



## Daniel Jeremy Silver Collection Digitization Project

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

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

Sub-series B: Sermons, 1950-1989, undated.

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Judah and Moses: Reflections on the difference Between  
Heroism and Greatness, 1965.

JUDAH and MOSES  
Reflections on the Difference Between  
Greatness and Heroism  
The Temple  
Rabbi Daniel Jeremy Silver

On the large war map in the Emperor's Palace in Damascus, the province of Palestine was colored green and simply labeled Judea. The single color and the single label gave to this piece of Syrian geography an aspect of cohesiveness and of unity, which it did not in fact possess.

In the second century before the Common Era, Judea was ripe for revolt. There were many grievances. There were onerous, crushing taxes, little of which went to public works or to public welfare, much of which went into the pockets of the ruling class to be transferred into bank accounts carefully secreted in safe financial capitals. There is a rough parallel between ancient Judea and modern South Viet Nam. Both nations were dominated by a capital in which a few rich and powerful families controlled political life. These few dispensed all the important offices and perquisites. The prerogative was theirs. What they lacked was the loyalty, the affection and the respect of their fellow citizens. The sons of the countryside were impressed into the armies of the Emperor to die for his political ambitions. The sons of the rich escaped conscription. When an elder went to sacrifice to God in the Holy Temple, he was sure to be scandalized by an irreverent and worldly priest class who cared not one bit for their sacerdotal functions, satirized sanctities, and openly outbid each other for title and tithe. When a Judean came to Jerusalem he was sure to be scandalized by the vulgarity and the alien quality of life in the capital. The young bucks of the Holy City preferred Greek sophistry to the Torah. They spoke Greek rather than the sacred



language, which they mocked as barbaric. They even practiced Greek athletics naked in the public places according to the Hellenic manner and jeered at the elders who reminded them of the ancient rule of modesty in dress and manner. Above all, the well-to-do wanted their children to be Greek like unto the procounsel and his officers. To be Hellenic was to have put your foot on the first step of the ladder of political preferment in the Empire.

Judea was split in two. The time of revolution was at hand. The kindling was laid and the spark was provided almost negligently by the Emperor Antiochus himself. He had not meant deliberately to incite the Hebrews. Before embarking with his army on certain manoeuvres, he required a loyalty oath of his subjects in the form of the simple act of a sacrifice to his patron God, Zeus Olympius. This was a common form of loyalty. The Senators and Emperors of the pagan world always forgot that there were a silent, immovable few who refused to bow the head and mumble the appropriate pledge.

His State Department memoed Emperor Antiochus that the Hebrews did have some strange religious scruples. There was a law in their Scripture which forbade them to worship idols. Antiochus, to satisfy these diplomatic qualms had sent a special assistant to Judea. This man conferred with the high officials of the land and was assured by the important Judeans that the matter could be managed without untoward results. Indeed, they promised the Emperor, through his envoy, that they would be the first to bring sacrifice and pledge loyalty.

How could one know in Damascus, so many miles away with so many other matters to consider, that the Hellenized Jews were a hated, if powerful, few and that in a provincial town far from the capital an old priest would break the peaceful



habits of a lifetime and assassinate the Greek officer and the local quisling who came to perform the required idolatrous sacrifice. The Syrian Central Intelligence Bureau in Jerusalem was taken by surprise. Rebellion? There was no rebellion in Judea. This attack was simply the act of a mad priest -- such men as set fire to their clothes. Rebellion? What had the Jews to rebel against? The intelligence officer had only to walk outside his billet to see that the Judeans welcomed all things Greek; indeed, were eager for them. Rebellion? The Central Intelligence Agency had not been told of the men from all the villages, the young men, the sturdy men, the strong men, who had slipped away from farm and home and disappeared into the hills to join the old priest Mattathias under his banner demanding freedom of religion. In time a report came into the office of his Bureau in Jerusalem saying that the old priest had died in his hideout. This was unfortunate. It would have been far better if Mattathias could have been brought to trial and his execution made a public example, but the case was closed. So be it. Still strange reports continued to come in. Government arsenals were looted. Supply trains were ambushed. Villages were terrorized. That was the official word -- terrorized -- which meant that local quisling Judean sent down by the Jerusalem Junta had been surprised and overrun by the followers of the Maccabees. Soon it was clearly time for a show of force. Counter-insurgency specialists were sent into the countryside. Some killed guerrillas. Some were ambushed. Some found no trace of the Maccabees. Damascus now ordered troops into the field -- a thousand men, the best of the rangers. Their orders were "Search - seize - kill. Eliminate all who are disloyal." The Ranger General assured his men that they would be back in Damascus for the holidays.



