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The service of the heart: how to pray - how to serve, 1956.

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Sunday Morning Service

THE TEMPLE

December 23, 1956

THE SERVICE OF THE HEART

HOW TO PRAY - - - HOW TO SERVE

by

DR. ABBA HILLEL SILVER

What is the service most acceptable to God? It is the service of the heart! And what is the service most acceptable to man? Again, it is the service of the heart! Unless the heart goes with it -- the worship of God is no more than the perfunctory routine of a ritual which never comes to life -- "The words fly up, and the thought remains below". And the service of man too, unless it carries with it the service of the heart, remains cold, unproductive and unremunerative. It is the heart of man which bestows the miracle of grace upon all that we say to God - upon all that we do for man.

There is a beautiful phrase in the Talmud
(the merciful one, God, requires the heart.) God looks into the r and into
the heart of man, says the Psalmist - searches them - for man sees with the outer
eye (but God
looks into the heart).

When Hannah, the mother of Samuel prayed to God out of the distress and the bitterness of her lonely heart - only her lips moved, and her voice was not heard and Eli the priest, observing her, took her to be a sort of a drunken woman and rebuked her. But Hannah was pouring out her soul before the Lord - and God saw what the physical eyes of Eli the priest did not see, for God looks into the heart of man. Sometimes a man will earnestly wish to do something good - something fine and noble and he is unable to do it. Sometimes a poor man would like to give charity

and he is unable to do it. And people who do not know how poor that man is, because a man's poverty is not always revealed to the eyes of men, will condemn him for lack of charity, for niggardliness, but God looks into his heart and rewards that poor man as if he had given the charity which his heart prompted him to give. For God credits us, not only with what we do, (sometimes we strive earnestly to do a thing and fail altogether or succeed only in part) but God credits us with what we sincerely would like to do but are unable to do.

There is another fine phrase of the rabbis

(every man)

(every man is obligated

to do only that which his capacity permits him to do). No man is obligated to do more than his capacity. It is up to man himself in all soul-searching of his inner-self, to discover what his true capacity really is. No man is obligated to do more than he is able to do. In the matter of prayer, for example, the rabbis say that a man should pray in a synagogue. The rabbis place great weight upon public worship in a house of prayer, because public worship - community worship - worshipping together, makes for community prayer. You pray with your fellowmen and you come to pray also for your fellowmen. You become aware of the need common to all of us, and you are united with your fellowmen in the brotherhood of human needs and human suffering and human sympathy. Your prayers will not be entirely centered in yourself. It is very interesting to note that most of the prayers of Israel - most of the prayers of our people throughout the ages - most of our prayers in our prayer book - are in the plural, not in the singular.

(bless us)

(our Father)

(all of us)

(like one). The

Psalmist said

(God is present

in a congregation worshiping God). And, of course, the song and the music and the ceremonies and the surrounding, tend to stimulate the spirit of devotion and create a mood for prayer. And so, in the matter of prayers, the rabbis urged men to pray in a synagogue.

But if they cannot pray in a synagogue - conditions do not permit it, pray, they

said in the field, where you are working, at your work. If you cannot pray there pray in your home. If you cannot pray there because of the distractions in the home, then pray on your couch. Commune with your heart in silence. What is important is not the place, nor the occasion, nor the length of the service or prayer, but the wish to pray - the intent to pray, the earnestness and the sincerity, upreaching to God in the communion of prayer. Many people pray, neither in a synagogue, nor in a Temple, nor in the silence of their hearts. They may belong to a congregation, but they do not belong to a congregation of those who worship God.

The Service of the Heart consists of two things according to our faith: it consists of Prayer and it consists of acts of loving kindness. That's Service. It is written in the Book of Deuteronomy "And thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy might." "With all thy soul", the rabbis said, means even if it means the sacrifice of your very life, in hours where martyrdom alone will attest to the sincerity of your faith. "With all your might" means with all your possessions. But, "with all your soul" means (prayer).

And our sages had many profound things to say about prayer. Why should a man pray? A man should pray for the privilege of being alive and sharing in the thrilling adventure of life. That's the principal reason for prayer.

(for every breath)

(no shame that a man breathes)

(a man should give thanks and praise unto his Maker).

Prayer, my dear friends, in the main and in its highest ranges is thanksgiving. To pray is not necessarily to pray for something. In the time to come, the rabbis say, all prayers will be annulled except the prayer of thanksgiving. The perfect prayer is a grateful thought to Heaven.

