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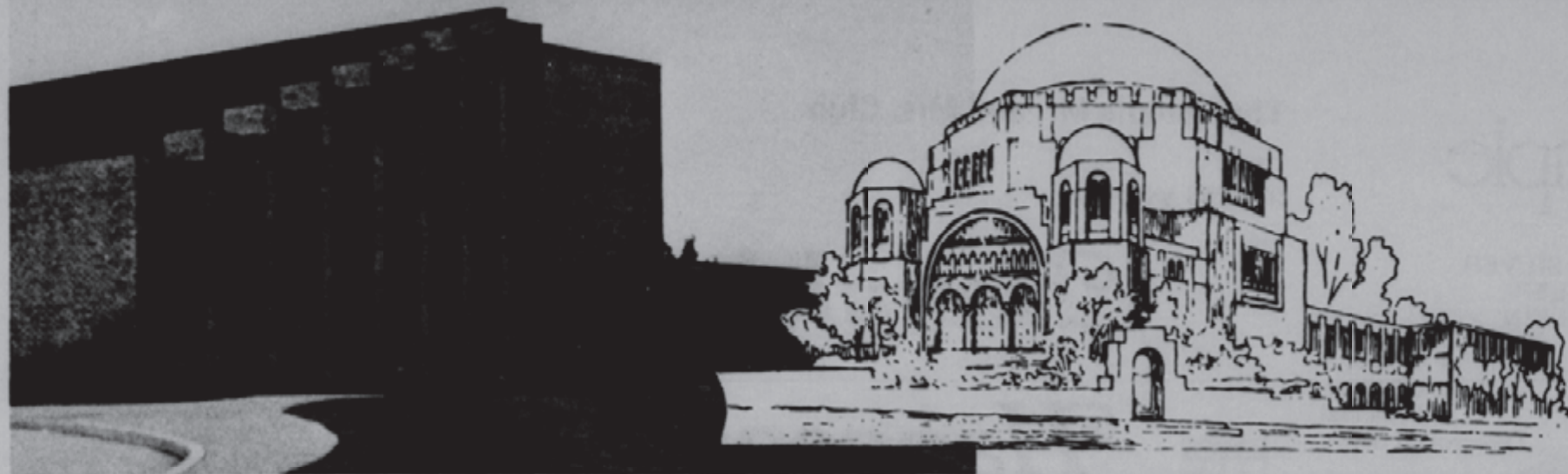
Sub-series B: Sermons, 1950-1989, undated.

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Yiddish and the Nobel Prize, 1978.



December 3, 1978
Vol. LXV, No. 6

The Temple Bulletin

From the Rabbi's Desk: YIDDISH AND THE NOBEL PRIZE

The sermon of November 5, 1978 is produced here in response to numerous requests.

The disparagement of Yiddish has been an element in the program of every group concerned with the modernization of Jewish life. The father of Jewish modernity, Moses Mendelsohn, dismissed Yiddish as a jargon, encouraged all who shared his concern that Jews remove themselves from their parochial world, to do all they could to substitute German for Yiddish as the speech of Jews. Mendelsohn considered one of the major accomplishments of his life his translation of the Bible into German presented in the Hebrew alphabet which is also, of course, the Yiddish alphabet. His hope was that a generation of Jews would become familiar through this Bible with the language of European culture.

Heinrich Graetz, the popular nineteenth century Jewish historian, dismissed Yiddish as a despicable tongue and did all he could to minimize its use. Many of us grew up in homes where parents or grandparents spoke Yiddish to each other but not to the children. Yiddish was for them but not for us — a language of the past. English was the language of today and the future. One of the interesting facets of the Americanization process among Jews is that we established hundreds of religious and Hebrew schools, but hardly a handful of Yiddish language schools. It was not important that another generation be trained in the mother tongue.

There are many reasons, some of them paradoxical, for this disparagement of Yiddish. The nineteenth century was the era of emancipation. Jews were dazzled by the possibility of citizenship and the thought of that era insisted that citizenship and the national language went hand in hand. English was the language of the Angles and of their descendants. French was the language of the Franks and their descendants. German was the language of the German people. Yiddish was the language of the Zhid, the Jewish people. In many minds Yiddish was the visible side of Jewish nationalism and the more fervent Jewish Europeans argued that only by putting Yiddish behind could the Jew truly become a citizen of his nation. In their minds the Jewish national language stood in the way of the

individual Jew's acceptance into German or English citizenship.

Paradoxically, those who were most determined to assert Jewish nationality, the Zionists, also deplored the use of Yiddish. For them Yiddish was the language of *galut*, of the exile, a tongue which reflected in its vocabulary and speech patterns the degradation which oppression and ostracism had imposed on the Jewish spirit. I remember many years ago hearing a Zionist speaker remark on the innumerable Yiddish synonyms for an incompetent: *nebish*, *nudnik*, *schlemiel*, *schlemazel*, *luft-mensch*. His point was that there was no word in Yiddish for a pioneer.

