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What is a Hero? The Question of Chanukah, 1983.

Who Is A Hero? The Question of Chanukah
Daniel Jeremy Silver
December 4, 1983

I think you'll agree with me that Hanukah is fun and that you just saw your rabbi perform one of the most courageous things he's ever done on the pulpit.

You know, ^{like people} holidays have their ups and downs just like people. There are times when holidays ^{is extremely} are very popular and other times when they tend to fall into relative disuse and ~~disinterest~~. And I suppose that if we were today to measure the popularity of the traditional holy days and holidays we would say for the average American Jew ~~our~~ religious life is divided into three parts: the High Holy Days in the Fall; Hanukah in the winter; and Pesach with Seder in the Spring. ^{USON to few have} These have been ^{been intensely} ~~some of the most~~ the three major poles of ^{Jewish} our religious life, ^{it's always of value} and it's interesting to know the underlying themes ^{of our} which have been constant in these holidays, but ^{sometimes it's more} it's also interesting to measure, to chart, the reasons why they become more popular or less at a particular period of time. ^{one of the reasons}

^{Some} About 125 years ago Isaac Mayer Wise, who founded many of the institutions of Reform Jewish life, ^{in America} seriously proposed that we abandon Hanukah. He felt that Hanukah had outlived its usefulness, ^{has a reason here} both for some very practical reasons, and for some ^{and} rather programmatic reasons. Early Reform, as you know, had reshaped the structure of Jewish life, and those who thought ^{seriously} a bit about what they were doing were eager to find some kind of ruler, some kind of ~~measure~~ standard, by which they could determine what was to be continued, ^{and} what was ~~acceptable~~ and what could be abandoned, ~~put into disuse~~. ^{maintain what was Biblical and to retain those customs and rituals} One of the standards which was proposed was ^{which were developed at a later date} that as a Biblical tradition we affirm that which is Biblical, that which is mandated by Torah, and that we allow to disappear that which was post-Biblical in origin, and of all the holidays ⁱⁿ of our calendar ^{an} only Hanukah is ^{observed} not required of

^{required by Scripture} ~~us by the Torah~~. The first Hanukah was celebrated in 165 B.C.E. towards the very end of the Biblical period, and the popularity of Hanukah ^{was the result of a} ~~has to do more~~ with decisions ^{made by} of the kings of the Hasmonean dynasty and the rabbis ^{rather than by} of the Biblical tradition. ^{Bible in - no Bible at all did not prove} But, of course, this was proved not to be a very useful ^{usable} standard because a great deal that is very precious to us is post-Biblical; indeed,

celebration & attended his
 ideas about progress,

most of our liturgy comes from the post-Biblical times. The real reason, I suspect, Isaac Mayer Wise was ^{was developed in} ~~interested in~~ abandoning Hanukah ^{is that he} ~~represented~~ ^{was} ~~in~~ a reform which was somewhat puritanical, ^{and} ~~which was very~~ moralistic, ^{and} ~~which was very~~ unhappy with the ^{rather} ~~rather~~ proletarian peasant quality of Jewish life ^{that} ~~that~~ had emerged from the Middle Ages, ^{and} ~~and~~ felt that Jewish life should have the dignity, the decorum, the discipline, ^{which would prove that we as Jews} ~~which would prove that we as Jews~~ could be accepted as full citizens in a truly modern state. And if we look at the practices which surrounded Hanukah during our late Middle Ages which means 16th, 17th, 18th, 19th centuries in Eastern Europe particularly, you'll find that it was a time of the year which was marked not with solemnity but with forced gaiety. It was a time of release from the bitterness of life. Hard playing and gambling were almost mitzvot, almost essentials on Hanukah. Indeed, the dredle which we give our children, that lovely little top which has the four Hebrew letters, nun, gimel, heh, shin, which we tell them stand for a great miracle occurred then and there, what is, in fact, nothing more than an exact copy of the German gambling top which was familiar in all of the gambling halls of central and Eastern Europe. The nun doesn't stand for an ace at all; it stands for nicht, that you've lost your turn, nothing happens. The gimel doesn't stand for gadol, it stands for ganza, whatever's in the pot you take; heh doesn't stand for hayah but for halb, you can take half of the pot; and the shin doesn't stand for sham but for shtetl, you've got to take what you have and put it in the pot. And in the Jewish communities of Eastern Europe particularly Hanukah season was a time of riot. It was a time of when you let go from the tensions, the oppression, the suffering, the poverty which was part of your life, and when those who look at Hanukah from the perspective of an emancipated Europe or an emancipated America like Isaac Mayer Wise, they felt that there was very little that was dignified about Hanukah, that was uplifting about Hanukah, and so they felt it could be abandoned. And, of course, it wasn't. But the reason that Hanukah had not been abandoned had very little to do with its place within the Jewish tradition and, I suspect, if we

be honest with ourselves ^{has} far more to do with Christmas and the Christmas season .

