



## Daniel Jeremy Silver Collection Digitization Project

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The Jacob Rader Marcus Center of the American Jewish Archives

### **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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Taking Stock of 1970, 1970.

Taking Stock of 1970  
Daniel Jeremy Silver  
December 27, 1970

but it put Israel in a weakened social and sovereignty position compared to what she had even before the war of 1967 for not only was Israel told that she would have to withdraw from the Sinai, from Ghaza and from the West Bank. Of course, there was some comment about minor border rectification but she was told that Jerusalem would become an international city, ruled jointly by Jordanian and Israeli force, task force, and in return there would have to be some kind of profession by Egypt and by Jordan of the sovereignty of Israel, but there was no mention of how Egypt and Jordan would police the guerillas; there was no mention of how Egypt and Jordan would live up to over a period of years this acceptance of Israel's sovereignty. There was a statement that the Israelis would be given the right to have their flagships and ships bound for Israeli ports move through the Suez Canal and through the Gulf of Tiran and there was to be an area wide meeting to deal with the problem of the Arab refugees. As the year ended Israel was concerned that the United States was eager only to be disembarassed of this Middle Eastern confrontation and that she was willing to use economic and military pressures, that is the closing off of the pipeline from military hardware, the closing off of certain kinds of monies which have flown from the United States to Israel in order to bring Israel to the bargaining table and to enforce this bargain upon Israel. And the Israelis remember 1957 when again under American pressure, having been given some kind of vague promise by the State Department that the Suez and Tiran would stay open, that there would be a demilitarized zone along her borders, that there would be an effective United Nations peacekeeping force. Israel had withdrawn from Ghaza and the Suez only to see the whole cycle of rearmament, of attack, of the war of attrition, launched again against her.



The United States, as 1970 progressed, continued along this simplistic line, hurrying towards this simple goal, negotiation tables, arrangements, let's dis-embarrass ourselves of the whole issue. And the climax of this American simplicity was the cease fire fiasco August 7, a 90 day cease fire, imposed largely by America's sense of urgency, imposed upon the Middle East, particularly upon Israel, by Americans who were eager to find quick answers to complex problems. Israel was assured that there was to be a standstill cease fire. Israel was assured that the United States stood behind this cease fire. Why was this cease fire of concern to Israel? Because her response to the war of attrition had been an aerial war, 100 days of serious bombardment of Egyptian fortifications, an effective counterpose. She had to keep the Russian ground air missiles from moving up to the canal zone because if they moved up to the canal they would preclude high level Israeli attack deep into Egyptian territory and they would gain control of air space not only above their own defensive positions but against the Israeli defensive positions on the other side of the canal. And once Israel loses the ability to move in the air freely then the commander raids can begin again, then the bombardment can begin again in all seriousness. America assured Israel that she had nothing to worry about and, in fact, Israel had a great deal to worry about. Within minutes of that midnight deadline on the seventh of August Russian and Egyptian forces were moving Sam II and Sam III ground air missiles further and further up towards the canal. In the event <sup>that</sup> it turned out that America believed she had commitments which in fact she did not have or that the Egyptians and the Russians had deliberately lied to our officials overseas, whatever

Middle East became unstable. There was war between Arab and Arab and the United States learned as the year drew to its close the value of having at least a standstill



be the case America proved impotent in effecting the cease fire. We proved that we were not only impotent but we were innocents abroad. We had not even ordered aerial reconaissance over the area in order to see that the cease fire was being enforced. And so the cease fire was a diplomatic fiasco which we first tried to deny and then we shamefacedly admitted, and then we tried to buy our way out of the results of this political international feat by allowing certain millions of dollars worth of military hardware to go to Israel.

