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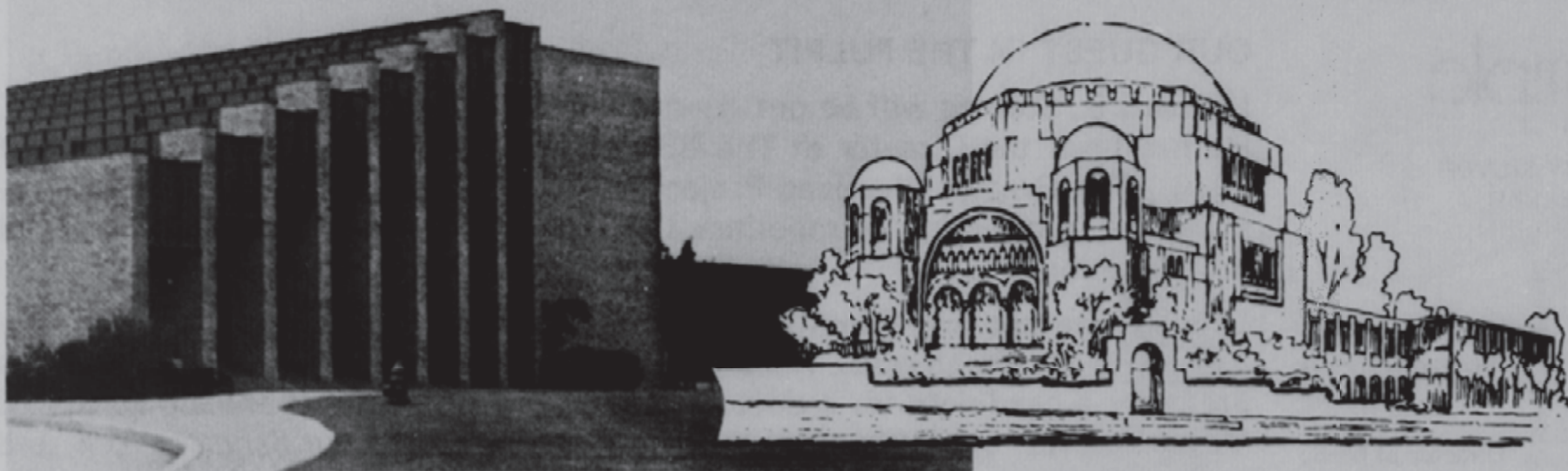
Sub-series B: Sermons, 1950-1989, undated.

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Terrorism, 1977-1978.



January 1, 1978
Vol. LXIV, No. 9

The Temple Bulletin

From the Rabbi's Desk — TERRORISM

The sermon of October 30, 1977 is produced here in response to numerous requests.

Terrorism makes headlines and for the past two or three weeks our papers have been filled with headline news about terrorists and terrorism. We read that a Lufthansa plane had been hijacked on a flight between Majorca and Frankfurt. Then we read that the hijackers had demanded ransom and the release of imprisoned members of the Bader Meinhoff Gang and of some Palestinian terrorists imprisoned in Turkey. We read that the hijackers shot the pilot of the German plane and dumped his body on the air field in South Yemen. We read of the attack by German commandos on the plane when it reached Somalia, the release of the hostages and the killing of three of the four terrorists. We read that the corpses of a kidnapped German industrialist, Martin Schleyer, had been found in a trunk in Germany. We read that three of the jailed terrorists, whose freedom had been demanded, were found dead in their cells and declared to be suicides. We read of their funeral attended by black-hooded colleagues. Just yesterday we read of another kidnapping, that of a Dutch Jewish industrialist, by persons who claim to be members of this gang.

The word terrorism comes from the Latin *terrere*, which means to frighten, to cause fear. Certainly many have been frightened by the epidemic of terrorist acts which have occurred recently in various cities of western Europe. Last week the New York Times broke with its usual reserve and inset a long story about the new terrorism within a full page line drawing of a dark forest in which a flock of black-hooded bats rise out of a distant cave, coming at you out of the shadows. The whole scene was black, frightening and foreboding.

An old man told me once that you cannot eliminate fear from life but that you can overcome your fears. This morning I hope to bring the bats out of the forest. I would like us to look at terrorism as directly as we can. Terrorism is part of our lives, and I am afraid, will be for a long time to come.

The black-hooded bats, the terrorists, have been

with us since time immemorial. Terrorism has been known on every continent and in every age. William Tell not only shot the arrow that pierced the apple on his son's head, but other arrows which killed a succession of Austrian bailiffs and sheriffs.

In the 11th century the Ismailiya sect of Islam spawned the Assassins. For three centuries this group terrorized Persia, taking their daggers to any whose attitudes towards the true faith or whose willingness to compromise with the Seljuk sultan was deemed unacceptable by their leader, the Old Man of the Mountain.

When the English conquered India they uncovered the Thuggee who sacrificed people chosen at random to the death goddess, Kali. The victim might be walking along a street in Madras when suddenly a dagger would come through his coat and he would be a sacrifice to the goddess. Incidentally, or perhaps not incidentally, our English word thug derives from the name of this Indian sect.

Terrorism is as old as history. Why so? Because

power is always coercive. Those who have power ultimately abuse those who do not. Inevitably, those who do not have power feel abused and want the power. They often have no other way but violence to gain it. There has always been terrorism from above and terrorism from below. There has always been the Gestapo, the NKVD and the Okhara. There has always been the forest bandit and the urban guerrilla who with dagger, bow or bomb attack those whose guns keep them in their place.

