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Series IV: Sermons, 1914-1963, undated.

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What is an ideal congregation and who is an ideal rabbi?, 1929.



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"WHAT IS AN IDEAL CONGREGATION,  
AND WHO IS AN IDEAL RABBI?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

JANUARY 20, 1929, CLEVELAND, O.

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In discussing the subject "What is an Ideal Congregation, and Who is an Ideal Rabbi?" I am of course not referring to this congregation, or to this rabbi. I am sure that the concensus of opinion among Jews is that this is an ideal congregation, and I suppose I could be persuaded or sufficiently urged to believe that I am an ideal rabbi.

This is not at all what I had in mind when I projected this subject for discussion this morning. I want to discuss with you, to discover, if possible, what are the functions and purposes of a congregation and of a rabbi. Now at the outset it might appear that everybody knows what a congregation is for, and what the duties and the functions of the rabbi are; yet a strange thing about it all is that all people don't know; in fact, very few people know.

In this vast amalgam which has been going on in American Jewish life there is so much that has become confused and uncertain, and so much which is going on that is experimental, that frequently both layman and rabbi are in complete darkness as to objective and purposes, and it is well to take stock of the fact at times, to ask ourselves what is it all about? and whither are we going?

In order to answer the question, What is an ideal congregation? we ought to ask ourselves, first,--of course we ought to agree,--What are the functions and purposes of the congregation? Now, the



traditional view is when a congregation is organized it is in order to make possible a synagogue, and a synagogue is essentially a place of worship and a place of religious devotion. The synagogue of old was just that; it was a place where people came to pray and to meditate. Only occasionally was the synagogue used as a place of public assembly, and that for purposes of utmost importance or for semi-religious functions, such as the celebration of Jewish festivals. And that view of the synagogue still prevails throughout Europe, and in many of the congregations of the United States.

Recently, however, there developed in our country the idea of the temple as a center,--the temple, or synagogue, or community center within the synagogue. The philosophy back of this movement is this: all the activities of a community ought to revolve around the synagogue, and there ought not to be a separation between the social life of a Jew in a community and his religious life. In other words, within the synagogue, under the roof of the synagogue, the individual Jew ought to find every opportunity, not alone of a religious nature but of a social and recreational nature.

A corollary of this idea was also the thought that by encouraging in temple precincts activities of a social and a recreational nature, young people might be attracted through them or by way of these secular activities to the essential objective



of the synagogue,--to the religious objective. Thus many of the large congregations of America in recent years built for themselves very large and very expensive temple centers, and equipped them with lecture halls, dance halls, gymnasiums, swimming pools. My late lamented friend, Dr. Blau of London, used to speak of the "schul mit the pool." In fact, the social club was added to the synagogue, combined with it, so that under the auspices of the synagogue, in the name of the synagogue, there were held dances, card parties, athletic meets; and congregations began to pride themselves upon the numerous and various activities which took place under the synagogue roof.

Now the temple center has been in existence long enough for American Israel to take stock of what it has contributed to the life of the synagogue, for that matter, to the life of the community; and **such a survey** has actually been made; and it is amazing to find that the center has not at all fulfilled the hopes of its optimistic protagonist.

It has been found, in the first place, that the temple center, or the synagogue center, as such does not attract the temple family. The members of the temple live great distances away from the temple and cannot readily be attracted by the numerous secular activities which transpire within the institution. So that the temple center becomes, in most instances, a neighborhood center, and caters principally to the unaffiliated within the immediate



proximity of the temple. Now that is not altogether undesirable, but the name "temple center" then becomes a misnomer; it is more in the nature of a neighborhood settlement rather than that of an institution catering to the needs of the members of that institution and their families.

In the second place, it was found that many members of congregations, especially of the liberal congregations, belonged to other social clubs, and that the temple center, in attempting to compete in the line of entertainment and recreation with these social clubs, is doomed to failure. At best it is only imposing upon its people additional social and recreational affairs for which the members really have no need and no desire.