The year was mushy. America was discovering that there were no simple answers to the complex problems of international politics and during the last half of the year we were to learn how infinitely complex the issues of the Middle East really were. It was not simply a matter of arranging negotiations between Jordan and Israel and Egypt and Israel. There were the guerillas and who were the guerillas and how powerful were they and what were their purposes? During much of that middle and last half of 1970 the guerillas fought with their own, not against Israel. There was the battle between the Saika and the Lebanese forces; there was the battle between the Elfata and the other against King Hussein and the forces of the royal government of Jordan. The United States learned that she not dealt not only with Israel and the Arab states, but with Israel and a guerilla force. The guerilla force was not willing to accept binding commitments made by the Arab states even if they had been willing to make them and that this guerilla force was in fact a revolutionary force within the Arab world which had sometimes Russian, sometimes Chinese, sometimes purely idiosyncratic conditions for the overthrow of existing governments. The Middle East became unstuck. There was war between Arab and Arab and the United States learned as the year drew to its close the value of having at least a staunch



small ally in that part of the world because when the guerillas and the Jordanians began to fight with each other, a fight which resulted in a terrible defeat for the guerillas, they had been driven up to their mountain fastness, much of the aura of romance which surrounded them for a year or so has been taken from them, certainly it has been tarnished, but as that war progressed the revolutionary government of Syria which was in fact certainly a revolutionary guerilla government began to send a tank force into Jordan in order to meet the royal Jordanian army on its own terms. The United States could not make an effective military response. We had ships in the area, but not tanks. Public opinion in the United States was not prepared for American military involvement in that part of the world. So under the urging of the United States the Israelis massed their troops, their tanks, on the heights of Golan within sight of this Syrian tank column and the Syrians got the message and the tank column withdrew. An immoderate Arab government which we have sponsored these last years and which the British government sponsored before us, the Jordanian government was saved paradoxically by the government of the Jewish state. As the year progressed the American State Department seemed to gain a glimmering of the fact that she would have to walk cautiously in the Middle East; that she could not expect miracles, simple solutions, quick hurryup solutions to these problems. But hope seems to breathe eternal in the innocent breasts of some of these people and as the year ends there is again the pressure in Washington to try and bring Israel to the bargaining table, to force Israel to make the compromises which would benefit Washington, which has vital interests which are somehow different than Israel's vital interests in that part of the world.



Will there be peace in the Middle East? Not in a hurry, not in any jig time, not in brief, but when all of us sense<sup>is</sup> that although the second cease fire now in existence is fragile and has only a short time to run, there is now new possibility. Complexity itself gives you new room for diplomacy. Nasser has died. Sadat is making the same noises as Nasser once made, but Sadat is an ex-Nazi without the charisma for the West which somehow Nasser with all his megalomania had. There is new strength in Jordan. There is a new recognition of the limited capability of the so called Palestinean guerillas. There is a new recognition of the usefulness of the military power of Israel for the West, particularly for the United States in that part of the world. There is elbow room for diplomacy. There is mushiness and yet, somehow, one senses some glimmer of possibility. And what was true in 1970 of the Middle East is equally true of southeast Asia. Nothing was clear. Yet, somehow as the year ends one senses that for all of this mushiness, for all this slush, we are moving towards our ultimate objective, disengagement.

1970 was in southeast Asia a paradoxical year. On the one hand it was obvious that Hanoi and Washington remain at opposite poles in their professed verbal statements of the possibilities for solution. President Nixon was still talking of winning the peace. President Nixon was still talking of a vast all southeast Asian conference in which all the issues would be adjudicated and until then a standfast cease fire by which he meant that the South Vietnamese would be given in effect territorial control of all within their borders. The North Vietnamese were still talking of complete American withdrawal by June of 1971. They were still insisting that the leadership in Saigon be deposed, preparatory to the establishment of a



