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Social service. Practical rabbinics. 1930-1943.

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Functions of Rubli educator leader of wrohip preachen pasto 6. representative to bentiles 5. community leader Schoof Educational Function 1. School - Sunday morning Saturday morning weekday Achaw 2. Youth groups - warious age levels. 3. Cedult classes - Bitle, history, formal studies + foruma informal book review serves, etc. II. Worship Function 1. Use of anthorised litugies + music. 2. additional use of silent meditation period 3. " " spontaneous prayers 4. " " preyers composed by young people in members of way. confressing any need. TI. Preaching Function 1. To interpret present-day Jewish life in relation to its Juich background and also to its general environment. The pulpit must seve to interpret Jewsk history, and This educe final function is me of its most impritant; at passe time applying the facts of the past to the present.

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Group pestoral work by ryanizing conces in ascial serve work, organizing committees to fount 2 in cooperation with local social service agencies, creating boards to assume nort responsibility for periodic Jurish communal drives, organizing one particular committee in refugae work (following sld Tradition of function of synagogue as place where strangers would sleep for the night or find food, etc.) 2. The pulpit must be free to express progressive pocial finime, based on The pupletic tradition. It Pastral Function 1. Intimate, friendly relationship with members. Helpful but unobtrusive - visits to be announced Emonage as much personal quilance and advice as possible, in preference to broad sweeps of group advice from pulpit. Invite confidences bust don't pack after Men. Epitomize joul Sjindyment + common pense merety winning faith of people > It Representative Function 1. Organize interfaith forums, exchange pulpits, take Aunday school to visit churches, invite recipiocal visits. Make self personally acceptable. Exemplify Junish intres. Create group of interested lay people in cong to have periodic meetings. In Community Leader 1. Organice mens & women's clubs as machie of expression for members of cong. Make These org. social, and ultruelly Junish . Provide of. for recreation (parties at various holidays, etc.), and

3 for eachange of ideas, by emphasizing open-forum discussions following Friday - might services current event groups, chiral groups, adult dramatic clubs etc. 2 quipment of Lynagozne 1. Temple proper, for religious services 2. Sufficient no. of rooms for uncondect school 3. Library for use by children your pepplis groups. adult forums and cluba 4. Private study for pastral conferences 5. social hall with stage and motion pricture equipment since This is becoming invessionly important instrument of education; and piano. 6. Kitchen with facilities to serve at least The no. of members of cong.

4 My interest in Judaism is largely pocidogical - at least that is a motive at least as proverful as The precely religious a The purely we truch. The Jein't people as a social Schenomenon in The history of mankinch has aroused my objective respect; and of come There exists a subjective tribal-love. These feelings have moved me toward a life work with on people. of the many institutions we have developed in a long hips. The synagogue stands out as The fulcoum and focal point in Jewish communal organization Its historical development, its emotional significance, its bower as a pairlogical free all command respect and admination. I should like to help build and serve in a synagoque which will actualize its great potentialities as a place of learning, a house of unship, a refuge for the stranger and The homeless, a pounding board for Jerish printin and imprimetion.

IL. Aside from The general provisions sultimed in the last paper there is goositly only me vers category which need be added due to the war situation, and the other departments should have Their work intensified on reintegrated toward The war. 1) as The educator, The rable must continue to teach Jewish his values and in The whole department of ed. The children must continue to be taught faish history, which is not subject to any was influence whatsoever, except perhaps in The highest grades where modern Juish problems are discussed. The your defilies group will study the war from a Jeursh point of view i.e. instan as it determines The spread of political & racial anti-Semitism, a conversely, The opread of prophetic ideals in more democratic countries which are beginning to speak increasingly of the Judges- Lien, religious, humanitarian would we are fighting for. adult eduction will be directed along much The same lines - a course could be given interpreting the Bible as a quick for a post-was planned wold. 1.) The department of worship, which should gluap be maintained on as high a level as possibly may be called your even more to provide spiritual confort of those

who have suffered losses and for that increasing mumber who are failing a revival of religious emotions. 3. The preaching department is one which together with The pocial service dept must be most emphasically oriented toward the var. Trendentions, journalistic, puel political sermons should be avoiled, but an attempt must be made to define one wan situation in terms of Jurish ethics, religious beliefs and refinate goals. The war is a result of social iniquity, mistres a collective or wyorate responsibility, and it must be clearly exprended that to inquer was man must conquer his social sins, e.g. brutal disregard for fellow man resulting in exploitation, selfish motive tions heading to oppression of me class by another etc. 4. In The social period dept, and with The rubli as pasto, The synegogue must ptennansly organice itself to abant was phock, to sefeguered ammunal aganization to provide a program of useful was work for its members, to comfort Those beneaved by The war. Some of The concrete Phings which The syn. can do in This orisis, and which must be done by The social serie dept. as That branch of the syn best fitted and most

sincerely interested in seeing That auch a program is affective are The following suggestions: (up y.) 5. So far as communal organizations an include the syn must continue to support Them as before, for may provide on artlet of energy for the foote uman who participate in Them, They are strong factors in The maintenance of morele. Both the men's club and women's dub can do valuable work, from the point of view of material contributions (running functions for soldiers, sering for Red hose, oyanising bond compaigns, etc.) and again from The figint of mein of the Manapentic value of Keeping Jamith wen I nomen working for a cause which so vitally concerns Them Through a sign organization. 6. Finally, The rable + syn. as representatives to the gume bendle community must act as charges before. Interfaith groups may perhaps find Their work somewhat easier, especially if the hend Forward a liberal + more progressive understanding of years by Vian leaders, who pass this education their feples in The form of more complete information concerning years. Possibly even, committees may be formed in local areas to serve the double function if exposing discrimina-tions and explaining them as possed in spirit to longuage.

The physical plant of the syn. might have to be inlarged, depending, for example, upon whether to not there is rom available for hospital quarters on a serving workship a a large Kitchen. The problem should also be Equiper discussed as to the practicability of prove sort J gymnisium a exercise facilities - since physical hygience is coming to be considered equally important with morel and porial and spinished hypiene. It might be wise for this matter which is The outgooth of the war pituetion, to be considered in The light of its becoming a permanent investment and feature of the syn. mildleaged men I women might be The better for a program J-quiled physical quidquice uncler competent quidance. The gym flor would also serve The function as a dance flow n recreation half to accomodate poldiers if the syn. were located in an area where There was a large camp. So for as additional equipment is concerned, There should perhaps be extra additions in the budget for the prochese of large supplies of food in case of energency, and any other items deemed necessary to protect the egn. house itself, which would defend on The local conditions.

THE SYNAGOG AND SOCIAL SERVICE

SIDNEY E. GOLDSTEIN

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SIDNEY E. GOLDSTEIN

INTRODUCTION

Judge Horace Stern in his paper "The Synagog and Jewish Communal Activities" assumes two things; first, that the Jewish community is unorganized; second, that the synagog in America is shriveling up and is now without place and power in communal affairs. He then comes to the conclusion that if the synagog were reorganized and related to community programs the synagog would retrieve its own position and prestige and the community would enjoy new support and increased strength. The first assumption is not altogether warranted, social workers insist, and cite the Federation movement in proof of their contention. The second assumption is not altogether correct, many rabbis assert, and call their own synagog to witness to the truth. And as to the conclusion, the plan and its possibilities, both rabbis and social workers are by no means in agreement.

Dr. Kaplan approaches the problem from the point of view of the community. He believes "that the unit of American Jewish life should be the community which should consist of the Jewish institutions and organizations within a given area for the avowed purpose of fostering the normal manifestation of the Jewish spirit." His chief concern is with the wholeness of Jewish life and he believes that the function of the synagog is "to imbue all collective Jewish endeavor with Jewish consciousness and soul." In this discussion I mean to approach the problem from the point of view not of the community but the synagog and to inquire how far Judge Stern is justified in believing that his plan of organization would interest members in Jewish work and restore the synagog, to quote his own words, to its normal and deserved primacy as a center from which would emanate all worthy communal work and the religious sanction for all community service. Fortunately it is not necessary for me to theorize or to engage in academic suppositions. We have in America a number of experiments in the synagog and community organization that closely resemble the plan that Judge Stern advocates. 'The experiment that I know best is the one with which I have been associated for a quarter of a century, the "Free Synagogue" of New York. This experiment in the synagog and social service now extends over a period of twentyfive years and out of this long experience it is possible I believe to establish the validity of some of the points that Judge Stern makes and also to do something more important, that is, to draw a number of conclusions that may guide us in the next stage of our development.

FORM OF ORGANIZATION

First of all let me emphasize the fact that when Dr. Wise founded the "Free Synagogue" he insisted with both foresight and vision that the "Free Synagogue" must be something more than a preaching institution; and those associated with him agreed to make the "Free Synagogue" a center of practice and community service. From the very outset the staff or faculty of the "Free Synagogue" has included in addition to Dr. Wise himself a second man whose major interest was education and a third man whose major work was social service. This organization we believed to be in keeping with the age-long tradition and purpose of the synagog and its program of activities in the best periods of its history. Whatever the origin of the synagog, whether it was religious, educational or social, and scholars differ in this matter, the fact is that when we first come upon the synagog in Palestine it is a well-developed institution with a threefold function. It is a house of prayer, it is a place of instruction, and it is also a religious center for community service. It rests upon the same foundation on which, according to the Sages, the world is built, that is, upon education, worship and social service.

The organization and program in the "Free Synagogue" differ, however, in some very important ways from the plan that Judge Stern proposes. He recommends that the Men's Club and the Women's Organization organize committees and groups and that through these groups and Committees the synagog shall relate itself to community work. In the "Free Synagogue" we believe that social service is so important that we have made the work not a subordinate activity of an auxiliary organization but a Department equal to and co-ordinate with both worship and education. The Social Service Department was organized when the "Free Synagogue" was founded and has developed as an integral part of the "Free Synagogue" throughout the twenty-five years of our history. The Department has its own Board of Trustees which is composed of men and women who are interested and experienced in social service; its own office staff which is composed of both salaried and volunteer workers; its own budget with control over both income and expenditures. The Social Service Department is represented upon the Executive Council of the "Free Synagogue" by three members; and is also a constituent member of the Federation for the Support of Jewish Philanthropic Societies of New York and is represented by one member upon the Board of Trustees.

We organized the Social Service Department to do one of the things that Judge Stern urges, namely, to interest men and women of the synagog in community work. But during the quarter of a century of our development we find that we have achieved much more than this. The Social Service Department has been a laboratory in which we have studied unmet social needs in the Jewish community and in which we have conducted experiments that have resulted in programs that the community in turn has adopted. In this way we have succeeded in accomplishing another thing that Judge Stern emphasizes. We have organized the synagog for service and through this service we have made a distinct contribution to community work and community organization. The "Free Synagogue," in other words, has through the Social Service Department aided in the development of the life of the community through both inspiration and action.

SERVICE TO THE SICK

The first Committee we organized surveyed the field carefully and decided not to take a geographical area but to devote itself to a special form of service, the social care of the sick. Service to the sick is one of the oldest forms of service in Jewish life and goes back at least 2,000 years. At the time we formed our Committee, in 1907, there was no systematic social care of the Jewish sick in any institution in New York. We might have begun our work in some Jewish hospital but we concluded that we would be most needed in Bellevue Hospital, a city institution, because here we should find the Jewish group that could not be admitted to a Tewish institution and that would be most in need of service. Bellevue Hospital admits every year 6,000 and more Jewish men and women and children; and every patient that enters the hospital is in need of social care as well as of medical and nursing service. It is our function to meet the social needs of the patients as we discover the needs upon admission, during their stay or at discharge. No one outside the hospital can realize the comfort and relief this service brings to the men and women who find themselves lonely and almost lost in a large city institution and who are always more concerned about the family they leave at home than about themselves. It is impossible to list here the needs that come to our attention and it must suffice to say that the service is based upon the fact that there is always something more to a sick man than his sickness, and this something more is frequently of more importance than the sickness itself. As a result of our experience in Bellevue Hospital we have been able in the course of the years to aid other institutions to establish similar forms of service and it is probably not too much to say that we have had the privilege of sharing largely in planning out and developing this form of care that has now spread across the country and that is known as Hospital Social Service, or what we prefer to call, the Social Care of the Sick.

Out of this service at Bellevue Hospital have grown two significant experiments and programs of work. One was an experiment

in the care of the Jewish tuberculous that we met in the tuberculosis wards of the hospital. This experiment was conducted in conjunction with what was then called the United Hebrew Charities, and its purpose was to discover ways in which to save the Jewish tuberculous from relapse and to protect the other members of the family from infection. The experiment proved that with proper care and adequate service the other members of the family could be safeguarded and it also proved that the tuberculous need not only medical, nursing and social care but also a period of industrial convalescence. The outcome was the establishment of the . Committee for the Care of the Jewish Tuberculous of New York which is now recognized as one of the most progressive organizations in the tuberculosis field and is exercising an influence in establishing standards of care both in this country and in Europe. The second experiment was with the mental hygiene group admitted to the psychopathic wards of Bellevue Hospital. The tragedy of mental breakdown during the period of early manhood and womanhood focused our attention upon an unmet need and for a number of years we conducted a series of clinics in the hope of discovering the wisest way to take care of Jewish mental hygiene cases in New York. A long and careful study led to the conclusion that Jewish mental hygiene cases need above all Jewish care, which means, Jewish psychiatrists and Jewish workers. As a result of this experiment we formulated a program for the community which included five items; (1) an educational campaign that would educate the Jewish group to new methods and the need of mental hygiene care; (2) Mental Hygiene Clinics for Jewish patients; (3) convalescent care for mental hygiene cases; (4) a workshop for this special group; (5) a hospital in which institutional cases could be cared for under a Jewish régime. This program was taken over by the Jewish Mental Health Society which we aided to organize and which now maintains a hospital for Jewish mental hygiene cases near New York. These experiments with the sick in Bellevue Hospital, the tuberculous and the mental hygiene groups constitute distinct contributions to community work and mark a great advance in community organization.

WORK WITH BOYS, GIRLS AND BABIES

In addition to this work with the sick we have developed other forms of service for the adolescent boy, the adolescent girl and for babies. The Committee on Adolescent Girls, of which Mrs. Abram I. Elkus is Chairman, has under care throughout the year 150 girls; the Committee on Adolescent Boys, of which Louis J. Naftalison is Chairman, has under care constantly 125 boys. These boys and girls are organized into clubs and classes that meet from week to week and are led by the younger men and women of the "Free Synagogue." In the summer they are sent away, the girls to the Jane Elkus Home in New Jersey, and the boys to a camp near New York. Those who live in a large city will realize at once the desperate need of this work for the adolescent boy and girl, and especially for those boys and girls who live in the congested districts of New York. These neighborhoods breed delinquency and vice as rapidly as they breed disease and constantly threaten the welfare of every child. It is for this reason that we do not limit our work to the boy or the girl but include within the scope of service the family and the home as well. Every boy and every girl is carefully studied in order to discover the needs in the matter of health, education, occupation, recreation and religion. We are not always able to meet the needs out of our own resources, but we can and do co-operate with other agencies in the community. We began this work with adolescents because of the breakdowns that constantly came to our attention and in looking back over the years we can now discover that we have actually saved these boys and girls not only from danger but from actual physical, nervous and moral collapse. But most of all we have been able to build up within these young people standards of life that have guided them in their development and guarded them in the midst of danger.

The service for babies, known as the Child Adoption work, was organized by Mrs. Stephen S. Wise in 1916. This Committee has placed over 1,300 babies in homes for adoption all over the United States and some in other countries. This work means more than is implied in the motto: "the homeless child is placed in a child-

less home." It means that every child placed for adoption is saved from the hampering influences of institutionalism during the plastic and formative period of its life. No matter how wellequipped the institution, no matter how scientific the care, no science and no institution can take the place of a home and the love of foster parents. This Child Adoption work has also had a communal significance. It is not too much to say that it has changed the whole program of child care in the Jewish field in New York. Twenty-five years ago every child that became a charge upon the community was placed in an Orphan Asylum. A little later we began rather hesitatingly to board children out in foster homes, and finally we came to the conclusion that wherever it is possible the best plan is adoption. In other words, twenty-five years ago we thought of the institution first and adoption last; now we think of adoption first and the institution last. The result is that only those children are now placed in institutions that are physically and mentally handicapped and that need institutional or custodial care.

