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What a layman can do for religion, 1954.

WHAT A LAYMAN CAN DO FOR RELIGION

January 10, 1954

We might well bear in mind a very significant fact about our religion. Judaism is a laymen's religion. The prophets of Israel were all laymen with one or two rare exceptions. I spoke last week of a prophet who was a herdsman and a dresser of sycamore trees. Moses himself was a shepherd. The rabbis of our people who followed the prophets and the scribes were nearly all laymen. I mentioned some of them last week when I called attention to the fact that the greatest among the rabbis of the Talmud were working men, cobblers, shoe makers, tailors, charcoal burners, tradesmen, merchants. There were no professional rabbis among our people until late in the Middle Ages when the responsibilities of the community became so onerous that there was need for a teacher and a scholar to devote his full time to the responsibilities of community life, and so the professional rabbi came into existence. Up to that time the wisest in the community - the most scholarly - whatever his occupation or business may have been was called upon and looked up to as the spiritual guide of the community.

Among many of the people of antiquity, religion, as far as authority was concerned, and as far as supervision was concerned, was the responsibility of a professional priestly caste whose duties were handed down from one generation to another, from father to son. There were priests also in ancient Israel who looked after the sanctuary and looked after the Temple and who at first were also the exclusive teachers and interpreters of the Law. But during the second Commonwealth, that's a long time ago, between the first and the second destructions of the Temple, in other words between the sixth century before the Common Era and the first century of the Common Era, the exclusive authority of these priests to be the repositories of the Law and the teachers and interpreters thereof was challenged by Jewish laymen who came to be known as the Pharisees, who maintained that the Law belonged to the entire people, that the Covenant of God was made, as the Bible puts it, "for the

entire people. Ye stand this day before the Lord your God your heads, your elders, your officers, all the men of Israel, your wives and your little ones" and that therefore the right to teach and to interpret the Law and to lead in the religious life in the community is as much the obligation and the privilege of the layman as it is of the Priest. The Priest had his precinct - a special domain, as it were - in the Temple where sacrifices were offered which could only be offered by the Priest. But the lay teachers - the rabbis, the students of the Talmud, the scholars - their locale was in the Synagogue which was established shortly after the Babylonian exile many, many centuries ago. The Synagogue and the school - that's where the sage and the rabbi taught. And with the fall of the second Temple in 70 of the Common Era of course the whole priestly caste, as it were, lost its function in Judaism. There were no longer any sacrifices to be offered because there was no longer any Temple and the sole authority and the sole responsibility for the preservation of Judaism and for the transmission of Judaism and the interpretation of Judaism remained with Jewish laymen with Jewish rabbis, teachers.

And all this is part of the fundamental democracy of Jewish life. There were no castes in ancient Israel. No group possessed special privileges in relation to the religion of the people. God and the Torah belonged to everyone alike.

But with this privilege which was extended to everybody there went, of course, the responsibility in which everybody had to share for the maintenance of Judaism. The burden of the spiritual heritage therefore fell to the shoulders of every man and woman in Israel and no one could say "This is not my responsibility."

So that when you ask a question, what can a layman contribute to his religion - what can a Jewish layman contribute to the Jewish religion, the answer of course is a very simple one: he must contribute everything to the perpetuation of the faith, the transmission of the faith, the maintenance of its institutions; he is the responsible guardian of the faith. There is no one else. That of course is true of every democratic institution. When the individual claims a share in government, he assumes also his full

share of responsibility for government. Under a monarchy the business of running the government and the responsibility for the government belongs to the monarch or to those immediately around him. The rest of the people need but obey or rebel. Not so in a democracy. Not so in a religious democracy. Not so in Judaism.

I want to speak this morning about three major contributions which a Jewish layman can make to his religion. They are not new ideas but they bear repetition. Their ideas are frequently overlooked.

