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Why ministers break down, 1956.

Sunday Morning Service
The Temple

November 11, 1956

WHY MINISTERS BREAK DOWN

by

DR. ABBA HILLEL SILVER

In the issue of "Life" Magazine of August 20th there appeared a very important and thought-provoking article called "Why Ministers are Breaking Down". The author, Rev. Wesley Shrader, a prominent Baptist Minister of many years and now teaching at Yale Divinity School, recounts case after case which have come to his attention of ministers, who, though separated by age, geography and financial resources, had one thing in common -- they were victims of emotional break-downs.

He states in his article that "a mental and emotional break-down among our ministers, regardless of denomination or position, are occurring in increasingly large numbers every year".

"Break-downs among ministers have become so numerous that in some of the areas of our country, congregations have begun to require prospective ministers to submit to psychiatric examinations".

Now that is good as a general principal -- not only for ministers, but also for laymen.

Most people assume that a minister - a man of God - a man of faith - should be immune from such emotional break-downs. But however dedicated and sincere these clergymen are - and perhaps because of their very dedication and sincerity - which on the average is very high among them - they are subject, never-the-less, to the physical and emotional factors which in many cases operate among the laity.

Now what is the explanation this author gives for these many break-downs among the clergy? Dr. Shrader, who has counselled many emotionally disturbed clergymen states (and I quote from the article):

"It lies principally in the fact that the minister's role, as conceived by the members of church organizations has become impossible. It is a role that no individual human being, not even one of the twelve apostles, could adequately fill. So long as lay people keep demanding more of their ministers than they can deliver, ministers are going to continue to break down regardless of their mental and emotional health at the beginning of their pastorates. The men who make the best impressions on their new congregations are the hard, conscientious workers, determined to fulfill all of their obligations and it is these same men, so often superior in every way, who suffer the break-downs. Such a minister knows that his people expect him to fulfill their unrealistic expectations. He tries, but he fails. Again he tries, and again he fails and fear of failure, America's unpardonable sin, grips him. A sense of frustration gnaws at him. Guilt plagues him because he has not done the job. He is caught and broken. And that is the cycle - fear, frustration and guilt."

Dr. Shrader is supported in his contentions by an eminent Sociologist, Dr. Samuel Blizzard, the Professor of Sociology at the Pennsylvania State University, who has been conducting a survey of some 700 American Protestant Ministers; a survey on the role that lay people expect of their ministers, and on the role that ministers expect of themselves. And his conclusions (and again I am quoting)

"The new American culture has resulted in a change in what people expect of the minister", declared Dr. Blizzard. "In the past, the Parish clergyman has performed his functions as a general practitioner. Now increasingly, he is expected to be a specialist. And he is expected to be a specialist, not in one or two, but in six separate roles, administrator, organizer, pastor, preacher, priest, teacher.

As administrator he is responsible not only for the Church's financial upkeep and physical maintenance but must act as general overseer of all those connected WITH its work. As organizer, he must provide the spark for church societies, fund raising drives, and special events. As Pastor, he looks out for the spiritual welfare of his flock, watchful for any individual who needs his help. As preacher, his sermons give constant guidance in the relation of God to man, and as priest, he administers the sacraments and conducts weddings and funerals. And as teacher he must direct the church's entire religious educational program. And more important even than this superhuman requirement, of six specialties, is the fact that ministers and their congregations are in wide disagreement as to the relative importance of the specialties. Today's congregation"(Dr. Blizzard finds)"place the highest value upon the minister's roles as administrator and organizer. They regard less highly, the roles of preacher, teacher and priest. The minister, on the other hand, places the greatest emphasis on his role as preacher and teacher and priest and puts least emphasis on the roles as administrator and organizer, and the result is insoluble conflict and ultimate frustration."

This survey of Dr. Blizzard reveals that the average, urban minister, works ten and one-half hours a day, seven days a week. "From the standpoint of time

alone, this is an enormous strain".

A minister from North Carolina, sent out a questionnaire to his congregation asking them to tell him how much time they thought he should give each week to each of the following jobs. And the following jobs are the following: studying and preparing his sermons and addresses; personal counseling; administering the affairs of the church; board meetings; committee meetings; budget planning; building programs; financial campaigns; calling on members of the congregation; calling on newcomers to the community; conducting young peoples activities; preparing for marriage and performing weddings; comforting the bereaved; conducting funerals; taking part in denominational work; aiding community activities such as the Red Cross, YMCA, YWCA, Boy Scouts, School Boards -- and he sent out a questionnaire to his congregation asking them to indicate how much time they thought their minister should devote to each of these activities. The average work week indicated by the answers of the members of the congregation totalled 82 hours. One answer proposed a schedule of 200 hours, actually 32 more hours than there are in a week.