It is not when man is asking God for favors that he prays, but when man is thanking God for the supreme favor of life and for the ineffable glory of the universe and for all its enchanting pageantry and for all the boundless opportunities to work

and to grow and to serve and be alive in God's wonderful world.

One of the great rabbis, Rabbi Judah who edited the Mishna, declared, "In the spring, when a man goes forth and sees beautiful trees swaying in the air, he should stop and offer a prayer: 'Blessed is the Lord for having created a world in which nothing is wanting - for having fashioned living things and beautiful trees and plants to delight the heart of man'".

Worship in Israel, my dear friends, was song - joyous song. "Serve the Lord with gladness - come before Him with singing". The Chassidim, the pious men who belonged to that interesting sect of the 18th and the 19th Century in eastern Europe - the Chassidim often referred to the verse in the Book of Deuteronomy, "Because you did not serve the Lord ~~y~~ your God with joyfulness and gladness of heart...therefore you shall serve your enemies". The true service of God must be one of joy and gladness. It must glow like a flame!

The darkness of life, of course, was not unknown -- certainly not among our people and the shadow of death -- the vast sorrows - the tears - the wrongs - the anguish and the many broken hopes of men -- they faced up to them. But the spirit of man was taught by our faith never to be utterly cast down. "Hope in God". The human heart should deeply feel that God will at last wipe away all tears. "Weeping may tarry for the night, but joy comes in the morning."

Why then should a man pray? Because he is a child of God and a co-worker with God, in creation. And if he is aware of that privilege and of its numberless opportunities, he will be inclined to offer prayers of thanksgiving -- the thanksgiving of a grateful heart.

They had many other profound things to say about prayer -- our sages. Does God answer prayer? Yes! Of course God answers prayer. Always? No! Not always. Nor in the manner of our petitioning. Sometimes, in our ignorance, we pray for things not at all for our good and our prayers are denied us, for our good. God is just and wise and merciful in all His doings, though no man can comprehend His ways.

And remember! our sages warned us - remember we have no claim upon God. Will God change the order of the universe in response to our prayers? If we knew -- really knew -- what the order of the universe is -- physically and spiritually -- then we could answer perhaps, that question. For no mortal man, the wisest, the most scientific -- no mortal man, really knows what the order of this universe is.

Will God perform miracles? Here again, a mysterious word is employed to account for seemingly unaccountable phenomena. The blind have been known to see -- and the deaf to hear -- and the lame to walk -- at the behest of prayer and faith. Add science has been carefully investigating these phenomena. And science is, today, far less dogmatic in brushing them aside, or in trying to explain them on purely physical grounds.

Who knows the real power of prayer? That men and women have been helped by it -- and are being helped by it daily -- is an all too common a phenomenon to be called into question. "Many things are wrought by prayer than this world dreams of."

Our faith categorically declared

(Blessed art Thou O Lord)

(Who hearest prayer).

And it is well not to try to reach beyond this perspective of faith, for beyond it is nothing but a great darkness. The eminent Jewish Philosopher, Bachya, of the Middle Ages, who wrote a book interestingly called "The Choboth Halebaboth" (The Duties of the Heart) -- Bachya declared, "It is proper for you to know, my brother, that the aim of our devotion in prayer consists in naught save the souls longing for God, humbling itself before Him, and extolling the Creator with praise and gratitude unto His name, and casting all burdens upon Him."

And I think, when all is said and done, that is the Heart of real prayer. If a man prays, and his prayer is not answered, say the rabbis, "Let him continue to pray", for it is written, "wait for the Lord, be strong and let your heart take courage, yea, wait for the Lord."

And a man's prayer should not be routine -- words repeated by rote -- there

is no sacramental value in just repeating words, called prayers. A man's prayer should be heart-felt -- it should well up from the deep recesses of his soul - it should have (intent -- fervor). "Let us lift up our hearts with our hands to God in Heaven."

The heart -- always the heart!