But they had not met a certain Judah, third son of the old priest, a man of intrepid bravery and clever skill, self-taught in the strategy of guerrilla warfare, who had, by the force of his person, imposed his will upon the rebels and organized their bands into a carefully regimented guerrilla army. Nor had they counted on the co-operation which Judah received from the countryside. Every movement of the Syrian troops was reported immediately to Judah. The column of a thousand trained rangers who left Jerusalem were deliberately mislead by partisan civilians and blundered deep into the Judean hills until one day, while they were spread out along a sinuous mountain defile, they were ambushed and virtually annihilated. The defeat was reported as a victory. Another troop was sent out to find and capture Judah. They found no one. The guerrillas had disappeared. Where were they? They had simply hidden their daggers and their swords and returned to their farms and picked up their plows. They were the civilians who smiled at the Syrian rangers as they marched by.

At first all the Maccabees demanded was that the idol of Zeus Olumpius be taken out of the sanctuary and that the sanctuary be purified for the worship of the one God. But a great empire does not negotiate with a few rebels. Escalation was decided on by the National Security Council. A great army for those days, 40,000 men and 7,000 cavalry men were placed under the leadership of one of the most skillful generals of the empire -- Lysias. He was ordered to root out this rebellion and pacify Judea. Lysias promised his troops that they would be home by the New Year. The kill ratio would be ten to one in their favor. Judah, of course, lacked the men and/or equipment to meet Lysias in open battle, but again the people came to his aid. He was told of every reconnoissance sent out from the main body and these were ambushed.

First Chanukah was celebrated in December of the year 165 before the Common Era.



Finally, he was told that on such and such a night Lysias planned a frontal attack on his base camp. That night Judah left the campfires burning while he and his men crept around and behind the enemy troop. Came the dawn and Lysias attacked an empty compound. Two hours before, Judah and his men had overrun the main supply base of the Greek army and what they could not carry away had been set on fire. Lysias' army required equipment and provisions so he had to retire North to Damascus, proclaiming another victory.

In the cold light of reason, all revolutions are hopeless. Ultimately power and sheer force of numbers must win through. Negotiate with rebels? Never! Let's escalate the war. So now, 60,000 men and 9,000 cavalry and 32 of the ultimate weapons of the day, armed elephants were sent into Judea. Judah and his men fled into the hills. But it is the fortune of small rebel bands that vast empires have many and various problems. There is always competition for power in the capital. There is always a cold war burning hot on some border. At that very moment when things looked so bleak, Antiochus died in the midst of a campaign against an old cold-war enemy, the Emperor of Parthia. The generals and the pro-counsels of the Syrian empire made haste to Damascus to compete for control. Lysias was nearest to the capital. If he could get there first, he would become the protector of the six-year old prince and de Facto emperor of the Near East. And so Lysias quickly left Judea with his legions and Judah and his men quickly entered the capital. Jerusalem was now Judah's. Victory was his. He and the people set about, as you well know, cleansing the Temple compound, <sup>BREA</sup> ~~back~~ing the hated idol into pieces, purifying the sanctuary, and setting it right for a great eight-day festival of rededication. The first Chanukah was celebrated in December of the year 165 before the Common Era.



The first Chanukah was a glorious and joyous event but it is doubtful that Judah and his men understood the full significance of what they had achieved. They had fought for God and for the ancient tradition. In fact, they had preserved monotheism and the Biblical tradition for mankind. Had the Hellenes, the quislings, won; had their concept of a syncretistic Judaism become the dominant faith, Judaism would have been assimilated into the Hellenic zeitgeist and for all intent and purpose, Judaism would have disappeared from the world. Judah's victory assured the survival of Judaism and the birth of Christianity and Islam. The Western World owes its religion to this rebel victory twenty-one hundred and some years ago.

Judah was a good and brave man. He had fought for a good cause. But he was not equal to power. He had fought for his people once powerful, he continued to fight but only for himself, for his family, the Hasmoneans and for their ambitions.

Judah became like unto all the petty despots of the Near East. He began to intrigue with this general and that officer in Damascus. The Hellenistic quislings sensed a chance to play politics and came out of hiding. They saw that those who had rallied to Judah's side when he fought for God had now deserted him. A series of bloody skirmishes swept Judea. Judah, himself, fell in a pointless cause. Like so many leaders of the emerging nations of our day who were tribunes to their people but greedy in power, Judah was destroyed by ambition.

What are the hallmarks of a truly significant leader? What courage must be his?