Now such a schedule as was given in the questionnaire sent out by this minister from North Carolina, declares the "Life" article, may come as a surprise to the layman, who thinks of his minister as one who works hard on Sundays, but does not have much to do during the rest of the week. Some of you must have the same thoughts. But it would not surprise any conscientious minister.

Now the author maintains that,

"At no time was the service of the dedicated minister so much needed and so much asked for, as in these troubled times and (he maintains) the demands made upon the conscientious minister are so great as to cause a progressive break-down on the part of many of them.

What are the remedies? according to this article.

"The size of the church membership should be controlled in relation to the ministerial staff of the church.

No one pastor can minister properly to a church with a membership of more than 500, and when it is not feasible to hold down the size of membership (it is not always feasible) then additional full-time ministers should be added to the Church Staff.

within the church

He suggests one minister to each 500 members/would be a sensible ratio.

Such a church "instead of having one senior minister with a half dozen

assistantswill have a minister of preaching and teaching; a minister of counselling and pastoral care; a minister of education; a minister of church administration. In the old arrangement the senior minister/^{who}was usually the preaching minister, invariably finds that his organization and administrative duties are multiplied, when he is given assistants who are directly responsible to him for their programs and decisions. But in the new arrangement each minister is in complete charge of his own work and is responsible to the same board of authority representing the congregation, the Elders of the Deacon, of the Vestry of the Directors. Though this is not a perfect ministerial staff plan, it has a number of features to commend it, not the least being the possibility of making the minister's weekly schedule more reasonable".

Now much of this, of course, applies to the modern rabbi as well. There have been cases of break-downs among them too, and for the same reason. Many modern rabbis feel themselves harrassed and driven and are working on impossible schedules. For the functions of the rabbi today, and the demands which are made upon him, are in many ways different, quite different, from what were the functions of the rabbi of a few generations ago -- traditionally the functions of the rabbi.

A sizable and well organized Jewish community in the old world - in the past - was well-staffed and the religious functions of the community were variously allocated. They were not all centered in the rabbi as the trend seems to be today. The congregation had its Chazan - its Cantor - who not only read the service, or chanted the service but performed many other functions, in the life of the congregations, including weddings and funerals. Each congregation had of course its community, its staff of teachers, its Melamdim. It also had its Rosh Yeshiva, the head of the academy, for the training of the older men in the community and for the training of scholars. There was the Magid - the professional preacher - - there was the Shamos who performed many important duties as a sexton in the life of a congregation -- many of the duties which have now been placed upon the shoulders of the rabbi were in olden days performed by the Shamos. Then there was the Rav -- the Rabbi -- the teacher par excellence - the spiritual guide of the community or of the congregation which happened to be a

large community. The one who supervised the religious life of the community. The one who decided questions of law which were brought to him. He was the scholar. His principal duty was to study. Jewish communities insisted that their rabbis set aside hours each day for study. That's why he was a rabbi.

For the lips of a priest should guard knowledge
and men should seek instruction from his mouth,
for he is the messenger of the Lord of hosts.

There are in our congregations today, reform congregations, and to an extent also conservative congregations, the rabbi, who is called upon to conduct the services, to conduct classes, to prepare children for confirmation, to supervise the religious school, to preach (and preaching itself is almost a full-time job for a conscientious preacher), to visit the sick, the aged, in homes and hospitals, to officiate at weddings and funerals, to pay social visits, and woe betide the rabbi who doesn't make regular social visits. The bitterest enemies of a rabbi are those whom the rabbi did not visit at the time that he was expected to call and ~~didn't~~ visit. He is the counsellor of men and women. Adolescents come to him very often for advise - for counsel - in troubled situations. He is called upon to work with a network of lay committees in the congregation, frequently saddled with administrative and other financial problems - building campaigns in a congregation - and what congregation hasn't a building campaign today? - He must also participate, as indeed his congregation wants him to participate, in community life, outside the boundaries of his own congregation -- to assist in many philanthropic institutions in a community -- to participate in the numerous drives and campaigns for worthy community - national and international - Jewish causes. He must also take part in civic life, and his congregation wants him to take part in civic life, in the non-Jewish world, for he needs to interpret and to represent the Jew and Judaism to the non-Jewish world. In a sense he is the tribune of his people to the non-Jewish fellow citizens. And along with all that, if he is faithful to his calling, as teacher, as a Rav, he should set aside, fixed hours for study, * * *