I think that the first responsibility that a Jew has to his religion is the responsibility of study of his religion, to learn about it as much as he can. And this is not my own idea. This is one of the capital, one of the major, ideas... of all the teachers of Judaism almost from the beginning. The study of the Torah is above every other commandment as everything else flows from it. Judaism has been kept alive by learning and study. It is a religion of the heart but also a religion of the mind. It is a religion that is based on a Sefer Torah - on a book, on a book of instruction and on the literature that has developed out of this great Sefer Torah, a book of which the Bible said, "Thy shall meditate in it day and night." Our religion is not a religion of superstition, of obscurantism. It is not a religion that a man should accept on the say-so of anybody else. It is a religion of spiritual enlightenment where the mind - the mind - is to be exercised and matured in the quest of religious truth. Throughout the ages it was the supreme duty of our ancestors and the supreme privilege to be a Ben Torah, a student, a son of the Torah. Jews built schools for the teaching of religion long before any other religion of mankind. Jews built academies where the religion was taught and where men learned. Jews did not neglect all the other responsibilities of religion. They certainly did not neglect philanthropy. The Jews have been the most charitable people on the face of the earth. But they always looked upon the study of their religious literature as their first responsibility and the most honored man in the Jewish community was the student, the

scholar, not the millionaire nor the most charitable person, but the student of Judaism. And that study began almost with infancy in the life of a Jew, from the very moment that he was able to pronounce a few words - simple prayers. And it continued to the grave. Merchants, tradespeople, and day laborers, all of them, each according to his capacity, and each according to his opportunity, would try to set aside a little time or much time for study, if it was only for the reading of the portion of the Torah for that particular week, if it was only the study of a page of a page of the Mishneh or a page of the Talmud or if they were unable to do that it was only the reading of a few Psalms of the magnificent religious poetry of the Bible. And every Jewish householder and every Jewish was proud to have a bookcase or a book shelf in his home with the great texts - the great books - of his people whose great pages he turned from time to time to read or to study. And that's how Judaism was kept alive. Each man became in himself a sort of a vehicle for the transmission of the ancient Law, the Law of our people.

Now very few Jewish laymen today study Judaism. That is most regrettable. Very few of our people read the Bible even in its English translation or any of the later abundant Jewish literature. Or study Jewish history or read any other serious book on the religion and history of our faith, of our people.

This discipline of learning, this pattern of life of which I spoke, has vanished from among our people. We have very few learned Jewish laymen - Jewishly learned. (We have many learned Jewish laymen. We have many Jews who are of splendid mind and fine intellect. We have many intellectual Jews. What I am speaking about is Jewish laymen who are Jewishly informed. Students of Judaism.) I frequently ask myself, Why is this so? Certainly not because these people are bad Jews. Fortunately for our generations we have few Jews who one might call escapist Jews who are trying to run away from themselves and their shadows. Fortunately for us, most of our people

would like to see Judaism survive as a great, creative, and influential religion in mankind; they're proud of their faith and of its contributions to civilization. It couldn't be that. And it isn't that they are too busy; they seem to find time for many other things which they like to do. Why have we so few learned Jewish laymen? I rather think it is because they have become more or less thoughtless. They have forgotten the simple truth that Judaism cannot survive without the discipline of learning and that nobody can learn for them. Quite a number of them believe, actually they think that Judaism can be alive as some orphanage is kept alive or some hospital by supporting it with money. Financial support has never kept a religion alive for any length of time. Only strong convictions and active participation, that is to say, only education, worship ever kept any religion alive for any length of time.

So that if you ask me what can a Jewish layman contribute to his religion, my first answer would be that he can make a major contribution to his religion by doing what the rabbis advise - setting aside time for the study of the Torah. Everybody can do it. I am not addressing myself now to scholars; I am addressing myself to every intelligent Jewish layman and Jewish laywoman. Every Jew ought to be acquainted with the prayer book, know something about the origin of the prayers, where they come from, how the prayer book came to be, how prayer service is constructed, and why are certain prayers recited on certain occasions, to have an intelligent understanding and of course to use his prayer book. Every Jewish layman should read and study the Bible, preferably with some good teacher or some good commentary, and some of the other great ethical source books of our religion. Every Jewish layman during his lifetime - this is not a task for a day or tomorrow or for next month - I am speaking now of a program of life. Every Jewish layman should read, study Jewish history - the most exciting, the most heroic history of any people covering nearly one half of the recorded history of mankind - to know whence we came, what we did in the world, why we have survived, what values did it bring to mankind, how did we face the shifting fortunes through the long centuries,

what techniques did we employ in self-preservation. Who are our great men, and what was their greatness and of what did it consist? There is a treasure house of information about ourselves, not about others; this is our people, we belong to it; we are the last generation of that people living today.