Again, it was found that the crowding of many secular activities into a temple causes the members of the temple very often to lose sight of what the temple principally stands for. In the midst of the tumult and the noise of many activities, forums and dances and plays and what not, the still small voice of the synagogue, the spiritual message of the synagogue, the thing for which the synagogue principally stands, is frequently silenced.

Again, it was discovered that secular activities as a bait for young people to attract them to the religious purposes of the congregation are an illusion. Young people are very careful in their selection. They select those things in which they



are interested. If they are interested in dances they will come to the dances, and if they are interested in worship they will come to worship; but you cannot use the magnetism of a dance to attract a young man to public worship. It simply does not work; and it is rather undignified to camouflage the spiritual appeal of a house of worship with this cheap tinsel and glitter of entertainment and recreation. The synagogue ought to be strong enough and courageous enough to stand or fall by its own mission and its own appeal.

Again, this introduction of extraneous and multitudinous activities in the life of a congregation is proving a severe tax upon the rabbis of a congregation, for much time and thought and energy must be expended upon these activities, and that time and thought and energy are taken away from the very limited time of the minister which should be devoted to study, to scholarship, to recharging himself spiritually, to tending to the essential needs of a congregation.

Some large congregations have attempted to meet that situation by engaging the services of a director of temple activities. That does not entirely solve the problem, for the rabbi is never absolved from full responsibility for all that is going on under the roof of the synagogue over which he presides. The rabbis have invaded the field of practical management, of department store synagogue, of executive directors, and rabbis are not trained for that purpose,



and many of them thoroughly dislike that work.

And, lastly, it was found that Jewish life in the larger cities of America today is sufficiently developed to require departmentalization. It is not at all necessary or desirable that every worthy Jewish activity should take place under one roof, the roof of the synagogue. There is great need in a Jewish community like ours, any community of a similar size, for community centers, for neighborhood settlements, for Young Men's Hebrew Associations, for Young Women's Hebrew Associations, for Jewish Art Leagues, for Jewish Theatre Guilds. There should be such institutions established in the community by the community; but they need not all be crowded into the halls of the synagogue. The ideal synagogue ought to concentrate upon those few things which it and it alone can do and do well, namely, religious inspiration, moral guidance and religious education.

There are other agencies in a community like ours of a secular nature that can give to everyone who wants it all sorts of educational and recreational facilities, and the synagogue ought not to attempt to duplicate them, just for the sake of bringing throngs and hordes into the synagogue hall. Whatever energy a congregation can command ought to be applied directly to the work, first, of ~~en~~nobling and <sup>the</sup> enriching/religious services of the institution, of making them as appealing and as attractive as they possibly can be; secondly, of sending out the message



of the synagogue, its moral preaching, its historic prophetic message through the community. So that it may touch the lives, individually and collectively, of the people within a community.

A synagogue ought to be a clearing house for all the religious thought of the community, a dynamo of moral energy in the light of the community. And, lastly, the synagogue ought to be the great religious educational center in the community. Its energies ought to be applied to the improvement of the curriculum of the school, to the extension of the scope of its educational program, so as to include not only children and adolescents but adults as well, towards elevating the standard of the instructor, towards intensifying Jewish learning and Jewish thinking; to the thinking through of Jewish problems among the constituent members of that congregation.

These are the sole objectives, to my mind, of an ideal congregation; and the success of an ideal congregation is to be measured not by the numbers of people who crowd through its doors in order to avail themselves of dances and plays and midnight frolics and all sorts of entertainments which they can receive elsewhere, but the success of a congregation is to be measured by the quality of its appeal, by the manner in which it touches the lives of men and women.

