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Goals and outlook for Jewish life, 1957.

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Sunday Morning Services
The Temple
November 24, 1957

GOALS AND OUTLOOK FOR JEWISH LIFE IN AMERICA

The address which Rabbi Silver delivered before
the General Assembly of the Jewish Welfare
Federations in New Orleans November 14, 1957

by

DR. ABBA HILLEL SILVER

ultimate goals of American Jewish life and of its outlook and one can speak with greater confidence about the short-range outlook than of the long-range one.

I said that the present temper and tempo of Jewish community life in the United States bespeak a vigor and a momentum which are likely to be maintained during the period which lies immediately ahead of us. The general climate of good will which prevails among our fellow citizens and the pervasive prosperity in our economic life, have combined to give our group life in America, a relaxed sense of well being and a confident outlook. And this, fortunately, has expressed itself in a trend towards a closer identification, on the part of our people, with Jewish community life, and also in a generous support of the needs and institutions of Jewish life both here and abroad.

So that the outlook for the near-at-hand future is, in my judgment, a continuation of this process of growth and participation. American Jews seem likely to maintain and to expand their social agencies and to adjust and refine their techniques to meet the changing needs of the times, and also the greater knowledge which will come to it from wider experience. The achievements of the Jewish community in these fields of social service of all kinds have been admirable and they are not likely to diminish in the coming years.

There was a time, during the years between the two world wars, when the overseas needs - the overseas needs of our war-ravaged people had increased to such an extent that fear was expressed among some of the lay-leaders of our welfare federations that the financial burden would prove too great for the giving capacity of our people and that as a result our local institutions would suffer. This was a wide-spread fear entertained some years ago. Fortunately these fears have proved absolutely groundless. The greater needs evoked a greater response -- an unprecedented response -- an outpouring of generosity on the part of our people such as the world has never witnessed -- such as the world has never witnessed at any time. Now this should have surprised no one who knew the traditions of our people which, from the most distant days to these has considered brotherly solicitude and loving kindness as the highest religious commandment of Judaism -- in fact the consummation of all of them. When Israel is challenged by desperate emergencies to meet the situation which can be relieved by acts of generosity, Israel never fails to respond.

Our religious institutions have also been expanding. Numerous synagogues and temples and religious schools are being built or are being expanded. There is a marked increase in their membership rolls. Now whether this is evidence of a significant religious revival of depth and duration, it is too early to say, but the fact of this expansion - of growth - certainly does not point to any waning or ebbing in spiritual strength of the Jewish community of the United States. There is a growing demand for more intensive forms of education in our Sunday schools and in our afternoon schools. A significant increase has taken place in the number of Jewish day schools, and even orthodoxy, whose early demise had so confidently been predicted, is demonstrating strength in the number of the schools and Yeshivas which it has been establishing. Even our erstwhile intellectual nomads, our writers, artists, even they are returning from their wanderings in search of springs and palms in far-off attractive but inhospitable cases, and are settling down comfortably in their own ancestral fields.

The American Jewish community today is well organized, in fact over-organized.

Over-organization and over-building are a distinct liability to a community. Not every good idea warrants a new building or a new campaign. While there exists of course, many groupings and many divisions among our people, such as ought to be expected among more than five million people, and especially among more than five million Jews who are not noted for their coagulatory propensities -- never have been, -there is presently not in evidence any catastrophic disunity which might prove dangerous in an emergency.

A generation or two ago -- and I can recall some of those days -- before the rapid "deproletarianization" (if I may use the term) of our immigrant population set in, and before our people became predominantly members of the American middle-class -- in those days, the ideological differences among our people were far sharper - far more numerous - far more stridently vocal than they are today. The economic shift which has taken place in the American Jewish community has softened and moderated these one-time seeming irreconcilabilities among our people.

The major rift in the American Jewish community between Zionists and non-Zionists which filled our household with so much of clamor and dissension for more than a generation -- that rift has been spanned and bridged over in the establishment of the State of Israel. A sense of historic responsibility, as well as of Jewish pride and loyalty came to prevail over abstract ideologies once the fateful chips were down. And in that heroic struggle which immediately preceded the momentous decision in the United Nations - the 10th Anniversary by the way, which will be celebrated next week -- in that heroic struggle, and in the desperate battle-days which followed, American Jews who were known as life-long opponents of the cause of the reestablishment of the State turned out to be among its most helpful friends. And many of them have since become leaders in many of the reconstruction tasks in behalf of Israel. It is true that some of them still wish to be known as non-Zionists. But no one will quarrel with them on that score. Even the Prime Minister of Israel, himself, Mr. David Ben Gurion, claims that he himself is not a Zionist.....

