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From generation to generation, 1956.

Sunday Morning Service

The Temple
Cleveland, Ohio

December 16, 1956

FROM GENERATION TO GENERATION

What will you transmit to your children?
What does one generation owe to another?

DR. ABBA HILLEL SILVER

In our daily Sabbath and Holiday Services, at the conclusion of the sanctification of the Kedusha, we recite the following: -

"From generation to generation we declare Thy greatness and throughout all ages we proclaim Thy holiness. Thy praise shall never cease from our lips from generation to generation."

There is here a recognition of an endless historical process and of eternal commitments which are to be transmitted from generation to generation and must never cease. It is not to one generation - to this generation - to my generation - to which the obligation exists - for which the obligation exists to express its devotion, its trust, its obligations to God -- but this covenant of loyalty and service is from everlasting to everlasting and must be transmitted from generation to generation, forever.

The phrase, occurs very frequently indeed in the Bible. God's "faithfulness endures to all generations."
Man should proclaim God's faithfulness to all generations.
Men are urged to consider the years of many generations .
The Covenant which was made according to our tradition, recorded in the Bible with Noah after the flood, was made "for all future generations."
The Covenant which was made with Abraham was made not alone with him, but
- with your descendents after you, throughout all their generations. And the Covenant which was made at Sinai was

to be a

an everlasting Covenant.

Clearly, in matters of the greatest and gravest importance, for man and for society, the commitments were not to be of limited liability. Judaism always made men aware of their place in an historical process. They are heirs of a great past. They must plan and work for a greater future. No single generation is an end in itself, and no single man completes, really, his life within the framework of his own limited existence. We move, and have our being and ^{fulfill} ~~have~~ our destiny within the stream of an onflowing and never-ending racial life which began with creation and will end with creation. And all that we do and all that we achieve reflects the past and projects the future. We, the living of any given generation, we, the living of this generation, stand between the nameless dead and the legions of the unborn and only for a brief span of time are we the rulers of the earth which the dead abandoned and the unborn have not yet claimed. For a few short years, we the living, hold dominion over what past generations have built and achieved and bequeathed to us and over what we shall build and achieve and bequeath to those who will come after us.

Some generations of men are what the Bible calls a perverse and crooked generation - a generation which deals corruptly with the past - whose noble achievement it either ignores or destroys and deals equally corruptly with the future, to which it contributes nought but a heritage of wrath.

Other generations are known to civilization as "Golden Ages" - "Golden Ages" because they built so nobly and added so much to what they inherited from the past and transmitted so much more to all succeeding ages.

It is unfortunate that so seldom - so very seldom - generations and individuals really think of their indebtedness, of their real, direct indebtedness, to the past, or, for that matter, to what they owe to the future. Seldom do generations and individuals reflect on the continuing and inner flow of things to which they belong, and what they must do to conserve and to replenish that inner flow of all life. A

child born in Cleveland in 1956 comes to life in a society - in a culture - in a complex of institutions - in a way of life which countless generations of men, stretching from the very beginning of time, labored and struggled to produce. Every advantage that that child will have as it grows up - every advantage in terms of health, education, physical environment, economic opportunities, social stimulation - other hands than his own, other, but invisible hands, of many generations - of thinkers and explorers and inventors and scientists and artists and poets and sages and men of vision - made possible for him, sometimes at the cost of the greatest sacrifice. Whatever freedom and human rights and the dignity of free citizenship that child will have as he grows up into manhood -- whatever of these precious gifts that he will be dowered with -- so to speak, as his birth-right - men and women of near or distant ages - won for him on a thousand battle-fields fought for human liberation.

And I wonder how many grown-ups really reflect upon this very simple truth - and how often - and what conclusions they draw from it. As often as not, judged by their conduct and actions and self-engrossment and pride - as often as not, most men are inclined to believe, because they are unaware of what has gone before and what is around them and what is beneath them - that most men are inclined to boast

-- my strength and

the might of my arms alone has

achieved for me all this which I possess.