It is a far greater triumph for the synagogue when a few souls are touched with inspiration



to seek ~~the~~ higher and the finer things of life; it is a far greater triumph for the synagogue where a few men are drawn to closer kinship and deeper loyalty to their people; it is a far greater triumph for a congregation when it is able to send out in the community a few men and women who are truly representative of the best in Jewish life. I say these things are a far greater triumph and vindication of the synagogue than throngs who crowd into its halls and precincts to receive amusement and entertainment which they may receive elsewhere, perhaps better than the synagogue can offer them.

To my mind, friends, the ideal congregation is the one whose members are taught or inspired to seek God in all the emergencies of their lives, and whose members are moved to seek a greater acquaintance with sources of Jewish life, with Jewish thought; whose members are moved towards a greater interest in the problems of Jewish life. The ideal congregation is one whose laymen become affirmatively and aggressively religious and Jewish.

I know, as you know, that there are many people who belong to a congregation because they want certain cemetery privileges; I know and you know that there are members who belong to a congregation because they want Sabbath school privileges for their children. I know that there are those who belong to a congregation because of a vague sentiment of Jewish allegiance, or because their parents were members of the congrega-



tion. I have no quarrel with them, I assure you. It is better so than not at all; at least they are in some way, even if indirectly, supporting or contributing to a worthy cause. I know that there are those whose only contact with the house of worship are the checks which they send periodically in payment of dues. I have no quarrel with them; but they are not the substance, the spirit, the hope of a congregation; they are not the builders. The builders of a congregation are the missionary laymen of a congregation, the men who know what it is all about and what the congregation is attempting to do in the life of a community, and who give of themselves as much as they can spare of their time and their thought and their enthusiasm towards giving power and effectiveness to the program of a congregation.

The greatness of a congregation, my friends, is not the great rabbi. The greatness of a congregation is the greatness of the spirit of its laity. The ideal congregation, as I see it, is not the one which caters to all the tastes and moods of its members but the one which hits close, sticks true to its essential genius. I have frequently heard the thought expressed that the synagogue ought to be a place of fellowship for its members; that it ought to afford opportunities for social contact. That is a highly desirable thing, and possible in small congregations or in small communities. It is impossible to have close social contacts and close fellowship in a



congregation such as our large liberal congregations in America have become, anywheres from a thousand to fifteen hundred families, coming from all walks of life and representing all interests and all strata in the community. In such instances the congregation ought not to be charged with the responsibility of creating social contacts among its members any more than the large university today can be charged with the responsibility for creating social contact between its students. It cannot be done. At best fellowship can be created through constant contact in small units, and perhaps study groups and classes and committees within a large congregation may afford men that opportunity which they seek, but beyond that the congregation cannot go.

We can meet here in worship or we can meet here in study as men and as Jews, quite regardless of what our social distinctions, real or fancied, may be outside. Here we meet as children of one God and as members of one covenant of an ancient community, and together here in a democratic spirit we seek to satisfy the needs of our souls and the needs of our minds, and that is all that a congregation can be called upon to do.

And this definition of the ideal congregation leads me also to define the ideal rabbi. The ideal rabbi is the one who expresses these purposes of the congregation,- religious inspiration and religious education. In other words, the ideal rabbi is the



teacher. I have heard it said frequently that the rabbi ought to be a pastor; that the rabbi ought to minister to the needs of his congregation. Well, in the first place, the idea of a pastor in Jewry is foreign. The Jews never looked upon their rabbis as pastors. The word does not even exist. They looked upon them as rabbis, and "rab" means a master and a teacher. We borrowed that concept of the pastor in our synagogues from Christian churches. It is not particularly Jewish. The rabbi was not charged particularly with the obligation of making social calls upon his members, or visiting the aged and the sick. That was the duty and the ministry for every layman in the community. It was no particular charge upon the congregation or upon the congregation's spiritual leader. The rabbi taught; occasionally he preached; he supervised the religious instruction of the young. When people were in need; when they wanted counsel and advice, they went to him. He did not waste his energy, his time, in knocking at the doors of the members of his community; they came to him. Above all, the community wanted its rabbi to be the student, the scholar, to continue the noble tradition of Jewish learning, and, if possible, to contribute something to Jewish thought and Jewish learning. That was the rabbi, a dignified and a noble profession.

