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63

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20

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Religion and Politics in Israel, 1984.

Religion and Politics in Israel
Daniel Jeremy Silver
November 25, 1984

Both the United States and Israel are democracies, but there are some fundamental differences in the way they are organized. In this country we elect the President directly. In Israel the Prime Minister is elected by the Knesset from among its members. We elect our legislature regionally: The Senate by state; the House of Representatives by Congressional district. In Israel the entire membership of the Knesset is elected at large. We choose between individual candidates. In Israel people vote for a party list.

These differences are well-known. Less well-known, but perhaps of greater importance, is the fact that our life is governed by a written constitution and Israel has no written constitution. This was not the original intent of Israel's founding fathers. In November of 1947, after the Partition Resolution was accepted by the United Nations, the Jerusalem Section of the Jewish Agency asked a noted specialist in constitutional law, Dr. Leo Cohen, to draft a proposed constitution for the new state. Dr. Cohen's document of a preamble and ~~some~~ nine chapters was submitted to the Provisional Council where it floundered, ^{There had been a} ~~on the~~ lack of definition ~~which had existed~~ within the Zionist movement from its inception.

The Zionist movement drew together ~~all~~ those who were convinced of the need for a national home for the Jewish people. There was no agreement ^{ON A NATURAL HOME BUT} ~~among these groups~~ ^{NOT ON} the shape of that national home. [#] Late in his career Theodore Herzl had published a utopian novel, The Old New Land, in which he envisioned the ^{home} ~~land~~ several decades after its establishment. He pictured a land settled by Jews but otherwise indistinguishable from other industrial democracies. Judaism touches his land lightly. The community has a day off on the Sabbath rather than on Sunday. Rosh Hashanah was an official holiday, but beyond this there was little Jewishness to the Jewish state. Zionist groups which drew their membership primarily from the traditional community had another vision. The Mizrahi, an acronym for Merkaz Ruhani, a spiritual center, looked forward to a nation where

life would be governed by the halacha. Their Jewish state would be substantively different from Sweden or Denmark because it would be organized following the principles of rabbinic Judaism rather than Western law and practice.

In his preamble Dr. Cohen had thanked God for having brought Israel out of exile and reestablished the people in the Holy Land. The Sabbath and the Holy Days were to be legal holidays. Those religious courts which functioned during the Mandate would continue to have authority in matters of personal status, but the state would have its own court system headed by a Supreme Court which would have the power of judicial review. The law of the land would continue the pattern of English law which had operated during the Mandate period, but it was also suggested that new legislation ~~should~~ be framed in line with traditional Jewish norms. The state was to guarantee freedom of conscience and religious assembly, but, at the same time, ~~the state was to be the national home of the Jewish people.~~ Dr. Cohen, clearly, envisaged a major role for the ~~developing spirit~~ ^{Forms and Norms} of our religious civilization, ~~within the state.~~

The document ~~was well written, but~~ was immediately attacked from all sides. The heirs of Herzl and the more numerous followers of various socialist ideologies argued that the rabbinic courts should not be constitutionally established. They did not want to see the ~~se~~ courts established permanently. Others wanted to ~~be~~ ^{include} ~~that the constitution contained~~ provisions safeguarding the rights of those who did not want to submit themselves to the authority of the religious courts. They specifically sought to have the right of civil marriage authorized.

Across the aisle the traditionalists were concerned that the constitution ~~should~~ enshrine values which ran counter to the rabbinic tradition. Dr. Cohen's draft contained an absolute prohibition of capital punishment and an absolute requirement of legal equality ~~of men and women~~ ^{For} men and women. Rabbinic law narrowly circumscribes capital punishment, but the Torah specifically permits it, and the traditionalists, though not necessarily in favor of the death penalty, felt that

the constitution of a Jewish state should not flaunt a stipulation of the Torah. The gender issue was a more complicated one. Jewish law assumes a privileged position for men in public matters. A woman's testimony ~~was~~^{is} not accepted in traditional courts. Maimonides capsuled this position in his Mishnah Torah when he wrote "kinship is not to be allowed to women, which means that women are not to occupy public office." Here again, the provisions of the new constitution ran counter to the tradition.

