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The Year in Review, 1985.

THE YEAR IN REVIEW
Daniel Jeremy Silver
December 29, 1985

I propose to begin this review of the year by taking you back more than three thousand years to that great national epic of the Greeks, the Iliad. And the story I'm going to tell has its own intrinsic interest and fascination and I hope that before too long you'll see its relevance to 1985.

Early on this year I read a report of a popular presentation by the classicist, Emile Vermuehl who teaches at Harvard, in which he summed up the results of a series of studies that had been done recently on Homer's Iliad and somehow the critical apparatus which had been used to discover all these new facts have given to me a framework of reference into which to assimilate the disparate, varied, sometimes chaotic, events of 1985. It turns out, for instance, that the lexicographers, those who study language, as they began to systematically scan the lines of the Iliad, discovered that many of these verses did not scan properly in classic Greek at all, but that when they took them back into archaic Greek, the Greek that was spoken in the fourteenth and fifteenth centuries B.C.E., a Greek which was spoken seven centuries or more before Homer was presumed to have lived, the scansion became appropriate. And then having put the events or the creation of this epic back to that period of time, in studying archaic Greek, a language which was not spoken after the fifteenth or fourteenth century B.C.E., they discovered that the word Homer in archaic Greek is not a noun at all but a verb, a verb which means to write poetry, to speak verse. What follows from that is that already in classical Greek times they had no idea who had written the Iliad, it was written by a poet, a homer, and homer became not a verb but a noun. And then

iver time innumerable people have written biographies of the blind bard and we've had a whole history of biographies of Homer, an anonymous man who never existed. Now, having recognized that the Iliad belongs in this far distant past, it became apparent that Troy, a city in Anatolia in eastern Turkey, was not as it is portrayed in the epic, essentially a Greek colony whose heroes are Greek heroes, who evidence the Greek virtues, who speak Greek, but that Troy and all the cities along the Anatolian coast at this time were controlled by the great Hittite Empire and spoke their own language. In eastern Anatolia^{in a} city called Troy they spoke a language called Luvian and when archeologists began to discover the clay tablets in which the Hittites and the Luvians had written their language, their literature, they discovered that most of the names of the great heroes of Troy - Priam, Paris, Hector - were not in fact Greek names at all but Luvian-Hittite names and they went back further than this and they discovered that as they uncovered and translated the Hittite inscriptions, many of these heroes and many of the incidents which are portrayed in the Iliad are not in fact incidents which were sung by Greek bards and then assimilated by Homer or some poet into the great epic but were ballads and epics sung by Hittite bards about their heroes which were somehow assimilated into this great epic.

Now, in classic Greece school children had been set to memorize the Iliad. It was their literature. Their teachers used the role models of the heroes of the Iliad to set before their students an ideal of haydaya, of the great moral qualities which were expected of young Greek men. Greek philosophers used the Iliad as a sustained allegory which revealed the great metaphysical

truths about the universe and the priests of Greece used the Iliad to prove that the gods had a special destiny for the Greeks. And now, suddenly, it appears that the Iliad is not a Greek national epic but a composite epic which happens to have come down in the Greek form, which is as much Hittite as Greek, and it explained what I always wondered about, why it was when I read the Iliad, as most of us did in high school, it's been part of the curriculum of western education for the last two thousand years or more, that the Trojan heroes like Hector seem to be far nobler in spirit and quality than the Greek heroes. And the answer is very simple. In essence, the Iliad is as much a Hittite national epic as it is a Greek national epic.

Now, what does all of this have to do with 1985? Simply this, that if you want to understand the events of this past year, confused, chaotic, varied, there are three critical faculties which you must have which are illustrated by this story.

The first is don't believe conventional wisdom. It usually isn't true. The second is things are never quite what they seem to be. And the third is that the truly significant historical events of any period are rarely the actions of any one man but, rather, they are the great unseen swelling up of things which take place in the anonymous bosom of the populous, in the families and the communities which are not reported in the headlines. The Iliad is a composite of ballads sung by hundreds and hundreds of rhapsodists and songsters over a long period of time, finally edited into the epic which we recognize.

Now, let me give you an illustration. Surely, one of the great events of the last year was the increase of black activism

against apartheid in the Union of South Africa. Apartheid is an evil, but apartheid has existed in South Africa for decades. Why 1985? Why this year? Someone tried to explain the catalyzing incident as being the selection by the Nobel Peace Committee a year ago in December of the Anglican Bishop Tutu for the Nobel Peace Prize, the recognition presumably in South Africa that the world cared. The majority was not forgotten. Some have argued that the events in South Africa are really a reflex of concerns in the United States, that the Civil Rights Movement in the United States had run out of enemies, quick victories, elan. It was running against the obstinacy of the Reagan administration to really move in the area of civil rights and so it began in Washington that famous day by day protest in front of the South African Embassy, demanding divestment, demanding an end to apartheid, and again the concerns of people in the most powerful nation in the world encouraged the concerns of those who are powerless in South Africa. Now, these events may have had something to do with explosions which are beginning to take place against apartheid, but I would suggest that if we look somewhat deeper at the history of our times that what took place in Suwaito and Pretoria this last year began not so much in Washington or Suwato or Pretoria or even in Stockholm but began in Zurich. Why Zurich? In Zurich you have the great anonymous bankers who manipulate the gold market and the silver market and these other markets in which the rich of the world deposit their ill-gotten wealth. And over the 1970's you will recall that there was a steady increase in the price of gold and gold went up to about \$800 an ounce and gold is the major export of South Africa and South Africa taxes the gold which is exported at very little

cost, up to 70 percent of the value. And so during the late 70's and early 1980's a great deal of wealth was flowing into the coffers of the Pretorian government and was being spent for all kinds of social and civic improvements and when there's enough money for those who control the government, there's also some money left over for the outcasts, for those who have no vote for the government. And so during the 70's there was a certain movement to build clinics and schools and roads and better housing in the black enclaves and there was a sense of rising expectation. But then over the last 2-1/2 or 3 years the price of gold has fallen precipitiously in Zurich and elsewhere and suddenly the inflow of wealth to the South Africans was cut off and the South African government responded by cutting back on its expenditures, its social expenditures, and, of course, the place they cut back the most was on those expenditures which were being used for the benefit of those who had no vote and now the revolution of rising expectations was suddenly frustrated and there was the buildup of understandable anger and there was the explosion.

Now, what I am suggesting is simply this. If you want to understand the year, you'd better look behind and below and around rather than at the headlines. Beware of conventional wisdom. The year began with the headlines focused on the fact that the Russians were finally going to return to Geneva to disarmament negotiations. In October and November we had another spate of headlines, speaking of the return to Geneva of the summit where Gorbachev and Reagan were going to meet and again the focus was on negotiations about nuclear disarmament. One of the conventional wisdoms abroad in our world is that if we can only achieve some form of significant

nuclear disarmament, 50 percent reduction in nuclear arms, a new strategic arms limitation treaty, a mutually verifiable nuclear freeze, that somehow that is the way which will guarantee peace.

Now, I have no brief for nuclear arms or the arms race, but I suggest to you that this single-minded feeling that somehow it is only the bomb, the 9,000 nuclear warheads, which stand in the way to peace is a misbegotten conception and one from which great mischief can result. During the year the Prime Minister of New Zealand, Mr. Lunga, made a great thing of the fact that New Zealand would not allow the docking there of American ships because the American government would not tell them which ships which ships had nuclear arms aboard and which did not. And the result of that meaningless contrente was what? That two of the very few democracies of the world became embittered, effectively broke off the sharing of intelligence, that a mutual defense treaty which involved Australia, New Zealand and the United States was weakened, that New Zealand was effectively cut off from whatever benefits accrue from that treaty. What positively was gained in the cause of peace? Nothing. Man made a symbolic act which the real world, in fact, paid no attention to.