When you come to think of it, dear friends, if a man were to acquire all the wealth of Croesus by his own efforts, he would be really a beggar. His possessions would be a beggar's ~~might~~ mite in comparison with the immeasurable and invaluable gifts of status, of security, of freedom, of knowledge, of health and of the new worlds of the mind and the spirit which ~~surpass~~ the past placed as it were at his door-steps.

Are we always mindful of this rich harvest of the years - of the many unnumbered years - and of the hands that broke and cleared the hard and stony ground and plowed and sowed the seed and reaped and ground the corn and baked the bread that we might

eat?

We don't as a rule think of the past, and we don't as a rule really think of the future. Are we of this generation really thinking of the next generation? And of the kind of a harvest that we are preparing for it? Is it to be a harvest of atomic destruction perhaps? What are we preparing for the next generation? Twice within the lifetime of the older men and women among us we have seen how one generation destroys the labor of another & of many others. In the first world war, and again in the second world war, we saw towns and cities turned into heaps of ruins. Towns and cities - built by the painful labors of men of many generations - universities, libraries, art museums, churches, many other fine and noble edifices - shattered - gutted - razed to the ground -- whole provinces scorched and made desolate and whatever was most useful became the special target of man's destructive powers.

And how often in the past was mankind's proud and painfully-wrought heritage both material and spiritual -- and it is even more difficult for the human race to achieve spiritual values after the struggle of many generations -- and to achieve material and physical concrete things. How often have we seen this heritage, both material and spiritual torn into shreds by ruthless and unthinking generations who are concerned only with their particular wants and thought nothing of what they owed to the generations of the past and the generations of the future.

The primary task of each generation is, of course, to conserve and to transmit augmented and enriched, what has come down to it from the past of goodness and truth and beauty and try to add a page to the noble and sacred literature as it were of mankind -- to establish -- not to destroy

There is a beautiful prayer which closes that profound and magnificent 90th Psalm which is attributed to Moses, the man of God. You may recall that Psalm. Its central theme is the brevity of human life - "how our days pass away like a sigh" and how they are mostly full of toil and trouble. A man's life is like a dream - like grass which flourisheth in the morning and in the evening it fades and withers. How we come, like water and like wind we go! And the closing verse in this perfectly magnificent and profound Psalm is this :

"Let the favor of the Lord our God be upon us - establish Thou the work of our hands, the work of our hands establish Thou it".

That alone can be permanent. The life of any generation is not permanent. The life of any individual is not permanent. But the work of that generation and the work of that individual may become permanent if it contributes to the immortal needs of human progress - if it adds something to the eternal storehouse of human life.

There are things in our present generation which it were better if they were not transmitted to the next. War - and preparation for war - and hate and intolerance and religious and racial bigotry and class strife and dictatorship. There is much - very much indeed in our present generation which it were better by far if we could, if we were able not to transmit it to the next generation. There are things in the present generation which we should most definitely try to transmit to the next generation. Our eager scientific research - our earnest efforts, however frustrated, to end war, to achieve disarmament. Our earnest efforts to lessen bigotry and intolerance - to spread economic opportunity and social security to all - to preserve and to extend the blessings of liberty and democracy to all the submerged and exploited peoples of the world - to put to constructive and peaceful use the vast new powers which our atomic age is making available. If we succeed in doing this ours may be known as a Golden Age. If we fail it may be said of our generation what was said ^{in the Bible} of the generation of the wilderness: "For forty years I loathed that generation and said that is a generation which errs in heart and does not regard my ways."