Well all this, too much work, with too many kinds of jobs, makes the modern

rabbis role quite impossible. And the smaller congregation is only a partial answer, if it is an answer at all. The tasks assigned to the rabbi today, are not related to the size of the congregation. The rabbi of an active, smaller congregation, especially in a large city, is called upon to do the very same work that the rabbi of a large congregation is called upon to do. He too has to supervise an educational system, he has to teach, he has to plan programs for youth and adults, for brotherhoods and sisterhoods, he has to participate in building programs, in financial campaigns, he has to do pastoral work, and when the congregation is small, ~~He~~ even more is expected of him as a pastor, as there is no excuse for him not to call on all the members of the congregation. And as far as community and civic participation is concerned, the rabbi of a smaller congregation and the rabbi of a larger congregation, have the same demands made upon them, determined only by their personal abilities and their appeal. And so that, as the survey indicates, ministers of smaller congregations have ~~of~~ the same quota of break-downs as ministers of large congregations.

Now in my judgment the answer lies principally in a division of function, professionally where possible, that is, by adding rabbis to the staff of a large congregation and by dividing their work so that each one is entrusted with a special sphere of activities within the religious life of the congregation. But where it is not possible to add an adequate number of ministers to the staff, and it may not be possible, not only for financial reasons it may not be possible, for there are actually not enough rabbis to go around. There is a great scarcity of ordained rabbis in the United States. And where it is not possible, then there should be, in my judgment, increased lay participation in the total program, not merely the financial program - in the total program of the congregation.

Moses, who had many, many duties to perform, even more than a modern rabbi, Moses judged the people and the people stood about Moses from morning 'til night and brought to him all their troubles and all their strifes - he had to listen to all of them - he had to make the decisions from early morning to late at night - until he reached a point when he cried out "How can I bear alone the weight and the

burden of you and your strife?" * * *

Then his father-in-law, Jethro, who was a very wise man, called him aside one day and said, (and I am quoting from the Bible) "What you do is not good. You and the people with you will wear yourselves out - for the thing is too heavy for you - you are not able to perform it alone. Listen now to my voice -- I will give you counsel - 'choose able men from all the people, and let them judge the people at all times - every great matter they shall bring to you - but every small matter they shall decide themselves - so it will be easier for you - and they will bear the burden with you'. And Moses gave heed to the voice of his father-in-law."

Now my dear friends, Jews have forgotten that Judaism is a "layman's" religion. There were no professional rabbis among our people until the 15 Century of the Common Era. No professional, salaried, rabbis, until a few hundred years ago. The rabbi of olden days - the rabbi of the Talmud - the Chacham, the Talmud chacham, was only the most learned man in the community - himself frequently a business man, or a professional man or a working man, to whom people, quite naturally, because of his known wisdom, brought questions of law and sought guidance and instruction from him. But that is all.

The Torah was the possession of the whole community * * *

the Torah which God gave through Moses is the heritage of the whole congregation of Israel. The synagogue was a layman's creation. It was an association of people - a free, voluntary association of people, for prayer, for religious study and for the inculcation of Judaism and for the practice of Judaism and each member of the congregation, looked upon himself as a missionary of the faith to his own people. He didn't relegate the duties of spreading Judaism to one functionary ~~one~~ or two functionaries, to a rabbi -- it was his responsibility. And we have, unfortunately, relegated all Jewish learning, and the responsibility of teaching Judaism to the professional rabbinate.

Now Jewish laymen are very active in Jewish Community Life, and I am not criticizing them. They are very active in building and maintaining all the noble institutions which Jews in this country and other parts of the world have built up -

eleemosynary institutions - hospitals, orphanages, homes for the aged - and all these very fine and greatly needed financial campaigns for overseas relief, for the support of the State of Israel -- all these fine activities are largely in the hands, as they should be, of Jewish laymen and Jewish laywomen.