Every Jewish layman should acquaint himself with the origin and the meaning of the customs of the ceremonies of Judaism, not to speak ignorantly of them, not to pass judgment on them without knowing the why and the wherefore. A Jewish layman should read Jewish books which are being written and published today. If you want to encourage Jewish scholarship, Jewish writing, you must read the books that Jewish writers, Jewish poets, Jewish scholars and essayists are producing today. We should have a Jewish bookcase, a Jewish book shelf, in our homes and read the books. We should have a Jewish magazine on our library table. I don't mean these weekly schmuse gazettes that we all get. To educate oneself, in other words, is the first contribution which the Jew can make to his religion. Is that asking too much of a Jewish layman?

The beautiful prayer found in our prayer book reads something like this:
And make sweet unto us, make sweet unto us, o Lord our God, the words of thy Torah so that we and our children and their children may all of us know thy Torah and become students of thy Torah. That's the way to make Judaism sweet to ourselves - to know about it.

If you ask me what is the second responsibility of the Jewish layman to his religion next to learning, I would say that the next responsibility is that of teaching, to educate his children well. The great Jewish historian, Josephus, who lived some 2,000 years ago, in writing his famous Apology for Judaism, addressing himself to the Graeco-Roman world said that our greatest pride as a people is that we educate our children well in the laws of God.

To educate our children adequately. Now what is adequately? Well, it is certainly not minimally. It seems to me that it is the effort of so many Jewish

parents today to see how little Jewish education they can give to their children and how little time they can set aside for the religious education of our children. In all this, my good friends, there is not enough to ensure survival. And not only am I concerned with survival - that itself is a supreme concern - but there is a danger, good friends, here in our own country, of sending into the American community annually tens of thousands of young Jews, Godless, without any grounding in the ethical discipline and in the moral code of their people or of any other people, for that matter. In this connection we ought to face up to the fact that it is not enough to build temples or to build even schools. We must also train teachers to teach in these schools and it is not enough even to have schools and teachers, but we must have parents who are willing to cooperate to give these schools and teachers time in which to teach their children. An hour or two a week is not enough and even the hour or two a week is not being given to more than half of the Jewish children in the United States. Recent statistics appeared in the New York press and they were reprinted here in Cleveland which gave the frightening facts about the failure of the Jewish community in America to give religious education to its own children. And a skeleton curriculum is not enough. There are parents, for example, who are even discussing whether their children should be taught any Hebrew in connection with their religious education. I have been a student of Judaism for quite a few years and am fairly well acquainted with the history of our people. I know of no system of Jewish education anywhere at any time in the 3,000 years of Jewish history which divorced Jewish religious education from the Hebrew language. I know of no Jewish school that did that except here in there in recent years in the United States. I know of no Jewish prayer book that is without its Hebrew, and I don't know what has come over some of our Jews in the United States who are unwilling to give to their children even a modicum of the ancient language of their faith which has been an anchorage for our people in Jewish tradition, which has been a link for our people for universal Israel, which has been a key to the most precious and the loveliest in

our literature. I am afraid that ^{these} ~~we~~ parents, unconsciously, and I am not accusing them of any conscious action in that direction, unconsciously are paving the way for their children's final assimilation. It will go gradually from a positive Judaism to a negative Judaism to ethical culture to unitarianism and out of the Jewish fold completely. We have had such instances in other countries, and we ought to learn from experience. If the Jewish layman therefore wants to make a contribution, a positive contribution to his religion, he should be thinking in terms of a maximum, rather than a minimum type of Jewish education. I know it is difficult under the circumstances today, but to live a Jewish life has always been difficult. To live any life of idealism is difficult in the world today. But our people knew how to surmount these difficulties; they knew why they should be surmounted. One must pay a price for the good things of life.

And third, and finally, a Jewish layman and Jewish laywoman can make a great contribution to Judaism by maintaining a Jewish home. A Jewish home - a warm and pleasant Jewish environment in the home - for themselves and their children. The child learns much more in the home than in the school or in the temple. He certainly learns much more of religion and ethics in the home. The instruction of rabbi and of teachers is nothing compared to the instruction which a child receives from father and mother. If a child sees his parents interested in Jewish learning, he comes to think that that's important - something that he, too, ought to acquire. If a child sees his parents lovingly practice the rites and the ceremonies of our people, observes the holiday customs, he comes to think that they are important or his parents wouldn't be doing them. If a child sees in the home the Sabbath lights kindled by his mother, the Kiddush recited by his father, then the Sabbath begins to stand out as something different and something beautiful in the life of the child. Or if he sees a festive board on the other holidays of the year - the Passover seder, the kindling of Chanukah lights, the reciting of grace at meals, all these things then become part of the pattern of his life. They become part of the habits of his life. Habits which he'll never

forget. If a child sees his parents attend public worship regularly, he comes to believe and feel that that is important, it's part of life, important for them and therefore important also for himself.

