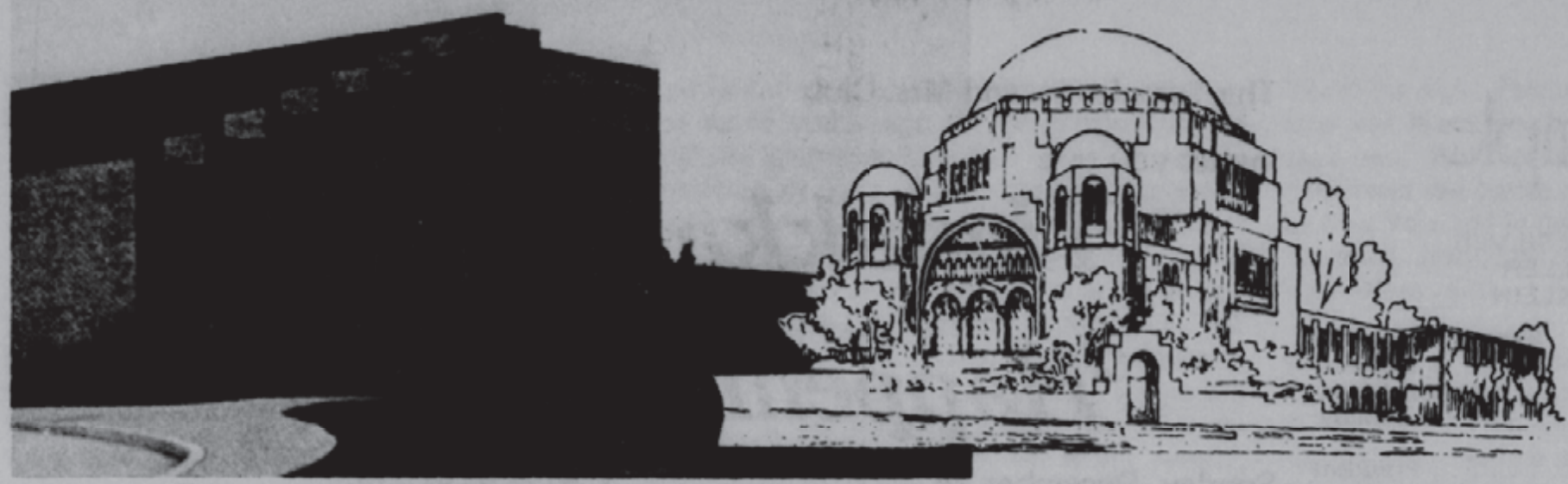
MS-4850: Daniel Jeremy Silver Papers, 1972-1993.
Series III: The Temple Tifereth-Israel, 1946-1993, undated.
Sub-series B: Sermons, 1950-1989, undated.

Reel	Box	Folder
59	19	1154

Crime and Punishment, 1978.



December 17, 1978
Vol. LXV, No. 7

The Temple Bulletin

From the Rabbi's Desk: **CRIME AND PUNISHMENT**
The sermon of November 12, 1978 is produced here in response to numerous requests.

Our Bible contains many truths. Some of them are welcome. They describe the reach and possibility of civilization. Other truths are relatively unpalatable; they explain the convulsions and confusions of our growth and of our various relationships. One of these truths, a truth the Bible states over and over again, describes the contradictions of human nature. Violence, aggression and greed are as human as love and sensitivity. The contradictory elements in human nature are elemental; consequently, there can be no fully effective solution to the problem of crime and violence.

When Adam and Eve were thrust out of Paradise, the worldlings set up a family. Eve bore two sons: Abel and Cain. Abel was a shepherd, a keeper of the flock. Cain became a farmer, a tiller of the soil. The first incident recorded of these two brothers involves a sacrifice to God. Each brought his gift. The shepherd brought of the firstlings of the flock. The farmer offered of the cuttings of the harvest. For reasons which are not explained in the myth, God accepted the sacrifice of Abel, but rejected the sacrifice of Cain. For his efforts Cain received a bit of advice: "Why are you so distressed? If you do the right then your sacrifice will be accepted. If you do not do the right, sin is the demon at the door. Its urgings are towards you, but you can overmaster them." Unfortunately, Cain cannot master his anger at what appears to be unjust favoritism and he kills his brother.

Somewhere deep in our souls there lies the animal, an aggressive instinct which erupts when we are frustrated and causes us to strike back. To spare ourselves bitter thoughts we tend to write off Cain as a pathological personality and let it go at that. The Bible will not allow us this out. The story of Cain is succeeded by the story of the flood. Why did God decide to destroy mankind? He had seen man's violence and was appalled. The flood would destroy an unworthy humanity which would be replaced by a new and better breed, the righteous descendants of a truly righteous man, Noah. Having destroyed the bad seed, God belatedly recognizes that the descendants of Noah will be as conflicted as those He had drowned. Sobered, God makes a promise and seals it with a rainbow: "I will not again doom the world because of mankind because the devisings of man's heart are evil from the beginning."

If you want to deal with the problem of violence and crime, honesty requires that we first look in the mirror, for each of us is capable of violence. At the moment, comfortable and in a consecrated setting, we are not likely to become violent, but under pressure our controls might shatter, "There is no one on earth so righteous that he sins not." As children we bullied and behaved badly. As adolescents we acted out our anger at an adult world in which we were not yet comfortable. As adults, under the pressures of earning a living and making our way, we bent our word or the law, falsified tax forms or gossiped maliciously about a fellow worker. Crime and violence are endemic. Life is a test of how much judgment, will and wisdom we can bring to the task of mastering the aggressive impulses within; the best of us do not do so completely. There are no saints.