coalition government for the entire country. We seemed a pole apart. During 1970 it seemed at times that the in southeast Asia was broadening and not diminishing. We moved into for 60 day attack into Cambodia in the defense of the Lon Nol government and we page for south Vietnamese to move in and Thai troops to move in to Cambodia after we have withdrew. We have rushed through major foreign aid bills for the Cambodian government. We've increase the rate of foreign aid payment to Thailand. In April and May this country was torn apart again by another national debate as to the degree of our involvement in southeast Asia and both sides made outlandish claims, justifications of their positions. And yet, with it all, when the year began there was something on the order of 520,000 American troops in southeast Asia and as the year ends there are 364,000 troops, American troops in southeast Asia. With it all the level of battle activity diminished. One can see this from the diminishing casualty lists. During 1969 casualty lists were running at 200-250 a week. During most of 1970 they were running at 50 in less than a week. One soldier to die in southeast Asia is one too many, but 50 is 150 less than 200 and the year seemed to indicate that Hanoi and Washington were warily feeling each other out as to the honesty of the profession which they were making. What did Vietnamization mean? Vietnamization implied a continuous presence of what was called housekeeping troops, even after all military first line troops withdrew. How many? 10,000? 50,000? 100,000? 200,000? What did it mean when Hanoi spoke of coalition government? One which was entirely Communist? One which would allow representation from the various groups within Vietnam? No one knew. Our delegates met across the table at the Hotel Raphael in Paris and there was propaganda and there were great speeches. There seemed little progress, but in southeast Asia despite all of the confused evidence, though



everything seemed somewhat more mushy, slushy, than it had been before one sensed again a glimmer of possibility. One sensed that men were trying to work their way out of what would be on the theoretical level a total impasse.

For most of us the slushiness of 1970 was evidenced in the economy in our personal life. We had to work harder and we profited less. This country was in a slump. Prices were going up. We'd hear inflation on the order of 6 to 7 percent during the year. Real income was going down. The real gross national product of the United States, the real value of all our goods and services, actually fell during the year. We were having a recession and an inflation at the same time and for many of us this made a great change in our standard of living. There was a question could we do all that we had up to now. Could we continue to indulge ourselves in sending our children to expensive colleges and sending ourselves on expensive vacations, purchasing a home which is more expensive than the one that we live in now. The government had offered us as the year began simple solutions again, hurried solutions, to the economic problems of the nation. The first solution was to cut back the national budget; the second solution offered us by our government was to increase the interest rates in order to limit the rate of inflation, so interest rates went up and the economy went down. And we cut our national budget and we found we were cutting necessary welfare and educational and recreational and ecological services, that there were no simple solutions. We recognized the problems that confronted the American economy were the problems of a generation of self-indulgence, of workers whose wage demands had increased faster than their productivity, of management who had been incredibly incompetent and self-indulgent. One has only to read the record of the Penn Central fiasco; one has only to see how government agencies, procurement agencies, have had to



bail out major corporations dealing in billions dollars worth of government contracts. We saw an economy where everyone of us has lived very high on the hog and the pig is not a kosher animal, it has never been. When a pig eats society, a piggish society, it cannot long be a strong one. Americans seemingly were beginning to hold up a mirror to themselves, they hopefully were, and as we walked through the slush and as we began to sort out the problems which confronted us we recognized that to survive we would have to work harder, we would have to be more disciplined in our appetites. In order for our great cultural institution to survive they would demand greater sacrifice of us, higher taxes, higher gifts and gifts which we could no longer give out of monopoly money, greater demands, citizenship, were required of all of us in this year of the slush. The nation was strong, but the will had yet to be bested. Everywhere we turned hurryup simple solutions, and we began to recognize that we would have to watch our step, to work out realistic solutions, partial solutions, total solutions were not possible. We thought we could never live with a Communist government in the western hemisphere and then one was elected in Chile, Mr. Alendes, we have learned that we could live with him. For 25 years we've played the ostrich in the sand. China, the most populous nation on the face of the earth simply does not exist. And finally our President in 1970 said, yes, we can begin to work out some practical economic relationships with China. We've had in the back of our minds the assumption that only an economy is sound, then all the social problems begin to diminish and we saw to our north Canada, a nation of strong economy, a nation still exploiting its own frontier, tear itself apart to a certain degree with nationalist passion, with terrorism, which had nothing to do with the economy and seemed not to be diminished by the economic advantage which Canada was undergoing, but in fact to be intensified



