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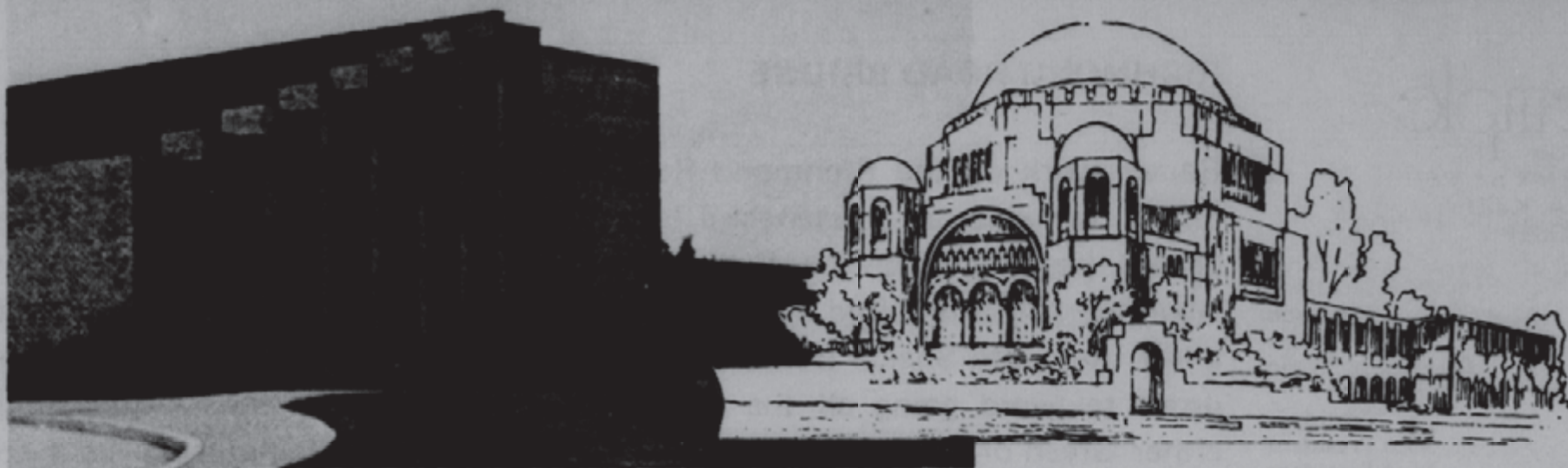
Sub-series B: Sermons, 1950-1989, undated.

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Jerusalem: City of Peace, City of Controversy, 1980.



December 14, 1980
Vol. LXVII, No. 8

The Temple Bulletin

From the Rabbi's Desk: JERUSALEM: CITY OF PEACE, CITY OF CONTROVERSY
The sermon of November 16, 1980 is produced here in response to numerous requests.

The date was the thirtieth of July of this year. The place was the Knesset in Jerusalem. At issue was a bill which amended the Basic Law of the State of Israel in four ways. It declared that Jerusalem "in its entirety shall be the capital of Israel"; that the President of the State of Israel, the Knesset and the government of Israel and the Supreme Court shall meet in Jerusalem; that Jerusalem's religious shrines shall be protected from desecration and that access shall be guaranteed; and that a special bureau be established to oversee the city's development.

In legislative parlance this law is a declaratory document. A declaratory law makes no actual changes but stipulates a government's position. Jerusalem has been the capital of Israel since 1948. The Knesset meets in Jerusalem. The President, the Prime Minister and the Supreme Court have their offices there. The shrines are protected. Freedom of access is guaranteed. A special department exists to oversee the development of the city.

Since 1948 Jerusalem has been Israel's capital. In June of 1967, shortly after the Six-Day War, the Knesset passed several bills which had the effect of making Jerusalem part of the State of Israel. One bill was passed which declared that the government could, when it wished, extend the jurisdiction and administration of the State to any part of the land of Israel, and that same day all of Jerusalem was brought within this law's provisions. At the same time another law was passed which allowed the Minister of Interior to extend the boundaries of any municipality. A week later the Minister of Interior extended the boundaries of Jerusalem to include East Jerusalem and a good bit of surrounding countryside.

The Knesset's action of July 30 changed nothing. Its only effect was to unleash a diplomatic furor. Egypt cancelled participation in the autonomy talks. The United Nations Security Council passed a resolution, Resolution 468, which declared Israel's

actions null and void, and mandated countries which had embassies in Jerusalem to remove them. Subsequently, eleven of the thirteen countries who maintained embassies in the capital withdrew them. The exceptions were the Dominican Republic and Guatemala. The World Council of Churches condemned Israel for its unilateral action, and the Vatican surfaced a plan which they had floated in the early nineteen-forties which suggested that Jerusalem be internationalized with the Church having a role in the governance of "the Holy City."

