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The Heart, the Head, the Hands: A Look at our Future - High
School Graduation, 1971.

The Heart, The Head, The Hands - A Look At Our Future

Daniel Jeremy Silver

April 24, 1971

I'd like to talk this morning about the time, our teachers. I'd like to talk this morning of an image, an image that we carry about which has to do with the antimony between young and old, ^{between} the new and the traditional. As many of us here can attest it's not easy to be an older Jew today. The emphasis is all on the new. We want to break tradition, ~~which~~ we feel there is something instinctively valuable and valid in breaking out of the past. Mention the word past and someone will ~~ask~~ ^{add} ~~care me~~ ^{tyranny} of. The past is somehow seen as a shackle, something which restricts us and binds us. We ~~ought~~ ^{want} to be free. We want to put the past behind and begin only with today. Today is somehow new and different and exciting. I know of no other dimension of human thought in which the exchange of values has been as dramatic. For long centuries of history the emphasis was on age and reverence for the past and reverence for the wisdom ^{which} one gets as one grows in years. The Torah tells us that we must stand before the aged and we must give honor to those who are of age. Wisdom lies with age. Wisdom lies with experience. Ancient societies, medieval societies were organized in such a way that the youth ~~were~~ automatically conditioned to have reverence for their elders. Judaism rarely went that far. The deference one was expected to pay to the aged was to pay to their quality, not simply to their chronology. The Talmud tells us that an ignorant man as he grows older only becomes more ignorant and yet the whole burden of the society was one of respect for the past, for all that the past ~~positions~~ ^{tradition} had to teach. Anyone who does not read history is bound to relive it.

Now I want to put those remarks in context with one of the papers which this high school graduation class submitted for this graduation. It's a particularly sensitive paper and one which was full of very appealing images. In it Judaism was

likened to a ^{aged} ~~wizardous~~ old man dressed in black, bent over, walking through a narrow alley, his hands laden with books and the question was asked: Is there no joy in Judaism? Is there no ecstasy of knowledge that this is the day, ^{Is there} ~~this has~~ no recognition of sunshine and flowers and smiles and of skipping, of laughter and of flowing water? Is there no joy in Judaism? I was first tempted to respond: Of course, there is. There is the joy of the Hasidim with their arms thrown around each other's shoulders as they sing and dance their word ^{free} ~~was~~ praises of God. There's the joy that each of us has felt around the Sabbath table, the candles ^a ~~are~~ ^{lighted}, the silver sparkling, the Challah cut, the family well and warm. There is the joy of the singing and dancing the Horah. There are many joys in Judaism. Yet, the more I thought of this complaint the more I recognized that ^{it} ~~this~~ was true and it was by design that it was so. Judaism is not a gospel. It's not the promise that the Kingdom of God is at hand, that this is a new age, ~~that~~ somehow disconnected from all that was before, that we have only to awake the minute, the hour for the sunshine or Messiah, ^{of} laughter, of gladness, of the ends of the births of the tragedies of the past, the dawn of the new age. ~~In~~ ^{In} Judaism ~~to~~ ^{History} ~~is~~ is a cyclical kind of thing because man because does not basically change. We cannot expect the golden age until the far off end of time when God, in his own way, will bring ^{an end to} ~~it into~~ time as we know it and bring the Messianic age. But until then life is a narrow alley, ^{and} ~~that~~ it is not an awful ^{condition} to think of man as ^{aged} ~~withered~~, old, dressed in a black coat, all that he could carry with him is his courage to push along, burdened by books which are not his burden but his blessing because they contain ^{the wisdom of living} ~~the wisdom~~, the meager wisdom, perhaps, but such wisdom as we possess nonetheless. Would it that it were different. Would that I could say to you here is

the sunshine, here are the ^{good} ~~glad~~ tidings, man is different, man is no longer cruel and
^{venal} and ugly and vicious as well as civilized and decent. Can I say that to you
in ^{a generation} ~~consideration~~ of Vietnam, of napalm, ^{of defoliation} of Watts, of Hough, Hiroshima, of Nagasaki,
of Auschwitz, of Dachau? Can I say to you man is different, the golden age is here?
Can we put the times behind us simply by some will of faith? I wonder.