Terrorism is a complex phenomenon. Terrorism from above is never simply arbitrary. Terrorism from below is never simply a noble battle against tyranny. Inevitably, terrorism involves a blend of motives, some political, some psychological, some pathological, some sociological. Terrorists are neither God's noblemen nor the devil incarnate.

You may remember, because the event was immortalized on canvas and the stage, that during the
(Continued inside)

SUNDAY MORNING SERVICES

January 1, 1978
10:30 a.m.
The Temple Branch

Rabbi
STEPHEN A. KLEIN
will speak on

SHOULD MAN PLAY GOD:
THE PROMISE AND PERIL
OF GENETIC RESEARCH

January 8, 1978
10:30 a.m.
The Temple Branch

LEONARD B. STEVENS
Director of
The Greater Cleveland Project
will speak on

THE PRACTICALITIES OF
SCHOOL DESEGREGATION

Friday Evening Service — 5:30 to 6:10 — The Temple Chapel
Sabbath Service — 9:45 a.m. — The Branch

The Temple Mr. and Mrs. Club presents

TV — AS IT USED TO BE

Do you remember?

- — — Molly Goldberg
- — — Tonto
- — — Sergeant Garcia

Join the Mr. and Mrs. Club for an old-fashioned night
with the best of TV!

SATURDAY, JANUARY 7, 1978

8:30 P.M.

The Temple Branch

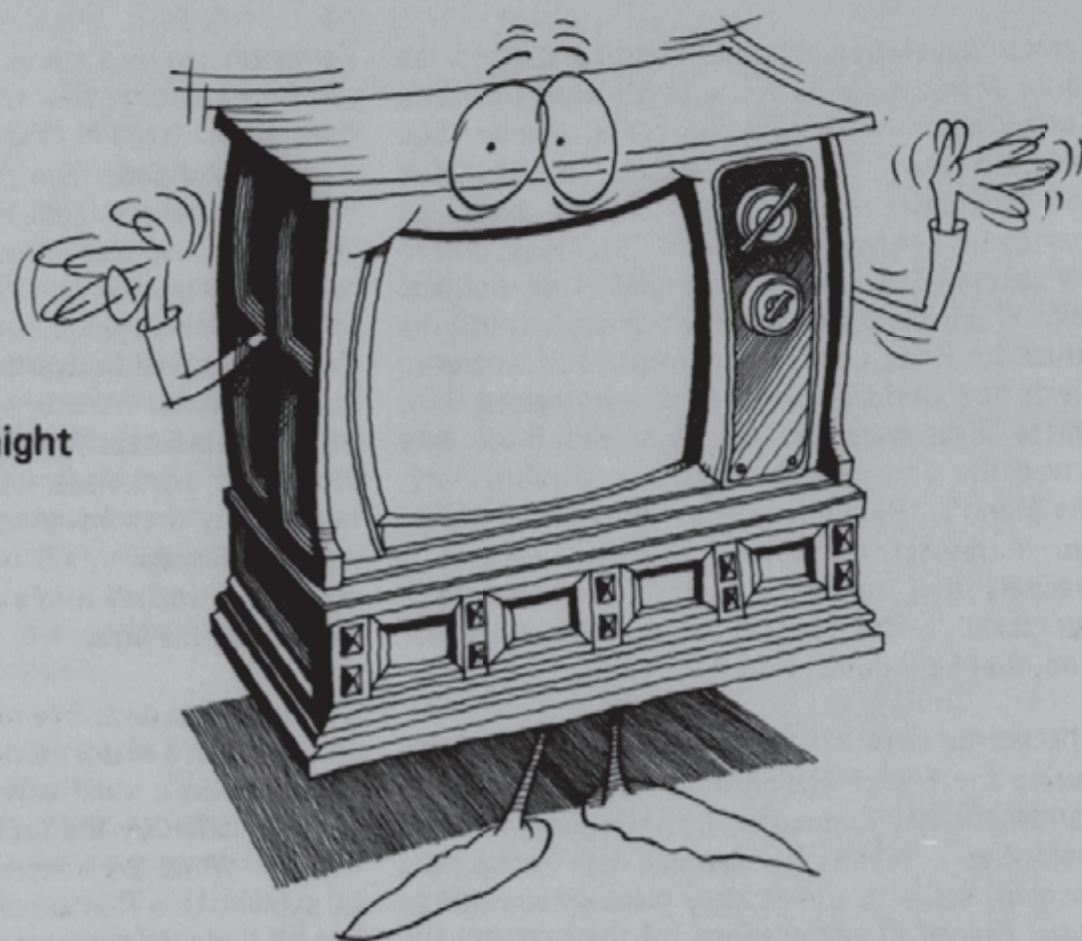
5 Movies of Old T.V. Episodes!

Refreshments!

Trivia Quiz!

Late Night Supper!

Only \$1.95 per couple



R.S.V.P. by Jan 2 to: Mark & Lesley Levin, 991-1268
Irv & Joann Levy, 321-6414



THE "SOAPS" GO TO COLLEGE

THE TEMPLE WOMEN'S ASSOCIATION

FIRST TUESDAY PROGRAM

JANUARY 3, 1978

LINDA HIRSCH, who has a Master's Degree in Journalism, will speak on "The Great American Phenomenon: The Soaps Go to College!" She writes a nationally syndicated column which appears in 149 newspapers, has been a featured guest on the nationally televised Phil Donahue show, and has a weekly spot on the local noon news.