You and I are products of a civilization which prides itself on being pragmatic. We look on ourselves as problem solvers. We assume that by mobilizing all our human and fiscal resources we will master the dark side of our lives. We like to proclaim war against cancer or poverty. Optimism solves more problems than despair; but certain battles cannot be won. The battle against cancer is a case in point. At the moment we have poured hundreds of millions of dollars into laboratory research without breakthrough results. We have not completely solved the problem of poverty and are not likely to. Differentials in skill, motivation and national prosperity are not easily factored. We will not solve the problem of crime. There are sensible things which can be done to mitigate crime, but your children and your children's children will leave lights on when they go out and lock their car doors when they travel on the well-lit roads.

Having said this, it must be added that the ubiquity and universality of crime, the fact that every gener-

(Continued inside)

SUNDAY MORNING SERVICES

December 17, 1978
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

THROUGH STORMS WE GROW – MOSES
The 2nd in a series

December 24, 1978
10:30 a.m.
The Temple Branch

COLLEGE REUNION SERVICE

"WHAT THE FUTURE DEMANDS OF US"

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

The Temple

COFFEE HOUR HOSTS

Esther and Samuel M. Friedman are hosts for the coffee hour preceding the worship service today, December 17. Samuel is an honorary member of The Temple Board.

Norma and Ernie Siegler will be hosts for the coffee hour preceding the worship service on December 24. Ernie is a member of The Temple Board.

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 15 in memory of Leo E. Oppenheimer by his wife Rose, and children Frank and Sonya, and grandchildren Michael & Peter Oppenheimer; also in memory of Herman V. Markman by his wife Rose and children Sanford and Sue Levine, and grandchildren. Friday, December 22 in memory of Jerome R. Gardner by his wife, Jane, and children Mr. and Mrs. Donald Jacobson and Mr. and Mrs. Jeffrey Gardner; also in memory of Joel M. Koblitz and Eleanor Schumann by Naomi and Sam E. Schumann; also in memory of Sylvia Spira Efroymson by her children John and Alan, and their families. Sunday, December 24 in memory of Phillip L. Steinberg and Sadye D. Garson by Mr. and Mrs. Godfrey A. Garson. Friday, December 29 in memory of Theodore Levine by his wife Cele, and children Mr. & Mrs. James Rubinstein and Mr. and Mrs. Laurence Levine.

The Temple Mr. and Mrs. Club

invites you to a

Hanukkah Happening

Sunday, December 24 **3:30 – 6:30 p.m.**

The Temple Branch

Magical Entertainment with "The Great Mandini"

Followed by Songs and Exchange of Gifts

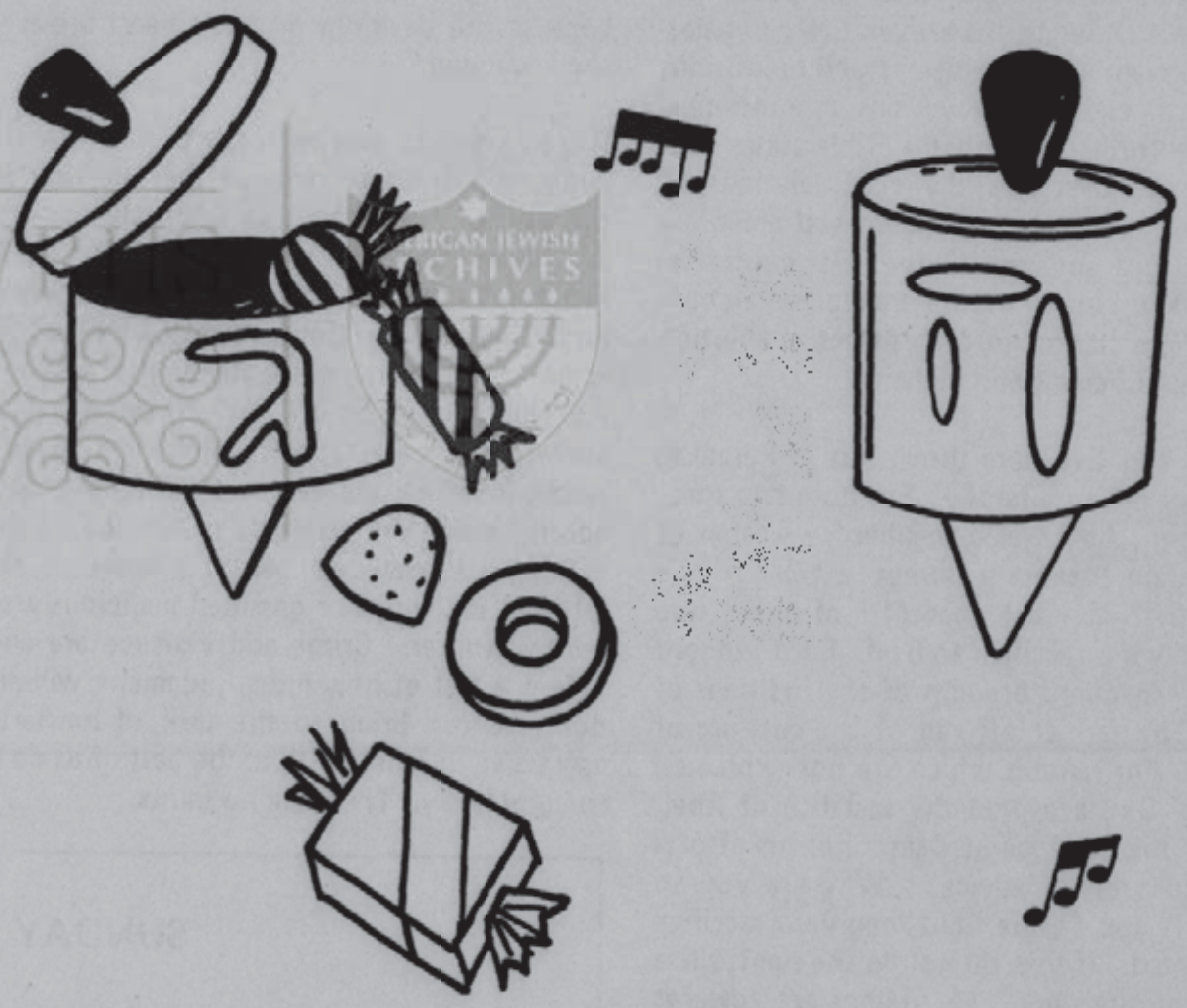
Following dinner, for those who want, the Dreydel Game . . .

