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What makes our breaks a family?, 1958.



SUNDAY MORNING SERVICE

THE TEMPLE

NOVEMBER 30, 1958

RABBI ABBA HILLEL SILVER

WHAT MAKES AND BREAKS A FAMILY

*What makes or breaks a family?*

That families are breaking up everywhere in our American society is clearly apparent and <sup>it</sup> ~~it has become~~ gravely alarming. Ten million living Americans have been divorced; Three hundred and seventy eight thousand couples were divorced last year. For every three marriage licenses issued, one divorce suit is filed. America's rate of divorce is the highest in the western world and it is rising. There are six million children in the United States who do not live with both parents.

Now, why are so many homes breaking up? Many valid explanations have been given. The family today, <sup>it is</sup> as maintained, is a much smaller social unit, much more mobile and urbanized <sup>than rural life</sup> and ~~it~~ is no longer supported or buttressed by the extended family group which prevailed in rural America or in small towns and which still prevails in many European countries. A speaker at a recent National Conference on Social Welfare thus contrasted the family of present day America with that of yesterday. We all know, he declared, <sup>M</sup> what that rural family was but let us look at it again. It was a family that tended to stay put. It was usually composed of several generations as contrasted with the nuclear family of today - husband, wife children, and perhaps a mother-in-law. It was the kinship or extended family that enjoyed ~~the~~ <sup>the</sup> support, companionship, and cultural continuity of grandparents and great-grandparents, of aunts, and uncles, and cousins. It was a life of interdependence. People knew each other and aided one another. It was <sup>a</sup> ~~the~~ small town where there were no strangers. It was a church with a pervading and powerful moral force on its constant congregation. It was a family in which each member had a recognized essential job, where the roles



of wife and husband and child were well-defined and vitally important. It was a family which spent almost all of its time together, found its own mutually shared recreation, carried on much of its own education, transmitted its own cultural values, and was largely dependent upon itself for the production of food and clothing... The elders were the home-grown marital counselors. This family provided its own baby-sitters, homemakers, and foster homes. When one of its members married, ~~the new~~ *the new* couple rarely left to fend for themselves. They simply became junior members of a well-established firm. Advice and supervision were always available and given freely. The family's social status was clear - to achieve and maintain respect, it simply had to support itself in decency, provide the essentials of life, be God-fearing. Its moral codes <sup>were</sup> clear and unrelenting, and enforced by all the community. It was not ~~essentially~~ <sup>necessarily</sup> the perfect family, <sup>but</sup> whatever its psychic difficulties, it was so constructed that it did not easily become disorganized and it was seldom subject to complete breakdown.

That was the family of yesterday. And what of today's family? Today's family is a very different family. The couple married out of romantic love. Their marriage was not arranged, as it once would have been, by their parents. This couple see their own parents perhaps once a year, and the rest of the relatives, for the most part, exist only as an annual Christmas card. They expect to move, at least two or three times while their children are growing up, not infrequently to other states <sup>and</sup> or even across the country... Family friends must be newly made, perhaps every two or three years.

The family must establish its own status. Few know, and fewer care, what the grandfather had achieved or who the great-grandfather had been. No generation-established reputation follows the family... The traditional roles of husband and wife are no longer distinct and each family must find its own balance. The wife no longer has a clear-cut role. The demand for industrial workers has taken millions of mothers into industry.



At the same time her role as mother and housewife has been devalued - it is of low status. Often from her employment she may earn as much or more <sup>as</sup> than her husband. The mores of the community, ~~its~~ <sup>the its</sup> patterns of sexual conduct, its standards and values are not so clear or so socially enforced as they once were. In essence, the family is alone, isolated, separated from relatives or those to whom it would be natural to turn for counsel. It must in large part make its own choices, vote its own decisions, establish its own values. //

Thus the family today is, in a real sense, subject <sup>ed</sup> to greater strains and tensions and to increasing responsibility. <sup>and</sup> Greater stress is accordingly laid today on personal relations, on husband, wife and children within a sort of a nomadic civilization. Fifteen million people in the United States move every year; <sup>and</sup> in the midst of an urbanized civilization the family has become, as the author said, rather isolated and almost entirely self-dependent.