What would you like to transmit to your children? What do you owe your children? You cannot transmit to them happiness. You cannot transmit to them good fortune. Or even security. You cannot shield them against heartaches and disappointments and sorrow. What can you transmit to your children? What should you? What do you owe them? as one generation is indebted to another. You can transmit to them a good name. You can transmit to them a good example. You can transmit to them the legacy of a ~~thousand~~ proud remembrance. You can give them as their most precious

heritage an upbuilding in character - in those moral habits and attitudes which are indispensable in every age -- to the well-being of the individual and of society. You can give them -- you should give them, you owe it to them -- the only thing you do owe to them -- a training in reverence for life! Reverence for the human body! Reverence for the human intellect! For the human spirit! Reverence for human handiwork! Reverence for human society! For all that nurtures the physical, intellectual and spiritual health of the individual and advances art and science and religion and establishes justice and peace among men. That you owe them. It hasn't anything to do with transmitting things! or possessions! They are perishable - sometimes do more hurt than good! Sometimes curb laudable ambition in children rather than stimulate it. These are the transmission of attitudes - of habits of life - you train your child into these reverences by example more than by word and you will give him far more than wealth or the fictitious social position for which so many people strive. You will help him to temperance and to sobriety in living and keep him forever free from physical excesses. You will stimulate his search throughout his life for knowledge and truth and that is the most satisfying^{and exciting} adventure there is in human life. And you will help him to move away steadily from all forms of ignorance and superstition. You will help him to develop an understanding heart and acquire sympathy -- sympathy -- for human suffering,^{and} intolerance and pity -- some of the greatest gifts of the human soul. You will make him understand the dignity of honest labor - the pride of honest achievement by his own hands and the glory of fine craftsmanship and of art and of beauty and you will help to make him a willing and cooperative member of society interested in the total life of the community -- eager to share the common destiny with all other men and eager to be a coworker in the building of the good society. This is the kind of a legacy which parents ought to try to leave to their children -- which one generation ought to try to leave to another.

And these reverences that I am speaking about belong to those things which are eternal. They were valid five thousand years ago - they will be valid fifty thousand years hence - because they are the indispensable - the sine qua non conditions

of civilized and happy living. They are the things which go on - which should go on - from generation to generation.

And if your son and daughter will inherit these qualities, ^{these} ~~and~~ attitudes, these devotions, as a result of your labors - what you have tried to do for them - then I believe that sometime in their lives, when they reflect, they will be able to say, 'my life has fallen in pleasant places - Yea, I have a goodly Heritage'.

I have seen it time and time again - in homes - in families - and I have seen the gratitude in the hearts of children who feel that they have been given by their parents the kind of equipment for life, for good living, for satisfying, creative living in the world. I have always sensed their gratitude that their parents put their feet on the straight highway of life. They have felt that indeed they have had, and are having, a goodly heritage.

It is good that we think of ourselves as a link in a chain -- only a link - the past and the future -- that we draw strength from the past, that we must transmit strength to the future -- that we must not think of ourselves and of our generation as the end-all and the be-all - sort of isolated in history - but that we belong to a stream of history which goes on and to which we may add, however little it may be, cumulatively greatness is made out of many littlenesses -- that we may add to this stream of life which goes on from generation to generation.

Amen.

plan and work for a greater future. ~~man is~~ ^{no} ~~single~~ generation is an end in itself - and ^{no} ~~single~~ man completes his life ^{within} ~~in~~ his own ^{limited} ~~existence~~.
We work and have our being and fulfil our destiny within the stream of an exploring and never ending racial life which began with creation and will end with creation.

And all that we do and achieve reflects the past and projects the future. We ^{the living} stand between the ~~dead~~ ^{past} and the ~~beginning~~ ^{future}, the unknown. ~~For a brief~~ ^{only} ~~space~~ ^{time}, (we are) the rulers, the earth which the ~~dead~~ ^{past} abandoned, and the unknown have not yet claimed. For a few short years - we the ^{living} ~~are the masters~~ hold dominion over what the past generations have built and achieved and bequeathed to us - and we what we shall bequeath to those who will come after us.

- 4) Some generations are what the Bible called Crooked Generations - who deal corruptly both with the past - whose noble achievements they ignore or destroy - and with the future - to which they contribute naught but a heritage of wrath.
- Other generations are known to civilization as "Golden Ages". because they lived so nobly and added so much to what they inherited from the past and transmitted so much more

to all succeeding ages.