$2.00 per family

Bring your own menorah for a group candle-lighting ceremony

Bring your own supper – we will provide the latkes, beverage, and dessert

RSVP by December 20 to:
Lynn & Paul Millet, 831-8080 or
Nancy & Howard Levy, 371-8351



IN MEMORIAM

The Temple notes with sorrow the death of:

Grace DeGroot
Rose Friedman

and extends heartfelt sympathy to members of the bereaved families.

LUNCH WITH THE RABBI

January 9 – Downtown Commerce Club – 711 Vincent

Conversation and Community with Rabbi Daniel Jeremy Silver.

Sponsored by The Temple Men's Club.

For more information call:
Lewis Frauenthal, 781-6106
or 382-4720

CRIME AND PUNISHMENT
(Continued)

ation has known crime, cautions us both to be prudent and not to panic. Incredibly, fear of crime has led many to live as if they were themselves behind bars. They sleep in locked apartments behind barred windows. They travel in locked vans. Many carry guns and mace despite the knowledge that such weapons are more likely to kill accidentally a family member than to drive off a criminal. We go from locked home to locked car to locked office building. In so doing we deny ourselves theater, music and art – all the opportunities of a great city, though these define civilization. And we distort our lives in this way despite our awareness that we are no safer in the restricted ambit of suburbia than in the city. The criminal has a car. You would not take the precautions you do to protect your apartment or your home if you did not accept this fact.

There is no way to eradicate crime. Oh, one can conceive of a society so repressive that the criminal will think twice before entering the homes of the powerful or the wealthy. In Saudi Arabia where theft is punished by chopping off the left hand at the wrist and recidivism is punished by cutting off a leg, the homes of the sheiks are better protected from burglary than ours; but I wonder how many of us would give up the rights and freedoms which would have to be abandoned to create such a "safe" state?

Crime is and will be part of our lives; and the best thing that we can do about it is to understand it; to understand what might mitigate the rise in the rate of violence, to understand what crime is, who the criminal is, what precautions we ought to take and what acts of courage are required of those who live in a crowded and violent society. The city and crime go hand in hand. In ancient Athens and Rome the well-to-do never went abroad unless they were accompanied by a retinue of armed servants. In Renaissance Florence and Venice no man went out unless he carried his dagger or a sword. Despite all of the bloody headlines, our cities are safer than Paris or London were two centuries ago.

We are not quite sure why crime and city life go hand in hand. It has something to do with crowding. It has something to do with the breakdown of community in a metropolitan setting. It has something to do with the conspicuous display of luxury and indulgence – the highly visible juxtaposition of wealth and poverty. It has something to do with the surge of the city; the pace of city life can be overwhelming. It has something to do with anonymity, what the sociologist, Emil Durkheim, called anomie. In a village the shape fleeing in the night will be recognized. In the city the shape remains an anonymous shadow. Having provided a number of explanations, I have not explained. As is so often the case when we deal with the contradictions and convulsions of the social order, the answer lies with the human soul.

All of us must answer the personal questions: Will I allow crime to distort my life? What acts of prudence must I take? Beyond this other questions must be faced: theoretical questions about crime and the criminal, about punishment and the effectiveness of punishment. To do so is to recognize that two approaches have been taken towards the prevention of crime. One attitude seeks to eliminate the environmental causes of crime. It begins with the assertion that crime festers in the streets and back alleys of city slums. Crime is seen as a direct consequence of poverty, illiteracy, the lack of job opportunity and racial tension; presumably in measure as we correct these social ills we will mitigate, if not eliminate, crime. The other approach insists that the problem is not poverty, illiteracy or the brutalization of ghetto life, but the erratic and inefficient nature of the judicial process. In this approach the solution to crime lies in more arrests, better police work, speedier arraignments and trials, more guilty verdicts, longer sentences and less parole.

One philosophy is noble-minded. The other gives us pause. Neither, unfortunately, offers a meaningful solution to the problem of crime. Obviously, poverty ought to be eliminated. There ought to be decent housing. We should improve the quality of education. There ought to be decent work for everyone, but to provide better housing is not necessarily to solve the problem of crime. Crime is not limited to the Other America. A great number of young people who turn to crime are from the middle, upper middle and wealthy suburbs. Note that I instinctively said "young people". Here, at least, I was not playing the generational heavy. One of the truths about crime is that the rate of criminal activity is directly related to age. The age cohort between eleven and eighteen comprises about twenty percent of our population and commits about fifty percent of the indexed crimes.

Some day someone, weary of crime, will argue that all adolescents should be put to sleep for a few years. It might be effective, but, obviously, that is not a reasonable solution.

Crime is somehow related to adolescence; to the revolt against authority, to the pressures of volatile peers, to experimentation with new life styles, to anger at the unbending institutions of the adult society, and to the frustrations of earning a living. The young are angry at an adult world which is forcing them to become adult and take out their anger willy-nilly on the larger society.