The United States' role after June 30 can at best be called enigmatic. At their national convention the Democratic Party had included in their platform a plank which "recognizes and supports the established status of Jerusalem as the capital of Israel" and "as a symbol of statehood urges that the United States Embassy should be moved from Tel Aviv to Jerusalem." Yet, when the Security Council took up the resolution to condemn Israel and man-

date the removal of existing embassies, the representatives of a Democratic Administration abstained, allowing Resolution 468 to become effective. Clearly, the United States government was aware of the equivocal nature of its action. Ambassador McHenry was not allowed to speak that day. The Secretary of State, Mr. Muskie, was brought in, and the speech he made belied the action the U.S. took. He called the resolution "unbalanced and unrealistic." He said that "we reject the resolution as a disruptive attempt to dictate to other nations." Then on the vote he abstained, and once the resolution was on the books the economic power of the Arab world and the interests of the Vatican came into play and the embassies were withdrawn.

In an interview after he announced that Holland was moving her embassy from Jerusalem to Tel Aviv, the Dutch Foreign Minister said openly that Holland had been threatened by the Arab world
(Continued inside)

SUNDAY MORNING SERVICES

December 14, 1980
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

CAN ISRAEL SURVIVE?

December 21, 1980
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

RELIGION — WHAT IS IT?

Friday Evening Service — 5:30 to 6:10 — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch

The Temple

Rabbis
DANIEL JEREMY SILVER
STEPHEN A. KLEIN
PAUL JOSEPH

ALVIN CRONIG Executive Secretary
BETH DWOSKIN Librarian
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ROBERT GORDON Treasurer
STUART M. NEYE Associate Treasurer

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

COFFEE HOUR HOSTS

Sherman and Rodine Hollander are hosts for the coffee hour preceding the worship service today, December 14. Sherman is a member of The Temple Board.

Allen and Shirley Friedman will be hosts for the coffee hour preceding the worship service on December 21. Allen 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.

Sunday, December 14 in memory of Edwin A. Strauss by wife Kathryn and children Virginia and Arnold Sukenik, Edwin Jr. and Jill Strauss, and Howard and Jacquie Strauss and grandchildren. Friday, December 19 in memory of Bessie Krasner by her children Mort and Florence Krasner and Josephine Kanerick; also 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 Leo E. Oppenheim by his wife Rose and children Frank and Sonia and grandchildren Michael and Peter Oppenheim. Friday, December 26 in memory of Sadye M. Zupnik by her children Dr. and Mrs. William Rothkopf and Mr. and Mrs. Robert L. Zupnik; also in memory of Joel M. Koblitz and Eleanor Schumann by their families.

RICHMOND ROAD BRIDGE

Repair work on the Richmond Road bridge remains at a standstill and drivers heading south on Richmond Road are still prohibited from making a left turn onto Shaker Boulevard. In order to avoid going all the way to either Green or Brainard Road, drivers have begun to go onto Wimbledon Road and make a U-turn in a drive-

way, returning then to Shaker Boulevard. This practice poses some danger to the children who live there, and the Beachwood Police Department has notified us that residents have complained, and that the U-turns should stop. We would appreciate your consideration in this matter.

PUBLIC RELATIONS...AND YOU!

The Temple Public Relations Committee is seeking to improve the publicity and communications within The Temple and between The Temple and the outside community.

If you have ability in the writing, editing and public relations fields and if you would be interested in helping out and working in this important endeavor, please contact Rabbi Klein.

GIFT OF TORAH POINTERS

The Temple is grateful to Jessie Wohl and her children for the gift of two silver pointers for the Torah scrolls in the Ark of The Temple Branch. The pointers have been given in memory of Myron E. Wohl by wife Jessie and children, Don and Ellen, Barb and Ron and grandchildren.

IN MEMORIAM

The Temple notes with sorrow the death of:

Sunny R. Baron
Lillian G. Gottlieb
Louis D. Sterns

and extends heartfelt sympathy to members of the bereaved families.

FOR YOUR INFORMATION!

The Temple has put into operation a program which will provide immediate information about the current week's activities. You have only to dial 791-7756 after five o'clock on weekdays, and any time on the weekends and you will be connected to a recorded message listing our programs, services, sermon topics, special announcements about the school and other pertinent information. For specific details, call our Executive Secretary, Al Cronig at 791-7755.

THE TEMPLE MEMORIAL BOOK

The Temple maintains a Memorial Book. Inscribed names are read at the Vesper Service which occurs nearest to the Yahrzeit.

Rose Fell Ginsberg
Inscribed by loving daughter Mildred and sons Charles and Edward.

Esther Morse Katz
Inscribed by loving children and grandchildren.

SEVENTH SABBATH

is continuing its sixth year of family worship.

DECEMBER 19 at 8:00 P.M.

The Temple Branch

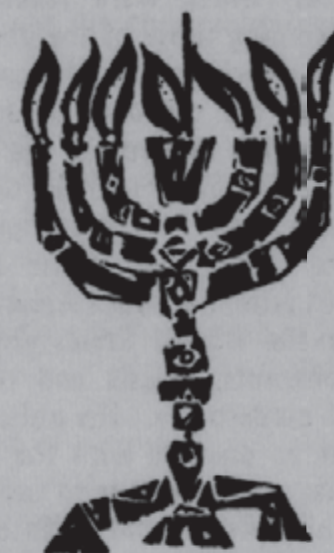
For several years a number of Temple families has conducted a warm and friendly Shabbat eve service. Adults and children worship together and sing together, using

the new prayerbook, *Gates of Prayer*. Seventh Sabbath provides a lovely family worship experience in an informal setting. We invite you to join us.