Some time ago I read a story written by a Yiddish author, in the Chassidic mood, against the background of the mystic faith of these pietists. It was Yom Kippur, the Day of Atonement and the whole community was assembled in the synagogue for worship, and their Tzadik - their spiritual leader - their wunderrabbi, with them. And they had prayed all through Kol Nidre eve and they prayed all through the day, but somehow the Tzadik -- and the entire congregation felt -- that the gates of prayer were locked -- they were not opening up. The prayers were not reaching up to the throne of mercy. And they intensified their prayers as they approached the hour of the (the final service). And the prayer of all hearts cried out (open unto us the gates of heaven, now that the gates of the day are closing). But somehow it appeared as though the heavens were leaden and the gates remained shut. And in the congregation there was a young lad, an orphan who had been raised somewhere on a farm -- illiterate -- he could not distinguish between an Alev and a Baze -- he could not pray, and yet he was moved by the spirit of the congregation on that High Holy Day. He felt the mood of the congregation - the desperate mood of a people whose prayers were being rejected and he wanted to pour out his soul in prayer and didn't know how. And so in a moment of intensity and ecstasy he reached into his pocket and pulled out a whistle -- a thing he had made himself -- and pouring his whole prayerful soul, he blew upon that whistle and startled the whole congregation who was shocked that someone dared to blow a whistle in the midst of the sacred service of Yom Kippur. But the Tzadik -- the wunderrabi - suddenly arose and for the first time there was the light of a smile upon his face and he turned to his congregation and said, 'I feel for the first time this day as though the gates of prayer were being opened and I believe too, that it is the wild whistle of this poor orphaned

lad that unlocked for us the gates that we could not unlock. It is not words in prayer that count -- it is the intent -- it is what the heart says -- in whatever way it says it.

And, said the rabbis, men should not pray for themselves alone. Abraham did not pray for himself - he prayed for the wicked city of Sodom. Prayed to God to save it - argued with God to save the wicked men and women of Sodom. And Moses never prayed for himself. (Moses prayed for the people). Whenever they sinned -- and so often they were so stubborn, stiff-necked -- and so often they wished to stone Moses -- but Moses always prayed, not for himself -- he prayed for his people. Only once did he pray for himself. At the close of his life he wanted to enter the promised land toward which he had led this rebellious host of erstwhile slaves for forty years -- 'let me enter the land' -- and that prayer was denied to Moses.

This is how we should pray, said the rabbis. In utter reliance upon God whose ways are incomprehensible to us -- in humility -- with one's whole heart -- for others - and not always for ourselves, but put ourselves last -- and always in the spirit of outpouring thanksgiving -- and for our trials and for our suffering as well as for our joys. There is no light without shadows and there is no joy without sorrow. But even such prayer of the heart is not enough.

There is a second part to the Service of the Heart. Loving kindness. Loving Kindness. Not doing justice -- not obeying the law -- that goes without saying -- but something much more. We may act justly because we have been trained to be just or because society expects it of us. We may obey the law because we fear the punishment in the violation of the law. That is not enough. The Service of the Heart -- the service that we render our fellowmen -- must be that of loving kindness. The rabbis called it (loving kindness). The Torah, they said, begins with loving kindness and closes on the note of loving kindness. A man should be more than just. "Thou hast been told, O man, what is good and what the Lord requires of thee". To do justly -- yes! But the prophet Micah does not

stop there. To love mercy. To walk humbly with thy God. To be compassionate. To be forgiving. Not always to insist ~~that~~ ^{on} what is mine is mine even if I say what is thine is thine -- frequently to say what is mine I share with thee. Frequently to make sacrifices that others may live and have a chance in life.

The rabbis laid great stress upon this quality of .
They said that a man who only observes the laws of the Torah -- that is the strict laws we find in legislation is like a man who has no God at all. Do we want of God only justice? Could any man survive if God judged him according to his deserts? We ask of God to be merciful, forgiving, to look upon our weakness - that we are mortal -- to give us another chance and another chance. Well, if that is what we ask of God we must ask it also of ourselves in relation to our fellowmen. (this is my God)

(and I will extoll Him). The rabbi said

means

(Just as I want God to be (merciful and forgiving) so I must try, in my own circumscribed human way to be merciful and helpful. Not to speak the hard word. Not to be cruel in our judgments of men whether of the living or of the dead. To go through life kindly. "I will take away the stony heart" says the Prophet Ezekiel, in the name of God, "I will take away they stony heart and I will give you a heart of flesh"-- a human heart - that's the heart of religion.

And the service which a man can render to his God -- and the highest service which a man can render to his fellowman - is the Service of the Heart. Not always the service of the hand. Sometimes a man doesn't need the charity that you can give him, - the money or the material things - sometimes all that man wants is a kind word - something that will build up his moral - something that will give strength to his spirit. You can give that loving kindness to rich and poor- to the learned and to the ignorant -- to everybody, because nobody can go through life unless someone, at some stage in life, gives him (the acts of loving kindness).

