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63

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20

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A Bible Story, 1984.

A Bible Story
Daniel Jeremy Silver
December 2, 1984

I have never quite understood what the term revelation includes, but it certainly includes the impressive historic fact that for at least the last two thousand years Jews have read from the Torah following a fixed annual cycle and found in that portion insight relevant to their particular situation. Jewish life has unfolded its wisdom and developed its tradition through the careful, thorough investigation of Scripture. The emphasis here is on careful and thorough. A young student in my class at the university told me excitedly several weeks ago that she had just finished reading the Bible. I am always impressed by those who can complete a piece of work, but I had to confess to her that I had never read the Bible. I have studied the Bible. I've written books and articles about Biblical ideas and themes, but I've not read the Bible through. You can begin in Genesis and speed read to Chronicles, but you will not have gained much from this exercise. The Bible is to be pondered. Its texts are to be savored. I've spent several rewarding weeks or months investigating a simple story, and I'd like to investigate on such incidents with you this morning.

I'll begin by telling you of a man you probably never heard of. His name was Daniel Bomberg. He was not a Jew. Bomberg lived in Venice at the end of the 15th and well into the 16th centuries.

Venice in his day had a sizeable Jewish community, swollen recently by exiles who had been ordered out of Spain in 1492 and Portugal in 1498. Venice's non-Jewish community included a number of Renaissance scholars, men who were dedicated to the classics and who were eager to read these classics in their original languages. They wanted to go behind the Latin of the translations by churchmen to the original Greek of Homer, Plato and Aristotle and to get behind the Latin of the Jerome's Vulgate translation of the Bible to the Hebrew original.

The Bible Gutenberg printed in 1451, the first printed Bible was the Vulgate, a Latin translation, the translation used by the Roman Church. Some thirty years later, in 1488, Gerson Soncino published in Venice the first printed Hebrew

Bible. In 1516 our friend, Daniel Bomberg, printed the first rabbinic Bible, the text of Hebrew Bible with its interpretations as developed by the Jewish tradition. Bomberg's Bible includes, besides the Hebrew text, the Aramaic translation which we call the Targum and the great medieval Hebrew commentaries of Rashi, Rabbi Solomon ben Isaac of Troy, Radak, Rabbi David Kimhi and others. The extent of his accomplishment is still a matter of marvel. He had to find and fix correct texts for those commentaries and to cut and set the type and proof read the final product which ran to four volumes.

Why was a Catholic printer the first to accomplish this task? Jewish life in the late 15th and early 16th centuries was unsettled. Jews were periodically exiled and their property repeatedly expropriated. A press was an expensive investment in non-portable machinery which could be taken away at will. How did a Catholic printer accomplish all this? He hired Jewish scholars to determine the correct text, set type, proof read and edit. Printing was actually the first cooperative Jewish-non-Jewish enterprise. Bomberg's rabbinic Bible was of such fine quality that it became the standard rabbinic text used almost our century.

Bomberg did intrude one new Jewish element into his work: the division of the text into chapters. The older manuscript writers of the rabbinic tradition simply wrote out the Hebrew line after line without indicating any division between chapters. There was no such thing as a book title in Torah scroll. The text simply runs on with the scribe occasionally leaving a space or two to indicate that he believed that a particular paragraph ended here or an empty line or two to indicate the beginning of a new book. This was the way of most Middle Eastern scribes. They had no reason to divide scrolls by chapters. Standardization was not a passion. The Torah was known by heart. The scroll was only an aide memoire. Medieval Jews knew a division of Scripture by Pashiyot, essentially the divisions of text designed for synagogue reading at a particular time. These divisions were known but not noted in many manuscripts. They were

known by a name taken from a key word in the opening sentence. The Book of Genesis, the first Parasha, is called Bereshit. The Hebrew sentence begins: "bereshit bara elohim: in the beginning God created. The portion that I read to you this morning is called V'yatzei. The opening sentence reads: v'yaitzei Ya'akov mi-Beershevu", and Jacob went out from Beresheba. When someone quoted from Va'yeitzet, everyone knew what texts he was referring to.