SEVENTH SABBATH means

- Family Sabbath - Everyone is welcome from babies to grandparents.
- Participation — Children and adults share the reading.
- Singing gustily the old and new tunes
- Torah reading - Hear the week's portion, plus an informal explanation.
- Story sermonette
- Oneg Shabbat - Enjoy kiddush, cake, coffee and coversation after the service.

Join us for a happy Shabbat evening.



DO YOU KNOW A PROSPECTIVE MEMBER?

Membership recruitment is a continuous process. The Membership Committee, under the chairmanship of Howard Edelstein works throughout the year contacting potential new members. If you have a new neighbor, if

there is someone new in your office, or if you accidentally meet someone who is not affiliated and might be interested in joining, just let us know. Please call The Temple office at 791-7755, or mail us the form below.

I wish to recommend the following as a prospective member of The Temple:

Name _____

Address _____

Telephone Number _____ Approximate Age _____

Your Name _____ and Telephone Number _____

Mail to: The Temple, University Circle at Silver Park, Cleveland, Ohio 44106.

FROM THE RABBI'S DESK

(Continued)

with the cancellation of eight billion dollars in commercial orders and told that the landing rights of KLM would be reviewed negatively if they failed to act; further, that Holland's locations of oil would be severely restricted. Holland, incidentally, was the only one of the European countries which had an embassy in Jerusalem.

The other countries that withdrew were from Latin and South America, heavily Catholic countries, which were reacting to various interests including those of the papacy. Under John Paul II the policies of the Vatican have taken a new look. Gone are the days of John XXIII. The present Pope has resurrected the family and sexual principles of the Church in their full rigidity. At the same time he has recognized that the future of the Church lies in the Third World, particularly in Latin and South America, rather than in Europe or the United States where the Church is losing adherents, priests and religious to the pluralism of modern life. His policy is to ally the Church as far as possible with the liberation movements of that area, which is to say with the interests of the Third World, and in so doing, insofar as Israel is concerned, the Church increasingly reflects the attitudes of forces which see Israel as an extension of Europe and European imperialism. In particular, John Paul II has resurrected the Church's interest in the internationalization of the Holy City.

After the second World War when the future of Palestine was being debated at the United Nations, as the partition resolution began to develop, the Vatican put great pressure through some largely Catholic countries to achieve an international status for Jerusalem which it calls the Holy City. The Vatican was successful and the resolution of November of 1947, which decreed partition, also declared Jerusalem to be a *corpus separatum* which is legal language for a separate entity. Jerusalem and a spot of land running south and including Bethlehem was declared to be an international area to be administered by the U.N. Trusteeship Council. The Arabs rejected internationalization out of hand and the Trans-Jordanian army attacked the Jewish settlements in and around Jerusalem. Jerusalem's Jews sent telegrams to the United Nations petitioning for protection. They said, in effect, you proclaimed your authority over us, now protect us. Their telegrams were never answered. No United Nations soldier was sent to enforce that United Nations decision.

In effect, the United Nations walked away from Jerusalem and in so doing its 1947 decision ceased to have effect. Two percent of the Jewish population of Jerusalem died during the fighting. Jerusalem became a divided city, divided by the cease-fire lines of the two armies. The Old City was in the Trans-Jordanian hands. The Western city was in Israeli hands.

The proposal to internationalize Jerusalem became a dead letter, but the Vatican has a long memory. Sensing an opportunity to achieve what was not achieved thirty-five years ago, the Vatican in June of this year issued a memorandum reviewing the history of Jerusalem and surfacing again its interest in the Holy City. The argument put forward was that the city is sacred to all faiths and, therefore,

all faiths have a legitimate stake in determining its political future.

Why did Israel pass a law which changed nothing and, predictably stirred up a hornet's nest? The history of this legislation is, as Alice would say, "curiouser and curiouser." In April a private member of the Knesset Geulah Cohen, introduced a bill which declared that Jerusalem shall be the capital of the State of Israel, and defined Jerusalem's boundaries as those which came into being after the 1967 War. Geulah Cohen is Israel's Madame LaFarge, the lady who in Dickens' *Tale of Two Cities* sat each day beside the guillotine knitting while the heads of the royalists were chopped off. Geulah Cohen is a hawk among hawks. Months ago she withdrew from Menachem Begin's Herut party because she claimed that the Prime Minister had criminally given away in the Camp David Accords parts of Eretz Yisrael. Since then she has been a one-woman, radical chauvinist opposition. Her bill was introduced in order to embarrass the government and to prevent it during the autonomy talks from making any agreement which might reduce Israel's claims to full sovereignty over a united Jerusalem.

How did this private bill end up becoming the basic law of the State? The answer is to be found both in Israeli politics and in the international arena. These last months Israel has been subjected to innumerable pressures on the issue of Jerusalem. Here was a way of saying, 'we'll bend so far, but no further.'