May we keep this great teaching of our religion constantly in mind.

(The service of the heart). The only Service which is acceptable to God. And the only Service -- really the only Service which is profoundly and gratefully and helpfully acceptable to our fellowmen.

Amen.



1) What is the service most acceptable to God? ^{sermon 1007 4} It is the service of the heart!

What is the service most acceptable to man? Again, it is the service of the heart!

Unless the heart goes with it - the worship of God is no more than the perfunctory routine of a ritual that never comes to life. - "Words fly up, and that remains below"

And the service of man, too, remains cold, unpermeated and unremunerative.

It is the heart that ~~bestows~~ ^{bestows} the miracle of grace upon all that we say to God, or do for man.

2). 102 1001 10000 - "God requires the heart" looks into
22/10/1001 21/10/1001 23/10/1001

(a) When Hannah prayed to God to get a child, the distress and bitterness of her lonely heart - only her life moved - and her voice was not heard - (Eli) the priest, observing her, took her to be a drunken woman and rebuked her. But Hannah was pouring out her soul before the Lord - and God saw what Eli failed to see - for God looks into the heart of man.

(b) Sometimes a man will earnestly wish to do the right thing - (a poor man) ^{will} may wish to give charity - and people may not know that he is ^{really} poor - and will condemn him. But God looks into his heart - and rewards the man as if he had given the charity which his heart prompted him to give.

(c) God exists is not only with what we do - but with what we sincerely would like to do - but as enable.

- / > 18163 11/11 2111 1/11 23/11 6 - no man is obligated to do more than his capacity. It is up to man to discover what his true capacity really is.

3/ In the matter of prayer, for example, the Rabbis say: ~~you~~ ~~you~~ that a man should pray in a synagogue - they placed great weight on public worship in a house of prayer. It makes for community prayer - you pray with your fellow-men and for your fellow-men - you become aware of the needs common to all men - and you are united in the brotherhood of human suffering and human sympathy. Your prayers will not be entirely centered in yourself. Most, the prayers / ~~be~~ are in the plural, not in the singular - 1/15-1/18-1/22 30/11. Hence the Psalmist declared: "God is present in the congregation, / God". And, of course, the song and the music and the ceremonies and the preaching ~~the very sum of~~ ~~lead to~~ ~~insulate~~ ~~the~~ the spirit of devotion and create the work for proper worship.

But if you cannot pray in a synagogue - pray in the living - at your work - if not there in your home - ~~even in your bed~~ ^{on your couch} ~~or~~ ~~converse~~ with your hearts on your beds, in silence."

(4)

living things and beautiful trees and plants to delight
the heart, man."

Worship in Israel was song-joyous song. "Serve the
Lord with gladness - come before Him with singing."
The Psalm given referred to the verse in Dt. "Because
you did not serve the Lord your God with joyfulness
and gladness, heart... therefore you shall serve your
enemies." The true service of God must be one of joy
and gladness. It must flow like a flame!...

The darkness of life was cause not unknown -
and the shadow of death, the vast sorrows, the tears, the
wings, the anguish and the many broken hopes, mortal
man. But the spirit of man was taught by our faith
never to be utterly cast down. "If he is God! The
human heart should deeply feel that God will at
last wipe away all tears." Weeping may last for the
night but joy comes in the morning".

Why should man pray? Because he is a child of
God, and a coworker with Him in creation.

If he is aware of that privilege - and its responsibilities
- he will offer the proper of thanksgiving
of a grateful heart.

Q/ Does God answer prayer? Yes! Always? No! Not in
the manner of our petitioning. ^{Sometimes in our ignorance, we}
^{pray for things - ~~in ignorance~~ - that they}
^{are denied us for our good.}

— God is just and wise and merciful in all His doings
though no man can comprehend His ways.

→ Remember! we have no claim on God!
→ Will God change the order, the ^{unvarying} ~~world~~ in response
to prayers? No could answer that question only
if one knew what the order, the world really is -
physically and spiritually
and no mortal man knows.

Will God perform miracles? Here again a mysterious
~~word~~ word is employed to account for seemingly unaccountable
phenomena. The blind have been known to see - and
the deaf to hear, and the lame to walk at the behest
of prayer and faith.

And science has been investigating these phenomena.
and is to-day less dogmatic in ordering them aside
- a is explaining them on purely physical grounds.