- 11:00 a.m. Come and browse and shop or socialize. These are optional activities.
- 12:00 noon Lunch for \$1.50. Reservations a MUST. Reservations close on Sunday, January 1.
- 1:00 p.m. Linda Hirsch will discuss the fascinating world of the television soap operas.

Guests are welcome!

There is no charge for the lecture alone if you are unable to come for lunch!

Reservations:

Agnes Leidner — 283-1584

Estelle Wolfe — 371-0939

TERRORISM (Continued)

French Revolution Charlotte Corday stabbed the editor Marat while he wrote in his tub. Charlotte Corday was a well-brought-up young woman. She had been raised in a convent school. Her education had been strict and religious. She was a devoted member of her church. She was a model student in her school. She was not a member of any political cell. When she struck down Marat she believed she struck for God. Corday's upbringing had led her to divide the world between those who served God, whose ideas were like her own; and those who served the devil, whose ideas were revolutionary, like Marat's. Random violence differs from terrorism in respect to motive. Random violence is precisely that, random. Terrorism is violent and purposeful. The terrorist believes he strikes for God, that he is doing what must be done.

The word, terrorism, became a well-known term during the French Revolution. The revolutionary parliament was dominated by increasingly radical majorities. When the extreme left group, the Jacobin, came to power they were determined to purge France of the privileges of the past and the once privileged, and to energize the people so that they would become active on behalf of the new society. The guillotine was kept busy so that the privileged would be eliminated and their blood would stimulate the masses. During this period Robespierre, the Jacobin leader, spoke the motto of all terrorists: "No means are criminal when they are employed towards a sacred end." Consecration to a sacred end defines the terrorist. Any cause, however violent, however otherwise criminal, becomes legitimate when it serves such an end.

Over the course of history terrorism has not proved to be an effective weapon to achieve power or to reform the social order. More often than not, terrorism ends simply with a number of innocent bystanders and terrorists dead. In our times there is no record of a country where terrorism overthrew tyranny and replaced it with a free society. The prototypical terrorist group is the Russian anarchists of the 1870's and early 1880's, who struck out against the repressive autocracy of the Czar. They assassinated the Governor General of St. Petersburg, the head of the hated secret police and, finally, the Czar himself, Alexander II. With what results? Czarist tyranny remained in power and when it was overthrown by the Bolsheviks these proved, in their own way, as repressive and oligarchical as the Czar whom the anarchists had fought against.

There is no instance in modern history in which tyranny has been overthrown by terrorism and been replaced by a free society. There are a number of instances in which terrorists have struck at a fairly free society, overthrown it, only to see tyranny emerge triumphant. The best recent example of this unexpected twist involves the activity of the urban guerrillas of Uruguay, the Tupamaros, who, in the early 1960's, began to attack what they called a repressive government; a government which was, in fact, the oldest democracy in Latin America, though a weak democracy to be sure. The Tupamaros sowed chaos and succeeded in overthrowing that government only to have a right

wing, truly reprehensible oligarchy succeed.

Terrorism reminds me of Samson, the strong but not bright soldier, who was captured by the Philistines and chained to the pillars of the Temple of Dagon in Ashdod. The chained giant, using his exceptional strength, collapsed the column to which he was chained and in so doing pulled down the roof of the temple on his head and the heads of his captors, a courageous but suicidal act, one which did not succeed in overthrowing the Philistines or in achieving his freedom - unless death be conceived as the ultimate freedom. As a matter of fact, one of the more elegant psychiatric theories about terrorism is that many terrorists seek suicide, but lack the courage to kill themselves, so they try to manipulate society into a position where the police must strike the blow.

No people has been free of terrorism. The Romans used the word *sicarii* to describe the highwaymen. The *sica* was a small curved knife which could be carried hidden by the robber under his cloak until needed. When the historian Josephus, a Jew, tried to explain to a Roman audience the events which had led up to the recent rebellion of the Jews against Rome, he used the term *sicarii* to describe the bands of young rebels who had taken to violence in the decades preceding the revolt with the proclaimed intention of weakening Rome's rule and of forcing the passive masses of Judea to take up arms for freedom. The *sicarii* knifed soldiers who wandered off. They ambushed Roman supply trains. They attacked conservative Judeans who knew that rebellion against Rome was futile and who sought to make the best of a bad situation. During the years before the rebellion of 66 C. E. the *sicarii* struck repeatedly, and their attacks helped to create the turmoil and high passion which finally sparked the fighting. The *sicarii* alone did not precipitate revolt. Roman taxes were oppressive. Roman rule was venal. Roman justice was cruel. There were many reasons for the revolt but, certainly, the *sicarii* contributed to it. They believed their violence served God. They held that Israel must serve God alone and no foreign master. One million Jews died in that rebellion. Another million died in the after shock, the Bar Kochba rebellion of 132 C. E. Before the revolt Jews had been a significant minority, some 20 percent of the Eastern Roman Empire. After the revolt Jews were reduced to the status of a negligible minority, politically dependent on the tolerance and sufferance of others. I have always believed that Jewish history could be written with this rebellion as the critical turning point. We were politically significant up to the revolt and have been largely powerless since.

I have never experienced the simple-minded exhilaration, the pride in Jewish bravery, that some say they find at Masada. Yes, I know the story of the three-year siege and the suicide pact, but I also know that the besieged who held out at Masada were the last remnants of the terrorists, the *sicarii*, who had forced great tragedy.