I realize today in this land the role of the rabbi has changed, and today many a liberal congregation and many a conservative congregation



wants its rabbi to be a pastor and a teacher. Well and good. But then these congregations proceed to make it impossible for the rabbis to perform these functions adequately. In the first place, Jewish congregations like to have beautiful temples in which to worship, and they build for themselves magnificent houses of worship. Well, these magnificent houses of worship are costly, not only as regards the capital outlay but as regards the maintenance, and it takes a very large membership to support a very costly temple, with the result that our congregations in most of the cities are not small units to which a rabbi can minister with any degree of success, but vast organizations,--eight hundred families, a thousand families, fifteen hundred families. Fifteen hundred families means about eight thousand souls. How can one human being minister to eight thousand souls? I once estimated that if I were to spend an evening with each family of this congregation socially, in order to get a bit acquainted with them, it would take me exactly four years to make the rounds.

Then again, there is going on today in the liberal synagogues of America,--and I suppose sooner or later in the conservative synagogues as well,--this process which is going on in industry: mergers,--smaller units merging into larger units, and as these mergers go on it becomes increasingly more difficult for a rabbi to serve in any degree as a successful pastor. Nor is the smaller congregation the solution.



It would have been the solution if the smaller congregation wanted a teacher and a pastor, but most of our congregations today want rabbis who are great preachers, whether the congregation happens to be in New York or in Paducah. They want a Beecher. They want an outstanding preacher. Well, outstanding preachers are few in number. Preaching is an art and a gift and is not always acquired through study, with the result that smaller congregations, whose rabbis may be men of high character and great ability as teachers and as pastors, are dissatisfied because their rabbis are not also great and gifted preachers.

Small congregations cannot afford great preachers; and so you have the dilemma, a dilemma which is working terrific hardship not only upon the congregations but upon the rabbis. I have known men, splendid men in the smaller communities of America, men of ability, men of scholarship, men of great consecration, who looked upon their career as a failure because their congregations expected of them great preaching ability, and being unable to render that service because not gifted by nature, are disconcerted and discouraged and look upon themselves as failures.

On the other hand, I have known great preachers in great pulpits in this land who give of themselves completely to that for which they are particularly qualified by nature and study; who train themselves mentally and spiritually in preparation



for their prophetic preachments, who look upon themselves as having failed in their calling because they were unable to establish close contacts with their congregation; they were unable to administer to the needs of the congregation; they were unable to be pastors because they did not have the time or the energy left for it.

I know there are some rabbis in this land who attempt to do all of these things, and those rabbis doom themselves to mediocrity because all those things cannot be done by any one man, however gifted he may be. And in a large congregation, you probably know, the more social calling a rabbi attempts to do the more enemies he makes, because he cannot get to all the members, and those whom he happens to overlook become angry not only at himself, at the temple, at the congregation, but at God Almighty.

What is the solution? The ideal solution may not be practicable for the time being. The ideal solution is, first, that Jewish congregations ought to return quite deliberately to the traditional view of the rabbis, as a teacher, and in seeking for a rabbi they should look for a man who can instruct young and old; who can with knowledge and consecration interpret the word of God, and who can be to them, because they are banded in small units, a pastor, a minister. There ought to be in a great city like ours a half a dozen or more small liberal congregations, each one with its synagogue and its school and



its rabbi and its own organization, but all of them federated and all of them together having, as they have in the Old World, a Chief Rabbi, an outstanding personality, a preacher, a scholar, a spokesman, a tribune, a man left free to devote himself to the major problems of a community and relieved of the details of administration.