Who knows the real power of prayer? That men and
women have been helped by it - and are being helped by it
daily - is all too common a phenomenon to be
called into question - "More things are wrought by prayer
than this world dreams of"

"God heareth prayer" - is the profound conviction of
our faith. John 14:13-14

It is well ~~to~~ ^{not} to try to reach beyond
this perspective of faith - for beyond is the great unknown.

Prayer is itself not good enough - In itself does not make a man...
 6) And the other leaves, the Heart - are dead, having
kindness! soon x/11/12

7

(a) The 12 begins and ends with 12 -

(b) A man should be just - But that is not enough. -

A man should also be kind - compassionate - merciful -

(c) - 12 is the 12 - 12 is the 12 - 12 is the 12 -

(d) The world rests upon 3 things (1) 12 (2) 12 (3) 12 -

(3) 12

(e) "I will take away the stone from the heart... and I will put
 in a heart of flesh" -

(f) 12 is the 12 - 12 is the 12 -

WRHS



The Temple Bulletin

Published Weekly by
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Vol. XLIII

DECEMBER 23, 1956

No. 12

Readers.

Phyllis Adelsheim
Harlan Hertz
Dan Weidenblatt
Nancy S. Seltzer
Marc Janover

Sunday Morning Service

10:30 o'clock



will speak on

- (1a) Thanks - Cantor Sharlin
(1) Alumni - Thanks - Wednesday
(2) T.W.A. Just to help
(3) " 10 Commandments
(4) Talking Stick
(5) Autograph: Burt

The Service of The Heart

How To Pray - - - How To Serve

Guest soloist, Cantor William Sharlin of Los Angeles
will participate in the musical service

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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SWeetbriar 1-7755

SUNDAY MORNING SERVICE

This Sunday morning Rabbi Silver will deliver an address on the subject, "The Service of the Heart—How to Pray - - How to Serve".

Members of The Temple Alumni Association will assist in the worship service.

The musical portion of the service will be enriched by the presence of Cantor William Sharlin, Baritone, who will sing the Cantorial parts of the Service, and also solos before and after the Address.

Cantor Sharlin is Cantor of the Leo Baeck Temple, Los Angeles, California and professor of Sacred Music at the College of Jewish Studies in Los Angeles.

MUSIC FOR SUNDAY

Organ	
Third Sonata, I Preludio	Guilmant
Andantino	Franck
Invocation	I. Freed
Opening Psalm—Mah Tov	Bloch
Bor'chu (Congregational)	Sulzer
Sh'ma - Boruch (Congregational)	Traditional
Veohavtoh	Bloch
Michomocho	Sulzer
Tzur Yisroel	Bloch
Kedusha	Bloch
Silent Devotion—May the Words	Rubinstein
Mrs. Strasser and Choir	
Before the Address	
Solo—Cantor Sharlin	
After the Address	
Solo—Cantor Sharlin	
Olenu—Vaanachnu	Goldstein

ALUMNI PARTICIPATE IN TEMPLE SERVICE ON HOMECOMING DAY

On the occasion of Collegiate Homecoming Day, members of The Temple Alumni Association will participate in the reading of the worship service. They will act as hosts and hostesses at a luncheon and tea dance at the Wade Park Manor which will follow the service.

Among those who are participating in this event are Joan Appel (Cornell), Louis S. Bloomfield (Dartmouth), Dennis Brooks (Harvard), Robert Cowan (Penn. State), John Garson (Washington and Lee), Harlene Henry (Wellesley), Bonnie Kane (Pine Manor Jr. College), Kathy Kane (University of California), Leigh Kwait (Cornell), Steve Lampl (Dartmouth), Karen Mintz (Hollins College), Loren Mintz (University of Virginia), Lynn Newman (Goucher), Eleanor Rand (Goucher), Ann Sherby (Wellesley), Marvin Speer (Goucher), Ruth Strauss (Smith), Barbara Yoelson (Smith), Peggy Yoelson (Smith).

In charge of the affair are Chairman, Frederick Feibelman. The co-chairman is Donna Gross and the committee members are Don Bercu, Peggy Leuten, Claude Marshall, Jim Rosenthal, and Carol Schoenberger. Mark Yanover is in charge of services. Roger Arnstine is in charge of the brunch and dance, Harlan Hertz of Publicity and Don Wohl of the Telephone Committee.

TEMPLE HIGH SCHOOL

The Temple High School chapel service of December 23, 1956 will have three former members of the high school department as guest speakers. Connie Lurie, who is now attending Brandeis University, Faith Silver, who is enrolled at Smith College, and James Brown, a freshman at The University of Pennsylvania will offer their impressions of "Jewish Life On The Campus".