The Mizrahi, who later became the National Religious Party, were willing to go along with the idea of a written constitution provided it was not framed in a way which disparaged the Torah. But they were out-orthodoxed by the Agudah Yisroel which represented those who had opposed the Zionist movement on the ground that the rebuilding of the state was to be God's work and not man's. When the messiah came then Jews would have their own state. The Agudah Yisroel were determined that Israel should not have a constitution. Why? The Jewish people already had a constitution. The Torah was Israel's constitution. Within the traditional community the strictest groups are almost always able to pressure the more moderate ~~who had been the backbone of the movement~~ and the Agudah kept up an unrelenting attack.

After two years of discussion the idea of enabling a written constitution was abandoned. In June of 1950 the Keneset passed a resolution which was hailed as a compromise: no constitution now, but from time to time the Keneset would pass laws which they would stipulate as "basic laws." These would be of constitutional power and in time add up to a constitution.

The governing Labor Party of Ben Gurion accepted this compromise because it was a face-saving device which allowed them to get on to other pressing business. The nation was under attack from the Arab states. The economy was in shambles. Tens of thousands still languished in the Ma'abarot. Ben Gurion, however, tried to limit the reach of the religious parties by announcing a doctrine which stipulated the continuance of the religious status quo. The religious courts -

Muslim, Christian and Jewish - which had controlled the laws of personal status before 1948, would retain that authority. Restrictions in place before 1948 would remain in place. It was a strange compromise for it meant no busses on the Sabbath in areas where they had not been permitted during the Mandate period; but in Haifa where the busses had rolled on the Sabbath they could continue to run. This compromise was not destined to last for long.

Since 1950 several basic laws have been passed. Most of them deal with administrative matters, none touching on the crucial synagogue-state issue and, as always, ~~the~~ delay facing a problem ~~has~~ only aggravated the situation.

Israel has had eleven national elections. In each the religious parties have received from 11 to 12 percent of the vote. No party has ever received a majority. As a result, Israel has always been governed by ~~one~~ coalition, ~~or another~~. Since the major parties differ extensively on foreign and economic policy and the religious group is, ~~for all intents and purposes,~~ a single-issue group, they are ideal bedfellows in any coalition and will enter any coalition if the price is right. ~~When~~ The Labor Party ~~was in power~~ they did not have to abandon ^{its} support for socialist economics to bring the religious parties into the Cabinet. When the Likud came to power, they did not have to abandon their views on Judea and Samaria or the economy to ^{be acceptable to} ~~bring~~ the religious bloc, ~~into the government~~. Because of their pivotal importance to any coalition, the religious parties have been able, by hard negotiation, to gain ^{AFTER} each election a number of new advantages, each of which cut away at Ben Gurion's plan to maintain the status quo. In 1952 the NRP gained ~~from~~ the Labor government's agreement ^{To} a law prohibiting civil marriage. In the 60's the religious parties gained what has become permanent control of two ministerial portfolios: that of Religious Affairs and of the Interior. Each set of negotiations has involved promises that increased sums would be apportioned to ^{their institutions.} ~~the yeshivot and kollelim.~~

When Mr. Begin came into power for the first time, the enabling document ran to 85 provisions of which some 50 odd dealt with the interest of the re-

ligious bloc. The Begin government agreed to revise the autopsy law so as to give any member of the deceased's family a veto over this procedure. The abortion law was to be amended to ~~not~~^{Further} limit the ability of doctors to certify the need of such an operation. Traditional Jews were to be given special consideration upon entry in terms of settlement. Places were to be found for them near areas where there was already a traditional population and special monies were to be set aside for their housing. Increased amounts were to be given to the various orthodox religious institutions and the government agreed not to exercise control over the use of these monies. Another item stipulated that orthodox Jewish girls, ~~when they were called up for~~^{from} military service, could gain exemption simply by stipulating that they could not serve because of religious scruples. Another paragraph guaranteed that the government would submit to the Keneset a law revising the Law of Return so that its terms would no longer cover those ~~Jews~~ who had been converted by Reform or Conservative rabbis.

From the beginning the constitutional issue lay between those who believed that states' laws should reflect the values most modern societies believe to be fair and equitable and those who accepted only the ultimate authority of God's law. Since the halacha had successfully controlled Jewish communal life for several thousand years, it dealt with most aspects of communal organization and the traditionally oriented could argue that it could be used successfully as the basis of a modern sovereign society.

Areas of stress appeared early on, particularly in the area of marriage. A judge of the Supreme Court of Israel, ~~by the name of~~ Haim Cohen, decided to marry. The problem was that he was a Kohen and his intended a divorcee and by Jewish law a Kohen may not marry a divorced woman. In the end a justice of the Supreme Court of Israel had to go to Cyprus to be married, hardly a becoming situation for a responsible citizen of a free society.