After Bomberg introduced this by chapters, it became the standard of all later Bible printing. It facilitated citation. Jewish and Christian scholars were able to understand each other. Sixty years later, in a second edition, Bomberg introduced the numbering of verses and that form, too, became standard.

To look at the Torah by Parasha and Posuk (verse) is to begin to look at the Bible in a useful way. I want to investigate with you the first twelve verses of this week's Parasha as they are translated in the new Jewish Publication Society version:

Jacob left Bersheba and he set out for Haran. He came upon a certain place and stopped there for the night for the sun had set. Taking one of the stones of that place, he put it under his head and laid down in that place. He had a dream. A stairway was set on the ground and its top reached to the sky and angels of God were going up and going down on it. And the Lord was standing beside him and He said, I am the Lord, the God of your fathers, Abraham, and the God of Isaac. The ground on which you are lying I will give to you and to your offspring. Your descendants shall be as the dust of the earth. You shall spread out to the west and to the east, to the north and to the south and all the families of the earth shall bless themselves by you and your descendants. Remember, I am with you, I will protect you wherever you will go and will bring you back to this land. I will not leave you until I have done that which I have promised you. Jacob awoke from his sleep and said, surely, the Lord is present in this place and I did not know it. Shaken, he said, how awesome is this place; this is none other than the abode of God and that is the gateway to Heaven.

Early in the morning Jacob took the stone that he had put under his head and set it up as a pillar and poured oil on the top of it. He named that site Beth El, previously the name of the city had been Luz. Jacob then made a vow, saying, if God remained with me, if He protects me on this journey that I am making and gives me bread to eat and clothing to wear and if I return safe to my father's house the Lord shall be my God. And this stone which I have set up as a pillar shall be God's abode and all that you give me I will set aside a tithe for you.

A modern scholar who looks at this text recognizes immediately that it represents a familiar, West Asian literary type known as a shrine legend. Such stories were designed to show a particular location was a sacred place. Its sacredness grew out of the fact that a meeting of consequence between a leader and the God had taken place here. Where God had been, he or she could be expected again. Therefore, this was an auspicious place to offer prayer and sacrifice and be certain that one's devotion and needs were noted in the heavens.

Luz had been an ordinary town before becoming Beit El, the house of God, a sacred place. This story explains when Luz became house of God. This had transpired when the patriarched sensed in a dream the presence of God and heard God promise him protection on his journey and this land which He had already promised to Abraham.

This shrine legend is comparable to others popular in the ancient Middle East, but for all this, this story reflects the specialness of the Hebrew tradition. The usual shrine legend described a moment in which a god defeated some other god at this particular place. Usually the victorious god was said to have built here the first altar. In our shrine legend it is Jacob, not God, who built the altar and it is God who manifests Himself here, not to another god but to the patriarch. If we define myths as stories about the activities of the gods, there is no myth in the Bible. To be sure, God controls history,

that in the Bible people act as people do. The Biblical personages remain people with recognizable feelings, emotions and hopes and their feelings are an essential part of the story. The Bible can be read as a record of the activities of God and is as a study of the nature of God, but, and this is also part of the story, it is a record of how human beings react to specific and recognized situations. If the Bible were only sacred history, we would long since have lost interest. God is God and we are not God. It is the humanity of the Biblical literary tradition which has insured its immortality.

Jacob and Esau were twins. Esau was the elder. The two boys were opposites. Esau was a physical type, an outdoor man's man. Jacob preferred his mother's text. He was a child who delighted to play indoors and to be with adults. Esau is straightforward and fairly simple. Jacob is wiley. Under his mother's influence he defrauds Esau of the birthright which by Israelite law belongs to the elder. His brother is understandably angry. His scheme is successful, but he wins only to lose. He intends to give him a good thrashing. We meet the fleeing Jacob. He has literally run away. To be alone in the wilderness is always dangerous. There are wild animals and you are on your own. In the ancient world to be alone and without the support of your clan or family was to be in mortal danger. You were exposed. There was no one to defend you.