<sup>And in</sup> Within the last generation or so, two World Wars contributed to the disorganization of family life in our country by the uprooting and <sup>the</sup> transplanting of millions of men from their normal environments - from their customary ways of life, and standards and disciplines, <sup>transplanted</sup> ~~transplanted~~ to camps or over seas. Divorces always rise <sup>sharply</sup> after wars. War and broken homes are closely related as cause and effect.

The emancipation of woman - however desirable that was - and <sup>by</sup> ~~a~~ <sup>economic</sup> growing/independence as the result of the recent employment of women in industry undoubtedly <sup>HAVE</sup> ~~has~~ contributed to the divorce problem. The incidence of divorce is higher among working wives than among housewives. ~~and~~ <sup>and</sup> Seven million mothers in the United States are employed in industries - two and a half million of them with children under six years of age. All this <sup>aggravate</sup> ~~has~~ tended to ~~accentuate~~ the problem.

Poverty, slums, prolonged unemployment and all their attendant miseries are also factors in this problem. Divorce is more frequent among the poor than among members of the middle class or the rich altho <sup>it should not</sup> ~~it cannot~~ be overlooked that divorces rise during good times and decline during a depression.



Divorces are by no means, as we all know, limited to the poor. ~~Economic~~ <sup>reasonable</sup> economic security, is by no means, always synonymous with family security. But without a measure of economic security, the resulting <sup>ant</sup> strains and stresses endanger the stability of the home and the family.

There are, of course, instances of fundamental maladjustments <sup>man and woman, between</sup> between husband and wife - <sup>some of</sup> incurable maladjustments; <sup>and</sup> such people are, of course, better off divorced.

No amount of conciliation by courts, <sup>of</sup> and counselling by social agencies or the skill of the psychiatrist, <sup>will</sup> help in such a situation. There has clearly <sup>never</sup> ~~not~~ been established any basic union to keep that marriage, that home stable, ~~and~~ Judaism accordingly countenanced divorce <sup>though</sup> ~~the~~ it deprecated it.

But men and women <sup>always</sup> really do not know whether their seeming maladjustments are really fundamental or whether <sup>they are</sup> only ~~their~~ sharp differences and bitter misunderstandings, which may be resolved, given time and forbearance and the help of a wise counselor or a <sup>friendly</sup> family agency. Every opportunity should therefore be given - opportunity <sup>as</sup> for a reconciliation should be available in every community - <sup>and</sup> a cooling off period should be made mandatory before suits for divorce are filed. Divorces are most frequent in the early years of marriage, before the cement, so to speak, of married life has had a chance to unite the young people firmly and closely into an enduring life-companionship.

~~And so, my dear friends,~~ <sup>for</sup> Many explanations can be given <sup>in</sup> to the rising rate of broken homes - but, of course, an explanation is not a solution. These explanations simply point up the fact that it is more difficult today to preserve a sound family life than in the past, <sup>and that</sup> ~~greater~~ <sup>greater</sup> demands must therefore be made ~~greater demands~~ upon the character and <sup>the</sup> will of those who would build a family and <sup>wish to</sup> ~~those who would~~ preserve it.

The solution is not in having new divorce laws, <sup>though</sup> ~~the~~ a sharp reform in American divorce laws is long over-due. The solution, in my humble judgement, - it is not a new solution by any means, <sup>and</sup> the great solutions <sup>for</sup> ~~in the life of~~ modern man <sup>of all his problems</sup> are never really new - the solution lies in a full recognition on the part of the men and the



*coupled with*  
*dedication*  
women who enter marriage ~~and want to build a home and want to preserve it, a full recognition on their part of the new and the heavier responsibilities which are involved in family life today, and a challenge to these men and women to face up to these greater responsibilities.~~ <sup>who</sup> It is basically a matter of attitudes and temptations which the individual man and woman must personally and voluntarily assume. It is not a matter for courts or agencies or ~~the~~ psychiatrists. When marriage reaches these outer agencies, it is already on the rocks. It may be salvaged, of course, through these instrumentalities, but marriage should never be permitted to reach that deplorable stage.