Otherwise there is no pattern and there are no habits and religion withers from the branch. Early this year I stopped a little boy - an attractive little boy - who was coming to Sunday School on Sunday morning, a lad seven or eight years old; I greeted him and said "David, you are on the way to religious school?" He said "Yes." I said to him "Where are your parents? Are they with you?" "No," he said. "My father is out playing golf. Mother is sleeping." "How did you come down here?" "Oh," he said, "I came in a pool." That poor little fish, he came in a car pool. And all the religious responsibilities of that family were placed upon the slender shoulders of little David while his mother was sleeping and the father was out davenning at the eighteenth hole.

Well, how long do you think our religious education here will be effective with David? Will there not come a time before very long in his life when he will say to himself, "Why should I be doing these things?" "My father and mother are not doing it." And so, good friends, if you ask me what are the contributions which a Jewish man or woman can make to Judaism, I would sum it up in those four words that are found in one of the great prayers of our people. Our fathers used to pray, Give me the wisdom, oh Lord (Hebrew) to learn, and to teach, to observe, and to practice. This is it. Without learning ourselves, without teaching it to our children, without observing the beautiful practices and customs of our people and without practicing the ethical mandates of our faith, there is no Judaism. Certainly no Judaism that will survive long and withstand the buffeting of life. I hope that our generation will recover the wisdom of their fathers and begin to apply themselves with open eyes, with open eyes, to the real tasks which confront them as sons and daughters of the ancient and honorable people of Israel.

1) Jud. a rel. of laymen -
Prophets were laymen -
Rabbis were laymen -
No profess. Rabbis - until Middle Ages -

2) Among many peoples in Ancient times - Rel. - as far as
authority - supervision - priestly caste.
There were priests also in ancient Israel - sanctuary -
- who were, at first, exclusive teachers, the law -
During Second Commonwealth - constituted Ecc. Body
Challenged! Entire people! Pharisees - Covenant - 123, 134
While precinct, Priest - Temple - Heads - elders - 70
Lay Teachers - Synagogues - and Schools - - all new Israel - 7
Fall, Temple - Power of Priest - ended - Wives & households
3) Part of Fundamental Jewish life -

No castes - No special privileges
Rel and the 55 12 belong to all alike.

4) But with privileges - sole responsibility
the Resp. for preserving & transmitting Jew. - rests on all
26150 120 - Burden - all must bear -
No one can say - It's not my concern -

5/ Here is what layman - lay woman - can understand & feel. (2)

① Study & Learning - One of greatest חילוק - הבדל בין המורה ללמדן

Jud. has been kept alive by learning and study -
A rel. based on a דבר אחד - and on איתר - developed
out of it - still על הדבר הוא

Not a rel. of superstition or obscurantism - or to
be accepted on the סמך של המורה הגדול

A rel. of Sp. enlightenment - & when the מחשבה is to
be exercised, and matured in the quest of the
truth -

Hermit eyes - supreme דבר הוא המורה הגדול - דבר אחד בין המורה ללמדן
Jews built ספר המורה הגדול - אמנם - to learn -
and to teach.

They did not neglect philanthropy - most charitable -
but first duty was to ללמוד המורה הגדול -

Most honored man - the student & the scholar -

And study was continued from בית המורה הגדול - & בית המורה הגדול

Merchants, tradesmen, day-labors - all, each according
to his capacity & opportunity - would sit and למוד המורה הגדול

ללמוד המורה הגדול - a page (or two) - or read בית המורה הגדול

The מורה הגדול - a book - as a book-shelf of
J. books - reviewed - from time to time

That was how Jrd. was kept alive - Good man
became a vehicle for transmission.

(3)

II Very few laymen in our day study Judaism -
Read the Bible, even in its English translation, a little farther -
- a Jewish history - or any serious book on rel. history
of these people.

(1) The discipline of learning - has vanished - good needs
(2) Why? Not because they are bad Jews - not escapees -
- able to see Jrd. survive.

~~It is too busy~~ - too busy - They seem to have time for many other
things which they like to do.

(3) Thoughtless - cannot survive without discipline
of learning -

Think - can keep it alive - as they do orphanages etc.
- by supporting them with money.