In early October I was greeted by a woman of obviously intelligent concerns, sensitive, and she asked me to sign a petition which was going to be sent to Mr. Gorbachev, Mr. Reagan at Geneva which called for a nuclear freeze and called for a 50 percent reduction in all nuclear arms. And I got into a conversation with her. And I said, what will a 50 percent reduction in nuclear arms achieve, after all 4500 nuclear warheads is sufficient to plunge the world into several nuclear winters, you don't need 9,000. Well, she said,

you have to begin somewhere. And I said, let's assume we were successful and there were the two great super powers completely disarmed, would there be peace? There are still other nuclear powers. There's nothing secret about the mechanics of a nuclear bomb, Pakistan, Libyas, what happens when the terrorists have this bomb? How do you explain the fact that mutual assured deterrence, that MAD doctrine, has somehow given the world 40 years of relative peace, at least there have been no world wars in that period of time. How long could you have survived as a free society if Russia continued expansionist and there were no nuclear deterrents and the Russian armies are four times the size of the NATO armies in western Europe? One of the truths about our world is that a million people died from guns and bullets and missiles during this last year without a single nuclear bomb being exploded. They died in Afghanistan. They died in Ireland. They died in the Lebanon. They died in Iraq. They died in Iran. They died in Nicaragua. They died in El Salvador. They died in a hundred places in this world and no bomb was dropped.

Now, I don't mean to suggest that the bomb is a good thing or that the arms race is a good thing or that nuclear disarmament might not be a step in the right direction.. I mean simply to suggest that the conventional wisdom which now focuses all of our energies on one subject, the bomb, blinds us to the reality that there are a thousand areas of potential or real conflict in our world, that these are dangerous in the extreme, that the number of conventional weapons in our world is enough to destroy the world many times over, and that unless we deal with the entire context, the complexity, the variety of these problems and focus only on this one one issue we will not begin to deal with the

problems of peacemaking which must, must concern us all.

Conventional wisdom often has a germ of truth in it, but it rarely has the full substance of the truth and it often leads us into the attitudes that seem to be right but, in fact, are never quite as right-seeming as they appear to be. Our concerns with the nuclear threat have shifted over to concerns with nuclear energy or what some of us call the threat of nuclear energy. And many of my friends and of yours have gotten to the point that somehow, if they can stop the building of a nuclear power plant, they think they have done something of ultimate virtue. And in the United States we have effectively hobbled the development of nuclear energy. There are some 342 nuclear power plants at work in the world, only 70 of these in the United States. There are some 145 nuclear power plants being built in the world beyond these, only three of these in the United States. Now, is it such an act of civic virtue to stop nuclear energy from developing? There is a danger, clearly, a danger which we in Cleveland ought to be particularly sensitive to since the power plant immediately down wind from us, from which we are down wind, the Davis Besse power plant, has the worst safety record of any power plant in this country. But every form of energy has dangers associated with it, every form of energy. If we burn any kind of coal or gas fuel, we disturb the ozone layer. There's the greening of the ice cap, the melting down of the ice cap. There's the ugliness of the strip mine. There's smog and, of course, there's acid rain. It's a question of a tradeoff. If we want energy and civilization requires energy for production, for prosperity, we're going to have to have tradeoffs and the tradeoffs, all of them, involve some form of danger or other. The question

is, will we have the capacity to build, to have the energy which we require?

Now, why are we so afraid of nuclear energy in the United States? Sixty percent of all electrical energy in France and in Belgium is created now by nuclear power plants. why are we so afraid of the plants? And the answer, of course, is Three Mile Island. Three Mile Island came very close to a melt-down, to being a source of contamination to the lands and the people around it. But why was Three Mile Island in the United States? Why did this accident occur here? And the answer is one that Americans have really not looked closely at because the answer goes to the shattering of an illusion which we find very comfortable, that we are the most successful, the most highly developed, the most highly efficient and proficient industrial nation in the world. The problems of Three Mile Island occurred because the engineering was inefficient, because management was incompetent, because the regulation by our government was inadequate, because those who were in the plant and managing the plant were not sufficiently trained, equipped, to perform the task to which they were assigned.

I remember reading some time ago an article in the Washington Monthly which was entitled "Israel's Number One Enemy." I thought I might be reading an article on Syria, on Iraq, on Libya, on the PLO, but instead I read that Israel's number one enemy is America's military industrial complex. Why is America's military industrial complex Israel's number one enemy? And the answer is that America is the only major source of arms that Israel has and that the arms that we produce are second-rate, inferior to the arms that are produced in the Soviet Union or Czechoslovakia or France or England.

Why are they second-rate? They are second-rate because our quality control is poor, because just as you would not buy a car that was built on a Monday or on a Friday, you oughtn't buy a tank which was built on a Monday or a Friday. And those of you who know something about Israel's military industrial complex know that a major part of its energies are devoted to taking equipment, planes and tanks and armored carriers that are bought here and retooling them, going over them and making them efficient for the survival needs of that country.

If you remember when Hyman Rickover made himself an unlike gadfly because he insisted that the atomic submarines that the military would build would be built correctly and he kept sending back pieces of equipment after pieces of equipment? Why? Because they weren't built right. They were not engineered properly. Americans have lived with the smug and comfortable illusion that as a country we are the most efficient, proficient engineers, industrialists, producers in the world. And in point of fact, we're sloppy, slovenly and the work that we do is shoddy very often. You've gotten innured to it. How many of you grumble around the table about the fact that the things that you buy, the utilities you buy for your homes, are not crafted the way that they were once put together? It's true.

Those who undertook in America to build us a nuclear energy were bond salesmen, men who ran the great utilities. They knew nothing about the unforgiving technology of atomic energy. In other countries where atomic energy has been run efficiently, these tasks were undertaken by professional engineers who had a sense of the discipline that was required and there was careful control in

most of these countries of the equipment that went into the plant and the training of those who would run the plants. Now, this is not an argument for or against nuclear energy. It is simply a revealing statement when you look under the rock, a revealing statement of the nature of the American economy. We fear foreign competition not so much because foreign competition is producing cheap, shoddy goods which can undercut in our market the well-made, high-priced American goods but because foreign competition is now producing better automobiles and better electronic microscopes and better computers than we are. It's as simple as that. And, of course, all of this has something to say about the dangers many feel that exist in the American economy. Conventional wisdom is not to be trusted.

Now, what about the theme that things are never quite what they seem? During this last year more Americans were employed than in any other year in our history. The unemployment rate fell somewhat. The stock market rose to new heights. And yet, if one looks carefully at the statistics about this country, one discovers that in every year since 1973 the mean income of the average American family, the median American family, has dropped slightly that year. Between 1973 and 1985 the median income of the average American family has dropped almost 5 percent in purchasing power. Now, this includes the fact, takes into consideration the fact that many of these families have two wage-earners instead of only one. The ability of Americans to purchase goods and services has dropped. Relative to the rest of the world, our prosperity has diminished. We are now the largest single debtor nation in the world.

Senator Daniel Monihan has asked the Census Department a

few weeks ago to do some statistics which would talk about welfare needs in the United States and these statistics revealed that for a child born during 1985, that child had a one in three chance of requiring welfare aid, aid to families of dependent children at some time before they would reach the age of eighteen. Here is the supposed most prosperous nation in the world with one third of its children facing a childhood in which they would need the support of public welfare. Is that prosperity? Is it a sign of prosperity when one picks up today the morning paper and the leading story has to do with the fact that Americans now control less of their own industry and of their own farm land and of their own real estate than they did at the beginning of the year? That's a definition, by the way, of colonialism when your country is literally owned by somebody else, but we're far from that, but we're on the way.

Many blame the Reagan Administration which has certainly been uncharitable and inconsiderate of the needs of the poor. But these concerns and strains have been apparent in our society since the 1970's. The strength of America has always been that we create a society where there was a small underclass, the poor, but openness to the great, large middle class and on top of this diamond a small group of wealthy folk. The middle class has been shrunk. It has been shrunk in part because of the systemic changes which have taken place in the nature of our economy, the loss of rust bowl jobs, of early industrial kinds of jobs and the inability of our work force to transform itself and change over into other kinds of activities. But it's also lost buying power because we've had to compete with the rest of the world and many of our plants

were inefficient. Many of our workers were unproductive. Many of our managements' decisions were made without any thought to the production, really, to what was necessary for the next decade or two. When you look at our own city, the great industries that were once here, iron, steel, those basic industries, they lost out in part because there was cheap labor and raw materials were available elsewhere, but they lost out also in part because these were precisely the industries that spent almost nothing on research and development, on retooling, today what's called reindustrialization.

Americans have lived in the happy belief that because in the first half of the 19th century we did everything right, the first half of the 20th century we did everything right, so in the last half all would be right for us. But those who lead our great industries seem increasingly to be more concerned with planing financial gains than planning for the welfare, the productive welfare of their companies in the decade or two that lie ahead. So we see industry after industry in America being plunged into debt because people want to make a quick buck and that debt, that exchange of control has nothing to do with increasing the efficiency or the quality of the product nor does it have to do with putting money into research and development so that company will have something to sell appropriate to the 1990's or the 21st century.

