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Series III: The Temple Tifereth-Israel, 1946-1993, undated.

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

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The Modern Jewish Mind V - Mordecai M. Kaplan, 1981.

The Modern Jewish Mind - V -
Mordecai M. Kaplan
Daniel Jeremy Silver
May 3, 1981

The book of Job explores and dramatizes the theme of unmerited suffering. Job, as you recall, was an elderly man who has been a model citizen, a man of quality and character all of his life. And towards the end of his life he is suddenly afflicted with the tortures of the damned. They are unmerited and he cries out against his fate and because, included in his suffering has been the death of his children, comforters, three elderly friends come to visit him, they come out of affection, they come out of sympathy, they come out of respect and they come also to voice the commonplace justifications, explanations of God's ways to man. Suffering,^{they} tell Job, takes place because we are being tried, tested or it takes place in order to humanize us, to remind us of the suffering that most peoples undergo and endure throughout their lives. Suffering, they say, is part of God's plan, and they also tell Job that if he suffers it is because somehow he has sinned even though he is blind to that sin. Job throughout protests his innocence and claims that whatever he may have done he had in fact been sinful, the suffering is all out of proportion to whatever minor infraction of some formal rule he might have performed. Now, that's the book of Job as it's widely understood, but any great classic text, a text which has survived, raises a number of themes and one of the little-noticed, the very important themes in the book of Job, is the challenge to the veneration of age which permeated the ancient world and which underlies so much of the Biblical world.

There was no public order in the ancient world. Every tribe had to be a self-sufficient unit, had to provide for its own economic well-being, it had to provide its own food, it had to make for its own defense, it had to take care of justice. And the great danger in the ancient world was if a tribe would split up where they were competing shieks or elders who each wanted the ultimate authority and these battles were suicidal for the group. And so the culture reinforced the idea that there was an absolute standard for authority and that standard was age. No one could argue who was the elder among the chiefs, so the standard of age led to the reverence

of age and throughout the Torah and throughout the Bible one finds the proverbial wisdom and elsewhere admonitions of the kind, you know, rise up before the hoary head, honor the face of the old man. And one of these conventional phrases is repeated several times in the dialogues between the comforters and Job. They are all old men, after all, for the aged is wisdom, in length of days lies understanding.

One of the little noticed features of the Book of Job is that after there had been three cycles of dialogues between Job and his three elderly comforters, a young man suddenly appears on the scene, a man named Eliu, and Eliu is a good deal the younger of all of the others and he is angry at the comforters because he feels that they have not properly responded to Job and he begins his soliloquy in this way: I am young, I thought that age should speak, but old men, I've discovered, are not always wise and the aged do not always understand.

Now, this recognition that age is often a second childhood, that age ought not to command automatic deference, we take as a commonplace. There is nothing radical, quite the contrary, ours is a time when the youth is rather venerated. It is not only full of promise but it is the age of activity, the age when the mind and the body are at their keenest. But in the ancient world this was a radical statement indeed, one which undermined a good bit of the ethical teachings on which Torah is based. Today we take for granted, Israelis love the little remark, that when a man has come to his anecdotage it is time for him to retire from the world. But in that world when a man came into his age he came into authority and so their world in many ways was different in form and spirit than ours.

Now, all this is by way of a rather long-winded, should I say, introduction to a man who on the 11th of June of this year will celebrate his 100th birthday. Mordecai Kaplan was born on June 11, 1881 in a little town, in a little Jewish town in Lithuania and he has living proof, in many ways, that the Bible, the Torah, though we dispute its automatic deference for age, was not so wrong in saying that with age there is wisdom and in length of years there can be understanding because though he will be a hundred and though his body is now much frailer than it once was, he con-

tinues to write every year still during the entire decade of his nineties, an essay or two of size and significance as appeared from his pen.

Now, I don't know about you but I'm of the belief that anybody who has found the secret of remaining strong and able and capable and creative until the age of a hundred deserves to be listened to whether you agree with his ideas or not. There's always something that might be of benefit to all of us.

Now, I think the best way to introduce Kaplan to you is to tell you very briefly that he was born in Lithuania. He came as a child around 1890 to the United States. He comes out of the intense Jewish world of eastern Europe and he remains within that world throughout his life. It's the world of New York Jewry, it's the world of the East Side and moves slowly uptown, the world which was steeped in Jewish culture, the world which came to the United States long after the nineteenth century western European immigration had taken place and long after Reform Judaism had established itself as the dominant element, the dominant theme in American society. By 1890 when Kaplan was a child of nine appears here on these shores nearly ninth percent of the congregations in the United States are Reform and much of the significance of Kaplan's work is that he was dissatisfied not so much with the ideology of Reform as with the fact that Reform had put Judaism on a diet. It had reduced Judaism from a culture to a religion. And much of what he said can be summarized very briefly, that Judaism is not simply a congregation, that is worship and religious education for the young; it is not simply lighting a few lights occasionally on a Sabbath night or having an annual Seder in the home. It is a civilization, a religious civilization, a civilization which must include theater and music and language and art and literature and all the elements which go into making any high culture, that if Judaism is allowed to remain in the American diaspora as simply a religion, that is simply that which happens in the synagogue and occasionally in the home it will shrivel and die from anemia because that's not what Judaism is, simply a redeeming gospel. Judaism is a much broader phenomenon. Religion is at the heart of it and all of these other elements must somehow feed in in order for the liveliness and the very special flavor

of Judaism to emerge and to be attractive to the oncoming generation.