But I wonder why do not more Jewish laymen train themselves to become active teachers of Judaism to the people around them, especially to the young. Why is all that left to one or two or three men in the community. Why haven't we got qualified Jewish laymen, as we can have, because so many of them have received fine education in our colleges and universities -- why haven't we more of them who can train themselves to lead study groups -- clubs for religious education -- religious institutes -- within the congregation -- among its people.

In older Jewish communities of the old world, it was not at all infrequent that a group of laymen, twelve or two dozen of them, would gather once or twice a week to study, Mishna, Mishnaic, En Jacob or a Book of the Bible, and they were led by one of their own - by a Jewish layman. And so a fine Jewish Community would boast of a dozen of such study groups, where Judaism, and the ideals of Judaism, the traditions of our faith, were transmitted.

I think it is a thing to which Jewish laymen ought to devote their attention now. It is a serious problem. Take this matter of visiting the sick, and the aged. This is a great mitzvah, so regarded by our people * * * *

,one of the great mitzvos * * *

, comforting the mourner is another great mitzvah, but never, as far as I know of Jewish literature, never were these responsibilities made the exclusive province of the rabbi. Why do not Jewish laymen, through brotherhoods and sisterhoods, collectively dedicate themselves to that responsibility, so that the enormous burdens of the rabbi may be shared, may be eased.

Take this matter of counseling, which is becoming more and more important in this age when so many people, desperately seek a steadying hand and a word of guidance. There are many laymen in the congregation who are quite capable of giving

that kind of counseling - marital advice - counseling to the adolescent - just as much as the rabbi -- or they can qualify themselves for it. Why cannot we have such a group of people in the congregation who could share with the rabbi this responsibility.

I think this is one way, it is not the only way, of meeting this problem. Bringing in more of the layman, of the laywoman, not merely in the ~~ministry~~ administrative activities of a congregation,, but actually in its spiritual and religious functions.

And finally, I would suggest, in all humility, that Jewish people ought not to be so demanding of their rabbis. Pastoral work is very important and very valuable. And the modern rabbi has taken over that role which, historically, is not a rabbinical role. The rabbi is not principally a pastor -- in fact, the very term pastor has no counter-part in Jewish religious thought. But assuming that these pastoral activities are important and valuable - and they make the greatest friends for the rabbi -- and they make the greatest enemies ~~for~~ a rabbi -- if it is not done -- Jews ought to train themselves not to be so demanding in this field and not to feel so aggrieved and hurt when they do not receive the visit they expect and to make allowances. Remember that the rabbi is not wasting his time. Jewish laymen and laywomen can become very intolerant. I had occasion quite recently of someone who asked me to attend the unveiling of a tombstone and I regretfully told this individual that I do not attend the unveiling of tombstones and that never, in my forty years in the rabbinate, have I attended such an occasion, and she seemed to be outraged. First of all she thought that the unveling of a tombstone was one of the major institutions in Jewish religion, and secondly, she somehow felt that I was slighting the memory of the departed by refusing to attend such a ceremony. Now Judaism has no cult of the dead. The great sages of our people even objected to the setting up of tombstones altogether. They said we do not set up ~~munuments~~ ~~for~~ the righte~~x~~ious - their deeds are their own monuments. Let's remember our dead for what they meant to us, for what they did for us and for the community. That's not expressed by setting up a stone over their grave and if one wishes to set up a tombstone, and it is quite popular today to do so, and the stone is set, and it

is unveiled, all that is required is for a member of the family, present at the service, to read a prayer and to recite the Kaddish. The idea that a rabbi, who has already attended the funeral service, a year before, and has been with the mourners, and has comforted them -- but the rabbi must return a year later, in order to unveil a tombstone -- that is a sort of a demand which is altogether unreasonable, and which simply imposes additional tasks upon an already overburdened rabbi. I say that not only in defense of myself, because I have never done it -- I will not permit Judaism, as far as I am concerned, to become a religion of the dead or about the dead or for the dead. Judaism is a religion of life - of the living. 'Judaism is a message to the living - to the individual - to society. Judaism wants to teach people how to live so as to derive the greatest possible happiness in the world and to help build a good society for everyone. That's our religion.

I am appealing to Jewish laymen then in two ways, first for volunteers to cooperate actively in the religious functions of a synagogue, to become lay assistants to the professional rabbi. And I am appealing to Jewish men and women to be a little more reasonable in this matter of visiting and pastoral work. And finally, I should appeal to the layman to demand less of the rabbi and more of himself in relation to the synagogue and the temple.