I don't know if that will ever work out in this country, but as a practical solution for conditions as they are now, it seems to me this is the solution. For the country at large the men of rare ability in the pulpit ought not to be restricted to any one given congregation, but they, like the *darshanim* and the *maggidim* of old, ought to travel and visit all the congregations of America, and bring to them their particular message which may be theirs. That would be a distinctive benefit to the smaller communities of this land, and would in turn enable them to engage the services of a rabbi teacher, and they would not be demanding of that man anything but that he do that thing well.

For our very large congregations which now exist, and which will probably continue to exist, it seems to me the solution lies in the direction of complete departmentalization. A congregation such as ours should have, first, a man, a specialist who can supervise the great educational institution of the temple, the religious school; make that his life's calling; a man who is prepared through pedagogic



training for that type of work. Secondly, a pastor, because seemingly this is what people require; a man of wisdom and experience; a man of friendliness, who will do the ministry of this congregation, devote himself to that pastoral work; and then a rabbi, preacher, spokesman; a man who could preach the word of God.

That arrangement, to my mind, would bestow a blessing upon all the great congregations of this country; and, by the way, the non-Jewish congregations of similar size have long ago recognized the fact and have departmentalized exactly in the way in which I have stated. That arrangement would bestow a blessing upon the congregation; it would bestow a blessing untold upon the minister of the congregation. That is a problem which you laymen must solve. It cannot be solved by a rabbi.

This brings me to my concluding word. The ideal congregation is one in which the laymen and the laywomen are vitally interested and actively engaged. Congregations are run by Jewish laymen and laywomen, not by rabbis. I mentioned one problem to you this morning. There are a dozen such vital, important problems confronting our congregation, every congregation, and unless a congregation can command the intelligence and the experience and the loyalty of a sufficiently large group of laymen and laywomen to think through these problems, that congregation cannot progress.



"The Torah which God gave through Moses  
is the heritage of the whole congregation of Israel."  
It was not given to the rabbis alone. It is you men  
and women who can make possible the ideal congregation,  
and, in a sense, also, the ideal rabbinate.

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sermon 290

# *The* TEMPLE BULLETIN

**THE TEMPLE**

*East 105<sup>th</sup> St. and Ansel Rd.  
CLEVELAND, OHIO*

**Abba Hillel Silver, D.D.**  
RABBI

*Rabbi Leon I. Feuer  
Minister of Religious Education*

SUNDAY, JANUARY 20, 1929

**RABBI SILVER**

will speak on

“What Is An Ideal Congregation  
and Who Is An Ideal Rabbi?”

The Sabbath Eve Service  
5:30 to 6:10

The Sabbath Morning Service  
11:00 to 12:00

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The Temple Bulletin, published weekly from the middle of September to June, by Tifereth Israel Congregation, E. 105th Street at Ansel Road, Cleveland, Ohio. E. E. Wolf, Pres.; Emanuel Einstein, Treas.; Rabbi Leon I. Feuer, Editor. Subscription price, 50 cents per annum.

Entered as second-class matter, Dec. 11, 1925, at the Post office at Cleveland, Ohio, under the act of March 3, 1879.

## ***Music for Sunday Morning, January 20th***

Organ (10:15 A. M.)

Prelude

Festival Toccata .....Fletcher  
Minuet in A .....Boccherini  
Lento Assai (Seventh Sonata)..  
.....Guilmant

Postlude

Alla Fantasia (Sonata Tri-  
partite) .....Nevin  
Paul Allen Beymer

Baritone Solo

Father of Mercies .....Engel  
Paul F. Kinnison

## ***The Temple to Broadcast***

At the request of radio broadcasting station WJAY The Temple will broadcast a Sunday Vesper service once a month beginning January 27th. The service will last one hour from 5:30 to 6:30 P. M. Rabbi Silver will have charge of the January service and will broadcast an address.

## ***Rabbi Silver to Tour the Pacific Coast***

Rabbi Silver will attend the Convention of the Union of American Hebrew Congregations in San Francisco, February 10th to 15th. In connection with his trip west he has accepted some of the invitations which have been extended to him from the communities on the Coast.