Now, these ideas were attractive to many and they were attractive to the leadership of this congregation. When our grandfathers were determining on building what was then to be the new temple, the Ansel Road building, the Main Temple, during the late nineteen teens and early nineteen-twenties, they were very much attracted to an institutional idea which Mordecai Kaplan had pioneered in New York a dozen years before. He was serving at that time as the rabbi of a rather traditional synagogue, and when that synagogue moved uptown to Yorktown he importuned the leadership of the synagogue by suggesting to them that they ought to become what he called a synagogue center, that is that they ought to branch out from the synagogue as it had been established in America which was essentially the synagogue of eastern Europe, that is the synagogue as a place of worship and a place of occasional study, and they ought to recognize in America the synagogue had to house almost all of the activities which would normally be part of the wharf and the woof of an eastern European Jewish community. In eastern Europe in the little community he'd come from 80-90 percent of the people were Jews. They spoke a Jewish language, Yiddish. They went to theater and saw a Yiddish play. They read Shomalechem. They read Paris. They read Mendele Mohasvarim. The music that they sang was either liturgical or folk music but it was Jewish music. Judaism was in the air they breathed and the food that they ate, in the culture which formed them. And since in America we live in a pluralistic society, and since outside of the Jewish world there was something that was different, not necessarily evil but different, Kaplan insisted that the synagogue must somehow take the place of the community and it must provide under its roof all of these activities. And so in the Jewish Center which he pioneered in Yorktown, New York he created an institution where there were lectures, public discussions of Jewish issues, Jewish singers, Jewish actors, Yiddish theater. Yiddish was spoken as well as English. A whole variety of activities were attempted and inaugurated and this model was an attractive one, so much so that when the people who came together to build the Main

Temple decided to build it, they took that model of the Temple Center. And those of you who remember the building before it was renovated in the mid nineteen-fifties may remember that the Social Hall, which was then called Mahler Hall, had a large skylighted roof and it also had a stage. The stage was for theater. The skylighted roof was to allow basketball games inside of the hall. And if you go up the steps to the little area which very few people ever see, an area which we now use to house the Abba Hillel Silver Archives, you'll find in there a series of shower stalls where the youngsters could change after their games.

And the Museum - well, the Museum was to be a swimming pool. It was never finished as such, fortunately, but it was to be that. And if you looked in the Bulletins of the 1920's you'll find that there was a determined effort to house within the walls of the Temple a variety of activities, cultural, scholarly, theatrical, literary, which would express the whole range of interests which go into the making up of Jewish life.

Now interestingly, in 1929, what we would call today a Long Range Planning Committee, met, and that planning committee looked over the past eight years where the Temple's program was designed essentially as an emulation of Kaplan's ideas, and they came to the conclusion that they were a failure and since, in a strange way some of the realities of Jewish life do not change, some of the pressures in congregations remain the same, I'd like to read to you from their report dated May of 1929 as to why this attempt to make the synagogue a kolbo, something in which all things that make up Jewish culture did not work. They wrote:

The Temple Center has now been in existence long enough to enable us to take stock of its contribution to the life of the Synagogue. In fact such surveys have been made. The findings have not at all justified the early enthusiastic claims which were made for the Temple Center.

1. In the larger congregations the Center does not seem to attract the members of the Temple families. It appeals largely to the unaffiliated Jews of the community - principally those within the immediate vicinity of the Temple. While this in itself is not undesirable, the fact remains that the Temple Center is not a Temple Center but a neighborhood settlement. It does not serve the families which are affiliated with the Temple and who should be the primary concern of any Temple.

2. Many of the members of liberal congregations belong to social clubs of their own and the Temple as a center cannot compete with these clubs in the realm of entertainment and recreation. At best it can urge upon them additional social activities for which they have no need.

3. The crowding of many secular activities into the life of a congregation frequently causes men to lose sight of the real purposes of a religious institution. The voice of the Synagogue is drowned out in the midst of the tumult and noise of many activities which can be carried on as well, if not better, elsewhere.

4. The hope that young people would be attracted to worship and religious study through the magnetism of dances, plays, athletics and parties has not been realized. Young people are in the habit of selecting the things for which they care most. If they are interested in entertainments, they will come to them and if they are interested in the service, the sermon or the study group, they will attend these. The appeal of the Synagogue is not heightened through the bait of amusements.

5. It has not been found possible successfully to transform the large congregation into a congregational club house wherein all ages and groups will meet for their social intercourse. Our large metropolitan temples no longer represent homogenous social groups. Rather they reflect all the social strata in a community. While these elements will meet in religious services, in the religious school and in other educational activities, it has been found extremely difficult to have them meet in purely social gatherings. As a result most of these social gatherings in the larger temples are attended by representatives of only one or two groups in the congregation and not at all by the entire congregational family. This has a tendency to emphasize distinctions and separateness within a congregation rather than the hoped for fellowship.