There remain, of course, a lingering few on the American Jewish scene, who are actuated either by fear, for some unknown reason, or by self-hatred, who are resolved to keep the dying embers of this controversy smoldering on at all costs. And at times they resort to reprehensible acts of defamation and of bearing false witness against their fellow Jews. Fortunately, their numbers are too few and their bombilations too synthetic either to impress, or to disrupt the unity which has been measurably achieved in ~~the~~ American Jewish life. They have their nuisance value - but they are a nuisance just the same. And Jewish life was never free of such nuisances, at any time in its history.

It would be well for the American Jews of tomorrow and of today to bear in mind that Israeli citizenship is not an article of export, or the identification of the Jewish people with the land of Israel and the hope of its restoration has been an article of faith of our people everywhere throughout the ages. And our aim should therefore be, in the days to come, to maintain relationships with Israel which are friendly, fluid and non-dogmatic. It is easy to bedevil any spiritual and historic situation of such delicacy with clever or malicious dialectics, but the consequences of it can only be harmful for everyone - for everyone.

Of late, another small group, belonging to a belligerent ultra-orthodox wing, has attempted to sow dissension in the Jewish camp. It has blusteringly rejected any form of cooperation with other Jewish religious bodies, and in fact has publicly excommunicated certain rabbis who do not subscribe to their tenets. This form of fanatical clericalism, the American Jewish community cannot tolerate. There is room on the American scene for all sincere religionists, but they cannot win adherence-or they must try to win adherence and influence- in an open competitive field of ideas and on the basis of their intrinsic merit and appeal and not through words and acts of bigoted contentiousness. They must learn to work together and while remaining firm, of course, in their own convictions, be respectful of those of others.

The annual campaigns in our communities for welfare funds of all sorts have,

in my judgment, greatly helped to bring Jews together - Jews of all shades of opinion and from all walks of life and by so doing they have greatly integrated - greatly consolidated our community life. Jews have become acquainted with one another under the most favorable circumstances during these campaigns while engaged in benevolent enterprises, at which time Jews are at their best. They have discovered on these occasions, which in many communities last for a long period of time during the year, they have discovered many bonds of understanding and mutual respect. This has been one of the most gratifying by-products of these large-scale fund-raising campaigns which appear to many of us to be so prosaic and so repetitious. And this, you will recall, is of course foretold in our Torah:

"The effect of Zedakah will be peace and the result of Zedakah quietness and trust always".

The establishment of the State of Israel, a decade ago, has under-girded Jewish life everywhere, and in the United States. Now no new Torah has come out of Zion, and no new Torah is needed, but a new spirit has most certainly come forth which has uplifted the hearts of our people everywhere. A new grace, a new grace, compounded out of vindication, out of pride, out of victory, has come into our lives. For the first time in many long and weary centuries our people is eating not the bread of affliction, of exile, of homelessness, but the nourishing bread of freedom and independence which is as honey in our mouths and in the mouths of our children. Whatever is presently resurgent in American Jewish life - and there is a great deal which is resurgent and dynamic - cannot be disassociated with what has astoundedly happened in Israel. The hands which laid the foundations of the new Jewish life over there and defended it with such superb and unimagined valor, have also strengthened the spiritual foundations of our Jewish life here. We are richly indebted to them as they, indeed, are to us. And may this mutual reenforcement never cease! for we both, Israel and the Diaspora stand in need of it.

The outlook then, as far as the foreseeable future of the American Jewish community is concerned, in terms of unity, in terms of loyalty and development,

is, in my judgment, very favorable. And while not ignoring or condoning its short-comings the American Jewish community stands out today as one of the most wholesome and dynamic Jewish communities in history - not merely in the world, but in history. That is gratifying to know. And a great age is not founded by a small people.

