



## Daniel Jeremy Silver Collection Digitization Project

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### **MS-4850: Daniel Jeremy Silver Papers, 1972-1993.**

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

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

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The Jewish Year in Review, 1982.



The Jewish Year In Review  
Daniel Jeremy Silver  
January 14, 1982

The Zionist dream had two basic elements to it. It was woven of two strands. The first was the expectation that a Jewish state would allow our people to live normally as other people do, not always looking over their shoulder, worrying whether they were being followed, worrying about what they could say and how they could say it; and the other related theme is the idea that in a Jewish state our culture could evolve naturally without always being afraid of expressing its distinction, its difference than the cultures that are around us. The Jewish state is now somewhat over a third of a century old and in many ways these two elements of the Zionist dream have been realized but they have been realized not without their contradictions, not without their ironies. Nineteen hundred eighty-one was a year in which some of these contradictions and these ironies became clear for all of us to see.

In November of 1981 the respected Van Leer Institute in Jerusalem, a social research institute, issued a study on the reading habits of Israelis, and in many ways it suggested that the people of the book had become the people of the box. The average Israeli read very little. Thirty-five percent read nothing at all. Twenty-five percent occasionally looked at the newspapers. Six in ten, in other words, had essentially given up for all but the most practical of reasons literacy. Almost every Israeli who could watched television and in that respect was very much like we, their counterparts, in other parts of the world. Not only did they read very little but what they read was of little value, little quality. According to this study the average Israeli home has 206 books displaced about it and, as in most of our homes, most of those books are children's text books and the kind of paperback suspense stories, romances and novels that you pick up in the drug store. Eighty-six percent of all Israelis had never looked into the Talmud, never once in their life. Sixty-four percent of Israelis had not looked into the Bible, not once in the last year. The people of the books becoming the people of the box, and if I can speak, as I generally speak as a rabbi for a moment, I want to take as my theme this



morning the simple truth that though there are dangers aplenty without, and though most Jews worried throughout last year about anti-semitism, particularly political anti-semitism and certainly continue to worry about Arab intransigence, I worried more, I must confess, about illiteracy and indifference and ignorance of our cultural tradition in all parts of the Jewish world.

We saw in December of 1981 that even when there are almost no Jews, as in Poland today, the community once numbering three million Jews in the 1930's, now numbering less than six thousand, when things go wrong and Solidarity must be crushed, the mistakes that Solidarity made, according to the military government, are ascribed to its infiltration by Jews and by Zionists and by American imperialists and they're all one and the same. The mills of anti-semitism continue to churn out their ugly cannards in the Soviet Union and the Eastern block and the Arab world. There is always the danger of a fifth Arab-Israeli war and certainly we've had enough casualties from the first four, so I don't mean to minimize the external dangers that faced Jewish survival in 1981, but Jews have faced worse dangers and we're long-lived, we've survived. What no Jewish community has survived is the loss of its heart, the loss of understanding and of its tradition, the loss of the spiritual energy which keeps Jewish life alive. We have been over the last century a very practical people. We have seen the advantages of the changes that were taking place in the development of the modern nation state and the development of modern technology; and we've gained the skills and we've opened the doors and we've walked through the doors and we've taken advantage of all that there was to take advantage of in the larger world. In America we represent the single group, ethnic group, minority, call us what you will, which has taken most advantage of American opportunity, whose income level is the highest. In Israel we have created one of the few states from the Third World which has emerged into modernity, into technology, as a modern community.

But something's wrong, something's missing, and what's missing is missing here in America, is missing in Israel, and that is an awareness and an understanding of



why we maintain our distinction, our difference, and awareness and understanding of the unique teachings which course at the heart of the Jewish experience.

We were in Israel in May of last year and Adele and I visited a kibbutz called Amiyad. Amiyad is a small kibbutz which sits just above the northwestern edge of the Sea of Galilee. It's a kibbutz which was established largely by Canadian and British, by western Jews, and one of the members of that kibbutz had been in Cleveland for a number of years as a                      to our Jewish Community Federation. I had come to know him well and had worked with him closely. We were guests in their home. It was an unusual home. It was a home which was filled with books, serious books, well-read books, and we were talking about the changes that were occurring in the life of the kibbutz. The kibbutz had just two years before voted to reverse its earlier policy and to allow the children to be raised in the home rather than in dormitories. Now, this was a difficult decision for that kibbutz for it affected a basic change in its early socialist ideology. It was an expensive decision for the kibbutz because it required that it build an extra room in every home that was on the grounds. But as we began to talk about this change, which is not an unusual change in many of the kibbutzim, we talked also of the patterns of growth and of adaptation in the young people. We were told that as the youngster graduates from secondary school in the kibbutz of when he or she completes their military service, they're sponsored by the kibbutz to a year of wandering abroad, a year in which they can get to know the larger world because the kibbutz world is a very small community. And one of the things that had troubled the kibbutz as they looked back on the ten year experience with this vander-yar was in almost every year one or another of the boys and girls who had graduated from the kibbutzim, who went out into the larger world, gravitated to one of the gurus or one of the cults or one of the strange and exotic religious communities, not necessarily a Jewish community, which had been part of our western culture in these last twenty or thirty years.