Well it was an interesting article. It gave me an opportunity to get a few things off my chest.

But my reward will be if I do hear from some men and women of the congregation who will offer their services ~~and~~ in a consecrated spirit to the kind of work which the rabbi, as rabbi, is called upon to do in the congregation.

1. "Life" Aug. 20 - "Why Ministers are Breaking Down".

Sermon 903 4

Author - Rev. Wesley Shrader, a Baptist minister / many years now teaching at Yale Divinity School.

He recounts case after case which have come to his attention, of ministers who tho separated by age, personality, financial resources, had no thing in common - they were victims of emotional break downs

He states that "mental and emotional break downs among ministers, members of denominations or parishes are occurring in increasingly large numbers every year".

Break downs among ministers have become so numerous that in some areas, congregations have begun to require prospective ministers to submit to psychiatric examinations.

Most people assume that a minister is a man of God - a man of faith - should be immune from break downs.

But, however dedicated and sincere these clergymen are - and perhaps because their ^{very} dedication and sincerity - which on the average is high among them - they are subject to those physical and emotional factors which in many cases operate among the laity.

What is the explanation for these many break downs among the clergy?

2/. Dr. Shrader who has counselled many emotionally disturbed clergymen states (Prob) I

3/. Dr. Shrader is supported in his contention by Dr. Samuel Blizard, a sociologist at Pennsylvania State University

who has been conducting a survey of some 700 Amer.
Protestant ministers, ~~this conclusion~~ as the role that
lay people expect of their ministers, and as the role that ministers
expect of themselves.

His conclusions (Intro) II -

His survey reveals that the average urban minister
works 10 1/2 hrs a day - seven days a week. "From the standpoint
of time alone this is an enormous strain"

4). A minister from N.C. sent out a questionnaire to his congregation
asking them to tell him how much time they thought
he should give each week to each of his following jobs (Intro) III

The average work week indicated by their answers totaled
82 hrs. - two answers proposed a schedule of 200 hours -
32 more than there are in a week.

5). Such a schedule, declares the "life" article, may come as a
surprise to the layman who thinks of his minister as
one who works hard on Sundays - but does not have
much to do during the rest of the week. But it
would not surprise any conscientious ministers.

6). "At no time (Intro) IV

7). What are the remedies?

"The size of church membership should be controlled
in relation to the ministerial staff of the church."
No one pastor can minister properly to a church with
a membership of more than 500 -

(4)

He must also be participate - as indeed his capacities heart
beats in the life - but and as exist the many with
phantasies unstable, in the numerous with drives
and campaigns - part in the non-learned

and campaigns - ^{last part} ~~participate~~ in civic life - in the non-Jewish world - for he ^{needs} ~~must~~ to interpret the Jew and Judaism to the non-Jew. The Tribune, his people - Teacher, Worker

11). And along with all this - if he is faithful to his calling, 22)
he should not avoid ^{importance of} having long (for study) - Jewish texts
wanted these books to be banned schools - and no one
can be banned who are not not 22/7 -

14. Indeed - "Too much work at too many kinds of jobs makes the modern Rabbi's role impossible."

— The smaller corporation is only a partial answer
for many of the tasks assigned ~~as duties~~ to the modern

— for training, these tasks assigned at various
 Rabbis are not related to the size, the congregation —
 smaller congregations ^{esp. in a large city} have a school to supervise
 classes to be taught by the Rabbi. program to be planned
 for their youth and adults — for internal and brotherhoods

of ^{total} building program and financial campaigns - pastoral work - and when the congregation is small - more is expected in terms of social visits - "there is no excuse for not calling on all the members" -

And as far as community and civic participation - ~~this~~ ⁽⁵⁾
concerned, the Rabbi, the small and the Rabbi, the large congregation
have the same demand - determined only by their ability and
their appeal.

So that, on the survey ~~so~~ indicates, members of small
congregations, have their eyes to 7 drawbacks ~~of the~~ member
of large congregation.

13/ The answer lies principally in my judgment, in a division
of functions - professionally where possible - by adding members
to the staff - and where not possible ^{separately, Rabbi} things increased by
their participation. ~~in the~~ in the total ~~of~~ sch. program, the
congregations.