By Jewish law the child of a prohibited marriage is called a mamzer and those in this status may not marry those who do not share this unwanted status

and the children of such a marriage retain their disadvantaged status.

This old pattern was bound to create problems and did. A certain Mrs. Langer had been married before World War II to a man who had converted to Judaism. During the Holocaust they were separated and lost sight of each other. She survived and came to Israel. Believing that her first husband was dead, she remarried and this marriage produced two children. Years pass. The children are grown. Unexpectedly, the first husband reappeared. By Jewish law the two children of the second marriage were now mamzerim. ~~Both young people were new members of the Israel Defense Forces and~~ ^{They} appealed to the rabbinic courts for release from this arbitrary disqualification. The courts dithered. The Langers used protectia, and Moshe Dayan raised the issue in the Keneset. The public was aroused and the Ashkenazic Chief Rabbi decided he had better do something ~~about this issue~~ before too many powerful people get exercised. Goren hastily convened a bet din which, after investigation, discovered that the original husband no longer had the document which proved that he had converted and hastily ruled that that conversion had not taken place and, therefore, under Jewish law there had not been a marriage. QED the second marriage was Mrs. Langer's first, her children were legitimate and everyone was relieved except for those who cared about the quality of life in the Jewish state and the respect which Judaism ought to command.

Recall that the first law passed by the Keneset was the Law of Return, ^{IT} ~~which~~ stipulated that any Jew would be granted admission and citizenship. The Law of Return grew out of the brutal experiences of the 30's and 40's when the doors of most nations were closed to the Jewish people. Never again would the Jewish people lack a safe haven. It's a simple law, but it raises a number of practical questions: Who qualifies under the law for admission? Who is a Jew? During the Holocaust many were cut adrift from their families and could no longer prove, as you must prove in Jewish law, that their mother was a Jew. ~~There were~~ Many children ~~who~~ had no knowledge of their parents. There were many families where the mother was not a Jew, but the father was, and the family had been

pursued and imprisoned as Jews. If the halacha was rigidly enforced ~~there was~~
~~the danger that~~ many who had suffered as Jews and lived as Jews would be denied admission under the Law of Return.

When halachically interpreted, the law created other problems. When the B'nai Israel of Cochin began to apply for aliyah, the rabbinate began to raise questions. The B'nai Israel had remained Jews for hundreds of years under difficult circumstances, but there ~~were~~ ^{had been} no rabbis among them for some generations and, thus, no one could certify that their marriages were all kosher. They came, but they were not made to feel wholly welcome.

The Brother Daniel case pointed up the contradictions in the halachic approach that you are a Jew if your mother is a Jew or if you had converted. Under the halacha you remained a Jew even if you convert to another religion. ^{why?} There is a rabbinic principle to the effect that even if a Jew sins he remains a Jew. Brother Daniel was a Polish monk. His Jewish parents had ^{placed} ~~him~~ him in a Carmelite monastery when the Nazis invaded their country. They had been killed. The child was spared and raised by the Carmelites. He appreciated their love and attention and became enamored of the Church to the point where he became a monk. Then, for reasons that Dr. Freud might understand, Daniel felt he could fulfill his mission only in the Holy Land. ^{AND THAT HE MUST} ~~he~~ apply for citizenship under the Law of Return. Israel did not seek to exclude him. You can become a citizen through a process of naturalization as you can in the United States. But Daniel needed, for his own reasons, to come as a Jew under the Law of Return. The rabbinate ruled that he ~~is~~ ^{was} ~~a Jew~~ ^{NOT QUALIFIED} ~~he~~ This was too much for most Israelis and the case was taken from the religious courts to the Supreme Court which ruled that an apostate was no longer a Jew under the terms of the Law of Return. No one protested that decision, but from that moment the religious parties began to move energetically to insure that in matters of personal status the decisions of the religious courts would not be subject to review by the Supreme Court. They have not gained their ends - as yet - but they continue to press strongly for that conclusion.