Now when we turn to the long-range outlook for the American Jewish community, one enters, of course, the field of speculation and prophesy, and here one must exercise the utmost of reserve and caution. One must not proclaim what has not been revealed. Dr. Samuel Johnson once remarked about the noted German mystic, Jacob Boehme: "If Jacob saw the unutterable, Jacob should not have attempted to utter it". There is much that is unpredictable in our world, and nothing is more unpredictable than the fortunes of the Jewish people in a disturbed and revolutionary age. If one could plot the world's future with any degree of certainty, one could perhaps, in a measure, also forecast the future of Jewish life, but no student of the contemporary world scene which is "swept with confused alarms of struggle and flight", where powerful forces are contending in mortal combat for world mastery, will undertake to plot such a course. It is not wise to predict nor to draw generalizations from wishful thinking. So much of blind irrationality transpires in our world today, that it is wiser by far to see in every given situation, not only a hopeful promise, but also a possible presentiment.

Let us recall that the Jews of western Europe were the victims of many such hasty generalizations in the closing decades of the 19th and the early decades of the early 20th centuries. We are likely to forget it and no people can afford to forget history, certainly not the Jewish people. Those years were probably the most sanguine years that European Jewry had ever known. The era was one of progress and enlightenment. Jewish political and economic and social emancipation kept pace with the triumphant march of liberalism. And our people could see an open road ahead, a road which led away from the dark ages -- from isolation and discrimination and disabilities -- to a new day of freedom and equality.

Soon the Jews of Western Europe were rapidly forging ahead on this open road, to the very forefront in the professions, the arts and sciences, in politics, in finance, in industry. They came to feel thoroughly at home -- and they loved their homes. It was a glorious age -- but it was not to last! Jewish emancipation was a by-product of European liberalism, and with its decline, which set in shortly after the Franco-Prussian war, the fortunes of our people began to decline. Social and economic unrest shattered the none-too-strong foundations of that liberalism. Nationalism, in its most extreme forms, became rampant in Europe, and as a result, minority groups, and especially the Jewish minority group, were its first victims. And economic disasters in several countries found the Jewish minority a ready scapegoat. Antisemitism became a political movement. Demagogues discovered it to be the surest way to ride into power. And the catastrophic climax came, of course, in Fascism and Naziism, whose acts of horror and brutality perpetrated against the Jews of Europe remain unparalleled in the annals of mankind.

But in the years which preceded this tragic denouement, many of our people in western Europe believed that they were actually on the threshold of the Millenium and that the Jewish community might very well dissolve and liquidate itself. There was no longer any reason for its existence. And they abandoned, some of them very rapidly and some of them in stages, their Jewish affiliations. They saw themselves as the enlightened champions -- champions of a new universalism, and of a regenerate humanity which would forever be free from all the baneful dissensions of race and religion. Some Jews, of course, disencumbered themselves of their Jewish attachments out of less altruistic motives -- out of considerations of careers and of social advancement.

This century of happy augury for our people in Europe ended in the gas chambers of Dachau and Treblinka. The bright oracles did not fit the dark issues. What is even more disturbing is that this round of hope and despair of progress and reaction was not a unique or unprecedented event in Jewish history.

There is no reason to assume that this cycle is a constant, which, like some dire and fateful refrain, must occur -- must re-occur inevitably in the future --

in the future of Israel. This is a fatalism to which our people never subscribed and to which humanity cannot subscribe. This would be the negation of all human progress. Therein lies chaos and anarchy and unrelieved despair. And furthermore it does not follow that the experiences of our people in the Mediterranean or in the European center must of necessity be duplicated in the new world, a world which in several other regards has willed to move in its own orbit. Nevertheless, it would not be wise to ignore the fact that even in our new world, on occasions, we experience the passions and the prejudices of the old world. We, ourselves, of this generation have witnessed it. America of course is different in many ways, but far less different than it was, far less isolated from the old world. America is no longer a distant land on the rim of a vast ocean. It is now the center of the world. Politically, and economically and culturally it is inextricably bound up with the fortunes of the old world. And so is the American Jewish community as far as the consequences of this closer contact are concerned. An unfailing rule, in the millennial experience of our people in the old world has been that in normal times of political stability - economic stability, of peace and prosperity, Jews are not greatly disturbed, but when conditions become seriously unsettled, for whatever reason, they find themselves suddenly and gravely menaced. And even Democracy is not of itself a guarantee of human brotherhood, of racial and religious tolerance.