My mind goes back to others who were filled with the ecstasy of knowing
that the Kingdom of God was at hand, that this was the day and they went out into the
wilderness and they put behind them the business of living, the responsibilities, of
family, and they had faith. But the day did not come. The Messiah did not come
and that faith which was so filled with joy and expectation, ^{became the thing which} ~~that~~
taught men that life on this earth was only a veil of tears, a ^y ~~wave~~ of sighing and bitter-
ness that ~~the~~ only ^{blest} man could expect, the only real joy lay in Paradise in
the Kingdom of Heaven. So now if we expect ~~ed~~ too much we become bitterly disap-
pointed because our minds vault ahead of us and we assume that a progress, a
change of human nature has taken place which in fact has not taken place, ^{if} ~~and~~ we
go out ^{burdened} ~~burning~~ with great expectations we are burdened by the certainty that we will
be frustrated and become embittered.

Judaism has had joy within it. The old black suited man, walking through
the narrow walls of his ghetto, had joy in his life. He had the joy of community, the
joy of love. He had the joy of family, the joy of love and the joy of friendship. He
had the joy of his books, the joy of learning. He had the joy of the service of God.
Now his joy was not a ^{foolish} joy, it was not an innocent joy, it was not a pagan
joy, a joy of the endless ~~sun~~shine which is never endless. It was such joy as could
come to man in this life, the kind of life which, unfortunately, we are burdened to
live. We are a people who have found the joy in the everyday because we have not

expected each day to be a new day, new in kind, different than ^{what} has been before. There is much in our society. There is much in our world which tells us here is the Evangelist, here is the Gospel, here are the good tidings. This is a new generation, a different world. Put the past behind you. ~~You~~ forget about it. Beauty can be burdened with Hitler, and Auschwitz and Dachau and Hiroshima and Nagasaki and with Vietnam, these are the sins of the elders. Yours is a new world, a new generation, a new kind of being. Unfortunately, you are not. You are us and we are you. Perhaps you will find accomplishment which others have not found, but you will find among you and among those of your age and your generation ~~and~~ those who are power mad and those who are venal and those who are sadistic and those who are cruel. And you will find that there are the shadows as well as the sunshine. There is the storm as well as the ~~cold war~~. *flowing waters*

If We have presented to you history, It is not simply to present to you a sad procession of indignity, of persecution, but it is to present to you an image, an image of moral heroism, an image of men and women who were clear-eyed, who knew that life would not suddenly open up for them, *who persevered in their* dignity, *who* never abandoned the search for a better life, *who* the struggle, *may have* weeping ~~they retire~~ for the night but in the morning there *was* joy. We have always found quiet joys, we Jews. We have always found happiness in life, but we have never lived with illusion and I hope that you will not. I wish I could offer you the promise of golden days, of well watered land, of green and sunshine. All I can offer you is a share in the burden of responsibility, in the past which has ~~committed~~ *to* day. People are quixotic and they are uncertain. Each of us has his fables and has his foibles. Each of has his ambitions and each of us is *selfish* ~~something~~. The world will be as full of problems *when* you have *completed* your strength as it is today, but can we not share the responsibility *is of* to the every day, knowing that darkness which surrounds us *that admitting that is* the way is *narrow* ~~now~~, that

we cannot spend our time in song and dance, can we not nevertheless find satisfaction in life, a mission, a goal, ^a ~~with~~ significant purpose? Our people have found such significance and such goals. . I pray that we shall together.



Today, in the American Jewish Community, a unique crisis exists. Unlike Jewish crisis of the past, this one is not a question of external persecution or forced migration. Rather, it is an internal crisis: that of the assimilating Jewish intellectuals who have become alienated from both their Judaic religion and heritage.