Social reform, however desirable, will not solve the problem of crime. Societies like Sweden and Denmark which have gone further along the way of equalizing opportunity and providing socialized services endure juvenile crime rates which roughly approximate those in this country. Paradoxically, greater opportunity sometimes actually increases the crime rate. The more you have the more you want. Similarly, greater freedom often increases crime. Those who break free of the extended family are the most likely to find themselves alone and frustrated and close to violence. In countries where the move from structured tribal society to the city slum is just now taking place the crime rate of the city generation is ten to fifty times what it was in the village. Our own history provides examples of this fact. In the ghettos of Europe there was some drunkenness, some gambling, but little Jew on Jew violence. In the shtetl no one locked his door. People did not feel safe from the Czar and his police, but they did feel safe from their own. With Emancipation we got Murder Incorporated and Jewish mobsters. In the East Side of New York and in the areas of first settlement in Cleveland Jews were among those who preyed upon fellow Jews.

Let us look at the reverse of the coin, the argument that what we need is a more effective and efficient justice system. No argument can be offered that the system we have is effective or efficient. If you commit a crime, if you know what you are doing, you are not likely to be caught. If you are caught and you know the ways of our courts you are not likely to be convicted. If you are convicted you probably will serve a short sentence. Research on the youth of the center city reveals that they dismiss the legal system as a patsy which can be beaten. They also accuse the system of being racist and elitist. City police go against those who live on the streets. Suburban police call home. A young car thief may be sentenced to from two to ten years in prison while a white-collar embezzler probably will get off with a fine and a suspended sentence. The street wise feel that the police are heavy-handed bunglers. The crime leaders in the neighborhood are not caught. They "know" that the criminal justice system is another institution of the adult society which can be flaunted almost with impunity.

Our present judicial system was designed to protect individual rights. Its design was perfected in an earlier and more prosperous and confident era when Americans did not like to think of discipline or punishment. The prisons were not to punish, but to rehabilitate. We called our prisons "correctional institutions." To accomplish our noble ends we began to sentence people to indeterminate sentences. Obviously, if you are going to rehabilitate the human personality you cannot predict how long that process will take. It didn't work. America did not spend the money or develop the skilled professionals necessary to give the rehabilitation system a real chance. But the problem was not simply our taxation system. In Sweden where the penal system was similarly designed and adequately financed and staffed, the rate of recidivism, that is, the rate of those who were released and subsequently convicted of another crime, dropped ten points below our rate, but no more. Still, in Sweden, two out of every three "rehabilitated" prisoners subsequently are convicted of another crime. In the United States the rate is something over eighty percent, eight out of ten.

There were manifest inequities in the operation of the indefinite sentence – rehabilitation system. Those who were sentenced to correctional institutions in those few states which were serious about rehabilitation served the longest. Where there were indeterminate sentences and little seriousness it was easy for those with political connections to gain early release. Beyond these inequities was the unspoken, but real, fact that our behavorial sciences are too primitive to effect rehabilitation. Rehabilitation implies that you know better than the prisoner what he needs in order to live in the so-called straight world. Rehabilitation involves behavorial

(Continued)

CRIME AND PUNISHMENT
(Continued)

modification and, except for some forms of neurosurgery and brainwashing which have been pioneered in various dictatorial and authoritarian societies, we know precious little about how to effect psychological and emotional rehabilitation. The result was a rehabilitation system that did not rehabilitate. Success, defined as those who were not subsequently convicted of other crimes, generally turned out not to be the result of rehabilitation but of the passing of years. One of the few supportable findings about crime is that crime decreases with age. A study in Philadelphia showed that one out of two young men between the ages of fourteen and twenty committed a criminal act. Past twenty the rate diminished rapidly. By the time they became thirty the overwhelming majority had taken up the responsibilities of family and work and were part and parcel of the straight world. By the age of thirty-three or thirty-five a sometime criminal has either become a citizen or a professional; in any case, he has abandoned random crime.

A few years ago the Rand Corporation studied forty-seven adult convicts in the California penal system. These forty-seven adult convicts had committed over 10,500 criminal acts: twenty acts per year of freedom. Further study showed that these habitual criminals had committed three acts of violence a month before they were twenty, but only one act of violence every two months after that time. Now these were bad actors, real hoodlums; but even among them the rate of criminal activity decreased with age.

Such information has led a number of social scientists to suggest that we must take another look at the system of juvenile justice with an eye to segregating the chronic criminal from those who are simply acting their age. Our juvenile justice system was based on the assumption that all young people who slipped off the straight and narrow were redeemable and should be protected as much as possible from the criminal system. Records of juvenile crimes tend to be tightly sealed and are not readily available to the court. Unfortunately, this attempt to protect the many led to unwarranted protection of the chronic bad actor. There was little opportunity to identify those who were totally undisciplined and who committed the majority of the crimes of violence. These know how to play and flaunt the system. In view of this some of the best of the sociologists believe that we must find a way to separate out these bad actors from the occasional criminal. The adolescent world needs to learn that the criminal justice system means business.

An attack is being raised on the whole concept of the penal system as a rehabilitation structure. It is said not to work. It is put down as a product of a naive American romanticism about human nature, the same romanticism which encouraged us not to discipline our children. We wanted to love them, to be pals with them, and to have them grow up liking us. We tried this same love therapy in the juvenile courts and the courts received much the same contempt as parents. Today psychologists are rediscovering that discipline is necessary to growth. More and more I hear people quoting the Book of Proverbs: "He who withholds the rod hates his child; he who loves his child reproves him often." Paradoxically, discipline suggests love and concern rather than indifference or coldness. You only discipline those you care about. Discipline is not a vice unless it is pathological. Somehow, by not disciplining the young to our laws we were saying to them: "We do not care about you; you can do what you want; it really does not matter."

Some social scientists suggest that we must rethink our conventional attitudes to the concept of deterrence. One of the truisms of liberal thought was the proposition that deterrence was not an effective brake to crime. As proof we were told about the pickpockets who operated in the crowd around the gallows in an English city on hanging days. We seem to have jumped to our conclusion. Further research suggests that if deterrence does not eliminate crime, it does have some effect on the potential criminal. Various experiments in social situations where deterrents have been stipulated and held to, indicate that there are some who only develop conscience and self-discipline in measure as they recognize that there is a law and punishments for breaking the law.