6. The time, money and energy expended in carrying on an extensive Center program are inordinately great and are a heavy tax upon the rabbis of a congregation. Many temples have sought to solve their problem by engaging the services of a director of temple activities. Such an office, however, does not absolve the rabbis of all responsibility for the activities which go on and he is constrained to devote much time and thought to them - thought and time which should be devoted to his specific religious functions and to his studies. In many congregations the rabbi has been forced to become a practical manager instead of a religious guide and teacher.

These considerations and others lead us to the conclusion that the temple should in the future devote itself largely to the role which it alone can perform in a community, namely as a House of Prayer and a House of Religious Study.

Now, the program of the Temple Center which had been envisioned by Kaplan was abandoned here in 1929 in part, though it's not said in this document, because there were other elements in the community which had begun to develop and to pick up the kinds of cultural activities which the congregations could not deliver from their own specific perspective because in the long run, though the experiment with a congregational center was not a particularly effective one, the concept of Judaism as a civilization which, incidentally, is the title of Dr. Kaplan's most important book, is one which has merit. Judaism is something more than a catechism.

It's something more than a set of dogmas about man and God and duty and responsibility. We use the word as a way of life. A sociologist as well as a philosopher and theologian, Kaplan preferred the word culture for the word civilization. And he insisted that it was only by intensifying those elements which go to make up a religious culture, the cultural as well as the religious, that Jewish life could have the depth, the many dimensions, the subtlety, the appeal that it would require if it was to survive in these United States. And throughout his long life he tried to reconstruct Jewish life, its institutions and its thought in order to make it possible for Judaism to emerge from a medieval model, of an early modern model, into one which he thought was appropriate to modern times. And to that extent he was reflecting on and responding to the problem that all serious Jews reflected on and responded to in his day and even to our day, what it is that goes into making a Jewish identity. What is it that a Jewish community must provide by way of experiences, binding experiences, which will allow, which will entice, which will intrigue the next generation to become part of our community and of our future. And clearly, these elements include the elements of culture and of civilization as well as religious elements of which Kaplan spoke.

Now, when Kaplan moved from institutional reconstruction to the concern of intensifying the religious civilization he might have moved in the direction of reghettoizing American Jewish life. One way in which one can intensify the ethos is by turning a Jew inward, away from the media, away from the larger world. That was not his way. In many ways Kaplan was simply speaking the language which Reform had spoken thirty, forty years before but to a new generation coming out of a new background. He was intrigued by the thought of the nineteenth and twentieth century. He believed that Judaism was an organic developing communion. He believed that Torah had been developed over time, it was not a single item given to Moses on Mt. Sinai. He believed, really, in a kind of doctrine of progress that was typical of many of the philosophers and thinkers of the nineteenth century. He read Lot and he read Jefferson and he read Lincoln and he read Wilson. He was very much moved by cultural

pluralism. He was a man who insisted that far from turning within Judaism must intensify its culture because America would thrive if cultural pluralism was in fact that, that is if each culture was rich and each community was willing to mix democratically with those of other communities, therefore rubbing elbows, sharing ideas, offering its own culture to be seen and to be enjoyed and therefore enhancing the sum total of the American ethos.

As a matter of fact, one of the themes that Kaplan struck again and again in his thinking was the fact that Jews, too, must give up ideas of superiority and of the innate differences, of all the ideas of the past with which he was most angry. The idea of the Chosen People was the one that gave him the most problems and in his own prayer book, the prayer book of the reconstructionist movement, he took out all those phrases, 'who has chosen us'. The concepts of election and of chosenness were removed in order that Jews should recognize that the Jewish way, the Jewish religious civilization, was only one of a number of ways in which man in different conditions, in different situations, historical, cultural, responded to the will of God, responded to the need to create civilization.

As a sociologist Kaplan introduced many important concepts into our thinking. As a theologian he was really more of an eclectic who spoke for the generation of which he was a part but not really take them beyond the confusions and the uncertainties and doubts, indeed, he tended to consecrate these. His generation of bright young men came to America with a far more intensive cultural Jewish background than the generation which had preceded them. And they moved out to CCNY and they moved out to NYU and they moved into the strata of the intellectual life of our country and of New York and they had doubts about the personality of God. They had doubts about revelation. They had doubts about the meaningfulness of prayer. They had doubts about miracles and about many of the old forms of religious tradition, but they were Jews. They ate the Jewish food. They breathed the Jewish air. Their Jewishness took more colorful intensive forms than the Jewishness of the Reform Jews who had been there

in the generation previous. But in many ways they were more radical in their suspicions of the traditional religious forms. And Kaplan spoke to these people by insisting that Judaism should be seen as a way of life. The rituals of Jewish life should be seen as cultural folkways. The religious experience was one of congregation, of coming together, of living for a moment in the Jewish environment. He tended to downplay the idea of worship as a form of petition to God. Worship was a form of living a Jewish life for a Jewish hour among Jews, confronting the Jewish tradition as it had come down over time. God Himself he defined in a radically new way. He took away from God the sense of personality, the sense of someone up there as many of the medievals had, a great sugar daddy in Heaven protecting them. And God was for Kaplan simply the sum total of all of those forces which are somehow out there in life which speak to us of our moral duties and responsibilities. And like so many who came out of the poverty and out of the simplicities of eastern European life, he was a social visionary committed to social change and to the development of a more equitable social order. And so he spoke of the mystery which was beyond as being essentially ethical in its compelling quality. There is a moral purpose to the universe and that moral purpose reaches out to us from beyond the world of appearances and the sum total of that outreaching represented to him what he meant by the term, God.