CO-OPERATION WITH JEWISH MOVEMENTS

The larger movements in Jewish life we try to serve through other Committees in the "Free Synagogue." One Committee composed of women co-operates with Hadassah and aids in the development of the program of service in Palestine. Another Committee composed of men is co-operating with the American Jewish Congress and aids in furthering this program that is concerned with the dangers that threaten the Tew here and elsewhere. Both these Committees and the groups they have organized relate the congregation and the synagog to the larger life of Israel and focus the attention of the members upon the problems that Israel faces in our own country and in lands across the sea. As a result of this work and the influence it exercises in the congregation, the men and women have come to feel deeply a oneness with the people of Israel throughout the world and recognize now that nothing Jewish can be alien to them. They understand, of course, that it is important to send funds to Jews wherever funds may be needed for relief or reconstruction. But they are convinced that it is much

more important to actively co-operate with Jews everywhere in their effort to protect themselves against their adversaries and to aid them in their endeavor to preserve what they regard as precious in the heritage of our people. Through conferences and lectures the congregation has come to have a clear understanding of conditions in other countries and the dangers that threaten Israel. This work is an enlarging and an enriching experience for every member of the synagog and not only makes real to men and women the people of Israel but establishes a bond that grows stronger as the years pass. Israel ceases to be to the congregation an historical phenomenon and becomes a present and vivid and worldwide reality.

Another Committee concerns itself with the work of the Jewish Institute of Religion. Through this Committee the "Free Synagogue" contributes \$25,000 a year toward the budget of the Institute. This contribution the "Free Synagogue" makes out of its own limited resources not only because the President of the Institute is the rabbi of the "Free Synagogue"; but also because the members are convinced that they should be intimately associated with the work of training men for the Jewish ministry. After a careful survey of Jewish life in America, we came to the conclusion that the largest Jewish community in the world, that is, New York City with nearly 2,000,000 Jews, needed an institution with a program such as the Jewish Institute of Religion proposed for itself. It seemed incredible that a community containing nearly one-half of the Jews in the United States should have a seminary in which orthodox rabbis are trained, and another seminary in which conservative rabbis are prepared, but no seminary in which men can be equipped to serve the people of Israel whether they be orthodox, conservative or liberal. This community seemed to us the one place in which to train men for the rabbinate as it constitutes the largest laboratory in the world for Jewish study and experience. To come into contact with the mass of Jewish life in New York, to understand the different groups into which the Jewish community subdivides itself, to learn something of the problems that the Jews must meet and to appreciate the ways in which the Jewish people and the Jewish spirit express themselves is in itself

an education such as one can secure nowhere else. Nothing can take the place of this plunge into the sea of Jewish life in New York City. Here the rabbinical student feels his oneness with Israel and realizes that when he accepts a pulpit he becomes the rabbi not of the congregation that maintains him but of the Jewish community in the city to which he is called.

SOCIAL PROBLEMS

We do not, however, in our program limit ourselves to the problems of the Jewish community. We have a Committee called the Committee of Forty-five composed of both men and women that addresses itself to three large problems, the three major problems that we face in social life: (1) Incompetence and corruption in government; (2) Unemployment and injustice in economic organization: (3) Militarism and war in international relations. The congregation believes that the synagog should seek the welfare of the city in which we dwell, for in its welfare we fare well. This belief on our part leads us to support every group that is laboring to eliminate incompetence, corruption and conspiracy in the government in New York City. The first charges brought against the late Mayor of New York and presented to the Governor by the City Affairs Committee were formulated in Dr. Wise's study. The members have also come to see that they must have a share in meeting this great emergency of unemployment. Not only do they collect food and clothing and funds that are disbursed to the unemployed; they maintain a workshop in the Free Synagogue House for a group of unemployed women and co-operate with local, State and Federal agencies in promoting service to the unemployed. The Five Point Program calling for adequate relief, construction, unemployment insurance, limitation of the hours of labor, and elimination of children and the aged from industry, the Central Conference of American Rabbis has adopted through its Social Justice Commission. This Five Point Program was prepared in the Free Synagogue House for the Joint Committee on Unemployment and pressed upon Congress as a program for Federal action.

The greatest effort of this Committee of Forty-five, however, is centered upon the problem of militarism and war, for they realize that not only is Israel's mission peace but that mankind's enemy is war. When Dr. Wise in his Twenty-fifth Anniversary Address openly disavowed war, the Executive Council of the "Free Synagogue" at once met and endorsed the stand of its rabbi and the congregation is now being organized in support of war resistance. We have definitely enlisted under the banner of Einstein and forswear war without reservation, condition or compromise. Member after member is pledging himself not to engage in war or preparation therefor. We believe that wars will cease only when men refuse to fight and are working steadily for the hour when the forces opposed to war will gather in Washington and serve notice upon the government that they will no longer support war under any circumstances or preparation therefor. In this work against incompetence and corruption in government, unemployment and injustice in economic life, militarism and war in international relations, we believe that we are translating into practice the social program of the synagog and the social ideals of Israel and definitely relating both the congregation and the synagog to the larger and most significant causes of our time.

TRAINING FOR SERVICE

Now that we have outlined the program of service that the "Free Synagogue" has developed, we are prepared to consider the conclusions that may reasonably be drawn from this experience of twenty-five years. The first conclusion to which we come is that the members of the synagog and the rabbis must be trained for service. Social work within the last twenty-five years has become a scientific procedure with a professionally trained staff of men and women in command of the field. Volunteers, therefore, must know enough about the theory and practice of social service to co-operate intelligently and effectively with professional workers. Sympathy is not sufficient. From the very beginning of our work, we have arranged courses and conferences for the men and women of the "Free Synagogue." The first course they take is a simple course in social diagnosis, social treatment and social agencies, a study of the fundamental causes of distress, modern methods of care, and the organizations and institutions that can be called

into co-operation. After this course it is not difficult to carry the volunteers forward to larger and more complicated problems and the means of meeting them. As the result of careful selection, and of training and guidance and encouragement, many of the volunteers become as expert as professional workers and in time come to constitute a group that counts largely in the community program. The Associate Director of the Social Service Department, Mrs. May V. Fisher, came into the work as a volunteer without any training and experience and is today still a volunteer, but is recognized as a woman of expertness and authority in the social field in New York. What is true of Mrs. Fisher is no less true of Frederick L. Guggenheimer, Acting Chairman, and Benjamin Schloss who for over twenty years served as Chairman of the Social Service Department, and Joseph M. Levine, the President of the "Free Synagogue" who for over a quarter of a century has been associated with many social agencies and programs in the city of New York. This work of selection, training and guidance and encouragement requires patience, but above all a passion for the work that is to be done. At one time social workers impatiently excluded the volunteer; today they welcome the volunteer's counsel and co-operation and recognize that the volunteer has an established place in the scheme of social work.

The greatest difficulty in the development of this program of training, however, lies in the fact that the rabbi is himself untrained and therefore unable to train others and to develop the Social Service Department of the synagog. In both larger and smaller communities, the rabbi must serve in a four-fold capacity. He must serve as preacher, as educator, as pastor and as leader in community service; and he must be as well prepared for his work in community service as for his work as pastor, educator and preacher. The Social Service courses, therefore, must be given a larger place in the curriculum of the seminary. The Jewish Institute of Religion, which was the first seminary to organize this work, has a four year course. In the first year we study the synagog as one of the social institutions in Israel,—its origin, development and function in the changing social order. In the second year we study the relation of the synagog to the problems of individuals and families and groups that are in need and the ways in which they can be helped out of trouble. In the third year we take up the relation of the synagog to community problems and community programs, including health, housing, recreation, civic progress and the relationship of groups to each other-Jewish and non-Jewish. In the fourth year we discuss the synagog and the problems of the social order, such as child labor, unemployment, distribution of income, disarmament and international justice. But even in the Jewish Institute of Religion, the Social Service Courses are allowed only four hours of classroom work per week, or one-sixteenth part of the time the student spends in preparation for the rabbinate. Without training, field work and supervision the rabbi cannot gain that knowledge and experience which will permit him to speak with authority and to serve with effectiveness. Without the mastery of the material and technique in the social field, the rabbi only discredits himself, the synagog he serves and the religion in whose name he preaches. Social Service must be made not a minor but a major part of the equipment of the rabbi in this age in which social problems are the dominant problems of our life.

SOCIALIZING THE CONGREGATION, THE SYNAGOG AND RELIGION

The second conclusion that we draw is that the Social Service Department actually succeeds in socializing the members of the congregation, the synagog as an institution and our conception of religion. Men and women come to us with a very limited range of interest, with shallow and intermittent sympathies and with an unawakened conscience. They know little of the wider circles of life and the conditions that surround them. When they come into first-hand contact with the field of service, the barriers built up around their life begin to break down and they are then able to see into the larger reaches of life. When they enter the hospital, the asylum and the prison; when they enter the tenement house that breeds disease, delinquency and vice; when they discover with their own eyes the ravages of unemployment, sickness and accident; when they behold the patience and courage and the incredible heroism with which the people bear the burdens of poverty, their sympathies begin to deepen and grow strong. When they come face to face with the consequences of our economic system and feel the pressure of social injustice on every hand, social justice comes to mean to them not an abstract principle nor a theme for sermons, but a concrete fact and a consuming passion. Nothing more stirring is witnessed in our work than the change that takes place in the men and women of the congregation. This widening of interest, this deepening of sympathies, this awakening of a social conscience means that the men and women are being socialized and are cultivating the social spirit. And it means more than this. When men and women grow restless in the midst of misery, when they begin to feel a determination to right the wrongs of social life, when they become centers of indignation and wrath, the citadel of social injustice cannot long stand in social life.

The effect upon the synagog is no less marked. Some time ago John Dewey told the story of a miller who wanted to sell his mill. The building was in good condition and the machinery apparently not in need of repair. When his friends asked him why he wanted to sell the mill he said to them: the building is in good condition and so is the machinery. There is only one trouble with the mill-the mill-wheel stands just one foot above the water. That, said Professor Dewey, is the trouble with the school; and that we may add has been the trouble with the synagog. The mill-wheel stands just one foot above the water. The Social Service Department brings the synagog and society into contact with each other. It makes the synagog not merely a house of prayer, not merely a place of instruction, but a religious center for community service. The school is an educational center for community service; the hospital is a medical center for community service; the synagog must be a religious center for service to the community. In other words, the Social Service Department becomes the medium through which the social teachings of the school, the social message of the pulpit, and the social preachments of our Prophets are translated into practice. This work more than anything else is re-establishing the synagog in its rightful place in the community. Through this work the synagog re-acquires a voice in communal affairs and takes an active part in shaping communal programs. When the "Free Synagogue" speaks on a social question, the community listens not only because of the eloquence of the preacher, but because men and women know that our training, our experience and our knowledge of facts permit us to speak with understanding and authority. The "Free Synagogue" is not a social agency; it is a synagog with a social outlook and a social spirit.

As our work has socialized the membership of the congregation and also the synagog, it has likewise socialized our conception of religion. It has unfolded before us the social implications of our faith. We believe that communion with God is the central religious experience, the very soul of religion. But this mystic experience may express itself in different ways. It may express itself in accents of the intellect in terms of creed; it may embody itself in forms of beauty and become symbol, ceremony and ritual. But in the Jewish religion it must inevitably incarnate itself in codes of conduct and in social ideals. When Isaiah stands in the sanctuary and beholds the vision of God, he becomes aware first of all of his own guilt and the guilt of his people. Then as the flaming coal from off the altar touches his lips, he feels himself purged of sin and purified. Finally comes the most startling moment in this drama of consecration. No sooner is the Prophet purged of sin than he realizes that he is called as a messenger of the Lord of Hosts. Communion in the Jewish faith is a challenge to become a Prophet of social justice and to protest against the social evils of our time. Religion means to us, as we are reminded in the passage read upon the Day of Atonement-the most sacred day of the year-to feed the hungry, to clothe the naked, to bring the homeless into our own house, to break the bonds of wickedness and to let the oppressed go free. Twenty-five years of emphasis upon this teaching convinces our people that service is not only a legitimate but a necessary and an inevitable expression of the religious spirit. Those who truly stand in the presence of God cannot escape the challenge to become a servant in the army of the Lord. Once this interpretation of religion grips the soul of man, religion is filled with purpose and power and becomes the most real of all realities.

RELIGIONIZING SOCIAL LIFE

The third conclusion that we draw from our quarter of a century of experience is the most important of all. Twenty-five years ago it seemed to us that the most necessary thing to do was to socialize our religion. Now we recognize that we must not only socialize our religion but that we must religionize our social life. This means many things to us, but the time permits me to name only two or three. First, the necessity of religionizing social work. Social work today is unashamedly secular and irreligious. In other days religion was the very center and soul of social work; today it is banished to the circumference. Not only is social work secularized, it is mechanized to the least insignificant detail. Everything from the tablet on the desk of the executive to the tear on the face of the applicant must be tabulated, charted and graphed. The whole field of social work has fallen under the spell of our mechanical mode of life. This may be good mechanics, but it is poor social work and worse religion. This form of work, deadly in its precision, utterly destructive in its very efficiency is irretrievably fatal to spiritual progress and creative growth. What does it profit us to gain efficiency, if we lose our own soul? In the meetings of social workers today there is much discussion of the ritual of routine and mechanics of method, but nothing of the white heat that flamed in the hearts of the great leaders a quarter of a century ago and that made of social work not a profession but a religious crusade. The only way in which social workers can save themselves from discouragement and disillusionment is to recapture the visions that inspired the men and women of the last generation. and these visions of social justice are found nowhere but in the sanctuary of religion.

Another thing that religionizing social life means is this, the reorganization of the community in such a manner that right relations will be established between the racial, religious, national and social groups of which the community is composed. The old theory of the melting pot is apparently doomed. Minority groups in America refuse to remake themselves in the image of the majority and mean to maintain their own integrity and to develop their own culture. The Jews face today the same problems that all groups face. They must promote the ideals that are born of the peculiar genius of their people. They must preserve the things that they believe to be precious in their long and unique experience. But first of all we must learn to protect ourselves against the dangers that threaten our security. This protection can come only when we establish the proper relations between the racial, religious and national groups that make up America. There are communities in this country in which the religious leaders, the rabbis, the ministers and the priests never come together in conference and cannot even meet in the same society. If the leaders and teachers of religion cannot come together, how much less can we expect the groups they represent to co-operate with each other or to join in common action. The synagog must recognize that it is the duty of religion to point out that our prejudices are not inherited characteristics; but are cultivated in the environment that we ourselves create and control. Under their sinister influence we violate the very principle of our faith and impose upon those we believe alien to ourselves political disability, economic discrimination, educational limitation and segregation in our social life. Here is one function of the synagog: to protest against every form of prejudice as it is practiced not only against ourselves but against all minority groups, whether racial, religious, national or social. It is important to organize the social field, but infinitely more important to reorganize the community in such a manner that men will cease to stress the vertical lines that separate them from each other and come to emphasize the horizontal lines that bind them together.

Finally, to religionize social life means that the synagog must take an active part in shaping the new social order. This crisis in which we find ourselves today is more than a temporary and local depression. It is even more than a world-wide dislocation of the economic machinery—the machinery of industry, commerce and finance. We are witnessing today the breaking up of an entire social system. We are now at the end of one of the great epochs in history as truly as men were at the decline and fall of the Roman Empire or at the collapse and disintegration of the Feudal System. The old order is at an end. The conflict today is not between religion and science. That conflict ended years ago when science emerged out of its materialism and religion emancipated itself from its mythologies. The conflict today is not between religion and science but between the social ideals of religion and the evils of the social order. In this conflict the synagog must take its stand. It must take its stand with Amaziah, the High Priest or with Amos, the Prophet. If we take our stand with Amaziah, we shall go the way of every priesthood that has supported a social order of inequity and injustice. We shall go the way of the Greek Catholic Church in Russia and the Roman Catholic Church in Spain. We shall go down to defeat with the very order we attempt to defend. If we take our stand with Amos, we shall suffer hardship and sacrifice, but we shall at least prove that the blood of the Prophets still runs in our veins and that we are committed by virtue of our history and destiny alike to the vision of the kingdom of Righteousness as truly as we are committed to the belief in the one God. This is the supreme task of the synagog today: not to be the priest and protector of a world filled with weakness and wickedness and woe; but to be the prophet and the protagonist of a new order that is fair and strong and just.