*religion*  
We seem to forget in this day that not everyone who sues for divorce is a neurotic in need of psychiatric treatment. Sick marriages are not always or even frequently the result of sick minds. <sup>and of</sup> They may be the result of immature minds, and lazy wills and unwillingness to face the burdens of partnership and the necessary adjustments of a new relationship. An immoral person is not necessarily a sick person - we seem to have forgotten this fact. Faithlessness and adultery and gambling and excessive drinking and quarreling over money and selfishness and rudeness, which so often lead to the breaking up of the home - these are not diseases which can be clinically treated - these belong to the laboratory or the surgery inside the individual's own soul. He himself must make the diagnosis, and he himself must prescribe the remedy; the individual must operate on himself, <sup>and that is the whole genius of</sup> the modern mandate that is given to man: - "Behold I have set before you this day life and the good and death and the evil - choose ye life". <sup>It is a challenge to all moral situations, and particularly in this great moral situation, is directed towards the individual and toward the capacities within his own life, his soul, his mind, to control, to direct, to master a given situation.</sup> *his life.*

There is no successful marriage or home or family without a tremendous effort. In some instances the effort is less apparent than in others but it is always there. We all bring to our married life not only our initial love, ~~and~~ devotion and our dreams, but we also bring all of our imperfections, even ~~the~~ <sup>two</sup> our first romantic love would tend to obscure this simple thing. *TRUTH.*

*EVERY*  
Any human being is a compound of endless contradictions - every human being - of sharp angularities - of things rough and unpolished - just as in a real sense every human being has physical imperfections, ~~in~~ <sup>in</sup> a greater or lesser degree. <sup>and</sup> We learn to live with them - <sup>FOR</sup> we must learn to live with them.

*take*  
The great effort which men and women must make - and that is the supreme wisdom of life - is to grow into a compassion which will disregard ~~the~~ imperfections in each other, and which will help us to share the strength which is ours - to heal each other's weakness. Not everybody is inclined to do that - to make that effort. It ~~is~~ an effort - sometimes a very great effort - to be a trifle blind to each other's defects, to make allowances for our common frailties; it takes a great effort to understand each other and, in patience and forbearance, to learn to give to each other what each other needs, ~~and~~ <sup>that</sup> that is the secret of a happy life - to learn to give to ~~each~~ <sup>each</sup> one another what each one needs.

*to live*



We must make the effort - and I stress the word effort - for without <sup>conscious</sup> effort - <sup>no home</sup> ~~conscious no home~~, no family is permanently secure. <sup>WE</sup> You must make the effort, not only to overcome our initial disappointments at not finding that perfection which we were looking for in our mate - which really does not exist anywhere in the world - but we must also make the initial effort to overcome the troubles and the cares and the adversities in our economic fortune. Life is a strange journey and <sup>you</sup> we never know how <sup>you will</sup> we'll fare ~~and~~ those who really want to build a home and preserve the family life will have to learn how to be drawn closer together by the ties of ill fortune and financial worries, and similar disappointments. For in the long run, ~~no dear friends~~, it is better to carry a load on our shoulders than to carry a load on our hearts. The love which builds a home and a family is not exclusively a compound of sweetness and light; it is often distilled out of pain, and grief, and tears and loss. It is often a light which breaks through <sup>A</sup> deep darkness. There are strange discords in its basic harmony. "Love is not love", said Shakespeare - ~~"Love is not love"~~ which alters when it alteration finds".

Men and women are sometimes inclined to run away from their problems and to seek a solution ~~for them~~ in separation. <sup>only</sup> A solution is to be found in closer attraction - in <sup>firm</sup> ~~closer~~ companionship and in sharing <sup>ed</sup> burdens.