When the first pioneers arrived in Palestine at the turn of the century they came face to face there with a long-established Yiddish-speaking *yishuv*: old people mostly, crowded in the old city of Jerusalem and the sacred city of Safed. These folk spent their lives praying for the coming of the messiah, practicing medieval rituals and wrapped up in ideas which seemed superstitious to the

young who were going out to clear the swamps of the Hulah. In turn the Yiddish-speaking members of the old *yishuv* looked askance on these newcomers as brash, ignorant, blasphemers, *goyim*. Were they not trying to force the hand of God by doing the work of the messiah? Hebrew separated the new *yishuv* from the old. In the 1920's or 1930's it was not unusual for older pioneers to upbraid a new arrival speaking Yiddish, "*Goy, daber ivrit*", heathen, speak Hebrew.

There were other and subtler reasons for the disparagement of Yiddish. During the Middle Ages a rigid separation existed between high culture and what ordinary folk knew. In the Christian world high culture was defined as that which was written in Latin. Latin was the language of the Church and culture was reserved to those clerics who had received a specific training. What we today call folk culture was dismissed as vulgar and ordinary, no culture at all. A similar division existed in Jewish life. The scholars and the rabbis spoke and wrote a holy tongue, Hebrew, which was mastered with
(Continued inside)

SUNDAY MORNING SERVICES

December 3, 1978
10:30 a.m.

The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

THE UGLY FACE OF RELIGION
— JONESTOWN

December 10, 1978
10:30 a.m.

The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

JOSEPH

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

The Temple

Rabbis
DANIEL JEREMY SILVER
STUART GELLER
STEPHEN A. KLEIN

ALVIN CRONIG Executive Secretary
BETH DWOSKIN Librarian
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CHARLES M. EVANS Vice President
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CLARE SHAW Vice President
BERNARD D. GOODMAN Treasurer
ALLYN D. KENDIS Associate Treasurer

LEO S. BAMBERGER Exec. Secretary Emeritus
MIRIAM LEIKIND Librarian Emeritus

The Temple Mr. and Mrs. Club

invites you to

Hanukkah Happening

Sunday, December 24
The Temple Branch

A Late-Afternoon
Dinner Extravaganza!

Bring your own supper!

We will serve the latkes!

Entertainment!

Gifts exchanged!

Candle-lighting Ceremony!

Fun and Games for all!

Details to follow But reserve the date!

COFFEE HOUR HOSTS

Alice and Norman R. Klivans are hosts for the coffee hour preceding the worship service today, December 3. Norman is a Vice-President of The Temple.

Susan and Bernard D. Goodman will be hosts for the coffee hour preceding the worship service on December 10. Bernard is the Treasurer of The Temple and Chairman of the Finance and Budget Committee.

ALTAR FLOWERS

The flowers which grace The Temple altar are delivered by members of The Temple Women's Association to members who are hospitalized.

Friday, December 8 in memory of Harold Thorman by his wife; also in memory of Robert A. Gray by his children Anita and Alvin Gray, and Louis and Ruth Gray. December 10 in memory of Edwin A. Strauss by his wife Kathryn, children Virginia and Arnold Sukenik, Edwin and Jill Strauss, Howard and Jacquie Strauss, and grandchildren.

IN MEMORIAM

The Temple notes with sorrow the death of:

Jean Fishman

and extends heartfelt sympathy to members of the bereaved family.



USHERS

These ushers served at the Vesper Service during November: Bernie Abrahams, Lee Goldman, Fred Rivchun and Elmer Roth.

These ushers served at the Sunday morning services during November: Dr. Marvin Arnold, Bernie Abrahams, Lee Goldman, Maurice Goldstein, Jerry Kerner, Sanford Kulber, Dr. Leon Newman, Fred Rivchun, Elmer Roth, Leonard Schur and Sam Tilles.

LUNCH WITH THE RABBI

December 12 - Uptown
James Tavern at Eton Square

Conversation and Community
with Rabbi Daniel Jeremy Silver

Sponsored by The Temple Men's Club

For more information call
Ed Strauss at 831-2336

The Temple Women's Association

and The Temple Men's Club

present

Sunday,

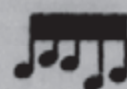
December 17

8:00 p.m. at

The Temple Branch



MUSIC



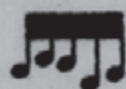
MUSIC

All Temple Members are
cordially invited to attend

Guests are welcome at
\$2.00 per person



MUSIC



THE SAM FINGER TRIO

Hand-clapping Dixieland jazz at its best!

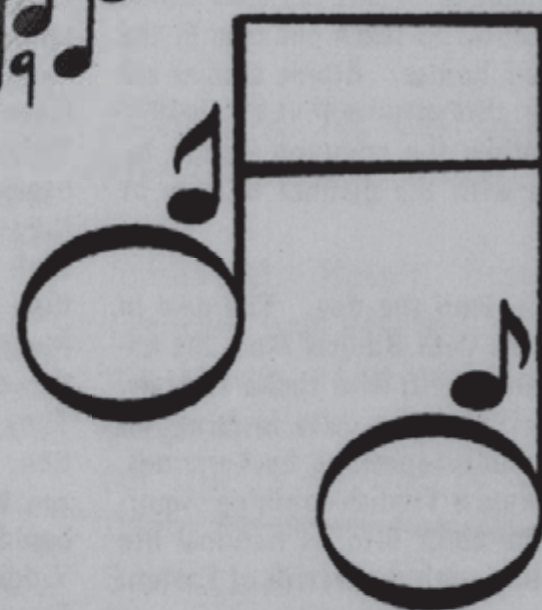


GUSTI

"The Best Folk Singer in the World" —
She's exciting; She's different!