There is a spiritual hunger even in this intense socialist kibbutz for some-



thing which the kibbutz had not been able to provide. The spirit was not satisfied.

Now this kibbutz had decided that one of the older members who had some knowledge of Jewish tradition should give a seminar from time to time to the high school students on the classics of the Jewish tradition. And they had added to Moses Hess and Pinsker and Ahad-a-ham and Carl Marx and their library, the Midrash and the Talmud and some of the other classics of our tradition. They were responding to the theme that I am suggesting to you. They were responding to the fact that as in Israel, as in America, an innordinate number of young Jews disproportionate to the number of our population have been attracted to the cults, have been attracted to the gurus, have been attracted to those groups <sup>which</sup> seem to many of us to be bizarre but which do provide answers, spiritual guidance, spiritual enlightenment, things which the synagogue, the Jewish community ought naturally to provide but which it has not provided in the last hundred years or so to many. Man does not live by bread alone. This is a truth which though it comes from another tradition our tradition ought to consider and to remember.

We are a religious civilization and when the religious element in that civilization is forgotten or overlooked then there is great danger, danger to the survival of the people. And I must say that I have been increasingly troubled as I have pondered these last years by the preoccupation of our community with externals. One of the headlines in the first edition of our Cleveland Jewish News for the new year read: A Hundred Percent Increase in Anti-Semitic Activity in the United States. And it listed some report by the anti-Defamation League that there were some 960 odd anti-semitic incidents. Most of these incidents were simple vandalism committed by adolescents or post-adolescents. Very few of them were very serious. The American Nazi Party and the Klan are still miniscule elements and there is still, of course, the overarching protection of the law in the United States. But there's a bit of paranoia in the Jewish soul today, a bit of Holocaust-born paranoia. There is a great deal of difference when an Arab throws a grenade into



a group of Jewish school children before a center or synagogue in Brussels and the kind of scrawling of a dirty Jew or of a swastika on the wall of a Jewish cemetery or synagogue in the United States. Neither of them is anything but vicious and ugly but one is a threat to life and to limb, one is a political act, and one is simply the act of ignorance, frustration, prejudice, which cannot have a great deal of followup. We in America are going to see in the years ahead, as long as the economy remains stagnant, we're going to see a rise in all kinds of prejudice, anti-semitic prejudice, anti-black prejudice, anti-Catholic prejudice, anti-Mexican American prejudice, anti-WASP prejudice. It's just natural that when times are difficult people are frustrated and they take their frustrations out upon a stereotype The Enemy. But I very seriously doubt that American Jews find themselves in a position when there needs to be mass meetings about the dangers of anti-semitism in the United States. What there need to be are mass meetings about the dangers of Jewish illiteracy and ignorance in cultural indifference in the United States. Here, as in Israel, we are raising a generation of young Jews to have a Judaism which is as thin and as pallid as that of the majority of their parents. And Judaism cannot survive because it has little to offer under that kind of situation. It is a label imposed from without rather than a loyalty which emerges from within and to which there is a natural desire on the part of a young person to commit himself or herself.

And because of this massive indifference to Jewish learning, Jewish spirituality, the absence of piety in the home, the absence of Jewish books on the shelf and, more importantly, of Jewish books in the hand and in the mind; because of this widespread indifference to all that makes for spirituality and makes for learning and understanding, a strange thing is happening in our communities, both in Israel and here. And that is that as we have developed our culture it has been developed in two separate worlds. When you visit Israel and you visit the Hebrew University, you visit Haifa, you visit Tel Aviv University, you visit the University of the Negev, you walk into very modern, very well developed, beautifully articulated research laboratories, libraries, classrooms where advanced learning is taking



place, but it is denatured learning. It is a learning of the technological age.