Financial support ^{alone} ~~will~~ never keep a religion
alive - only strong convictions and eager
participation - Education - Workshops.

III Every J. layman - withing to contribute to his
religion - should ^{know} and use his talents -
work - should read and study his Bible -

- rather great ethical & sp. success - but, he said
- should read J. History - 3500-
- Acquaint himself from myin & money, Customs
- Jew. book - published to-day - novel - essays -
- periodical - magazine - Schwarz gazette
- a shelf / J. book in his home -

To educate him self - is first condition

6/ To educate his children - adequately.
What is adequately? Certainly not minimally!

(Statistics) N.Y. Times



Not enough here to insure survival -
There is danger here - of sending into Am. community
tens, thousands of Jews annually - lost ass. -
- without ethical preaching in the ethical instruction
and moral code of their people.

Not enough to build schools - Must train teachers -
Not enough to have schools & teachers - but parents
- willing to cooperate - to give schools time
in which to teach their children -
An hour or two a week is not enough -
A religion curriculum is not enough -

There are parents - discuss - Hebrew -

To my best knowledge - no Jew. school - anywhere -
at any time - 3000 yrs or more - ~~not existing~~
divorced from Hebrew - No Jewish School - No
Jewish prayer book -

Hebrew lang. - an anchor - in J. tradition
- a link - with universal soul
- a key to all that is sacred & great
power in J. literature

Fear that their children might be contaminated
by the study of Hebrew, and having their Americanism
endangered, I have seen parents who have withdrawn
their children from Sunday schools where Hebrew
was taught - and sent them to others - Hebrew - rein-
They have not made a contribution to the rel. life
of their children - They have placed a lock-door
on their to ethical culture, to unvarnished, and
to assimilation -

If - J. layman really - strive for maximism in
rel. swat of his children

7/ A Jewish home - a warm, pleasant environment -

A child learns much more in the home & school -

certainly of religion, ethics

The instruction of the Rabbi & the teacher is as nothing compared

to the home -

If a child sees - his parents interacting in learning abt.

- important -

If a child sees - his parent practice - with reverence

- observe holidays, traditions - do all - with

The Sabbath - ^{the Shabbat} - the father's board - the Passover Seder - the

Chanukah candles

Temple worship - these become part of the pattern.

The habits - great help in forming character of loyalty

8/ Other note - there are no habits - there is no pattern.

and religion withers on the branch -

A few weeks ago - little boy ^{David} 7-8 - in a "good"

from little fish - he came in a ^{car} -

~~Whole Eastern~~ ^{his family} ~~rel. resp. & that David~~ the
parents & unburied on the public shoulders, little David

9/

x/10/11 11/11 30/11 31/11

(7)

To learn -

To learn -

To observe -

To practice -



The Temple Bulletin

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Vol. XXXX

JANUARY 10, 1954

No. 14

Sunday Morning Service

10:30 o'clock



RABBI SILVER

*Ed. D. Friedman
Dr. Ben Newman
Gerson Lowenberg
Dr. Joseph Gold*

will speak on:

What A Layman Can Do For Religion

Friday Evening Services
5:30 to 6:10

Saturday Morning Services
11:15 to 12:00

The Temple Bulletin

The Temple

Congregation Tifereth Israel
(Founded 1850)

Rabbis:

Abba Hillel Silver, D. D., Litt. D., D. H. L.

Earl Stanley Stone, M. H. L.

Associate Rabbi
Director of Religious Education

Ass't. Director of Religious Education
MILDRED B. EISENBERG

Executive Secretary
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L. W. Neumark Vice-President
S. M. Friedman Treasurer

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SUNDAY MORNING SERVICE

TEMPLE MEN'S CLUB SUNDAY

This Sunday morning has been set aside as a special Men's Club Sunday at The Temple. Edward D. Friedman, Dr. Leon Newman, Aaron Pomerantz, and Dr. Joseph Gould will participate in reading the ritual. The Men's Club will attend the service as a body. Following the service they will hold a brunch at Wade Park Manor. This is an annual event in the life of the Men's Club which has been growing in great popularity among its members.

Rabbi Silver will speak on the subject, "What a Layman Can Do for Religion."

MR. AND MRS. CLUB

Dr. Henry Fineberg, noted child psychiatrist and practicing psychoanalyst, continues the fine Mr. and Mrs. Club series on "Jewish Contributions" in The Chapel Friday, January 15th, at 8:30 p.m. with a discussion on our contributions to psychiatry.