In the 19th century in Western Europe, and particularly in the United States, Christmas, to a large degree, lost its feeling of sacredness among Christians and became the great merchandising time for the department stores and all those who had shops. It became the gift-giving time, gifts around the Christmas tree. And particularly in America where most Americans had never belonged to any organized religious body, the theological implications and teachings of Christianity were down-played and the idea that this was a children's holiday, the gift-giving time, was raised up.

Now, Jewish parents have never wanted their children to be deprived, God forbid, so once non-Jewish children began to get presents this time of year we had to do the same thing and, if possible, to do it better. So the one holiday we had to play around with was Hanukah and the obvious proof or the superiority of Judaism to any other surround tradition was that our children could get eight sets of presents on eight days of Hanukah and those poor Christian children could get only one set of presents on Christmas morning. In the process, Hanukah in America became a children's holiday, and the gambling top became the dreidel. The Hanukah lights became simply a happy time when families squabble over who will light how many of the lights as you get further along in the week, and it became a happy time and as the American home weakened and we became more and more determined to push on our children the material values of our society, Hanukah gained more and more value in our eyes.

And it's interesting also that about the same time, a few years later, Hanukah became very important to the Zionist movement and in the State of Israel but for quite other reasons. Israeli parents do not have to compete with the Christmas spirit, but Hanukah, after all, in its basic story speaks of the victory of the few over the many. It speaks of the determination of the Jewish people to gain control of their own destinies and to be able to struggle so that they can have sovereignty and independence in a Jewish State, and so in Israel today you'll find

that even in the secular kibbutzim Hanukah is celebrated with song and with pageant, and that every year on Hanukah there's a great torch relay which begins in Modin which is the ancestral home of the Maccabees, and then very much like the Olympic torch is carried to the Olympic Stadium, young Israelis carry in relays this torch to a great menorah which is put up on the grounds of the Keneset and that menorah is lit and the festivities begin.

I have titled this little lecture this morning, Who Is A Hero, and I'd like to develop this theme because I think it is the theme which underlies Hanukah. No religious holiday, holy day, remains alive simply because it's commemorative, because it reminds us of events past however important those events may have been. Hanukah, 165 B.C.E., the rededication of the Temple was a terribly important event. It meant that the Jewish people were determined not to become another one of the eclectic religious sects which were popular in the ancient Middle East but would retain the dignity and the integrity of the Jewish tradition. But that's past. History is dead, and if the great ceremonies of our people do not lift up for us major issues of value, of ethics, of philosophy, they really have very little command on our attention. And the issue which Hanukah lifts up for us is this question: in what does Heroism consist and who is a hero. And I'd like to suggest the answers that Hanukah suggests to these problems by telling you something of the ups and downs of Hanukah, not in the last century but in the first centuries of its existence as a holiday.

We tend to think of Hanukah as the festival which commemorates the cleansing of the Temple which had been defiled by the idol of Zeus Olympius, the patron god of the Syrian-Greek emperor Antiochus Epiphanes which he had ordered to be put there as a form of proof of Judea's loyalty to his rule. And there's a certain truth to that, that's the immediate event. But you can't, as an historian, describe Hanukah in those terms because the real struggle which underlies Hanukah is not between the Judeans and Antiochus but between Jew and Jew.

In the fourth century B.C.E., late in the fourth century, the armies of

Alexander the Great conquered the ancient Middle East, and over the ensuing decades the Greeks fastened their rule on almost all of the communities of that part of that world of Asia Minor, and they brought with them, for the first time, a very non-Oriental culture. Now, we tend to think of Greek culture in terms of the classic figures and classic art that we learned about in school. We think of Greece as Socrates and Plato and Aristotle, as the Parthenon and the gorgeous Greek statues and vases which we see in museums, but there is obviously much more to Greek culture than this, and the culture which is exported to a conquered land is always less than the culture in the home land itself. English culture in the Raj in India is a far different thing than English culture in London or Oxford or Cambridge. There were elements in this Greek culture which were tremendously attractive. In the first place, it was the culture of the conquerors. It was a culture of power. It was a culture of those because they had power had wealth. It was a culture which dressed differently and gave people a degree of individual independence and freedom which the tribal and clan and community cultures, the millet cultures of the ancient Middle East, tended not to do. But it was also a culture which looked upon as slaves as living tools. It was a culture which looked on anyone who did not speak Greek, did not participate in Greek institutions and Greek ways, as a barbarian, and the root of the word barbarian is barberous,ape, they were somewhat less than fully cultured, less than fully human. It was a culture which thought nothing of exposing unwanted children to death on the mountainside. It was a culture which took for granted a rather casual sexual ethic, courtesans and homosexuality and relationships between older men and younger boys. It was a culture which valued money, the acquisition of money even at the expense of irresponsibilities to honor and to your own family and community. And when this culture spread throughout the ancient world, the elite of Antioch, the elite of Foshtacht, Cairo, the elite of the great cities of the Middle East were tremendously attracted to the new and freer and more open dress, to the institutions of Greek life, the gymnasium, the theater. And many of these cities were transformed into Greek