You know the old Jewish story which ends: "You are right, you are right and you are right, too". In the area of crime and punishment those who argue for a more efficient judicial system are right. Those who argue for social reform are right. And neither group has the answer. There are no complete answers, but there are some possibilities. At least one such is suggested by the recent experience taken of Jewish life were kept by the Kehillot of eastern Europe at the request of the Russian government. They indicate that there was little crime against Jews by Jews; yet, in 1904 the Police Commissioner of the City of New York complained that Jewish immigrants in New York had introduced a crime wave. Incredibly, children raised in an almost acriminal environment became criminals in New York. Despite the protestations of some that the commissioner's speech was motivated by anti-semitism, a charge which included a measure of truth, it remained true that some immigrant Jews were involved in every kind of criminal activity. What had happed? In eastern Europe there had been a coherent soceity, oppressed, impoverished, but close-knit and unified. The society could do little against the oppressor and, obviously, could not afford to tear itself apart, so people learned to live and to let live. We came west as individuals, not as families. The East Side was a dumping ground, not a community. The individual was lonely and exposed. Life was bruising and the pressures of life were sometimes overwhelming. There was bitter frustration and great jealousy of the perceived riches which eluded many. Under the pressures and under the enticements of the golden land some Jews turned to crime.

To civilize ourselves and to master the contradictions of our nature, we need the support of family and of community. Somehow, criminality is related to doing your own thing, to being on your own, to being exposed. The well-known rabbinic adage: "Separate not thyself from the community" contains more than a modicum of wisdom. We need the support of others and the reinforcement of their love. When we are being pressured their love may be all that stands between us and an irrational response to our problems. Stripped of family and community, we are far more likely to fall into the patterns of aggressive behavior than we might otherwise.

But having said this, let us recognize that communities which turn in on themselves may eliminate violence against their own, but tend to become in the process violent against outsiders. Street gangs are a case in point. So is the process by which a self-help group like Synanon changed from the rehabilitation of drug addicts to a violent cult.

There are no panaceas. There are no simply solutions, but the more we understand the more we can cope with the life we must live, the more intelligent will be our political response to the problems of crime.

The answer to the problem of crime does not lie in a war on crime mounted by hundreds of trained agents eager to convict everybody they find and throw away the key. That is not to say that a more efficient judicial system is not required. The process of juvenile justice must be overhauled. I am convinced that we must attack the problems of poverty, race, education and job opportunity, but also that such reforms will not solve the problem of crime. What can help? Stronger family ties. More emphasis on community values. Greater respect for law by the adult world. It is hard to convince an adolescent that he ought to be law-abiding when father or mother pride themselves on having done the government out of some taxes or having pulled a shrewd one on a business associate.

We have to make it clear, first to ourselves and then to the larger society, that the problem of crime is not simply the problem of the adolescent car thief. The problem of crime is the problem of the embezzler as well as the purse snatcher. In one way Watergate was a blessing. Mssrs. Mitchell, Haldeman and Ehrlichman were the first powerful white Americans to go to prison in the memory of many young people. Their incarceration was good for America. Before respect for the judicial system can grow other wealthy and powerful thieves and criminals will have to be sentenced. The robber barons were/are real robbers.

I close with this little morality tale. A few months ago I was being driven to a public function. There were four or five of us in the car: the driver, his teen-age youngster and three passengers. The driver was speeding. Police radar tracked the car. We were asked to pull over to the side of the road. The driver smiled at the policeman. His first words: "How much do you want?" What lesson did that adolescent learn from his father?

Daniel Jeremy Silver

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In Memory of: Lillian Samuels, Mabel Wodicka by Mr. & Mrs. Irving Sadugor.

COLLEGE REUNION

Winter vacation is rapidly coming for our college students, and with it come our annual reunion programs.

On Sunday, December 24, there will be a college reunion service at The Branch. Some of our students will speak from the pulpit on the theme, "What The Future Demands of Us." There will be a chance to meet and talk during the coffee hour before services, starting at 9:30 a.m.

On Tuesday, December 26th, at 1:00 p.m., there will be an informal sherry hour at The Branch. Here our returning college students will have a chance to talk informally, to find out what is happening to their friends from previous years, and to chat with the rabbis.

We look forward to seeing you . . . your children . . . your grandchildren.

IN THE LAP OF LUXURY

The women of T. W. A. who sew for community service are proud of the lap robes they make and distribute to nursing homes and homes for the aged.

If you know anyone who is confined to a wheelchair or who would enjoy the use of one of these lovely robes, please let us know. It will be a gift from The Temple Women's Association. Call Pearl Rolf, 461-8450.

DISCO SOIREE

Save the date — January 13 — for the Mr. & Mrs. Club's DISCOTHEQUE SOIREE.

THE FLORENCE S. SHAPERO DANCE & MUSIC FUND
In Memory of: Florence S. Shapero by Frances M. Klivans.