Each of the above students graduated from our Temple High School with the class of 1955-56.

In Memoriam

The Temple notes with deep sorrow the passing of

ARTHUR BEDFORD

JEROME J. NEWMAN

and extends heartfelt sympathies to the members of their bereaved families.

The Temple Gratefully Acknowledges The Following Contributions

TO THE LIBRARY FUND:

In memory of Mrs. Lillian F. Steuer, by Dr. and Mrs. I. B. Silber; in memory of Mr. Abe Klivans, by Dr. and Mrs. I. B. Silber; in memory of sister, Miriam Janet Kaber, by Mr. and Mrs. Joseph Davidson; in honor of the 50th wedding anniversary of Mr. and Mrs. Alfred A. Benesch, by Mr. and Mrs. Leo W. Neumark.

TO THE RAY S. GROSS MEMORIAL LIBRARY FUND:

In memory of the birthday of niece Miriam Sally Davidson, by Mr. and Mrs. Emanuel Raymer.

TO THE FLOWER FUND:

In memory of Mrs. Betsy Grosbart, by Mrs. Rudie Wodicka and Mrs. Moe L. Rothman.

TO THE MUSEUM FUND:

Wishing a speedy recovery to Barney Benson, Bernard S. Davis, Leonard Broida and Karl Tobias, by Mr. and Mrs. Kal Waller.

TO THE PRAYER BOOK FUND:

In memory of Mr. Edward Havre, by Mrs. Lou Greene, Mrs. Harry Rose, Mrs. Joseph Korach, Mrs. Arthur Miller, Mrs. Sidney Davis, and Mrs. Elsa Buka; in memory of father Henry Kaber, by Mr. and Mrs. Joseph Davidson.

TO THE TOMMY DIENER MEMORIAL FUND:

In honor of the 75th birthday of Mrs. Jesse Solomon, by Mr. and Mrs. Alfred B. Stotter.

TO THE HERBERT J. NEUBAUER MEMORIAL FUND:

In memory of Herbert J. Neubauer and Mr. Abe Klivans, by Mr. and Mrs. Isadore Horvitz.

TO THE LESLIE AND LINDA HAAS MEMORIAL FUND:

In memory of Leslie and Linda Haas, by Mr. and Mrs. Roland M. Kraus; in memory of Harry G. Schnell, by Mr. and Mrs. Roland M. Kraus.

In Memoriam

MR. KARL H. DRIGGS

On Tuesday last we were saddened to learn of the death of Mr. Karl H. Driggs.

Mr. Driggs was a man of wide and varied interests, and we were fortunate that one of them was his membership in The Temple Choir. He was one of the original members of the present Chorus Choir and gave us fifteen years of faithful and loyal service until his removal to the suburbs made it impossible for him to continue.

The Temple and members of the Choir extend profound sympathies to his wife and children.

TEMPLE WOMEN'S ADVISOR

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

ONE-DAY INSTITUTE

"TODAY'S CHILDREN IN TOMORROW'S WORLD"

Wednesday, January 9, 1957

The Temple

10:30 A. M.	Dr. A. F. Ritchey "The Child at Home"
	Dr. Mark C. Schinnerer "The Child at School"
12:30 P. M.	Lunch Mahler Hall
1:30 P. M.	Mr. Bertram Beck "Youth and the World"

None of us, even the most detached, stands untouched by world events, untroubled by fear, untinctured by doubt. Our fears and doubts are not so much for ourselves as for our younger generation. How can we insure our children's future in this insecure world? To answer our questions the symposium committee, under the chairmanship of Mrs. S. L. Dancyger, will bring us on January 9th, three experts on child guidance, a psychiatrist, Dr. A. F. Ritchey, an educator, Dr. Mark C. Schinnerer, and a sociologist, Mr. Bertram Beck, winner of Parents' Magazine Award for special services to children, who will speak to us on "Today's Children in Tomorrow's World". Their ideas will be channeled in three directions, "The Child at Home", "The Child at School" and "Youth and the World".

Since Bertram Beck is not a local man, the question has been asked, "Is he an exhilarating speaker?" The answer is that Mr. Beck has the power to ignite an audience. Wherever he goes, audiences are his for the taking. As for Dr. Ritchey and Dr. Schinnerer, they are men of penetrating minds, whose rating, as speakers, is excellent.