A realization of these facts of life for our people, and they are facts of life, which we must never ignore, the realization of these facts should be both an admonition and a challenge to us -- an admonition not to be too naive in our optimism -- not to be too relaxed in our vigilance -- not to be snared by the baited sweetness of prolonged security -- and a challenge to defend at all times and at all costs, the basic traditions of American life, which may at any time, and in fact are frequently, imperilled, and to resist to the utmost of our material and spiritual resources, the forces of darkness and disruption both here and abroad. All days should be embattled days for us, to an even greater degree than for other freedom-loving people.

To insure the future of the American Jewish community then it is imperative (Inow speak of the long-range future) it is imperative in the first instance to insure through our constant vigilance, individually and collectively, in cooperation with all Americans of good will, the future of the free institutions of our beloved country -- of the Bill of Rights and of all of its citizens. Every attack upon the constitutional rights and the inalienable human rights of any and of all of our fellow citizens, is, in an especial sense a threat to the security and stability of the American Jewish community. Every intelligent Jew understands this, when he comes to think of it, but not everyone is goaded by his understanding of this fact into effective action at all times.

So that if we remain dedicated and alerted, if we do not become care-free in pleasant delusions, we may then be justified in planning and building for our future in the sober hope that the free way of life will not be defeated in our country or in the world, and that the new age of missiles and space satellites and nuclear power will not divert humanity from its major task which is to build the good society on earth where every man will be able to "dwell under his vine and under his fig tree with none to make him afraid".

And this brings me to the goals of Jewish life to which I was asked to address myself.

Now the goals of Jewish life, whether in America or elsewhere, have been set long ago and they have not changed since. When Abraham, the first Jew, set out upon his pilgrimage -- a pilgrimage which was to take his descendants to the uttermost parts of the earth -- God said to him, _____

"be thou a blessing; in thee shall all the families of the earth be blessed."

In other words, there was never any doubt in the minds of the leaders of our people in any age about these permanent goals of Jewish life. They concerned the establishment of Malchud Shemayim - of the Kingdom of God - here on earth in unity, in freedom, in compassion. This was the Beracha - this was the blessing and Israel entered into an historic covenant to be for all times the plighted

guardian and servant of that blessed ideal, and faithfully to labor in its behalf in times of prosperity or adversity, in freedom or in servitude, in their national home or dispersed among the nations of the earth.

And my good friends, there are no other goals today, whether for the Jews of the United States or for the Jews of Israel, or elsewhere in the far-flung diaspora.

American Jews are part of world Jewry. We have no historic goals other than those of the Jewish people elsewhere and everywhere. We abide as comrades of their spirit, even if we do not share at all times in all the vicissitudes of their fortune. We feel the pulse of one fraternity.

Now not all Jews, of course, are conscious of these goals, nor were they ever in the past. But the people, the Jewish people as a whole, at no time abandoned these goals, nor did they ever question their covenanted role in history. The people as a whole remained steadfast. Now there are some conflicting explanations of it offered for this remarkable steadfastness. Some chose to call it incredible obstinacy. Various conflicting explanations have been given for the vigor and the inner force which maintains this people in its higher resolve to live in the world and yet apart from it, to go forward sometimes alone, to be different and yet strive always for unity with the rest of mankind. But that this steadfastness, through the centuries existed, remains an incontrovertible fact.

And if ever the American Jewish community should isolate itself from the rest of world Jewry, as some uninformed Jews - the super-patriotic Jews would have us do -- if ever the American Jewish community should isolate itself from the rest of world Jewry, and from the spiritual and cultural past of the world Jewish community and reject the eternal mandates and the binding collective responsibility of Judaism, it will disintegrate, slowly or swiftly, as the case may be, but disintegrate it will. It cannot long endure an existence without horizons. As a secular, as an ethnic, as a nationality group on the

American scene it is certain to be assimilated after a time, as is the case with all such groups. Attractive ideologies apart, there is really no significant ethnic group on the American scene which is dedicating itself consciously to the concept of cultural pluralism. Cultural pluralism is an ideology which has found great favor, especially among Jews who are not enamored of Judaism.