A family is strong, dear friends, when its members <sup>always</sup> ~~all~~ try to cooperate and never seek to dominate. "Who is the boss in this family?" that <sup>is</sup> a fatal question to be asked - it should never be asked. A sound family is one where each is free to

express himself fully as an individual human being without endangering the family unity. <sup>where</sup> ~~for~~ each member of the family - husband, wife and child - assumes full responsibility, <sup>for his role</sup> ~~and~~ where none abdicates. The father doesn't say "I can't do anything about it" - the mother says the same thing, <sup>while</sup> ~~and~~ the child proceeds to exploit them both.

The mere asking is already a cause belli.



A sound home is where we treat each other - adult and junior - ~~where we treat each other~~ as we would a welcome guest who has come to our fireside - where we welcome him in a holiday mood - ~~where we are hosts to those we love~~ <sup>as if we were his</sup> <sup>one</sup> A sound home is where ~~no one~~ <sup>NEGLECTED OR ALONE</sup> feels alone or neglected or unappreciated or taken for granted. Many a home is wrecked ~~upon~~ <sup>devastating</sup> this feeling of abandonment of not being necessary. ~~Now, such a home~~ <sup>The friendly</sup> is sound and weather-proof - it looks on tempests and is never shaken.

Now, ~~it~~ <sup>is</sup> is not beyond the capacity of ~~any~~ normal human being <sup>to</sup> to build such a home, but it requires ~~an~~ <sup>the</sup> effort - a conscious effort - ~~for~~ <sup>for</sup> frequently the greatest sins we commit against one another are the sins of thoughtlessness - the <sup>UNPREMEDITATED</sup> unpremeditated acts of ~~thoughtless~~ <sup>forgetfulness</sup> ness. The building of ~~a~~ home is an enterprise which calls for <sup>the best</sup> the best, the strongest and the wisest in us.

<sup>now</sup> I am not ignoring all ~~these~~ <sup>at</sup> grave outer factors to which I referred <sup>in</sup> the beginning - they are there, and perhaps some solutions can be found for them - I doubt it. I am speaking now of what the individual man <sup>or</sup> and woman - young and old - can do to build a home - the normal, individual man and woman - I am not talking of ~~the~~ sick who need the doctor's care. And ~~for~~ <sup>the effort</sup> such a home and family it is well worth making the supreme effort. ~~It~~ <sup>will</sup> never fails of reward and the harvest is always rich. You ~~won't~~ <sup>will not</sup> ~~get~~ <sup>get</sup> always what you ~~are~~ <sup>are</sup> after, and not everything you set out to do will succeed. ~~It~~ is not in the nature of things. <sup>we</sup> Frequently you get more than you <sup>we</sup> are entitled to. ~~But,~~ <sup>this</sup> with sincere effort to build a home and a family, <sup>always</sup> will save us from ~~many~~ <sup>whether</sup> drab days and from many empty years. This kind of a home <sup>rich or poor</sup> - ~~some choose so very simple~~ - this kind of a home will shelter infancy and childhood with boundless love - ~~it~~ will guide youth with firm and loving hands - ~~it~~ will inspire young manhood and young womanhood with high standards and noble ideals by the <sup>power</sup> magic and ~~the~~ enchantment of example - ~~at~~ <sup>by</sup> what they see before them every day and every hour of the day - ~~of~~ <sup>it is here that</sup> the moods and ~~the~~ temper of the ~~home~~ <sup>live and</sup> world of the home in which they have their being. ~~That's where~~ <sup>find</sup> young people ~~derive~~ their ideals and their aspirations, ~~and~~ <sup>confidence & dignity</sup> it will fill our mature years with stimulating companionship, with a sense of worth. And after a long and eventful voyage it will enable



us to reach a calm haven of golden memories and a long serenity ~~and~~ <sup>ask of</sup> what else can we want ~~in~~ life?