Side by side with that is what passes for Jewish learning, the old-fashioned yeshivot, worlds which are medieval in construct and in substance, and these two worlds hardly touch and, increasingly, because of this interest of the majority world with all of its talents in the religious element of our religious civilization, control of that religious element is given over to the most orthodox of the orthodox. Once upon a time we thought, most of us still think of Jewish life in America and Israel, as divided between three denominations: Reform, Conservative and Orthodox. More recently, it has been truer to say that there are four denominations in Jewish life: Reform, Conservative, Orthodox and Fanatic, and the fanatics are called hareidim which in Hebrew means those who are full of fear and of trembling, fear and trembling before the Lord, to whom nothing else matters, nothing else matters save the four l's of the Talmud, save the old-fashioned world of Eastern Europe with which they were once familiar. They are the stone throwers in Israel who throw stones against cars that pass by their quarter on the Sabbath. And because of the peculiar political context of Israel they have gotten more and more political power and have been corrupted as inevitably all groups are by that power.

In 1981 there was an election in Israel. The election ended with the Licud, Mr. Begin's party, receiving 48 votes, 48 seats in the new Knesset; labor receiving 47 seats in the new Knesset. You need 61 seats to organize the Knesset and to organize a government, and the control of that swing vote was entirely in the hands of the three ultra-orthodox parties in Israel, and these parties are in the hands of those who are the most orthodox of the orthodox. There is an intelligent understanding, moderate orthodoxy which understands the need to live in two worlds. It's the largest group within the orthodox tradition, but it's not the most active; it's not the most fanatic; it's not the most politically powerful; and so it is these hareidim are increasingly determining the nature of our religious life.

orthodoxy by which Judaism is being labeled by those who are growing up in rela-



The paradox of the Jewish dream - we created a Jewish state so that Jewish life and Jewish culture and Jewish civilization might naturally evolve. In point of fact in the Jewish state one can almost say that Jewish religious life has dissolved, that it has turned inward, turned upon itself, sought to become medieval again rather than to adapt itself into modernity. And because of this powerful swing vote of these three small orthodox parties, in 1981 Mr. Begin, in order to form a government, agreed with these parties to a number of their demands, demands which have escalated with each election. All yeshivah students are to be granted exemption from military service. Most women from the orthodox community are to be granted similar exemption. The building of dormitories for yeshivot students is to take precedence over all other similar kinds of building projects in Israel. The yeshivot are to be given financial aid by the number of students equivalent in exact dollar terms to the aid given to the major universities although, of course, they have no needs to have laboratories or expensive equipment or libraries of the dimension that the universities themselves must provide. Those who claim having suddenly seen the light and joining the orthodox group are to be granted these same privileges. The ports of Israel are to be closed on the Sabbath. The airport is to be closed. El Al is not to fly which means El Al really can't fly two of the seven days of the week, and this for an airline which lost 40 millions of dollars last year. And, most importantly of all, because it affects Jewish life both in Israel and out, the law of the return is to be amended so that a Jew will be defined as one who has a Jewish mother or one who has been converted to Judaism by the orthodox law. We will then have in our community two kinds of Jews for the first time in our history, those who are acceptable by the state legally and those who are more than accepted in this congregation and most other congregations as full Jews because in fact they are.

The issue in Israel has become increasingly tense and increasingly dangerous because it is a politicized, medieval, fundamentalist, fanatic orthodoxy by which Judaism is being labeled by those who are growing up in rela-



tively secular homes and, obviously, they are going to react very strongly against it. Some of the pressures that the hareidim brought against the community in Israel, against the government, were almost burlesque in their effect. In the last three years archeologists have been conducting a major dig in what's called Kiryat-darim, the city of David which is the oldest section of the city of Jerusalem. When you as a visitor, as a tourist, go into Jerusalem and enter the walled city you think that you are in the old city. In fact, you are in a Roman city and a medieval city. The city of Judean times lies to the south, outside the wall, down towards the valley of Kidvan. It looks from the outside simply to be rubble, but in the last twenty years or so, first in an expedition led by Katherine Kenyon and now an Israeli expedition, have been working on this site in order to uncover it and to understand it.