We're a society which in many ways has been living on an assumption which we often accuse our children of suffering from, that without work, without really buckling down to their studies, they'll be able to enjoy the quality of suburban life which we've been able to provide for them. America lives on the assumption

that this generation and the next will be able to enjoy the great prosperity that America has enjoyed in the past without working for it, without being craftsmen and researchers, without thinking in longer terms and for a greater concern than can I make a buck now.

Things in history, great events in history are never the result simply of one man's actions or one woman's actions but the results of things that we often hardly notice.

One of the great events of this last year was the outpouring of sympathy from the western world to the people who were starving in Ethiopia. And one of the surprises to us was the indifference of the Ethiopian government^{to} the suffering of its own people. The Ethiopian government continued throughout the year to be spending what little money it had for Soviet arms rather than for food and actually putting impediments in the way of the relief agencies which were trying to bring food to the poor. Now why? Is it a totally misbegotten, vile government, it's a dictatorship? I'm sure it has all the problems of any power-hungry group, but the Ethiopian government is a product of a world where there's a single overriding truth and that truth is that human life has no value. There are 35 million people in Ethiopia. Eight percent of the people in Ethiopia are illiterate. Only 12 percent of the land of Ethiopia is aerable. With a 92 percent illiteracy, with 12 percent of the land aerable, with poverty endemic, with the fact that 46 percent of Ethiopians are under the age of 15 and there seems to be no end to the explosion of infants, population explosion. People are not the most significant concern. In fact, they seem to be a danger to any government in Adis Abbaba. And when we look around the world and we see that in Syria 48 percent of the population are

under the age of 15, in Egypt 46 percent of the population is under the age of 15, in Peru 45 percent of the population is under the age of 15, in India 42 percent of the population is under the age of 15, it's clear that in our world the greatest truth of all is the truth that's never reported, the truth of the flood of babies, the flood of babies in countries, in places, to families, to tribes, to extended families which cannot support those infants, cannot provide for them. It's estimated that at the end of 1985 there will be 100 million more functional illiterates in our world than at the beginning of 1985; and at the end of 1986 there will be another hundred million functional illiterates in the world that were not there at the beginning of this coming January. You and I were raised in a religious tradition that's one shared by most of the religions of the west where the basic truth was reverence for life. And you see in the concerns of our society the concern for life at all costs. I would suggest to you that if we're going to survive until the 21st century with some degree of prosperity and some degree of decency, we've got to modify our basic commitment not to reverence for life per se but to reverence for the quality of life. If there is any sin to be laid to the door of the Reagan Administration's foreign policy, and I suspect there are many, but if there is any single sin which stands out above all else, it is their insistence that no American aid of any kind, either given directly or given through some national agency, may go to any undertaking which involves itself with birth control, with family planning, with the quality of life. If there's any sin which one can lay to the Catholic Church which has become so concerned of late with social justice, with the poor, it's at their insistence at not being

controls over this flood of birth. There's not concern with the quality of life. It undercuts, undermines all their other professions and I believe them and they're very real about the needs of the poor. No one can plan to provide decency for the poor if the poor simply multiply beyond the capacity of anyone to consider effective measures. The unseen truth about our world has to do with the fact that too many teen-age women are having too many babies, that too many babies are living longer. Imagine Ethiopia. Ethiopia has now become a test case. It's a case of concern by the well-intentioned of the west. The average life span in Ethiopia is 37 years. We provide food. Let's say we provide adequate shelter. We find ways, perhaps, to increase slightly the amount of arable land and the number of crops that can be raised on that land. We send in our teams of doctors, they inoculate and vaccinate the population, they begin to provide real medical help. And let's say we can increase the life span of the average Ethiopian to our own, double it. How will 70 million Ethiopians survive? What will they produce? How will they live? How are they going to be employed? Who is going to educate them? Only 8 percent of their population today is literate and what is true of Ethiopia is true of almost all of Africa. It's true of almost all of Latin America. It's true of most of South America. It's true of most of the Third World and Asia.

The greatest truth is the unreported truth, and it's a truth that we don't want to face up to. I'll make a confession. When I was approached to make a contribution to the relief of Ethiopian families and children I thought twice. I gave, but I thought twice. I asked myself what does the understandable, but somewhat romantic, concerns so expressed really achieve? Would not my dollars do

better if I could find a way to work through some family planning agency to really help to solve the long term problems of a country like Ethiopia? We Americans are a compassionate people and Jews, thank God, are compassionate, but compassion should never be divorced from reason and unless we want to find ourselves in the position some day of the Ethiopian government, so calloused to the population explosion, so fearful of numbers and their problems, numbers we can't control, problems which are multiplying beyond our ability to deal with them, that we become in a sense, all of us, Malthuseans who somehow believe that war and famine, these are the simple ways of taking care of social problems, where will we be? already we're seeing in our world evidence of countries becoming jingoist and nationalist in order to solve the problems of unemployment and underproduction. Europe sent home its Moroccans, its Tunisians, its Turks. In Asam a radical group just gained power on a single platform, send home the poor from Bangladesh who have come so we can have our jobs, our country. How long will it be in such an underpopulated country as our own before the concerns with our open borders becomes an insistence that these people be sent back south?

Ugliness, violence, prejudice, racism, erupt, become vicious when a society cannot provide jobs, prosperity adequately and the first to be blamed are the alien and the first problem of our world is to remind ourselves that we must somehow shape a world which has sufficiency for all, but that the all cannot represent the sum total of all babies who might be born. Our world is not an infinitely expandable place.

Let me end as I began, with Iliad. The Iliad opens, as you will recall, with the Greeks in council. Their great hero Achilles

has just announced he is retiring from the battle for his own reasons. Shall they continue? The battle to destroy, to conquer Troy has been fruitless so far. Many Trojans have died and more Greeks. The walls of Troy have been impregnable and they sit in council to determine to continue or to not. I think we're at one of those times, one of those times when we have to sit down and seriously consider whether we want to continue the struggle and on what terms. We cannot live in the past. The attitudes of the past, the assumptions of the past are no longer necessarily relevant. We are in a competitive world and we no longer have that dominance we once had. We are a country which has become slack with itself, which has lost the sense of discipline and to a degree a sense of purpose. It's not too late, it's never too late, but we've got to take ourselves in hand and decide that if a battle for a decent world, for justice, for freedom and prosperity for all is going to be pursued, more will be demanded of us and our children than most of us have been prepared to give up till now. The question is not how much leisure but how much labor. The question is not how much can I make but is what I make of quality, is it worth it? The question is are we doing the kinds of research, building the kind of future which can give this country a sense of itself, a sense of confidence or will we continue simply to be individual greedy people who care not about the future, who assume that because we've had so much in the recent past that somehow that must always continue. And can we not mount a massive campaign against our government, the present government, to see to it that the medical skills and the health skills that we have are made available to

the world, not only to heal the sick and to prolong the life of all who are now on earth but to see to it that the countries which are being destroyed by the flood of infants will have a chance to survive. That's my hope for the new year.



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Great Academy used names to Lord Pardon - The Nations of Virtue
great Academy found it was not an ancient academy and refused
University

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Kaddish

Friday

Sunday DECEMBER 29, 1985

Those who passed away this week

LEAH M. JOSEPH
LLOYD R. KOENIG

PAUL LIPMAN

Gahrzeits

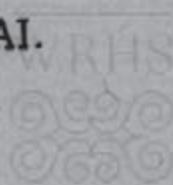
ESTHER BINKOVITZ
JULIUS ARNOFF
BERTHA CONE
DR. LEON E. NEWMAN
FLORENCE GOLDMAN KULBER
RUTH GREEN CARL
CAROLYN B. FISHEL
ELEANOR SCHUMANN
SADYE M. ZUPNIK
ELSA G. BUKA
JOSEPH COLBERT
THEODORE LEVINE
DR. M. D. FRIEDMAN
ROSELLE DUBIN BROECKEL
SIEGMUND JOSEPH
JEANNE B. FEDER
JOEL M. KOBLITZ
ELAINE MAE SCHOCK
HELEN S. ROSE
LILLIAN KOBLITZ COHEN
WILLIAM B. COHEN
EDYTHE H. BLOOMBERG
ANNIE R. BRATBURD