But without effort, all this is not possible. The mere act of marriage - <sup>first</sup> the <sup>or</sup> hour of the <sup>first</sup> year of infatuation - is not an automatic guarantee of a <sup>blended</sup> lifetime of home and family. ~~It is the beginning -~~ It should be the beginning of a <sup>sustained and</sup> continuous and continuing fine effort on the parts of man and woman and of the child in the family to do everything to make the home a place where people <sup>will</sup> want to be, to which they <sup>will always</sup> like to come back - around which ~~sentiments and~~ love and loyalties develop, and which later in life <sup>will inspire children to model their homes upon the grooves and</sup> becomes a model for other homes which children build elsewhere. <sup>cherished pattern of their parent's home.</sup>

Now, all that I have told you is ancient wisdom - the wisdom of our fathers.

~~It is only~~ because of this wisdom that our people <sup>was</sup> is able, thru the centuries, cruel centuries of adversities, and of wandering and of being uprooted and of being subjected to all <sup>unbearable</sup> kinds of degradations <sup>by a hostile</sup> from the world around them - <sup>it</sup> is because of this inner wisdom that our people <sup>was</sup> are able to build a home life and a family life which ~~have~~ <sup>were</sup> become - <sup>up to</sup> recently at least - the envy and the admiration of the world.

We Jews ought to do our utmost to <sup>retain a</sup> re-capture this <sup>wisdom</sup> sanctity which is not beyond the reach of any human being who seeks it. <sup>It will give us a quiet and</sup> This quiet, noble sanctity of the place <sup>noble sanctuary which will</sup> which sheltered the soul and nourished the spirit of every human being. ~~Amend~~



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~~THE TEMPLE~~

NOVEMBER 30, 1958

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WHAT MAKES OR BREAKS A FAMILY?

*new psychological approach  
on the part of the family*

That families are breaking up everywhere in our American society is clearly apparent and ~~is~~ gravely alarming. Ten million living Americans have been divorced. Three hundred and seventy eight thousand couples were divorced last year. For every three marriage licenses issued, one divorce suit is filed. America's rate of divorce *is* ~~is~~ the highest in the western world and it is rising. There are six million children in the United States who do not live with both parents.

Now, why are so many homes breaking up? Many valid explanations have been given. The family today, ~~as~~ it is maintained, is a much smaller social unit, much more mobile and urbanized than heretofore. It is no longer ~~supported or~~ buttressed by the extended family group which prevailed in rural America *and* ~~or~~ in small towns and which still prevails in many European countries. A speaker at a recent National Conference on Social Welfare, *Mr. Joseph H. Reid*, thus contrasted the family of present day America with that of yesterday. "We all know", he declared, "what that rural family was, but let us look at it again. It was a family that tended to stay put. It was usually composed of several generations as contrasted with the nuclear family of today - husband, wife, children, and perhaps a mother-in-law. It was the kinship or extended family that enjoyed the support, companionship, and cultural continuity of grandparents and great-grandparents, of aunts, and uncles, and cousins. It was a life of interdependence. People knew each other and aided one another. It was a small town where there were no strangers. It was a church with a pervading and powerful moral force on its constant congregation. It was a family in which each member had a recognized essential job, where the roles of wife and husband and child were well-defined



and vitally important. It was a family which spent almost all of its time together, found its own mutually shared recreation, carried on much of its own education, transmitted its own cultural values, and was largely dependent upon itself for the production of the food and clothing...The elders were the home-grown marital counselors. This family provided its own baby-sitters, homemakers, and foster homes. When one of its members married, the new couple rarely left to fend for themselves. They simply became junior members of a well-established firm. Advice and supervision were always available and given freely. The family's social status was clear - to achieve and maintain respect, it simply had to support itself in decency, provide the essentials of life, be God-fearing. Its moral codes were clear and unrelenting, and enforced by all the community. It was necessarily the perfect family, but whatever its psychic difficulties, it was so constructed that it did not easily become disorganized and it was seldom subject to complete breakdown."