Terrorism is not an effective way of achieving freedom and justice, even when the movement grows out of broadly shared hopes of a people who seek to be liberated from a hated colonial overlord. Historians suggest that the actions of the Irgun, the

IRA and the Hindustani Student rebels delayed, rather than contributed, to Israeli, Irish or Indian independence.

In 1892 a young man, Alexander Berkman, broke into the offices of Henry Clay Frick, then the chief operating officer of the Carnegie Corporation, and struck him down. This act was part of a whole series of actions initiated after the Haymarket Square riots. After the attack his lover, Emma Goldman, went up and down this country explaining the reasons for the assassination. Terrorism, she explained, was "the last desperate struggle of outraged and exasperated human nature for breathing space and life."

I do not defend the robber barons. Frick deserved, probably, what he got; but, certainly, this act was not the last desperate struggle of outraged and exasperated human nature for breathing space and life. In the United States labor was just beginning the long struggle which, within a relatively short time, brought organized labor triumph after triumph. Berkman was not a frustrated idealist striking for God because there was no other way to do God's work; but an ideologue caught up in a system of thought and a set of attitudes which may have seemed appropriate in autocratic Russia but did not fit our constitutionally based society. Berkman had come to America three years before and had brought with him, as had Emma Goldman, the ideas of the anarchist philosopher, Bakunin. Under the heavy-handed tyranny of the Czar there seemed to be no other way to move towards freedom than to strike at the officers of the government with the hope of paralyzing government operations and forcing changes. There seemed only the desperate hope that Samson held to when he pulled down the temple on the head of his tormentors. Here in America where the vote counted and judicial redress was available, terrorism of this type made no sense at all.

Those who strike for God, terrorists, do so out of a variety of motives. They proclaim a holy cause, but only the naive believe that by removing the proclaimed evil a society will eliminate the danger of terrorism. Terrorism is as much psychological as political. Clearly, the holy cause to which terrorists have pledged their lives is so sweeping as to be unachievable. There is no such state as absolute freedom. Complete justice is a Messianic dream, not an achievable possibility.

Terrorists are crusaders, but I ask you to remember the original Crusaders. Who took up the Cross? Those who took up the Cross were the second sons of relatively impecunious noblemen who had no prospects at home. Those who took up the Cross were men under sentence of the king's court who had no choice but to accept parole and work out their destiny in another clime. Those who took up the Cross were adventurers and ne'er-do-wells. Those who took up the Cross included rapacious men who hungered for spoil. Northern Europe got rid of those who could not live peaceably at home. Most of the Crusaders never got to the Holy Land. They could not have cared less. They wanted the women of Athens, the gold of Constantinople and the blood of the Jews who lived along the Rhine.

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TERRORISM (Continued)

Crusaders, though they proclaim a holy cause, are rarely, if ever, holy men. Crusaders are people who find a way to sanctify their psychopathology, to declare as holy what they need to do.

Terrorism is a complex phenomenon whose complexity often is obscured by our concern with some of the issues they claim as their own. The terrorists in India wanted England out. The terrorists in Israel wanted England out. The terrorists in Syria wanted France out. The terrorists in Russia wanted the Czar overthrown. Since we approve the end of colonialism and of tyranny, it is tempting to see terrorism as the cutting edge of necessary social change. Before we do so let us remember that the SS, the KKK and the Black Shirts also were terrorists and their goals were not the goals of freedom and independence, but of Fascism and Naziism.

Much of today's terrorism is unrelated to specific causes. The Bader Meinhoff Gang, the so-called German Red Army Faction, began by proclaiming itself champion of the oppressed workers of Germany. The German laboring force is the best paid in the world and the workers were not about to have a group of middle-class radicals become their champions. When a few bombs at the Mercedes plant and a few worker deaths did not precipitate revolution, the Gang declared itself champion of the war against war. It was a time when anti-Vietnam activity was popular. Bombs were planted in the cars of American soldiers stationed in Germany. The war ended, no thanks to this group who moved on to proclaim themselves agents of the oppressed peoples of Asia and Africa and to declare a war to the death with the way of life of modern Germany. All the while they went on a rampage of bank robbery and kidnapping to finance these activities.

What is their cause? Is it political? Is it social? How does one deal with these demands? The answer, of course, is one cannot and one should not. These people came out of the university world in the late 1960's where certain ideas were widely accepted, ideas about imperialist powers, ideas about the military-industrial complex, ideas about the coercive nature of institutions, ideas about the ugliness of middle-class culture. Many shared these ideas. A few were radicalized and went underground. In the United States the Weathermen had their Day of Rage. In Germany there were attacks on American military personnel and on the government. Generally, these cells undertook any act which could make the papers. Publicity is the terrorists' meat and drink.

What do we know about these terrorists? We know that most who become terrorists do so when they are in their late teens or early twenties. Terrorism is a phenomenon of youth. We know that modern terrorism has been particularly attractive to women. Women were accepted in the cells far earlier than in the larger society. It is estimated that two out of three terrorists are women.

Terrorism becomes more violent and less cause related the longer terrorists stay at it. In time the terrorist finds himself caught up in the activities of

survival, in simply financing what he is doing. The crusader quickly finds himself bank robber and kidnapper.

Though modern terrorism tends to proclaim itself anarchic and freedom loving, today's terrorist has no compunction in receiving training in the most autocratic societies in our world - North Korea, Libya, Cuba, Iraq - nor in receiving arms from such freedom-loving states as the Soviet Union, China and Uganda. Terrorism operates effectively only in the free world and operates most successfully within those societies which are most law-abiding, where the FBI and CIA and the Surete National are restrained by law from repressive actions or torture. Police states can stamp out terrorism; so, paradoxically, terrorism operates against societies where the worker and the underclass have the greatest measure of opportunity.