Judaism is a rational faith. The intellectual has drifted from his rational religion, although he was extremely fortunate to have been born into it. For him, Judaism as a religion, has little or no significance. Religion, for him, mainly involves devotion or fidelity, with a sense of consciousness. It is possible that the intellectual Jew finds little meaning in organized religion, or, his Jewish identity may cause him to have unacceptable feelings towards his faith, which cause him to slowly assimilate. This may be an unconscious reaction, but he has purposely done so. As a substitute for traditional religion, the intellectual turns to science, such as technology and psychiatry, in order to maintain a state of religious satisfaction.

In order to interest the intellectual in the Jewish community, one should communicate in language the intellectual appreciates: such as the works of men like Whitehead, Garnett, and Buber. But, never-the-less, this will not bring him back. We must show the intellectual Jew exactly what Judaism has to offer, either traditionally or otherwise.

That which the assimilated intellectual Jew finds satisfying in Science also exists in Judaism, only in a different form. The intellectual thirsts for knowledge in areas of his existence, his creation, and his purpose. Instead of casting off religion, the key to the answers of his questions, he should delve into Judaism, and study it. And, if he does not satisfy his hunger, or if he even enlarges it, he will have filled those needs which he attempted to satisfy with Science.

If the intellectual Jew can be made interested in the history of his people, or in the concepts of Judaism, he will surely accept his religion, and join his colleagues in studying it. In this way, Jewish learning will again be a method of integration, instead of an escape from Judaism, for the intellectual. Therefore, through culture, a tie with the intellectual Jew can be established. But what of

the political and social connections? They must not be ignored. The Jewish intellectual must be won back to both traditional and organized Judaism.

Since many of the intellectuals will have studied Marxian theories, the capitalism^a involved in the Jewish religious institution will motivate the intellectual to have a sense of dismay or fear towards the system itself. If this causes him to reject Judaism, it should be pointed out that such a system closely guarantees survival as well as the expansion of Judaism. As his Jewish awareness grows, it would be wrong for him to want to contain that which is feeding him. This should also ^{be} applied to his desire for an a-political system, another result~~ant~~ of Marxian study. Once the intellectual Jew views Judaism as to the full learning potential, he should not want to limit his source.

When confronting the assimilated Jewish Intellectual, a reason must be presented for the intellectual's return to the Jewish community, or the argument will be frivolous. First, though, he must be made aware that his science is only a substitute for that which he lacks, religion, in a deeper sense: Religion as the service and adoration of God

as expressed in forms of worship. He must also be shown pride in the fact of his Jewishness, in order to lessen his desire for assimilation. In other words, the intellectual Jew must be made aware that an acceptance^a and faith in Judaism and his God will allow him to be a man and serve ^{God} ~~no others~~. And, as a Jew, he can progress, as does his sense of religion, while he participates in the Jewish community, in order to find himself and God.



Kaddish

Friday

April 23

Sunday

" 25

Those who passed away this week

SADYE DEGNER
ROSE D. KOHN
HERBERT A. ROSENTHAL

RALPH E. STEIN

Yahrzeits

HETTIE AKERS
MARIE MERTZEL ASCHERMAN
HENRIETTA WEIZENHOF
AUGUSTA F. BERLAND
HERMAN GOTTLIEB
SAM WOLFF
ABE GOLDBERG
PAULINA ADELSON
IDA ROSENTHAL
HARVEY SIMON
HARRY GERSHEN
JOHN ANISFIELD
RUTH M. COHEN
GORDON A. HERSTAM
ISADORE J. SALZER
MONROE A. ULLMAN
JACOB KRONHEIM
FAN B. ULMER
EMIL H. GOTTFRIED
MAX S. FRIED
JENNIE M. LITTMAN

LOUIS S. BING, SR.
CHARLES ALLEN HUEBSCHMAN
JANET HOFFMAN WARNER
EDWARD I. MINTZ

Honor Awards - Sophomore and Juniors

The Flora Rohrheimer Awards

Presented to second year students for excellence in scholarship
and participation in High School activities.