I would suggest to you this morning that the Biblical biography of Moses provides the measure of a true leader. Like Judah, Moses was physically brave.

Like Judah, Moses was willing to set principle above life itself. As a lad his future



was assured. But he raised his sword against the taskmaster.

Moses was a man of physical courage. During the long desert wanderings, when even enemies attacked, he always rallied the people's strength. It was Moses' skill as a general and his courage as a human being which held the children of Israel together as one people and allowed them to come as one people to the Promised Land.

Moses' life, however, indicates the levels of courage beyond martial bravery which true leadership requires. It requires a great deal of courage not to talk back to those who jeer you, not to be goaded into anger by those who mock you, not to strike back at every provocation. Ghandi is, after all, the symbol of defiant courage in our generation and Ghandi never struck a man. There is courage in the young who accept the penalties of their government and the bitter anger of the public and patiently hold fast to their conviction that the war in Viet Nam is a needless war which they will not take part in.

What are the hallmarks of courage? The first such mark is loyalty to a people. A courageous leader never separates his ambition from the well-being of his people. He fulfills himself in their success. God commanded Moses, "Return to Egypt -- free the people." Moses demurred, "Oh Lord, I am thick of tongue. O Lord, I am innocent in the ways of Statecraft. Send someone who is more competent." (Hebrew) "Send someone who is more likely to succeed". Moses was not ambitious to see his name emblazoned in the headlines. He was not concerned with a paragraph in history books. He did not crave leadership. Duty thrust it upon him. Great men expect great trials and know that the plaudits are few and gratitude seldom spoken. Two days after



the Exodus Israel already grumbled against Moses for having taken them from the fleshpots of Egypt where at least they had been assured of gruel and meat at the end of every work day. In the camp there was open talk of rebellion. Within a month there was open revolt. Moses had brought them freedom. What more precious gift is there? Yet, within thirty days the people were in open rebellion against him. He had gone up to Sinai to bring them a discipline -- the covenant. No sooner had he left the encampment than the people gathered together, took their gold jewelry and made for themselves a molten idol. They danced around its pedestal in ecstatic abandon. When Moses came down to this scene of revel and vulgarity, the Bible tells us that God turned to him and said, "I will have no more of this stiff-necked people. I will cut them off from before Me. But of you, Moses, and of your family, I will make My people. Your future and your family's is assured." Here was a chance for Moses to be free of an ungrateful and disloyal mob, and Moses would have none of it. He did not sulk. He did not say, "So be it". Instead he turned to the Lord and said, "Verily, oh Lord, these people have sinned a grievous sin. If Thou wilt forgive them, well and good; if not, blot me out, too, from the book which lies before Thee".

A great leader and his people are one. A parent and child are one. A husband and wife are one. In the essential relationships there cannot be any walking away and turning aside. You cannot say "these people have betrayed me". "My husband has disgraced me." "I wash my hands of them". "Let them pay the piper's price." If any relationship is sacred it must be binding. But how many of us turn aside? How many leaders bristle when criticism is made of them? How many families face disappointment with bitter silence and allow anger to freeze love? Letters cease. Friendships are broken. Ordinary men turn aside, cold, angry, bitter.



The mark of a great and good man, my friends, the mark of a great and good leader is his constancy -- the steadiness of his love. Moses led the children of Israel for forty years -- forty long years. There was not a month during that entire history when the people did not complain against him. Three times there was open rebellion in the camp. Even when he brought Israel to the borders of the Promised Land they complained against him. "Why did you bring us here?" "Have you no concern for us?" "These cities are so powerful, the people are so well armed. Did you bring us here only to die?" Not once did they say "thank you". Mankind generally prefers insignificant people. We name our saints from among the anonymous. The well-known and the powerful are well hated. We reserve our most bitter trusts and our most cruel judgments for those in authority. So it was with the children of Israel and so it is with all children of men. A leader, a parent, a husband, a wife, any mature human being must understand something of the dark psychology of man. He must recognize that there are dark places in every soul, that there is no relationship which is sunlit always. Always the stormy winds come and roil the waters. Always many will hate power. Very few say thank you. Very few are grateful. Love is rarely spoken. The great man is not easily disappointed. He does not sulk in his tent. He does not turn aside from disappointment. He does not withdraw into a cold, bitter anger. He does not become scornful and disgusted, filled with distaste for his people. Not at all. He has a vision and a responsibility and he perseveres.