And here I think I come, at least, to my greatest problem with Heschel's writings because there is the mystery, there is that sense of the numinous which lies beyond the obvious, but can we see in this world which has seen Auschwitz, can we see in this world which has endured Fascism and Stalin and Nazism and the atomization of cities, can we any longer speak of that mysterious beyond as simply moral in its higher purpose.

I began with the book of Job and I want to end with the book of Job. There are two visions of God in Job. They are not resolved. We really can't. One is the vision of Kaplan. It's a vision which sees God as morality, as ethics, as

the sum, the quintessence of goodness, of all that we hope for and all that we pray for. In one of the speeches early in Job the comforters say:

For my part, I would make my petition to God
and lay my cause before him,
who does great and unsearchable things,
marvels without number.
He gives rain to the earth
and sends water on the fields;
he raises the lowly to the heights,
the mourners are uplifted by victory;
he frustrates the plots of the crafty,
and they win no success,
he traps the cunning in their craftiness,
and the schemers' plans are thrown into confusion.
In the daylight they run into darkness,
and grope at midday as though it were night.
He saves the destitute from their greed,
and the needy from the grip of the strong;
so the poor hope again,
and the unjust are sickened.

God is the moral within the universe, that which makes all things come out right. Job, of course, who has had the shattering experience of recognizing that all things do not come out right, presents a vision of God, of the mystery beyond, which is not simply benevolent but at times almost malevolent in its power, a mystery which is not the kindly grandfather sitting in Heaven, waving the wand when we need the wand waved for us, but is a power beyond whose justice we hope we can affirm but we cannot fully describe in our lives. Job says this.

In God's hand are the souls of all that live,
the spirits of all human kind.
Wisdom and might are his,
with him are firmness and understanding.
If he pulls down, there is no rebuilding;
if he imprisons, there is no release.
If he holds up the waters, there is drought;
if he lets them go, they turn the land upside down.
Strength and success belong to him,
deceived and deceiver are his to use.
He makes counsellors behave like idiots
and drives the judges mad;
he looses the bonds imposed by kings
and removes the girdle of office from their waists;
he makes priests behave like idiots
and overthrows men long in office;
those who are trusted he strikes dumb,
he takes away the judgement of old men;
he heaps scorn on princes
and abates the arrogance of nobles.

He leads peoples astray and destroys them,
 he lays them low, and there they lie.
 He takes away their wisdom from the rulers of the nations
 and leaves them wandering in a pathless wilderness;
 they grope in the darkness without light
 and are left to wander like a drunkard.
 He uncovers mysteries deep in obscurity
 and into thick darkness he brings light.

There is some hope, but there is also the recognition of a power which is uncertain in the way it intrudes into human life, often upsetting our most fervent prayers and hopes and aspirations.

Kaplan was a child of his age and, really, a child of the nineteenth century, an optimistic time, a time that believed in democracy, in progress, that all things would work out, that there was a moral purpose to the universe which, if we responded to it, would lead to the unfolding of the potential of the human spirit. He believed that we could, in a society such as ours, in all societies, come to the time when men of good will, with understanding and responding to God, link hands and work together for the common good. He believed that Jewish life centered in Israel, centered in the intensity of its culture, could be one of the ways by which men and women could come to understand their moral duty and begin to live a truly sensitive and empathetic life. It's a great hope. It's a great vision. He simplified that vision for a generation which had awakened to the contradictions in modern thought and had certainly become quite aware of the limitations of medieval Jewish life. He allowed them to participate wholly in nostalgia and the folkways and the activities which makes for Jewish culture, but when all is said and done he never resolved the problem of how to live in the world which has known Auschwitz, how to live in a world which must come to grips with the truth of radical evil, which must come to grips with a God who is something more than simply the power that makes for righteousness and where man is something less than a potentially divine being whose decencies will simply unfold as a new culture allows him greater freedom, greater calm, greater peace and greater love.

Kaplan was a man of great significance in his generation and to the people

who shared his experience. He spoke for them and he spoke to them, but I think when the history of the twentieth century is written he will be a man who will be judged to have had more significance in his own generation than he will have to the generations yet to come because he speaks of a time before our time. He speaks a truth, a very important truth, about Judaism and its very nature, that we are not simply a religious communion or catechism. We're not simply a set of beliefs. We are a rich culture and we can express the truths and the insights and the understandings of our people only if we create the communities which express the wholeness of that culture. In that there can be no argument, but to have that simple kind of faith in human decency and God's malevolence in our age is, at least for this rabbi, an impossibility. His sense of the complexity of life and of the needs to adjust to modernity have deserted him and he speaks to an older and simpler time, Ha-l'vie, but it's not so.



TO Book of Job - as everyone knows - reason in divine law for
as a of unwarranted suffering - Job - the news - very model of
^{upright} as Joban character - a fine young man - as handsome man of
affairs - yet he is afflicted with any number of
of misfortunes -

There is no criticism to be made - O of the divine will
Job & the 3 unbelievers ^{confess} - who feel compelled
to justify what has happened - God's justice - & Job who
could not accept their justification - There may be a
mystery value to suffering, but what he has endured would
out of proportion - Job must ascribe his fate, but he
will not accept that he has deserved it.