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First Friday

January 5, 1979

THE NEW CLEVELAND OPERA COMPANY

presents

Opera Kaleidoscope

Scenes from

MADAME BUTTERFLY by Puccini
MEFISTOFELE by Boito
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with

Janet Alcorn . . . . . Soprano
Mimi Lerner . . . . . Mezzo Soprano
James Shrader . . . . . Tenor
Gordon Petitt . . . . . Bass Baritone
David Bamberger . . . . . Narrator
Judith Ryder . . . . . Accompanist

JANET ALCORN

MIMI LERNER

JAMES SHRADER

GORDON PETITT

DAVID BAMBERGER

JUDITH RYDER

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

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

UNIVERSITY CIRCLE at SILVER PARK
791-7755

Your TEMPLE Calendar — *Clip and Save*

26000 SHAKER BOULEVARD
831-3233

SUN	MON	TUES	WED	THURS	FRI	SAT
17 SERVICES 10:30 a.m. The Temple Branch Rabbi Silver will speak on THROUGH STORMS WE GROW — MOSES 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	**20** TWA Board Meeting 10:00 a.m. - Branch TMC Board Meeting 8:00 p.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 Mr. and Mrs. Club HANUKKAH HAPPENING First Hanukkah Candle	**25** First Day Hanukkah 2nd Hanukkah Candle	**26** No TWA Activities No Fellowship & Study Group COLLEGE REUNION Sherry Hour 1:00 p.m. - Branch 3rd Hanukkah Candle	**27** 4th Hanukkah Candle	**28** 5th Hanukkah Candle	**29** Services - 5:30 p.m. The Temple Chapel 6th Hanukkah Candle	**30** 7th Hanukkah Candle
31 SERVICES 10:30 a.m. The Temple Branch Rabbi Silver will speak 8th Hanukkah Candle	JANUARY **1**	**2** TWA Activities 10:30 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:45 a.m. - Branch Mr. & Mrs. Club Board Meeting - 8:00 p.m.	**3**	**4**	**5** Services - 5:30 p.m. The Temple Chapel FIRST FRIDAY THE NEW CLEVELAND OPERA COMPANY 8:15 p.m. - Branch	**6** Shabbat Services 9:45 a.m. - Branch School Resumes
7 SERVICES 10:30 a.m. The Temple Branch Rabbi Silver will speak School Resumes 3rd Grade Retreat	**8**	**9** TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:45 a.m. - Branch LUNCH WITH THE RABBI Commerce Club 12:00 - 1:30 p.m. Temple Board Meeting 8:00 p.m. - Branch	**10**	**11**	**12** Services - 5:30 p.m. The Temple Chapel	**13** Shabbat Services 9:45 a.m. - Branch MR. & MRS. CLUB DISCO SOIREE 8:30 p.m. - Branch

WINTER VACATION — NO CLASSES

Midweek Classes Resume

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

Published bi-weekly except during the summer vacation

SUNDAY MORNING SERVICES

December 17, 1978	December 24, 1978
10:30 a.m.	10:30 a.m.
The Temple Branch	The Temple Branch
Rabbi DANIEL JEREMY SILVER	COLLEGE REUNION SERVICE
will speak on	"WHAT THE FUTURE DEMANDS OF US"
THROUGH STORMS WE GROW – MOSES	
The 2nd in a series	

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

Second Class Postage Paid at
Cleveland, Ohio

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 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!

TWA Shops will be open!
For reservations – 831-3233

Refreshments will follow the program

Why are you distressed

Surely if you do right

Your sacrifice will be accepted

But if you do not do right

Sin is the demon at the door

Whose urge is toward you

Yet you can be his master

I will not again doom the world

because of man since the devisings

of man's mind are evil from his youth,

כי יצר לב האדם רע מנעריו

לא אוסיף עוד לקלל את האדמה בעבור האדם

Of the 1st [illegible] of the Bible — Be fruitful & multiply — the

first tale of the Bible is that murder & [illegible] are

inseparable part of the human condition. We know nothing

of Adam & Eve's response after they were driven out of

Eden except that they had two sons Cain, the elder, &

Abel — personality of the of the 2 boys were opposite human natures [illegible]

[illegible] Abel became a keeper ~~[illegible]~~ of sheep — [shepherd]

Cain became a tiller of the soil [farmer]

and that each one presented ~~[illegible]~~ good gifts from his harvest ~~[illegible]~~ [illegible]

their sacrifice to God

Abel from the firstlings of his flock

Cain from the fruit of the ground

God ~~[illegible]~~ paid heed to the sacrifice of Abel & no heed to

Cain's — — & Cain was greatly incensed — and his countenance

[illegible] ~~[illegible]~~ [illegible] words of ADVICE

Why are you crestfallen

Surely if you do right

You shall be ~~[illegible]~~ accepted

But if you do not do right

Sin is the demon at the door

WHOSE URGE IS TOWARD YOU

YET YOU CAN BE HIS MASTER

But Cain did not MASTER the demon at the door — his anger — and he rose up against his brother and killed him.

Biblical interpreters point to this myth as a reflex of the millennial battle between farmers and nomadic herdsmen — those who want the open places to graze on and those who plant fences and crops — The Near East was a battle ground [illegible] [illegible] before our time between shepherds of [illegible] [illegible] Words [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of [illegible]

The parallels are obvious [illegible] — [illegible] [illegible] [illegible] [illegible] [illegible] — we [illegible] the Bible suggests that [illegible] of the [illegible] [illegible] of the [illegible] in the [illegible] day [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible]

The [illegible] [illegible] [illegible] the [illegible] [illegible] the story

Noah & the ark & the flood — why did God order the flood? Because the world was filled with

violence — The [illegible] [illegible] [illegible] [illegible]

for the [illegible] [illegible] — — Noah & his family —

perhaps [illegible] — [illegible] A type of ~~[illegible]~~ the good —

[illegible] [illegible] [illegible] [illegible] — — Noah [illegible] the

flood story only — God recognized ~~the~~ IRRATIONALITY

of HIS ACTIONS, [illegible] [illegible] [illegible] [illegible], Noah,

but [illegible] [illegible] [illegible] [illegible] [illegible] — [illegible] [illegible] —

[illegible] ~~[illegible]~~ [illegible] [illegible], [illegible] [illegible] [illegible]

[illegible] [illegible] with its old [illegible] — recognized ~~[illegible]~~ [illegible]

[illegible] [illegible] a good world — [illegible] [illegible]