SADYE D. GARSON
WALTER A. GUDIN
ESTHER S. WENGEL
HENRIETTA NEWMAN
BEATRICE MYERS GOLDSTEIN
RAE KRONHEIM
SYLVIA N. WEITZ
JAMES KENNETH HABER
HENRY J. BILDSTEIN
ABRAM BUKA
ADDIE R. FEDER
NELLIE KRAMER
LOUIS G. COLE
ELEANORE GREENBERG
ROSE G. BARON
JOHANNA WEIL

SUN	MON	TUES	WED	THURS	FRI	SAT
DECEMBER 22 SERVICE 10:30 a.m. - Branch Rabbi Daniel Jeremy Silver will speak on Education: Is It Worth It	23	24	25	26	27	28 Shabbat Celebration 9:30 a.m. - Branch SERVICE 5:30 p.m. Temple Chapel TOASTY New Year's Party
NO TEMPLE RELIGIOUS SCHOOL						
	No TRS					
29 SERVICE 10:30 a.m. - Branch Rabbi Daniel Jeremy Silver will speak on The Year in Review	30	31	JANUARY 1	2	3	4 Shabbat Celebration 9:30 a.m. - Branch SERVICE 5:30 p.m. - Temple Chapel
NO TEMPLE RELIGIOUS SCHOOL						
					FIRST FRIDAY 8:15 p.m. - Branch A New Year's Toast	
5 SERVICE 10:30 a.m. - Branch Rabbi Daniel Jeremy Silver will speak <i>The 65th Melody Sacred</i> <i>Do Tona</i>	6	7 Adult Hebrew 7:45 a.m. - Branch TWA Activities 10:00 a.m. - Branch TYA Board 8:00 - Branch	8 TWA Board 10:00 a.m. - Branch Adult Hebrew 7:00 p.m. - Branch	9 SERVICE 5:30 p.m. - Temple Chapel	10	11 Shabbat Celebration 9:30 a.m. - Branch Bar Mitzvah DANIEL LEWIS 11:00 a.m. - Chapel MELFTY Debates
12 SERVICE 10:30 a.m. - Branch Rabbi Benjamin Alon Kamin will speak on Sarah and Abraham: A Love Story NELFTY Debates	13	14 Adult Hebrew 7:45 a.m. - Branch TWA Activities 10:00 a.m. - Branch Temple Board 8:00 p.m. - Branch	15 Seniors' Program 11:00 a.m. - Branch Adult Hebrew 7:00 p.m. - Branch TMC Board 8:00 p.m. - Branch	16	17 SERVICE 5:30 p.m. - Temple Chapel THIRD SABBATH 7:30 p.m. - Branch	18 Shabbat Celebration 9:30 a.m. - Branch TMC AT-HOME DINNERS 7:00 p.m.

The Temple Branch
Beachwood, Ohio

CONGREGATIONAL
MUSIC
FOR
SUNDAY
MORNING
WORSHIP



The Temple

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755
BRANCH: 28000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233

Music Director
BRUCE SHEWITZ

Dear Friends,

You are cordially invited and heartily encouraged to join the rabbis and the choir in singing the following sections of the Sunday morning worship service. This music will remain, for the most part, unchanged throughout the year so that we may raise our voices together in confidence.

Please place this booklet on the table with the prayerbooks when you leave so that it can be used again in future weeks.

Bruce Shewitz

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TORAH SERVICE

6	KI MITZIYON and SH'MA TORAH
7	TORAH BLESSINGS
8	EITZ CHAYIM

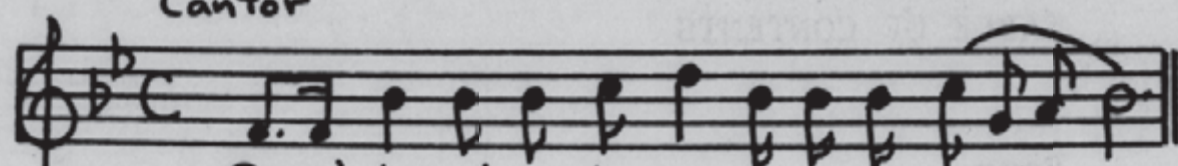
9	ALEINU
11	V'NE-EMAR
12	EIN KEILOHEINU
13	ADON OLAM

Compiled by Bruce Shewitz,
Director of Music
October 1982

2. BAR'CHU

Traditional

Cantor

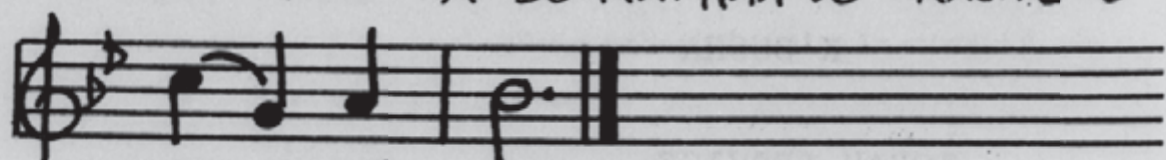


Ba-r'-chu et a-do-nai ha-mi'-vo-rach —

CONGREGATION



BA - RUCH A-DO-NAI HAM-VO - RACH L'-O -



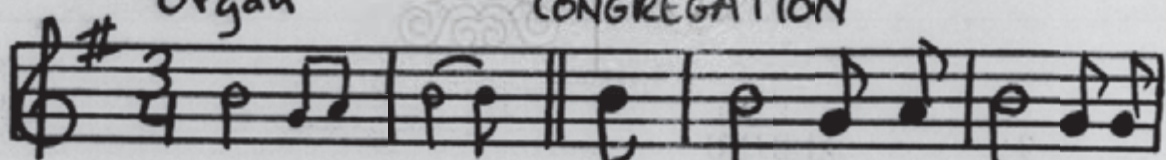
LAM - VA - ED.

SH'MA

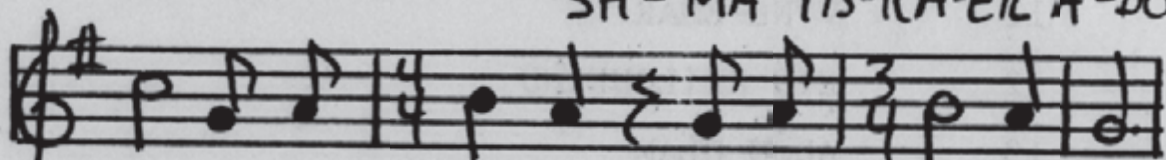
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Organ

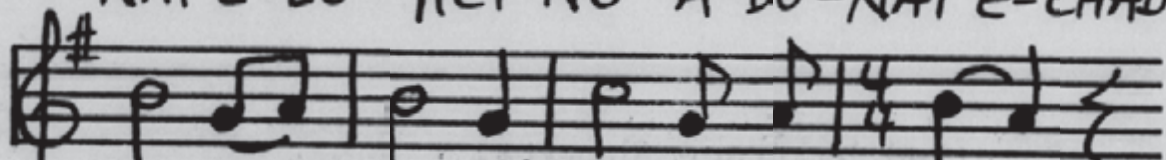
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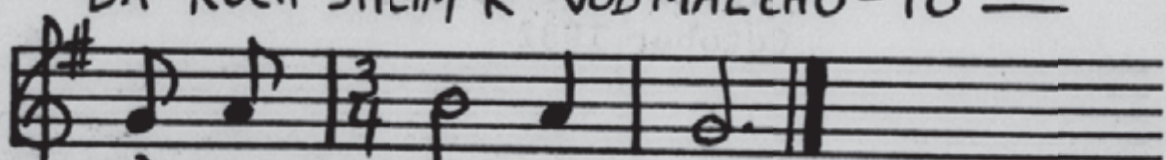
SH'-MA YIS-RA-EIL A-DO-



NAI E-LO - HEI-NU A-DO-NAI E-CHAD.



BA-RUCH SHEIM K'-VOD MAL-CHU-TO —



L'-O - LAM VA - ED.