Our children sometime come to us and say, 'I want to travel. I'd like to move about the country or visit Europe.' If they have the time and we have the means we encourage them to do so, and neither of us think that they are necessarily endangering themselves. We take for granted the existence of organized societies and safety forces. In the ancient world the minute you left the protection of your clan you were fair game. No one traveled without a retinue of armed supporters. Have you ever wondered why the nomadic tribes who followed their herds from one pasture to another move as a tribal unit? Their world had no protection save their own strength. If the men were to leave the women and

children behind, these would have been massacred or taken as slaves by the time they returned. A person who left his family's protection was in mortal danger.

Jacob, on this dangerous and lonely journey, knew that he was exposed and he must have been riddled with anxiety. One is tempted to analogize the situation. A young person, to leave the protection of home and family, knowing that there is no alternative but recognizing that he is in a cold and cruel world. Freudian thinking affects all of us and we assume we understand Jacob's dream. Exposed and frightened, we tend to project out, conjure up, the support we need. God or an ideology or an amulet will protect us on the way. A Freudian, reading of this text, would describe Jacob's dream as his way of convincing himself that he was no longer. "Truly God is in this place and I knew it not."

Abraham Lincoln is said to have served that he found himself down on his kneews when he didn't know where else to go. Jacob went on his knees. He was flat on his back with his head on a stone, but no matter. He was seeking a sense of protection and he has this wonderfully reassuring dream in which he hears God say, "I will protect you, I will be with you wherever you go. I will bring you back to this land. You need not fear." In many ways the ultimate importance of any religious tradition is that it is portable, that we carry it with us so that when the inevitable moment comes and we must leave the world of childhood and family, we are not alone. We carry with us the experiences and teachings of our family world and these can and are reinforced whenever we enter a synagogue. Our religious conditioning is the most effective antidote to what the philosophers call existential loneliness, that feeling that life is spinning away from us and that we have nothing and no one to hold on to. In this sense our story refracts experiences which we can easily understand.

Look for a moment at the dream itself. In his vision Jacob sees a great ladder reaching to the heavens. He sees angels climbing up and climbing down upon it. He calls its top "the gate of heaven." Behind this dream we recognize the image of the great Babylonian Temple towers, the ziggurats, great step towers

topped by a temple which, not incidentally, was often called Sha'ar Shamayin, the Gate of Heaven. Asians offered their sacrifices in these pyramid top temples where they felt close to God, but the dream is not simply a vision of Babylonian Temple architecture with priests bustling up and down the steps cut in the pyramid front.

The rabbis used this story to explain Judaism's unique view of the mystical experience. In many another tradition religious ecstasy is described as the soul leaving the body and ascending to heaven where it becomes one with God. In such tradition there is usually a heavy emphasis on monasticism and denial and freeing the soul from the prison of the flesh. The religious experience is designed to help to leave the body and ascend to God. In our tradition, using this particular text as a symbol of what the religious experience is really involved with, the rabbis insisted that the body and the soul are one and that the religious experience represented hopes and our prayers reaching up to God, but not actual part of our being. Jacob does not climb the ladder. He remains earthbound. Judaism encourages religious experience, a special awareness of the beauty of the universe or of the presence of God, but discourages people from believing that they could become one with God. God cannot manifest himself in man. Man cannot become one with God. Our work is here and the way of encouraging religious experience does not lie in denial or a life of prayer apart from family and community but in carrying out one's ethical and spiritual duties within the context of the everyday.

There's another interesting lesson here. Most people who look at religious folk assume that because they are religious they have no doubts, that they know with unshakable certainty that God is, that God rewards, that God protects, that our prayers are answered. Look again at our text. Jacob is anxious and worried. God appears and tells him, 'don't worry, I am with you, I will protect you, I will return here with you.' What better assurance could anyone want? Jacob

awakens from his dream and he acts like a confident, reassured man. he dedicates this place to God. He changes its name to Beth El. He builds an altar and anoints it and he offers a vow to God. The man of confident certainty - but if we look closely at his vow it's an iffy oath. "If you will be with me; If you will guard me; If you will bring me back," then I give to this shrine a tithe of all that I own. God has spoken to Jacob and Jacob is still not completely convinced.