He will leave Cleveland on Monday,

February 4th, and on his way to the Coast will stop at Austin, Texas, where he will address the Patrons League and the Jewish Students of the University of Texas, and at Houston, Texas, for an address before the Men's Club of Beth Israel Temple. While in San Francisco he will occupy the pulpits of both of the Liberal congregations, Temple Emanuel and Temple Sherith Israel. He will address the thirty-fifth anniversary celebration of the Temple Sinai Sisterhood of Oakland, Calif. Rabbi Silver is scheduled to be in Los Angeles on February 18th to address the Temple Emanuel Forum, and on the 19th the Advertising Club of Los Angeles. On the 21st he will deliver two addresses in Portland, Ore., before the Jewish Union Council and the Men's Club of Temple Beth Israel.

On his return trip Rabbi Silver will stop at Omaha, Neb., to address the Ad-Sell League and the Jewish Community Center. He plans to return to Cleveland on February 26th.

## ***Musical—Buffet-Supper Dance***

On Sunday afternoon, February 3rd at 5 P. M., the Temple Women's Association and the Temple Men's Club will hold another joint meeting. This meeting will be in the form of a musicale, buffet supper and dance. A very successful event of a similar kind was held last year, and the program for the coming meeting promises to be even better than the last one.

The following three outstanding artists in Cleveland musical circles will feature the program: Beryl Rubinstein, pianist; Felix Eyle, violinist; Marcel Salzinger, vocalist.

At 6 P. M. a buffet supper will be served, followed by dancing. Admission will be \$1.00 per person.



THE TEMPLE MONDAY EVENING LECTURE COURSE

on

Phases of Modern Jewish Life

presents

DR. ALEXANDER M. DUSHKIN

speaking on

"ASSIMILATION VERSUS SURVIVAL"

Monday Evening, January 21st, at 8 P. M. in Mahler Hall

Single Admission, 35 cents

Reserve Tuesday Evening,  
January 29th

for

The Temple Theatre Guild

production of

"THE DUMB MESSIAH"

A three-act fantasy

by

DAVID PINSKI

Admission 50 cents, or Alumni  
Season Ticket. Tickets are on sale  
at the Temple Office.

*The Next Lecture*

The question of whether the Jew ought to assimilate himself completely to his environment or continue to survive as a distinct group, is a problem which has faced the Jew almost throughout his entire history. The problem of "Assimilation versus Survival" is one of the pressing problems of modern Jewish life.

This is the problem which will be discussed by Dr. Alexander M. Dushkin of Chicago. Dr. Dushkin is well known as an educator and as an authority on Jewish communal problems. He has done much research work and is the author of a number of essays and articles. He is the Executive Director of the Commission on Jewish Education of Chicago.



## ***Temple Religious School*** **Important Announcement**

So as not to penalize children who were forced to be absent during the recent epidemic, The Temple wishes to announce that all absences will be excused during the five-week period beginning Saturday, December 15th, and Sunday, December 16th, through Saturday, January 12th, and Sunday, January 13th. *No absence will be counted during this period.* Those children, however, who maintained a perfect attendance record through last Saturday and Sunday will be permitted one absence during the remainder of the school year.

## **Report for the week**

The total enrollment, including the High School, is 1,303.

Number of pupils, Kindergarten to 9th grade, inclusive, 1,165.

The average attendance for the week, 89%.

The following classes had 100% attendance for the week: 1C, Miss Silverman; 8A, Miss Copenhagen; 8F, Miss Fink; 9A, Miss Woldman; 9C, 9D, Miss Krause; 9F, Miss Ruben.

## **Floral Fund**

Contributions to the Floral Fund may be sent to Mrs. Edward J. Weisenberg, 1655 Belmar Road, or to the Temple Office.