5/ Seldom do generations and individuals think of ~~what~~ ^{how} they are indebted ^{now} to the past - and what they owe to the future. Seldom do they reflect ^{on} the continuity and in our lives of things - how ~~that~~ ^{they} must be preserved and how ~~that~~ ^{they} must be replenished it.

6/ A child born ^{in Cleveland} in 1956 - comes to life in a society, in a culture, with a ~~stretching back to the highway~~ ^{complex of influences} in a way of life which countless generations of men ~~lived~~ ^{have lived} and they ~~did not~~ ^{are} to produce. Every advantage that that child will enjoy ^{as to grow up} in terms of health, education, ~~physical~~ ^{economic} ~~development~~ ^{opportunities}, and social stimulation - ~~other~~ ^{but} ~~new~~ ^{invisible} hands of many generations of thinkers, explorers, inventors, scientists, artists, poets and sages and ~~more~~ ^{visions} make possible for him - some times at the cost of the greatest sacrifice. Whatever freedom and human rights and ~~the dignity~~ ^{the} ~~bygone~~ ^{future} free citizenship he will be endowed with - ~~then~~ ^{there} and ~~on the~~ ⁱⁿ the ~~thousand~~ ^{thousand} battles of human liberation.

7/ I wonder how many ~~generations~~ ^{generations} reflect upon this simple truth - and how often - and what conclusions they draw from it.

As often as not most men are inclined to believe - unaware of what has gone before, what is around them and beneath them - ~~the~~ ^{the} ~~134~~ ¹³⁴ ~~2341~~ ²³⁴¹ ~~1130~~ ¹¹³⁰
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Want, and think nothing, what they owe to the generation (T)
the part and then what is it to come +

*9) The primary task of each generation is to
conserve and transmit, augmented and enriched, what
has come down to it of ^{virtues} ~~truth~~ and truth and beauty -
and to add a page to the noble and moral literature
of it ~~was~~, of mankind. - To establish, not to destroy!

There is a beautiful prayer at the end, that ~~is~~ ^{be} ~~the~~ ^{your} ~~reality~~
Ps. 90 - the prayer, Moses the man, God: ^{you} ~~reality~~
that Ps - its central theme - the brevity of life - "as ~~days~~ ^{years}
pass away like a night" - "Ment, then full of trouble -
Man's life is like a dream - like grass which flourishes
in the morning - and as the evening it fades and withers
away -" Ab. yes! Life is like water - and like wind
we go! - The desire here is this: "Let the power of the
Lord our God be upon us - establish thus the work of our
hands, the work, our hands establish them it"

10) The permanence in the life of any generation, of any man,
is not ~~his~~ life that is impermanent - it will pass away -
but the work, ^{that} any generation, ~~that~~ ~~may~~ may be
permanent, if it contributes to the universal needs
of human ^{progress} ~~life~~ - if it adds to the eternal store - house
of human progress.

11) There are things in our present generations which it (6) ~~should~~ ^{should} ~~not~~ ^{be} ~~transmitted~~ ^{transmitted} to the next - war and preparation for war; hate and intolerance; religions and racial bigotry; class strife; dictatorship; much more.

There are things in our present generations which it should most carefully transmit to the next:

Our eager scientific research; our ~~efforts~~ ^{earnest} efforts; however frequently frustrated, ~~to find ways to end war~~ to relieve dramatic - to lessen bigotry and intolerance, to spread opportunity and social security to all, to preserve liberty and democracy to all intelligent and exploited peoples - to put to constructive use the very new power which the atomic age opens before us.

If we succeed, we may be known as a golden age. If we fail it may be said that what we said, the generations of the future. For 40 years I have said that, "They are a people who are in heart and do not regard my words." ... 20'2 16/10 x 12/10 - I have, an -

12. What would you transmit to your children? What would you want your children to have? Fortunate Security Happiness Should be the legacy of a good name - a good example - from remembrance -

An upbringing in character - in moral habits and attitudes which are indispensable in every age to the well-being of the nation and of society.