If faith did not involve a leap beyond experience, common sense would make communicants out of all of us. People would naturally do that which is clearly to their advantage. If it is to their advantage to pray for security or happiness, pray they will. If religious devotion is manifestly useful as a commitment, these seats would be filled week in, week out. But religious commitment always transcends. There is no way of knowing when God cares or prayers are answered. Indeed, our experiences inevitably raise questions about the religious affirmations. If God cares, why is there so much hurt and pain in life? One of the great things about our Bible is that it admits doubt. The basic Biblical affirmation is that if you are willing and obedient, if you do what is right, things will go right with you. The Bible contains the covenant and Book of Job. Righteousness should be rewarded, but here is a righteous man who is afflicted. The Bible contains affirmation and doubts which experiences raise. Any and every religious life contains affirmation and experience. Jacob has heard God. He is not quite sure. Religion's commitment cannot deny reality. We speak prayers and many times the prayers are not answered. Human beings are created in the image of God and yet often act like animals.

A religious person affirms, he affirms life's possibility, but he does not deny his experiences and so we always experience the kind of tension we see in Jacob's life. I believe, yet. . . . No one, no saint, no religious figure is immune to doubt or even to moments of denial. No one's faith is utterly and always constant. What can be constant is the willingness to come back again,

again and again to the religious experience, to the religious institution, to the traditions, and expose one's self again to them, to its vision and affirmations.

The rabbis delighted to explore the image of the ladder in Jacob's dream with the angels descending and ascending. They found here a statement of the vicissitudes of life. At times we ascend, at times things go well for us and times are good. Inevitably, these are followed by times of bad luck, illness, loss, financial reversal. Never take success and health for granted and never believe that there is no hope. The angels ascend and descend. What is now will not be tomorrow, and what will be tomorrow will not take place in the next day.

Pick up Genesis chapter 28. In a Torah scroll you will find much of interest. This story and the rest of this week's parash, for instance, are written in the Torah, written without a break in the text. There is no space between sentences, paragraphs or chapters. This parasha begins with Jacob fleeing from Esau. In it we follow Jacob's stay with his uncle in Haran where he falls in love with Rachel, works for her for seven years and is married to Leah. His father-in-law tricks him because he cannot allow his younger daughter to marry before the older. Jacob then works an additional seven years for the woman of his dreams. During these fourteen years of responsibility and difficult living, when he is tricked as he tricked another, he learns a good bit about responsibility and maturity. The parasha ends as Jacob prepares to return to his home in the Holy Land. It begins with exile and ends with return. The rabbis used the symmetry of this parasha as a statement of their Zionism. This people may leave the land but they will return and until they return their lives are not complete.

They add that even when Jacob was away from the land God was with him. In the ancient world the high god of a people held power only within their land. Beyond their land another god held sway. When you went from one terri-

tory for another you began to worship the gods of the other places. Our story makes it clear the God is the God whose power reaches to all parts of the earth. God tells Jacob: "I will be with you, I will protect you wherever you go." God's protection is with Israel in Israel and in the diaspora. And so, here in a simple story, which I'm sure my student at the university read in three and a half seconds, are lessons which I have hardly begun to lay before you, lessons which teach of faith and the nature of God, the reassurance of faith, of the vicissitudes of life and of the meaning of the covenant.