(a) Moses - judge the people - stood about Moses from morning
till night - troubles - decisions.

How can I bear alone the weight and burden of you
and your staff?

Jethro - his father-in-law - "What you do is not good...
You and the people with you will wear yourselves out for the
thing is too heavy for you - you are not able to perform it
alone. Listen now to my voice - I will give you counsel -
"Choose able men from all the people... and let them judge
the people at all times - every great matter they shall bring

to you - but any small matter they shall decide themselves - ¹⁶
so it will be easier for you - and they will bear the burden
with you.

And Moses gave heed to the voice, his father-in-law.

14/ Jews have forgotten that Judaism is a "by-ways" religion.
There was no professional ^{sabbath} Rabbi among our people until
the 15C.

The Rabbi was only the most learned man in the community
- himself frequently a business man - a professional
man, or a working man - to whom people brought questions
of law - and from whom they received instructions

— 22 N 131 22 15 22 12

The Synagogue as a layman's association - an association of people
for prayer ~~and~~ religious study and the ~~for~~ inauguration of doctrine
and prayers - Each member was a missionary of his faith to his people.
Rabbis in Israel never possessed sp. privileges which were
not shared by all other Jews. All rites and ceremonies
in Jud. may be performed by any qualified Jewish
layman. And laymen qualified for these rites.

We have, unfortunately, relegated all J. learning and the religious
ability for teaching Jud. to the professional rabbinate.

- Jewish laymen are doing active in comm. life - in building
and maintaining institutions - in campaigns - even in Congress
- why do not more, than prepare us to become voluntary
in the religious education program, a complete

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NOVEMBER 11, 1956

No. 6

Sunday Morning Service

10:30 o'clock

① Kantor

WRHS
RABBI SILVER



② Where Parents Fail Their Children
Where Children Fail in Parent

will speak on

③ Bork

Why Ministers Break Down

a rabbi's comment on the important article which appeared
in "Life" magazine of August 20, 1956

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)

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Ansel Road and East 105th Street
Sweetbriar 1-7755

SUNDAY MORNING SERVICE

For his address this Sunday morning Rabbi Silver will discuss an important article which appeared in "Life" magazine on August 20, 1956. The title of his sermon will be, "Why Ministers Break Down".

The service begins promptly at 10:30 o'clock followed by a fifteen minute organ recital of sacred music by Mr. A. R. Willard organist and choir director.

The attendance at our Sunday morning services since the beginning of the year has been very gratifying. Come with your families and join your friends in "worshipping the Lord in the beauty of holiness".

MUSIC FOR SUNDAY

Organ
Third Chorale in A Minor Franck
Idylle in D flat Faulkes
Three Preludes—No. 3 Jacobi

Opening Psalm—I was glad Moses
Bor'chu (Congregational) Sulzer
Sh'ma - Boruch (Congregational) Traditional
Michomocho (Congregational) Sulzer
Kedusha—Third Service Grim

Silent Devotion—May the Words Rogers
Miss Wischmeyer - Mr. Humphrey

Before the Address
God Is Our Refuge Ward-Stephens
Ilona H. Strasser, Contralto

Olenu - Vaanachnu Goldstein

THE MR. and MRS. CLUB

will present

the sixth meeting in the

SPECIAL INTEREST PROGRAM SERIES

Friday, November 9 — 8:15 P. M.

The Temple

Regular discussion sessions
followed by special subject

JEWISH MUSIC

An informal recital of
Jewish melodies

Social get-together and refresh-
ments will follow the meeting.

TOMMY DIENER SUNDAY NOVEMBER 11th

Presentation of Sabbath candlesticks to all children in the fourth grade by the Tommy Diener Memorial Fund will be made this Sunday morning at 10 o'clock in Mahler Hall. This fund was established in memory of Tommy Diener by his parents, Mr. and Mrs. Stanley Diener, and their friends in order to encourage the kindling of the Sabbath lights. The presentation is made annually to the fourth-grade children. Tommy was in the fourth grade at the time of his death.

Participating in the demonstration of the lighting of the Sabbath lights and the Kiddush service will be Mr. and Mrs. Everett Jarrett and daughter Betsy, and Steven Cohn. Mr. and Mrs. Harry Cohn will distribute the candlesticks. Rabbi Silver will speak to the children on the significance of the Kiddush and candle-lighting ceremony.