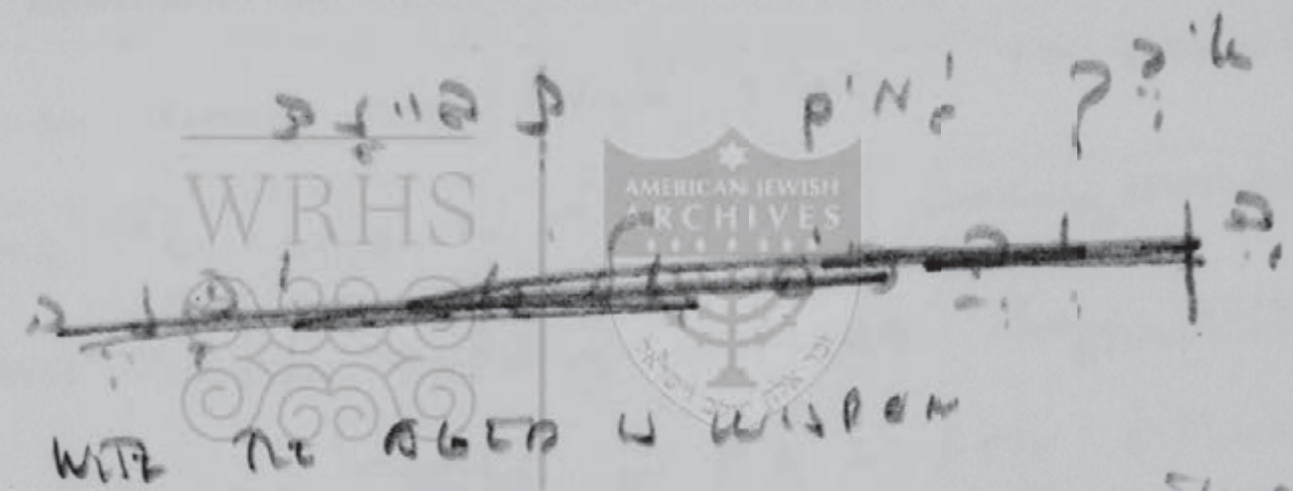
Very grand book of Job - a classic. What Job is -
a man of wisdom - a man of power - a man of ^{also} power
name is Job AGOS DESORDERS AUTOMATIC PERFORMANCE.

Political society was turned - William and others
authentic was political - Obsolete was called
as social class - There was practical man
for the few of modern - It was a man who
was not a civil work or public order - Even
could not be provided for itself and initiate itself.
The political law to the group from
Savannah business and claiming no succession -
The Slaves would prefer the group - and it is

power & the relative obs. done for survival - To have
leadeness in the strict rule of ages was to mind
some of the suicidal struggle - - in any case
Biblical ideas reflect the st. of defense

But before the heavy head - hence the
FACE OF THE OLD MAN (Lies)

The heavy head is a crown of glory (lies)
as we said - the soulages, the crucifix of Job - crucifix
- penitent prudent



IN LONGER OF DAYS & UNDER THE LINE
So much for the emotional Darkly - but the crucifix
also entirely subtle like in the processes - as
center Elkin S. Benakel - - idea - already well
Young man the spirit of confusion in fact - Elkin
is not successful of reality but in hand - & he
finally can no longer renew himself

I am young
I renew - also I should speak
OLD MAN AND NOT always with
THE AGES OF NOT always understand

the one year ago when we were in the same place - in fact, the only reason we needed - perhaps even to visit the camp to visit the place for age - to visit the old now is reasonable even when it slips into 2nd childhood - perhaps no one else there should have considered as Dinnell once did : when a man falls into the incubator, it is enough for him to rot from the world.

Bill was in the middle of introducing a CONTRASTING M.M. Kuhn and me to visit to you last A.M. Elio was right - it is not the best in terms of days gone is own the task - and anyone in a school where the idea of life is a different kind of thing - no more of the same was not completely perfect - 5 weeks from now in June 11 Kuhn will be 100 years old - an impression accomplishment certainly - but can we imagine it is just that to see the MAN only recent born every day at the school - nothing - but every year of the 70's he published at least several articles - and even more important in the past - but now after the smaller significant to us.

Perhaps it is not easy to introduce MAN to you as he seems to imagine that he has a very important

Kaplan's major contribution to Jewish life was
to reveal to us that Jewish life should not
be passive & ready-made, MMK but - a struggle
between religion & modern ideas, religion, reading,
food - all that - Jewish life - the one we need & it
to our modern ideas, Jewish life has been reduced
to complicated life - Kaplan told us exactly that idea
the idea that religion & study are not connected
as just ideas - but they are not connected
of it - just another idea - Kaplan - Yiddish
Hebrew religion, religion - to open religion
of modern life - Zionism - as a religion
to be learned heartily - religion as a religion
MMK was convinced that Jewish life could not
survive unless religion was replaced by religion
the religion was replaced by religion