The goals of Jewish life are set. How faithfully our descendants will follow the course which will lead to their attainment is unpredictable. There have been generations of Jews in parts of the world whose spirit was not steadfast. There have been other generations who "gave their backs to the smiters" and died as martyrs for their faith. There have been still other generations which were neither rebellious nor dedicated but which drifted aimlessly about in a spiritual vacuum - a spiritual no-man's-land. Whether the coming generations of American Jews will accept their historic assignments, and to what extent, will depend upon their enlightened convictions and their undefeated Jewish pride.

And this brings us again, face to face, with the supreme and urgent task which confronts the organized American Jewish community today -- the Jewish education of our children and of our adults -- of ourselves. There is a growing realization that this, in reality, is the supreme and imperative task -- and much is being done in that direction, but much more has yet to be done.

For the problem which confronts us today - I mean the Jewish community - is no longer Americanization, nor immigration, nor even the pressing relief of our indigent poor. We have passed beyond some of these problems and have the others fairly well in hand. The paramount problem today, over and above the proper maintenance of our welfare institutions and services, and of meeting our responsibilities to over-seas needs and to Israel, - the paramount problem is the problem of the inner spiritual and cultural consolidation so as to insure for the future, not only the survival but also the effectiveness of our community. The problem is how to achieve a pleasant and contented at-homeness within our community for our children and those who will follow them, so that their Jewishness will not be regarded by them as the unshunable chains of an unwelcome fate but as

the proud investiture of a high calling. It is not their accommodation to the American scene which needs concern us. They are fully accommodated, some of them and least unfortunately, to its less/attractive phases. It is their normal and wholesome identification with the Jewish community and their enlightened and eager participation in its tasks and obligations which should concern us. To this end they must be instructed - educated - guided - inspired. Their self-consciousness as Jews - if it is not to be an irritant - must be refined through self-understanding so that out of deep knowledge may flow strong devotions.

To that end we need more schools and better schools, more teachers and better teachers, more books and better books, more youth centers and more Jewishly-oriented youth centers - more academies of Jewish research and Jewish scholarship. And the responsibility is not exclusively that of the synagogue or the Temple. It belongs to the entire community. Our Jewish world rests upon three things - our sages admonished us - not upon one - upon three things

Not alone upon acts of charity and works of loving kindness, but also upon reverent faith and worship, and above all, upon the study and the teaching of our Torah - which means the whole of our Jewish religious culture. To satisfy the hunger for bread is a great mitzwah, beyond any doubt - but what of the hunger of the spirit and the thirst for the living waters of faith? Our people never ignored that responsibility. That need must also be adequately be met today and in the future, not only for the sake of ourselves and the equilibrium of our own lives - not only for the sake of our children, and the proper direction of their lives, but for the sake of America to whom we owe the best in our lives and the best of our service.

And I conclude with these words:- Jewish education was never limited to children or to younger people. It was regarded as a life-long discipline and a life-time privilege. The study of Judaism and of our people's history and of its rich cultural treasures should, should, as far as possible, become an integral part of the life of every adult Jew - the daily life of every adult Jew - and especially of those men and women who aspire either to lay or professional

leadership in the Jewish community. In so doing these men and women will replenish themselves in heart and mind with ever new strength and insights and they will set a commendable example for other people to follow. And there will set in a diffusion of reverence for Jewish values and Jewish learning in our communities -- a diffusion of reverence and all our community enterprises will recapture something of the mood and the flavor of that precious and distinctive way of life of our people through the ages.

If then, my good friends, we look to the mainsprings of our life, education and self-education, if our eyes remain steadfast in the direction of our eternal goals, if we do not isolate ourselves from world Jewry and from the possible sources of power and inspiration in reborn Israel, and if we remain actively mobilized to defend at all times the free institutions of our land, the American Jewish community may, in the future, by the grace of God, go from strength to strength, and become in very truth, a Beracha - a blessing - to itself and to America.



THE TEMPLE

CLEVELAND, OHIO

November 24, 1957

Vol. XLIV No. 6



SOME THOUGHTS ABOUT OUR CHILDREN FROM THE RABBIS' DESK

One of the nice customs which has been developed at The Temple recently is the practice of the naming of a child during our Saturday morning service. The happy parents come together to this service. After the Torah has been read, but before it has been returned to the Ark, they are asked to rise while a special and significant prayer is recited. The prayer expresses the hope that God grant them sufficient understanding and wisdom to help their new child grow strong in mind and body. During the prayer the child's name is read out. God's blessing is invoked upon his well-being. Increasing numbers of our young couples are taking advantage of this opportunity and are discovering that this special service represents an unforgettable moment in the growth of their marriage and of their family.