CONCLUSION

The experiment of the "Free Synagogue," begun in 1907, confirms many of the points that Judge Stern includes in his plan presented in 1931. If the synagog is reorganized with a Social Service Department, co-ordinate with the Department of Worship and the Department of Education, it will achieve at least three things. In the first place, it will enlist the interest of men and women and socialize the membership of the congregation. In the second place, it will re-establish the synagog as a social force and through the Social Service Department make a distinct and necessary contribution to the program and spirit of community organization. In the third place, the synagog will, through the Social Service Department, relate itself to the larger causes of social life and become an active agent in reconstructing the social order and in the creation of a system of society that will enshrine within itself the social ideals that have ever been sovereign in the life of Israel. **Two Sections**

Section 2

Free Synagogue Weekly Bulletin

Vol. XXII

May 13, 1930

No. 33

CONSTITUTION

AIND

BY-LAWS

As Amended and Adopted May 12, 1930

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This organization shall be known by the name and style of THE FREE SYNAGOGUE.

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Its membership shall consist of men and women who desire to practice and perpetuate the teachings of the religion of Israel.

III

Desirous of vitalizing and re-asserting a fundamental ideal of Israel, the founders of the Free Synagogue resolved that it shall not at any time nor for any reason impose any fixed pecuniary due, tax or assessment upon its members, nor shall pews or sittings be owned by members; but it shall be supported wholly by voluntary contributions.

Believing that Judaism is a religion of perpetual growth and development, we hold that, while loyal to the fundamental teachings thereof, we are, and by virtue of the genius of Israel ought to be, free to interpret and restate the teachings of Israel of the past in the light of the present, and that each succeeding generation in Israel is free to reformulate the truths first entrusted in the Providence of God to our fathers.

Believing that the power of the synagogue for good depends, in part, upon the inherent right of the pulpit to freedom of thought and speech, the founders of the Free Synagogue resolved that its pulpit shall be free to preach on behalf of truth and righteousness in the spirit, and after the pattern, of the prophets of Israel.

Amended

BY-LAWS

(For adoption by membership May 12, 1930)

ARTICLE I

OFFICERS AND ELECTIONS

SECTION 1. The affairs of this con-

gregation shall be supervised by an Executive Council which shall consist of the members of the Board of Trustees, twelve additional members of the congregation elected thereto, and the Rabbis of the congregation, who shall, by virtue of their office, be members of the Executive Council. There shall be such honorary members of the Executive Council as the Board of Trustees shall from time to time determine and elect, who shall hold office for such term as the Board of Trustees shall determine.

SECTION 2. The elective members of the Executive Council shall be elected at the annual meeting of the congregation. Each elective member shall be elected for a term of three years and until his successor is elected and shall qualify, except that the members of the Executive Council shall be so classified that the term of one-third of their number shall expire each year. At the first election of members of the Executive Council following any increase in the number of elective members of the Executive Council, the additional members elected shall be elected, one-third to hold office for one year, the remainder and not more than one-third thereof to hold office for two years and the remainder thereof to hold office for three years.

SECTION 3. There shall be a Board of Trustees consisting of eighteen (18) persons of full age who are members of this congregation. They shall have such powers and perform such duties as are designated by the Religious Corporations Law of the State of New York.

SECTION 4. Members of the Board of Trustees shall be elected at the annual meeting of the congregation and each Trustee shall hold office for a term of three years and until his successor is elected and shall qualify, except that the Board of Trustees shall be so classified that the term of onethird of their number shall expire each year. At the first election of Trustees following any increase in the number of Trustees, the additional Trustees shall be elected one-third to hold office for three years, the remainder and not more than one-third thereof to hold office for two years, and the remainder thereof to hold office for one year.

SECTION 5. Where more than one candidate is in nomination for Trustee or member of the Executive Council, the one receiving the highest number of votes, shall be declared elected. At the request of any member present at the meeting, the vote for the election of Trustees and members of the Executive Council shall be by ballot.

SECTION 6. The office of any member of the Executive Council or of the Board of Trustees who shall absent himself from three consecutive meetings thereof without satisfactory excuse, may be declared vacant by the Executive Council or the Board of Trustees, as the case may be.

SECTION 7. The Executive Council and the Board of Trustees shall have power to fill vacancies existing in their respective bodies between annual meetings of the congregation until the next annual meeting of the congregation.

SECTION 8. At the first meeting of the Board of Trustees after each annual meeting of the congregation, there shall be elected from the Board of Trustees a President, a First Vice-President, a Second Vice-President, a Treasurer and an Honorary Secretary, each of whom shall hold office for one year and until his successor shall be elected and shall qualify.

ARTICLE II

DUTIES OF OFFICERS PRESIDENT

SECTION 1. It shall be the duty of the President to preside over all business meetings of the congregation and the Board of Trustees and Executive Council. He shall be ex-officio a member of all standing committees; he shall decide all points of order subject to appeal and give a casting vote to decide a tie. He shall appoint the chairmen of all committees not otherwise provided for and perform all such other duties as by usage pertain to his office. He shall be the custodian of the bonds of the officers of the congregation.

VICE-PRESIDENTS

SECTION 2. In case of the absence, death, resignation or other disability of the President, the First Vice-President shall assume and perform the duties of his office; and in case of the absence, death, resignation or other disability of the First Vice-President, the Second Vice-President shall assume and perform the duties of the said office.

The Second Vice-President, in the absence of the Treasurer, shall have the power to sign checks upon requisition from the Executive Secretary or the Honorary Secretary, as hereinafter provided.

TREASURER

SECTION 3. The Treasurer shall receive all contributions and all moneys owing to the congregation or to any of its branches and activities, and shall deposit the same in its name in such banks or banking institution or institutions as may be designated by the Finance Committee, and shall pay all the orders and requisitions signed and approved by the Executive Secretary or in the event of his absence, death, resignation or other disability, by the Honorary Secretary; he shall keep, under the direction of the Finance Committee, a record of all receipts and disbursements and preserve all requisitions upon which payments are made and furnish monthly and annual reports of the finances of the congregation. When requested by the Board of Trustees or Executive Council, he shall deliver to the Board of Trustees or his successor in office all moneys, papers or books belonging to the congregation. Previous to entering upon his duties, he shall at the expense of the corporation execute a bond payable to the corporation conditioned upon the faithful performance of his duties in such sum and with such sureties as the Board of Trustees may designate and approve.

HONORARY SECRETARY

SECTION 4. The Honorary Secretary shall act as Secretary of the Executive Council and Board of Trustees and of the meetings of the congregation and shall attend all meetings of the Executive Council, Board of Trustees and the congregation, and keep or cause to be kept the minutes thereof. He shall prepare and send out all notices of meetings of the Executive Council and Board of Trustees and shall notify those elected thereto. He shall, in conjunction with the President, execute all legal documents re-quired to be executed in the name of the congregation. He shall, in the event of the absence, death, resignation or other disability of the Executive Secretary, sign requisitions upon the Treasurer or Second Vice-President, and shall also, in such cases, countersign checks. He shall be the custodian of the seal and affix the same to all documents requiring it when so directed by the Executive Council, Board of Trustees or President. He shall, on leaving his office, deliver to his successor, all books, papers and documents as well as the seal of the congregation and all effects whatsoever in his custody or possession belonging to the congregation.

EXECUTIVE SECRETARY

SECTION 5. There shall be an Executive Secretary of the congregation who shall devote his entire time to

its affairs, who is to be elected by the Board of Trustees upon such terms as it may determine and who is to be the business administrative officer of the congregation. He is, under the direc-tion of the Board of Trustees and Finance Committee, to control, supervise and direct the business administration of all of the Synagogue activities and departments and to co-ordinate and to centralize, so far as possible, all of the activities of the organization. He shall, under the direction of the Finance Committee, keep or supervise the keeping of books of account covering and including all departments of the Synagogue, showing all receipts and disbursements and shall have the exclusive right to sign requisitions upon the Treasurer or Second Vice-President for the payment of Synagogue funds, except that in the event of his absence, death, resignation or other disability the Honorary Secretary may sign requisitions. He shall have the power to countersign checks. He shall render a monthly report to the Executive Council and an annual report to the congregation showing the financial condition of the Syn-agogue activities. He shall supervise the purchase of all supplies for the various departments of the Synagogue subject to the control and approval of the Executive Council, and shall be custodian of its papers, deeds, leases and other legal documents of every nature, kind and description. He shall keep or cause to be kept an accurate record of all members and the membership contributions. All of his books shall at all times be open to the inspection of the Board of Trustees and of the Executive The Executive Secretary Council. shall perform such further and other duties in connection with the secular affairs of the Synagogue as shall from time to time arise, or as he shall be directed by the Board of Trustees or Executive Council of the Synagogue. He shall, at the expense of the congregation, upon entering upon his duties execute a bond payable to the congregation conditional upon the faithful performance of his duties, in such sum and with such sureties as the Board of Trustees may designate and approve.

VACANCIES

SECTION 6. At any time that any vacancy shall exist in the office of any officer of the Synagogue, whether caused by the death, resignation or other disability of such officer, the Board of Trustees shall have the power to declare the existence of such vacancy and to appoint or elect either a temporary or permanent officer to perform the duties of such office for the whole or a portion of the unexpired term of such office.

ARTICLE III

NOMINATIONS

SECTION 1. The Executive Council shall appoint at least two weeks before the annual election a Nominating Committee of five. Said Committee shall nominate candidates for the Executive Council and Board of Trustees in place of those whose terms are about to expire, and a list of such nominations shall be mailed to the members of the congregation, who shall have the privilege of nominating candidates for any and all such offices on the day of election, but no one shall be nominated whose consent has not previously been obtained.

ARTICLE IV

COMMITTEES

SECTION 1. The Board of Trustees and the Executive Council shall each have the power to create or appoint such committees as they shall deem advisable, having such duties and powers and selected in such manner as they shall determine.

SECTION 2. There shall be a Committee on Finance consisting of six members who shall be appointed by the Executive Council, The Committee on Finance shall, at least semiannually or whenever they deem it proper, audit the books of the Executive Secretary and the Treasurer of the congregation, compare their accounts with the bills and vouchers and report thereon in writing to the Executive Council. It shall be their duty to submit to the Executive Council, previous to each annual meeting of the congregation, a detailed report of the financial condition of the congregation and all its receipts and expenditures during the preceding year, together with an estimate of the amount of money to be raised for the support of the congregation for the succeeding year, and the purpose for which said money may be required, specifying how much is to be appropriated for each object. They shall submit such report to the Executive Council for approval.

SECTION 3. The Board of Trustees may elect an Administrative Committee not to exceed nine in number which may in intervals between meetings of the Board exercise such powers of the Board as it may authorize.

ARTICLE V

MEMBERSHIP

SECTION 1. The membership of the congregation shall be classified as follows:

A. Regular Members.

B. Non-resident Members.

SECTION 2. Class A shall consist of men and women over the age of twenty-one years.

SECTION 3. Class B shall consist of men and women non-resident in New York City who shall be entitled to all rights and privileges of membership except the right to hold office.

SECTION 4. No fixed pecuniary dues, taxes or assessments shall be imposed upon members, but the amount of all annual contributions toward the funds of the Synagogue shall be optional. Every member, however, shall contribute toward the support of the congregation in accordance with his ability to do so.

SECTION 5. Any man or woman desirous of becoming a member of this congregation shall apply in writing to the Executive Council. Such application shall be laid before the Executive Council at its next regular meeting whereupon a ballot shall be had and such applicant shall be declared duly elected to membership upon complying with Section 5 of this Article, unless three or more negative ballots shall be recorded.

An applicant for membership who is declared duly elected shall assent to the Constitution and By-Laws of this Congregation by accepting memhership therein, whereupon he shall be entitled to all the rights and privileges of a member. A member wishing to resign from this congregation shall signify the same in a communication to be addressed to the Executive Council, and if his resignation be accepted, he shall forfeit all rights, privileges and interests of a member of this congregation.

SECTION 6. A member may be expelled or dropped from the rolls: First: For a wilful violation of the By-Laws of the Congregation; Second: For gross misconduct; Third: For failure to comply with Section 4 of this Article of these By-Laws.

SECTION 7. A member shall not be expelled except upon written charges and specifications preferred by three members and presented to the Executive Council, who shall thereupon cause a copy of such charges and specifications to be served by the Executive Secretary upon the accused, and action be taken thereupon as in the next section provided.

SECTION 8. In case charges are pre-

ferred by three members of the congregation against an officer, trustee, member or Rabbi, the Executive Council shall at their first meeting after the receipt of such charges and specifications, select a committee of three members to investigate the same. The committee shall examine witnesses and permit the accused and his counsel to be present personally, with the right to address, examine and crossexamine witnesses in his behalf, and after the hearing shall file their report with the Executive Council. The Executive Council shall, if the charge be sustained in whole or in part, within ten days after the receipt of the report of the committee, call a special meeting of the congregation to consider and act upon such report, and the Executive Council shall have power, in the meanwhile, by a three-fourths vote, to suspend from membership, or office.

ARTICLE VI

MEETINGS AND QUORUM

SECTION 1. The annual corporate meeting of this corporation and all special meetings of the members thereof shall be called, organized and conducted in accordance with the provisions of the Religious Corporations Law of the State of New York.

SECTION 2. The congregation shall annually on a day in the month of April, to be designated by the Board of Trustees, hold a general meeting for the reception of annual reports, the election of officers and the transaction of such other business as may legally be brought before it. In case of failure to hold such annual meeting the President shall call a meeting, to take place within ten days thereafter, of which due and proper notice shall be given to the members.

SECTION 3. The Board of Trustees shall present at each annual meeting of the congregation a report verified by the President and Treasurer or by a majority of the Trustees containing any matters therein required by law to be stated and such additional matters as the Board of Trustees may deem advisable, which report shall be filed with the records of the congregation and an abstract thereof entered in the minutes of the proceedings of the meeting.

SECTION 4. The Board of Trustees and Executive Council shall hold their meetings at such times and places as they shall respectively determine.

SECTION 5. A special meeting of the congregation may be called by the President at any time and shall be called by the President or Honorary Secretary upon the written request of at least twenty (20) members thereof entitled to vote thereat within one week after the receipt thereof, provided that, in every case, the object of the meeting be set forth in such request.

SECTION 6. A special meeting of the Board of Trustees or of the Executive Council may be called by the President at any time and shall be called by the President or by the Honorary Secretary upon the request in writing of at least three (3) members of the Board of Trustees or Executive Council, as the case may be, provided that, in every case, the object of the meeting be set forth in such request.

SECTION 7. All notices of meetings of the congregation or of the Board of Trustees or Executive Council shall state the time and place thereof and, in the case of special meetings, the purpose thereof, and no business shall be transacted at any special meeting other than that set forth in the notice of such meeting. Notice of any meeting may be given by mail addressed to the person notified, at his last address as appearing on the books of the congregation, and in any other manner provided by law, and in the case of meetings of the Board of Trustees or Executive Council, may be given personally or by telegram. Notice of the time and place of all meetings of the congregation, specifying the names of the Trustees whose successors are to be elected at the meeting, and in the case of special meetings, specifying the business to be transacted thereat, shall be given at a regular meeting of the congregation for public service at the morning service on each of two successive Sundays next preceding the meeting. Such notice shall be given by the Rabbi of the congregation officiating at such meetings.

SECTION 8. At all meetings of the congregation, six (6) persons qualified to vote thereat, shall be requisite and shall constitute a quorum. Except as otherwise provided by law, members of the congregation entitled to vote may vote only when present in person at the meeting.

At all meetings of the Executive Council, one-third of the regular membership thereof shall constitute a quorum. A majority of the Trustees lawfully convened shall constitute a quorum for the transaction of business by the Board of Trustees. In the case of a tie in a vote taken by the Board of Trustees, the presiding officer shall cast the deciding vote, although he may have voted once on the question.

ARTICLE VII

RABBIS OF THE CONGREGATION

SECTION 1. The Rabbis of the congregation shall, by virtue of their office, be members of all Committees, and shall superintend the various religious schools.

SECTION 2. The Rabbis of the congregation shall be elected by ballot by a three-quarter vote of the Executive Council.