A training in reverence for life, for the human body, the human intellect and spirit - human handiwork - human society.

for all that nurtures the physical, intelle. & sp. health, the mind - advances art, science, and religion, and establishes justice and peace among men. (7)

13. You train your child into these reverences - you will give him for more - money and riches and position.

You will help him to temperance and sobriety in living and keep him from all power, physical excess

You will stimulate his mind for knowledge & truth - and away from ignorance and superstition.

You will help him to develop an understanding heart - and acquire sympathy for human suffering, and tolerance and pity.

You will make him understand the dignity of honest labor - and pride in honest achievement - and the glory of fine craftsmanship - and the art and beauty.

And you will make a ^{help} ~~well~~ and cooperative member of the society - interested in the total life, the community, sharing a common destiny and an eager co-worker in building the good society.

14. These reverences belong to the eternal - from generation to generation - needs and aspiration of men.

If you see a daughter inherit these -

"My lines have fallen in pleasant places - Yea - I have a goodly heritage"

The Temple Bulletin

Published Weekly by
The Temple
Cleveland, Ohio



Vol. XLIII

DECEMBER 16, 1956

No. 11

Sunday Morning Service

10:30 o'clock

*WTW
Radio Broadcast
A.K.A. Network
Monday 10:05-10:35 P*

WRHS
RABBI



SILVER

*① Alvin H. Hirschman
② Mr. Mrs. David
③ The Service, The Heart
How to pray - How to
serve.*

will speak on

From Generation to Generation

What will you transmit to your children?

What does one generation owe to another?

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.

Daniel Jeremy Silver, A.B., M.H.L.

Associate Rabbi
Director of Religious Education

Ass't. Director of Religious Education
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Ansel Road and East 105th Street
SWEETBRIAR 1-7755

MUSIC FOR SUNDAY

Organ	
Prelude in C Minor	Bach
Second Meditation	Guilmant
Aspiration Religieuse	Salome
Opening Psalm No. 15	Alman
Bor'chu (Congregational)	Sulzer
Sh'ma - Boruch (Congregational)	Traditional
Michomocho (Congregational)	Sulzer
Kedusha	Thatcher
Silent Devotion - Yihyu lerotzon	Bloch
Before the Address	
To the Lord our God	
(From the Holy City)	A. R. Gaul
Mr. Humphrey	
After the Address	
Lo, my shepherd (Psalm 23)	Haydn
Oleni - Vaanachnu	Goldstein

BOOK REVIEW CONTEST

The Temple is very proud that two of its young people were among the finalists in the city-wide book review contest.

Miss Michael Golder and Sheldon Braun, with their respective reviews of "The Diary of Anne Frank" and "Judah P. Benjamin" by Robert Meade, were awarded honors for their fine efforts in this contest which was sponsored by the Jewish Book Council of Cleveland.

Both these young people read their reviews at the Saturday morning Service and the Temple extends to them its congratulations.

TEMPLE HIGH SCHOOL DEBATING TEAM

The Temple High School Debating Team journeyed on December 1st, to Harrisburg, Pennsylvania, where it debated the team from Temple Ohev Sholom.

Peter Bergman, Loren Roth and Alan Samuels argued the negative of the subject, Resolved: "That American Jewry Disapproves the Israel Invasion of Egyptian Territory". They were declared victors by a panel of three judges.

The Harrisburg High School Department entertained our group with a Chanukah Dance on Saturday night and a Chanukah Party Sunday noon after the debate.

Over the week-end of December 9th, The Temple debating team, represented by Bruce Friedman, Harvey Irlen, David Polatsek and Rhoda Zuckerman, in the company of Mr. Lawrence Broh-Kahn, was in Chicago, where it debated with the Sinai Youth Group. Our team upheld the negative of the subject Resolved: "That Women Should be Admitted into the Rabbinate" and the debate resulted in a tie.