To be sure the end must be reached to first
long. walk at the V.S. — Yorktown NY — the last
 an excellent & early sign. & second with it
 present everywhere from cauliflower — Redwood
Yellow Redwood — to the corner of first relation

series - " unusual - but he said used
a rel. - in the united some of the common
certain carpenter x 15 - but a rel. unit

[illegible]

In every sense we are correct - - for we have
 a catechism which is as fitted ~~under~~ as
 that of any ~~other~~ - It runs off like - but
 when the syn. tried to take under the new all
 and of last day of life - & by 1929 a long run
planning came of the Temple put out a new mission
 and we have watched the point in our
 long life where the secular relationship with
 the subordinates - our mission
 reconstruction of Temple policies

~~Subject~~

The Temple supported the activities of university clubs -- but
 all of us recognize that over the years -- the ^{several} ~~many~~ clubs unions
 cleared of funds left over in various ways were reworked
 into the future of community life -- often to be
expansion of social welfare work activities & the
united career of the Nat. Council of the free

Kuyper's endless in organizing fund was a refuge
 to save defence " " long fund to achieve
improvement in a once a year fund -- the more clubs
abandoned was -- but he was deeply convinced by the
fact endless in every way as the not been in
a series of the life of John Berry & American Progress
 Kuyper was committed to democracy -- freedom &
Equality -- He was to lead the people to reconstruction
how to lead the people used words to thank
Judaism to Flourish -- He put in you -- in
your eye but was -- make was -- repeated -- the
to will will will parallel -- fund renewed

1) The character of affairs -- fund life
 needs no long speech to be more powerful -- 2) the

Chief of District - now released - the document

from the FBI from the work of the

and the FBI

has been to get and make a copy of the

Confidential

↑ sub # 5:9 - 16

after the court

↑ sub # 7 1-10

the case



SUN	MON	TUES	WED	THURS	FRI	SAT
3 MAY SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on THE MODERN JEWISH MIND V. MORDECAI M. KAPLAN	4	5 TWA Activites 10:00 a.m. - Branch Mr. & Mrs. Club Board Meeting 8:00 p.m.	6	7	8 Services - 5:30 p.m. The Temple Chapel MR. AND MRS. CLUB SABBATH DINNER 6:00 p.m. - Branch	9 Confirmation Rehearsal 9:00 - 12:00 noon Main Temple Shabbat Services 11:15 a.m. - Branch Bar Mitzvah MICHAEL HARTMAN 11:00 a.m. The Temple Chapel Bar Mitzvah RICHARD MYERS 4:30 p.m. The Temple Chapel SENIOR YOUTH GROUP SHUL - IN
10 LAST SUNDAY SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on LOOKING BACK OVER 25 YEARS OF TEMPLE SERMONS	11 CONFIRMATION PARENTS DINNER Branch	12 TWA Activities 10:00 - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Temple Board Meeting 8:00 p.m. - Branch	13 TWA ANNUAL LUNCHEON Oakwood Country Club 12:30 p.m. Confirmation Rehearsal 4:15 - 6:00 p.m. Main Temple	14	15 Services - 5:30 p.m. The Temple Chapel SEVENTH SABBATH 8:00 p.m. - Branch	16 Confirmation Rehearsal 9:00 - 12:00 noon Main Temple Shabbat Services 11:15 a.m. - Branch Bar Mitzvah MICHELLE GROSSMAN 11:00 a.m. The Temple Chapel Bar Mitzvah TODD SACHS 4:30 p.m. The Temple Chapel
17 <i>SENIOR</i>	18	19 Last Day 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	20 TWA Board Meeting 10:00 a.m. - Branch	21	22 Services - 5:30 p.m. The Temple Chapel	23 Shabbat Services 11:15 a.m. - Branch Bar Mitzvah DAVID SEED 11:00 a.m. The Temple Chapel Bar Mitzvah MARK INSUL 4:30 p.m. The Temple Chapel
24	25	26 Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch	27	28	29 Services - 5:30 p.m. The Temple Chapel	30 Shabbat Services 11:15 a.m. - Branch Last Day Religious School Bar Mitzvah LISA WEISMAN 11:00 a.m. The Temple Chapel Bar Mitzvah DAVID NORRIS 4:30 p.m. The Temple Chapel

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First Friday

June 5, 1981

THE FIRST HUNDRED DAYS:

The Last White House looks at the New One

- * Stuart Eizenstat, Assistant to President Carter for Domestic Affairs and Policy will assess the first three months of the Reagan White House as a Democrat, and as one who was intimately involved with the previous Administration.
- * Stuart Eizenstat was Director of Policy Planning and Analysis for the Carter-Mondale Transition Planning Group, and was instrumental in the formation of the Democratic Party Platform in 1976 and 1980.
- * The author of several articles dealing with important social issues, Stuart Eizenstat will discuss the impact of the fiscal and domestic policy of the Reagan administration.