Barbara Ruth Cohn
Deborah Lynn Kulber

Amy Carrol Reich
Laurence Irwin Sugarman

Presented to first year students for excellence in scholarship
and participation in High School activities

Mark Harlan Chaplin
Richard Evan Gans

Louis Alan Isakoff
Barbaza Lynn Malevan



I

LIST FOR DISTRIBUTION OF DIPLOMAS

PAULA SUE KLAUSNER

ROBYN LEE FRIEDMAN

DEVORAH RUTH SMITH

DIANE CECILE ROLF

CAROLE ANN ROTH

DEBRA HACHEN

DIANE LEE KRASNER

JOANNE BARBARA SAKS

NANCY PRISCILLA ALBERT

KENNETH ENGLANDER

BRUCE DAVID WEILL

DAVID JOEL HELLERSTEIN

STEVEN ROGER SAKS

DAVID ANDREW BERGER

LOREN SAMUEL KENDIS

ALAN EFRAM NESS

STEPHEN ALLEN MENDEL

HOWARD GREGG EPSTEIN

PAUL HARLAN ZIPP

JEFFREY NEIL YOUNG



Not easy to be can ^{also} ~~also~~ just to say - The answer is a more
young idea - however also policy - be as suspect - most of
the edit of the by some under breach, however but of that - criticism
part under other
Conway

Other at 50-55-60 ^{but} ~~however~~ repeatedly in repeated
 11/17/75 11/18/75 11/19/75 11/20/75 11/21/75

DO NOT CAST ME OUT, AS I APPROACH OLD AGE
 in no way out of rehabilitation as the group in rehabilitation.
Defense for us - as understanding of the case - the sanctioned in court
for controversy

LAW



You should have before the case was settled
to show defense to be able

conclusion 11/17/75 11/18/75 11/19/75 11/20/75 11/21/75 - where can understand
from the tribunal did not give AUTOMATIC DEFERENCES -
Tribunal " IGNORANT AND NOW ONLY GET MORE
 IGNORANT AS THEY GROW OLDER."

But respect for experience
Signature - the needs are not only history to be relaxed it.
July London and some change but no reason to say
these reminders of - also as a group "
received a new letter "

2. ~~The~~ more to produce than a land based unit
men dressed as sea soldiers, going to sea, etc.,
in very loaded boats and such.

I hope to catch some ~~fish~~ ~~in~~ ~~the~~ ~~mouth~~ of ~~the~~ ~~floor~~,
under the ~~slabs~~, ~~below~~ or ~~under~~ ~~flooring~~, if not
in the ~~basement~~.

at first I wanted to record - of course - July in 'February
 to go of course on day - day
 the 1st of June at Tule, by the Colorado River
 the 2nd of June at Tule, by the Colorado River
 the 3rd of June at Tule, by the Colorado River
 the 4th of June at Tule, by the Colorado River
 the 5th of June at Tule, by the Colorado River

but no reversible of life - no life in the stream

unlight, place
 under r-ships
 light, under fanny
 unlighted map - occurred moment - but also used for
 as a map of U.N. to represent, Defenders - 4
 12th Ave. & 11th Ave. - of Equal to 1000 - 4
 used under - 4 filled - already used - under used
 has my list on the back and

unlight, place
 under, r-ships
 light, under fanny

on under to under
 The map of under
 under, under
 under



4th is a number under - under - under
 We can be by - under - under under - under
 Don't forget to be - under - but we like to be -
 Please to be - under - but we like to be -

The paper unlighted - under - just as not a map -
 a map - a map of - under - under
 a map - a map of - under - under
 we do not have you - under - under
 we do not have you - under - under

Then - hope

"Weeds" my way for the first time as many are in the

the land last time in the capital

had much in mind of the

... .. person in the land

you surely can not be compared with the other

W. A. T. T.

right

We do not know - in the land

- (see page 1)

Reading - land

- special case -

republic land

you can see

we do not know - in the land

land - land - land

in the land - land

- land

(11)

a reply for the

with DENIAL of a letter

2. next

Under the land under the land - in the land

will be land

Under the land under the land -

being land

managed land

the value of money] and without basic changes in its form, it should not survive and probably will not. Bitter? yeah, I'm bitter: Is there no Joy in Judaism? no ecstasy of knowledge that the moment is here, that God is here? Why is it that when I enter the temple I feel DEAD? Is there more to Judaism than a hunchbacked wrinkled man, dressed in black, walking through a narrow ~~alley~~ alley, his arms loaded down with books? I hope to God that Judaism has sunlight and flowers, smiles and skipping, laughter and water flowing. If not, it is dead.