The Temple Gratefully Acknowledges The Following Contributions

TO THE ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FUND:

In honor of the naming of baby Patricia Dee Baron, by Mr. and Mrs. Ben Baron; in honor of the naming of baby Mark Alan Combs, by Mr. and Mrs. Nelson R. Combs; in memory of Dr. Morris Wirtshafter, by Mr. and Mrs. I. S. Hurwitz; in memory of Dr. Morris Wirtshafter, by Mr. and Mrs. Sidney B. Rosenbaum.

TO THE LIBRARY FUND:

In honor of the 90th birthday of Mrs. Ernest Altschul, by Elizabeth and Mike Barrow of San Francisco, California; in memory of Daniel E. Lindner, by Marie and Orlin Lindner and Phyllis Brown, of Coral Gables, Florida.

TO THE MUSEUM FUND:

In honor of the 40th wedding anniversary of Mr. and Mrs. Joseph Sands, by Mr. and Mrs. Charles Weinberg, of Hartsdale, New York; in memory of Selma E. Markowitz, by Sylvia Newman; in honor of the 40th wedding anniversary of Mr. and Mrs. Joseph Sands, by Mr. and Mrs. Lambert Oppenheim; in memory of Stella Fleishman, by Mr. and Mrs. Joseph M. Sands.

TO THE PRAYER BOOK FUND:

In memory of Samuel H. Opper, by David Ehrenreich of Brooklyn, New York; in memory of mother, Mrs. Mary Simon, by Mr. and Mrs. Bernard C. Wachtel and Miss Raenette Simon.

TO THE NEUTA LUMBERG MEMORIAL FUND:

In memory of Esther Abramson, by The Temple Religious School Faculty.

TO THE FLOWER FUND:

In memory of Edwin H. Weil, by Mr. and Mrs. A. B. Efroymson; in honor of the 85th birthday of Carrie Federman, by Mr. and Mrs. Sylvester Marx; in memory of father, Isadore Sablovitz, by Ruth Hausman; in memory of Beatrice Goodman, by Mr. and Mrs. M. H. Hausman; in honor of the 40th wedding anniversary of Mr. and Mrs. Marc B. Goldstein, by Mr. and Mrs. Arthur Friedman; in honor of the 45th wedding anniversary of Mr. and Mrs. Carol Levison, by Dr. and Mrs. Irwin E. Yoelson; in honor of the 40th wedding anniversary of Mr. and Mrs. A. M. Luntz, by Dr. and Mrs. Irwin E. Yoelson.

TO THE SOPHIE AUERBACH SCHOLARSHIP FUND:

In honor of the 50th wedding anniversary of Mr. and Mrs. Alfred A. Benesch, by Mr. and Mrs. Herman Moss; in memory of Gizella Glicksman, by Mr. and Mrs. Milton Benesch; in memory of Dr. Jacob Siebert, by Mr. and Mrs. Milton Benesch; in memory of mother, Rosa Kline, by Mr. and Mrs. Milton Benesch; in honor of the birthday of Mrs. Allen Klivans, by Mr. and Mrs. Carol Levison; in memory of husband, Dr. Jacob Siebert, by Mrs. Jacob Siebert.

TO THE TOMMY DIENER MEMORIAL FUND:

In memory of mother, Sadie Solomon, by Mr. and Mrs. Stanley Diener and Mr. and Mrs. Sanford Levkoff.

TO THE IGNATZ ASCHERMAN MEMORIAL FUND:

In memory of Mr. Glenn Louis Mertz, by cousins, Mr. and Mrs. Samuel L. Gerson.

TEMPLE WOMEN'S ADVISOR

EDITORS: Mrs. Oscar Bergman, Mrs. Irving Konigsberg, Mrs. Leon Newman, Mrs. S. Lee Rotman

BABY PRAYERS

All new babies, whether born in or out of town, who are the children, grandchildren, or great-grandchildren of Temple members, are sent a copy of the following beautiful Baby's Night Prayer, written by Rabbi Abba Hillel Silver:

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

Sh'ma Yisroel Adonai Eloheinu
Adonai Echod

It is interesting to know that there is a baby book in The Temple where a record is kept of each of the new babies including the date of their birth, father's name and mother's first and maiden names.

This year the sisterhood baby prayer chairman is Mrs. George Goulder. She has requested that you report all new babies to The Temple office.