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

SUNDAY MORNING SERVICES

<p>May 3, 1981 10:30 a.m. The Temple Branch Rabbi DANIEL JEREMY SILVER will speak on THE MODERN JEWISH MIND V MORDECAI M. KAPLAN</p>	<p>May 10, 1981 10:30 a.m. The Temple Branch Rabbi DANIEL JEREMY SILVER will speak on LOOKING BACK OVER 25 YEARS OF TEMPLE SERMONS</p>
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Friday Evening Service — 5:30 - 6:10 — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch

The Temple

Rabbi
DANIEL JEREMY SILVER
STEPHEN A. KLEIN
PAUL JOSEPH

ALVIN CRONIG Executive Secretary
BETH DWOSKIN Librarian
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LEO S. BAMBERGER Exec. Secretary Emeritus
MIRIAM LEIKIND Librarian Emeritus

JOIN US FOR THE MR. AND MRS. CLUB'S FOURTH ANNUAL SHABBAT DINNER

May 8 — 6:00 p.m. to 8:00 p.m.
The Temple Branch

The Shabbat is a time for family closeness

Celebrate it together with other families

Brief family service — singing — Israeli dancing.

Cost for the evening: \$5.00 per adult — \$2.00 per child 6-12 — \$1.00 per child 2-5.

For more information or to RSVP, call Claudia Folkman at 464-3254 or Helen Wahba at 751-6515.



COFFEE HOUR HOSTS

Robert and Beverly Kendis are hosts for the coffee hour preceding the worship service today, May 3. Robert is a member of The Temple Board.

Albert and Mary Tepper will be hosts for the coffee hour preceding the worship service on May 10. Mary 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, May 3 in memory of daughter Patricia Anne, husband William E., and beloved son Leo by Bertie Newman; also in memory of Lottie Gray by her children Anita and Alvin Gray and Ruth and Louis Gray and granddaughter Lottie; also in memory of Jennie Berg by her son Sanford B. Berg; also in memory of beloved daughter Renee Eisner on her birthday by her mother Sylvia Eisner Samuels and children and great-grandchildren; also in memory of Elaine Mae Schock on her birthday by her parents, Dr. H. Charles and Claudia L. Schock, and Eric and Carol S. Furman; also in memory of Julie Kravitz by Lois and Jerry Kravitz. Friday, May 8 in memory of Martha Harris by her children Mildred & Marvin Orchen and Bernard Harris and grandchildren Marla, Kathy and Kim. Sunday, May 10 in memory of Edward J. Meisel and daughter Sarane by Clare Meisel and Bobby and Stanley Meisel. Friday, May 15 in memory of Kitty Guren Clark by her brother Myron Guren; also in memory of William H. Loveman by his wife Peggy and children Sondra and S. Michael and grandchildren; also in memory of Hyman Krasner by his children Morton and Florence Krasner, Josephine Kanarek and grandchildren.

THE TEMPLE SENIORS GROUP

Join us for a
SPECIAL EVENT

Sunday, May 17 — The Cleveland Play House
"A Funny Thing Happened On The Way To The Forum"

A rollicking, frolicking musical farce based on the comedies of the classic Roman playwright Plautus. It utilizes humorous sketches from vandyville and classic burlesque — all graced by the elegant music and lyrics by America's most celebrated living Broadway composer, Stephen Sondheim.

THE TEMPLE MEMORIAL BOOK

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

Loyal Fried Ploscowe
Inscribed by Mr. and Mrs. Stanley Morgenstern

IN MEMORIAM

The Temple notes with sorrow the death of:
Dr. Howard M. Gans
Gussie Gardner
Kathryn Lederer
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

RELIGIOUS SCHOOL REGISTRATION

Now is the time for parents to complete the enrollment for their children who will be attending kindergarten and first grade in the fall of 1981. This is also the time for students who will be entering the Special Hebrew Program for the first time in the fall of 1981.

Please call Mona Senkfor, at 831-3233, for further information and registration.

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.



May 3, 1981
Vol. LXV No. 18

The Temple Bulletin

FROM THE RABBI'S DESK:

WARM FELLOWSHIP, A CUP OF COFFEE, AND A GOOD BIT OF DISCUSSION ...

Every Tuesday morning a hardy group of souls meets with me to participate in a very enjoyable and worthwhile experience — for me, and I hope for them as well. The name is a bit awkward — “Tuesday Morning Fellowship & Study Group.” But though the title might be cumbersome, the friendship is warm and the discussion and learning substantial.

Twenty members or so have been coming rather regularly, through rain and sometimes snow, to discuss the basis of our faith and our heritage — the Torah. It has been four years now since we began looking at “the beginning” — the story of Creation in Genesis. We are now in the midst of the book of Leviticus. Since we sometimes skip passages or chapters in the Torah, you can imagine that our discussions are quite far-ranging! Beginning with a simple verse — in English, to be sure — the verse becomes a little more complex when we read some traditional Rabbinic commentary on the verse. Then the discussion gets going — archaeology and politics and comparative religion and social issues and a host of other topics are brought to bear to make the Torah what it should be — a living, meaningful source for our tradition and indeed, for our lives as well.

Just this past week we read what has come to be called “The Golden Rule” — “love your neighbor as yourself.” (Depending on one’s neighbor, that might not be easy to do!) And then we went on to Hillel’s famous “nega-

tive” version of the Golden Rule — “what is hateful to you, do not do to your neighbor.”

Needless to say, our discussion on that took all session, and the week previous to that as well! Applying this supreme ethical injunction to individuals and to nations, understanding the Christian perspective on this, trying to come to terms with how Jews throughout the Ages could “love” those neighbors who placed them behind ghetto walls or who incarcerated them in concentration camps or who declared a “holy war” upon them — make not only fascinating discussion, but helps us to understand the realities of life as we see them.