[When I feel joy I don't feel Jewish joy.
When I feel pain I feel Jewish pain.]

Think about it

Pelicans crunch apples
my shores heave ~~up~~ in laughing sighs
A seahorse cavorts among maiden starfish ...
And you ask
Why does he get sick by the sea?
A fable won't suffice,
so let us leave ... go from the wet earth-blanket ...
porticoes reflect warmth
(you can see the coolness in a mirror)
so the mirror is less true than
the real, no matter if it tries
to ape such ... Sit in a tree, monkey,
and grunt to me
grun the molani ... a laugh
beering beer ...

Honor Awards

SCHOLARSHIP

For outstanding academic and general achievement throughout the three years in The Temple High School Department. Awarded by the Scholarship Fund of The Temple Women's Association and The Temple Men's Club.

David Andrew Berger

Diane Lee Krasner

THE CORA LEDERER MEMORIAL AWARD

Presented to students of the graduating class who have compiled distinguished records in scholarship, attendance, and participation in High School activities.

Lee Howard Levey

Stephen Allen Mendel

Alan Efram Ness

THE RICHARD ALAN FISHEL HONOR KEYS

For distinguished participation in the Extra-Curricular program of The Temple High School Department.

Debra Hachen

Steven Roger Saks

THE FLORA ROHRHEIMER AWARDS

Presented to second year students for excellence in scholarship and participation in High School activities.

Barbara Ruth Cohn

Amy Carol Reich

Deborah Lynn Kulber

Laurence Irwin Sugarman

Presented to first year students for excellence in scholarship and participation in High School activities.

Mark Harlan Chaplin

Louis Alan Isakoff

Richard Evan Gans

Barbara Lynn Malevan

THESIS AWARD

Presented to students who in the opinion of the faculty have submitted superior theses in fulfillment of the requirements for graduation.