THE FOLEY FAMILY

A new group of super stars;
Wait till you hear them!



Refreshments will follow the program



Send reservations to TWA-TMC, 26000 Shaker Blvd., Beachwood, Ohio 44122



Name _____ Number of members _____

No. of Guests at \$2.00 per person _____ Amount enclosed \$ _____

YIDDISH AND THE NOBEL PRIZE (Continued)

difficulty in all male schools. All that was Torah, worthwhile, was written in Hebrew or in a blend of Hebrew and Aramaic which had been developed centuries before in the Talmudic academies. Yiddish was the language of women and the uneducated, of everyday, of the home, the kitchen and the marketplace. The learned looked down on Yiddish as an Oxford-trained don looked down on Cockney. All that was worthy was written in Hebrew. That which was inferior — for women — was in Yiddish. When, in the nineteenth century, emancipated Jews wanted to prune Judaism of its weeds, separate the medieval from the classic, the cabalistic from the essential, they had a readymade yardstick. Learning and Hebrew were equivalent. All that was in Yiddish could be dismissed out of hand.

Yiddish was abandoned by the moderns, but we are no longer moderns. If you have been keeping up with your history you know that some time ago we moved beyond modernity into a post-modern world. For us the problems of Emancipation and the Enlightenment are no longer the living issues. We seek not to break out of the old but to forge a new balance and a new set of institutions fit for our particular needs. If the disparagement of Yiddish was essential to modernity, a reawakened interest in Yiddish is a critical factor of post-modernity and, again, the reasons are varied.

We operate with a different definition of nationalism. Instead of the melting pot we emphasize cultural pluralism. It is now no longer an article of faith that to be a good American you have to give up the immigrant language. There are laws which require the public schools to teach children in the native tongue of their homes. Ethnic studies are accorded importance. We assume that the distinct ethnic groups strengthen the common wealth by providing the whole with the distinct insights of their culture.

In Israel Hebrew has won the day. The Jew in Israel feels himself one with Biblical Man, the ancestors of independent spirit, who spoke Hebrew. Moreover, the majority of the Jews in Israel no longer come from Yiddish-speaking backgrounds, and so Israel can tolerate a Yiddish-speaking minority which will breathe color into its national life and enrich its literature with the wealth of Eastern European creativity.

Then, too, something unexpected happened to Yiddish literature as it entered the modern age. Around 1850 Abraham Geiger, a leading scholar of the early German Reform movement, dismissed Yiddish as a tasteless language. He added, by way of emphasis, that nothing original of merit had been written in Yiddish. In doing so Geiger simply echoed albeit blatantly what many traditionalists felt about Yiddish: that the whole Yiddish literary output amounted to women's books, ephemera and translations.

Then, beginning around 1880, a succession of exceptional literary men: Sholem Aleichem, Peretz, Sholem Asch and the Singer brothers, began to write first-rate works in Yiddish. Many of their novels and stories were recognized as first-rate by

critics who were at home equally in the Jewish and the larger world. There was now a Yiddish literature whose quality could not be denied.

The proletarian bias of the post-modern world contributed to the reassessment of Yiddish. The nineteenth century had defined culture in terms of Oxford, the Sorbonne and Heidelberg; the twentieth century broadened the definition of culture to include popular ideas and themes. During our century a revisionist history has rediscovered the hitherto unappreciated world of worker songs, the peasant legends and women's writings. There has been a new interest in primitive art and music and a new emphasis on the ideas and writing of people whose voices had heretofore been dismissed. As Harvard began to appreciate the writings of women and of workers, Jews began to reassess Yiddish as the language of the Jewish folk, of our workers and women, and as the language in which the folk tales and legends of the folk were available. Whatever the reasons then, in our post-modern world it is no longer imperative that Jews disclaim a knowledge of Yiddish if they want to be considered as cultured.

Last week I went up to Harvard University where a new Institute for Jewish Studies was being inaugurated. One of the most fascinating features of the program was a lecture presented by a scholar from the Hebrew University, Chone Schmeruk, entitled "The Place of Yiddish in Ashkenazic Jewish Culture." Imagine Yiddish with such a grandiose academic title; but note also the symbolic meaning of the event. Here was a professor from the Hebrew University, an expert in Yiddish and Yiddish literature, speaking at Harvard University where a generation ago most professors who spoke Yiddish failed to list this accomplishment in their curriculum vita. How the lowly have risen!

What have we discovered in this reassessment of Yiddish? As the Jews of the Mediterranean world began to move into Europe a thousand years ago they brought Hebrew and/or Arabic, but quickly took over the language of the communities which they joined. The Jews who lived north of the Pyrenees took over various Romance dialects of the sort that ultimately developed into French. They added phrases long familiar from their tradition. This amalgam was called *la'az*, *Leshom am zar*, the language of a strange people. This French-based speech probably would have become the Yiddish of the Jews of Europe if in 1290 the French Kings had not summarily exiled their Jews, an act which effectively aborted the development of this French-based vernacular. Exiles from France brought some of the words from this language into Germany where they were added to Judeo-German and remain part of Yiddish until our day. After a meal a traditional Jew *benshes*. We think of *benshing* as a homey Jewish act and term. It is not. *Benshing* is a Romance word from *benedictus*, to bless, thus *benshing* is the blessing the Jew offers after the meal. When the Jew prepares a hot pot for the Sabbath, a dish which will stay warm over that period, it is called *cholent*. *Cholent* is a derivative of the French *chaleur*, heat, *chaud*, hot.