The give and take is enjoyable; I learn as well as teach; the participants teach as well as learn. (My few Yiddish words were acquired in this class.) There are no age limites — my sons of 5 and 2 have sat in on sessions for a few minutes. The requirements are few — some free time on a Tuesday morning, and it need *not* be every Tuesday morning since each session is, in a sense, a self-contained unit; a few questions to ask; and a warm smile.

We hope you can join us — Tuesday mornings, The Temple Branch, 10:30-11:45 a.m.

Stephen A. Klein

SUNDAY MORNING SERVICES

May 3, 1981

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

THE MODERN JEWISH MIND
V. MORDECAI M. KAPLAN

May 10, 1981

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

LOOKING BACK OVER 25 YEARS
OF TEMPLE SERMONS

Friday Evening Service — 5:30 - 6:10 — The Temple Chapel

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

First cycle of speeches

First cycle of speeches

JOB 12, 13

n?
 rt rightly
 y to him!
 thrust it away;
 n you.
 d without fault,
 ;
 d-waters that have passed;
 day,
 orning.
 ere is hope;
 wn in confidence; ^a

hem,

thers have not?
 friend—
 nocent and blameless,
 answered. ^c
 a misfortune,
 o is already reeling,
 t undisturbed
 safe and sound. ^d

you,
 teach you,
 ou instruction.

ne this?
 ken

ge,
 g.)

own unafraid.
 he afflicted me.
 he will (cp. 21. 17).

^b Prob. rdg.; Heb. No
^d Prob. rdg.; Heb.
^e Verse 10 trans-

In God's hand are the souls of all that live,
 the spirits of all human kind.
 Wisdom and might are his,
 with him are firmness and understanding.
 If he pulls down, there is no rebuilding;
 if he imprisons, there is no release.
 If he holds up the waters, there is drought;
 if he lets them go, they turn the land upside down.
 Strength and success belong to him,
 deceived and deceiver are his to use.
 He makes counsellors behave like idiots
 and drives judges mad;
 he looses the bonds imposed by kings
 and removes the girdle of office from their waists;
 he makes priests behave like idiots
 and overthrows men long in office;
 those who are trusted he strikes dumb,
 he takes away the judgement of old men;
 he heaps scorn on princes
 and abates the arrogance of nobles.
 He leads peoples astray and destroys them,
 he lays them low, and there they lie.
 He takes away their wisdom from the rulers of the nations
 and leaves them wandering in a pathless wilderness;
 they grope in the darkness without light
 and are left to wander like a drunkard.
 He uncovers mysteries deep in obscurity
 and into thick darkness he brings light.

All this I have seen with my own eyes,
 with my own ears I have heard it, and understood it.
 What you know, I also know;
 in nothing do I fall short of you.
 But for my part I would speak with the Almighty
 and am ready to argue with God,
 while you like fools are smearing truth with your falsehoods,
 stitching a patchwork of lies, one and all.
 Ah, if you would only be silent
 and let silence be your wisdom!
 Now listen to my arguments
 and attend while I put my case.
 Is it on God's behalf that you speak so wickedly,
 or in his defence that you allege what is false?
 Must you take God's part,
 or put his case for him?
 Will all be well when he examines you?
 Will you quibble with him as you quibble with a man?

^a Verse 22 transposed to follow verse 25.

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- 5 Call if you will; is there any to answer you?
 To which of the holy ones will you turn?
 2 The fool is destroyed by his own angry passions,
 and the end of childish resentment is death.
 3 I have seen it for myself: a fool uprooted,
 his home in sudden ruin about him,^a
 4 his children past help,
 browbeaten in court with none to save them.
 5 ^b Their rich possessions are snatched from them;
 what they have harvested others hungrily devour;
 the stronger man seizes it from the panniers,
 panting, thirsting for their wealth.
 6 Mischief does not grow out of the soil
 nor trouble spring from the earth;
 7 man is born to trouble,
 as surely as birds fly ^c upwards.
 8 For my part, I would make my petition to God
 and lay my cause before him,
 9 who does great and unsearchable things,
 marvels without number.
 10 He gives rain to the earth
 and sends water on the fields;
 11 he raises the lowly to the heights,
 the mourners are uplifted by victory;
 12 he frustrates the plots of the crafty,
 and they win no success,
 13 he traps the cunning in their craftiness,
 and the schemers' plans are thrown into confusion.
 14 In the daylight they run into darkness,
 and grope at midday as though it were night.
 15 He saves the destitute from their greed,
 and the needy from the grip of the strong;
 16 so the poor hope again,
 and the unjust are sickened.
 17 Happy the man whom God rebukes!
 therefore do not reject the discipline of the Almighty.
 18 For, though he wounds, he will bind up;
 the hands that smite will heal.
 19 You may meet disaster six times, and he will save you;
 seven times, and no harm shall touch you.
 20 In time of famine he will save you from death,
 in battle from the sword.
 21 You will be shielded from the lash of slander,^d
 and when violence comes you need not fear.

^a ruin about him: *prob. rdg.*; *Heb. obscure.*^c Or as sparks shoot.^b Line transposed from 4.11.^d from . . . slander: or when slander is rife.