Dr. Fineberg comes to us from the nationally known Michael Reese Hospital of Chicago. His studies and experiences have taken him from the United States to South America. This background and knowledge assure us of an unforgettable evening in The Chapel on Friday, the fifteenth.

All members of The Temple and their families are invited to attend.

JUNIOR HIGH PARENT-TEACHER MEETING JANUARY 20

The Temple Religious School Committee announces a Parent-Teacher meeting for the Junior High Department on Wednesday evening, January 20th, at 8 p.m. Parents will report to their children's classrooms where they will have three 15-minute periods with the teachers. After classes a program will follow in Mahler Hall. Mr. Sidney Vincent, Assistant Director of the Jewish Community Federation, will speak to the group on some of the results of the Jewish Education Survey. Refreshments will be served.

Co-chairmen for the evening are Mrs. Herman Jacobson and Mrs. Malcolm Zucker assisted by Mrs. Mattis Goldman and Mrs. Leroy Kendis, co-chairmen of Hospitality, and Mrs. Edwin Lindner and Mrs. Norman Price, co-chairmen of Room Mothers.

—ALUMNI BREAKFAST—

FENWAY HOTEL

GREEN ROOM

Sunday, January 10, 1954

9:15 a.m. \$.85 per person

ALUMNI HOMECOMING FESTIVITIES

The Homecoming Dance at the Allerton Hotel on December 24th was well attended. It was highlighted by the music of Chick Chaiken from the Mayflower Hotel in Akron.

On Sunday morning, the twenty-seventh, the Alumni Service in The Temple was equally well attended. Mary Galvin, Alice Newman, John Efroymsen, and John Bloomfield participated in the reading of the service.

The Smorgasbord, held in Mahler Hall following the Sunday morning service, was the final affair of the Homecoming festivities. Excellent food was served, and outstanding entertainment was provided by violinist Mark Yanover and vocalist Joan Icove.

The committee for these affairs included Arlene Friedman, Kathe Kane, Sue Fox, Dan Bloomfield, Vera Goga, Iris Saks, Marian Huebschman, and Ted Luntz. Co-chairmen were Mary Galvin, Alice Newman, Marcus Feder, Jr., and Howie Vactor.

TEMPLE WOMEN'S ASSOCIATION

The Temple Women's Association presents Josef Gingold, violin soloist and concertmaster of the Cleveland Symphony Orchestra, as guest artist at the open meeting, Wednesday afternoon, January 13, at 1 o'clock in Mahler Hall. A pupil of Eugene Ysaye in his youth, Mr. Gingold later played with the N. B. C. Symphony Orchestra under Arturo Toscanini for seven years. In 1914 he resigned to become concertmaster of the Detroit Symphony where he remained for 3 years before joining the Cleveland Orchestra as concertmaster under Director George Szell. Mr. Gingold is well known as soloist with orchestras as well as on the concert stage. His superb instrument is a Stradivarius. Mr. Gingold's program will be as follows:

- I Sonata in E major—Handel
- II Concerto in D—Paganini
- III Arioso—Bach; Liebesleid—Kreisler;
Prophet Bird — Schumann; Perpetual Motion—Barber

And in recognition of the thirty-fifth anniversary of a sisterhood project, Cradle Prayers, Mr. Gingold will play Cradle Song, by Brahms.

Through the years over 4500 of these prayers have been sent out from the sisterhood to new Temple babies. Baby's Night Prayer, composed by Rabbi Silver, reads as follows:

Before in sleep I close my eyes,
To Thee, O God, my thoughts arise;
I thank Thee for Thy Blessings all
That come to us, thy children small;
O keep me safe throughout the night,
That I may see the morning light.

The prayer, followed by the Sh'ma Yisroel, bears the infant's name, date of birth, and Rabbi Silver's signature, on a card bordered in blue for boys and pink for girls. It is the child's first link with the Temple and religion. Mrs. Harry R. Horvitz is chairman of Cradle Prayers.

The afternoon begins with a one o'clock tea. Mrs. Marc Goldstein will be assisted by her co-chairman of hospitality, Mrs. Richard Adler, with Mrs. Sydney Hirsch and Mrs. Robert Schallman serving as co-chairmen of hostesses. Articles made by the Sisterhood's Tuesday-sewing Group, Israeli art objects, and the newest in gadgets, will be on display for sale before and after the meeting.