SECTION 3. At least one of the Rabbis shall be present at every religious service at the proper time. They shall perform all religious ceremonies pertaining to their office. They shall superintend the religious instruction of the children and labor for the religious welfare of the congregation. One of the Rabbis shall attend and officiate at all funerals of members of the congregation and their immediate families. They are to perform the marriage ceremonies in the families of members when requested and shall keep a record of all marriage ceremonies performed, which record shall be the property of the congregation.

ARTICLE VIII

ORDER OF BUSINESS

The order of business at annual meetings of the congregation shall be as follows:

Meeting called to order; Roll call;

Minutes of the last regular and intervening meetings read and passed upon;

Reading of the proceedings of the Executive Council and Board of Trustees;

Unfinished business;

Officers' reports: President, Treasurer, Executive Secretary, etc.

New Business, Election, Communications, Resolutions, Propositions.

ARTICLE IX AMENDMENTS

SECTION 1. These By-Laws and the Constitution of this Congregation may be altered or amended by a two-thirds vote of the qualified voters present and voting at an annual meeting or at a special meeting called for that purpose, after written notice, embodying such amendment has been openly given at a previous meeting, and also in the notices of the meeting at which such proposed amendment is to be acted upon. Notice of the meeting at which such proposed amendment is to be acted upon must also be given in the manner prescribed in Section 7 of Article VI of these By-Laws.

SECTION 2. Proposed amendments to or alterations of the Constitution of the Congregation must be presented in writing to the Executive Council. If the Executive Council by a twothirds vote approves such amendment, a copy thereof shall at once be posted on the bulletin board in the vestry of the Synagogue and a special meeting of the congregation, to take place not less than two weeks thereafter, shall be convened and the proposed amendment or alteration be submitted for action thereat.

Article VI, Section2, amended as of December 10, 1939, changes the month of the Annual Neeting of the C agregation from April to January.

THE JEWISH INSTITUTE

ON

MARRIAGE AND THE FAMILY

A Service Organization

LECTURE COURSES STUDY GROUPS PRE-MARITAL CONFERENCE CONSULTATION SERVICE

for

SYNAGOGUES COMMUNITY CENTERS COUNCIL SECTIONS and other Social Groups

Address: Dr. Sidney E. Goldstein, Chairman 40 West 68th Street, New York, N. Y. Telephone: TRafalgar 7-4050

What Is the Organization?

THE JEWISH INSTITUTE ON MARRIAGE AND THE FAMILY was founded in 1936. It was organized as a local agency to serve the Jewish community of Greater New York. In the course of the last four years, however, it has extended its service to communities in many parts of the country and is now expanding into a national organization. The directing committee is composed of representatives of Orthodox, Conservative, and Reform Jewish groups both lay and rabbinical. The Institute is maintained altogether out of gifts and contributions received in return for services rendered individuals and families and social agencies.

What Is the Need?

MEN and women, both the married and the unmarried, are awakening to the need for service in the field of marriage and family life. The rapid and distressing increase in estrangements, separations, and divorces proves that both marriage and the family today are gravely in danger. One study, made by Doctor I. M. Rubinow, predicts that out of every nine marriages existing in the United States today seven will be dissolved by death and two will be disrupted by divorce. In other words, if the trend is not curbed, one fifth of existing marriages will end in the divorce court.

These breakdowns, in the judgment of social scientists, are due to three conditions. One, the changes that are taking place within the framework of the family and that lead directly to tension and conflict. Two, the dissolution of traditional constraints that for generations have surrounded the family and without which the family is confused and bewildered. Three, the impact of social forces, such as unemployment and low income, economic collapse, and the cataclysm of war — all of which leave the family shaken to its very foundations.

What Is the Program?

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I worder to meet the urgent need of men and women in communities across the country, it is necessary to develop a program of education, training, and discipline in marriage and family life. The program must do at least three things. It must acquaint men and women with the age-long experience of the Jewish people, that is the laws, the standards, the ideals, that have governed Israel during four thousand years in the matter of marriage and family development. It must instruct men and women in accordance with the studies now being made in the social science laboratories, studies that reveal the new foundations on which marriage and the family must rest. It must equip men and women to cope more adequately with the problems that arise in marriage and family life and encourage them to seek counsel and guidance of experts when difficulties first develop.

The Institute, as a part of its program, offers to synagogues, community centers, council sections, and other social groups four types of service:

> LECTURE COURSES STUDY GROUPS PRE-MARITAL CONFERENCE CONSULTATION SERVICE

Lecture Courses

LECTURE COURSES are arranged for the general public and are designed to bring to men and women the best thought of experts upon: The new foundations of marriage; the changing structure, organization, and function of the family; the major causes of discord and conflict in family life today; the developing technique of establishing right relationships between husband and wife and parents and children; the Jewish interpretation of current and acute problems such as eugenics, intermarriage, and divorce.

The lectures are given by physicians, psychologists, psychiatrists, lawyers, judges, home economists, ministers, and social scientists. The lecturers are selected and recommended not only because of their wide experience but also because of their ability to present and to interpret material in a scientific and effective manner.

The Institute, upon request, will organize courses and arrange for speakers or will cooperate with social agencies in formulating typical programs. A moderate charge is made for this service, depending upon the number of lectures and the speakers desired.

X

Study Groups

THE STUDY GROUP is composed of a limited number of couples. It is designed to meet the needs of men and women, both the married and those about to be married, who desire to study carefully under expert leadership the problems that arise in marriage and family life. Only those are invited to enroll who have the time and the interest to study the material that is assigned for discussion at each session. In some communities the study group may take the form of a round table program; in others it may employ the seminar method.

The Institute is prepared to arrange a syllabus covering topics, textbooks, and collateral reading. It will also be glad to recommend men and women who are competent to serve as leaders and to conduct study groups and to guide discussion. The charge for this service will depend upon the number of sessions arranged and the type of work agreed upon by the members of the study group.

The Pre-Marital Conference

THE PRE-MARITAL CONFERENCE is arranged to meet the growing needs of young men and women about to be married. The conference consists of a series of sessions in which the customs and ceremonies of the Jewish people are described; and in which the legal, economic, biological, psychological, and ethical aspects of marriage and family life are carefully and fully discussed. In addition, the couple is recommended selected readings that bear upon the problems discussed in the course of the conference,

The pre-marital conference may be arranged by appointment, telephone or letter. A nominal charge for the conference is made in accordance with the ability of the couple to contribute to the work of the Institute.

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Consultation Service

THE CONSULTATION SERVICE is organized to meet the needs of men and women who find it difficult to solve the problems that arise in marriage and family life without expert counsel and guidance. The Institute has assembled a staff that consists of a general consultant or family counsellor and a group of experts in the field of law, medicine, psychology, home economics, and religion. It is most desirable that the problems be presented to the consultant as early as possible. The utmost privacy is assured men and women who wish to avail themselves of this consultation service.

Appointments may be made by telephone or letter. A charge depending upon the circumstances of the couple is made for consultation and where necessary for treatment by experts.

Literature and Organizations

THE INSTITUTE, upon request, will suggest selected readings covering child welfare, parent education, the history of the family, family relationship, and kindred topics. A large literature in the form of magazines, pamphlets, and books is now available. The Institute will also, if desired, recommend a list of organizations now functioning in the field of marriage and family life. It is the purpose of the Institute to place its clients in contact with only the best literature and the most expert organizations.

The New Emphasis

T HIRTY YEARS ago the child was the center of our concern. Then began the program of Child Welfare out of which came the Children's Bureau in Washington and other Welfare Agencies. Fifteen years ago we realized that little could be done for the child without the intelligent cooperation of the parent. The result was the movement of Parent Education. Now we have come to see that not the child and not the parent nor even both together, but the family is the unit of study and treatment.

Thirty-five years ago our chief, if not our sole interest, was in the evil of divorce. Now we understand that we began at the wrong end. The major cause of divorce is marriage itself. It is, therefore, necessary for us to study the conditions of marriage and to try to discover those conditions that predict the maximum amount of happiness and that avert the greatest number of dangers.

During the Nineteenth Century we emphasized the importance and the emancipation of the individual. With the advent of the Twentieth Century we began to speak not of the individual, but of society, of social organization and especially of social maladjustment. Both the individual and society are important. But in emphasizing first one and then the other we seem to have forgotten the family, the family into which the individual is born and out of which the children of the world of tomorrow must come.

Executive Committee

DR. SIDNEY E. GOLDSTEIN Free Synagrogue Chairman

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DR. MILTON STEINBERG Park Avenue Synagogue

DR. STEPHEN S. WISE Free Synagogue

RABBI JOSEFH ZEITLIN Temple Ausche Chesed and West End Community Center

Coldetein Oct. 21 Social Service Depit based on education, worship, social pennice. Development 1st year - rynegogue as social institution. and - service of syn. to families, individuals (pastoral service.) - relationship of eye to community life. - whole social order national and with. Sid 4th method - case work system 1) Field perice - select three syn. (1 & each Kine) to study. 2.) Conferences - with reblin and ministers. 3.) Reachings I. Jocial Tasks of the Rabbi A. Early function was merely teacher and interpreter of the law. Later espanded and started preaching, which made rabbi advisin commiller and quile B. In American Jeinsch Community 1. Preacher - interpret problems in terms of your years of Jerrich exper. and ideals 2. Educator - Sunday school, ste. 3. Paster - charrity, relief, etc. 4. leader - I social movements (J. N.F.) - also refresentative of Jews to benetiles. 5. Executive and Administration - fiscal agent, collector of dues (to be disconged as function)

Coldostein 001.28 Social problems of rebbi: 1. light men & normen; boy becomes delinguent, etc. 2. with families; divorces, etc. very periors problem - 20% fossibility - 2 maninges at of 9. 3. with groups; antipensitismy ate. 4. with community; 5. with mation; economic and foliteal factors. B. Social Functions of the Synegogue 1. House of prayer 5 Pots 12 2. Seat of education 2311 13 Traditional but in modern times of 2,3 3. Community writer 2022 12 here often been lost rap. # 3. Very recently I a has expanded will to this last 25 years. Sefarate Sunday School Muldings have even had to be exected. This may be unnected usthe general rise of education under democracy. also modern rabbi better trained for that work. Another recent addition to make of for lon of # 3, is Synagoyne Center, with recreational facilities for boys - c.g. Brooklyn Jewich Center. What should be social function of synageryus . to To cultivete social april of the membership of the congregation. a) To widen social intereste of people. 6) To deepen their aveial sympathies. > To strengthen the social conscience. 2. To further the social programs of the community. a) To study the needs & conferrate with agencies attempting to solve them 3. The advancement of the more important social movements of our time. a) Literal economic issues - e.g. asseril security, dull take, ste Syngome in addition to being # 2 and # 1 above must become a Gelblein's Julijions center for community service and social action. Synagozne N. B. _ will become social anachionism unless it fulfills these functions.

William Junes Varieties of Religious Experience voldation no.y @ many people talk about socializing religion - i.e. expand religion beyond sphere of whatip, theology etc. CP. Undes Elwood's book. @ Application of arcial prience principles to religion - if gudaian as Civilization (3) Alas how of miterest of men in purely situalitie aspect of religion. But religion cannot be summed up in social penvice. Four dements in all religions: 6. 1. Greed (theday) - Mainmides 13 Anticles of Faith . (A K N SK [Likeleduel 2. Ceremony (ayulds, intrals) - these change. Embodiment in prestbetics form of religion experime. 3. Codes (customs, laws, finciples, stealed undert) - Decalogue, 7/25 /ple. Ungenticit A. Communion (between men and God) - control religions experience - Impatic Hor frund much.

Einstein Commie Religion N.N. 18 Coldotin Some gewo still believe in a personal Deity" - G. Several changes in above four items 1. Change in emphasis - some emphasize me above other 3. Varion anorthe complexive different esteds " other will a groups confloric different espects - other with weed, as in millle ages, Today ar emph. when 2. Change in constant - different concepts of God, e.b. God of thunder still anall voie . Every generation is onder receivity of champing , to religious constant to meet the times and experience. There can be no dagma. 3. Charge in codes - necessity for charge is obsides Codes wichede attandands of life which differ according to Zectyerich. I hildren no finger atoved when they dissber Bolygamy and no more. Matter of fait your are basicall monogamous let one unon in 138 (f initial of whole haven), and avere folygammer only in that environment. 4. change in communion More than in any faith Jenich conception of conduct is that it is a necessary and mentable part of aligner spirit, which is impossible without it This is prophetic officielle. Out of communing with God comes a social fristest against rijustice. (Mich 6-8) Conduct is essence of religions There 's committed to social ideals, just as thuly as they are committed to 36k 25' - both to together. holdstein's Creek - I believe profound in the 1. Sacrednes of human life. 2. Sandity of family 3. Fellowship + Tootherhood of man 1. Sufremary of moral law 5. Vision of the Kingdom of book and its sovereighty in the soul of man.

Coldestein Nov. 25 origin & Synapogne Traced back first to Ezra, sometimes to Moses, and even back to Abraham 1. (alter), by tradition in order to acquine sametity. But thedition is no quick. archeology no quile. Earliest mins are ca 100 AD, which seem to be Hellemistic type. glab front in Egypt mentioning a dedication of a syrrysyme is false translation. Sources I. Biblical A. Cre-cicli (NoTHING) 1. High place & shrine I Sheloh etc. - but these are all comprish flaces 2. Temple - but again the eacriptical cult, more of the other any ago your functions. 3. Jer. 39, 8 has a phase pho is which is misunderstood as apprayor by Palin Real meaning is probably parallelian, house of King and house of people. B. Exilia (NoTHING) 1. In Egekiel there are suggestion of people accembling, but no membin of synagogues a such 2. In Denter-Jesich, 50,7 there is member of PSON is, but next of verse makes clear that this also is temple with sacrifiel exit, accompanied by litingy. L. (1651- existi (NOTHING) 1. Der Eyn & hebemich there are menfin of ascemblie, but purpose of these un proven-2. Paster 74, 8 refers to 1/1 '38/1. Meeting-places of bod, faken do be appragague. II. Abscrappical (No THENG) A. Broks of mucrabeer have no mention of agnagague, focus always on Temple. This is mucrable because Temple was usually function of decidincus not Phanices in Textament (FULLY DEVELOPED) I. New Testament (FULLY DEVELOPED) A. boufel of mark (m. 100) mentions agon as full-blown institutions in Greece, Egypt, etc. with 3-fold function of worship, education, meeting-filace. How was this? Did the syn spring up many ut like community under in USB? History G.F. Moore a others feel that is agrange up in Palestine even before the Two Alfe. (F. Orocceding of Amer. Ac. for Jourish Research 1928, 1830, by . 45 and by Finkelstin + Scittin (F. F.F. Mora AJudarin), Vol. I, 03. 081-307. (F. Origins & Syn. + Ibusch, Kaufman + Kohlen, 1929. Also Kohler, Jen. Theoly, chap. 58. 00. 447-476. Elbrigen, Gottesdienst, Put III, chop (23; 80.444-510

Goldotin Dec.2. 1. Admitute & equipment & equegague. 3. Program & activities. write report c) brokije 6) Education of 3 admitations motion millione. 1.) Social Service A.) Audiliary institutions - mensi clubs, etc. e) lemestery I. Shupere A. architecture 1. Style follows style of country in which synegogue is puild. (En Spin - they are work. There is no bacial finch type much as Colonial bothic st. 2. Development in Armenia - Colonicil Gotthid Hellenic, By cantine Romaneague. 3. The Supergroupe building is Tuder Exclasional - due to Wais influence have be idenie. The chafel designed by able Epice Julian architect. nothing Janah about stapel. Whole building designed for church and rather other whilidy. B. Form 1. Earliest Jorn was plain Jarallelogram (rectangle). Later octagonal (Sotaly). Alas a heretical development from the sian form of cross - sease M. Wisci temple. Ales sit-ailed (703 14M)

Write: "Synagogues are urban gaturays to puburban cemeteries"

Goldestein .

Dec. 9 (no classes) Pec. 14, 27,30)

I. Equipment & equegoque A. Auditorium & estpo plate, earlier or - assuming greater atress & importance 1. Arth - estpo plate, earlier or - assuming greater atress & importance 2. Bimah - platform, comes from breek word which means peat." 3. Nain Tomid - 3MA 2.