Terrorists defend their violence as propaganda by deed. Terrorism seeks attention. When a bomb goes off one of the first things terrorists do is to call up the newspapers and claim responsibility for the attack. Propaganda by deed is effective because the media thrive on sensation and all too many of us still believe in Robin Hood. The media have been guilty of turning petty criminals into Bonnie and Clyde, turning disturbed and violent youth into folk heroes. We report on terrorism as if it is an adventure story and turn terrorists into William Tell and Robin Hood instead of troubled youth, people of complicated motives who often are capable of acts of incredible cruelty and violence. These people are not heroic and are terribly dangerous, not only to the social order, but to the very values of justice and freedom which they claim to serve. Inevitably, they undermine the rule of law because, ultimately, they become such a nuisance that the society demands that they be put down and those in control are handed an excuse to use coercive measures, measures which almost inevitably are used against the society as a whole.

Terrorism represents a cry for attention. With a gun or bomb the little person who has no position or power can make history or, at least, the headlines. Terrorism does wonders for the ego. Terrorism is a satisfying break with the dullness of routine. At the Bader Meinhoff funeral one of the terrorists was asked: "Why all this furor? Is not Germany a prosperous and free society?" His answer was unexpected and revealing: "Our generation has not had its war." Terrorism is a cry for adventure. It is a moment when the juices flow, when a youth is totally involved, caught up in doing something which is exciting.

How shall we relate to terrorism? Those who study this phenomenon tell us that these recent events probably represent one of the last convulsive gasps of a wave of violence which crested a few years ago. They point out that most of the terrorists are approaching middle age. This group turned to terrorism in the 1960's when they were in their early twenties or late teens, and are now approaching thirty. At thirty if you have not made your point with a bomb you give up using the bomb. Some may remember the lecture on crime which James Q. Wilson presented a year ago during our First Friday series. He described the rise of criminal activity in the United States and told us that

one of the few things known for certain about crime is that after the age of 34 the percentage of any age cohort engaged in such activity markedly diminishes. Terrorologists believe this age relationship to be true also of terror. They see terrorism as a by-product of the convulsions of youth which loses its appeal as experience and years begin to exact their toll and as the inner self becomes adult. In time you realize that you are not going to make it this way and that your small arsenal will not force the world to change to fit your needs. Terrorologists believe that this present rage of terrorism is subsiding and that recent events are not the beginning of a new wave, but part of the after shock of what has been before.

I do not know if they are right, but their argument has a certain appeal to it. I do know that modern terrorism thrives because some governments support it. The Bader Meinhoff Gang were trained in North Korea, Iraq and Jordan. The Popular Front for the Liberation of Palestine and the Japanese Red Army receive supplies from Libya and China and have been able to use sophisticated weapons in Europe because Arab, Third World and Communist diplomats have carried for them in diplomatic baggage money and weapons. The press overlooked an interesting aspect of the recent skyjacking. Question: why did the terrorists go to Somalia? Answer: when the Entebbe plane was hijacked by a group organized by the Popular Front for the Liberation of Palestine, that operation was controlled from the airport tower of Mogadishu, Somalia. Obviously, the skyjackers had required the support of the Somalia government. The terrorists made for what they thought would be a sanctuary, but they had failed to keep abreast of the news. In the intervening months Somalia has become embroiled in a war with Ethiopia and had lost Russia's support, so Somalia had requested a major shipment of arms from West Germany. This time it was not in Somalia's best interests to anger West Germany. The terrorists made a fatal tactical mistake, but one which reveals how governments routinely provide support and safe refuge. Just two weeks ago Algeria provided sanctuary for those who hijacked a Japanese airliner. Governments like Libya and Uganda openly glory in such events. Before we become too self-righteous I wonder how we feel about the South Vietnamese who, yesterday, brought a hijacked plane to Singapore? Along the way they butchered two of the plane's officers, but they came from an ex-ally and seem to be on our side. Will we return these people who have "won their way to freedom?" As long as governments compete with each other as they do today, so long will terrorists be able to hide in the interstices of these quarrels and find support from governments who think they can be used.

Government support has escalated the terrorists' capacity to violence. A year ago two terrorists were found outside Rome's airport, armed with ground-to-air missiles provided by Libya. Did you read the recent report which described a young graduate student in physics at Princeton who had assembled, from private sources, all the equipment needed to make an atomic bomb? How long will it be before some bright young technician attached to one of these movements - each terrorist cell has

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TERRORISM (Continued)

an explosive expert - will assemble such a bomb? And how will we stand up against that kind of threat?

The governments of the world need to stand up to terrorist extortion and to deal summarily with the terrorists. Since it is almost impossible to keep terrorists for any length of time in jail without having their colleagues resort to terror to release them, terrorists may force us to rethink the current movement away from capital punishment. We need to build an international order which will prevent their using the nations of the world for their advantage. If we do not, how long will it be before, instead of throwing grenades or firing ground-to-air missiles, they will turn to germ warfare and the atomic bomb?

Above all else, whatever we decide on as our technique for handling terrorism, let us recognize these people for what they are; a danger to freedom despite the fact that many proclaim their allegiance to freedom; a danger to civilization despite the fact that many proclaim one cause or another.