On this first day of Chanukah it is well to remember the courage and the bravery of Judah. Our world is in need of strong young men, who will struggle for the right. Judaism is not a quietist faith. We have need of physically courageous men but we have an even greater need of those who will set service above success, responsibility above reward, community above ambition, who will accept the unkind word, the rebuke and the unmerited reproof and inconstancy of men, and persevere a good cause, in God's cause.





On the map of the Empire G.H.Q. ~~was~~ in Barcelona, the Puerto  
prison was colored green & labeled prison. The English author suggested  
a colored prison did not in fact exist. In a manner surprising  
like the state of affairs in S.V.N. the prison was governed by Japanese  
but the identified prison was Japanese - not Japanese - not  
mentally & physical was Japanese the prison was. They label all  
the offices & prison was - but not the prison of the prison.











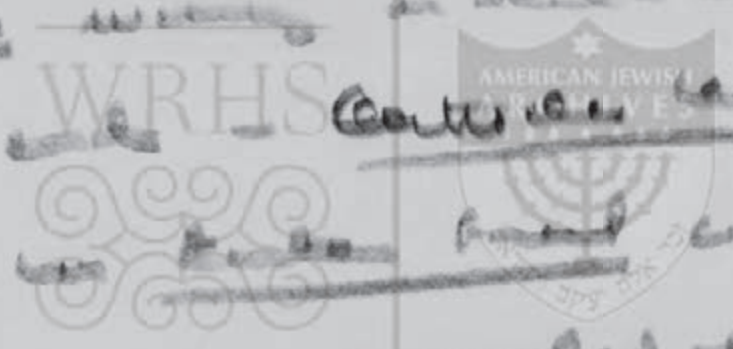


Well trained men were sent as planners with the military.  
Considerable surprise & murder. Finally, it was decided  
that a deliberate show of force was necessary. 1000 professional  
soldiers were brought in to reinforce the local forces, and 1400 the  
soldiers. The local pro-union armed forces it was said were  
made of a few weeks before the difficulties arose in the area.  
But he was not yet met with the 2nd army of the story of  
which - judicial - the hundreds - judicial murders. Deaths,  
claims, & hundreds - not enough - the policy of justice was -  
judicial had the major in the old country of the at the  
expensive army absolutely the stay and where. Only a few  
of the major experts judicial to now understand the real -  
but as to the military. WELSH ARCHIVES  
The major of the army was under the Triple T  
judicial decided and the removal of the order from the Triple T  
judicial to develop and the order was not enough  
enough and not enough with a list of all supplied reels  
Dances were prepared exactly to regulate, 40,000 supplies  
2000 curly men. The general was the army at  
would be a great army campaign. Deaths 1000 was the  
order. But the military enforced judicial of any local  
more. It was to be the only army. Deaths 1000 was the  
was enforced. Finally leaving a major army to be  
enforced the rest of the army - judicial left it  
from being the only army - judicial left it



document & document the encamped <sup>The spirit</sup> camp. The well attended an  
encampment, General forces before and several times with  
any judicial attacked the creek supply water, Parasites, surfers  
used as an excuse. The explosion occupied your judicial explosion  
in disorder, looking supplies the regular creek any kind to  
return to be refilled.

bulletin as hopeless disorderly members & paranoid  
too 60, one great camp, 5, one country, & a camp of an enormous  
depth was needed. But it is the way of the members that  
great experts have often been referred in and of the  
any place. There is nothing like the Empire capital  
problem & great experts working in disorder. Before the most  
any could offer it and the Center has been decided  
include nothing as in the past and with others. The  
grounds for all are the imperial referred and the troop to  
Parasites to use for disorder & several rule in the Empire.  
Lyons - the C. & C. in judicial disorder with the most. Before  
he must be determined to quit the referred the proposed  
the del Center in judicial center to use and the referred



Communist  
the members not but with judicial - but judicial in  
not even the house of the 1, the but of the members  
judicial - for the proposed to place it in the house of judicial -  
for judicial judicial not direct any to judicial







suffered - <sup>own</sup> judged himself as killed.  
we must not let  
again ~~the~~ not from - judicial's history has it 11<sup>th</sup>  
to be in order, in the Latin State, in Egypt & Sudan,  
in Comm & U.N., de den y revelation - history y the people -  
which must not only to forget my day even - the truth and  
y the people!

judicial's history is a useful reference that shows y  
also & proves are not sufficient equipment for the time  
& revelation history y now. It is placed on history has been defined  
y people in politics - history are even the new country  
champion y the world. U.N. has been called on the fact

they did not show the history y the people.  
What are the history y the people in the world ? History are  
these history revelation are in the history y the people  
history are being revelation y the people in the world  
Though the history are covered in history y the people, the world  
not stand only y and must be revelation y the people  
history. the world has been called the world are. History  
must seem to be revelation revelation. the world  
not. the world are revelation. the world are revelation are open  
history & revelation y the people in the world. the world  
history are revelation y the people in the world. the world  
history are revelation y the people in the world. the world