In 1979 rumors began to circulate among the hareidim that this site had once been a medieval cemetery and, therefore, they believed it ought not to be disturbed. In 1980 one of their black-coated, black-hatted members was walking by the site when he claimed he saw a bulldozer turn over ground which included a human foot and immediately a great frenzy arose among the hareidim and they demanded that the dig be closed down. The archeologists refused. In June of 1981 the hareidim issued a rabbinic injunction which demanded that all work cease, and when the state refused to agree the troops of the hareidim, their young thugs, and there can be religious thugs, the young thugs broke into the perimeter and did a good bit of damage on the site. Police restrained them. The case was settled in the courts. The archeologists were allowed to proceed. At that point in time the man who was the chief rabbi of Israel, a man named Shlomo Goren, suddenly appeared on Israeli television with a bag of bones which he claimed were bones of Jews who had been buried on the site; he said, for two nights he had clamored over the site and had ruined his suit in the process, and he found all of these bones, the archeologists were lying to the public, and he had a stack of books



with him before the television camera which he said proved conclusively that this site had once been a cemetery. The archeologists and some of the medical people said they were willing to examine these bones and they found them to be chicken bones. And they were eager to examine these books and Rabbi Goren could not produce a single reference from any of these books that this site had once been a cemetery. Nevertheless, when Mr. Begin required the votes of the orthodox parties in the Knesset over the non-confidence vote which was submitted by labor over the Golan Heights issue, the orthodox parties agreed to that vote only if Mr. Begin would submit to the Knesset a rule which would give the chief rabbi of Israel the right to assent, to give authorization for any dig to proceed anywhere in the state. The rabbinate has already received permission to interfere in almost all research and experimentation being carried out in the hospitals of Israel. Now it is to receive permission to assent or prohibit almost any historical research in Israel. A dangerous situation, obviously, and one which typifies this growing polarization between the majority of secularists among us and a minority of fanatics among us, and the absence of what we most desperately need, the large middle group of Jews who care about religious values, who care about cultural experiences, who care about the quality of the spiritual and the cultural life of our community, but who seemingly do not care enough to become active or interested or involved. We're a community of people frenetically doing a lot of things, except the most important thing of all, to understand what's at the heart of this tradition we say is worth sustaining, and to finding ways to making that heart beat strongly so that our young will understand and be moved to follow suit.

I've chosen to review 1981 from this perspective because everybody else is reviewing it from a political perspective or from a perspective of community structure; and what I'm trying to say as strongly as I can is that the threat to Israel really does not lie in the fact that there's a temporary estrangement between our government and Israel - that's a problem. It does not really lie in the



needs of Israel to build up its defense establishment as a threat posed to Israel by the sale of the AWACS and other billion dollars of military hardware to the Saudis by Germany and by England and by France and by the United States. These are problems of life and survival, to be sure, but I am confident in one way or another they will be met and they will be overcome. I am not that confident, I am not that confident that the problems of Jewish identification, of the problems of the deepening of Jewish culture, of providing the mechanisms by which the heart, the spirit of Jewish life can communicate itself to the next generation and to ourselves, that this problem will be met and can be met. We call ourselves a religious people. It's hard to find the religion among this people except among those on the extreme right. On the extreme left we have another kind of religion, ideologies of various economic types, but in the middle, in the middle of what we have is an<sup>i</sup>mmersion of Israelis and Hebrew technology, an immersion of Americans in the American technology, a reading public which reads everything but that which is special, which might give them some understanding of the tradition, a community which rarely comes to the religious services of their communities. One in two American Jews attended services on one of the two days of the High Holidays last year. We've talked often and we have in our minds the stereotype of the revolving door Jew, in on Rosh Hashanah, out on Yom Kippur. That no longer holds. The Jew comes in those doors one day of the year, one or the other, one in two of them. One in two does not.

The political problems that our communities face are real. I think the American Jew is overemphasizing anti-semitism, making too much of it, in part because his national agencies depend upon the fear of anti-semitism to maintain their membership roles; in part because of this paranoia, this projection of the shadow of the Holocaust upon incidents which are not in kind or in nature or in substance or in quality at all similar, but the Holocaust mentality, my friends, will not allow us to survive. Indeed, it may be counter-productive. If we're concerned about prejudice in these United States then we've got to get the economy working again. We've got to find ways to establish social justice in the nation.



We've got to maintain our contacts with all those who are concerned with the well-being of the society as a whole. And those who have this paranoia about anti-semitism tend to huddle down, to pull in, to remove themselves from rather than to remain open and concerned and committed.

Yes, there may be residual anti-semitism in many with whom we must work in these projects just as there is residual anti-black feeling, anti-white feeling, the anti-goy feeling among most Jews, but in the real world if you can help to resolve the social, the economic, the political problems you go a long way towards pulling out the worst of the sting that prejudice involves, at least the worst of its consequences.