Kaddish

(BRANCH)

Friday

Sunday

December 2, 1984

AMERICAN JEWISH
ARCHIVES

Those who passed away this week

E. DENNIS LUSTIG
GUIDA STOTTERMORRIS USHER
RUTH M. KANDEL

Yahrzeits

ALEX BAUMOEL
FLORENCE L. WEINER
LEONARD J. STERNHEIMER
FLORENCE BENSON DUBOY
ABRAM B. EFROYMSON
NORMAN S. COPELAND
RENETTA DIAMOND
FANNIE H. WEBER
MARTHA KLEIN
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PHIL MELDON
DAVID SAFIER
ANN FRANKEL
MINA LEVIN
ARTHUR WALLACH
ABRAM M. KAPLAN
ABRAHAM G. SCHOCK
ANNA BROWN
FLORENCE STERN
CAMILLA W. KRAUS
SUNNY RUTH BARON
LOUIS D. STERNS
KENNETH ANDREW SHULLER

William Mandel

Spencer's Grammar is an important piece in Varnes in the
and the works. Varnes has an important found manuscript and
they are the center of a numerous bibliography which covers
also almost subjected to some 20 or 25 years of study in Russia
in the early language.

The Russes were underlong printed in 1851 and the Russian
Translation given to the Church, the first Russian text of the
Bible was printed in Varnes in 1855. Bilingual: text and Russian
to present the Russian Bible to people and to the Russian
Russian language. (Mashki - Dushki (Kutik) is a beautiful
Russian edition and to be for the Russian to the Russian
period text

The very first and printed in Varnes books, Bibles were in
Russian printed in Varnes in 1851 and the Russian
text. ~~Translation of the Bible~~ and in an important
number and under study in the Russian. Manuscript in Varnes
books 1.1 to the Russian to the Russian and the Russian
and the Russian and the Russian and the Russian
more books can give. Bibles have been in Varnes
edition and in the Russian and the Russian - text in
and the Russian and the Russian and the Russian. The Russian
books were printed in the Russian and the Russian
Bible: text and the Russian and the Russian.

Translation, the Russian and the Russian and the Russian
and the Russian and the Russian and the Russian and the Russian
and the Russian and the Russian and the Russian and the Russian
and the Russian and the Russian and the Russian and the Russian
and the Russian and the Russian and the Russian and the Russian

was ^{from} ~~seen~~ seen in new lot - The old machine is in lot one
retained by nurse balance #1.

[illegible]

Janet left B.S. - ~~anyone~~ had more 2 pieces to
 7/25 under it and under the label + ~~under~~
 Janet under - forced to come home because of her fear
 of her own brother. Even when he had defended her
 blaming under people belong to the older men.
 Title: Book 1

[illegible]

Traditionally, this was by Paralytic - The reason
of our children and some years ago the state -
- on which you 2 Paralytic and read this ~~with~~ ^{show} record

The lack of any further legend is not the source, but is
presented as stories because they were the traditional of the
Tribes - the newer people would expect such to be present
during that Temple's clearance - 2nd, the not so subtle
kind of a priest-narrator can be seen in the details that
not only ~~did~~ ^{did} fossils act as the altar here - but that
he really is a Tribal of the tribe to be the myth -

~~The legend about fossils: Both El is a ^{not human} ~~not human~~
to-action - Both El ^{also} ~~also~~ one of the great things to be ^{and}
associated with the ~~history~~ in Quran -- ^{and}
Salem's. revelation as, Judean, tried to learn Both - El
into the world since of the N. Kingdom - to ^{be} ~~be~~ ^{and}
of parallels for the history -~~

It is this story as a legendary type as the Mt., it
is also pending fossils, must show legend related
to Quran & place to come quest in the life of a god &
suggest that that god achieve and been in first action -
have the story - linked to a real in fossils life &
he builds the altar - if we step into a narrative
about and - the level of the god - to reach
rise in revelation myth less - indeed in another way
of saying that The ^{narrative} Focused more on human activity
than on the biographies of the gods - it is not surprising
that the as well contains some of the understand
historical reality known - ~~The not mythological and~~

Even so if we never simply present a thoroughgoing
layed out copy to the nucleus of the power - the need for
financial support of the Party, its needs will be under
our attention -

While capturing our attention and has means for a -
 in the underdeveloped human science which is even into
 the legend. Justice is on a journey [who is just ^{person} ~~leader~~
 the leader of the "justice is a - the"
 & can I realize I realize the ^{can} ~~leader~~
 place ~~understand~~ being realized, and -
can jump too suffer for the ^[193] ~~limitation~~

1. See also

The new book y see 2020 - 2011 - and he left - suggest
 The model ~~the book~~ There is central
 help LEAVE ?
 W2, J2, J2

Because he was trying to pull some distance
between herself and an anti-yeid HSAU. ~~He~~ ^{He has} told us
direct to the immediate ~~place~~ ^{place} of his father's school directly
right to the elder son. June 1. Some more later - last
Ernie was the first born.