## ***The Temple Wishes to Acknowledge with Thanks the Following Contributions: To the Floral Fund***

Mr. and Mrs. Phillip Gold—	In memory of Mrs. Henrietta Keller and Gus
berg	Keller
Mrs. Edward J. Weisenberg	In memory of William Friedman

## ***To the Scholarship Fund***

Amelia Beer Schweich	In memory of Herman Fellingner
S. H. Senor	In memory of Solomon Senor
Mrs. Bessie Einstein	In memory of husband, Joseph Einstein
Mrs. Sophie Stiefel and Mrs. Moses Stiefel	In memory of Miss Carrie Moses
Mrs. Sophie Stiefel and Mr. Sam L. Guggenheim	In memory of Isaac Marx, Marion, Ohio
Mrs. N. M. Goodman	In memory of Hannah Hollander
Mr. and Mrs. Carol Levison	In honor of the 75th birthday anniversary of Jacob Weiskopf
Mrs. Sam Stone	
Miss Sadie Stone	
Mrs. Jennie K. Sampliner	In memory of husband, Joseph M. Sampliner
Mrs. M. J. Cuttler	In memory of Gus Keller, Rosa Kohn and Mrs. Henrietta Keller
Miss Helen Tronstein and Arthur Tronstein	In honor of the 75th birthday anniversary of Jacob Weiskopf

## ***In Memoriam***

We record with deep sorrow the deaths of

**Mrs. Esther Greenberger**

**Samuel Elcouin**

**Baby Gilbert Chertoff**

during the past week and extend the condolences of the Congregation to their bereaved families



- 1- to agree on functions - One would assume - amalgam - so much has become confused -
2. Traditional view - A man belonged to a Cong - <sup>Europe</sup> Prevails
3. Recently - Philosophy -
4. Thus many large Congreg - Egypt - אגודת -  
Social club + Synag. - dancing classes and parties etc.  
- prided itself - Bulletins.
5. Center now been in existence long enough -  
  - ① Does not attract members.
  - ② Members belong to other Social Clubs -
  - ③ Crowding of many seem - lose right - Still, Sweet  
- entertainment of same quality
  - ④ Young people - magnetism - built - Androgynous
  - ⑤ Tax on Rabbis - Welfare Act - "practical managers -
  - ⑥ Unpartimentalized - Com. large enough -
6. Synagogues should concentrate ① Worship ②  
Moral Leadership ③ Rel. Education - duplication -  
- Whatever enough -
7. The Ideal Congreg. - whose members seek ed.  
who find in their Syn - a beauty House.  
  - ① I know that some belong - check out -  
- no quarrel -
  - ② An ideal Cong - m. of laymen - The preference  
of a Cong. is not just Rabbi - vineyard.
  - ③ Express Essential services - Cater -



④ It means nothing to Jud. - crowded -  
- a few souls -

⑤ Synag. as place of fellowship - social  
contacts - smaller community - Responsibility -  
too many shata - But in workshop + study -  
time demand - we meet here - Fellowship  
can be fostered only through frequent contacts  
in small units -

## 8. Who is Ideal Rabbi?

- ① Expresses essential genius - Teacher -
- ② Pastor - Rabbi was not a Pastor. <sup>??</sup> Made in  
social calls. The Rabbi taught - Bc. he preaches -  
they came to him! Left free -
- ③ I realize role has changed  
① Pastor ② Preached  
A - But large Cong - Mergers - on large Temples  
- cannot go pastor to 1500. 4 years  
B - Small Congregations - great Rabbis -  
- Henry Ward Beecher - Few - not satisfied.