cities and developed structures quite unlike any they had had before.

Greek culture of this kind came slowly to Jerusalem, but it came, inevitably. And by the second century B.C.E. a number of the wealthy families in Jerusalem and in the surroundings of Jerusalem, one of the priestly families, the family of Onias, one of the great families of wealth, the families of Tobias, began to demand that Greek ways be instituted in the capital. They demanded that a gymnasium be built where young Jews could exercise naked the same way as young Greek athletes did and prepare themselves for the games. They began to play fast and loose with the traditional dress, the concepts of modesty and sexual morality which characterized Biblical Israel. They were indifferent to those religious elements in the tradition which spoke of the slave as a human being, which saw all people as the descendants of common ancestors and, therefore, equally precious to God. And they were, in a sense, liberated. They had a numerality. They felt themselves to be the harbingers of a new freedom, of the future, but, at the same time, what they were doing seemed scandalous, an anathema to the more traditional Jewish community. And when the Syrian-Greek Jews proposed to rename Jerusalem as Antioch of Jerusalem in honor of Antiochus, the Syrian-Greek emperor, when they insisted that a theater be built in Jerusalem, when they insisted that the Temple which had once been a shrine simply to the invisible God should also have in it, as did all Greek temples, idols which represented the gods of the various other peoples who lived in the city and, in fact, were able to enforce that rule, the more traditional Jews, they were called Hasidim, began to rise in rebellion. They were the majority, and under Madathias and his sons they began a guerilla war against these classes who controlled the government and the priesthood of Jerusalem.

Syria got involved largely because she supported those who supported her own cultural ends, but the real battle was between Jew and Jew over the nature of Jewish commitment. Were we to remain faithful to the second commandment, you shall have no other gods before Me, you shall not bow down to them nor serve them. We Israel to remain faithful to a more restrictive sexual ethic, towards a greater

concern for the family, for the relationship between parents and children. Would Israel be careful with its relationship with women? It was still a time when there were great differences in the way men and women were treated, but at least women were treated with respect. They were not to live with a kind of abandon as they were encouraged to do in Greek society. And that's the struggle which underlies Hanukah. And so to the question, in what does heroism suggest, one answer, obviously, is heroism consists in your being willing to put your life on the line for values which you consider to be important. Heroism consists in the Maccabees strapping on the sword, fighting against the instruments of power who represented a culture which they felt to be immoral or amoral. It consists in the courage to give up security, give up safety, to support values which you declare to be dear. And on this level heroism is not simply daredevilishness, a willing to put your life on the line for simply the thrill of doing so. Judaism has never prized militancy or belligerency or the military skills as such. There is no spartan tradition in our Jewish tradition, but it's equally true that if those who in the 19th century tried to say that our heroes are heroes of the spirit, they're not heroes of the sword, were misstating the case. Jews came out of the Middle Ages having been forbidden for half a millenium to carry a sword. We had the morality of those who are oppressed. We hadn't had to deal with power. We hadn't been allowed to try and get the control of our destiny into our own hands.

And so we emphasize the great men of faith, the Isaiahs, the Jeremiahs, the gentle Hillels, but in the Bible we have Joshua, the warrior; we have David, the warrior; we have Judah the Maccabee in post-Biblical tradition and all that Hanukah represents. We are Bar Kochba and the rebellion against Rome. We have had in our tradition soldiers and we have had in our tradition prophets and saints, but we have recognized that the book and the sword come down together and that, ultimately, if you want to support the book you sometimes must resort to the sword. We are not a pacifistic tradition, but we're also not one which glorifies those who are willing to prove their bravery in any battlefield for any cause whatsoever.