In April Egypt's People's National Assembly passed a two-pronged bill. In the first paragraph Jerusalem was declared part of the West Bank. The implication was that Jerusalem should be considered along with the West Bank in the autonomy talks rather than be reserved for later and separate negotiations. Israel agreed at Camp David that West Bank negotiations would involve issues of autonomy and sovereignty. Israel never agreed to raise the issues of autonomy and sovereignty in respect to Jerusalem. Egypt was trying to force Begin's hand or force the United States to force his hand. The second paragraph of this Egyptian resolution declared Jerusalem the capital of any Palestinian sovereignty. Interestingly, and not surprisingly, the world's moral indignation being as selective as it is, when the Egyptians declared Jerusalem an Arab capital there was no protest. When Israel simply restated a long-time political fact, all hell broke loose. Rightly or wrongly, the Israelis saw all this as an attempt to force the re-division of the city.

A few weeks later the Security Council passed another of its innumerable anti-Israel resolutions. In this resolution, Number 466, as so often before, Israel was called upon to withdraw from various territories. The exact language was: "From all occupied Palestine and all Arab territories including Jerusalem." When this particular resolution was voted on, the United States abstained, assuring Israel that the language did not mean that Israel was under the same obligation to withdraw from Jerusalem as from the West Bank, but Israel is no longer reassured by the State Department's readings of U.N. documents and read the resolution as another attempt, and a far-reaching one, to divest it of sovereignty over Jerusalem.

Then the Vatican released its memorandum and resurrected the whole question of a *corpus separatum*. Here the question raised went beyond re-division to the question of the legitimacy of Israel's sovereignty over all parts of the city. What could Israel believe but that a coordinated move was afoot either to divide the city or to deny Israel effective sovereignty within it.

All this happened against the background of mounting United States pressure to begin again the autonomy negotiations. Egypt had withdrawn and the Carter Administration was eager that Israel should make concessions on both outstanding issues, the West Bank and Jerusalem, in order to get Egypt back to the table so that Mr. Carter, in his campaign, could point to an ongoing foreign policy success.

The passage of the Jerusalem bill was Israel's way of saying to the world, 'go to hell, we won't be pushed any further.' It was a satisfying gesture, but gestures can have serious political consequences and, clearly, this one had consequences beyond what the government expected. Geulah Cohen's bill had been amended and watered down before it was passed, but no one noticed.

This chain of events reminds us that most of the West's talk about its concerns for Israel's legitimacy, rights and security is just that, talk, well-intentioned phrases which soothe the conscience but which no one has any intention of acting on. When push comes to shove oil, business and power carry the day. Six years ago in this very room many of you heard soon-to-be president, Gerald Ford, say that the Republican Party was committed to moving the United States embassy from Tel Aviv to Jerusalem. When Gerald Ford became president there was, of course, no such move.

If you ask why the American Embassy is in Tel Aviv, the answer is that in 1948 the State Department was worried about the Vatican and the Catholic world and felt it prudent to keep up the fiction behind the *corpus separatum* resolution. If you ask why the move was not made later, the answer was that the State Department did not want to be seen as favoring Israel. No wonder the Israelis are saying, 'we won't be pushed any further. Jerusalem must remain united, our capital.'

For what it's worth I can make in impeccable legal and moral case for a united Jerusalem as Israel's capital. Israel did not conquer Jerusalem. Israel took authority over the western city when the United Nations failed to defend territory over which it asserted sovereignty. Israel did not set out to conquer East Jerusalem. In 1967 Israel sent messages to King Hussein, asking him to stay out of the war. He did not. Nasser was putting out false information about Egyptian victories and Hussein saw an opportunity to take the whole place. During the war the Israelis took most of their casualties while taking the Old City because of a decision not to use heavy armor which might damage the holy places. The city was taken in hand to hand combat and paid for with blood.

(Continued)

FROM THE RABBI'S DESK

(Continued)

On the question of access and control of the holy places, the issue the Church is raising, only Israel has lived up to public guarantees of the protection of the shrines or made good on the pledge of freedom of access. Between 1948 and 1967 Jews couldn't enter the Old City. The Wall was closed to Jews. There were fifty-eight synagogues in the Old City and everyone was desecrated. The graveyards on the Mount of Olives were desecrated.

When you look back over time you discover that only the Jews have protected the holy places of Jerusalem. When the Temple was destroyed by the Romans they leveled it and built on the Temple Mount a Temple to Jupiter. When the Roman Empire became Christian the emperors leveled the pagan temple and built there a church. When the Arabs conquered Jerusalem they leveled the church and built a mosque. When the Crusaders conquered Jerusalem they leveled the mosque and built a church. When the Arabs reconquered Jerusalem they leveled the church and built the El-Aksa Mosque. When the Jews took Jerusalem they protected the Mosque and the Dome of the Rock and not only guaranteed freedom of access but gave the various religious orders sovereignty of their shrines.