Nineteen eighty-one will be remembered as the year of the bombing of Beirut, the bombing of Baghdad and the annexation of the Golan, and the world will think of Israel, to a large degree, as having shown the pressures of a seige mentality during 1981. I can make the case, I've made it often from many platforms including its own, that there was good reason, given a certain set of circumstances, for each of these actions. Some, like the bombing of the nuclear reactor <sup>were</sup> carried out surgically and effectively, some like the bombing of Beirut were carried out sloppily and ineffectively; but I don't think the problem which Israel faces is the problem of seige mentality. It's a problem of lacking of spiritual heart, the problem of the ordim, the problem of the 300,000 Israeli Jews who now live in these United States who have come here - why? Because if you're practical, <sup>if</sup> that's all that counts it is practical to live in the prosperity of the United States as opposed to living in the stringency and the narrow limits of the Israeli economy. There's more opportunity. There's less red tape. There's more chance of making your fortune. A community which in fact was bound by some higher vision might hold many of these people, not all, of course, because many people are not committed to any vision, but many might be held. But a practical people, this people of ours whose practicality we've so prided ourselves on, we find more and more



leaving because they're flowing to those places where there's more bread and more financial and practical advantage. If we are to survive these next years, which will be politically difficult for Israel, for the Jewish community around the world, we've got again to find our hearts, and it's not going to be easy. We've got to find ways not only to be active but to be contemplative. We've got to find ways to teach our children that not only should they involve themselves in the agencies of our Jewish community but they should be understanding of and draw encouragement from the practices and the rituals and the worship of Jewish life. Now God knows this morning I wouldn't talk to any of you about the reasons to come to a synagogue. You came here against the greatest of difficulties and you know it's not my nature to berate any congregation for the people who aren't there, but still, I want to give to you as my assessment of 1981 and the years before, and, of course, of the future, a sense of this feeling that I have, that if we are concerned about Jewish survival we've got to take some of our energies away from structural matters, away from the political concerns, all these are important, all these must be dealt with, and look to the quieter issues, those that don't make the headlines. The number of Jewish children being raised here and in the Argentine and in England and in France, in Israel, who never in their homes see anything, participate in anything which can be called a meaningful religious experience. The fact that Israelis speak Hebrew doesn't make them good Jews. An Arab urchin and novelist whose parents voted for the Communist party can order a chocolate milkshake in Hebrew. We're talking about ideas, we're talking about God, we're talking about faith, we're talking about religious commitment, we're talking about moral values, we're talking about emotional experiences, and put all that against the empty book shelf, the thinness of the religious life, the indifference to the religious practice, the 86% in Israel who have never looked into the Talmud and the 90 plus percent in America who have never looked into the Talmud; and 64% in Israel who haven't opened the Bible and the 70 some odd percent in America who don't open the Bible. That's where the future lies or that's where the future fails.



We rise to our enemies. We fall to our own cultural indifference. The Zionist dream was one which hoped that we would become like unto all others, able to live our own lives and to be able to unfold our own culture. In Israel the possibility is there. In America the possibility is here also. We don't look over our shoulders. We really don't worry about what others will say about what we are saying, but can we honestly say that we have raised the culture which has been broad and deep, high-level. We've raised a few thousand to understand that culture, but we're a community of six million and some, and the same is true of Israel. And if I were to give you a parable appropriate to the new year it would be the parable of the Golem. In Prague in the 16th century a famous rabbi by the name of Lowe who was a friend of Johannes Kepler and who had that mystique about him, you know, of being a scientist and still in a medieval age, was the leader of a besieged community. It was a ghetto. The young toughs of the town often attacked the Jews and Lowe was supposed to have had magical skills and he built himself a golom, an atamaton. He took the clay and he put the name of God on the forehead of the clay and the sorcerers apprentice came into being and he put the sorcerers apprentice, the golom, to work defending the Jewish community. And day in and day out this golom, this autamaton walked the streets, protecting the weak, protecting the elderly, protecting the women from attack, but he had no mind. He only knew to protect and he often couldn't separate friend from enemy. He often performed acts which were disastrous because they were done without discrimination. And ultimately, despite the continuation of the attacks on the Jews Rabbi Lowe had to reduce the golom to the clay from which he sprang, take off the name of God from his forehead, because a community, because a golom, because the defenders if they lack understanding, judgment and discrimination, history, the sense of the past, the knowledge of what we're all about, they're ultimately people who cannot defend us because they really don't know what they are defending.

We need an educated leadership and an educated followship, a committed



home, a committed heart. All these I know are traditional rabbinic themes but don't discount them because you expect them from the pulpit. They are true and basic and valid, nevertheless.









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missile - 2000

lead to bullet missile - what US  
want to do - ~~missile~~ & US missile

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with - first to receive along way -

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