V'AHAVTA

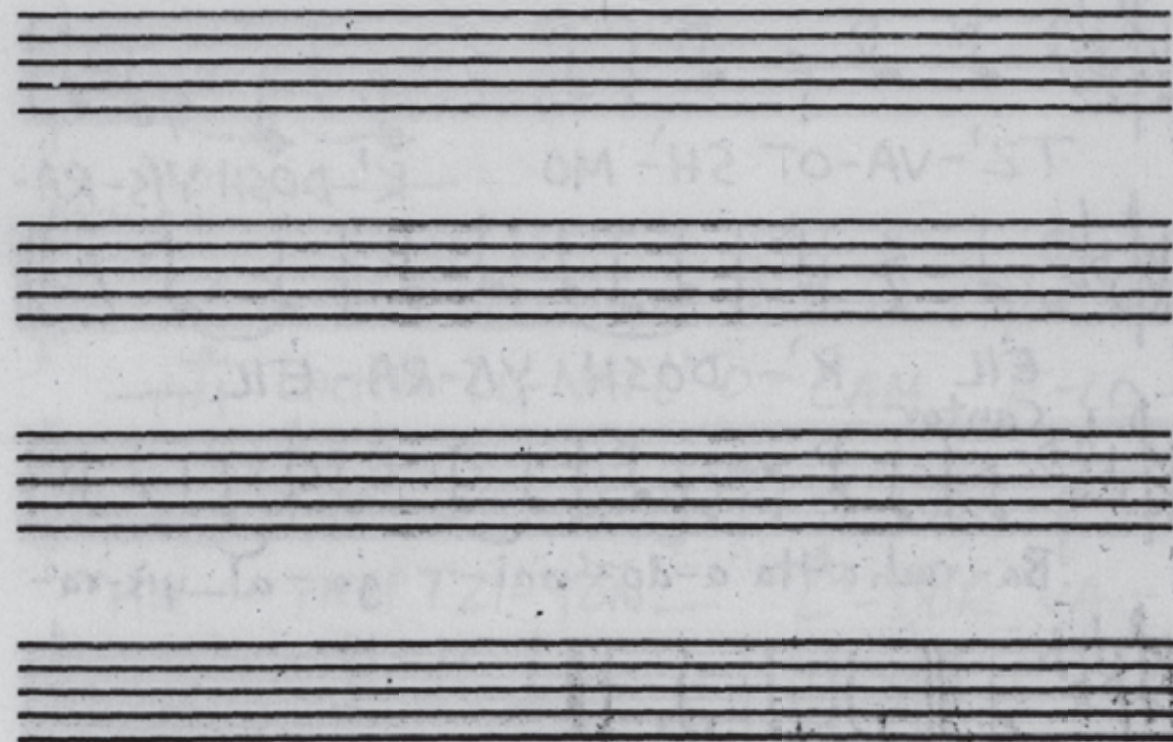
Y. Braun

3.

Cantor **CONGREGATION REFRAIN**

... u-v'-ku-me-cha. UK-SHAR-TAM L'-OT
 AL YA-DE-CHA. V'-HA-YU L'-TO-
 TA-FOT BEIN EI-NE-CHA.
 ... u-vi-sha-re-cha.

Cantor continues
CONGREGATION REPEATS REFRAIN

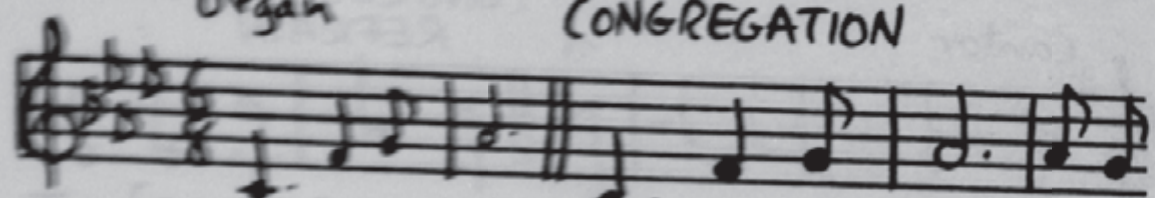


4. TZUR YISRA-EIL

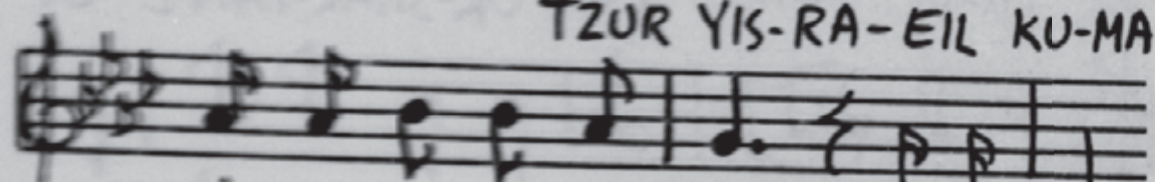
Traditional

Organ

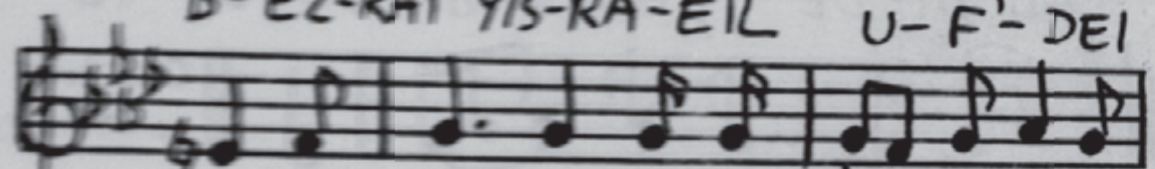
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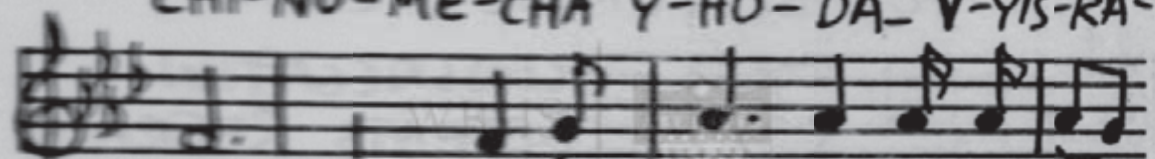
TZUR YIS-RA-EIL KU-MA



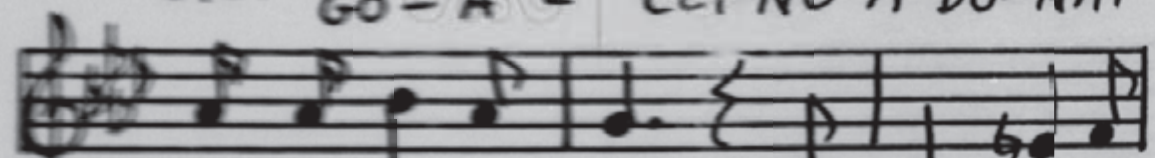
B'-EZ-RAT YIS-RA-EIL U-F'-DEI



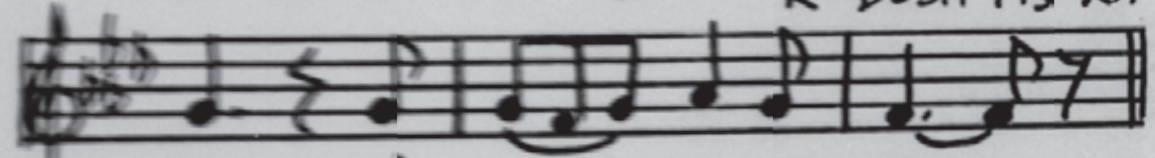
CHI-NU-ME-CHA Y'-HU-DA V'-YIS-RA-



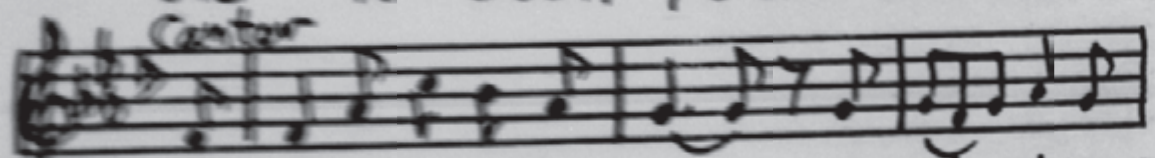
EIL. GO-A - LEI-NU A-DO-NAI



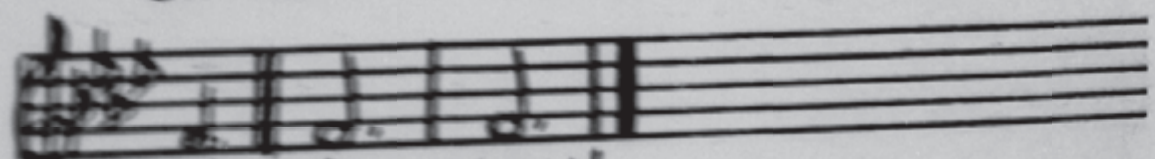
TZ'-VA-OT SH'-MO K'-DOSH YIS-RA-



EIL K'-DOSH YIS-RA-EIL —



Ba-ruch a-ta a-do-nai ga-al-yis-ra-



eil. A - MEIN.