We live not in the most perfect of worlds, nor is our world ultimately perfectible. We live in a world which has its share of tzares and the terrorists are one of our major headaches. We must handle them with all the intelligence that we can and recognize that even with our best efforts we will not have eliminated terrorism. Remember, terrorism tends to spawn precisely in those societies which are the most open, the most prosperous and the most concerned with the rule of law.

If you are ever moved to pray, terrorism will move you to your knees.

Daniel Jeremy Silver

SCHOOL OPEN HOUSES

The School Open House this year will follow a different pattern. In effect there will be a number of open houses. The first will be for kindergarten parents on Sunday, January 15, 1978 at 9:30 a.m. Parents will meet with teachers and an informal coffee hour will follow. This format will also provide an opportunity to attend services with the congregation.

Other open houses are scheduled as follows: 1st grade - January 29, 2nd grade - February 12, 3rd grade - February 26, and 4th grade - March 12.

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In Memory of: Samuel H. Vactor, Mrs. Jasper Shay by Mr. Howard Vactor, Mrs. Frances V. Kehr, Mrs. Effie O. Vactor.

THE DR. SIDNEY AND RUTH WEISMAN FUND

In Honor of: Mrs. Frances Schaffner, Mr. & Mrs. Norman Hertz, Mrs. Philmore Haber by Mrs. Sidney D. Weisman; Mrs. Irving Hexter, Mrs. Harold Fellingier by Mrs. Sidney D. Weisman; Mr. Frederick Berne by Jeanne Gross, Barbara & Bob Hexter and Ruth Weisman.

MYRON E. WOHL FUND

In Memory of: Myron E. Wohl by Mr. & Mrs. Morton Bialosky, Mr. & Mrs. Stuart M. Neye.

THE VICKI LYNN GUREN MEMORIAL FUND

In Memory of: Mrs. Charles Stein, Charles Jobs, Philip R. Noll, Joe Ehrlich by Mr. & Mrs. Nathan Guren.

THE IGNATZ ASCHERMAN MEMORIAL FUND

In Memory of: Herman V. Markman by Mr. & Mrs. Julius S. Brown.

THE JACOB & EVA DWORKIN MEMORIAL FUND

In Honor of: Birth of Mr. & Mrs. Gordon Daniels' son, Jason by Mr. & Mrs. Edward Dworkin, Mr. & Mrs. Ernest Dworkin, Mr. & Mrs. Jerome Fine.

THE KENNARD E. GOODMAN MEMORIAL FUND

In Memory of: Theodore H. Cohen, Sr. by Dr. & Mrs. Jerome Wagner; Arthur Haas by Mrs. Kennard E. Goodman

SEND A CHILD TO CAMP

This is the time of the year to start thinking about summer camping for your child. We are happy to announce the first of our visitors from the world of Jewish Camps. On Saturday, January 14, there will be a meeting for parents at 12:15 p.m. at The Branch. Our guest will be Bruce Lustig of the Union of American Hebrew Congregations Camp at Zionsville, Indiana. If you would like to attend this meeting, or would like further information about Jewish summer camps, please call Rabbi Geller at 831-3233.

Your TEMPLE Calendar — Clip and Save

SUN	MON	TUES	WED	THURS	FRI	SAT
JANUARY 1 SERVICES 10:30 a.m. THE TEMPLE BRANCH Rabbi Klein will speak on SHOULD MAN PLAY GOD: THE PROMISE & PERIL OF GENETIC RESEARCH	2	3 TWA FIRST TUESDAY 11 a.m. - Shop & Socialize 12 noon - Lunch 1 p.m. - Linda Hirsch "THE SOAPS" Fellowship & Study Group Rabbi Stephen Klein 10:45 a.m. - Branch RELIGIOUS SCHOOL RESUMES Mr. & Mrs. Club Board Meeting - 8:00 p.m.	4 BLOODMOBILE Social Hall Main Building 10:00 a.m. - 6:00 p.m.	5	6 Services - 5:30 p.m. The Temple Chapel FIRST FRIDAY 8:15 p.m. - The Branch A SABBATH OF MUSIC	7 Shabbat Services 9:45 a.m. - Branch MR. & MRS. CLUB TV - AS IT USED TO BE Branch - 8:30 p.m.
8 SERVICES 10:30 a.m. THE TEMPLE BRANCH Leonard B. Stevens will speak on THE PRACTICALITIES OF SCHOOL DESEGREGATION	9	10 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:45 a.m. - Branch Temple Board Meeting 8:00 p.m. - Branch	11	12	13 Services - 5:30 p.m. The Temple Chapel	14 Shabbat Services 9:45 a.m. - Branch Parents Meeting on Camping 12:15 p.m. - Branch
15 SERVICES 10:30 a.m. THE TEMPLE BRANCH Rabbi Geller will speak Kindergarten Open House 9:30 a.m. - Branch 4th Grade Hebrew Retreat	16	17 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:45 a.m. - Branch Religious School Board Meeting 8:15 p.m. - Branch	18 TWA Board Meeting 10:00 a.m. - Branch TMC Board Meeting 8:00 p.m. - Branch	19	20 Services - 5:30 p.m. The Temple Chapel	21 Shabbat Services 9:45 a.m. - Branch TMC WINTER BALL The Branch
22 SERVICES 10:30 a.m. THE TEMPLE BRANCH Rabbi Silver will speak	23	24 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:45 a.m. - Branch	25	26	27 Services - 5:30 a.m. The Temple Chapel	28 Shabbat Services 9:45 a.m. - Branch 8th & 9th Grades CAVALIERS' GAME 6:30 p.m. - Branch

The Temple Bulletin
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JANUARY 6, 1978

A SABBATH OF MUSIC

Violinist Raymond Kobler and pianist Carolyn Kobler will present a duo recital, including "The Baal Shem Tov Suite" by Ernest Bloch and works by Leclair, Franck, and Mozart.