A theater party was planned by the Chicago hosts for Saturday night and our group reports having had a thoroughly enjoyable week-end.

The Temple Gratefully Acknowledges The Following Contributions

TO THE ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FUND:

In honor of the 40th wedding anniversary of Mr. and Mrs. A. M. Luntz, by Mr. and Mrs. Jerome Friedman; in honor of the 75th birthday of Louis A. Unger, by Mrs. N. Seidman of San Diego, California, Mr. and Mrs. Stanley M. Seidman, and Mr. and Mrs. Herbert L. Seidman.

TO THE FLOWER FUND:

In honor of the 40th wedding anniversary of Mr. and Mrs. Joseph Sands, by Mrs. Natalie Stecker; in honor of the 35th wedding anniversary of Mr. and Mrs. William E. Kaynes, by Mr. and Mrs. Ray B. Edelman.

TO THE LIBRARY FUND:

In memory of Jennie Bensev, by Mrs. Florence Albert; in memory of husband and father, Hyman H. Mandelzweig, by Mrs. Sara E. Mandelzweig, Mrs. Gilbert Tramer, and Martin A. Manders; in memory of brother, Adolph William Greenberg, by Mrs. Sara E. Mandelzweig.

TO THE TEMPLE MUSEUM FUND:

In honor of the 75th birthday of brother, Louis A. Unger, by Mr. A. D. Unger of Baltimore, Md.; in honor of the 50th birthday of Alvin O. Schreiber, by Mr. and Mrs. Meyer Rubin.

MR. and MRS. CLUB

SUPPER DANCE

"La Grande Fete de Paris"

Hotel Hollenden Ballroom
Saturday, December 22
9:30 P. M.

Dancing

Hal Lynn and his orchestra

Floor Show

Midnight Supper

Favors for the ladies

\$10.75 per couple

Make your reservation immediately with

Dr. Louis and Cindy Shore

4115 Meadowbrook Blvd.

FA 1-4563

TO THE TOMMY DIENER MEMORIAL FUND:

In honor of the 50th wedding anniversary of Mr. and Mrs. Alfred A. Benesch, by Mr. and Mrs. Milton Kane; in memory of Edward Schultz, by Mr. and Mrs. Stanley Diener.

TO THE SOPHIE AUERBACH SCHOLARSHIP FUND:

In memory of Mabel Bryar, by Mrs. S. S. Goldurs; in memory of Joseph Korach, by Mr. and Mrs. Carol Levison.

TO THE PRAYER BOOK FUND:

In memory of son, Pfc. Jerome Sanford Rose, by Mr. and Mrs. Albert Pocrass; in memory of Mrs. Mabel Bryar, by Mr. and Mrs. Harry M. Marks.

TO THE WILLIAM B. COHEN MEMORIAL FUND:

In memory of Mrs. J. Friedman, by Dr. and Mrs. Henry Steuer.

In Memoriam

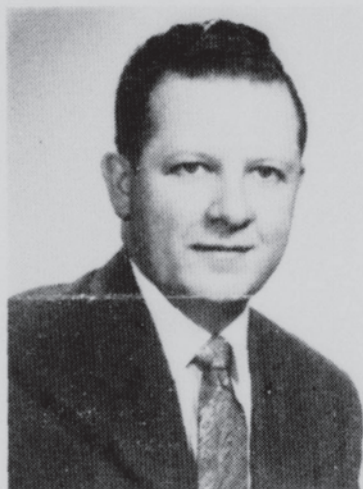
The Temple notes with deep sorrow the passing of