[illegible] the [illegible]

I WILL NOT AGAIN ~~CURSE~~ DOOM THE ~~EARTH~~ WORLD
BECAUSE ~~THE~~ OF MAN SINCE DEVISINGS OF MAN'S MIND
ARE EVIL FROM ~~HIS~~ YOUTH

The [illegible] [illegible] [illegible] [illegible] [illegible] violence — [illegible]

problems are not REDUCING [illegible] of [illegible]

[illegible] that [illegible] be [illegible] — it is

[illegible]

[illegible] QUICK ARRAIGNMENTS / QUICK

TRIALS / LONG SENTENCES / STIFF BAILS / AND

FEW PAROLES — [illegible] PUT THEM ALL

IN JAIL AND THROW AWAY THE KEY. —

[illegible]

people — [illegible]

[illegible] ABDUCTION ~~CRIMINAL~~ TECHNIQUES AND

PROCEDURES in [illegible]

There is [illegible] that [illegible]

[illegible] D.A. [illegible] a [illegible]

[illegible] off — & [illegible]

[illegible] of [illegible] — —

but [illegible]

[illegible] be kept [illegible]

only by DELIBERATE FORCE — & [illegible]

[illegible]

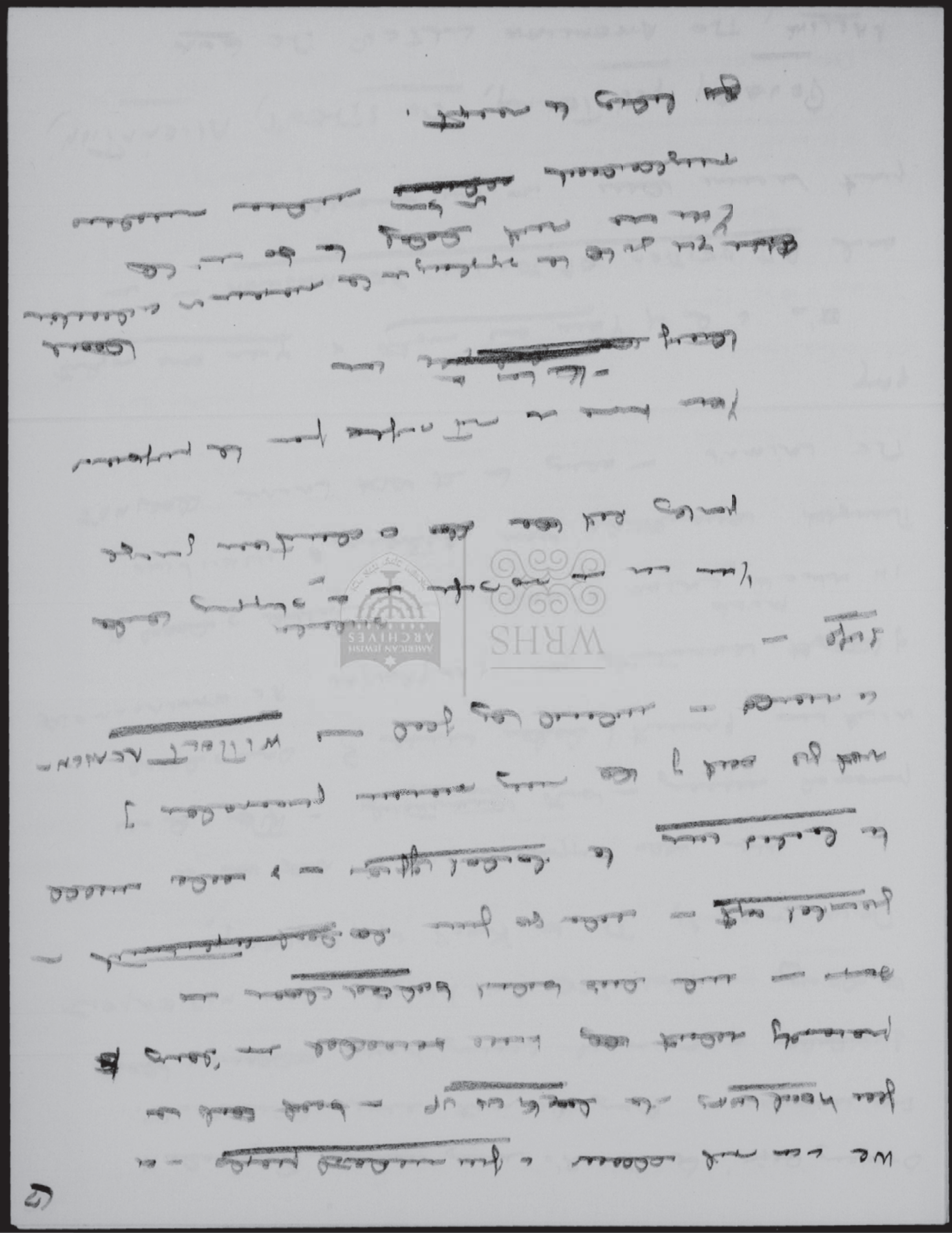
[illegible] for

on political freedom.

The other problem which has been raised is the interpretation of human nature — the problem of choice — which is really the problem of the preservation of culture — must be approached from many sides — and despite our best efforts and our ambitions / [illegible] [illegible]; [illegible] [illegible] of [illegible] [illegible] to "lock our doors" / [illegible] by [illegible] [illegible] in our homes / — [illegible] [illegible] some degree of freedom.