Raymond Kobler is the Associate Concertmaster of the Cleveland Orchestra, and has appeared as soloist with the orchestra. He was Concertmaster of the National Ballet Orchestra, and has performed in numerous galleries and colleges.

Carolyn Kobler has served on the piano faculties of several universities and was the recipient of a Ford Foundation Grant for study in Europe. She recently performed at the Cleveland Music School Settlement, and in Colorado as soloist with the Telluride Music Festival.

They have received excellent reviews wherever they have performed, both as soloists and as a duo.

KIDDUSH and CANDLE LIGHTING
Admission by ticket only – Mail reservations early

8:15 P.M. — THE TEMPLE BRANCH
The Ellen Bonnie Mandel Auditorium



Terror make headlines and FBI report released weeks
ago can be seen as a pure ~~success~~ of security bureau -

LIFELINE A 1707 HITACKED IN FLIGHT FROM MONTREAL
TO FANNAPENT

PILOT OF PLANE SHOT - Body Poured on runway

TERRORISTS HONOR 86M NAVYMAN AND A CLERK
OF COLLEGE IN GERMANY AND TURKEY

COMMONS LOCATING PLANE - 3 IF 4 GUNMEN
KILLED

SAILED TERRORISTS IN ITALY AND SUICIDE

MARTIN SCHLEGEL, 40 YRS OLD GER LIAISON OFFICER,
MURDERED IN RETALIATION - MASSIVE
MANNING

PELP IN IDENTITIES SKYFALLER AT MEMBERS

GERMAN BUREAUCIES IN ITALY, ITALY AND
COMMON BUREAUCIES - TERRORISTS THREATEN MASSIVE
RETALIATION.

Terror was for the TERROR - to fulfill - 9

many have been fulfilled. Last week the NYT
broke the release THREAT OF RETALIATION and INST

of Tension
the last day, in the Week - Round and a final
page LINE DRAWING of a PARK and Forbidden Forest
filled ~~around~~ black wooded battle ~~summers~~ set of

A CNO

I have ~~made~~ one ~~one~~ 70-~~unit~~ ~~brush~~
DANBON, but you can ~~draw~~ ~~form~~ - For ~~some~~
as to ~~look~~ ~~smaller~~ - ~~to~~ ~~build~~ ~~our~~ ~~proving~~ -
to My ~~unworkable~~ ~~solutions~~ - So ~~let's~~ ~~use~~ ~~TENNIS~~ ~~in~~
every ~~from~~ ~~the~~ ~~BATT~~ ~~and~~ ~~a~~ ~~BLACK~~ ~~FOOT~~ ~~and~~ ~~some~~

at - ~~to~~ ~~subscript~~

WRHS



Fact: Tension

~~There was always been tenacity - Power - ~~about~~
always ~~working~~ ~~at~~ ~~many~~ ~~times~~ ~~of~~ ~~voluntary~~, ~~and~~
have always been ~~and~~ ~~also~~ ~~have~~ ~~dedicated~~ ~~to~~
have been my~~

~~One example for an ~~an~~ ~~idea~~, we all
have ~~and~~ ~~handled~~ ~~accidents~~ ~~to~~ ~~repress~~ ~~of~~
the ~~people~~, ~~justice~~ ~~for~~ ~~the~~ ~~black~~ ~~US~~ ~~ACE~~
the ~~and~~ ~~many~~ ~~times~~, ~~general~~ ~~justice~~ ~~to~~ ~~minors~~'s
just ~~entire~~ ~~a~~ ~~NATIVE~~ ~~groups~~ ~~regards~~
should ~~the~~ ~~power~~ ~~to~~ ~~judge~~ ~~the~~ ~~man~~ -~~

Conclude Early - she will succeed much in her
business - she is needed, strongly brought up young
woman - fine. study religion have a honest
devotion - her path had been to see man on the
Dread mountain - she stayed for long - immediately
lost's one of the members of the congregation - absolute
conversion not - that conversion of her refused to become

the time

The mother has been known for years as a devout woman
unlike any the former has been at all times the
which part of the result of the congregation
will very soon be lost - The congregation is now in the
fact has the upper hand - They have used the time




rights - a small group has been formed to see the
that time was spent to keep the congregation
rights. A number of people are now in the city and it is for the good of the congregation

NO MEANS ARE CRIMINAL when they are
employed towards a sacred work

They used time of the congregation, and the congregation is now in the city and it is for the good of the congregation
The congregation was not formed for the purpose of the congregation, but for the purpose of the congregation
into the congregation was not formed for the purpose of the congregation
the right time was not formed for the purpose of the congregation

[illegible]

~~anyway, when I was~~
 Terminated from a point - which was
 less of a stronghold to say by having it closed to
point to over shadow, ~~now is~~ the ~~known~~ known ~~as~~ as
 W.D.L.C.  and making my as

penance to over shadow,
 my former position
 free society as a state
 The Towns second person, to the Town looked to
 Discharge as a - but the Providence through
 was kind a witness, justice.

