mrs. Lillie S. Block by Mrs. Irwin E. Yoelson

In Honor of:

Mrs. Sam Horvitz by Mrs. Leonard M. Bialosky  
Mrs. Harry Lehman by Elaine L. Scheuer  
Jean Chisholm by Miss Helen Humphreys

**THE TEMPLE LIBRARY FUND—RAY S. GROSS CHILDREN'S LIBRARY**

In Memory of:

Theodore Felber by Mr. and Mrs. David Green  
Bertha Loeser by Mr. and Mrs. Eldy Gross

**FLORAL FUND**

In Memory of:

Max Uberstine by Mrs. J. W. Schiffer  
Joseph W. Schiffer by Mrs. J. W. Schiffer  
Mrs. Jack Roth by Mr. and Mrs. Maurice J. Koblitz

**THE BRAILLE FUND**

In Memory of:

Irene Roth by Mrs. Irwin Yoelson and Mrs. Leonard M. Bialosky  
Della Weil by Mrs. Elmer Scheuer

**COMMUNITY SEWING FUND**

Gift by: Mrs. Arthur Friedman



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**DATES TO REMEMBER**

Tuesday, November 9 — Sunday Morning Services

Sunday, November 7 — Temple Women's Association Open Meeting

**THE TEMPLE LIBRARY** is open Tuesday through Friday 9:00 a.m. to 5:30 p.m., Saturday 9:00 a.m. to 12:00 noon, and Sunday 9:00 a.m. to 10:30 and at the close of Sunday morning worship.

**THE TEMPLE MUSEUM** will be open on all occasions of organization meetings. Arrangements may be made to view the Museum by special appointment.

**THE ABBA HILLEL SILVER MEMORIAL ARCHIVES** are open Tuesday through Friday 9:00 a.m. to 5:30 p.m. and at the close of Sunday morning worship. Arrangements for records and tapes should be made directly with Miss Leikind.

**TUESDAY ACTIVITIES SHOPS** are stocked with gift items for every occasion. Shop at The Temple and support your Sisterhood. Call Mrs. Paul Goodman, YE 2-1725, or Mrs. Milton I. Shapero, GA 1-6049.



SUNDAY MORNING ANNOUNCEMENT

TEMPLE WOMEN'S ASSOCIATION - TUESDAY ACTIVITIES

Due to an unexpected cancellation by the Book Reviewer Janice Biederman for the Tuesday Open Meeting there will be substituted a showing of slides in color, OUR TRIP TO IRON CURTAIN COUNTRIES and Impressions, by Mrs. H. Shan Carran and Mrs. Harry Horvitz.





# Kaddish

Friday Nov 5 1965  
Sunday Nov 7 1965

Those who passed away this week

Sadie Brown Goodman  
Max Polensky

## Vahrzeits

BERTHA HAYS EISENMAN  
MAURICE E. KESSLER  
GEORGE H. COHEN  
NATHAN R. CORNSWEET  
NORA STERN LOEB  
THERESA SENOR  
EMMA REISZ  
JOSEPH EDWARD STONE  
DORA CHAVINSON  
DORA HENKIN  
MORRIS LEVIN  
PROFESSOR MAX MORRIS  
Z. A. MOSS  
RICHARD D. ZIPP

ROSE B. LICHTIG  
DORA ELSNER  
BESS MANDELKORN FULDAUER  
LOUIS E. GRUBER  
HENRY H. WEISKOPF  
MOLLIE BASS  
PHIL LEEDS  
ESTHER GESCHWIND  
SADIE W. SOLOMON  
MEYER CHESSIN