The French exiles who fled westward to the Rhineland and southern Germany joined the small indigenous Jewish communities of that area, people who used the middle-high German of the period in

their everyday life. The Yiddish that we know began here. Essentially Yiddish is a Judeo-German dialect which became more and more distinct because of the enforced apartheid endured by the Jewish community. You have in Yiddish words which are pure German like *Yahrzeit*; and words like *klutskashe*, which are combinations of German and of Hebrew/Aramaic. In the Talmudic *kashe* designates a question. In middle-high German *klutz* designates a wooden beam and, by extension, a wooden-faced person who does not react. Over the years *klutzkasha* became the question asked by a fool, a stupid question, a question for which there is no answer.

For Europe's Jews Yiddish became the speech of the everyday for it allowed communication between widely-scattered families and communities. This was largely due to the fact that Yiddish never developed its own alphabet but used the Hebrew script. Because Yiddish was not the language in which you studied the Torah and because no one bothered to translate Maimonides' philosophy into Yiddish, Yiddish culture was different than Torah culture. The high Hebrew culture was the culture of the sages and the rabbis; the low Yiddish culture was the culture of women and ordinary folk and contained popularizations of Torah and a good bit of material which was shared with non-Jews.

One of the fascinating and unexpected facts about Yiddish fluency is that, in all periods it was through Yiddish that some impression of European culture was transmitted to the Jewish community; and since Yiddish was peculiarly a women's tongue throughout our history it was the women who were most aware of the culture of the larger world. Among the first works translated into Yiddish were the legends of King Arthur and the Knights of the Round Table. To jump over the nineteenth century, women read Yiddish translations of Goethe, Dumas and Mary Shelly while the men still knew little but what was taught in the *yeshivot*. A familiar domestic tragedy began with a doting father who provided his daughter an education. He could not enroll her in a classic Torah school so he provided her with a Yiddish-speaking or Polish-speaking tutor. She began to read "outside" books. Then father married daughter to the best catch available. Who was this paragon? The brightest student in the *yeshiva*, a student who had no knowledge of western culture and who had been trained to disparage such ideas. When these two young people met under the marriage canopy they celebrated what was in effect an intermarriage for theirs was a union of people caught in two different cultural sets. It is not hard to imagine the consequences, nor are they all behind us. We can still see in our communities, despite the secularization of learning, that a single-minded learning is the man's role, while culture — books and art — are largely women's work.

Be that as it may, during the thirteenth through sixteenth centuries most Yiddish writing involved either translations from the general literature or books of simple piety designed to edify women in the rudiments of the faith. Once the rabbis discovered that women knew more about King Arthur than they did about King David they arranged for the translations of the *ma'aseh's*, the tales of the

(Continued)

YIDDISH AND THE NOBEL PRIZE (Continued)

Talmud, the wonder stories about wizard rabbis, the old fables, the rich legendary lore of the Jewish people. Some of these books, like *Tzena Ure'ena*, remained among the most popular of all books during the Middle Ages.

During the fifteenth and sixteenth centuries Yiddish moved from Germany eastward to those lands where, for the next several centuries, the Jews would provide the literate skills Poland, Hungary and Russia required. Here Yiddish met a third European Jewish language known as *lashon kena'ani*, the language of the Canaanites. The Canaanites inhabited Palestine before the Israelite tribes had arrived. They were enslaved during the period of the Conquest and *ken'ani* became a synonym for slave. *Leshon Kena'ani* was the name for the language Jews developed in the land of the Slavs. This language had its own peculiar inflections, grammatical rules and vocabulary. Now these were wedded to Judeo-German and the final layer of which the living Yiddish is composed had been put in place. *Kena'ani* provided Yiddish such words as *pareve*, a food which can be eaten with either milk or meat, and *pushka*, the charity box, usually a little blue box for the Jewish National Fund. *Kena'ani* had its own set of suffixes of which "nik" is the best known, thus *mapanik*, *nudnik*. Perhaps this conversation will please you as much as it pleased me. One person asked another: "Do you know any Yiddish?" "Of course, I do." "Well, tell me a Yiddish word." "No-goodnik," no-good, English, nik - Slav, "no-goodnik", perfect Yiddish.

The great pietistic revival of the Jews of eastern Europe in the eighteenth century, Hasidism, provided the last element in the emergence of Yiddish. Hasidism represented a revolt of the Jewish masses against the domination of an intellectual elite. Hasidism emphasized simple piety of the average person rather than scholarship and learning of the few. One way in which Hasidism expressed its populist rebellion against the authority of the intellectual elite was to transform all instruction in its schools into Yiddish. In the eighteenth century Yiddish finally became the language of the *yeshiva*, so that by the beginning of the nineteenth century Yiddish was no longer simply a street language, but the universal tongue of the Jews of Europe.