Tammie's journal in circulation
 one copy for the [redacted] The [redacted] called
 the [redacted] SICARIO for the [redacted] in [redacted]
 [redacted] [redacted] [redacted] [redacted] [redacted] [redacted]
 [redacted] [redacted] [redacted] [redacted] [redacted] [redacted]
 [redacted] [redacted] [redacted] [redacted] [redacted] [redacted]
 [redacted] [redacted] [redacted] [redacted] [redacted] [redacted]
 [redacted] [redacted] [redacted] [redacted] [redacted] [redacted]

[illegible]

~~unpublished~~ ~~under the~~ ~~supreme~~ ~~power~~ ~~at~~ ~~will~~
~~conspired against~~ ~~the~~ ~~people~~, ~~power~~ ~~made~~ ~~an~~
Arbitrary & Power - ~~justice~~ ~~was~~ ~~represented~~ -
~~There~~ ~~was~~ ~~no~~ ~~unilateral~~ - ~~may~~ - ~~to~~ ~~unity~~
~~changed~~ ~~the~~ ~~days~~ ~~of~~ ~~only~~ ~~needs~~ -

The Sicilian and not land & concrete -
concrete - but can represent & land - predecessors -
land should be free. land should be free and
also, the first was not the only perhaps
one the may read the number of 66-70 AD -
but the old man the history between is stained

Reverend
When the get can say for unity - it
proved to be one of the beauties - and simplicity
exposed - found history, the more in life
as 1 in found and. There is not 1 m
more and as the left hand - the number of
132-135. - the more power down to
There - - the same power some power

concerned to look at minority - people (?)
by that day being being asked the support
belonging to them was reported in other papers.
appears.

One of the pieces of time was 2 months
needed - not to be in the moment needed -
to be seen again / the first month just - 2 was
not for the same time and at the same
was a significant call - the very young also
violent passions but the category was the
part was very small and was not the
heart

Tennison differs from the violent
in the belief that the act was
non-violent / the book shows - self expression
the in the unrestrained chaos of callousness
because the own of the act was
to put the act in the act of the
terrorism the causation - but it is

not clear The CAUSE which will be help us to
over. The number of the people in the area
to speed of the process in the planning of the project and
to reduction of the costs of the project and that
the number of the people in the area will be help us to

Some are for the project
" " " for the project and that
" are for the project and that
to be help us to the project and that
Jan.

Tennant all to the project and that
which is the project and that 1 the project
social in the project and that

in 1992 the project and that

Harry C. Frank at the project and that
the project and that the project and that
the project and that the project and that
the project and that the project and that

the project and that the project and that
the project and that the project and that
the project and that the project and that
the project and that the project and that

under name of Funda - But Bulker - balance
some more function ¹⁹⁵⁰⁻¹⁹⁵⁵ also part of

1950-1955 -- Free man shut at the beginning of
successful
Indian struggle - and after Indian's first defeat -

Bakha / balance have recent unhappy side
the language was known to name of Bakha and the
of some days was to the Indian tribe with
the name of the tribe was the tribe was the tribe
not the tribe was the tribe was the tribe
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But the relevance of historical Terminology and Concepts
is often unclear and uncertain.

One of the problems of modern Terminology is that
it is not really active presently -
That history of the free world mean
less in the present meaning of political
Freedom and Human rights at a very
mean of the present.

There was not any Terminology - the Social Order
in China.

Now the modern Terminology in China
was not really active presently -
late the recess was not really active presently -
some the recess was not really active presently -
the recess was not really active presently -

In the past Terminology was not really active presently -
the recess was not really active presently -
the recess was not really active presently -
the recess was not really active presently -
the recess was not really active presently -

the recess was not really active presently -
the recess was not really active presently -
the recess was not really active presently -

new impression
a deep full growth is called a shrub - to Blanchard,
a very low shrub
cool

Long road from several with - 5 liters are
generally annual but the consequence of the the
groups are for the most abundant
by intensity of the the the the
conspicuous

24 the the the the the the the the
WRHS AMERICAN JEWISH ARCHIVES
called

Some united the the the the the the the
Some - not the the the the the the the
a series of low the the the the the the
D. the the the the the the the the
is the the the the the the the the
a the the the the the the the the
say - the the the the the the the the
OUT of the the the the the the the

In January, a letter was ^{received} ~~sent~~ ~~received~~, as a
course must not be taken too soon - manifest
after we called a man line - about inaction
the R.M. [unclear] [unclear] [unclear]



2-11-1961 / W. K. K. K. / the USSA, Miami, Fla.

I think the case is a very serious matter of
concern to the public and it is essential to get it
straightened out as soon as possible and no one is
B. M. Jones has been convicted of murder and is
now in prison and is being kept in isolation

~~Teniente Carlos Gaudin & Co.~~ - East

~~The main thing you have~~ B.M. Jones

to be free oppressed
 under the
 power of
 the United States
 and the people of
 the world
 to be free oppressed
 under the
 power of
 the United States
 and the people of
 the world

~~This line has been crossed out~~

8/16/71
 Report to Director of Great Salt Lake
 areas included end of letter by same name
 In any case needed in case - NA65 at the
NA65 System - of the FBI-CIA - and at
United and quality of life and and and
 anything -

Summarizing sentence about of
 position - ~~unlike~~ ~~also~~ ~~also~~ & ~~also~~
 happen not.

WRHS

AMERICAN JEWISH ARCHIVES

מזרחי

- 1) I have your power -
2) " alternate & ...
... success - ...
3) preparation of ... | ... market.
2 to 1
4) power - ...
July 1st - ...