Arrangements can be made by contacting the Religious School Office.

On the general subject of our youngsters, the Mr. and Mrs. Club of The Temple sponsored two very fine discussion programs on the theme "When Your Child Asks." The challenge of a child's questions can be disconcerting. These two Friday evenings offered an opportunity to think out together answers which might be given to their unpredictable questions.

For me one of the most interesting results of these sessions was the realization that parents no longer feel an obligation to avoid the legendary and the fairy tale. A generation ago parents

prized utter frankness. Even the youngest child had to be told the facts of life and given a critical approach to religion. Today's parents realize again the importance of making the child feel at home in his faith before his mind awakens to the questions which maturity brings. A child thinks pictorially rather than theoretically. He wants to appreciate the beauty of faith before he wrestles with its difficulties. Today's parents recognize that there is no danger in telling beautiful legends to the child, provided these fables are not given as answers beyond the childhood years.

Every home should have a small shelf of children's books on Judaism—picture books and story books which can be read over with the children and happily discussed with them. Fortunately the past several years have seen

published many beautiful and well conceived children's books dealing with God and prayer, ethics and the synagogue. A complete collection of these books is contained in our Temple Library. Miss Leikind will be happy to acquaint parents with the full range of this literature and to suggest to them basic materials for a home book shelf.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ	Dubois
Laus Deo	Federlein
Legend	Bloch
Six Preludes, I	Moses
Opening Psalm — I Was Glad	Sulzer
Bor'chu (Congregational)	Traditional
Sh'ma—Boruch (Congregational)	Sulzer
Mi Chomcho (Congregational)	Moses
Kedusha	Hakola
Silent Devotion — May the Words	
Before the Address: Mr. Hakola	
Ahavas Olom	Goldfarb
Mr. Humphrey and Choir	
Olelu — Let Us Adore — Vaanachnu	Binder

SUNDAY MORNING SERVICES

November 24, 1957

10:30 A.M.

RABBI ABBA HILLEL SILVER

will speak on

GOALS AND OUTLOOK FOR JEWISH LIFE IN AMERICA

The congregation and the community will have an opportunity to hear the address which Rabbi Silver delivered before the Assembly of Jewish Welfare Federations in New Orleans last week.

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:15 to 12:00

The Temple

Rabbis:

ABBA HILLEL SILVER

DANIEL JEREMY SILVER

Associate Rabbi
Director of Religious Education

HERBERT H. ROSE

Assistant Rabbi

Staff:

MILDRED B. EISENBERG

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MR. AND MRS. CLUB

"TIME OUT"

a

HOME AND FAMILY SHOW

Guest Panel

ELEANOR HANSON

GEORGE SEEDHOUSE

ARNOLD DAVIS

Demonstrations

POWER TOOLS

RUG MAKING

CERAMICS

PHOTOGRAPHY

MOSAICS

ENAMELING

and others

Late Evening Snack

Sunday, December 1, 1957

Tudor Arms Hotel

Open to all Temple Members

Admission—Free

8:15 P.M.

JEWISH BOOK MONTH — November 15 - December 15

The Bulletin is pleased to present a list of some of the recent and important books which have been published dealing with Jewish life and thought. The annual occurrence of Jewish Book Month might suggest to each of us the value of owning many of these works and of reading those which would be of interest to us. Copies of all these volumes can be borrowed from The Temple Library.

Children's Books

Ben-Asher, Naomi and Hayim Leaf.....JUNIOR JEWISH ENCYCLOPEDIA
Bloch, C. E.....FIRST HANUKAH
Burstein, Abraham.....ADVENTURE ON MANHATTAN ISLAND
Freed, Eleazar.....MYSTERY OF THE SILVER FISH AND OTHER STORIES
Kubie, N. B.....FIRST BOOK OF ARCHAEOLOGY
Lewiton, Mina.....RACHEL AND HERMAN

Skulsky, S.....LEGENDS OF BAR-KOCHBA
.....LEGENDS OF KING DAVID
.....LEGENDS OF KING SOLOMON
.....LEGENDS OF JUDAH MACCABEE
Sol, Robert.....CHANUKAH IS COMING
Watson, Shirley.....TO BUILD A LAND

Biography

Baruch, Bernard M.....MY OWN STORY
Knox, Israel.....RABBI IN AMERICA: STORY OF ISAAC M. WISE
Lauer, Stefanie.....HOME IS THE PLACE
Leftwich, Joseph.....ISRAEL ZANGWILL
Reznikoff, Charles.....LOUIS MARSHALL, 2v.