Power corrupts. Some religious institutions have been accused of misusing public funds. Some among the religious have succumbed to the arrogance of power and have become physically assertive. Recently, ~~a few~~ traditional extremists entered a Jewish cemetery, exhumed the coffin of a woman whom they claimed was not a Jew and left her body rotting on the surface. In their eyes it was a desecration of a Jewish cemetery to have such a body in that place. To most of us the desecration was of their doing. The papers have reported a number of incidents where extremists among the haredim have gone into the business or apartments of non-haredim who live nearby ~~the areas where they tend to be centered~~ and vandalized ~~these places. In some instances they have committed arson.~~ ^{OR Touched} ~~widely acceptable.~~

A few days ago the Jerusalem Post reported that Jerusalem's mayor, Teddy Kollack, had found it necessary to complain to the chief Ashkenazic rabbi of the city about certain leaflets which he had signed, ^{These} ~~and which~~ had been distributed ^{EVER} on Rosh Hashanah ~~eve~~ in the French Hill area ^{And} ~~which~~ called on the local people to avoid Conservative or Reform synagogues as places of desecration and alien growth. Why did the mayor find it necessary to call the chief rabbi of Jerusalem to task? Pamphlets have a short life, but there has been a significant rise in violence by traditionalist extremists and Kollack ^{FELT} ~~would find~~ the rabbi was exacerbating the issue.

Traditionalists' demands are various and many. Recently, the haredim have become concerned that the Jewish dead not be disturbed. To insure this end they now demand complete control over the activities of Israel's archeologists. Archeologists dig and occasionally come across bones and graveyards. The haredim ~~have demanded~~ that their rabbis determine where archeologists may dig - which bones are Jewish. Nor is the issue one simply of civilized debate. ~~Recently~~ ^Extremists went to the Mount of Olives and chalked graffiti all over the grave of Eliezer Sukenik, Israel's foremost archeologist of the last generation.

There is an assertive ugliness abroad in that community. Not all orthodox share this mood. A number of voices, particularly centered on Bar Ilan University, ^{have spoken out at some personal risk} ~~are speaking out as forcefully as they can~~ against this emphasis on formalism

and theocracy, but the pressure continues. The most publicized facet of this drive has been the effort to limit the Law of Return so that it will define as a Jew those born to a Jewish mother or those converted according to the norms of the halacha, which means in a way acceptable to orthodox rabbis.

Interestingly, though favored by Israel's orthodox, this change has not been one of their principal demands. The push for this change has been largely from America and largely from the Hasidim who follow the Lubovitch Rebbe who sees this change as part of his campaign to deligitimize all non-orthodox forms of Judaism. If our converts are not acceptable under the Law of Return, Israel, the state, will in effect be saying that our ways are not Jewishly acceptable.

As of today, traditional groups have gained uncontested control over the laws of personal status. They have gotten the government to agree that though someone converted by a Reform or Conservative rabbi may qualify for citizenship under the Law of Return, once such a person comes under the country's legal system, this fact will have no bearing before the religious courts which may, indeed will, declare such a conversion meaningless and any children of a marriage involving such a convert mamzerim.

Those who oppose these moves are not, for the most part, trying to recreate in Israel America's sweeping approach to the separation doctrine. Most Israelis accept the idea that there ought to be some uniquely Jewish elements in the laws of the Jewish state. On the other hand, they do not want to see the Jewish state become a theocracy. So far they have not been very successful. Though only 12 percent vote for the religious parties, there is the reality of coalition politics. It was announced just this week that the new Government of National Unity has agreed to table a bill in the Keneset that would ask that the Law of Return be revised so that it stipulates that conversion must be according to the halacha.

Israel has its civil libertarians, but these are people who have many

issues and Israel's politicians ultimately want office and find reasons to give in to the single issue demands of the religious parties. ~~As~~ This is sad for Israel and ~~will~~ increasingly ~~be~~ a problem for the diaspora. It is not just a question of ~~a few thousand~~ ^{The rights and feelings of a few hundred} converts but of the whole context of the diaspora relations with Israel. There is increasing talk here ~~and there~~ that non-orthodox monies ought not to go to sources which ~~fund~~ ^{Fund} the institutions of the orthodox ~~network~~. Some believe that those non-traditional Jews who live outside of Israel ought to have a separate fund-raising mechanism so that they do not support those institutions whose leaders seek to undermine status. ~~I would not like to see a separation movement grow into significance, but the feeling is clearly there.~~ The growing sense of alienation between our communities is a tragedy of the first order which neither Israel nor the Diaspora can afford.