Since the Jebusites only the Jews have ever considered Jerusalem as a capital. Jerusalem was a Jebusite city until David conquered it and made it his own. The Bible calls Jerusalem *Kiryat David*, the city of David. David chose Jerusalem because of its location between the two warring kingdoms of Israel and Judah. From Jerusalem he could and did unify the country. Jerusalem remained for a thousand years the Jewish capital. When the Romans conquered Judea they moved their administration to Caesaria on the coast. When the Arabs conquered the area their capital was the first in Damascus and then in Bagdad, not in Jerusalem. The Byzantines ruled from Constantinople. The Crusaders had a small kingdom in Jerusalem but their real center was in Antioch. The Turks ruled from a provincial center in Beirut. Only the Jews have been interested in Jerusalem as the center of their national life and the focus of their religion. A Muslim in Jerusalem may consider it a holy city, but he prays facing Mecca. A Catholic in Jerusalem may consider it a holy city but the holy city is Rome.

Zionism took its name from Jerusalem, from Mt. Zion, the Temple Mount. The messianic hope was focused here; "next year in Jerusalem".

The legal credentials of the Jews to Jerusalem are impeccable. When Jews have been in control the rights of others have been scrupulously protected. When Arabs controlled the Old City Jews were prohibited from attending its synagogues or visiting the Wall. When Israel controlled Jerusalem the Arabs not only had free access to their holy places but were allowed to retain their Jordanian passports, vote in Jerusalem's municipal elections and sit on the Municipal Council. Israel's electrical, telegraphic, sewage and water services were extended to East Jerusalem, services which the Arabs had not provided. Jews have been careful and helpful, but in the world of diplomacy, in the world

as it is, such a record means little. The issue is not responsibility and sensitivity but power.

If I had been a member of the Knesset, I hope I would have had the wisdom to vote against this bill. It was a gratuitous act and little is gained by such actions, but the world's reaction would have hardened my resolve. Israel cannot depend on promises.

Those who amended Geulah Cohen's original bill did so to make it as vague as possible so as to allow areas for further negotiations. What does Jerusalem "in its entirety" mean? There are many ways for sovereignty to be asserted. Obviously, there will have to be some negotiation, but the world must learn that no government in Israel could survive which would deal away the city or agree to its division, and that the country will go down fighting rather than have Jerusalem torn out of its body politic. This, too, is a fact which diplomats must weigh along with oil and markets.

Jerusalem will remain a bone of contention between Israel and the West as well as between Israel and the Arab world because Israel is not about to give in on this issue. Is there a solution?

You had heard me say many times that not all problems have solutions, and I'm not so sure that the Jerusalem issue permits a full solution. The State Department's position has been that the issues involving Jerusalem ought to be left until all the other arrangements have been signed. Their assumption seems to be that all else being settled, Israel can then be pressured to go the last mile. This attitude suggests that this 'premature' surfacing of the issue may have been to Israel's advantage. It should now be clear to all that there are irreducible conditions on which there can be no give.

What if there is no final accord on Jerusalem? I'm not convinced that the worst thing that could happen to the peace process in the Middle East would be the absence of a final treaty between Egypt and Israel. As long as Egypt and Israel are convinced that their future lies with the West there is the basis for a no war situation. Syria and Jordan cannot make war against Israel on their own. There can be peace without a peace treaty, and peace treaties do not guarantee peace.

I am convinced that our State Department and others would be well-advised to take the issue of Jerusalem off the list of items which must be resolved; It's a time to "sit and do nothing", as the sages used to say. The Middle East is changing. Who would have believed six months ago that Iraq and Iran would be at war or that Syria and Iraq and Syria and Jordan would be mobilized on each other's borders? The fact is that the Arab world is too unstable to permit lasting agreements since the real issues in the Arab world are not the issues between themselves and Israel but the conflicts between poverty and wealth, between the oil-less and the oil-rich, between radical revolution and feudalism, between an Islam which is totally medieval and a more secularized Islam. As long as these issues remain unresolved no Israel-Arab settlement will be lasting.

If we face the question of Jerusalem directly there are few meaningful options. Israel will not give. The other countries cannot take. If we allow time to pass much will change. Open borders will change the nature of the relationship between Israel and Egypt. Another Pope and other policies may rule in St. Peter's. A new balance of power may come into being in that part of the world.

I'm not convinced that Sadat cares that much about Jerusalem. He cares about Jerusalem because the Saudis care and engender his popularity by claiming, he's not enough of a Muslim. Economic survival and Libya, not Jerusalem are Sadat's primary concerns, these and the continuing support of the United States.

I'm not convinced that Syria cares that much about Jerusalem. Syria cares about the Golan, that's another story, but Jerusalem is not her primary concern. I'm not sure that Hussein believes any longer that he can recapture the West Bank, much less Jerusalem. His problem has been reduced to staying alive.

It's not clear what kind of autonomy will develop in the West Bank and what kind of relationship that community will have with Israel; but it is clear that whatever entity comes into being in the West Bank, it will be dependent upon Israel for employment, transportation and access to the sea. Arrangements on that level must involve give and take, a *quid pro quo*. Such negotiations have not begun, but when they do they certainly will create opportunities for bargaining over the future state of the Arabs in Jerusalem.