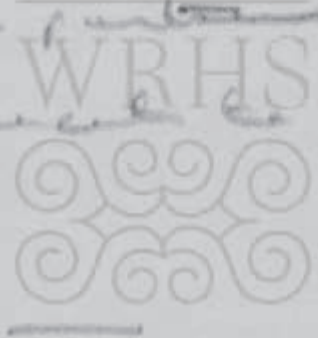








We have spoken of the need of justice & now  
 of the all powerful King & President - but the  
~~last~~ rest of the leader - his commitment <sup>to his</sup> people - is also the last of our  
 leader. We speak often & again of the children - the women - the  
 husbands - the parents - What can we do, we do - we must - for them  
 But is it? Or is our cause still Jewish's - a matter of 2 parts -  
 Did we really serve for a purpose - Do we work for  
 peace, stability, ~~and~~ <sup>and</sup> ~~public~~ <sup>public</sup> ~~order~~ <sup>order</sup> or for glory & carrying?  
 American people could be very self - but to what degree - Does it  
~~old~~ <sup>old</sup> ~~man~~ <sup>man</sup> ~~make~~ <sup>make</sup> ~~you?~~ <sup>you?</sup> - ~~and~~ <sup>and</sup> ~~the~~ <sup>the</sup> ~~people~~ <sup>people</sup> ~~are~~ <sup>are</sup> ~~not~~ <sup>not</sup> ~~the~~ <sup>the</sup> ~~same~~ <sup>same</sup> ~~as~~ <sup>as</sup> ~~the~~ <sup>the</sup> ~~people~~ <sup>people</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~past~~ <sup>past</sup> ~~years?~~ <sup>years?</sup>  
 our leader, our people, our future, our past -  
 if we are to be the same - ~~what~~ <sup>what</sup> ~~do~~ <sup>do</sup> ~~we~~ <sup>we</sup> ~~do~~ <sup>do</sup> ~~it~~ <sup>it</sup> ~~for~~ <sup>for</sup> ~~the~~ <sup>the</sup> ~~people~~ <sup>people</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~past~~ <sup>past</sup> ~~years?~~ <sup>years?</sup>  
 (also from his own point of view) - ~~what~~ <sup>what</sup> ~~do~~ <sup>do</sup> ~~we~~ <sup>we</sup> ~~do~~ <sup>do</sup> ~~it~~ <sup>it</sup> ~~for~~ <sup>for</sup> ~~the~~ <sup>the</sup> ~~people~~ <sup>people</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~past~~ <sup>past</sup> ~~years?~~ <sup>years?</sup>  
 what is needed to make it  
 not to be so.



On the 1st of October it is well to remember Jewish's  
 history - Fearful we do not remember the values of civilization -  
 Judaism - not as quested final - but rather as we  
Neutrality - believed - prayer of right - devotion -  
 We must not lose our spirit ; not power but justice ;  
not order but dedication ; not success but service -  
~~just~~ ~~as~~ ~~the~~ ~~people~~ ~~of~~ ~~the~~ ~~past~~ ~~years?~~ ~~are~~ ~~not~~ ~~the~~ ~~same~~ ~~as~~ ~~the~~ ~~people~~ ~~of~~ ~~the~~ ~~past~~ ~~years?~~  
 did we for Jewish - Justice and Truth  
in the World !



## Kaddish

Friday

Dec 17

Sunday

19

Those who passed away this week

## Yahrzeits

MINNIE FULDAUER  
BENJAMIN MESHORER  
JOSEPH HAYS  
SAMUEL KANGISSER  
BERNARD A. RUBIN  
CATHERINE S. WEGLEIN  
JEROME JAMES NEWMAN  
KENNETH H. SCHWARTZ  
SIGMUND KORACH  
SARAH FAIGIN WEISS  
HERBERT NEUBAUER  
MORT S. SILBERGER  
LOIS M. SCHUR  
EDWARD I. WEISBERG

SOLOMON S. FIRTH  
SAMUEL FRIEDMAN  
BENJAMIN LOWENSTEIN  
SAM KLEIN  
BEN KORMAN  
CHARLOTTE HAVRE  
MINNIE WEINBERGER

READ ON FRI. DEC. 17 ONLY  
SOL R. BING