by prosperity. We've told ourselves for a long time that if only we did this or that, if only we had more money to put into education, more money to put into social welfare, more money to put into public housing, more money to put into the solution of our national problem, these in fact would be solved. And now we're coming off a decade where we did put vast amounts of money into these activities and we have hardly begun their solution because the solution of all national problems depend upon people, upon the willingness of men and women to throw themselves into citizenship, to commit themselves to lives where the paychecks are not skyhigh, to undertake responsibility dealing with other peoples, to undertake the sacrifice for the common weal. Everyone is wanted and few have wanted to give. Perhaps the best way of typifying the slushiness of 1970, the change in mood which I saw, which we all saw happening during the year is to indicate what has happened upon our campuses. During most of 1960 the campuses were the center of ferment and the campuses were being attacked. Why? Because they were not producing adequate education; because they were not properly training the young people; because they were not properly playing a role in the society to take those whom the elementary schools and the high schools had not qualified for college and training them to be proper college graduates. They were not playing a social welfare role and because they were not properly involving themselves in the ongoing responsibility of citizenship in the communities in which they lived. Whether it was trees or the ghetto or south Vietnam, whatever the issue, the colleges were supposed to be the place where solutions would be found and where there was power in order to see that these problems were worked out in the community. And what's the problem of the colleges in 1970? Simply to survive, to have enough money to pay the professors, to have enough money to have an adequate library, to have



enough money to have courses to offer the young people. We placed such demands, such hopes, on our institutions that we forgot that they are all limited by income, by possibility, by reality and so as the year ends the question is now how much can the university do but can the university really survive? Can the university survive? Can the symphony survive? Can our libraries survive? Can our public school systems survive? These are the problems which we face as 1970 moves into 1971. And the real problem which Americans, which the world faces, particularly which Americans face, is to disembarass ourselves of a kind of Christian apocalyptic vision, secularized, of course, and still pressed which has been part of our national makeup for these many years. Apocalyptic visions are those visions which say there is an end of time, there is Paradise, there is utopia, there is possibility, there is the Messiah and he will come shortly. It's ultimately hopeful. It sees quick solutions. In Jesus' time the solution was to leave off one's family, leave one's business, to go out into the wilderness, to prepare himself for the coming of the Messiah. Our visions are more secular, but that spirit is still there. Ecology is a problem. We have an Earth Day and the problem is solved. Race is a problem, We deal with civil rights, we pass national civil rights legislation, the problem is solved. The economy has a problem; we will beef up taxes, we will cut down our budget, we will raise the interest rates, the problem is solved. Problems are not solved in that way and the solution of one problem is the beginning of another. Yes, we must live with hope, but the long hope, the Jewish hope. When the Jews gave their creed, when they came to the creed of the Messiah, they stated it in a strangely involuted way. 'I believe in the coming of the Messiah, but even though he is delayed yet will I await him.' There was the acceptance even as we uttered the hope that the hope would not



come. There is the admission that we will live in the slush and the mush and the dirt as long as we live and that we will continue despite that realism to move as much as we can towards a goal, a brighter tomorrow.

Americans, I'm afraid, particularly and the world also are going to have to give up impatience. We're going to have to give up the sense of urgency which has led us to simplicity, which has led us to ideology, which has given us instant recipes. We live in a society where everything is instant, instant food, instant drink, instant entertainment, you flick a switch, we also want instant Paradise. "Even though it's delayed" - it's not going to come now, it's not going to come in our lifetime. You and I are going to live through a generation and our children afterwards will live in an era where they will be burdened and freighted and weighted with problems. There is no quick road to glory. The world will be complex, the nations will be at each other's throat, there will be international tension, the economy will be stretched to the breaking point. Sacrifices will necessarily be demanded of us beyond of any which we have yet dreamed. We're going to have to give up our indulgence and our sense of privilege. We're going to have to share much more than we've ever shared before of what we have and not merely of our surplus upon our surplus. Then perhaps, then perhaps, and not until then. A new year dawns. It's going to be another year of slush, another year of tension, confusion, of difficulty, of burden, of taxes, of frustration. I wish I could promise you a better year. You're alive, in life there's hope, there's a challenge and a challenge gives meaning to life. There's work to be