The cause must have value. But that's not all our definition of heroism. When we follow the history of Hanukah down we find something interesting, and that is that the first Hanukah, as the name suggests, dedication, the first Hanukah in 165 celebrated the rededication of the temple in Jerusalem which had been polluted by idol worship. And then there followed about 20 years of struggle, struggle between the Hasmoneans and the Syrian Greeks which ended with the death in battle of four of the five of the Maccabee brothers, but which also ended with the establishment of a Jewish dynasty, the Hasmonean dynasty, in control of Judea. We were masters of our own fate, and we were masters of our fate for about 70 years until, as happens in the world of politics, a greater power came on the scene, the power of Rome, and first by treaties of submission the Judeans had no alternative but to submit to that power, and then by actions of Roman determination pro-councils and then procurators were sent to Judea who imposed the iron will of Rome, the harshest of rules, the heaviest of taxes. And when we look at those early years of Hanukah we discover that what began as a celebration of the rededication of the temple and which had become during the years of Judean sovereignty a celebration of that sovereignty, Israel's 4th of July, Israel's independence day, became with the loss of independence, became with those periods of time when Jews felt the political situation was deteriorating, was becoming worse, less and less bearable, became a time when young Jews met together in secret to plan an attack, to plan a revolt, to plan to strike out for freedom. They could have the same courage. They would show that they had the same courage as the Maccabees. And in 66 of the Common Era these protoMaccabeans, these new Maccabeans, revolted. They belted on the sword. They fought against Rome. They fought nobly against Rome. They ultimately freed the city of Jerusalem for three years. They held three Roman legions in check, but, ultimately, they were defeated, and the city of Jerusalem was destroyed, the temple was razed, and a million Jews died in that revolt. But as they reread the history of the Maccabees, they discovered in that history that it had not been a constant upward set of victories. There had been defeats

and setbacks which Judah and his brothers had suffered. And so, again on the 4th of July, that is our 4th of July, the 25th of Kislev, Hanukah, these young people met and met again and planned another revolt against Rome and it broke out in 132 of the C.E. It was successful for a time. It was a Bar Kochba revolt, and then it was mercilessly put down by Rome three years later in 135, and it's estimated another one million Jews died in that second rebellion.

To give you some sense of the magnitude of these two defeats, historians now believe that in the Eastern Roman Empire of the 1st century B.C.E. Jews represented 20 percent of the population. We were hardly what we would call today a minority. We were one of the major elements making up the body politic of that part of the world. By the end of the 2nd century Jews represented less than 5 percent of the population of the Eastern Roman Empire. We had lost in numbers. We had lost relationship with the governing power. We were a people who were suspect as potential rebels, and a long period of minority existence with which we are all too familiar was on its way towards beginning.

Now, the rabbis, seeing the cost of this kind of heroism, the heroism which says I am willing always in whatever conditions and whatever the situation to put my life on the line for things I believe, the rabbis then changed in a radical way the nature of Hanukah, and they brought into being about four and a half centuries after the first Hanukah, Hanukah lights. The first Hanukah was called a festival of lights, probably because on Hanukah, the first Hanukah, there was a torchlight procession of jubilation around the temple. That first Hanukah lasted for eight days, not because there were eight lights of Hanukah but because in the time of Hezekiah and the time before that in the time of Solomon when the temple had been dedicated, the festivals of dedication had lasted for eight days. And what did the rabbis do? The rabbis did what rabbis have a tendency to do when they are trying to preach patience and caution to say, have faith in God. What's the second blessing that was spoken over these lights today? Praised art Thou o Lord our God, King of the universe, Who didst wonderful things, Who performed

miracles for our fathers in those times and in these days. for the miracles, for the unexpected deliverance which occurred. The lights became a symbol of God's power to save. And the legend which developed for the first time now is probably an ancient legend which was circulated, simply appropriated to the Hanukah story, was the famous legend of that little cruze of oil bearing the seal of the High Priest which Judah is supposed to have found in the temple, with purified oil, just enough oil to last for one day but it was able to last for eight days until they could molify and purify oil appropriate for the sacred lights of the temple.

What the rabbis did was to make these Hanukah lights a symbol of the heroism of patience, the heroism of not striking out in a situation, in which to strike out is suicidal and in which to strike out is feudal. There is as much heroism involved in courageously accepting the unacceptable when there is nothing you can do about it as there is in striking out for freedom or some cause you believe in when you can actually achieve something that is meaningful in that direction, to translate that into our private lives. There are times when we must risk. We must risk our security. We must risk our professional standing on a proposition, on research which we believe will work out there is no proof that it will. We must sometimes risk all that we built in order to establish our business more soundly than it has been before. We sometimes risk our relationship with someone who's dear to us by saying something that they will not want to hear. And then there are times, there are times when heroism is to hold one's tongue. There are times when heroism is to accept the affliction, the illness which has stricken our body and to continue to live with dignity despite it because there's nothing more we can do. There's no point in flaying out against fate. there are times when we must live as patiently as we can because there's very little that we can do to change the objective circumstance.