K'DUSHA

S. Sulzer 5.

KADOSH

KA-DOSH, KA-DOSH, KA-DOSH A-DO-
NAI TZ'-VA-OT M'-LO CHAL HA-A-
RETZ K'-VO-DO —.

BARUCH

BA-RUCH K'-VOD A-DO-NAI MIM-KO-
MO —.

MO

YIMLOCH

YIM-LOCH A-DO-NAI L'-O-LAM E-LO-
HA - YICH TZI-YON L'-DOR VA-
DOR HA-L'-LU-YA —.

6.

TORAH SERVICE

KI MITZIYON

S. Sulzer

KI MI-TZI-YON TEI-TZEI TO-RA
 RUCH SHE-NA-TAN TO-RA - TO-RA, BA-
 KI MI-TZI-YON TEI-TZEI TO-RA U-D'-
 RUCH SHE-NA-TAN TO-RA - TO-RA L'-A-
 VAR A-DO-NAI MI-RU-SHA-LA -
 MO YIS-RA-EIL BI - K'-DU-SHA -
 YIM. BA-
 TO.

SH'MA TORAH

Traditional

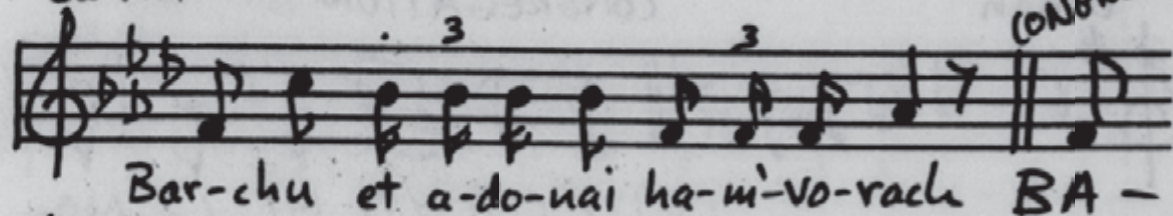
Cantor CONGREGATION
 a-do-nai — e-chad. SH'MA — YIS-RA-EIL
 A-DO-NAI — E-LO-HEI-NU A-DO-
 NAI — E-CHAD.

TORAH BLESSINGS

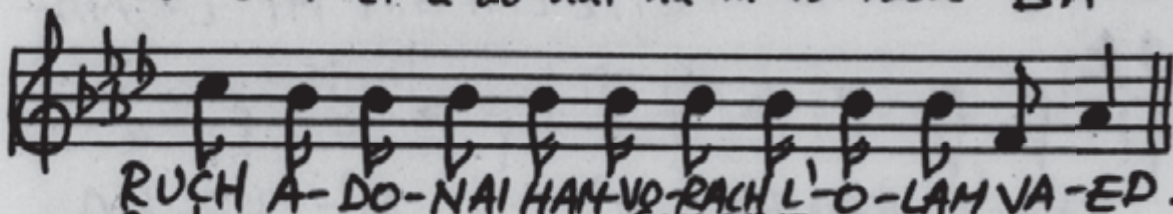
Traditional

7.

Cantor

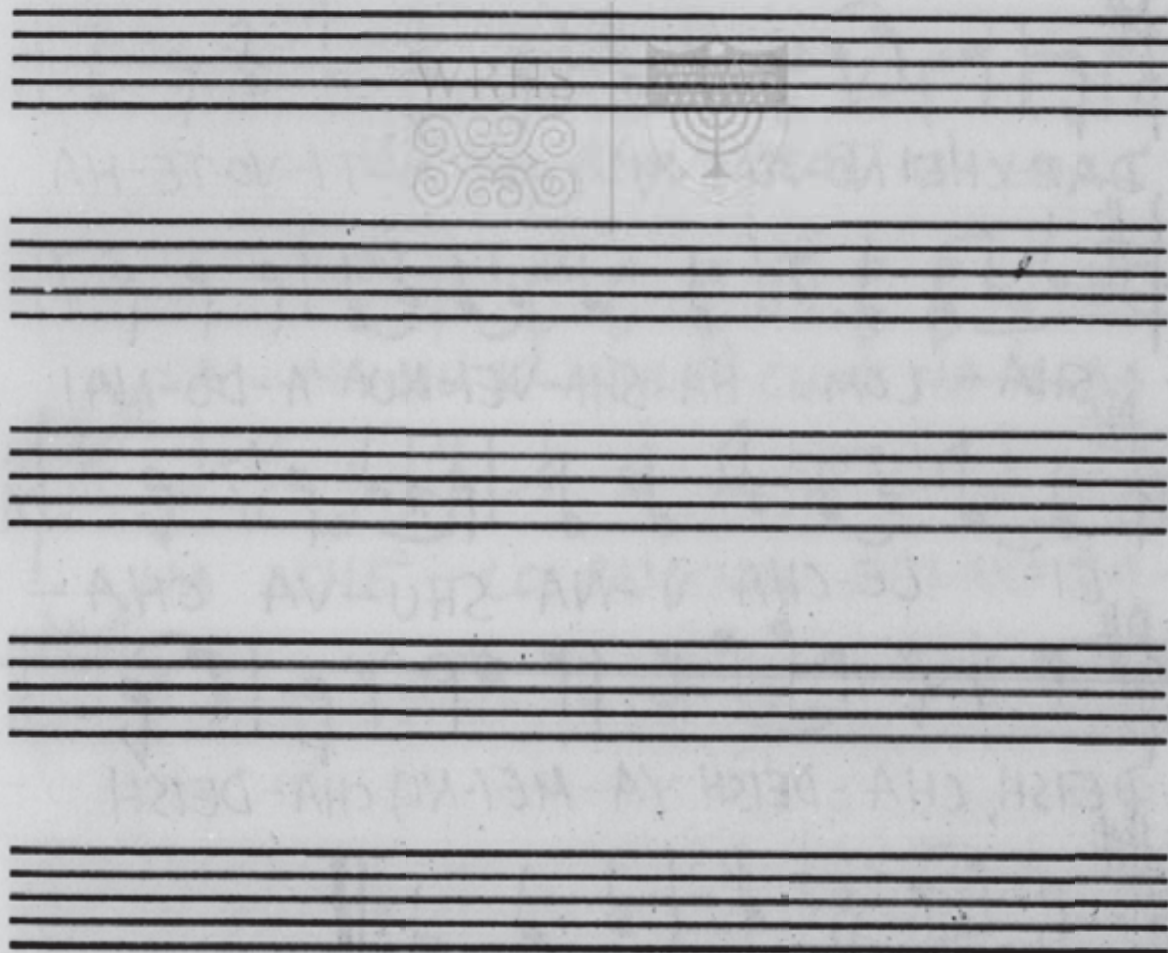
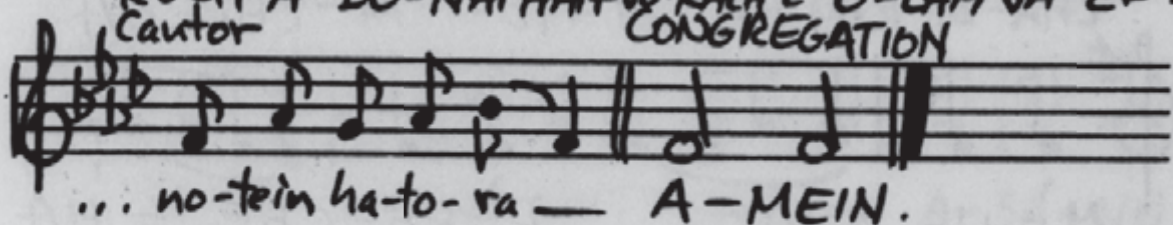


CONGREGATION



Cantor

CONGREGATION



8. EITZ CHAYIM Traditional / Lewandowski

organ

CONGREGATION

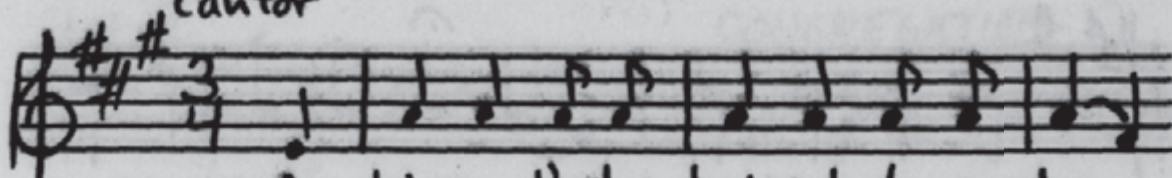
EITZ CHA-YIM HI L'-MA-
 CHA-ZI-KIN BA V'-TO- M'-CHE-HA
 M'-U- SHAR — D'-RA-CHE - HA
 DAR-CHEI NO-AM V'-CHAL N'-TI-VOTE-HA
 SHA - LOM. HA-SHI-VEI-NU A-DO-NAI
 EI- LE-CHA V'-NA-SHU-VA CHA-
 DEISH, CHA-DEISH YA-MEI-NU, CHA-DEISH
 YA-MEI-NU K'-KE - DEM.