Physically, Jerusalem cannot be redivided unless you blast away half the city and forceably remove much of the population. In the last fifteen years a new city has spread in a crescent shape around older settlements. In Jerusalem there are three Jews for every Arab. Jerusalem's economy and its institutions are tied to Israel. New facts have come into being which did not exist in 1967 and the Arabs know this as well as the Israelis. Some months ago there was a great battle between the PLO and the citizens of East Jerusalem. The PLO insisted that the Arabs of East Jerusalem disengage their homes from Israeli utilities and services. The citizens of East Jerusalem insisted that they could not do without the Israeli telephone, and electrical systems and that they would not give up these utilities; and they did not give them up. What I am saying is that over time a *modus vivendi* will come into being which may allow for some measure of peace, but until then, on a political level, the argument over sovereignty cannot be resolved.

Jerusalem cries out for patience.

Daniel Jeremy Silver

FOR OUR COLLEGE STUDENTS

Every year The Temple sponsors several College Reunion Programs for those of our alumni who go to neither the sun belt nor the ski resorts during their winter vacation. It is always enjoyable to renew old friendships, to touch base with those one has not seen in some time, and to join us here at The Temple.

On Sunday, December 28, there will be a college reunion service at The Temple Branch. A number of college students will speak on the theme, "The Mood of the 80's." There will be a chance to meet and talk during the coffee hour before services, starting at 9:30 a.m.

On Tuesday, December 30, we will have an informal "supper social" from 5:30 p.m. to . . . (whenever people leave). Join us for supper at The Temple Branch, and find out what has happened to your friends. Just R.S.V.P. to The Temple office, 831-3233, so that we can plan on your participation.

We look forward to seeing you.

TEMPLE WOMEN'S ASSOCIATION

SAVE THE DATE!

January 21

Have We Got a Show for You!?!?

T.W.A. HEMMING

Skirts too long? Too short? Bring them to our Tuesday seamstresses. They will correct your hems as you do your own "Tuesday Activities Thing." Just come any Tuesday.

Fine hand sewers needed December 23rd. We will be working on The Temple Museum's antique Ark Covers.

AT-HOME DINNER

"The Time Has Come," The Men's Club said, "To Speak of Many Things" especially our fourth annual At-Home-Dinner to be held Saturday, January 10.

The first three were so successful, we must go to the fourth.

If you are fond of home cooked food, an evening of conviviality with Men's Club friends in an intimate, small

group setting, and an evening that will not be expensive, then plan on attending.

The Men's Club supplies the entree (last year's tenderloin was fantastic), the guests will divide the rest of the meal; we will help you plan!

In the past, some members were disappointed because they let the deadline slip by and could not be accom-

modated. Avoid this! Fill out the tear slip and mark the date on your calendar.

The evening is limited to Men's Club members and their spouses. If you are not yet paid up, enclose your check for \$15.00 and start enjoying the benefits of belonging.

Return the tear slip by December 20!

Shy Kulber
19730 Fairmount Blvd.
Shaker Heights, Ohio 44118

____ Yes, my home is available as a host home. We can accommodate ____ people.

____ Our home is NOT available but we'd love to be included in a group.

NAME _____

ADDRESS _____ ZIP _____

PHONE _____

YOUR TEMPLE CALENDAR — *Clip and Save*

SUN	MON	TUES	WED	THURS	FRI	SAT
14 DECEMBER SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on CAN ISRAEL SURVIVE? 3rd Grade Retreat	15	16 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Religious School Board Meeting 7:45 - Study Group 8:15 - Meeting	17 TWA Board Meeting 10:00 a.m. - Branch	18	19 Services - 5:30 p.m. The Temple Chapel	20 No School
21 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on RELIGION - WHAT IS IT?	22	23 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch	24	25	26	27
----- Winter Vacation — No Classes -----						
28 SERVICES 10:30 a.m. The Temple Branch COLLEGE REUNION SERVICE "THE MOOD OF THE 80'S"	29	30 NO TWA ACTIVITIES COLLEGE REUNION SHERRY HOUR & SUPPER 5:30 p.m. - Branch	31	1 JANUARY	2 Services - 5:30 p.m. The Temple Chapel FIRST FRIDAY THE DANCE CENTER COMPANY 8:15 p.m. - Branch	3 Shabbat Services 11:15 a.m. - Branch Classes Resume Bar Mitzvah LAURENCE FRIEDMAN 4:30 p.m. - The Temple Branch
----- Winter Vacation — No Classes -----						
4 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak Classes Resume	5	6 TWA FIRST TUESDAY 11:00 a.m. Shop & Socialize 12:00 - Lunch 1:00 - Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch LUNCH WITH THE RABBI Cleveland Civic House 12:00 noon - 1:30 p.m.	7	8	9	10 Shabbat Services 11:15 a.m. - Branch Temple Men's Club AT HOME DINNERS
					Services - 5:30 p.m. The Temple Chapel	

DATED MATERIAL
DO NOT DELAY

Second Class Postage Paid at
Cleveland, Ohio

WRHS



First Friday

JANUARY 2, 1981

THE DANCE CENTER COMPANY

presents

AN EVENING OF DANCE

- * A special presentation featuring ballet, modern and jazz forms.
- * The dance numbers include *English Suite* by Bach, *Brandenburg II* by Bach, *Traffic Signs* by Charlie Mingus, and *Ease on Down* from *The Whiz*.
- * Narration by Bill Anthony.