One must hope that enough traditional leaders in Israel will have the courage to stand up and say to their own communities: 'this is not the way. We must be one and not two. There must be cooperation, not division. We can live our traditional life without imposing our ways on others who believe themselves equally committed to God and to the Torah tradition as we are.' Unfortunately, most of the yeshivot in Israel and most of their schools and papers routinely crank out propaganda which mocks Reform and Conservative Judaism as bastardized or Christianized Judaism and damn Reform and Conservative rabbis as deceivers who are deliberately misleading their congregations. ~~Reform and Conservative~~

Paradoxically, this political push for tradition has not only created division among the people of Israel but stunted the ability of the traditional community to develop truly meaningful expansions of the halacha. The halacha is a rich legal system which included mechanisms, not unlike the judicial review which occurs in our own political system, which permit within limits accommodation to changing times and circumstances, ^{b.t.} in recent years the rabbis have not been willing to make full use of these possibilities for fear of being damned by the obscurantists as reformers.

A final word. In the United States most of us are committed to the separation of the church and state because it is in our interest to be so. Whenever a church-state issue comes to the fore the Jewish agencies rally to make sure that this doctrine is respected. Unfortunately, the handling of religion and the state issues in Israel has given religion power even Jerry Falwell has not demanded. The next ^{time} we mount our soap box let us speak our piece, but do so in a way which humbly acknowledges that we have not set a shining example.



Both French & the U.S. are democracies, but there are fundamental
differences in the way each operates (as fundamental nature of govt).
The U.S. President is elected by popular vote. French C.O. is
elected by the Parliament. We elect an ^{interested} Legislature by system -
by which an experienced cabinet, well known; not one elected
at large. We need for specific Congressional initiative, French
rather than a party system.

There is considerable basic philosophical difference between the two
fundamental structures. France has a unicameral constitution. France
does not. The U.S. has also - at least until a year or so ago -
to declare immediate certain fundamental principles. The French
of French struggled to achieve a unicameral constitution, but were
not able to. They suffered opposed to effect the adoption -
as a result DIVISIVE CONFUSION remains to run as a matter
of course - not immediate - as seen in the present relationship
of Europe and government - -

In concerning religion ^{in public} France is very much of a secular
country - absolutely - free & secular - total control for
public school - but there is a growing principle which
before limits which may be legislated - "Constitution"
which no law concerning the relationship of religion ...

French law does not state which religion is to be followed
prosecute a state religion - - and there are in France
many who are determined that there must be freedom
shall be the law of the land.

The Family Federation has every intention of presenting a
unilateral document. After the U.N. Conference of 11/22/27 - the
International Conference - was adopted - the ^{reference} ~~former~~ former text of
the June 6, 1947 document to prepare a Draft Constitution for
submission to the Provisional Council. Yehuda Leo Kulon

an expert in Constitutional Law was given the task of
preparing that document - He submitted a document
consisting of a preamble + 2nd article which included among other
provisions the following ~~which~~ which would have been the
substantive of the 1st article

1) The draft's preamble - also that of our own Constitution -
invoked God - and would be amended for being redundant
the June 6, 1947 text of the + being brought over to the
Provisional Council

2) The draft included a new article in the NATIONAL
Home for the Jewish People + established the right of all
Jews to immigration

3) Freedom of conscience + of religious worship were
guaranteed

4) The Supreme Council + the June 6, 1947 text were repealed
as being incompatible with the draft of 11/27

5) A Supreme Council was to be established under
the draft of judicial power - and the Refugee Council + the
various groups (Mizrahi, Ashkenazi, Sephardi) were to be
included in the rule of law + justice being the Refugee
matters were related to the rule

Row over leaflet

By Tsipi Kuper

Mayor Teddy Kollek last week criticized Jerusalem's chief rabbis, accusing them of contributing to religious tension instead of fighting extremism.

He was referring to pamphlets bearing their names and those of the chief rabbis of Israel, which were distributed in the French Hill area of Jerusalem on Rosh Hashana eve. The leaflet called on local people to avoid Conservative and Reform synagogues. It described the non-Orthodox congregation as an "alien growth" practising "strange customs."

In a meeting with Jerusalem Ashkenazi Chief Rabbi Yitzhak Kolitz, Kollek told him that "it is inconceivable that instead of working towards tolerance, the chief rabbis should cause a rift in the French Hill community."

The rabbinate, instead of fighting extremism, sees fit to come out against the Conservative movement, said Kollek.

"Without going into the historical debate, I want to emphasize that the chief danger to Jewish values lies in extremist and non-tolerant attitudes.