DAVID SAFIER

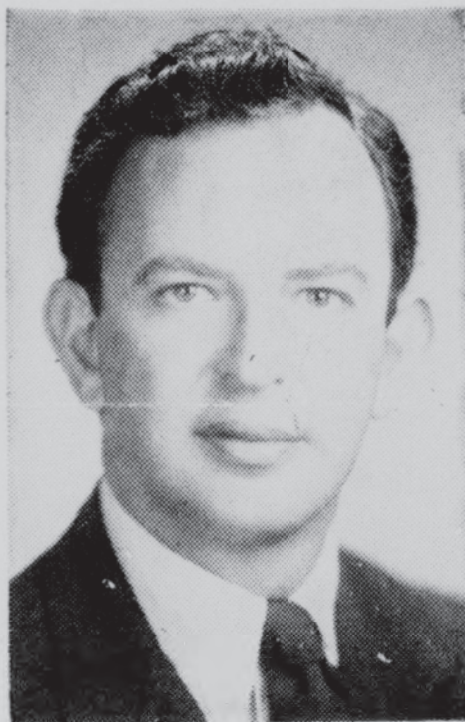
and extends heartfelt sympathy to the members of his bereaved family.

TEMPLE WOMEN'S ADVISOR

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



Dr. A. F. Ritchey



Bertram Beck



Dr. Mark C. Schinnerer

So much is being written about our disturbed ways of living, the hysteria of an age of Rock and Roll, the weakening of home ties and the revolt of youth, that the Symposium Committee of the Temple Women's Association feels we are all compelled to reflect upon what it all means and whither we are going. In the belief that the triumph of each generation is the better providing for the next, they sponsor a one-day institute on the subject, "Today's Children in Tomorrow's World", Wednesday, January 9, 1957, in the Temple.

Speakers for the morning meeting, which opens at 10:30 o'clock, are Dr. A. F. Ritchey, Psychiatrist and Director of the Child Guidance Clinic, West side Branch, and Dr. Mark C. Schinnerer, Superintendent of Cleveland Public Schools since 1947, and for the past five years, M. C. for the Cleveland Public Schools TV program, "Meet your Schools". Dr. Schinnerer has previously held important posts as Principal and Director of Adult Education.

Dr. Schinnerer will discuss, "The Child at School."

Dr. Ritchey will take as his subject, "The Child at Home."

A delicious luncheon, arranged by Mrs. Marc B. Goldstein and her committee, will be served at 12:30 in Mahler Hall.

At the afternoon session, at 1:30 P.M., the Symposium Committee presents Bertram Beck, currently Associate Executive Secretary of the National Association of Social Workers. Mr. Beck has been a member of the faculty of the City College of New York and the Smith College School of Social work. He was for four years Director of the Special Juvenile Delinquency Project for the United States Children's Bureau. He is the author of several books including, "Short-Term Therapy in an Authoritative Setting", "Youth Within Walls", "While Children Wait", "Simple Arithmetic about Complex Children", and numerous articles in magazines and journals. Mr. Beck is a recipient of the Parents' Magazine Award for special services to children. He will speak on "Youth and the World".

Mrs. S. L. Dancyger is chairman of the symposium. Members of the planning committee, in addition to Mrs. Harry A. Cohn, President of the organization, and Mrs. Abba Hillel Silver, are Mrs. Alfred M. Brock, Mrs. Harvey

R. Carl, Mrs. Joseph R. Gould, Mrs. Oscar Hornsten, Mrs. Leon E. Newman, Mrs. Merrill D. Sands, Mrs. Robert H. Selden and Mrs. Clarence M. Weidenthal.

Tickets may be obtained from Reservations Chairman, Mrs. Oscar Hornsten and her Co-chairmen, Mrs. Jared Faulb, Mrs. Alvin Udelson and Mrs. Maurice Weiskopf, who are assisted by a large committee of captains and workers. A cashmere sweater will be awarded to the worker selling the largest number of tickets and to her captain.

Mrs. Leon Newman and Mrs. Harvey Carl are in charge of publicity. Mrs. Joseph Gould is Chairman and Mrs. Alfred Brock, Co-chairman of Program. Mrs. James Lissauer is institute secretary.