Judaica

Bamberger, B. J.....STORY OF JUDAISM
Chomsky, William.....HEBREW: THE ETERNAL LANGUAGE
Friedman, Philip.....THEIR BROTHERS' KEEPER
Gaer & Wolf.....OUR JEWISH HERITAGE
Ginzberg, Louis.....LEGENDS OF THE JEWS
Glazer, Nathan.....AMERICAN JUDAISM
Keller, Werner.....THE BIBLE IN HISTORY
Schneiderman, Harry.....TWO GENERATIONS IN PERSPECTIVE

Israel

Ben-Ari, Raikin.....HABIMA; THE THEATER IN ISRAEL
Eban, Abba.....VOICE OF ISRAEL
Elath, Eliahu.....ISRAEL AND HER NEIGHBORS
Frank, Waldo.....BRIDGEHEAD: THE DRAMA OF ISRAEL
Henriques, Robert.....100 HOURS TO SUEZ
Wallenrod, Reuben.....LITERATURE OF MODERN ISRAEL

Some Recent Fiction

Green, Gerald.....LAST ANGRY MAN
Henry, B. A.....GUTENHEIM WAY
Malamud, Bernard.....THE ASSISTANT
Mankowitz, Wolf.....MENDELMAN FIRE AND OTHER STORIES
Stern, Lucille.....THE MIDAS TOUCH
Wallenrod, Reuben.....DUSK IN THE CATSKILLS

HIGHLIGHT LUNCHEON REVIEW

A check from the Temple Women's Association Highlight Luncheon for over \$25,000.00 symbolizes the success of that wonderful affair. As in the case of all such activities, there are unavoidable omissions in the printed program. The Temple Women's Association takes this opportunity to bring the program up to date. The following ladies are thanked for their support of this affair.

Comet: Mrs. Bertram Krohngold

Shooting

Stars: Mrs. Samuel Gerson
Mrs. Maurice Weiskopf

Stars: Mesdames

Abe Annan
Leo Ascherman
J. B. Bloomfield
Toby Goodman
Herbert Lederer
Herbert Lefkowitz
Erwin Levin
Leon Mitnick
Harris NeCamken
Robert Rosner
L. S. Sanders
Sally Waldman
M. Wirtshafter
Frank Wuliger, Sr.

The Women's Association wants also to thank the following ladies whose service helped make the Luncheon successful.

Ticket Committee:

Make Up: Mrs. H. J. Horvitz
Mrs. Stanley Meisel
Page: Mrs. Alan Bedol

The Association would like to remind all who served that many worked on several committees and it was decided that names should be listed only once.

Again, congratulations on a job well done.

T. W. A. OPEN MEETING

Mr. Louis Untermeyer's buoyant prose stimulated a good-sized audience at The Temple Women's Association Opening Meeting on Wednesday, November 13, in The Temple. Though noted as a witty raconteur, he dispensed more than mere froth and bubbles. The "Makers of the Modern World" whose essence he extracted for us were eighty-six men and six women who challenged the status quo, true liberators of the modern mind, people who made the blue prints of the future; Darwin, Einstein, Pasteur, Wagner, Debussy, the Wright brothers, all non-conformists and trail blazers. He ended his inspiring talk with a prayer that God may keep man ever unsatisfied.

Mrs. Harry A. Cohn, President, introduced the speaker and presented Rabbi Herbert H. Rose, new assistant Rabbi, who complimented the Sisterhood members on the fine spirit it has displayed in all Temple activities.

Refreshments and a social hour followed the program. Mrs. David Schiffer served as Chairman of Hospitality due to the illness of Mrs. Marc B. Goldstein.

Chairman of Program is Mrs. Joseph Gould. Mrs. Alfred Brock is her Co-Chairman.