done and work gives life a sense of its own dignity. There's a challenge. Everything that man really needs for spiritual satisfaction to be fully a human being. I believe in the coming of the Messiah, but I also believe that he'll be delayed beyond my lifetime and beyond yours.





# Kaddish

Friday

Dec 25

Sunday

27

Those who passed away this week

RENA I. SNYDER

## Vahrzeits

MARIE V. FALK

LILLIAN R. SCHWARTZ

NATHAN E. POLSTER

FANNIE KURZ OPPENHEIMER

JOSEPH ROSKOPH

JULIUS ARNOFF

NATE SCHAFFNER

MAX MYERS

MORRIS H. RICH

MAX BEATUS

RUTH GREEN CARL

~~CAROLYN B. FISHEL~~

ISAAC ALSBACHER

JOSEPH COLBERT

THEODORE LEVINE

DR. M. D. FRIEDMAN

ROSELLE DUBIN BROECKEL

CARRIE FELBER

SAMUEL SCHULIST

SIEGMUND JOSEPH

ELAINE MAE SCHOCK

WILLIAM GOLDSMITH

ANNIE R. BRATBURD

SADIE D. GARSON

WALTER A. GUDIN

EDYTHE H. BLOOMBERG

READ ON SUN. DEC. 27 ONLY

CELIA W. SELMAN

JOEL M. KOBLITZ

JEANNE B. FEDER

WILLIAM B. COHEN



I can see a lot of dog to catch day and  
me in Chandler - who make the great change in an  
note - right particularly appropriate.

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But sure has not

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translated can prefer into pages - and an open - down  
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sure to copy pages of life document single explanation

more are notes for editors

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and the generation of important pages - which anyone

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summed to pages of pages important - because  
not doing it - Harry to make do - to 2 months needed

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Shannon



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and heavily intended without support. but the big of reality in  
the M.C. Revision 1 themselves along disputed and advancing  
which supplies which among

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political confusion 120 maybe full under
- 2) 167 Revision including Revision in Egypt -  
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and an army or political motion

as can reality Egypt sought to cancel advantage of  
the Army was ready to U.S. in a note entitled "ambivalence"  
which TRANSLATED TO MEAN 167 US  
by putting around in quoting in paraphrase to be repeated

which  
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was not particular - themselves - see Revision had just repeated







understandably US - Israel relationship never at a low level;  
The US has offered to buy Israel's bonds - looking easy but  
cheap - before any negotiations took place - Israel's revenues  
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which were needed, it was needed  
a lot of help through a policy secret for Israel &  
economic incentive advice

~~1970 can be used to some very limited extent -~~

~~it was~~  
1970 was the year when Israel needed money very much  
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to Israel, concerned by Israel, transferred to Israel  
as the oil price was high - and a  
total loss - can be used for Israel - concerned about



WRHS

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development - effort]

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into the country for Israel needed money for Israel



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Every Israel United Israel United Israel United

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sent





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~~Believe me, I am not a person  
who is not a person  
who is not a person~~



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- 3) Consider request would not avoid F. Committee  
separation [to purposing deeper consultation]
- 4) [One of the main aims of the present  
to show comparatively relative position] - 1. relation  
making joint work many can not be  
based on the same principles

As indicated above the main aim is to show the relative position of the 70's

to show the relative position of the 70's

[US, central policy should be based on the same principles as the 70's]



You are not concerned in saving the world -  
w-shall you - applied with the world  
themselves, even just

Reverend - 6-9 to appear  
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to