That was the family of yesterday. And what of today's family? "Today's family is a very different family. The couple married out of romantic love. Their marriage was not arranged, as it once would have been, by their parents. This couple see their own parents perhaps once a year, and the rest of the relatives, for the most part, exist only as an annual Christmas card. They expect to move, at least two or three times while their children are growing up, not infrequently to other states and even across the country....Family friends must be newly made, perhaps every two or three years. The family must establish its own status. Few know, and fewer care, what the grandfather had achieved or who the great-grandfather had been. No generation-established reputation follows the family....The traditional roles of husband and wife are no longer distinct and each family must find its own balance. The wife no longer has a clear-cut role. The demand for industrial workers has taken millions of mothers into industry. At the same time, her role as mother and housewife has been devalued - it is of low status. Often from her employment she may earn as much or more as her husband. The mores of the community, its patterns of sexual conduct, its standards and values are not so



clear or so socially enforced as they once were. In essence, the family is alone, isolated, separated from relatives or those to whom it would be natural to turn for counsel. It must in large part make its own choices, vote its own decisions, establish its own values."

Thus the family today is, in a real sense, subjected to greater strains and tensions and to increasing responsibility, ~~and~~ <sup>(</sup>greater stress is accordingly laid today on personal relations, on husband, wife and children, ~~within a sort of a~~ <sup>in our</sup> nomadic civilization. Fifteen million people in the United States move every year. ~~and in the~~ <sup>this</sup> ~~midst of an~~ urbanized civilization the family has become, as the author said, ~~rather~~ isolated and almost entirely self-dependent.

~~And~~ In the last generation ~~or so~~, two World Wars contributed to the disorganization of family life in our country by ~~the~~ uprooting and ~~the~~ transplanting of millions of men from their normal environments - from their customary ways of life, ~~and~~ standards and disciplines, ~~transplanted~~ to camps or over seas. Divorces always rise sharply after wars. War and broken homes are closely related as cause and effect.

The emancipation of woman - however desirable that was - and her growing economic independence as the result of the <sup>increasing</sup> ~~recent~~ employment of women in industry undoubtedly have contributed to the divorce problem. The incidence of divorce is higher among working wives than among housewives. Seven million mothers in the United States are employed in industry - two and a half million of them with children under six years of age. All this has tended to aggravate the problem.

(Poverty, slums, prolonged unemployment and all their attendant miseries are also factors in this problem. Divorce is more frequent among the poor than among members of the middle class or the rich although it should not be overlooked that divorces rise during good times and decline during a depression. Divorces are by no means, as we all know, limited to the poor. Economic security is by no means ~~always~~ synonymous with family security. But without a reasonable measure of economic security the resultant



strains and stresses endanger the stability of the home and the family.

There are, of course, instances of fundamental maladjustment between man and woman, between husband and wife - some of <sup>these</sup> incurable maladjustments, ~~and~~ such people are, of course, better off divorced. No amount of conciliation by courts, <sup>or</sup> ~~or~~ counselling by social agencies or the skill of the <sup>p</sup>psychiatrist will help in such a situation. There ~~There~~ has clearly never been established any basic union <sup>here</sup> to keep that marriage, ~~that~~ ~~home~~ stable. <sup>In such cases</sup> Judaism ~~accordingly~~ countenanced divorce though it deprecated it.

But men and women do not always know whether their seeming maladjustments are really fundamental or whether they are only sharp differences and bitter misunderstandings, which may be resolved, given time and forbearance and the help of a wise counselor or a friendly agency. Every opportunity should therefore be given ~~opportunities~~ for re-<sup>and reconciliation agencies</sup>conciliation should be available in every community ~~and~~ <sup>and</sup> cooling off periods should be made mandatory before suits for divorce are filed. Divorces are most frequent in the early years of marriage, before the cement, so to speak, of married life has had a chance to unite ~~the~~ young people firmly and closely into an enduring life-companionship.