Mrs. Lawrence Skall, Chairman of Hostesses, and her Co-Chairmen Mrs. Joel Bennett, Mrs. Melvin Lazerick and Mrs. Donald Wirtshafter had the assistance of the ladies of the Integration and Membership Committees.

The Israeli Gift Shop display tables in the Ansel Road corridor were beautiful with art objects in Patina ware, velvet-black, sky blue, beige, pewter-wash and antique gold.

A complete selection of hand made articles from the Tuesday sewing tables was beautifully displayed in the schoolroom corridor.

TUESDAY NURSERY CARE

There will be no Sisterhood Nursery Care on Tuesdays until further notice. The Temple Women's Association takes this opportunity of thanking the ladies who have furnished supervision and entertainment to the three-to-five-year-olds whose mothers participate in Tuesday activities: Mrs. James Lissauer, Mrs. Morton Krasner, Mrs. Elmer Schmith and Miss Martha Markowitz.

BABY PRAYERS

Over 4500 copies of *Baby's Night Prayer*, composed by Rabbi Abba Hillel Silver in 1924, have been sent by our Sisterhood to Temple families blessed with new babies. The verse reads as follows:

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

The prayer, followed by the Sh'ma Yisroel, bears the infant's name, date of birth and Rabbi Silver's signature. It is printed on a card, bordered in blue for boys and pink for girls. The child's name and date of birth is then entered in The Temple Women's Association Baby Book.

Mrs. Jerome Friedman, Chairman of Baby Prayers, YE 2-0328, asks that we telephone her about new children and grandchildren of Temple members, so that they may receive their Baby Prayers. Mrs. Irwin Milner will also take such information at Tuesday Sewing.

TEMPLE WOMEN'S ASSOCIATION FLORAL COMMITTEE

The Temple Women's Association Floral Committee delivers altar flowers after the Sunday service to the seriously ill, to the bereaved, and to members who are celebrating high birthdays or high anniversaries. Mrs. Leo Oppenheimer, Chairman of this Good-Will Committee, is assisted by Mrs. Oscar Hornsten.

The Sisterhood herewith expresses its appreciation to the following ladies who served on the Floral Committee this past summer:

Mesdames:

Joel Bennett	Harry A. Cohn	Oscar Hornsten	Abe Nebel	William Slavin
Helen Bing	Max Eisner	M. G. Meyers	Leo Oppenheimer	S. H. Stecker
Alfred Brock	Ben Fried	M. S. Miller	George Rose	D. M. Wirtshafter
Ed Coben	Jerome Friedman	Irwin Milner	Merril Sands	Irwin Yoelson
Wm. B. Cohen	George Goldman	Stanley Morgenstern	Abba Hillel Silver	

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DATES TO REMEMBER

- Sunday, November 24 — Sunday Morning Services
Mr. and Mrs. Club Breakfast
- Monday, November 25 — Adult Hebrew Classes
- Tuesday, November 26 — Temple Women's Association Tuesday Sewing
- Friday, November 29 — Temple Alumni November Get-Together
- Sunday, December 1 — Sunday Morning Services
Mr. and Mrs. Club Home and Family Show

THE TEMPLE LIBRARY is open Tuesday through Friday from 9:00 a.m. to 5:00 p.m.; Saturday, 9:00 a.m. to 12:00 noon. The Library will be closed on Sunday mornings except at the conclusion of services.

THE TEMPLE MUSEUM will be open at the close of Sunday Morning Services and during all major organization meetings. Arrangements may be made to view the Museum by special appointment at The Temple Office.

THE ISRAELI GIFT SHOP is open during Tuesday sewing sessions. Selections can be made at all times from the display case in the Ansel Road Lobby through The Temple Office.

TEMPLE ALUMNI ASSOCIATION

NOVEMBER GET-TOGETHER

*Friday, November 29 *8:30 P.M.

at the home of Nancy Silber

3076 Kingsley Road

THE MR. AND MRS. CLUB SUNDAY MORNING BREAKFAST

Sunday, November 24, 1957 9:00 A.M.

Sherwin's Party Center

Adults: \$1.00

Children: .75

Reservations: The Bruders WA 1-0359

Send your children to classes on the Shuttle Bus so you can
enjoy an extra cup of coffee before services.