Yiddish has had an ambivalent relationship with our community. It is *mamaloshen*, the language of the cradle and of the home; and, at the same time, it has been the language of acculturation and assimilation. It has been the language which defined the Jewish nation and a language opposed by Jewish nationalists. The first modern Yiddish periodical, "Ha-Mevasser", which began to be published in 1862 prefaced its first issue with an editorial statement which was essentially an apology. The editor said, in effect, we use Yiddish in our magazine but there is no other way to reach the Jewish masses to whom we want to bring the message of modernity. On the other side of the coin, at about the same time, cultural nationalism emerged in eastern Europe. The Bund, a workers' cultural nationalism, was opposed to Zionism but insisted that Jewish socialism required a sense of shared culture which could only emerge through Yiddish. The Bund cultivated the use of Yiddish as the means of

expressing Jewish folk culture, the laborers' culture, and a means of attacking the Hebraic culture which was anathema in their ideas because it was identified with religious instruction.

We come to our final question: what future for Yiddish? Yiddish has now won a Nobel Prize. There are some, I am sure, who are tempted to assert that there will be a renaissance of Yiddish speech. I am not confident that this will happen. Isaac Bashevis Singer, our Nobel laureate, illustrates the basis of my doubts that Yiddish will become again a major vehicle for Jewish expression. Singer has published four novels in Yiddish. He earned for these four novels in royalties less than three thousand dollars. If you examine the way Isaac Bashevis Singer writes you discover that he is a Yiddish author writing for an English-speaking audience. Much of what he has written has never been published in Yiddish. Singer writes in Yiddish, the language of his birth, and the language of the people he describes. Then Singer sits down with his Yiddish manuscript and a so-called translator. He does not give the translator the manuscript and a free hand. Rather, Singer sits down with the translator, expresses in the best English he can what he is trying to say; and then the translator, who is essentially a stylist, suggests how this can best be said. They argue a bit and finally agree on what ultimately is published. Some of the translators knew little or no Yiddish.

Isaac Bashevis Singer has abandoned writing Yiddish novels for a Yiddish-speaking audience because there are not enough Yiddish-speaking readers around to allow him to earn his living as a writer. He is now a Yiddish-speaking writer writing for us, for an English-speaking audience.

There must be a reason to write in Yiddish. All the major writers in Yiddish of the last hundred years were born and raised in eastern Europe. No Yiddish writer of consequence has been developed in Israel or in the United States, and none is likely to be. No one is likely to make the effort to write in Yiddish for an audience which is not there. The intense folk world which nurtured these men was destroyed by the Holocaust, and there is nothing about the experience of Jews in Israel or New York which could not be expressed as well in English or Hebrew as in Yiddish.

It is unlikely that there will be a renaissance of Yiddish literature. What is more likely, and what is in fact occurring, is that there will be a greater appreciation of the existing Yiddish corpus and that will not be a not-insignificant contribution for we will know what being Jewish felt like to the average Jew.

If I were asked, "How fares Yiddish today?" I would answer "*mir lebt*." We are alive, *mir lebt*; we are alive but not dancing in the street. Thank God, I'm alive. How much can I ask?

Daniel Jeremy Silver

PLAY GROUP, ANYONE?

Several Mr. and Mrs. Club mothers are interested in forming a play group for very young children — under three years of age. Your child can play with others his or her own age; and the winter will not trap you in. If interested, please contact Merle Schwartz at 247-3201, or Barbara Hochman at 292-3652.

CLEANING OUT YOUR BASEMENT?

If you are now engaged in "Winter Cleaning" and have come across that old pool table or ping-pong table or other such equipment which you no longer need, the Senior Youth Group would be glad to take it off your hands. As long as the equipment is usable, call Rabbi Klein at 831-3233. Our students appreciate it — after all, what is a Shul-In without a playable ping-pong table?

JAMES M. REICH ELECTED VICE-PRESIDENT OF U.A.H.C. REGION

James M. Reich, President of The Temple, was elected Vice-President of the Union of American Hebrew Congregations' Northeast Lakes Council for the 1978-1980 term. The election took place at the Council's Fourth Biennial Conference which was recently held in Detroit.

ALLYN D. KENDIS RE-ELECTED ASSISTANT TREASURER OF N.F.T.B.

Allyn D. Kendis, who serves as Associate Treasurer of The Temple, was re-elected Assistant Treasurer of the National Federation of Temple Brotherhoods - Jewish Chautauqua Society for the 1978-1980 term at the recent Biennial Convention in New Orleans.

First Friday

December 1, 1978

THE CLEVELAND BALLET



LAURA'S WOMEN

Ian Horvath's dramatic treatment of the blues sung by Laura Nyro. A moving and haunting pop ballet from The Cleveland Ballet's contemporary repertoire.

Performed by Margaret Carlson, Leigh Ann Hudacek, and Barbara Boyle.



IN CONCERT

Choreographed by Dennis Nahat, this ballet has an operatic flavor in the style of a nineteenth-century classic showpiece, exemplifying the bravura style of dancing at its best.

Performed by Cynthia Graham, Veronica Soliz, Jaime Roque, Kay Eichman, and Dennis Nahat.