A question period will follow the morning and afternoon sessions. At noon there will be a delicious hot lunch, planned and served under the experienced management of our hospitality chairman, Mrs. Marc B. Goldstein.

Excitement runs through this year of our sixtieth anniversary, with the symposium, one of its most stimulating events. Let us all join hands to put this fine meeting over. The ticket committee is headed by Mrs. Oscar Hornsten, Chairman and three co-chairmen, Mrs. Jared Faulb, Mrs. Alvin Udelson and Mrs. Maurice Weiskopf. Under a system of captains and workers, the ticket chairmen are able to get in touch with the entire membership speedily.

For tickets at \$2.25 for the day, including a hot lunch, phone any of the following captains:

Mrs. Harold Arsham	SK 1-6238	Mrs. Irving Lieberman	EV 1-8244
Mrs. Leonard Beal	WY 1-7890	Mrs. Edward Lindner	EV 2-2935
Mrs. Jerome Berger	YE 2-8029	Mrs. Julius Malin	FA 1-4155
Mrs. Jerome Braun	FA 1-3352	Mrs. Eugene Neuger	WY 1-4079
Mrs. Leonard Broida	SK 1-7758	Mrs. Jerry Newman	LO 1-4387
Mrs. Lee Dennis	FA 1-4128	Mrs. Leo Oppenheimer	WA 1-4254
Mrs. Alvin Friedman	WA 1-4867	Mrs. M. Rapport	FA 1-8412
Mrs. Joel Garver	ER 1-1405	Mrs. Robert Rosenthal	YE 2-9149
Mrs. Marvin Grand	LO 1-8171	Mrs. Hattie Shapero	FA 1-5680
Mrs. Sam Greenwald	FA 1-9321	Mrs. Ernest Siegler	EV 1-9261
Mrs. Louis Gross	WA 1-5917	Mrs. Morton Soss	WA 1-2087
Mrs. Fred Heiber	EV 1-7528	Mrs. Alvin Spira	YE 2-2075
Mrs. Robert Keller	SK 1-7298	Mrs. Eugene Squires	SK 2-1133
Mrs. Gerald Kerner	YE 2-3919	Mrs. Irving Stern	WA 1-0984
Mrs. Dan Klein	ER 1-1308	Mrs. Harry Tucker	WA 1-2100
Mrs. Eugene Klein	FA 1-5338	Mrs. Roy Unger	ER 1-0762
Mrs. Phil Leiner	SK 1-9804		

LILLIPUTIAN SHOP

This is the seventh year for that appropriately-named and fascinating part of Tuesday Sewing known as the Lilliputian Shop.

Six years ago Mrs. I. Horvitz and Mrs. Ben Fried decided to make custom-made clothes for the tiny set. They organized a group of women consisting of Mrs. Joseph Bloomfield, Mrs. Will Englander, Mrs. Nathan Friedman and Mrs. S. A. Horvitz. Meeting at Mrs. I. Horvitz's home each week, they plan, order patterns and design infant wear and clothes for boys and girls up to 8 years.

The quality of the fabrics, the originality of the designs, the fine hand-sewing, smocking and intricate detailing mark these clothes throughout and have made them immensely popular with those who like fine things or who are looking for that special gift. A success from the start, this talented group of women meet the year round, planning their wares ahead, and taking orders for specially designed or monogrammed items. Right now they are in the planning stage for their new spring line. These are summery things perfect for southern wear for the small fry.

Every Tuesday a group of fine sewers finish off these tiny garments. The members of this devoted committee are: Mesdames Edgar Friedman, Sheldon Gerson, H. J. Horvitz, Ralph Kovel, Melvin I. Lazerick, Daniel Jeremy Silver and Bernard Sperling.

In spite of this arresting array of talent, the Lilliputians need *expert* sewers, and will welcome with threaded needle and thimble at the ready any one who wants this creative outlet for her talents. For further information call Mrs. Fried at YE 2-3904 or Mrs. Horvitz at SK 1-1253.

NOTICE!

Tuesday Activities

The Tuesday Activities Groups will not meet on Tuesday, December 25, 1956 or on Tuesday, January 1, 1957. The group will reconvene on Tuesday, January 8, 1957.

THE REAL TESTING OF THE UNITED NATIONS

At a testimonial dinner to Dr. Abba Hillel Silver, held in the city of New York on Monday evening, December 17, 1956, Dr. Silver delivered an address which was broadcast nationally.

Following are some of the highlights of his address.