Nancy Priscilla Albert

Diane Lee Krasner

Paula Sue Klausner

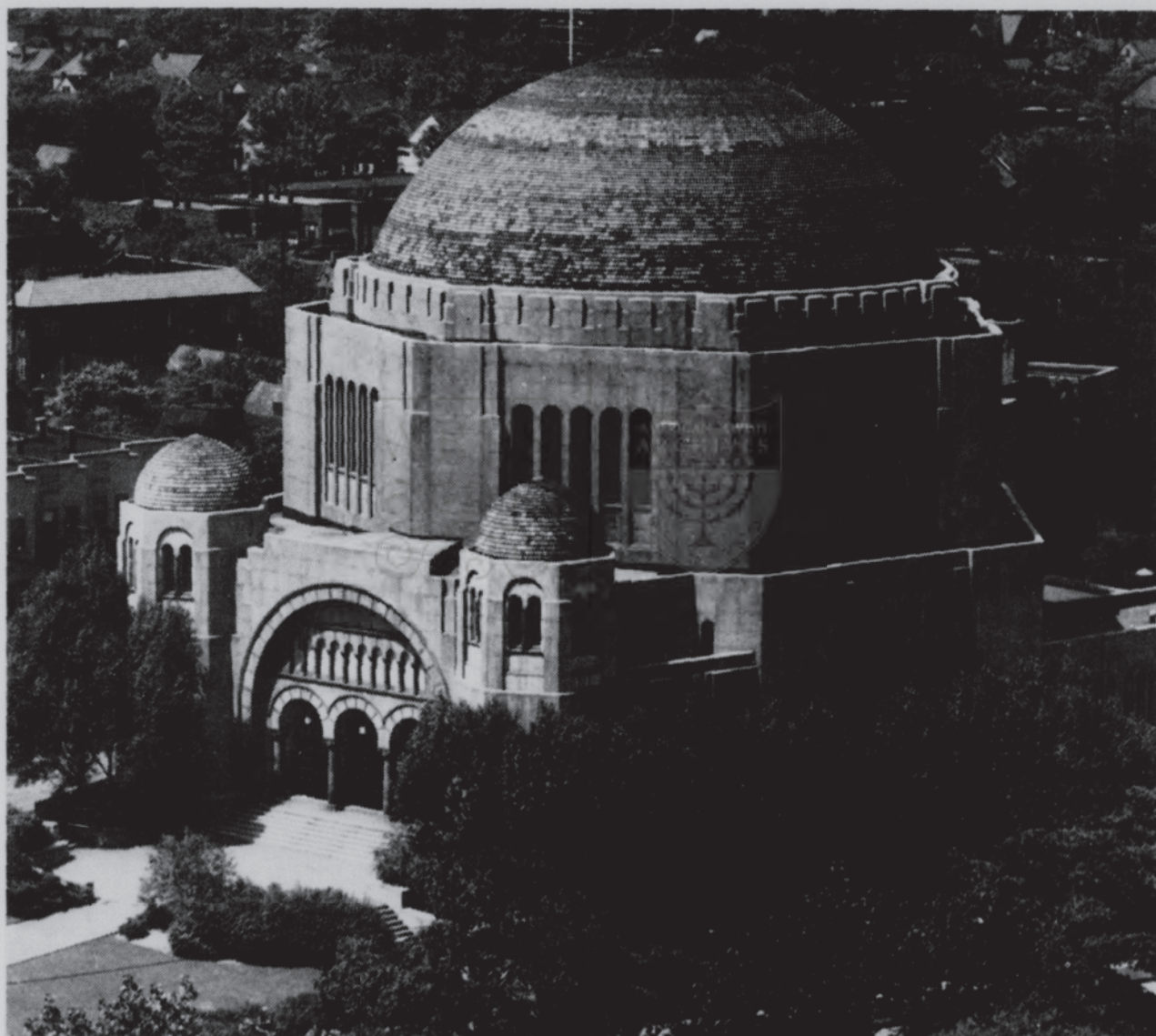
Diane Cecile Rolf

Graduation Exercises

The Temple High School

Sunday, April 25, 1971

Ten-thirty o'clock



The Temple


The Rabbis
DANIEL JEREMY SILVER
MAX ROTH
STUART GELLER


Order of Worship

THE SANCTUARY

ProcessionalThe Class

Opening PrayerJoanne Barbara Saks

Service (Union Prayer Book).
Pages 312-326..... { Debra Hachen
Steven Roger Saks
Alan Efram Ness

Reading from Scripture (Job 28, V 1-28)..... Stephen Allen Mendel

Valedictorian Address { David Andrew Berger
Diane Lee Krasner

AddressRabbi Daniel Jeremy Silver

Alenu-Kaddish

Presentation of Diplomas { Mr. Max Eisner
Rabbi Max Roth

Closing PrayerDiane Cecile Rolf

Graduating Class

Nancy Priscilla Albert

David Andrew Berger

Kenneth Englander

Howard Gregg Epstein

Robyn Lee Friedman

Debra Hachen

David Joel Hellerstein

Loren Samuel Kendis

Paula Sue Klausner

Diane Lee Krasner

Lee Howard Levey

Stephen Allen Mendel

Alan Efram Ness

Diane Cecile Rolf

Carole Ann Roth

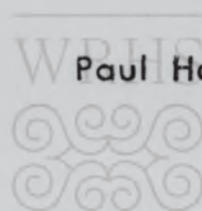
Joanne Barbara Saks

Steven Roger Saks

Devorah Ruth Smith

Bruce David Weill

Jeffrey Neil Young



Paul Harlan Zipp



FACULTY

Rabbi Max Roth, Director of High School Department

Mrs. David J. Barben

Mr. Sandford Curtiss

Mr. Robert Kendis

Mr. Ronald Kulberg

Mr. Morton Krasner

Miss Paula Kronfeld

Mr. Ronald Kulberg

Mrs. Barbara Rudnick

Mr. Robert Saslaw

Mr. Tom Udelson

Mr. Michael Woldman