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

8:15 P.M. — THE MAIN TEMPLE
The Luntz Auditorium

| SUN | MON | TUES | WED | THURS | FRI | SAT |
|---|---|---|--|-----------|--|---|
| 3 SERVICES 10:30 a.m. The Temple Branch Rabbi Silver will speak on THE UGLY FACE OF RE- LIGION - JONESTOWN 4th Grade Open House 3rd Grade Retreat | 4 COPING VI COPING WITH YOUR CONVICTIONS Rabbi Daniel Jeremy Silver 8:00 p.m. - Branch | 5 TWA FIRST TUESDAY 11 a.m. - Shop & Socialize 12 Noon - Lunch 1 p.m.-The Belvoir Singers Fellowship & Study Group Rabbi Stephen Klein 10:45 a.m. - Branch Mr. & Mrs. Club Board Meeting - 8:00 p.m. | 6 | 7 | 8 <div style="border: 1px solid black; padding: 2px;">Entries due for the Books . . .</div> Services - 5:30 p.m. The Temple Chapel | 9 Shabbat Services 9:45 a.m. - Branch |
| 10 SERVICES 10:30 a.m. The Temple Branch Rabbi Silver will speak on JOSEPH 3rd Grade Open House 4th Grade Retreat <div style="border: 1px solid black; padding: 2px;">... Come to Life Contest</div> | 11 | 12 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 | 13 | 14 | 15 Services - 5:30 p.m. The Temple Chapel | 16 Shabbat Services 9:45 a.m. - Branch WINNERS ANNOUNCED FOR BOOKS COME TO LIFE CONTEST |
| 17 SERVICES 10:30 a.m. The Temple Branch Rabbi Silver will speak TWA-TMC MUSIC, MUSIC, MUSIC 8:00 p.m. - Branch | 18 | 19 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 | 20 TWA Board Meeting 10:00 a.m. - Branch | 21 | 22 Services - 5:30 p.m. The Temple Chapel | 23 Winter Vacation Begins |
| 24 SERVICES 10:30 a.m. The Temple Branch COLLEGE REUNION SERVICE | 25 First Day Chanukah | 26 No TWA Activities No Fellowship & Study Group COLLEGE REUNION Sherry Hour 1:00 p.m. - Branch | 27 | 28 | 29 | 30 |
| Mr. and Mrs. Club HANUKKAH HAPPENING | <hr/> WINTER VACATION - NO CLASSES | | | | | Services - 5:30 p.m. The Temple Chapel |

COPING

A six part discussion series concerning
ADULTHOOD

December 4 — COPING WITH CONVICTIONS
Rabbi Daniel Jeremy Silver

Is the new morality moral? Are the old traditions justified? How does one know what is right when there is



Rabbi Daniel
Jeremy Silver

8:00 p.m. at The Temple Branch
Coffee and conversation following the discussion
Organized by The Temple Mr. and Mrs. Club

THE TEMPLE BULLETIN

The Temple
University Circle at Silver Park
Cleveland, Ohio 44106
791-7755

Published bi-weekly except during the summer vacation

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10:30 a.m.
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DANIEL JEREMY SILVER


will speak on
JOSEPH

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



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Your TEMPLE Calendar — Clip and Save

| SUN | MON | TUES | WED | THURS | FRI | SAT |
|--|--|--|---|--|--|--|
| 5 SERVICES 10:30 a.m. The Temple Branch Rabbi Silver will speak on YIDDISH AND THE NOBEL PRIZE 4th Grade Retreat | 6 <i>Unit Circle</i> <i>Prof. of Psychology</i> <i>CUNY</i> COPING II COPING WITH TIME Dr. Daniel Deutschman 8:00 p.m. - Branch | 7 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:45 a.m. - Branch Mr. & Mrs. Club Board Meeting - 8:00 p.m. | 8 TWA EVENING WITH HERB KAMM 8:00 p.m. - Branch | 9 | 10 <i>Services - 5:30 p.m.</i> <i>The Temple Chapel</i> SEVENTH SABBATH 8:00 p.m. - Branch | 11 Shabbat Service 9:45 a.m. - Branch SENIOR YOUTH GROUP SHUL-IN 8:00 p.m. - Branch |
| 12 SERVICES 10:30 a.m. The Temple Branch Rabbi Silver will speak on CRIME & PUNISHMENT ISRAEL BOND DINNER Dr. & Mrs. Jerome Gans 8:00 p.m. The Temple Social Hall | 13 COPING III COPING WITH CHANGE Dr. Paul Abels 8:00 p.m. - Branch | 14 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:45 a.m. - Branch TMC LUNCH WITH THE RABBI Commerce Club 12:00 - 1:30 p.m. Temple Board Meeting 8:00 p.m. - Branch | 15 TWA Board Meeting 10:00 a.m. - Branch  TMC Board Meeting 8:00 p.m. - Branch | 16 | 17 Services - 5:30 p.m. The Temple Chapel | 18 Shabbat Services 9:45 a.m. - Branch Bar Mitzvah ERIC WHITMAN 11:00 a.m. The Temple Chapel Mr. & Mrs. Club Theatre Party 8:45 p.m. - The Palace Hebrew Camp Weekend Hiram House |
| 19 SERVICES 10:30 a.m. The Temple Branch Rabbi Silver will speak Hebrew Camp TMC Theatre Party Chagrin Valley Little Theatre - 7:30 p.m. | 20 COPING IV COPING WITH EXPECTATIONS Rev. Albert Jeandeur 8:00 p.m. - Branch | 21 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 | 22 | 23 THANKSGIVING Thanksgiving Services Epworth-Euclid Church 10:30 a.m. | 24 Services - 5:30 p.m. The Temple Chapel | 25 Shabbat Services 9:45 a.m. - Branch Bar Mitzvah JOHN BELL 11:00 a.m. The Temple Chapel |
| 26 SERVICES 10:30 a.m. The Temple Branch Rabbi Silver will speak | 27 COPING V COPING WITH FRUSTRATIONS Dr. L. Douglas Lenkoski 8:00 p.m. - Branch | 28 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:45 a.m. - Branch | 29 | 30 | DECEMBER 1 Services - 5:30 p.m. The Temple Chapel FIRST FRIDAY THE CLEVELAND BALLET 8:15 p.m. - Branch | 2 Shabbat Services 9:45 a.m. - Branch |