GIFT-WRAPPING

The new policy of the T. W. A. Sewing Departments is to wrap, free of charge, any article to be sent in a ribbon-tied folder. For more elaborate custom creations, such as the gift wrap on the Pandora Box and the other Door Prizes in the Fall Festival, there will be a minimum charge.

Mrs. Oscar Ross, Mrs. George Klein, and Mrs. Harold Friedman are the expert gift-wrapping chairmen.

NEW QUILTS AVAILABLE

Mrs. Lee August, Jr., Chairman of the quilting tables on Tuesday morning, has announced that a new type of quilt is being made this year—a quilt for junior beds. This size is also particularly adaptable as a throw coverlet on a chaise lounge.

This size quilt is being made in addition to the full size quilt and baby quilt. All of them can be made to order in any color or fabric such as satin, sateen, chintz, etc. They make wonderful gifts. Get your order in early enough to allow for completion by your required date.

Another first at the quilting tables this year—anyone who has made an applique or patchwork quilt at home and would like to have it quilted may bring it to Tuesday sewing and have it quilted.

TAX STAMPS PLEASE

The Temple Women's Association requests that members please turn in Ohio Sales Tax Stamps to The Temple Office. With the proceeds from the redemption of these tax stamps they are able to purchase Special Prayer Books and Confirmation Bibles and make funds available to the Hebrew Union College - Jewish Institute of Religion for scholarship awards.

TUESDAY CANTEEN

Last year the sisterhood inaugurated a new method of organizing the lunches for Tuesday sewers. Each month a new chairman and her committee planned and prepared the lunches. This proved to be a highly successful arrangement which gave more people an opportunity to work on the Canteen Committee and also provided a greater variety of luncheon menus, and this procedure is being continued.

This year the over-all administrative chairman of the Canteen Committee is Mrs. Louis Brooks. It is her job to handle the finances of the canteen, check all charge accounts, prepare inventory lists for each incoming chairman, and give assistance if needed, in menu planning.

The monthly chairman plans the menus, sets the prices and prepares the lunches with the assistance of her committee. This month the committee served an average of 175 lunches a week. Each menu includes one hot dish, two salads and a delicious home-made dessert — all prepared in the Temple kitchen on Tuesday morning. Coffee, cream and sugar are provided gratis.

In addition to the wonderful meals that are prepared for the sewers, the Canteen Committee prepares a special lunch for the fifteen to twenty children in the Tuesday morning nursery school. The nursery is a special service provided for mothers, with young children, who want to attend the Tuesday sewing. It is under the supervision of Mrs. Gerald Kerner and her assistant, Mrs. James Lissauer. The special lunches prepared by the Canteen Committee are always a real treat for the children.

Each monthly canteen committee certainly has a tremendous job to do and October's group has just completed a wonderful month. A great big thank you to Mrs. Sam Stillman, Chairman, Mrs. Halley Lipp, Co-chairman, and their wonderful Committee, Mesdames Charles Ascherman; Louis Brooks; Julius Cohen; Joseph Davidson; Sam Gersen; Rosalie Kaufman; Joseph Kumin; David Lazerick; Joel Rice, and Arthur Roth.

THE TEMPLE WOMEN'S ASSOCIATION

presents

MacKINLAY KANTOR

who will speak on

Reminiscences of an Author

Wednesday, November 14 — 1:00 P. M.

Mahler Hall

Refreshments served before the program

Admission: by Membership Card Guests \$1.00

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The Temple

The Temple Bulletin

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Clothes Must Fit

When we were growing up we often found that our clothes no longer fit. The suit which had so beautifully clothed us one year was too short and too tight the next. It may still have been a usable garment but it needed "letting out".

Over the past thirty-two years The Temple has grown in leaps and bounds and has outgrown its building. Our classes are over-crowded, as are the classes of all the schools in the United States. The assembly hall is inadequate. A young people's center is now called for. The Temple building needs "letting out" in order to be tailored to the needs of this congregation.

We are fortunate in having a magnificent building on which to add. We are doubly blessed by being located in Cleveland's Cultural Center so that there is no need to go to the wasteful cost of a wholly new structure. In order to "let out" our building The Temple has undertaken a three quarter million dollar expansion program. Many in the congregation have given generously. Eighty percent of the campaign goal has been pledged—but we need the support of all of our families.

We hope to close our campaign quickly and successfully.

Please be among The Temple Annex's Master Tailors.