3. Olan Rom

1. Imme very primitive - no facilities, etc. 2. Today synagogues are build's separate school buildings or rooms. But even these rooms are your not patrifecting from foint & view of light, seating, etc. Synagogue 3333 school confictes with secular school, and is equipment stored compare famally. read should be arranged in semi cicle motend of in military regularity. C. Social Halls should have 1. Kitchen facilities near vestry. 2. Foff Richly decreated rooms which can be attractive. D. Heating (and cooling) Facilities - i.e. Basement.

Jan. 6, 1941

out, I down Know.

I. Organization & Administration of Syngagare

Castholie Church is hierarchy - in France, expragozues organized same way. Kellis dussed like priests, chief rubli & country directs all actions. In England "Chief Rubli Herte is like Auchlickop of Cardenbury. United Synagogue is like Anglican Church - Any 10 men can form a enqueration according to Mirhah - this means actimory. with mer h. mer clack c. y v. 3. Wird 230 first need in connection with 10 bad phys who felsified the report in Joshua & members. Abes mention of 10 good men in Solom & bemonah. In Exce. 16, when proces is delegating authinity, the smallest group is 10. Anotherpological explanation is that 10 is not available number due to 10 fingers on which counting is first begun.)

organ. of syn. is democratic - elect own leaders chrone own vitual. Frager foot never has been fixed. Also decides an destiny. any Jud capable of So doing can lead service - really no great difference between priethood and laity. My few can beform any religious rite. Thus only distinction recognized by Juss is learning - no other distinctions, such as caste, etc.

Any Jew, however simple, may approach bad without intermediary - every DEMORALY man can plad with God without using the agency of years any other intercessor How the hell this guy of can refetch his retry]

and By-LANUS of CONFREGATIONS YOU

Goldstein Jan. 20 Rabbi in Relation to Board of Trustees - in Free Synaggue, they are member of the brand, and ex fficio members of all committees. Why? 1. no me in pyn. phoned be more interested in welfare of app. Than rabbi. They members of Board have subside major intereste - rebli has eyo as major, balls may also have pocial training as part of his boackground (courses in a seminary, like this goddenen course) He is also norre of experimenter in other congregations and can apply them to pis own. The paymen on The B. J. T. don't know this. Rathin will be needfeld on by T to the degree That he contributes pomething if in other hand he simply expounds, etc. be will be disponded. Rabbi should be nice to B.J.T. even if They are crude " sec. Don't be impatient with your people. ser. AKI He went to the congeptimes Pinner at the Hole Biltmore with g.K's daughter

O.B. Goldstein Pananza - Mamon - Galt - Dough Feb. 191940. How to bet Enorgh I Source & Snowe & Suprepare - Most symphons always reading array - went have enough. II. Blaces of Outgo. - Cast Accounting has much does each dept. rost ? 1. Due from membere inarship etc. 2. Contributions. 1. Sajaries 5. Fight - bey weats . 2. Building Maintenance Administrative 4. Collectione. 5. Interest T Americation (Fountin Social Sension-Social Activities 5. Cenekie 1. Fund - Racing activities what to givenue is alloled to what? 7. Taition Free Fathcal talked all about wages of rabbis - second think they should accept much Babbis should do interneship for comple & yours. Robbis should not accept more than 10000 - pareemly to have Incurious standard - he should set example. Shouldn't accept life-time contracts, rither. Rabbi should be emeritized if he has been torithical servent. & privilies live a 14 % - less than son on your 42) - less Than 1000

O.B. Feb. 24 Activitias & Symagopue. I. Department of Worship A. Why do people come to spn. for worship ? Complexity of 10 motives : religious social, etc. 1. Habit - don't disparage, because it is good habit - try to cultivate, then transform habit into something better. x. Respect to Parants - also not to be discouraged, because They might be shown other more positive aspects. Kaddish - members can be motiveled to become reg. members 3. Recreational - listering to music, hearing speech, relaxing in nice environment. Encourage coming to syn. for recreation instead of going to movies Friday night. 4. Gregariousness - feeling of identification with group. 5. Religious. - i.e. comfort in time of sorrow. (decent human } - re. encourgement in the of trial + disappointment necess) } . e. coursel and guidance in time of kemp tetion. 6. Education and Enlightenment -7. Inspiration in hits - above ordinary hom-drum existence. 1. Desire for Communion with Milten Being - last thing people will admit, but true neartheless - mysticn I want to do Ecclescenter with commentary ditch your in The likery This after more aber I am me do

March 10, 1941 O.B. Collection longregational participation in pennice through responsive reading, and through jointh reading with The rabli. How much Helnew phreshed there be in the permise ? Should also be riginal, robustany progen of rabbi. Bruge determined by feeling of model; and by conception of deity. no class 3/17/41 O.B. March 24, 1941 In preside service - choir volunter meanage ing to king Id melodies to which they are accustomed Finich purice by enemously - Kiddosh reading from Torech made on. Piligion procession of children singling. 3- Jermon - important, phould be placed at conclusion of service -not in middle. Not's the way we do it in little old hew Haven Finish whole stuff except Benediction, then end with that, Don't make any goddame announcements after the sermon - leave an in a mon- peula movel. make all anno before sermon - bet time plufne 1218. leigh of sermon depends in fower of andurance of congregation. Preach a interests of any - not on our cong. Try to discover what problems are on minds of feefle - and try to give it to sin - gust try! Concentrate on Jewich problems, not general ones 4/21/41 Mar Lippman How the fall do you argumize a staff of feature? Do you get a principal of the school of bathat the fell? OB would like to go to hell. the Lo-po mar Love I. Social Service Department - organization the Roo Kames down't like the dames nothing new. Man gulius Board & Directoro (4250) ma Furk I soc surger Ed D that a prink Jurgram of Service Man Harold who shall compose Bd. 1 Di. 2550 ? - Both new vermen from every the faw-er what a bon-es

oBbolastin 5/26/41 1) Rabbis tack 4- fill: - educator steacher pastor community leader 2) byn. is avoid institution beside house of proper & sent of learning 3) Religion includy user of need, but also codes of conduct - communion between man & Ged a over-poul (Emersonian). 1.) Sijon should be departmentalized - impl. dept. is social serie, not to be taken for granited. 5) Place & function in American Jeurah life: & synagogue Burean of Jewish Social Research has studied y helped formulate better type of community. This Bureau did net include Ryn. in its acque. So parallel organization formed: bellettens Jafere at cente in 1930: 1) Syn. being end in itself rather than terming an instrument of pervice As The pommunity. 2) Growth of center community center has convoled again out, and whole commonly life becomes secularised. 3) what is to be function of sym in avoid order ? Religion faces great crisis, cop. in last decade of Troubled time. Resple don't trust syn any more as effective institution. Today people are in sonor - can use religion - if it as meaningful. Syn. phoned for enounagement. Jugle also pecking enlightenment and englanations. Are packing a pouce of influence which can lift them at of deat routine and give Them impriction for further living. much discovergent a disillusionwant. then men are perking commission for bright gree - ford. This unfortunite from point of when of action. men summendaring pelots to fate. How an syn. meet above reads? a.) Redesign certain prayes, esp. Kaldish, to offer confort. Add music. 6) (an it solve economic problems of its members? Perhaps Through its social service dept. To corporate with community at large in building up agencies to help relieve disters thrate must be maintained along with helping their crisis

Sociel Service - Twah 05.15 Family Committee on Marriage - Family + Home formed in 1936 and headed by SEG. Manual written by SEG 5. (risis in MtF hot witnessing a depression on way, but The dissolution of a society. Every institution will suffer shock. Institution of M+F is no exception. one symptom is rebellion of youth or parents. knother " resolt of women so. husbanks, inversity resterements of men. Thost alarming is large number of reparations and divorce. 1916 - 112,000 ; 1930 - 300,000 divorces. One divorce to every five or six maniages. another 1. These breakdowns due to fundamental changes in The institution of MAF - authority & parts, sanctity of religion in home no longer extent. Thus divice not only due to fetty arguments, etc. but deeper reason, i.e. change in framework of MTF. accountdation is necessary & some people should make it. Traditional social restraints are relaxing 2. and outgrown social pressures are diminishing. peu social a tridudes (emancipation of momen, social ecceptance of clivera as reputable, etc.) are ellowing many families to relax and alif away from the originall tight almosphere that Kgbt family together. The network of customs laws and attitudey That protected + supported The family is being thatten away as new social attitudes develop. men family collepses. The lack of inward strength

3 8 The individuala causes break hown & divoue. Impact of unant social charges phocke The goli havity of family. Ten years of depression have demoralized planty of families Veril of low merme causes how reachance + says families open to physical & psychological ravages. Imporper housing & alums brack vice I delinquency & broken family. Solutions : 1. Restudy MIF in light of teachings and history of Jarael which has 3000 years I social experience. 2. avail self of new trowlodge in social science, psychology, etc. which is being developed in laboratory. 3. Consult experts in field of MrF. Many consultation centers established in assumenties. Some 50 squeepines use The Comm. on M+F. also Hillel groups now interested in education process for youth.

עוללים Det. 22 I. meaning of marriage M is delet point institution M rests fundamental on bidogical basis M resto also on economic basis - division of labor. M rests on psychological basis - partner satisfies man's aspirations - leaves him unfrustrated. M resto on legal basis. M as Sarael understands it, has a divise origin and saved senction. Picturization of prophets of maniage between God + Darael. M is designated as 1'8137 - holy, a panetification. M. rests upon morals as well as upon mores. It is spiritual relationship sametioned by haw and panchified by religion. Jes. 17 War just raises hell with the family.

Prec. Robb. 1. Acqueent self with Domestic Relations Low & your state - esp. maniege procedure paragraph. 2. Have pre-manitel conference to arrange details make couple feel compartable. Have several inferences if recessary. Adoise couple to reach meaning of Maninge "- SEG. Spreas The biological, perphological + economic foundations of maniage. Then ask why They want a religions marriage. Explain wearing of / 0:13'2 "while life is physical in its rigin, it is opinitual in its possibilities." Santayana "Marriage means an initimacy of the mind and spirit, more Than of the flesh. 1. Application for minister to payore maninges. 2. Afridavit for trience + many. Forms + Papers 3. If #2 is acapted, Then meniage license issued. Singlest form of maning aremony 1 Opening bleasing 2 allress to couple legal questions 3 y Ring leremony Proclamation of marriage 5 Benediction to Be caustions about accrest maniages. Read repats of Gran. on MrF at CCAR in gar Ant.

Symbols Associated with haninge set's Ring plain gold band not the only Kind -They can be engraved. Clinge immediately on 3rd left instead of flat on night index. Should be druble ning. Chupah docand require it. Hang over from bridal tent, reserved for first nights. Punely sentiment. Bown of flowers can be pulsibuted. allodox - two (relating to anylogement Class Juine and beholhal folste and files? (1013'). Breaking of glass is commensation of polls, or (cantabach) deficition of evil demons, who are separally gealous of tappy occasions. Original use of two glasses was to hink one and them me against well, how we break it make foot. SEC uses giblet as hip of Life Agencies in it Family CCAR- comm. on MtF 1936 NGFR - 1938 Faith Williams - economic literarys (P) Part. Pas. Rose -Pears Buck - have to too much shellten + refuger Edward Lindenan - social philosopher - marring of finily ments secondly of mation - family is basis of a surely . NY State C m MITE (1936) - 37 minutes state organizations , Javish Institute on MYF

concrete programo for synagogue in crisis. Social hall as workshap Increased child adiption (incidence of bostands) Asopital room in spragogue advice to refugees o others bevildered Courses in first aid, etc. neetings for preservation of family morale. Maintenance of morals is well as morale. How? By maiding This is no time for profligacy every must be tightly contained & disasted They to appeal to men's highest emotions by to bring out the best that' in a man - he will respond on a high level if so appealed to. Ethical law is also invisible - violation leads to desintegration & destruction. The asceptance I me gift I life implies the acceptance of blightions to preserve mis life. Ethical hygiere is as necessary & important to physical hygiene.

Structure of family - no mare patricichel. Nor <u>Almountic</u>. Even kendenen toward monate inchat. How can children assume democratic role in family when young? They should be trained as they grow. This is the deligation of the percet.

Feb.5 Funciels Castrons - Questions. 1. Do you Phink we should cover the mining ? (metricoal empersition - if image of death is doubled in mirior, There is believed to be possibility of another death in house.) No law regulary covering of minons. Should candle be bured in death chamber ? Best doling is to mould feeling of people. 3. blass of water & towel in death chambe? Residual belief met spirit of perom still hovers and might rearst to wooh up. 4. ast clothing ? Outrand manifestations of grief decreasing. 5. How long fite french should my visit coremony ? Some whit is months until underling. instructing minimum so days waiting. criterion shall be has people feel. and west comfort them a gueire Them 6. How long shall we sit Shive - and how . Why whit is months for unveiling? complete . not fuller. Catholic Church belief that year must be spint in purgatory in preparation for heaven. Belief in memple on relates to por - only when Temple rebuilt will came perfection.

Bass of Religion Theological Aesthetic (Cummiss) Pragmatic (head + Dagma) Codes mystic Especience of Religion Ital Instellation Service - preferably on Friday eve. with abridged Fir eve service - music Before a after Holy Days Suprtant to have Pres. J' cong. receive mulable Colleaguest in community love und invocation theretiction the) Speaker to give tharge to rabbi + community. Representation of them ministry (neth to commit Content of Principal Speech Be Cautions about having service degenerate into maudlin of presides. Rather talk 20, about The function of the nothing so That cong, can understand what to espect. and talk about role of syngogue in development & Jenish defe Service should close with response by rable promoself Adequate time a sould be left for him - his should be one of two principal speaches He should also include what he includes to be The function of The nable and The synagopue - They unled be interesting observations following those of other speech.

3/4/42 orthodor Nerry - 1021 12 offhedor practice - but control intenticide, abortion contraciption Three ways of Rimiting children -Birth control bes not mean trink prevention. Factors determining birth ; Health of mother remonine status of family heads of social environment homen tim - Intermenting & 3/12/42 Confirmation goes back to Bar Mitzval which goes back how far? In back of Ban miterah lie me initiatory rites of all tribes at publicity of boy. Thus confirmation is only recemony which goes back so far to such furlamental basis physiolagical . Some attempts made to shift Shows Stork 4 1944 to Succos for confirmation. 2538 De primie of religious pychologists religious unacionaness blyms to develop also at this the and the phould be seized to explait it. Program should not be crucke blatant achibitism but should be emotional attempt to erouse positive attituded and develop spinit of layely, which also begins to deself at this trace, in form of loyally to gary, family, school, etc. where translated into doing. This takes us into regnatice of religion. Head, heart, and hand.

Dent 24 - Low of Divorce. March 25, 1972 Divorce recognized legally - but actually rabbis tried to incumrate disorce. Millziner - Divouch for Biblical hard requires unseemby Thing is prerequisite for divorce. This means a men adultery (shammer) or any condition that would wishate canching of marriage. (Hiller) Summary of Mickeiner: Jewich direct law I mayo to desolve maniage: 1) mutual insent 2) pustand can driver upe for c) adultery (b) violation (a) decency c) divegal of norel law relange of religion a) clust of consultal rights for year 1) to follow him to end her home () presence of menable disease 3 hope can dissue husband for 14) to home chronic decase criticated often D disjusting tracks in which husband engages a) repeated all - treatment a) turning wife out of home a) prohibiting info from mity parents home 3) inmorality piperty L) committy crame 4) (must came infrice durince if court believes manuage is word, and represents social sil. a) adultery to there knowed board frees it 1) incurtble disease, 1) stulit for 10 years

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Social Service should: 1. Relieve - immediately adequately, intelligently 2. Rebuild 3. Remove - causes what is cause of trouble - how many cicles what polistion what agains schoold be called in. Disten -27.97

CHRISTIAN FAMILY WEEK

This is a program for churches during National Family Week beginning the first Sunday in May and closing with Mothers' Day. The purpose of National Family Week is a nation-wide strengthening of family life. Protestant, Catholic and Jewish groups are putting on parallel programs and government agencies interested in the home are cooperating.

1. Need of Spiritual Resources

In times like these men, women and children have more than ordinary need of the strength which comes from love and understanding in families. We deeply need also to be in touch with God and his spiritual Kingdom. That many homes are not meeting these needs is shown by the prevalence of divorce and family breakdown.