Kaddish

Friday

Sunday

NOV. 5, 1978

Those who passed away this week

ADOLPH P. GOULDER
EVELYN IGLAUER
CLARA WERNER

Yahrzeits

MARY O. SHAPERO
JEAN YOELSON LEVIN
JOSEPH W. SCHIFFER
ROSE GRAVER COHEN
RABBI MOSES J. GRIES

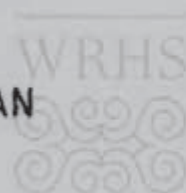
MAX PAUL MEYER
HARRY D. KOBLITZ
BERTHA HAYS EISENMAN
THERESA SENOR
LILLY BASSETT

JOSEPH EDWARD STONE
DORA CHAVINSON
LEO STERNGLANZ
MORRIS LEVIN (*LEV in-Ascend and syl*)
PROFESSOR MAX MORRIS

LEWIS A. KOHN
MINNIE DEMSEY
LOUIS S. KUX
RICHARD D. ZIPP
EDWARD SCHAGRIN
DORA ELSNER

BESS MANDELKORN FULDAUER
LOUIS E. GRUBER

HENRY H. WEISKOPF
SAMUEL FARKAS
PETER E. KLEIN
GEORGE H. COHEN



a major ~~feature~~ of the movement movement ~~and~~
has ~~needed~~ the signature of Yiddish. The ~~idea~~
of movement, more ~~moderation~~, ~~described~~ Yiddish as a
language, a ~~best~~ your ~~best~~ not popular 19th
century 1 first age learned early about first and
described Yiddish as A best of the language

There ~~was~~ was an entire category - but
many years are far less relevant present in
judgment of the Yiddish as being a possible - at
least in front of the modern Yiddish movement years
political rel. social historical background; but only a
handful of Yiddish scholars.

Why ~~but~~ Yiddish should not be seen
as the beginning of the 19th cent - almost every
year - Europe and Yiddish - and which was
part of the movement and as English movement years
the company of the English movement - French and German
of the French - as Yiddish movement years the
beginning of the 20th cent - the year Nationalist and
language movement had in people's mouth and

the public library had been over Yiddish as
1907 - 1910 year - for the first time
to not be included - last in 1910
for Ten - any kind of new material - There
was a great deal of popular literature available
in Yiddish - the books were included
in library - was in the middle of the 19th
century, the first sign of the coming
of modern literature Yiddish lit.
as a model of modern literature - he
putting into words what was in the mind
unless felt that Yiddish was for the
ethereal, but not for material world, was
the first Yiddish periodical Ha-Mevasser was
published - 1963, the first Yiddish periodical
the appearance of the Yiddish periodical movement
which was about a revival of Yiddish literature, also
he was the first to propose the idea to
open up the idea of the Yiddish periodical movement

to the aesthetic and intellectual ideas of the day
world

To the same year - Yiddish world for a
June publication out to send

To the Englishman for who sees his mission
for the high culture of modern Europe, Yiddish was the
patron of the art journal - the English language
was still being a medieval world - the
back of the modern man in Europe - the next
revolution of intellectual world
was - Yiddish



To the Englishman, Yiddish was the language of
culture - Europe - the language of the Jews
described with few words every word, English,
German - English and Yiddish -
in major fields of modern life in the
modern times - what to take care - most modern
life is a representation of Yiddish - anyone -
Yiddish remains many of modern life anyone

for the... - let a recent conference...
 establishment of the... 3-4... for...
 studies... the... address... by...
 ... - Prof. Chomsky Schmenkel y...
 ... on THE PLACE OF YIDDISH LITERATURE
IN ASHKENAZIC JEWISH CULTURE -- the

... for the... are as...?
 ... the... for the... development.

1) In Western Europe, ... of
cultural phenomena ... appreciated
in the... of...
 ... of... and...
 ... - ...

2) In ... the...
 ... national...
 ... of...
 ...

hensh... to be seen and after we need from
senior / handwritten to be seen

just - same - we can understand of should be
some of the of just same - almost on a
H.B. P.B. for when needed 122

GUT TAG IM BETAG

Shwen does MAH20R

TERAG

IM BLS in (handwritten)



A good day...

longer to be seen to be seen

~~Yiddish excellent work for N.H. G...
to be seen of referred separately 7
found amount - 7 we need of amount
understand better special and found amount
Friedel section 7 same - 100000 money
for found amount in found ten - 100000
of found amount - 100000 money
Yiddish - 100000 money~~

People returning up the hillside, we see -
 at the bottom of the hillside up the hillside we
 had a the street called the hillside by the way

Don't TAB - A good day -

MAISON

4419

1 - 11

Bell HA - Forest - 5000

After we were converted into a small house, we
 had a night when we were converted from a small house
 into a "house" - But we were not in a house
 house - of the house N.C. Church - of the house N.C. Church