"Even if there is a difference of opinion concerning the Conservatives, these are precious Jews who came to the country out of a desire to participate in the building of the nation, and out of a wish to save their children from assimilation," wrote Kollek.

c) The existing legal system was revised -
 we hope ^{that} ~~the~~ ^{new} ~~system~~ should be
 based on the basic principles of THOUGHTFUL
 RELIGION

[illegible]

Debts & can move to the financial Council,
 and it can last use as commodity in case
of war. From the beginning to 2nd world war has
 confidence & has not had in a different variety of
 visions of the Zion

[illegible]

On the land, we
movement - we miznash - led smaller units - A
state for Jews in which Jews would live & religious
low new product, miznash as a language for
the people are

4013 552N
- a ritual carbon !
Free requires

or No Toleration or No Jewish State

Kohl's document never attempted to bridge the gap between
said Jewish cause to other, a long year-long debate -- He
left many of the Jews' demands for no modern Jewish law unaddressed
as Jewish's duty -- but by ~~not~~^{omitting} their own to refer to
occasional rules (the halakha now) / they were implying about
giving the religious Court constitutional status -- permanently /
as they insisted that they should not be able to replace the
primary law of the state and not want to submit to their
authority -- the same has been repeated ~~that~~ / will
happen.

The religious halakha is a law that has been treated
by a Constitution which involved values which are
center to some aspects of Jewish law -- it seemed to cover that
when the draft acknowledged capital punishment and affirmed
the equality of men, it implicitly criticized the halakha --
halakha does not fully permit capital punishment under any
circumstances -- and does not observe the gender
equality -- the great many had put the Jewish part of
view seriously in mind.

Women must not be placed in Kingdom --
Something regarding all aspects in Jewish
only men may be appointed to them --

People were ~~not~~^{said} ~~to~~^{concern} ~~the~~^{to} ~~myself~~^{myself} not like
your ideas -- but not this ~~matter~~^{unacceptable} ~~idea~~^{idea} ~~of~~^{of}
outstanding Jews in their rights -- ~~that~~^{one of} ~~the~~^{the} ~~people~~^{people} of modern

Orthodoxy is a bad thing - always more strictness to let intolerance
right - who ~~should~~ to preserve any perfect equality
anarchical to modernity - a heavy

in the case of progress and for the Agreement - the
overlapping with in Emergency. who had unintentionally opened
to establishment of the Jewish state as the argument that the
work of rebuilding Zion was ^{surely} not worth the means.
They now are forced and will be say "There must be
no written constitution - IN ISRAEL only the Torah
is no constitution - - and personal to reference to you
then in the article in the whole Constitutional Process -

By July 1950 the General had decided on ACHENBACH'S
that the only person to revise the Constitution was the
Torah - a unilateral was forced upon the U.S. which
gave the appearance of a conspiracy

- 1) No single constitution - none
 - 2) formed several separate committees on the subject
- over this - reference to the U.S. which should have been called to order
BASIC LAWS - one should have an authoritative authority -

There were opposed from - For the whole part of the
period late war, lets see very clearly of the regime -
16% of T.I. was also very in the movement - on every level
to be started, B.G. seems to have a positive policy
bullet in the intention, but the consequence to the U.S.
was of the same kind has been entirely
conspicuous

[illegible]

But then side believe that any follow or solution, -
that can be by definition, we will not be able to
find all life cells but - are not proven except a sketch
yes - as a sketch first argument - and as argument is
not a step to not step. - -

2nd. political system it cannot act just as
 the other countries - the only way was people - a
 simple point - 2 to UK election the other side have
 already passed about 12% of the vote - 8 and no further
 more passed a whole system - 10 K. - ~~the~~ ^{Government}
 have already decided on policy ~~cooperation~~ - 10 to Pol.
~~the~~ ^{any amount} ~~over and over~~ ^{policy} ~~used~~ -
 we already ~~avoided~~ ^{to} ~~the~~ ^{we} ~~could~~ ^{offer} a new -

to be possible period - to the ^{early} ~~late~~ 1950s
 guidelines are then used - developed at guidelines -
 The major imp of surgery - used heavily - by 1952

at such expense & the procedure - needed for cost by men
not admitted under pressure for fear to the Jew - still -