4. This dilemma. knipki hardship -

1. Small Cong -
2. Large Cong - Undesirable - Exercises

9. Solution - Ideal - ① Cong. should look for Teacher  
② great Preacher - Travel.

10. For Our Congre - departmentalization -



Rabbi in large Cong. who may be looked as a preacher - &  
Spokesman, and, spending himself in preparation for his pulpit -  
in which drains a man's vitality, and spending  
himself also as Librarian to Congress - & in adminis-  
trating Cong. - finds that he has not responded  
to personal needs of his people - is not clear to  
them - cannot enter, as much as he would wish, in  
their joy or sorrow, in their problems - feels second,  
that his ministry is not successful - or if he  
feels to do every thing, he overexhausts himself  
to <sup>some new column to show what to people on next or next, perhaps Mr. Kip, & pass.</sup> ~~the~~ <sup>the</sup> ~~month~~ <sup>month</sup> ~~past~~ <sup>past</sup> ~~with~~ <sup>with</sup>  
he attempts to do - the new enemies to make.

④ No great Rabbi! Not true. As great as clergy  
so the Jew - as great as R. I. would - But  
there is life in it. & depth. - New.

⑤ Solution - for all Congress - to lay new emphasis on  
teaching & less on preaching - ~~to~~ The few great  
preachers - might not be restricted to one Cong.  
They should belong to the nation; and <sup>may say, & preach.</sup> ~~should~~ <sup>should</sup> ~~receive~~ <sup>receive</sup> ~~their~~ <sup>their</sup> ~~message~~ <sup>message</sup> - <sup>Comm. should ask for more of rel. zeal, character + devotion to teach them + to take care of their sp. needs -</sup>  
<sup>this is solution for future - by present</sup>

⑥ Large Cong. ~~such as ours~~ - who ~~may~~ <sup>and pastorate work</sup> require great  
preaching, ~~great~~ <sup>and pastorate work</sup> skillful administration and ~~the~~ <sup>highest</sup> ~~values~~ <sup>values</sup>.  
supervision; thus school ought to be departmentalized.  
They should have a <sup>preacher, spokesman</sup> ~~pastor~~ and an  
educator, <sup>superior young talent of student</sup> each ~~devoting~~ <sup>devoting</sup> himself to his work - Each  
each specializing in his field - and each free  
to develop himself to the fullest. - ~~for older~~

~~They then was 22,000 or 30,000 - teachers: 3,400 preachers, and~~  
~~2,000 Rabbis. the kind of work - the solution, the~~

⑦ Laymen must solve this problem - Laymen  
alone can call into existence the Ideal Cong. & the Ideal Rabbi.







That is well. But the trend to-day is also in direction of very large Temples. In fact the ~~same~~ merger idea, industry has mistaken w. out. as well. Cong. are merging & space - resulting in large congs. - utterly beyond the capacity of a Rab. to minister to as a pastor - Even, where merges, do not take place, Cong. are forced to wax large in size, through a desire to build large Temp. Houses, & worship. These are not only costly in their capital outlay, but in maintenance. A large membership is imperative to meet the amount. cost. with the result that the syn. in large cities range from 1000 to 1600 members. ~~The~~ R. cannot possibly be a pastor to 1600 families - 8000 souls. - ~~He~~ <sup>He</sup> is to do nothing else, he cannot perform that well. It would take him 4 years.

(2) The ideal is small congs. - but small cong. cannot have great Rabbis - or outstanding preachers. They must be content with <sup>from h'y. to Redwood</sup> each cong. in Am. would like to have an outstanding preacher - at <sup>least in</sup> Ward & Synagogue - <sup>now</sup> but <sup>outstanding</sup> preachers are few in number and there are not enough to go round - ~~that they~~

~~are not satisfied with the~~ <sup>this is yet to be criticized</sup> ~~what~~ <sup>preaching has on honor & being just in mind - from</sup> ~~congs. have~~ <sup>made preaching the chief goal of the Rabbis</sup> ~~and great preachers are rare.~~ <sup>the result that</sup> the small cong., which can be satisfied on score of pastoral work, is not satisfied on score of preaching.

(3) This dilemma has worked its working terrific hardship on Rabbis both in large & in small cong. The Rabbi in small cong. - who may be a fine scholar, a fine teacher, a real pastor, is discouraged, he is not being a great preacher, he <sup>is made to feel</sup> ~~feels~~ that he is a failure. The