Christian Family Week emphasizes the spiritual foundations of the family. When people are meeting a great crisis, they have a special need of the strength and security that are in our Christian faith. As the church and the home work together family ties will be kept warm and strong and churches will experience a more vital usefulness.

2. Effective Training of Children is Imperative

Children should be trained in the homes of America to be the creators of the future. They must have homes whose atmosphere is charged with genuine religious feeling, unselfish love, and devotion to the common good. The prevalence of juvenile delinquency shows that many homes are not training their children effectively.

Christian Family Week will inspire churches to recognize anew their responsibility for the stability of the home as emphasized in the United Christian Education Advance and families to take a fresh hold of their task of Christian nurture.

The Inter-Council Committee on Christian Family Life, representing the International Council of Religious Education, the United Council of Church Women and the Federal Council of Churches, offers this program as essential to the strength of the home, the church and the nation and as a help towards a world of justice, of reconciliation and of lasting peace.

SUGGESTION'S FOR THE

CHRISTIAN FAMILY WEEK PROGRAM

I. THINGS A CHURCH CAN DO: (Make a selection from suggestions offered)

- Study the program of the church to see that it is based on a vital recognition of the religious importance of the family group.
- 2. Provide services to families in special need, such as:
 - a) Counseling and spiritual reinforcement to people meeting difficult problems.
 - b) Help to outgoing families in making new contacts in communities to which they go.
 - c) A welcome to new families and individuals and aid to them in making new adjustments.
 - d) Contact for people needing specialized services with agencies rendering those services.
- Help families work out plans for grace at meals and worship in the home.
- 4. Plan a series of Church-Nights-At-Home.
- 5. Put on a Christian family life play. (See p. 4)
- 6. Prepare a reading table or library on family life.
- 7. Maintain close ties with people in national service.
- Cooperate with councils and groups of church women in the emphasis on the Christian home in their May 6th meetings.
- 9. Plan a special program for wives of men who are in national service.
- 10. Start a class or club for homemakers,
- 11. Hold parent-teacher conferences.
- Distribute the leaflet "Christian Family Life in War Time" to all families. (See p. 4)

II. THINGS A FAMILY CAN DO:

- 1. Participate in any of the above church activities.
- Develop a closeness of fellowship and mutual understanding that will help every member bear his part of the stresses and strains of the war period.
- Study proposed plans for the post-war world and be sure that one's own family is doing its part in creating the kind of world that ought to be.
- Discuss definite plans for helping other families and for volunteer services in the community.
- 5. Develop cooperatively a plan for family devotions.
- Start the family council method of making plans and decisions democratically.
- 7. Make friends of some new family.
- 8. Start a plan for home recreation or home music nights.
- 9. Plan new ways of cooperation in home tasks.
- 10. Adopt a family budget set up on a stewardship basis.

- 11. Cultivate one another's friends.
- 12. Have a home dedication service. (See p. 4)
- 13. Cultivate the habit of reading aloud together.
- 14. Share Family Week and other radio programs.
- 15. Conduct the series of "Church-Nights-At-Home."

III. THINGS A GROUP OR COUNCIL OF CHURCHES CAN DO:

- Take up problems of children without adequate care, youth without guidance, families without security or decent places in which to live.
- 2. Help the community to plan for:
 - a) Wholesome life for young people.
 - b) Provision of needed service for refugees, Japanese Americans and others needing resettlement.
 - c) Promotion of a friendly spirit among all groups, nationalities and races.
- 3. Train leaders for the program of Christian family life.
- Supply helpful speakers for high school and college assemblies.
- Have exhibits of the best material on the family. Work with libraries and other agencies in this.
- 6. Have ministers' meetings on family counseling.
- 7. Conduct conferences on family life in wartime.
- 8. Provide for radio programs on family life.
- 9. Use the press for a special family week series of articles by local leaders.
- 10. Cooperate with community agencies in family education.
- 11. Organize a Committee on Marriage and the Home in the Council of Churches.

SCRIPTURE REFERENCES FOR THE WEEK:

SUNDAY	Deut. 6:4-9-Honoring God and Teaching Children
MONDAY	Ps. 78:1-7-Handing On the Spiritual Heritage
TUESDAY	Mat. 18:1-6; 19:13-15-The Child in the Midst
WEDNESDAY	Col. 3:12-21-Ideals for Family Life
THURSDAY	Eph. 5:15; 6:4-Family Adjustments
FRIDAY	I Cor. 13:1-7-Love That Never Fails
SATURDAY	Phil. 4:8; Mat. 5:13-16-Helpful Thoughts for All
SUNDAY	Prov. 6:20-23-Appreciation of Parents

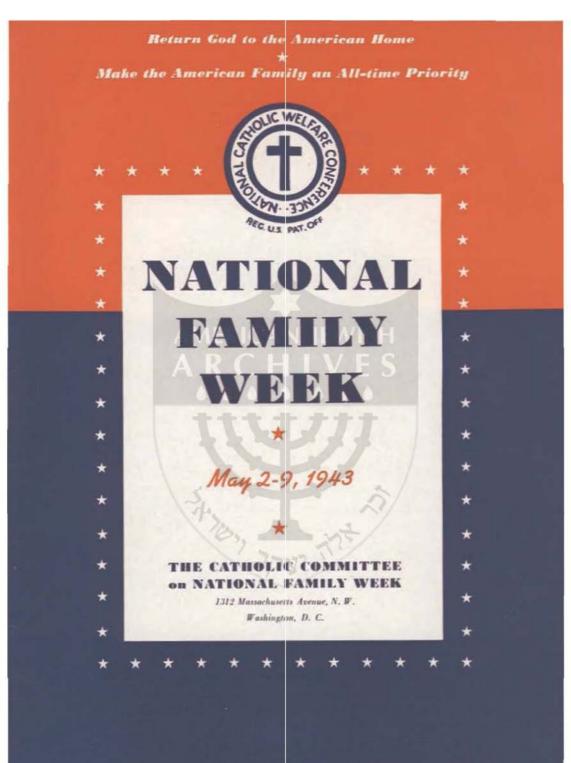
HYMN SUGGESTIONS FOR USE IN CHURCH OR HOME:

For the Beauty of the Earth; O Happy Home; Rejoice Ye Pure in Heart; When Wilt Thou Sawt The People? Creation's Lord, We Give Thee Thanks; O God, Whose Love Is Over All; Love Divine All Love Excelling; I Think When I Read That Sweet Story of Old; There Is Beauty All Around.

HELPS AND SOURCES FOR THE FAMILY LIFE PROGRAM:

Listing a title does not mean official endorsement but rather that it is a useful help in its field. These are available from the Federal Council, 297 Fourth Avenue, New York, except where publisher is indicated. "I.C." means available also from the International Council, 203 North Wabash Avenue, Chicago.

national Council, 203 Hortil Wabash Hechild, Cancago,	
I. Helps in Planning the Church's Program	
Home and Church Work Together, I.C.	\$.15
Home and Church Work Together, I.C.	.25
Building the Christian Family (Church Program)	.05
Bibliography on Family Life, I.C.	.15
Bibliography on Family Life, I.C. The Christian Family in War Time (leaflet) I.C. per hundred Good Homes (leaflet)per hundred CHRISTIAN FAMILY WEEK (This leaflet) I.Cper hundred	1.00
Good Homes (leaflet)per hundred	.50
CHRISTIAN FAMILY WEEK (This leaflet) I.C per hundred	.50
Church-Night-At-Home Programs, I.C.	.10
II. Suggestions for Sermons	
Religion and the Home, Buttrick	.05
A Christian View of Marriage One Generation and Another, Wicks, Scribners The Femile: Covenent with Posterity Elliott	.10
One Generation and Another, Wicks, Scribners	1.50
The Family: Covenant with Posterity, Elliott	.15
III. Family Counseling	20
Safeguarding Marriages (On Premarital Counseling)	.20
What the American Family Faces, The American Family Mag.	2.50
A Talk with A Young Man and Woman About to Marry,	50
Burkhart Christianity and the Family, Graves, Macmillan	.50
Harmony in Marriage, Wood	2.00
	1.00
IV. Books, Pamphlets and Courses for Parents	in the second
The Home Beautiful, Chalmers, Judson Achieving A Christian Home Today. Hayward	\$.40
Achieving A Christian Home Today. Hayward	.10
The Home and Christian Living, Hayward. Westminster	.75
Creating Friendly Attitudes Through the Home. McGavran	.25
Parents Are Teachers. Munro	.15
Home Play in Wartime, Musselman (send 3c, stamp)	
The Family Lives Its Religion, Wieman. Harpers	2.00
Growing Together in the Family, Wood	.50
Growing Together in the Family, Wood The Child's Religion in Wartime	.10
A Children's Charter in War Linne, Children's Bureau	
Children in Wartime, Child Study Ass'n of Am To Parents in Wartime, U.S. Dupt. of Labor	.05
To Parents in Wartime, U.S. Dept. of Labor War Challenges the Family, Assn. for Family Living The Young Mother Faces the War, Duvall, Assn. for Family	.05
War Challenges the Family, Assn. for Family Living	.05
Living	.05
V. Books and Courses for Youth	
Home Builders of Tomorrow, Bowman. Elgin From Friendship to Marriage, Burkhart. Harpers	1.00
From Friendship to Marriage, Burkhart. Harpers	1.50
Louth and the Homes of Lomotrow Linhiberg Indson	.60
Marriage Is What You Make It. Duvall Making A Home: Youth, Courtship and Marriage Friendship Heights, Wallace. Westminster Your Marriage in Wartime (paniphlet)	.20
Making A Home: Youth, Courtship and Marriage	.50
Friendship Heights, Wallace. Westminster	.30
Your Marriage in Wartime (paniphlet)	.10
Sex, Love and a Flome	.10
Defending Our Inner America (Talk to H.S. Students)	.10
VI. Helps for Family Devotions,	
The Bible of course, also	
The Christian Home (Family Magazine) Nashville	1.25
Devotional magazines from denominational offices	
Devotional magazines from denominational offices Thoughts of God for Boys and Girls	.10
Getting Acquainted with God, Barstow (for families with	EREX.
children)	.50
children)2 for	.05
VII. Short Plays	
	10
Blue Glasses and Harmony, Judson Press, Phila The Browns' Family Council Meets (Radio Skit)	.15
20 ea.; 5 for	.50
	.50
e 181	



Unless the Lord build the house, they labor in vain that build it. Unless the Lord keepeth the city, he watcheth in vain that keepeth it. -Ps. CXXVI, 1-2.

NATIONAL FAMILY WEEK

- I. STATEMENT OF THE CATHOLIC COMMITTEE ON NATIONAL FAMILY WEEK
- II. PROPOSED ACTIVITIES
- III. GLEANINGS ON MARRIAGE AND THE FAMILY
- IV. BIBLIOGRAPHY

A STATEMENT on MARRIAGE and the FAMILY

Issued in Conjunction With National Family Week by the

Catholic Committee on National Family Week

- 1. Marriage is a divine institution; it is God-made. Man cannot change it.
- 2. Even as a Natural Law contract marriage is a sacred and permanent union of one man with one woman. Fundamental and essential are its notes of unity, sanctity, and indissolubility.
- 3. Christian marriage is more than a divinely constituted natural institution. It is a sacrament, a grace-conferring institution. It reaches into the sphere of the supernatural.
- 4. Under the Christian dispensation too, marriage is a symbol of the union of Christ and the Church, a union that is most sacred and perfect.
- 5. The husband and father is the head of the home, the wife and mother is its heart. "As he occupies the chief place in ruling so she may and ought to claim for herself the chief place in love."

Husbands should love their wives "as Christ also loved the Church." Wives should be obedient to their husbands as the Church is obedient to Christ. "The husband is head of the wife, as Christ is head of the Church."

- 6. Marriage and the family are God's chosen ways for furthering the human race. The prime purpose of marriage is the begetting and rearing of children for the glory of God. Another purpose of marriage is the giving of legitimate and rightful expression to natural instincts and affections which God has implanted in man's nature. While the different purposes of married life can be distinguished they are as a matter of fact most intimately related and most closely bound together.
- 7. The parent is the educator *par excellence*, the child's preceptor appointed by nature and nature's God. Similarly the home is the school of schools. It is the prime educational institution. The school as we understand it today is only an extension of the home.

- 8. The family is an institution in its own right. It arises spontaneously from nature and has certain inherent rights and duties. The State exists to protect the family's rights. It may not disregard them or do away with them. For instance, the State may not invade the family to the extent of regulating the birth rate or the procreation of children, or dictating the type of education of the children, or winning the children away from their parents. These matters are family rights, parental rights.
- 9. Not only is it a duty of the State to respect the rights of parent and children, but also to assist the family by assuring it such environmental circumstances as will benefit and not hamper Christian home life.
- 10. The principle of the family living wage is a highly important one. One of the fundamental rights of man is the right to marry. The right to marry necessarily implies the right to fulfill the primary purpose of marriage, to rear a family. That, in turn, implies the right to a wage that will support a family in reasonable comfort, since the ordinary wage earner has no other source of income wherewith to maintain his family. Hence the family living wage is altogether basic in any consideration of the economic as it relates to family life. Where such a wage is not provided voluntarily by industry the State should demand its payment.
- 11. The State may also be in duty bound to come to the help of the family in regard to such matters as providing decent housing, assuring able-bodied men employment, exerting control over prices, making provision for children in order that mothers will not be forced into industry, assuring mothers proper maternal, as well as prenatal and postnatal, care.
- 12. In the matter of preserving the moral order, of insuring decent community conditions, the State also has a duty toward the family.
- 13. Adequate finances, a multiplication of social services, and satisfactory community conditions alone are insufficient to insure a stable and wholesome family life. Religion is necessary. The supernatural is necessary. The teaching and ministration of the Church is necessary. The merely natural will not suffice.

More specifically is religion—the supernatural—necessary within the home circle itself. The Catholic home should be in reality what St. Chrysostom called it, a little church, a house of God. The need of the day is the re-enthronement of Christ in the home.

II

THE FAMILY in WARTIME

- 1. War thwarts normal family life.
- 2. War leads to hasty and ill-prepared for marriages.
- 3. War undermines moral stamina through increased social freedom and unwonted moral laxity.
- 4. War separates family members.
- 5. War uproots many families.
- 6. War exposes children to harmful excitement and anxieties.

THE FAMILY BEFORE the WAR

American family life was hurt before the war because of-

- 1. A weakening of the moral fibre of both family and community.
- 2. Depressing economic conditions,
- 3. Unwholesome community conditions.
- 4. Indifference and a skeptical attitude toward family stability.
- 5. Deliberate attacks on the family.
- 6. The submergence of the true purposes of the family.
- 7. A growing materialism.
- 8. Neglect of the supernatural.
- 9. The rejection of the natural law.
- 10. Disrespect for the divine law.

STRENGTHENING the FAMILY from WITHIN

- A. Build strong and vital families by fostering within the home a community of natural interests in the form of hobbies, games, music, reading, recreational and social life generally.
- B. Build strong and vital families by promoting within the home religious activities, by aiming to make of the home, in the words of St. Chrysostom, a little church. More specifically:
 - 1. Have the home blest.
 - 2. Make use of other blessings that relate to the home and family.
 - 3. Consecrate your family to the Holy Family.
 - 4. Consecrate your family to the Sacred Heart.
 - 5. Have a shrine or altar, religious pictures and other religious articles in the home.
 - Observe such religious customs as family prayer in common grace at meals, the morning offering, etc.
 - 7. Revive the custom of the parental blessing.
 - Practice special devotions within the family circle during certain seasons of the ecclesiastical year and on special feast days.
 - Celebrate in a religious manner such occasions as anniversaries, of baptismal days, wedding days, first communion days, and patronal feast days.
 - Make a family novena (at home), closing it on May 4, the feast of St. Monica, patroness of Christian mothers, or on May 2 or 9, the opening and closing dates of National Family Week.