An annual event, the symposium, devoted to the discussion of universal and timely subjects, always brings out a record attendance. Polish up your questions for the experts. How can we keep our children happy? What makes the family barometer squally? Can we change our children's outlooks without changing their insights?

The institute is open to the public. Tickets are \$2.25 including luncheon.

JUDAISM AND PSYCHIATRY

Edited by
Rabbi Simon Noveck, 1956
Reviewed by
Louis Pillersdorf, M. D.

This book is based on a series of informal talks held recently at the Park Avenue Synagogue, New York City, by a group of psychiatrists, psychologists and rabbis, (16 to be exact), as part of an adult education program. The authors led informal discussions dealing with various emotional reactions in an effort to learn what insights there are in Jewish traditions and practices which can help in our search for emotional well-being. The book presents, side by side, "a psychiatric view" and "A Jewish view" of everyday emotional experiences such as conscience and guilt, fear and anxiety, feelings of depression, self-acceptance and grief.

Conscience regulates behavior through the application of varying degrees of guilt. God is always willing to forgive when the individual recognizes that he is sinning against himself (not against God) and obtains forgiveness by making amends and changing his habits. There is no relief by sacrifices and burnt offerings to God; the source of the guilt and the atonement both take place within the person.

Since fear and anxiety are normal (and necessary) we must learn how to let them help us to action rather than paralyze us. There has been a revival of "Hassidism" which overcomes fear and anxiety by emphasizing the worth and value of the individual who strives to find joy in performing to his fullest ability with pride in achievement. Sharing one's thoughts with another ("a listening rather than a talking rabbi") is emphasized.

Feelings of depression develop as a reaction to a loss of love or to the loss of a loved one. Its function is to make time and energy available so that the mourning process can be worked out and a return to the activities of life achieved. A depression also serves to immobilize the individual while confronted with overwhelming aggressive feelings and thus prevents the hostile impulses from being carried out.

In dealing with grief the Jew sets limits of time for its observance and prescribes various practices and rituals which occupy the individual, ("Kriah", "Shiva", "Sendat Havraah", "Shloshim"). The "Kaddish" and "Yizkor" are a triumphant affirmation of life at a time when it is most difficult to do so. Chapter V, "A Jewish view of Grief" by the editor is recommended because it presents a practical, useful means of dealing with mourning.

The Psychological values of Judaism are discussed under such titles as "The Meaning of Personal Religious Experience", "The Need to Believe", "The Value of Ritual", "The Need to Belong", "The Value of Religious Education". It is these values of Judaism—its strong emphasis on faith and belonging, rituals and education—which have helped the Jew to survive through the ages and maintain his sanity despite all the persecutions and sufferings to which he has been subjected.

The question "Can Religion and Psychiatry Meet?" is discussed and answered in the affirmative. In searching for assistance while struggling with feelings of grief, anxiety, fear, depression and frustration an individual may have difficulty in deciding whether to consult his rabbi or his psychiatrist. Because the religious leader and the psychiatrist deal with people who are

seeking "help", there has developed in religious circles an area known as "Pastoral Psychiatry". The New York Board of Rabbis, representing all wings of Judaism, sponsors an Institute of Pastoral Psychiatry, directed by Rabbi I. Fred Hollander; courses in Pastoral Psychiatry are offered rabbinic students by Dr. Abraham Franzblau at Hebrew Union College - Jewish Institute of Religion; and the Jewish Theological Seminary of America has just announced the establishment of a new Department of Psychiatry.

Since the book maintains an attitude of free exploration and discussion, it serves as a stimulating experience in the search for self-understanding through religion.

ALUMNI ASSOCIATION COLLEGIATE HOMECOMING "Holiday Huddle"

Sunday, December 23rd

10:30 A. M.

Temple Service
Alumni participation

12:30 P. M.

Continental Brunch
Wade Park Manor

2:00 P. M.

Tea Dance
Wade Park Manor
Al Berardi's Orchestra
Refreshments

Open to members and their guests
\$1.25 per person