The real testing of the United Nations is yet to come. It will soon come in the Near East and on its outcome will depend the very survival of that international organization which was called into existence to preserve the peace of the world.

The cease fire which was achieved there is only the occasion—not necessarily the prelude to permanent peace. The United Nations force, now gathering in the Middle East, if intelligently employed, may prove to be an important step towards a final solution of those issues which have kept that part of the world in needless tension and turmoil for years, or it may lead only to a restoration of the status quo ante from which all the evils flowed, and for a *carte blanche* to the dictator Nasser to resume all his former dangerous adventures.

Nothing has so far happened to discourage Nasser from believing that the United Nations force will restore him to his former position and prestige in the Near East; his commandos free to range again across the borders of Israel; his blockade against Israeli shipping in the Suez and in the Gulf of Aqaba to remain in force; and he himself free to acquire again vast stores of weapons and munitions for an attack upon Israel which the Israeli forces frustrated so calamitously a few weeks ago.

Now that our government has concluded that the best hope for peace in the Middle East lies in the United Nations and has resolved to channel through it the consideration of its problems—a procedure which it had not followed in the past, choosing rather to find them outside the framework of the United Nations—it becomes increasingly urgent for our government,

whose authority and prestige in the Middle East have been augmented by recent events, to take forthright leadership in the United Nations to achieve solutions which will be in keeping with its expressed desire for impartial friendship to all concerned. The traditional position of our country on Israel has been expressed time and again by the leaders of our government and by both major political parties of our country. It was recently restated in the platform of the Republican Party National Convention: "We regard the preservation of Israel as an important tenet of American Foreign Policy. We are determined that the integrity of an independent Jewish State shall be maintained. We shall support the independence of Israel against armed aggression."

Our government should not wait until there is armed aggression or until that "innocent" victim of aggression, Nasser, has had time to rebuild his badly shattered military establishment, or until Syria has had time to build up a vast arsenal of tanks, planes and guns provided by the Soviet Union. It should press most energetically in the United Nations for action which will bring the representatives of the governments of the Near East together around a conference table for the settlement of all the outstanding issues.

It is not enough to clear the Suez Canal so that oil may flow again freely to the western world. It is all-important for the peace of the world that all the major obstacles which have for years impeded free communication, trade and cooperation between the peoples of the Near East, fostered bitterness and acrimony and led to periodic and bloody outbreaks and mounting crises, should be removed without delay.

Here is the challenge to true statesmanship. To denounce your friends when they have been driven to acts of desperation—partly due to your own blunders—may give you a momentary feeling of self-righteousness as well as of expiation. To help them to achieve just and lasting political settlements in which you assume your full share of responsibility and commitment is the way of wisdom, friendship and inspired leadership.

Nasser should not be permitted to dictate the terms and conditions of the withdrawal of the United Nations force. Only when order and security have been established along the Suez and in the Sinai Peninsula and Nasser has abandoned his acts of illegality and belligerency should that international force be withdrawn.

It should be recalled that even before the United Nations ordered a cease-fire and a withdrawal of Israeli forces from the Sinai Peninsula, the Prime Minister of Israel let it be known that he was prepared to propose to his government the withdrawal of all Israeli forces if Nasser signed a clear undertaking to abstain from hostile acts against Israel, including undertaking his liquidating the Fedayeen, abolishing the blockade in the Gulf of Aqaba and in the Suez Canal and abstaining from military alliances directed against Israel. These conditions have not yet been met and Nasser has given no indication whatsoever that he intends to meet them.

It would be a colossal blunder for the United Nations to have gone through all the great diplomatic exertions and the dispatching of a military force only to leave the condition in the same perilous and explosive condition in which it was prior to October.

A Temple New Year - Chanukah Treat

FOR THE STUDENTS IN THE TEMPLE RELIGIOUS SCHOOL

**A Special Private Showing
of the magnificent Cecil B. DeMille film**

"The Ten Commandments"

TIME: 9:30 A. M. MONDAY, DECEMBER 24th

PLACE: LOEWS OHIO THEATER

Free to students of our religious school from the third grade up through the High School. This limitation is due to the length of the film (3½ hours) which would overtax children below the third grade.

Tickets will be distributed to the young people in their classrooms this Saturday and Sunday mornings.

Parents may accompany their children by purchasing a ticket for \$1.50 at the door on the morning of the showing.

The Temple, as part of its educational program, is happy to make it possible for our children to see this fine Biblical picture.

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8:00 P. M.

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Stagecrafting - Costuming