[illegible] — [illegible] [illegible] [illegible] been — & a [illegible] — in the [illegible] of major role in today to [illegible]

[illegible] the [illegible] [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible] — — [illegible] [illegible] [illegible] [illegible]; but [illegible] a good deal of [illegible] [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] — & [illegible] [illegible] the art, music, theatre [illegible] and [illegible] [illegible] a great [illegible] [illegible] [illegible] [illegible]



Strong words: & what's very well expressed on occasion – they do not are consistent: justified – & will every have occasion been today – Absentee landlords can not expect their property to be kept up properly,

when also appeared come out to a
prominent city – but seriously – We are
what we permit / [illegible] ? ourselves
of [illegible] – the problem is environment
in which [illegible] – [illegible] & [illegible]
[illegible] – [illegible] & punishment
the crime – very & at least crime does not
pay

It's a [illegible] of your [illegible] & your [illegible]
and BUT NEITHER OF YOU IS THE ANSWER – [illegible]
put [illegible] – [illegible] –

Poverty, illiteracy, the street, alienation,
failure, the American culture of [illegible]

opportunities for 18 year olds — but
leave me no prospects for the same attitude
of Dr Sussman seeks — my friend second problem
was for more justly trained — the same
rule among law students so has been more or
less applied in the U.S.

On the other hand the more
humane — rehabilitative prison system — older
not a prison — open boarder — small
work — release time — rehabilitation El-
Ayter has released recalcitrant rule violator
over last 2 years — stand
2/3 released would again be arrested

No one has prison. But we need
prison — if only to protect society from the
most violent and undisciplined

Can report
in ~~[illegible]~~ schools — new law
urged: ~~[illegible]~~ just as old and unite to

[illegible] of [illegible] on strict discipline to see
children - several were [illegible] out - so
they did not want to call | [illegible] a punitive -
[illegible] interest in vocational [illegible] - [illegible]
on [illegible] - [illegible] [illegible]
[illegible] of young industrious [illegible] 2-10
years - [illegible] 6 [illegible] 1 [illegible]
[illegible].

Synthesis [illegible] effected
[illegible] - [illegible]
[illegible] [illegible] - [illegible]
[illegible] vocational [illegible]
[illegible] vocational [illegible]
[illegible] - [illegible]
[illegible]

What [illegible]? [illegible]
[illegible] [illegible] [illegible]
[illegible] - [illegible]
[illegible] - [illegible]

TATAMOUNT TO BRAINWASHING —

behavior modification

many people — with court control after prison —
military crime prevention

[illegible] Prison do not [illegible]

often crime takes place — but can
those patterns
INCARCERATE [illegible] society — new

New

Capitol Times — Quote from

[Dream [illegible] 4.7] — Quote

— Hierarchy vector. Quote

Study — Cuba [RAND] 47 — cent suicide

10,500 suicide — so [illegible]

20/70

3/month — funnel

1/2 month — cent

Going - from Public INTEREST point of view
some attitudes must be pigeon holed
Liberty - RESTRAINING } to THE UNCONTROLLED
RETAINING } Chronic offenders

Myth of French Coast - free wages / free
provided - Contract for service - a
whole period contract - put to sign
he always been bitter when needed to do
I know - my result contract cases
some be very probably - many
unfortunate
such to prove - I get the

LAND MARK

Intimate Interview / Anna Rude -
Yes Opportunity for short lesson & when
sister need help - is need
social investigation - but - do not
some reason in [no preventive Law] in

are a normal function of human society. One of the Zionist purposes in creating the state of Israel was to allow Jewish society to be normalized. Apparently we've succeeded.

I find these figures fascinating because they suggest that far from solving the problems of violence, the movement from deprivation to opportunity may, in fact, increase the amount of violence within a given social environment; that in fact the rise in violence of the past decades may be linked directly to the growing social and economic opportunity which we have enjoyed.

Let me put these statistics on another grid. Violence rises as the Jewish communities move from east to west, from suppression to emancipation. In 1900-1910 in Russia, because of unrelieved persecution, the Jewish community was still solid, compact, cohesive and almost wholly involved in the long familiar patterms of Kehillah life. The Jewish community was an extension of one's family, t he tight knit web of practice and relationships which had not frayed. The further west one lived the more the individual lived apart from the all embracing community, the more he was on his own, the more he had to face the buffets and the bruisings of life without the support of family and ritual or of an extended community, with its self-help mutual aid organizations. In the free west he often found himself in a corner, his fists up, having to defend himself unaided against the malignanty, the dangers, the frustrations of a very difficult world. It's hard and sometimes overwhelming to have to face life alone. One can, I think, show historically that when persecution forced a community to turn in on itself, to be loving and caring and supportive, when the community becomes an extension of family, men

can bear frightful indignities calmly and within the group violence is rare. However dangerous life may be there is someone who shared our terror, someone who can succor, nurse and encourage. You aren't alone, cornered, boxed in. If this in fact be the case it would suggest that the direction in which western society is moving is precisely the direction which can guarantee a rapid increase in the level of violence in our environment. The drive of modern life is toward radical freedom, to do one's own thing, to get away from the mesh of family, congregation, neighborhood and community and be one's own. Now if the world were the womb, a warm, comforting, loving place in which we can rest in total security such freedom would be an unmitigated joy. But, the world is a bruising place. It's a place full of human pathology. It's a place which is ruthlessly competitive and often careless of human values not to speak of human life. When one walks alone there is no one to nurse our feelings or our wounds. Suddenly there's an accident, we're bruised or frustrated; suddenly a door slams in our face and there's no one to whom we can pour out our troubles. When all the defenses of the body become tense and tight, the best of us instinctively flare out and strike back at the nearest and most convenient target.

It's interesting in this regard to note the urgency among some who have walked away to create new ties, urban communes, new communities, in order, one suspects, to find precisely those ties which have been left behind. The trouble with so many of these communes is that they lack an economic base, historic continuity and rituals that encourage and sustain. So many of them are of people all of one age and of similar interests. They tend to be short lived, but they suggest what the statistics I have quoted suggest; that freedom is one cause of violence and that