The house is a small house
 we were not in a house

house - house, side - house
 house - house - house

Some more house - some house

Kuts Kuts - a small house - Kuts Kuts
 Kuts - Kuts - a small house - Kuts
 Kuts - Kuts - a small house - Kuts
 Kuts - Kuts - a small house - Kuts
 Kuts - Kuts - a small house - Kuts

Yiddish from naturally - in the street - in the
house. Yiddish from naturally - Frederick Cooper
should be 1000 per house - 2 days language -
from first meeting - 500 of you know where to be
a big one year - Yid leave in Paris from 1
found correspondence : general correspondence - a cell
this note could be used - initial as
world of the reunion for - by celebration
a 2nd reunion Cooper - over 2 million -
lost of the present and some of the reunion -
which will be made in the city of the reunion,
Cooper - all will - reunion later in the
the same session started - the first meeting -
The next time, started - a meeting - where -
starting and at Bellevue from - the
first - a meeting was held in the city of the reunion
The next meeting was a few days and
for the next - the first meeting and for
the next meeting for the reunion - will
be held in the city of the reunion

Native - of the same name and highly prized, however 144
more ADP / IPT - the body type - Yiddish name

More Tundra - woman's name

Yiddish name is received through records
from the present letters by name of the outside
unlike - The oldest manuscript in Yiddish
still retain the primitive words which appear to
mean the same specific objects which are
on the - - - of the early literature of

the Yiddish language

4. Conclusion -

The names which are significant in
the Hebrew - for which plants - That name
unlike - - with name - Yiddish name for the
Wider and wider - - - - -

perceptions, but more names on unlike

of names of names names names - names
signs of the names - names names names
the names of the names - names names

PARU = ~~much~~ meet ~~as~~ ~~much~~ - for
napile

Pushke - ~~CCCCC~~ ~~map~~

~~the~~ ~~much~~ NIE - [~~also~~ ~~large~~ ~~NO~~ ~~good~~ ~~NIE~~
Book + English

No

~~Minutes~~ ~~changed~~ = 5 ~~Yiddish~~ ~~based~~ ~~see~~ ~~large~~
~~at~~ ~~the~~ ~~study~~ ~~of~~ ~~the~~ ~~name~~ = ~~there~~ ~~to~~ ~~be~~ ~~seen~~ ~~as~~
~~relative~~ ~~large~~ = ~~Nikandys~~ ~~a~~ ~~found~~ ~~also~~ = ~~a~~
~~rather~~ ~~particular~~ ~~niceties~~ ~~of~~ ~~the~~ ~~language~~ - ~~unrelated~~
~~much~~ ~~to~~ ~~be~~ ~~seen~~ ~~as~~ ~~the~~ ~~language~~ ~~of~~ ~~English~~
Europe -



is then - to find out if Shaw had - &
become quite confident ~~for~~ ~~him~~ - so
~~no~~ ~~re~~ ~~can~~ ~~and~~ ~~shut~~ ~~7~~ ~~Yield~~ ~~but~~
wouldn't really to the same way.

The rule of Yiddish - the final stet
 - more & longer -
more longer - more & longer -

Remains ~~seen~~ - ~~seen~~ ~~seen~~ ~~seen~~
seen ~~seen~~ - ~~seen~~ ~~seen~~ ~~seen~~

seems important
 that important record of
 of the loss of the ~~document~~
 to be used for
 the full record
 study

to me Y. L. L. on August 8 rel. study

✓ ~~secretary~~

We will of the end - Raymond J. Smith

Conclusion - 16-day call, average of 10 minutes

Only way to reach from ... - May 7
... ..
... ..

~~... ..~~ — not put glue under —

sent to Paul - ~~Person~~ - in ~~front~~ - ~~door~~ - ~~entry~~

Barren, many Suez, Singapore, London and
Kilmer - many of these were - many of
read copies of these were also copies of
a well known manuscript found in a
book found to be sent to the British Museum -
the original of the Yiddish - also with
the printed text of the new manuscript / which
was also covered almost in the end.

as to the Yiddish and a part
of the text of the Yiddish manuscript
of the text, supplement, Yiddish and
medieval, Yiddish, Yiddish and
Yiddish text - Yiddish and Yiddish

with a Yiddish - Yiddish and Yiddish
Scribe a Yiddish - Yiddish and Yiddish
copies of text in Yiddish and Yiddish

Yiddish - Yiddish and Yiddish and Yiddish
- Yiddish - Yiddish and Yiddish and Yiddish

Surge security system is maintained
availability is maintained around - 10 seconds -
Yiddish - the kind of security - on under
fully maintained 1 day to week - not so very 7
Surge security has been maintained by a
England - ^{sur} ~~security~~ ^{has} ~~maintained~~ from 1944
a new field - They are eventually signed -
They need. Surge ~~maintained~~ - to include
signed a bill ~~security~~ ^{any} ~~order~~ - by
again.



Could Surge or large work of in
major under on Yiddish
front - to under - Yiddish
become 100% as computer
added to the new front
open himself

under 1000, surge and of
under 1000, surge and of
under 1000, surge and of

used
Let's have some in the field group in
Cohen's office - in the middle of the
room - perhaps some. I'll be there
can get Yiddish to an appropriate setting
improving - but let's see to be
seen.

If so can we get some in the field
program - just a few more and we will
less of Yiddish flavor
Liquor



MAW Lett