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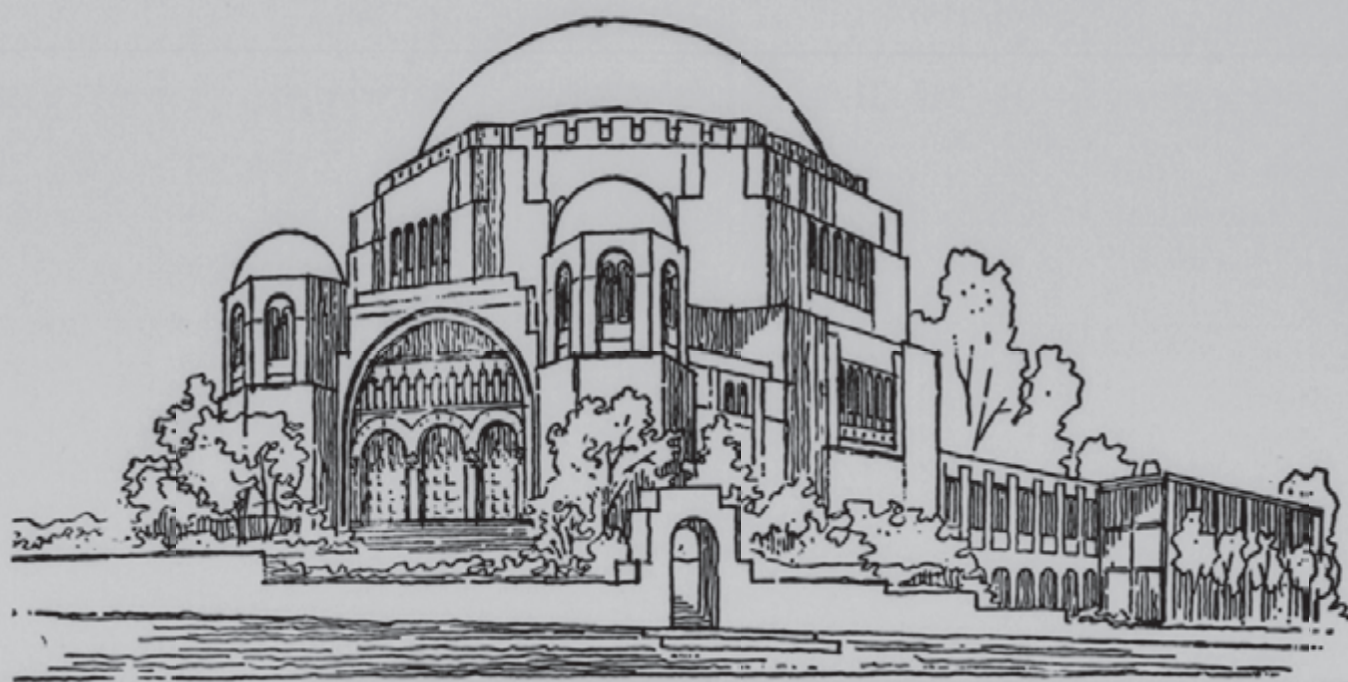
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not long



# THE TEMPLE CLEVELAND, OHIO

December 27, 1970

Vol. LVII No. 8



## COMING HOME — FROM THE RABBI'S DESK

The planes have been crowded. Heavily-laden cars have brought our collegians home for what is, in most cases, a much needed rest. How much rest they will get is problematic, but these vacation weeks are a break in routine; and a chance to touch base with the other world. I like this period of the year: particularly, the chance to talk again with young minds met much earlier in their development. It is thrilling to watch the promise develop, potential unfold.

Each year's conversation has its own flavor and this year's concerns are palpably different. There are all the familiar topics: ecology, race, Vietnam, Woman's Lib and Ralph Nader; but there is also talk about staying in college, my own future, the lack of jobs. Inflation and recession have hit the campus with gale force. Courses have been dropped. Scholarships have been canceled. Young professors have not been rehired. Everyone knows a young Ph.D. who is teaching high school or an engineering graduate who is driving a taxicab. I hear talk about delaying marriage until there is enough to live on. They were going to live on her salary as a teacher. She has written to all the school districts near his school and found that there are no openings.