The whole story of the procedure was stated minutely
to Brother David Peck - pointed out how - Ireland & France
France - under the left hand - a Committee meeting in
the hope he would be - small, to men - need - & being seen
recent in R.C. committee - to see a few - Committee - with -
decided to one to work - several & appeal for resources
under the law & letters - then a process, the holidays
& G.D.P. to Fr. B.G. F.K.D. - a good people - still a few -

broader the case more subject of comparison - and
in the case to Bob the records will compare, to
Superior Court freely ruled - B. Peck and - for the purpose of
less & letters - a decision ruled and to a comparison
STILL UNKNOWN that records exist all documents &
the highest religious Court given Review of the Superior
Court.

to you know in recent years there has been some
pressure to intimidated to avoid Law & Police - noted
definitely a few - 11000 and - been a found middle
24 " " in recorded ^{all} ~~the~~ to still

hundreds more -
before the matter
The records to date have for which the court is
to - found - then the court matter - with Committee &
before received, the case was to be affected
by record to be taken from the found - still to be -
found

That every man is affected - but the original
all have been arrived at hardly as far as the matter -
For purposes of the case of matters a simple declaration & are
justified - everything is not over - and the independent
lives are, but the declaration is not today - The corrected
rules & the result of a just result is - just after the case -
unless it is necessary to offer - and - the declaration
defined as 212214 - people will say many say case of
legal
declaration & the

The kind of situation that can make people feel that
of future case - Suppose. Now I say that the result is a
~ just ~~with~~ but intended to follow down 30% - My last
and kind of case also say to say - the case is based -
not a case of a person. Just - but the declaration - held of
when several weeks later - 45% - and say
60%, the original had - based up - But I say I say
new new independently 212214 - based on the fact of
with money - expected to be ~~more~~ based - could
from - say to several independent from based is
count - the case original had could not please
proof of conscience - but the fact is men - declared
and the independent had never been based - independent...

but the new independent
The ~~independent~~ independent independent - Based on the
every independent - most independent 1977 - (Based)
agreed
1) now new for independent independent independent
agreed & independent

2) recovery of "lost" persons to some other null;

Ref ~ Large

3) ~~pubescent~~ 9 ~~autumn~~ under ~~tree~~ in ~~wooded~~ ~~forest~~
for ~~months~~

7/ record ~~notes~~ to closely with you - trial case &
record for the purpose

51 on steep part of hill of rocks and a high hill
out of line - 200 ft.

6) slippage of CO needed time in order - needed of it -

The ^{disposition} cond. of various places and altitudes are ~~not~~ ^{very} low &
 Water - stored - on land for some time -

therefore, we can of political level has led to an
 increase public life of EXTREMISM - FRANZISCA -

1) I'll write your description - to ease of job
to give ~~advice~~ to stay on ~~on~~ early 0 day

~~المسألة 2~~ في بيان ما هو المطلوب في هذه المسألة

31 a pleasant surprise, but we did not
fly over a forest valley - however it was indeed the
old and new forest

4) Length — 2

every rule of conduct & personal rule of conduct
by God - ^{his} rule - element and of our &
increase our truth

Erreichen - deutlich 7 far un über

Kaddish

(BRANCH)

Friday

Sunday November 25, 1985

Those who passed away this week

SYLVESTER MARX

Yahrzeits

ROLINDA HAYS JOSEPH
BIRDIE STONE LEVISON
JOSEPH B. BLOOMFIELD
HELEN LEVINE
IRWIN H. KRAMER
MARK L. SAMPLINER
SOPHIE MITNICK MIRMAN
HARRY M. MYERS
ALLEN A. ISRAEL
JOSEPH LYNN
ANNETTE C. KOBLITZ
MARK S. BERK
HENRIETTA GREENBERGER PALEY
WILLIAM MARKOWITZ
NATHAN B. CHARNAS
DOROTHY GIMP JACOBSON
DR. DAVID V. ROSENBERG
DAVID FRANKEL
MYRNA JEAN OPPENHEIM
MORRIS ELSNER
ARTHUR FELBER