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

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



THE TEMPLE BULLETIN
(USPS 537580)

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

Published bi-weekly except during the summer vacation

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Sabbath Service — 11:15 a.m. — The Branch

Kaddish

Friday

Sunday

NOVEMBER 16, 1980

Those who passed away this week

JOSEPH BINKOVITZ
RUETTA GROSS
THERESA SPITZ

Yahrzeits

ELIZABETH MARGULIS
IDA CHAIKIN
JENNIE G. BERGER
SOPHIA KABER
HARRIET L. WIEDDER
RUTH S. LEVIN
ISADORE SABLOVITZ
ROSE KRICHMAN
JULIAN L. WOLF
HERMAN V. HAAS
HYMANC. BELLIN
LAURA NEUMAN
JULIUS B. COHN
ETTA S. GOLDSMITH
HATTIE KOPERLIK
DR. SAMUEL L. ROBBINS
ISAAC NEWMAN
BEATRICE FUHRER GOODMAN
NICHOLAS CHAIKIN
DR. LOUIS H. BACHRACH

ESTHER MOSHONTZ
JEAN C. FISHMAN
ALBERT G. LEVINE
THEODORE CRONIG



JOANNE RAPPAPORT HOLTZER
JACOB DWORKIN
BIRDIE A. MESHORER
PAUL E. MELDON

~~THESE~~

RECOGNIZES AND SUPPORTS THE ESTABLISHED
STATUS OF JERUSALEM AS THE CAPITAL OF
ISRAEL AND AS A SYMBOL OF STATEHOOD,
THE U.S. EMBASSY SHOULD BE MOVED FROM TIA
TO JER.

UNBALANCED AND UNREALISTIC
NO OBJECT [TO RES.] AS A DISRUPTIVE
ATTEMPT TO DICTATE TO OTHER NATIONS

People's NOTE



466

"FROM ALL OCCUPATIONS PALESTINE, AND ALL
OTHER TERRITORIES INCLUDING JERUSALEM.

JUNE 27, 1967

1) EXTERNAL LAW JURISDICTION AND ADMIN

OVER ANY PART OF LAND OF ISRAEL

DESIGNATED BY GOVT

2) ORDER TO RESIGNATION E.T.

3) ALL OTHER MATTERS OF INTERNATIONAL
NATURE A RESPONSIBILITY OF THE UNITED NATIONS

The vote was 69-15

That since under a bill which would become part of the
Israel's Basic Law -- that is it would be part of the
part of the Constitution

The Bill's subject was freedom of religion and culture

1) "freedom of religion and culture as the
basis of the state"

2) freedom of the state and of the President of
the State, the President, the Court, the Supreme
Court

3) The Holy Places shall be protected from
desecration, and no one may act likely
to incite friction or quarrels

4) The State shall give priority to the
development of a network of freedom and
shall constitute a special dept. for
these purposes.

In legislative language the bill was merely DECLARATIVE
N. This usually case - freedom of religion, equality. The
President of the State, the Court, the Supreme
Court shall be free - The Holy Places shall be
protected and special attention shall be given to the
development -- and shall be set up -- a committee
of experts.

Eight weeks off the ordinary Table.

The U.N. S.C. passed a resolution condemning the
act and ordering Israel to withdraw its troops
from the Golan Heights and the West Bank

11 of the 13 members voted but the resolution
was defeated because of the veto of the U.S.
and the abstention of the Soviet Union

The State Department has said that the
U.S. will not support a resolution of the U.N.
which would require Israel to withdraw its troops
from the Golan Heights and the West Bank

The U.S. has said that it will not support
a resolution of the U.N. which would require
Israel to withdraw its troops from the Golan
Heights and the West Bank

The U.S. representative to the U.N. has said
that the U.S. will not support a resolution
which would require Israel to withdraw its troops
from the Golan Heights and the West Bank

"RECOGNIZES AND SUPPORTS THE
ESTABLISHED STATUS OF JERUSALEM AS THE
CAPITAL OF ISRAEL ... AND AS A SYMBOL
OF THE STATE OF ISRAEL. THE U.S. EMBASSY SHOULD
REMAIN IN JERUSALEM."

But on Jan 488 - ~~the~~ ^{the} U.S. ~~will~~ ^{will} not support a resolution
which would require Israel to withdraw its troops
from the Golan Heights and the West Bank

U.S. Continued - as a result of the
decision the U.S. will not support a resolution
which would require Israel to withdraw its troops
from the Golan Heights and the West Bank

... might accept ^{just what} ...
... matter - ...
... unbalanced and unrepresentative ...
... to well known ...
... [The ...] ...
... ATTEMPT TO DICTATE ...

... ^{planned} ...
... deliberate ...
... have effect ...
... mean to be ...

... once ...
... effect ...
... quite ...
... was ...
... of ...
... light ...
... on ...

... the ...
... knowledge ...
... effect ...
... effect ...

... no ...
... was ...
... GOVERN ...