WHAT THE PARISH CAN DO

Among the many ways in which the parish can help the family in the crisis are the following:

- 1. By providing social life and recreational facilities on a parish basis for the family members, particularly for the young folks.
- 2. By helping to uphold the aims of the Legion of Decency.
- 3. By helping to uphold the aims of the National Organization for Decent Literature.
- 4. By emphasizing the sanctity of marriage.
- 5. By stressing the integral Christian view of marriage and family life.
- 6. By distributing literature on the family.
- 7. By promoting parent education or preparation for child care and training within the home.
- 8. By calling attention to parental and filial duties.
- 9. By encouraging special family practices and devotions.
- 10. By stressing the fact that genuine family life is a task, and that it calls for self discipline and self denial.
- 11. By urging the faithful use of the customary means of grace.
- 12. By cooperating with helpful social agencies in the community.
- 13. By fostering family communion days.
- 14. By sermons on marriage and family life.

HELP CENTER ATTENTION ON THE FAMILY

- 1. By promoting a special "family day":
 - a. in your school
 - b. in your parish
 - c. in your organization
 - d. in your community
- 2. By means of radio programs.
- 3. Through the press.

CHAMPION THE RIGHTS OF THE FAMILY

- 1. By resisting all encroachments on the family domain.
- 2. By insisting on the principle of the family living wage.
- 3. By discouraging the unnecessary employment of married women.
- 4. By working for due social provision for the handicapped and those in straitened circumstances.
- 5. By demanding decent community conditions.



III

MARRIAGE and FAMILY BRIEFS

A. MARRIAGE IS GOD-MADE

Marriage has God for its Author, and was from the very beginning a kind of foreshadowing of the Incarnation of His Son, and therefore there abides in it something holy and religious; not extraneous, but innate, not derived from men, but implanted by nature.

-LEO XIII, Encyclical on Christian Marriage.

Let it be repeated as an an immutable and inviolable fundamental doctrine, that matrimony was not instituted or restored by man but by God.

How great is the dignity of chaste wedlock may be judged best from this that Christ our Lord . . . not only . . . ordained it in an especial manner as the principle and foundation of domestic society and therefore of all human intercourse, but also raised it to the rank of a true and great sacrament of the new law.

-PIUS XI, Encyclical on Christian Marriage.

RELIGION AND THE FAMILY

After the public worship of God we will spread two tables in our homes, one with the fare of the body and one with the food of the Holy Scripture; one with the fruits of earth, and one with the fruits of the Holy Ghost. Prayer and teaching in the Church are not enough; they must be accompanied by prayer and reading at home; for the home is a little church, an *ecclesia domestica*.

-ST. JOHN CHRYSOSTOM.

So long as the sacred flame of Faith burns on the domestic hearth, and the parents forge and fashion the lives of their children in accordance with this faith, youth will be ever ready to acknowledge the royal prerogatives of the Redeemer and to oppose those who wish to exclude Him from society or wrongly usurp His rights.

-PIUS XII, Summi Pontificatus.

Quite fittingly, therefore, and quite in accordance with the defined norm of Christian sentiment, do those pastors of souls act who to prevent married people from failing in the above observance of God's law, urge them to perform their duty and exercise their religion so that they should give themselves to God, continually ask His divine assistance, frequent the sacraments, and always nourish and preserve a loyal and thoroughly sincere devotion to God.

-PIUS XI, Encyclical on Christian Marriage.

Whenever a man becomes a pagan, he finds himself licentious and hard. —TAINE.

Unless things change the human family and State have every reason to fear lest they should suffer absolute ruin. LEO XIII.

That the family may be established and maintained according to the wise teachings of the Gospel, therefore, the faithful should be frequently exhorted by those who have the directive and teaching functions in the churches, and these are to strive with unremitting care to present to the Lord a perfect people. For the same reason it is also supremely necessary to see to it that the dogma of the unity and indissolubility of matrimony is known in all its religious importance and sacredly respected by those who are to marry.

-PIUS XII, Encyclical "To the Church in the United States."

MATCHES ARE NOT MADE IN HEAVEN BUT MARRIAGES ARE.

B. THE HOME SCHOOL

The first natural and necessary element in this environment (for the child's training) is the family, and this precisely because so ordained by the Creator Himself. Accordingly that education, as a rule, will be more effective and lasting which is received in a well ordered and well-disciplined Christian family.

-PIUS XI, Encyclical on Christian Education.

Outside the family it is impossible, really, to form men.

-DR. GRASSET.

The Church's mission of education is in wonderful agreement with that of the family, for both proceed from God, and in a remarkably similar manner. God directly communicates to the family, in the natural order, fecudity, which is the principle of life, and hence also the principle of education to life, together with authority, the principle of order. . . . The family therefore holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatever of civil society and of the State, and therefore inviolable on the part of any power on earth.

-PIUS XI, Encyclical on Christian Education.

Home life is the highest and finest product of civilization. —The White House Conference on the Care of Dependent Children, 1909.

Home life is more than that (the finest product of civilization). It is God's own institution for the care of childhood.

-PAUL H. FURFEY.

We wish to call attention in a special manner to the present day lamentable decline in family education. The offices and professions of a transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas for the fundamental duty and obligation of educating their children, many parents have little or no preparation, immersed as they are in temporal cares....

For the love of Our Saviour Jesus Christ, therefore, we implore pastors of souls, by every means in their power, by instructions and catechisms, by word of mouth and written articles widely distributed, to warn Christian parents of their grave obligations. And this should be done not in a merely theoretical and general way, but with practical and specific application to the various responsibilities of parents touching the religious, moral and civil training of their children, and with indication of the methods best adapted to make their training effective, supposing always the influence of their own exemplary lives.

-PIUS XI, Encyclical on Christian Education.

Teaching their children their religion is a subject that lies close to the heart of God-fearing Catholic parents. They realize that the element of religion must permeate the entire educational process if the children are to receive a genuine Christian training. They appreciate the fact that their religion is a matter of the utmost spiritual importance to their little ones, and at the same time that it is a highly constructive force in the training of their characters, in the shaping of their personalities. They appreciate the honored privilege and sacred duty of parenthood, the privilege and the duty of cooperating with God in forming Christ in the souls of their little ones. They know theirs is the lay priesthood in the most glorious form.

-EDGAR SCHMIEDELER, O.S.B., Childhood Religion.

YOUTH AND MARRIAGE

The whole category of Christian ideals appeals to youth. The oftrepeated sayings of one of the early Fathers of the Church, that "the human soul is naturally Christian" is applicable here. It is as true today as it was when he first spoke those words. Thus, there are the ideals of Christian marriage, Certainly they are most elevating and beautiful. As the Church has always taught, and of course still teaches today, God Himself has instituted marriage; marriage is a divinely constituted institution. Furthermore, as St. Paul has so beautifully put it, marriage is a symbol of the union of Christ and His Church. And certainly its prime purpose is most ideal—the begetting and rearing of children for an eternity of happiness with God. These are all high ideals. Young folks will unreservedly agree that they are ideals that should and do appeal to them. Indeed, it would seem incredible that a normal, properlyguided youth would reject them for the teachings of those who today would drag marriage and parenthood in the mire.

-EDGAR SCHMIEDELER, O.S.B., in Address to Charleston Youth Council, October 25, 1942.

C. "HEART OF THE HOME"

For if the man is the head (of the home), the woman is the heart, and as he occupies the chief place in ruling so she may and ought to claim for herself the chief place in love.

-PIUS XI, Encyclical on Christian Marriage.

The family is the great sphere of feminine action: the home is the principal object of woman's inspiration, solicitude, vigilance and sacrifice. You know the high estate and mission of womanhood. The Gospel emancipated woman from the slavery of paganism and restored her dignity. She has spiritual equality with man and parity of moral rights and duties. In virtue of the matrimonial bond, which is sacred and indissoluble for woman as it is for man, she has a position of stability in her home. But such equality must not destroy or diminish those laws of discipline and order imposed by nature itself, which Christianity wishes to see animated by the most lofty and tender love. . . .

Motherhood, the beginning of life, achieves its glory in the education of children. Through them the mothers are able to shape the destiny of society. The center of such education and direction is the home. Consequently the social importance of the home is incalculable. It is a perverse conception of the home to regard it as a place of isolation, and the woman destined for it as snatched away from society. The truth is quite the opposite: the woman in the home is helping to make society good or bad.

-MOST REV. AMLETO GIOVANNI CICOGNANI, Address delivered at the Convention of the Diocesan Council of Catholic Women, Spartanburg, S. C., October 5, 1941.

Our government has announced that the war emergency makes it necessary to employ an unprecedented number of women in industry. While we are wholeheartedly cooperating with our government in the prosecution of the war, we must, as Shepherds of souls, express our grave concern about the Christian home in our beloved country in these crucial days. When mothers are engaged in industry a serious child care problem necessarily arises. Every effort must be made to limit, as far as necessity permits, the employment of mothers in industry, particularly young mothers. Due provision in harmony with American traditions should be thoroughly safeguarded. With a full realization of the role which women must play in winning the war and of the extreme measures that our government must take we ask that all try to realize the dangers involved, especially the moral dangers. We urge that there be a wholesome moral atmosphere wherever women are employed.

> -THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES, Statement issued at annual meeting, 1942.

D. THE FAMILY AND THE SOCIAL ORDER

In the first place, every effort must be made to bring about that which Our predecessor Leo XIII, of happy memory, has already insisted upon, namely, that in the State such economic and social methods should be adopted as will enable every head of a family to earn as much as, according to his station in life, is necessary for himself, his wife, and for the rearing of his children, for the "labourer is worthy of his hire."

-PIUS XI, Encyclcal on Christian Marriage.

If families, particularly those in which there are many children, have not suitable dwellings; if the husband cannot find employment and means of a livelihood; if the necessities of life cannot be purchased except at exorbitant prices; if even the mother of the family to the great harm of the home, is compelled to go forth and seek a living by her own labour; if she, too, in the ordinary or even extraordinary labours of childbirth, is deprived of proper food, medicine, and assistance of a skilled physician, it is patent to all to what an extent married people may lose heart, and how home life and the observance of God's commands are rendered difficult for them; indeed it is obvious how great a peril can arise to the public security and to the welfare and very life of civil society itself when such men are reduced to that condition of desperation that, having nothing which they fear to lose, they are emboldened to hope for chance advantage from the upheaval of the State and of established order.

But not only in regard to temporal goods . . . is it the concern of the public authority to make proper provision for matrimony and the family, but also in other things which concern the good of souls. Just laws must be made for the protection of chastity, for reciprocal conjugal aid, and for similar purposes, and these must be faithfully enforced, because as history testifies, the prosperity of the State and the temporal happiness of its citizens cannot remain safe and sound where the foundation on which they are established, which is the moral order, is weakened and where the very fountainhead from which the State draws its life, namely, wedlock and the family, is obstructed by the vices of its citizens.

-PIUS XI, Encyclical on Christian Marriage.

It is the survival of the old spirit of home that must be guaranteed. For the family still remains the basis of society as we know it, and must be preserved as an institution if democracy as we have always understood it is to be perpetuated. If we lose the home we are in grave risk of undermining all other elements of stability and strength which contribute to the well-being of our national life.

> -FRANKLIN D. ROOSEVELT, Address in behalf of the 1939 Mobilization of Human Needs.

When the Christian religion is rejected and repudiated, marriage sinks of necessity into the slavery of man's vicious nature and vile passions, and finds but little protection in the help of natural goodness. . . .

Since, then, nothing has such power to lay waste families and destroy the majesty of kingdoms as the corruption of morals, it is easily seen that divorces are in the highest degree hostile to the prosperity of families and States, springing as they do from the depraved morals of a people, and, as experience shows us, opening out a way to every kind of evil-doing in public alike and in private life.

-LEO XIII, Encyclical on Christain Marriage.

He who would have the star of peace shine out and stand over society should . . . defend the indissolubility of matrimony; he should give to the family—that unique cell of the people—space, light and air so that it may attend to its mission of perpetuating new life, and of educating children in a spirit corresponding to its own true religious convictions, and that it may preserve, fortify and reconstitute, according to its powers, its proper economic, spiritual, moral and juridic unity.

-PIUS XII, from Christmas Message, 1942.

BIBLIOGRAPHY

Particularly over the past decade or more has an excellent Catholic literature on the family been developed. A brief list of articles and publications follows. A more elaborate bibliography, entitled "Build Vital Families," is available at the headquarters of the Catholic Committee for National Family Week.

AR'TICLES

"The Threat to American Security in Times of Crisis" and "A Parish Program for Strengthening Catholic Family Life." *The Catholic Family Monthly*, January, 1943.

"The Family and Reconstruction." The Catholic Family Monthly, March, 1943.

"The Family in Post-war Reconstruction." Catholic Action. December, 1942.

"Is Uncle Sam Becoming Mother Samuela?" The Homilectic and Pastoral Review, April, 1943.

"The Death Rhythm of the Family." The Ecclesiastical Review. September, 1942.

PAMPHLETS

(Available at the Catholic Committee Headquarters)

Family Life in Christ. The Liturgical Press. 10c.

Safeguarding the Home Front. National Council of Catholic Women. 25c.

A Holy War Against the Enemies of the Home and the Nation. Family Life Bureau, National Catholic Welfare Conference. 10c.

An Analysis of and Commentary on the Marriage Encyclical. National Catholic Conference on Family Life. 20c.

The Family, The America Press. 5c.

Parent and Child. The Paulist Press. 10c.

Pius XII Speaks on Marriage and the Family. In preparation. Contains available pronouncements on the subject by His Holiness. Family Life Bureau, National Catholic Welfare Conference. Probable price, 25c.

EOOK

The Sacred Bond. Eight sermons on Marriage and the Family. P. J. Kenedy Company, \$1.35.

LEAFLET

Wedded Couples Are Creators with God. National Catholic Welfare Conference. \$1.25 per hundred.

Just as home life, when the law of Christ is observed, flowers in true felicity, so, when the Gospel is cast aside, does it perish miserably and become desolated by vice: "He that seeketh the law, shall be filled with it: and he that dealeth deceitfully, shall meet with a stumbling block therein" (Ecclesiasticus XXXII: 19). What can there be on earth more serene and joyful than the Christian family? Taking its origin at the Altar of the Lord, where love has been proclaimed a holy and indissoluble bond, the Christian family in the same love nourished by supernal grace is consolidated and receives increase.

> PIUS XII, Sertum Laetitiae, "To the Church in the United States."

JEWISH INSTITUTE ON MARRIAGE AND THE FAMILY

A Community Program -

ROOM 301, 40 WEST 68TH ST., NEW YORK, N.Y. -> TELEPHONE TRAFALGAR 7-4050

April 15, 1943

Executive Committee

DR. SIDNEY E. GOLDSTEIN Free Synagogue Chairman

DR. SAMUEL H. GOLDENSON Temple Emanu El

MRS. HENRY S. HENDRICKS Jewish Welfare Board

DR. MAURICE J. KARPF Graduate School for Jewish Social Work

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MRS. CLARENCE M. LEWIS New York Section, National Council of Jewish Women

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MRS. SAMUEL SPIEGEL Women's League of the United Synagogue

DR. MILTON STEINBERG Park Avenue Synagogue

DR. STEPHEN S. WISE Free Synagogue

RABBI JOSEPH ZEITLIN Temple Ansche Chesed and West End Community Center

Dear Friend:

The Office of Civilian Defense has designated the week of May 2-9 as NATIONAL FAMILY WEEK. The three major religious groups in America have been asked to develop a program through Synagogues and Churches and other religious institutions that will emphasize the importance of the family as the basic social organization and that will stress the necessity of safeguarding family values in this time of national crisis.

A committee of the Synagogue Council of America composed of representatives of the Orthodox, Conservative, and Reform groups has prepared a little leaflet in which suggestions for the observance of National Family Week are outlined. These suggestions include 1) What the family can do, 2) What the synagogue can do, 3) What other Jewish community agencies can do. One of the suggestions contained in this leaflet stresses the advisability of holding an <u>Institute on Marriage</u> and the Family in Wartime.

THE JEWISH INSTITUTE ON MARRIAGE AND THE FAMILY has been conducting Institutes for a number of years in synagogues, Jewish community centers, and other institutions. We believe that our experience in this field may be of some service to you in arranging an Institute in your own institution. We are therefore sending you the enclosed outline of an Institute. This outline contains suggestions for the organization of an Institute and a list of topics to be discussed. If it is impossible to arrange for an <u>Institute on Marriage and the Family in Wartime</u> during National Family Week, we suggest that the Institute be held at some other time either this Spring or early in the Fall.