FUGIT - a good word is introduced by the ^{mug} men
in places & to remember. But just in all of history. Men
don't like it.
~~William with some~~ number around the world
or over seen -- it's all about thought to the police.

of his need for protection. He gives - no help and
him, but he serves. And he is a man and he is a man
in every way possible

I am with you

I will protect you whenever you go

I will bring you back to the land

I will not leave you until I have done

what I have promised you.

The more I think of it, the more I feel for myself
and the more I feel for you. I am a man and I am a man
and I am a man and I am a man

Surely he is in the place and I know it
not

Remember, I am with you and I am with you and I am with you
"In the morning, I am with you and I am with you and I am with you"
reflected to the founder of the Temple and I am with you and I am with you
- the Tower of Babel - the Temple and I am with you and I am with you
religion - a man and a man and a man and a man and a man and a man
Cause is a Temple and I am with you and I am with you and I am with you
only - I am with you and I am with you and I am with you and I am with you
Shine and I am with you and I am with you and I am with you and I am with you
The Gateway to Heaven

But the Temple is a man and a man and a man and a man and a man and a man
and I am with you and I am with you and I am with you and I am with you
The house of the Temple is a man and a man and a man and a man and a man and a man
and I am with you and I am with you and I am with you and I am with you
of the Temple is a man and a man and a man and a man and a man and a man
of the Temple is a man and a man and a man and a man and a man and a man

[illegible][illegible]

The vision under which we should
 have - a people in freedom for the oppressed
 in the midst of the repression - which we now
 experience with evil - at whose disposal we
 have such an army as understanding for it

[illegible]

to him - He has been surprised - looked on with a shocked
at

But even when the land is a long ridge -
still more marked of ancient - find out the
the line between - he looked on with
concern &
remember the place as that the 80th had
as under a row
but the view seemed to be under the look which the
information -

- 1. but remember what we
 - 2. but put it in the ground
 - 3. 2 relations - to my father: how - then
- 2 small side can - just in the - appear a little
of the 3 rows -

2 small of deep surface people, under
the day before to be kept connected above
depth - yet there is a great unusual one
depth - of it was either that but not - last
the more per page - that but will put
do not be unusual rest just - the fact seemed
be very small

one of the many to garden 1 the 2nd
in the 3rd under the on just a 4th garden
the 5th of the - under the 6th - a 7th

clear ~~back~~ ^{WB} got what we desire

41

James is in

2 balcon

But show me

2 balcon

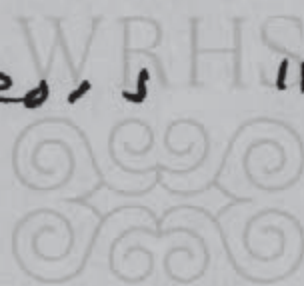
2 balcon

~~2 balcon~~ - but I'm not sure -

Think - a reading out of the scripture & reading of Levi
- & scripture we need not, we need not but we must

hold on scripture.

RENN "There is no assurance to
be righted, in the world."



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

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SUNDAY MORNING SERVICES

November 25, 1984
10:30 a.m.
The Temple Branch
Rabbi
DANIEL JEREMY SILVER
will speak on
RELIGION AND POLITICS
IN ISRAEL

December 2, 1984
10:30 a.m.
The Temple Branch
Rabbi
DANIEL JEREMY SILVER
will speak on
A BIBLE STORY

Friday Evening Service - 5:30 - 6:10 - The Temple Chapel
Sabbath Service - 9:00 a.m. - The Branch

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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.