[illegible]

6. C. intended to limit the first
hanging position - the original bill said "and upon"
as was the present purpose of DOMINION UNITED CO
its entirety - but a long delayed judgment
has been - as some called upon down to
manipulated more after the 6th Nov - There are
also in number 7 action to place a dividend -
more report -

AMERICAN ARCHIVES

[illegible]

[Faint handwritten signature]

There were also a few set of political records included
in April 1948 People's assembly and a
statement declaring the as sovereign and independent
an integral part of the United Arab and as the
capital of the country

No one but expelled and for should
not be an and capital == capital
to for will include for will be
limited for as capital from 1948 - but

an equal right

And the United People's Assembly in 1948 a political meeting -
The People's Assembly and a statement in 1948 the People's Assembly -
but will be included as part of the United Arab and as the
capital of the country for the United Arab and as the
capital of the country

Statement in 1948 in the United Arab and as the capital

Statement in 1948 in the United Arab and as the capital

(Am 466) United Arab and as the capital

From all occupied territories including the West Bank

ALL MAAQ TERRITORIES including the West Bank

Jordan

The United Arab and as the capital of the country

... Daniel had the following applied
of to T. last parcel was not
received

Chair The Central Pol. Police of the New York -
John Smith - The new Pol. Police in
these fields an opening called pol.
policy based on 2nd world - 1 disability
movement - Long in L.A. & S.A. with an
has field? various units in actual
unusually number in history - - One
of the results of the new code in the
new code is history movement in
the unusually number of new units
in the code's policy before 1945 - The
largest code number movement - U.W.
L.A. Tristram movement in 1947 - in the
number number movement movement code
number number in a code movement
U.W. code || number number movement code
The number number movement code
of code - number number movement code
number - number number movement code

The road in France was to pass over the
to the Hall - the secret to the known - the
 last road to the secret secret secret secret secret
 it - - fully and the new language of the
 the secret - secret secret secret secret
 6) the new secret secret secret secret secret
 the of the secret secret secret secret secret
 the new secret -

GESTURES CAN BE PRELUDING EXPRESSION -
 THE DOWRY, DECEASED - 11-16-13 - 2
 JAMES WERE REVEALED - 11-16-13 - 2
 REPRESENTED DURING P.C. VARIATION - C.A. S.A. -
 THE KENNEDY'S DOLL CHARGE - 11-16-13 - 2
 13 YEN - JUNE 29, 1967 - KENNEDY
 JAMES J. DOWRY - 11-16-13 - 2
 DOWRY MARRIAGE - 11-16-13 - 2

1) to have subject and level to LAW, JURISPRUDENCE
and ADMIN of the state should be left
over any part of the UNION OF FRANCE
designated by GOVT CANON

2) AN ORDER PLACING E.T. UNDER FEDERAL
LAW, JURISDICTION AND ADMIN
3) CE WILL REPLY IN MONTH OF FEBRUARY

City presented - 1 country in Mt of Gilead -
just had no money during 20 years - not
enough to even - purchase

not true - For some years January given not to improve
the regime

70 barrels - heavy weight Transport
justified

^{King's College}
Under ~~Bartholomew~~ - The Temple of justice people
don't & 7 little Church
served in 1799
And petition don't
a message sent in MT 2nd

was made -
Dany Church from a message received from
17 Franklin Dorems passed
in the place

Went to 7 place - message 1 Dec 4
1826

Any year - left over people's belongings
in place - 1826

- When we are leaving out letters to send
to remember that any year we should be friends
as expected when we were preparing to leave

along but not success - for - 1946 -

Used rule ~~was~~ - not intended - No more

COOPER - Perry - subject of unpublished memoirs -

in concerning not to be included - more concerning -

needs not be repeated

Red Miller not the same - But concerning

Miller - death and death - for the same

- on road - road of death -



On the Sabbath before Yom Ha-atsma-ut

As we stood at the edge of the crag,
a great wind began to blow,
and all fell back dismayed.
But I took hold of the sledgehammer
preserved here from ages past,
and began to strike the rock.
And the wind answered: Amen, Amen.

♦ ♦

Today we turn our thoughts to the land of Israel. It is the cradle of our faith, a land hallowed by memories of kings and prophets, of poets and sages. In all the ages of our history, and in all the lands of our dispersion, we have remembered it with love and longing, saying with the Psalmist:

*If I forget you, O Jerusalem,
let my right hand wither.
Let my tongue cleave
to the roof of my mouth
if I do not remember you,
if I do not set Jerusalem
above my highest joy.*

אִם-אֲשַׁכַּח יְרוּשָׁלַם,
תִּשְׁכַּח יְמִינִי.
תִּדְבֶּק לְשׁוֹנִי לַחֲכִי
אִם-לֹא אֶזְכְּרֶכִי,
אִם-לֹא אֶעֱלֶה אֶת-יְרוּשָׁלַם
עַל רֹאשׁ שְׂמֹחָתִי.

♦ ♦

Blessed are the eyes that behold Israel reborn in its ancient land of promise! Blessed the age that has seen our people out-live death's kingdom! With gratitude we recall the devotion of Israel's builders and the valor of its defenders. We give thanks for this example of courage, this expression of our creative will.