If we can be of any service to you in arranging for an <u>Institute on Marriage and the Family in Wartime</u>, please feel free to write to us at any time.

Very cordially yours,

SIDNEY E. COLDSTEIN Chairman

SEG:LS 2 Enc.

RECOMMENDATIONS FOR NATIONAL FAMILY WEEK

Submitted by

THE JEWISH INSTITUTE ON MARRIAGE AND THE FAMILY

ORGANIZATION

We recommend that an INSTITUTE ON MARRIAGE AND THE FAMILY IN WARPIME be conducted in every Synagogue and Jewish Community Center. In the Synagogue the Institute should be under the auspices of the congregation, the women's organization, the men's club, and the youth group. In the Community Center the Institute should be under the auspices of the senior clubs and the department of adult education.

The INSTITUTE ON MARRIAGE AND THE FAMILY IN WARFIME may take the form of 1) a lecture course, 2) round table discussion or study group, 3) seminar. The form of the Institute will depend largely upon the audience reached. The lecture course is for the general public; the study group for men and women who wish to explore the topics more carefully; and the seminar for small groups that wish to study the problems of marriage and family life intensively. The sessions of the lecture course, study group, or seminar should be held at such a time as will permit both men and women to attend. The most successful sessions have been those that have been held weekly for a period of four to ten weeks.

LITERATURE

In the pamphlet "Jewish Participation in National Family Week" there is included a selected list of books, pamphlets, and magazines, and also a list of organizations that issue material on the subject of marriage and the family. It is most advisable that sample copies of the most important pamphlets, magazines, and books be displayed during the sessions of the Institute. In this way the members will be made acquainted with the literature that is available and that should be read in connection with the loctures and discussions.

SPEAKERS

The success of the Institute will depend largely upon the speakers that are secured. Each speaker should be not only an expert in his or her field but competent to present the material in an interesting and vital manner. The leader of the discussion group and the seminar should have the cooperation of a group of experts in formulating the program and in the discussion of the topics selected for special study. We should be glad to suggest lecturers for lecture courses and leaders for discussion and seminar groups.

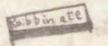
INSTITUTE ON MARRIAGE AND THE FAMILY IN WARTIME

Topics for Discussion

- 1) Types of War Marriages
 - a The adolescent marriage
 - b The hasty marriage
 - c The foreign marriage
 - d The antedated marriage
- 2) The Crisis in Marriage and Family Life Today
 - a The changes taking place within the framework of the family
 - b The dissolution of social constraints and customs
 - c The impact of national and international forces upon the family
- 3) Dangers That Threaten the Family In Our Timo
 - a The absence of the father
 - b The absence of the mother
 - c The neglect of children
 - d The disintegration of family relationships
- 4) Means of Meeting the Dangers
 - a Education for marriage and family life
 - b Pre-marital conferences
 - c Family counsoling centers
 - d Community programs for the protection of marriage and the

conservation of the family

- 5) The Foundations of Family Life
 - a The legal contract
 - b The economic bases
 - c Biological foundations
 - d Psycholo_ical factors
 - e Ethical ideals
- 6) Changes Taking Place in Family Patterns
 - a Changes in structure /
 - b Changes in form of organization
 - c Changes in function
- 7) The Contribution of the Family to a Democratic Society
 - a The development of personality of members
 - b Education in democratic procedures
 - c Preparation for the democratic social state
- 8) The Importance of the Family in Jewish Life
 - a The Jewish family as the inheritor of tradition
 - b The Jewish family as the conservator of the past
 - c The Jewish family as a covenant with posterity



THIRD YEAR MEN:

Please answer the following questions:

1) In what way is the synagogue related to the life of the community in which it is located, that is, to what needs, agencies, programs?

January 22, 1.943

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Patriotic meetings

Community Chest!

- what program do you think the synagogue can develop to cultivate better relations between radial, religious, and national groups in the community, that is, what program in the school, the youth groups, and the congregation?
 - 3) In what types of programs can the synagogue participate in the advancement of improved group relations?

Jewish Participation In National Family Week

RECOGNIZING the necessity of safeguarding and preserving the spiritual values of family life during the period of a changing world in conflict, the three major American religious bodies—Protestants, Catholics and Jews—have joined in the common purpose of observing a National Family Week from May 2-9, 1943. The President of the United States has endorsed the observance of National Family Week as a means of focusing attention on the ethical and spiritual values of family life. Cooperating in this endeavor are the Inter-Council Committee on Christian Family Life, the Catholic Conference on Family Life, the Synagogue Council of America, and government agencies in civilian and home defense.

The aim of National Family Week is to "emphasize the spiritual foundation of the family, the place of religion in establishing and maintaining the home and in fulfilling family life, the interdependence of home and church or synagogue as they seek common values and share in the responsibilities of religious nurture. The resources of religious faith and practices must be mobilized to enable families to meet the anxieties, privations, separations, and bereavements of war."

Partnership of Parent and Child

The influence of the family as the most effective instrument in promoting the fullest spiritual and cultural development of the individual and society holds particular significance for the Jewish people. The family has always been the "fount" of Jewish strength and survival. Parents, ministering at the altar of love and sacrifice, have made the home a sanctuary of holiness spiritualized by the customs and ceremonies of their faith. Parents have been entrusted with the religious duty of instructing the child in the teachings and ideals of the Jewish heritage and of nurturing in him a genuine appreciation of Jewish and communal enterprises which ennoble character and make for righteous and wholesome living in a democracy.

Nobility of the Jewish Family

The family possesses more than special meaning in Jewish life. It conveys the concept of unity, order, security and discipline. Nourished by the religious customs and observances in the home, the family has vouchsafed the dignity of Jewish thought and the continuity of its spiritual aspirations. Through this unfoldment of filial relationship, Jewish family life interprets the highest and noblest expression of mankind.

SUGGESTIONS FOR THE OBSERVANCE OF NATIONAL FAMILY WEEK

A. What the Family Can Do

- 1. Arrange a family home reunion on the Sabbath and observe the home ceremonies of the Sabbath worship as the kindling of the Sabbath lights, Kiddush, etc.
- Teach the principles of democracy by discussing with the members of the family ways to improve family morale.
- 3. Make the home a "Victory-Home" by:
 - a. Maintaining as far as possible the normal routine in the home for the sake of the children and other members of the family.
 - b. Encouraging members of the family to participate in war service activities according to their age, temperament and needs.
 - c. Explaining at all times every war measure affecting the economy, conduct and management in the home.
 - Influencing every member of the family to purchase War Savings Stamps and Bonds.
 - e. Preparing recreational programs for family participation such as special games, music, radio, reading, etc.
- Invite men in service to dinner during one of the evenings of National Family Week.
- Cooperate with the Synagogue and other community agencies in the observance of National Family Week by reading the material distributed and by participating in the activities sponsored.
 - 6. Consult the newspapers for special radio programs on National Family Week and listen to them as a family unit.

B. What the Synagogue Can Do

- Conduct Sabbath Services with special ritual and sermon on the meaning of the family in Jewish life.
- Arrange at special Sabbath Services an Oneg Shabbat or social hour with wives of men in uniform acting as hostesses.
- Arrange a special program in the Religious School on the democratic and ethical values of Jewish family life.
 - a. Discuss in the classes the customs and ceremonies which beautify and enrich Jewish home life as the Kiddush, the kindling of the Siabbath lights, home worship and ceremonials, the Passover seder, etc.
 - b. Prepare assembly programs on the sanctity of Jewish family life.
 - c. Sponsor an essay contest on the contribution of Jewish family life to the winning of the war.
 - d. Discuss the influence of family life in the community.
 - Conduct a Parent-Teacher meeting to discuss the cooperation of home and school in the religious development of the child.
- 4. Hold Institutes on Family Life in cooperation with auxiliary groups of the Synagogue and with other religious denominations in the community. Suggested titles: The Importance of the Family in Jewish Life; Dangers That Threaten the Family In Our Times; The Crisis In Marriage and Family Life To-day.
- Devote monthly programs of Sisterhood, Brotherhood and Youth Groups to a discussion of the spiritual and moral values of the family.

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- 6. Emphasize at all meetings and discussion groups the relation of the family to the community in such fields as Child Care and Health, Civilian War Services and Local Defense Councils, Family Welfare, Nutritional Courses, Recreational and Youth Activities, Health and Housing Services, etc.
- Undertake in each Sisterhood, Brotherhood and Youth Group a definite project in the community dealing with some phase of family welfare such as Day Nurseries, Children's Playgrounds, Social Service and Health Organizations, Institutional Care Agencies, Red Cross, etc.
- Influence the Synagogue to join with other religious denominations in a community program to strengthen family life by:
 - a. Arranging a meeting of ministers on family counseling.
 - b. Conducting Community Institutes on Family Life in Wartime.
 - c. Supplying helpful speakers for school assemblies and general meetings.
- Appoint a special Committee on NEIGHBORHOOD FEL-LOWSHIP for the purpose of inviting families to participate in the various activities, services and projects sponsored by the Synagogue and its auxiliary bodies during the observance of National Family Week.
- Distribute pamphlets and publications dealing with the responsibility of the family in the winning of the war and in the preservation of peace.

C. What Other Jewish Community Agencies Can Do

- Adapt as many suggestions as possible listed under the heading "What the Synagogue Can Do" to the educational, social, philanthropic and recreational agencies in the community.
- Emphasize the importance of providing adequate religious education for the children as an essential factor in the preservation of the Jewish family.
- Sponsor a Parents', Father-Son or Mother-Daughter Night to emphasize family unity and influence as the foundation of society.
- 4. Encourage Family Circles and Center Groups to promote programs on the backgrounds and traditions of their members as a means of understanding the spiritual and cultural heritage of Jewish family life.
- Encourage the membership to volunteer in an agency responsible for the social well-being of the community.
- Sponsor in each agency a project essential to community well-being as Family Counsel and Welfare, Child Care, Social Welfare and Improvement, Recreational Activities, etc.
- 7. Develop an educational program of forums, distribution of literature, exhibits, posters and meetings on the program of social legislation as Infant-Maternity Care, Slum Clearance, Social Security, Wage and Hour Regulations, Unemployment Insurance, Old-age Pensions, etc., as a means of maintaining the stability of family life.
- Organize a series of general meetings of lay and professional leaders to acquaint the community with the destructive elements undermining family influence and formulate a program to combat these disintegrating forces.
- Prepare special exhibits to acquaint the community with the program and needs of educational, philanthropic, social welfare and recreational agencies dealing in Family Welfare.
- Acquaint the community with Family Counseling Services and the programs of other agencies dealing with family problems and welfare.

- Cooperate with Christian agencies in the observance of National Family Week as a means of fostering interfaith relations and combating discrimination and misunderstanding.
- Utilize press and radio in bringing home the message and significance of National Family Week.
- Organize a permanent Committee on Family Life in Wartime to study and meet problems endangering the preservation of family life in the community.

SCRIPTURAL READINGS FOR THE WEEK

Jewish tradition maintains that the family is a religious institution. The Rabbis have therefore decreed that prayer should be an essential part of family conduct. The father or mother should therefore read special portions from the Bible at the evening meal.

SUNDAY	The Generation of Righteousness. Ps. 24
MONDAY	Exemplary Conduct. Prov. 6:1-23
TUESDAY	The Covenant with God. Deut. 10
WEDNESDAY	Union of family of Nations under God. Is. 2:1-4 and Micah 4:1-4
THURSDAY	Rules for Living. Deut. 5
FRIDAY	The Victory of the Spirit. Amos 9:7-15
SATURDAY	Partners in Holiness. Lev. 19:1-18
SUNDAY	The Duty of Parents. Deut. 6.
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SOURCE MATERIAL

The following is a list of a few helpful references as aides in the development of the program for the observance of National Family Week:

A. Jewish References

The Bible

- A Bird's Eye View of Jewish History, by Cecil Roth (Union of American Hebrew Congregations, Cincinnati)
- Contribution of the Synagogue to the Nation at War, by Israel Goldstein (Synagogue Council of America, New York City)
- The Family in Time of Crisis, by Samuel H. Markowitz (National Federation of Temple Sisterhoods, Cincinnati)

The Friday Night Book (Bloch Publishing Co., New York City)

- Jewish Child Guidance, by Samuel M. Cohen (United Synagogue of America, New York City)
- Leading a Jewish Life in the Modern World, by Samuel H. Markowitz (Union of American Hebrew Congregations, Cincinnati)
- The Meaning of Marriage and the Foundations of the Family, by Sidney E. Goldstein (Bloch, New York City)

Modern Marriage, edited by Moses Jung (Crofts, New York City) Modern Problems of Jewish Parents, by Jacob Kohn (Bloch, New York City)

- Planning a Jewish Home by the Committee on Marriage, the Family, the Home (Central Conference of American Rabbis, Macon)
- Reports of Committee on Marriage, the Family and the Home (Yearbooks of the Central Conference of American Rabbis, Macon)
- The Three Pillars, by Deborah M. Melamed (Women's League of the United Synagogue of America, New York City)

B. General References

Children in Wartime (Child Study Association of America, New York City)

The Family: A Dynamic Interpretation, by Willard Waller (Cordon Co., New York City)

The Family in a World at War, by Sidonie M. Gruenberg (Harper Bros., New York City)

Family Life, Parenthood and Young Peoples' Relationship, by Leland Foster Wood (Federal Council of Churches, New York City)

The Happy Family, by John Levy and Ruth Monroe (A. A. Knopf, New York City)

Home Play in Wartime, by Virginia Musselman (National Recreation Association, New York City)

How Do We Rate As Parents, by Goodwin Watson (Columbia University Press, New York City)

How to Win on the Home Front, by Helen Dallas (Public Affairs Committee, New York City)

Marriage and the Family in a Changing World, Social Action, March 15, 1941 (Council for Social Action, New York City)

The Modern Parent, by Garry C. Meyers (World Publishing Co., New York City)

Problems of the Family, by Willystine Goodsell (Appleton-Century Co., New York City)

To Parents in Wartime. No. 282 (Children's Bureau, Washington) Training Volunteers for Recreation Service (National Recreation

Association, New York City) The U.S. Citizens Service Corps OCD Pub. 3601 (U.S. Office

of Civilian Defense, Washington) The Use of Volunteers-A Collection of Suggestions (Office of

Education, Washington) War Challenges the Family (The Association for Family Life, Chicago)

War and the Family, by Willard Waller (Dryden Press, New York City)

What Can I Do-Citizen Handbook for War (U.S. Office of Civilian Defense, Washington)

C. Organizations

The following organizations publish bibliographies, pamphlets and other material for distribution which will be furnished upon request:

American Institute of Family Relations, 607 S. Hill Street, Los Angeles, California

Association for Family Living, 220 South State Street, Chicago, Ill.

Central Conference of American Rabbis, Committee on Marriage, the Family, the Home, 34 West 6th Street, Cincinnati, Ohio

Child Study Association of America, 221 W. 57th St., New York City

Children's Bureau, Department of Labor, Washington, D.C.

Family Welfare Association, 122 E. 22nd St., New York City Federal Council of Churches of Christ in America, Committee on

Marriage, the Family, and the Home, 297 Fourth Ave., New York City

Jewish Institute on Marriage and the Family, 40 W. 68th St., New York City

National Conference on Family Relations, University of Chicago, Chicago, Ill.

National Council of Parent Education, Vassar College, Poughkeepsie, New York

National Federation of Temple Sisterhoods, 34 West 6th St., Cincinnati, Ohio

Office of War Information, Division of Public Inquiries, Washington, D.C.

U.S. Office of Civilian Defense, Washington, D.C.

COMMITTEE ON JEWISH PARTICIPATION IN NATIONAL FAMILY WEEK

This pamphlet was prepared by the following Committee on Jewish Participation in National Family Week of the Synagogue Council of America:

Rabbi Gustave F. Falk, Chairman, Union of American Hebrew Congregations

Rabbi Samuel M. Cohen, United Synagogue of America Rabbi Sidney E. Goldstein, Central Conference of American Rabbis Rabbi Alter F. Landesman, Rabbinical Assembly of America Rabbi Albert Mandelbaum, Rabbinical Council of America Hon. Albert Wald, Union of Orthodox Jewish Congregations

Additional Copies of this pamphlet may be secured from the

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RABBI ISRAEL GOLDSTEIN, President 270 WEST 139th STREET

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