A few years ago if I asked: "how are you going to survive?" the answer was; "I'll make out," and they did. The young fought against the spectre of routine, against narrowing their lives to a job. Today, one may want to be a free spirit, but it's not so easy. Dollars, allowances and fellowships are harder to come by.

Often the conversation ends with a question: why go to school at all? The carpenter, the plumber make better wages than any school teacher or

social worker, even than the average lawyer. The mystique of a college education is beginning to wear thin. Cleveland has a great public library and for those who simply want to get away from home, there are obviously less expensive alternatives.

Some hard-headed realists are rubbing their hands and saying gleefully, "it's about time." "This will open their eyes." There is no doubt that aimlessness is not a particularly attractive quality, but much of what the young people have said about making the most of each moment and about the preciousness of human relationships, about a warming sun, remains valid. The Rabbis observe that without steady employment there is no chance for Torah—intellec-

tual excitement, emotional fulfillment, spiritual awareness—and, that without Torah life is empty, dreary. It's all a matter of balance.

*Daniel Jeremy Silver*

### MUSIC FOR SUNDAY

Prelude: Fugue in C major	Dietrich Buxtehude
Opening Psalm: Aramimcha Adonai	Zavel Zilberts
(Psalm 30)	from the Baer Collection,
Bar'chu	setting by David Gooding
Sh'ma	from the Baer Collection,
V'havta	setting by David Gooding
Mi-Chamocha	in the Pentateuch mode,
Tzur Yisrael	setting by David Gooding
Baruch . . . Avot	Maoz Tzur melody,
K'dusha	setting by A. W. Binder
Yih'yu L'ratzon	from the Sulzer Collection,
Anthem: Mi-Y'mallel	setting by Heinrich Schalit
Adoration	Osias Abrass
Alenu - Vaanachnu	Hugo Ch. Adler
	David Gooding
	Folk Song,
	arranged by A. W. Binder
	from tradition,
	arranged by Morris Goldstein

FRIDAY EVENING  
5:30 to 6:10  
CHAPEL

CHILDREN'S SABBATH SERVICE  
9:50 A.M.  
AT THE BRANCH

RABBI DANIEL JEREMY SILVER

will speak on

TAKING STOCK OF 1970



## THIS SUNDAY

Mr. and Mrs. Allen Friedman will be hosts for the Social Hall coffee hour which precedes the worship service this Sunday, December 27, 1970. Mr. Friedman is Associate Treasurer of The Temple.

## ALTAR FLOWERS

Flowers which graced the Chapel on Friday, December 18th were contributed in memory of Jerome R. Gardner by his wife Jane, and children, Mr. and Mrs. Donald Jacobson and Mr. and Mrs. Jeffrey Gardner.

Flowers which graced the Chapel on Friday, December 25th were contributed in memory of Theodore Levine by his wife Cele, and children, Mr. and Mrs. James Rubenstein and Lawrence; and in memory of Joel M. Koblitz by his wife Naomi.

Flowers gracing the pulpit on Sunday, December 27th are contributed in memory of William B. Cohen by his wife and children.

## TEMPLE WOMEN'S ASSOCIATION WANTED! FUR COATS

For the annual Flea Market, a contribution of a re-salable fur coat is a tax deductible item. Coats, jackets and stoles are accepted at the Branch during Tuesday activities.

## TWA

No Tuesday Activities on December 29th.

## In Memoriam

The Temple notes with sorrow the passing of

JENNIE FRANKEL

and extends heartfelt sympathy to members of the bereaved family.