ALEINU

Traditional

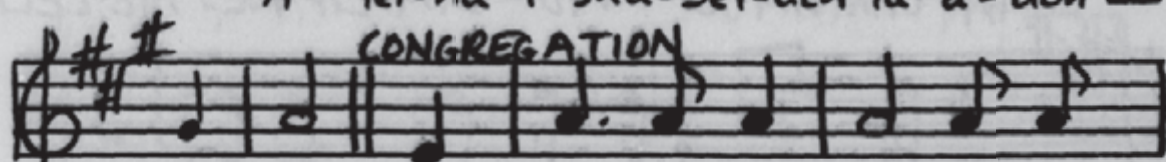
9.

Cantor

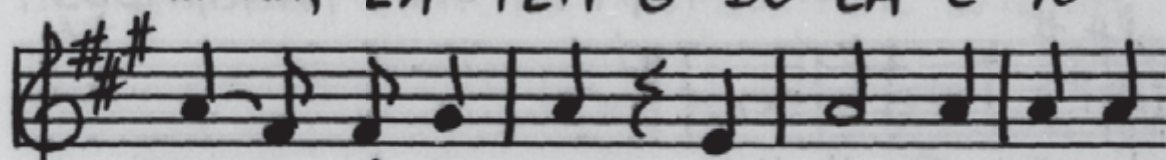


A - lei-nu l'-sha-bei-ach la-a-don —

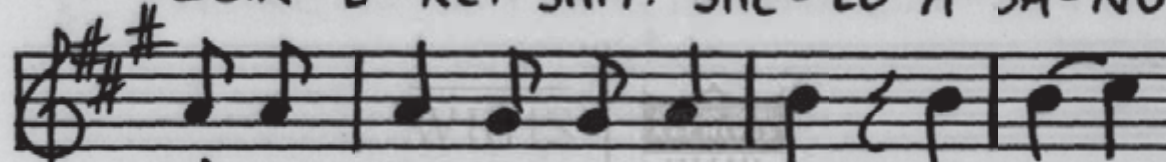
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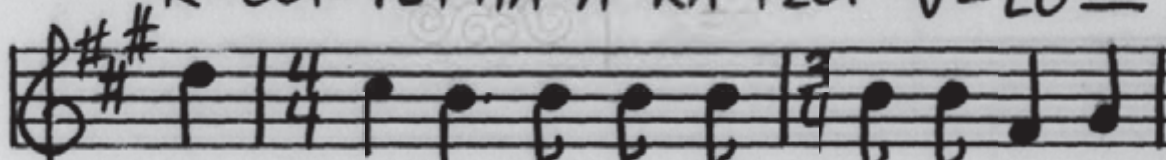
ha-kol, LA-TEIT G'-DU-LA L'-YO-



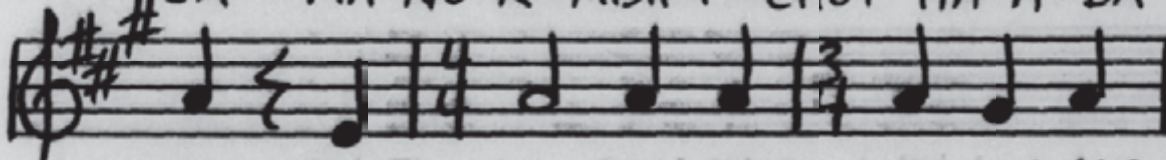
TZEIR B'-REI-SHIT. SHE-LO A-SA-NU



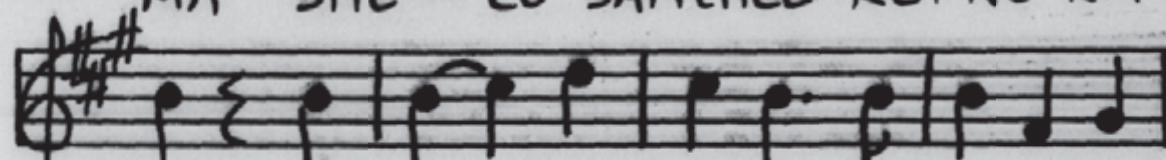
K'-GOI-YEI HA-A-RA-TZOT V'-LO —



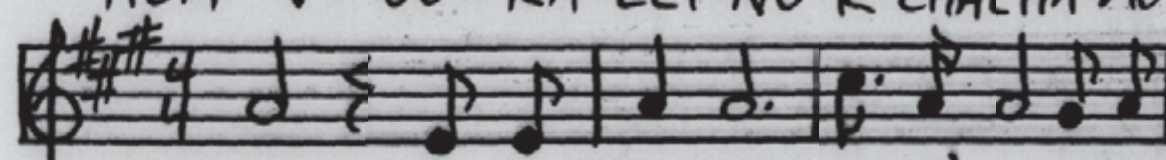
SA - MA-NU K'-MISH-P'-CHOT HA-A-DA -



MA SHE - LO SAMCHEL-KEI-NU KA-



HEM V'-GO-RA-LEI-NU K'-CHALHA-MO-



NAM. VA-A-NACH-NU KO-R'-IM U-MISH-

TA-CHA-VIM U-MO-DIM LIF-NEI ME-LECH

MAL-CHEI HAM-LA-CHIM HA-KA-DOSH

BA-RUCH HU.

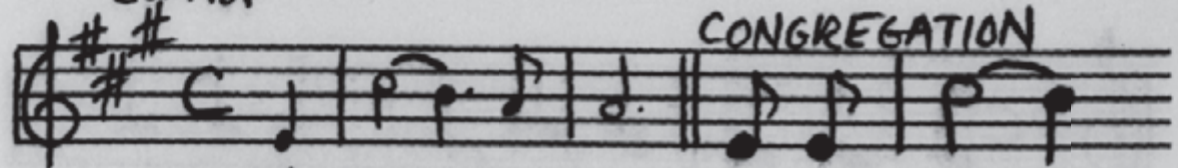
V'NE-EMAR

Traditional

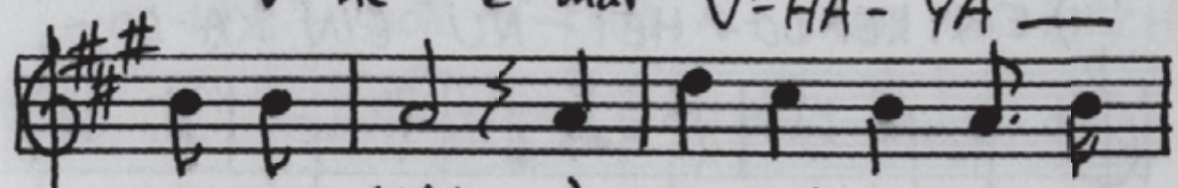
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Cantor

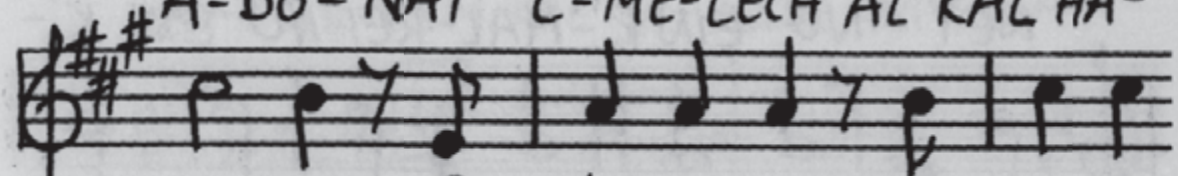
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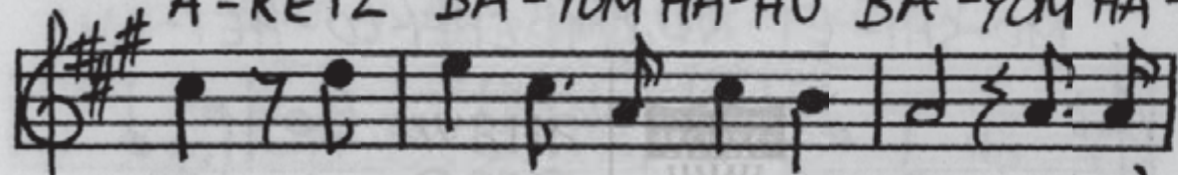
V' - ne - e - mar V' - HA - YA —