Courage is a universal human capacity. It is simply doing more than one thinks one is capable of doing. It is mastering one's fears, and it's interesting that the test of courage is not whether we can be courageous, a prizefighter is courageous,

but he's engaged in a fool's undertaking. The question is not are you courageous, but is your courage wedded to wisdom. Is it the courage which the particular situation demands and commands of you? And perhaps that's the reason, and with this I close, that the only definition of heroism which I know in our early tradition is this. Who is the hero? The hero is one who can master his passions. He's one who can control his passions, instinct, the instinct to hit out, the instinct to hit back, the instinct that is thoughtless, control his will so that he uses it usefully and significantly and not simply purposely to vent the anger and the frustration that he feels.

Kaddish

Friday

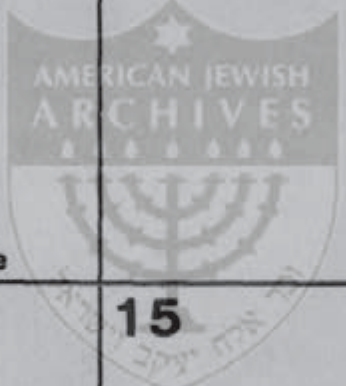
Sunday December 4, 1983

Those who passed away this week

MARTHA KLEIN
JENNIE B. SAMPLINER
BELLE GRUDIN

Yahrzeits

FANNIE H. WEBER
RABBI ABBA HILLEL SILVER
MICHAEL J. MARGOLIS
PHIL MELDON
DAVID SAFIER
ANN FRANKEL
MINA LEVIN'
ARTHUR WALLACH
ABRAM M. KAPLAN
ABRAHAM G. SCHOCK
ANNA BROWN
RYNETTE LOIS KRAUS
FLORENCE STERN
CAMILLA W. KRAUS
LOUIS D. STERNS
HARRY C. KATZ
JEROME A. LEVY
SUNNY RUTH BARON
JACK M. SHEPARD
HAROLD M. THORMAN
WILLIAM MANDEL

SUN	MON	TUES	WED	THURS	FRI	SAT
27 NOVEMBER SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on SAYING NO TO THE PRESS No Religious School	28	29 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch Religious School Resumes	30 CHANUKAH Light 1st candle	1 DECEMBER Light 2nd candle	2 Service - 5:30 p.m. The Temple Chapel FIRST FRIDAY Dr. Evan Turner 8:15 p.m. - Branch Light 3rd candle	3 Shabbat Service 9:00 a.m. - Branch Light 4th candle
4 SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on WHO IS A HERO? THE QUESTION OF CHANUKAH Temple Young Associates Chanukah Brunch 12:15 p.m. - Branch Temple Seniors "70 Girls 70" at JCC - 2:00 p.m. Light 5th candle	5 Light 6th candle	6 FIRST TUESDAY TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch Bar & Bat Mitzvah Families' Meeting 7:30 p.m. - Branch Temple Young Associate Board Meeting - 8:00 p.m. Light 7th candle	7 Light 8th candle	8 	9 Service - 5:30 p.m. The Temple Chapel Confirmation Class Trip to Hebrew Union College Bat Mitzvah LAURA SANDERS 11:00 a.m. The Temple Chapel	10 Shabbat Service 9:00 a.m. - Branch
11 SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak Confirmation Class Trip to Hebrew Union College Mifgash Singles Party 8:00 p.m. - Branch	12 <i>Melvin Jane Doe</i>	13 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch Temple Board Meeting 8:00 p.m. - Branch	14	15	16 Service - 5:30 p.m. The Temple Chapel THIRD FRIDAY SABBATH SERVICE 7:45 p.m. - Branch	17 Shabbat Service 9:00 a.m. - Branch
18 SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak	19	20 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch Lunch With The Rabbi Uptown Sheraton-Beachwood 12:00 - 1:30 p.m. TMC Board Meeting 8:00 p.m.	21 TEMPLE RELIGIOUS SCHOOL WINTER VACATION	22	23 Service - 5:30 p.m. The Temple Chapel	24 No Religious School Bat Mitzvah KIMPLOSKER 11:00 a.m. The Temple Chapel

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ד'תש"ד 25'4

66

ד'תש"ד 25'4

מגוון לשונות

הם נכתבו בשפות שונות