Ernest Siegler

## THE TEMPLE BRANCH — 831-3233

FOR YOUR CONVENIENCE PLEASE NOTE  
THE TEMPLE BRANCH NUMBER: 831-3233

The School Office, at the Branch, is open Tuesday, through Friday from 9 to 5 p.m. and from 9 a.m. to 12 noon on Saturday and Sunday. The School Office at the Branch is *closed* on Monday.

## THE TEMPLE

Monday, December 28, 1970

## ANNUAL HOMECOMING FOR COLLEGIANS

College students who are home for the winter vacation are invited to join us for a late evening rap session at the new Temple Branch beginning at 10:30 P.M. with beer and pretzels, and meet with the rabbis.



Tuesday, December 29th  
At the Branch — 1:30 p.m.

## COLLEGIANS DISCUSSION

Our college students are invited to The Temple Branch, 26000 Shaker Boulevard in Beachwood, for sherry and canapes to be followed by a discussion on the theme: CAN YOU BELIEVE? Rabbi Daniel Jeremy Silver will lead the discussion.

## THE TEMPLE

Sunday, December 27, 1970  
At The Branch — 6:30 p.m.

## STATE OF ISRAEL BONDS TESTIMONIAL DINNER

Honoring

Ernest H. Siegler

Mr. Lawrence Williams — chairman



**THE TEMPLE**  
Sunday, January 3, 1971  
10:30 a.m.

**OUR GUEST LECTURER**  
**ISRAEL AND REFORM JUDAISM: CHALLENGE OR DILEMMA?**



**Dr. Ezra Spicehandler**  
Professor of Hebrew Literature and  
Director of Jewish Studies at the Hebrew  
Union College Biblical and Archaeological  
School, Jerusalem.

Dr. Spicehandler was ordained a rabbi and earned his Master of Hebrew Letters and Doctor of Philosophy from Hebrew Union College, Cincinnati, Ohio. He also studied for a year at the Hebrew University in Jerusalem. In 1960 and 1961 he was awarded National Defense Education Fellowships in Oriental Languages and in 1962 he was awarded a research grant for study in Iran under the Fulbright Act.

He has published articles on Modern Hebrew Literature, Judeo-Persian Studies, and Talmudic history in a number of publications. He has edited two books and his third, a dual language anthology of the Modern Hebrew Short Story is being published by Bantam books publishers.

Dr. Spicehandler was a National Vice President of the Labor Zionist Organization of America and a deputy member of the Actions Committee of the World Zionist Organization.

We are privileged to have Dr. Spicehandler as our guest pulpit speaker on Sunday, January 3, 1971, at the Sunday morning worship service.

**TEMPLE WOMEN'S ASSOCIATION**

**CONVERSATION SERIES**

**TOPIC II: YOU'VE COME A LONG WAY—MAYBE?**

Women's Lib versus Women's id? The female identity crisis comes of age.

Tuesday, January 5, 1971 — At The Branch — 1 p.m.

Thursday, January 7, 1971 — At the home of Mrs. Frank Joseph, Jr.  
At 9:30 a.m. — 2864 West Park, Shaker Heights

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### **DATES TO REMEMBER**

- Sunday, December 27 — Sunday Morning Service  
Israel Bonds Dinner — At The Branch
- Monday, December 28 — Collegians Homecoming — Rap Session  
At The Branch
- Tuesday, December 29 — NO TUESDAY SEWING  
Collegians Social Hour and Discussion  
At The Branch
- Wednesday, December 30 — Chanukkah Ends
- Sunday, January 3, 1971 — Sunday Morning Service — Guest Speaker



~~2 days~~

Came of Unmanned - explosion to be  
- blast, boom, rumbling, boom  
boom, crashing of air - boom  
unsubstantiated reports - to  
fact of rumor

N. 1970 news is not to be relied - Read  
unreliable NOT only

[ camp was closed - closed ] Hope  
but can keep - say more

- (1) fully inspected one
- (2) top unsubstantiated reports
- (3) public can be relied on

// for the purpose - to read -  
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center - the last time  
now