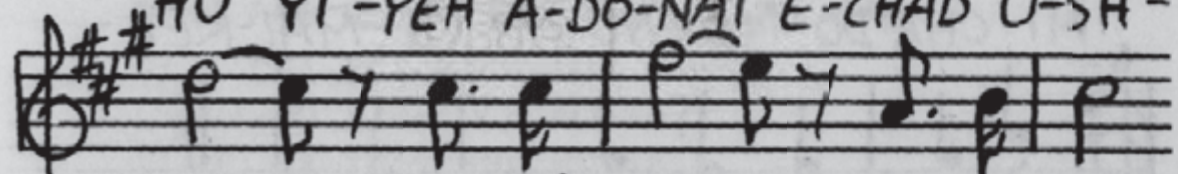
A - DO - NAI L' - ME - LECH AL KAL HA -



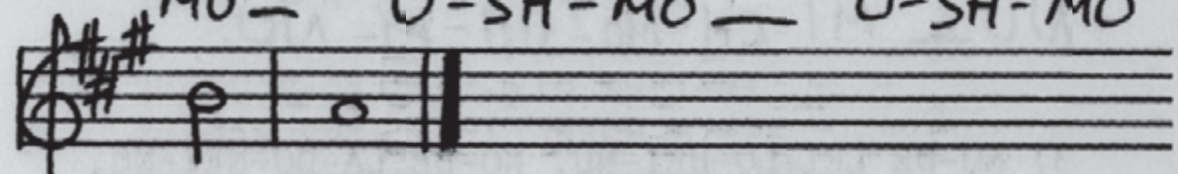
A - RETZ BA - YOM HA - HU BA - YOM HA -



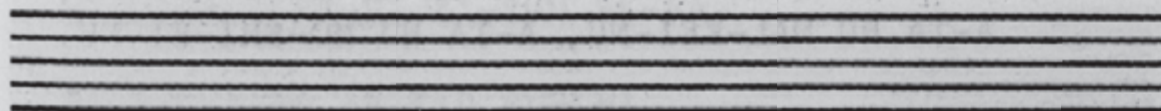
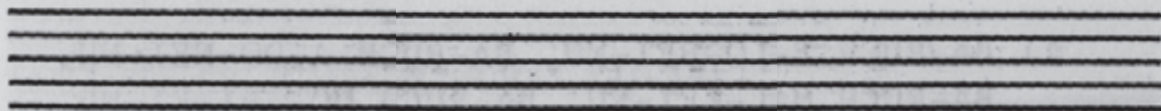
HU YI - YEH A - DO - NAI E - CHAD U - SH' -



MO — U - SH' - MO — U - SH' - MO



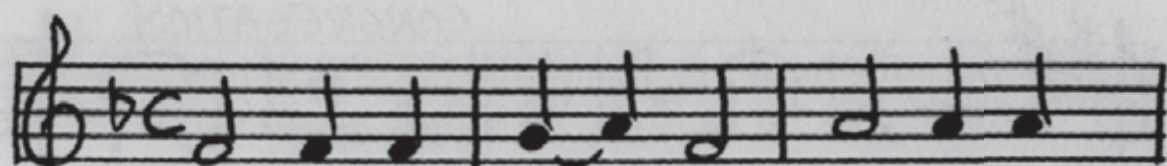
E - CHAD.



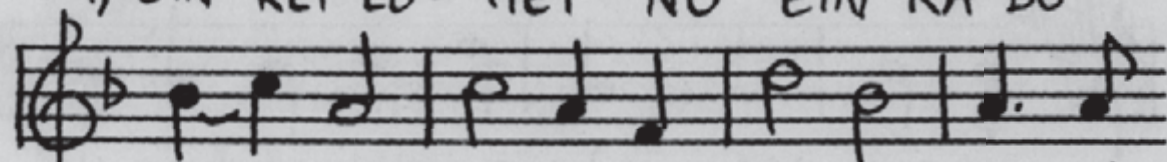
12.

EIN KEILOHEINU

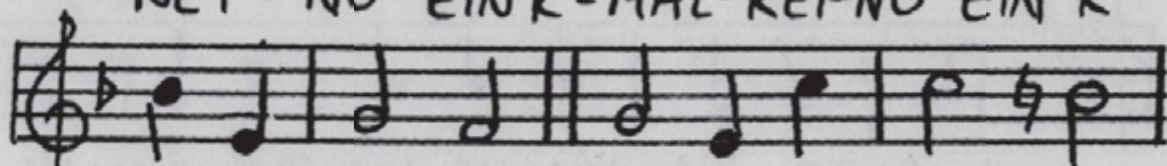
J. Freudenthal



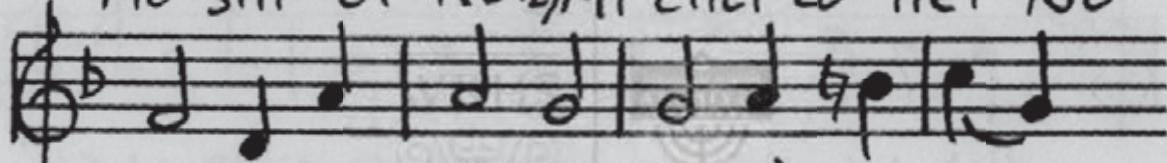
1) EIN KEI-LO-HEI-NU EIN KA-DO-



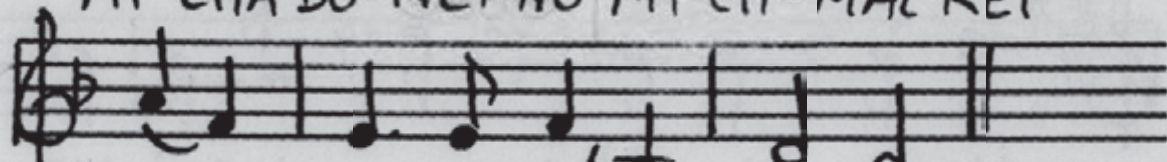
NEI-NU EINK'-MAL-KEI-NU EIN K'-



MO-SHI-EI-NU. 2) MI CHEI-LO-HEI-NU



MI CHA-DO-NEI-NU MI CH'-MAL-KEI-



NU — MI CH'-MO-SHI-EI-NU.

3) NO-DE LEI-LO-HEI-NU, NO-DE LA-DO-NEI-NU,
NO-DE L'-MAL-KEI-NU, NO-DE L'-MO-SHI-EI-NU.

4) BA-RUCH E-LO-HEI-NU, BA-RUCH A-DO-NEI-NU,
BA-RUCH MAL-KEI-NU, BA-RUCH MO-SHI-EI-NU.

5) A-TA HU E-LO-HEI-NU, A-TA HU A-DO-NEI-NU,
A-TA HU MAL-KEI-NU, A-TA HU MO-SHI-EI-NU.

1) A - DON O-LAM A-SHER MA-LACH
 B'-TE-REM KOL Y'-TZIR NIV-RA
 L'-EIT NA-SA V'-CHEF-TZO KOL A -
 ZAI ME-LECH SH'-MO NIK-RA.

2) V'-A-CHA-REI KICH-LOT HA-KOL
 L'-VA-DO YIM-LOCH NO-RA
 V'-HU HA-YA V'-HU HO-VE
 V'-HU YIH-YE B'-TIF-A-RA.

3) V'-HU E-CHAD V'-EIN SHEI-NI
 L'-HAM-SHIL LO L'-HACH-BI-RA
 B'-LI REI-SHIT B'-LI TACH-LIT
 V'-LO HA-OZ V'-HA-MIS-RA.

4) V'-HU EI-LI V'-CHAI GO-A-LI
 V'-TZUR CHEV-LI B'-EIT TZA-RA
 V'-HU NI-SI U-MA-NOT LI
 M'-NAT KO-SI B'-YOM EK-RA.

5) B'-YA-DO AF-KID RU-CHI
 B'-EIT I-SHAN V'-A-I-RA
 V'-IM RU-CHI G'-VI-YA-TI
 A-DO-NAI LI V'-LO I-RA.