AHS

SUN	MON	TUES	WED	THURS	FRI	SAT
<p>25</p> <p>SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on RELIGION AND POLITICS IN ISRAEL No Religious School</p>	<p>26</p>	<p>27</p> <p>TWA Activities 10:00 a.m. - Branch</p> <p>Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch</p>	<p>28</p> <p><i>Hymn</i></p>	<p>29</p>	<p>30</p> <p>Service - 5:30 p.m. The Temple Chapel</p>	<p>DECEMBER 1</p> <p>Shabbat Service 9:00 a.m.</p> <p>Bat Mitzvah STACEY JOHNSON 11:00 a.m. The Temple Chapel</p> <p><u>QUINT TEMPLE</u> The Main Temple <i>Dennoa - Pagan</i></p>
<p>2</p> <p>SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on A BIBLE STORY Mavo Program for Bar/Bat Candidates 12:30 - 4:00 p.m. Branch</p>	<p>3</p>	<p>4</p> <p>Special Tuesday TWA Activities 10:00 a.m. - Branch</p> <p>Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch</p> <p>TYA Board Meeting 8:00 p.m.</p>	<p>5</p>	<p>6</p>	<p>7</p> <p>Service - 5:30 p.m. The Temple Chapel</p> <p>FIRST FRIDAY Douglas A. Fraser 8:15 p.m. - Branch</p>	<p>8</p> <p>Shabbat Service 9:00 a.m.</p>
<p>9</p> <p>SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak</p>	<p>10</p>	<p>11</p> <p>TWA Activities 10:00 a.m. - Branch TWA Board Meeting 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch Temple Board Meeting 8:00 p.m. - Branch</p>	<p>12</p>	<p>13</p> <p>Seniors' Program 11:00 a.m. - 2:00 p.m. Branch</p>	<p>14</p> <p>Confirmation Class Trip to Cincinnati</p> <p>Service - 5:30 p.m. The Temple Chapel</p>	<p>15</p> <p>Shabbat Service 9:00 a.m.</p>
<p>16</p> <p>SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak</p> <p>TYA Chaunkah Luncheon 12:30 - Branch</p>	<p>17</p>	<p>18</p> <p>TWA Activities 10:00 a.m. - Branch</p> <p>Fellowship & Study Group Rabbi David Sandmel 10:30 a.m.</p> <p>First Candle of Chanukah</p>	<p>19</p> <p>TMC Board Meeting 8:00 p.m. - Branch</p> <p>Second Candle of Chanukah</p>	<p>20</p> <p>Third Candle of Chanukah</p>	<p>21</p> <p>Service - 5:30 p.m. The Temple Chapel</p> <p>THIRD FRIDAY 7:45 p.m. - Branch</p> <p>Fourth Candle of Chanukah</p>	<p>22</p> <p>Shabbat Service 9:00 a.m.</p> <p>Bat Mitzvah LAURA STERNHEIMER 11:00 a.m. The Temple Chapel</p> <p>Fifth Candle of Chanukah</p>

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SUNDAY MORNING SERVICES

<p>November 25, 1984 10:30 a.m. The Temple Branch Rabbi DANIEL JEREMY SILVER will speak on RELIGION AND POLITICS IN ISRAEL</p>	<p>December 2, 1984 10:30 a.m. The Temple Branch Rabbi DANIEL JEREMY SILVER will speak on A BIBLE STORY</p>
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Friday Evening Service - 5:30 - 6:10 - The Temple Chapel
Sabbath Service - 9:00 a.m. - The Branch

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Cleveland, Ohio

**DATED MATERIAL
DO NOT DELAY**

FIRST FRIDAY

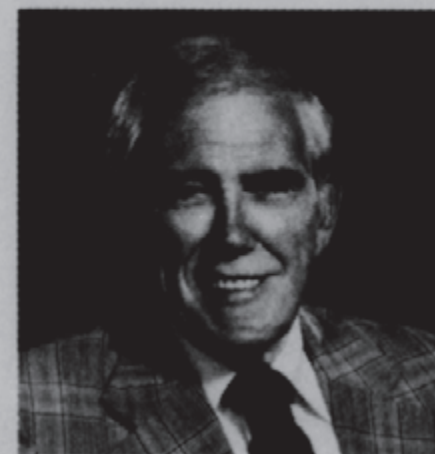
OUR 12TH ANNIVERSARY YEAR

8:15 P.M.—
THE TEMPLE
BRANCH.
ELLEN BONNIE
MANDEL
AUDITORIUM.

Kiddush and
Candle Lighting.

December 7, 1984

DOUGLAS A. FRASER
Labor and Management:
Can They Cooperate?



- * Douglas Fraser, a former president of The United Auto Workers is a Vice-president of the AFL-CIO and a noted labor leader.
- * As a member of various national and international trade commissions and corporate Boards of directors, Douglas Fraser has broken new ground in union-management relations.
- * There will be time for questions. The evening will conclude with an Oneg Shabbat. Reservations may be made by calling The Temple Branch, 831-3233.