Many explanations can be given for the rising rate in broken homes - but, of course, an explanation is not a solution. These explanations simply point up the fact that it is more difficult today to preserve a sound family life than in the past, and that greater demands must therefore be made upon the character <sup>spiritual resources</sup> and the ~~will~~ of those who would build a family and <sup>would</sup> ~~who~~ wish to preserve it.

The solution is not in having new divorce laws, though a sharp reform in American divorce laws is long over-due. The solution, in my humble judgement - it is not a new solution by any means, ~~and~~ the great solutions for ~~modern man~~ <sup>modern man's</sup> ~~his~~ problems are never really new - the solution lies in a full recognition on the part of the men and the women who enter marriage, of the new and heavier responsibilities which are involved in family life today, coupled with a <sup>stronger</sup> challenge to <sup>them</sup> ~~these men and women~~ to face up to these greater responsibilities.



It is basically a matter of attitudes and dedication<sup>2</sup> which the individual man and woman must personally assume. It is not a matter for courts or agencies or psychiatrists. When marriage reaches these ~~outer~~ agencies, it is already on the rocks. It may be salvaged, of course, through these instrumentalities, but marriage should never be permitted to reach that deplorable stage.

We seem to forget in this day that not everyone who sues for divorce is a neurotic in need of psychiatric treatment. Sick marriages are not always or even frequently the result of sick minds. They may be the result of immature minds, of lazy wills <sup>of an</sup> and unwillingness to face the burdens of partnership and the necessary adjustments of a new relationship. An immoral person is not necessarily a sick person - we seem to have forgotten this fact. Faithlessness and adultery and gambling and excessive drinking and quarreling over money, and selfishness and rudeness, which so often lead to

the breaking up of the home - these are not diseases which can be clinically treated.

<sup>They</sup> these belong to the laboratory or the surgery inside the individual's own soul. <sup>the individual</sup> ~~he~~ himself must <sup>man or woman</sup> ~~make~~ prescribe the remedy; <sup>they</sup> the individual must operate on <sup>themselves</sup> ~~himself~~. That is the <sup>very</sup> ~~genius~~ of true religion. <sup>directly to the individual!</sup> The mandate ~~that~~ is given ~~to man~~. - "Behold I have set before you this day life and the good and death and the evil - <sup>you</sup> ~~choose~~ <sup>life</sup>." <sup>It is</sup> ~~It is~~ <sup>our</sup> ~~challenge~~ <sup>in</sup> ~~for~~ all moral situations, and particularly <sup>in</sup> ~~for~~ this great moral situation. It is ~~directed toward~~ <sup>who must</sup> the individual <sup>own</sup> ~~to~~ direct his life.

(There is no successful marriage or home or family without a tremendous effort. In some instances the effort is less apparent than in others but it is always there. We all bring to our married life not only our initial love, devotion and ~~our~~ dreams, but we also bring all of our imperfections, even though our first romantic love ~~would~~ tend to obscure this simple truth.

Every human being is a compound of endless contradictions - every human being - of sharp angularities - of things rough and unpolished - just as in a real sense every human being <sup>person</sup> ~~has~~ physical imperfections, of a greater or lesser degree, ~~and we learn to~~ <sup>and he</sup> ~~live with them -~~ <sup>for we</sup> must learn to live with them.



The great effort which men and women must make - and ~~that~~<sup>it</sup> is the supreme wisdom of life - is to grow into <sup>such</sup> a compassion ~~which~~<sup>that it</sup> will disregard the imperfections in ~~each~~<sup>one</sup> another, and ~~which~~<sup>more</sup> will ~~help~~<sup>in order</sup> us to share the strength which is ours, to heal each other's weakness. Not everybody is inclined ~~to do that~~ to make that effort. It ~~takes an~~ effort - sometimes <sup>takes</sup> a very great effort, to be a trifle blind to each other's defects, ~~and~~ to make allowances for our common frailties. It takes a great effort to understand each other and, in patience and forbearance, to learn to give to each other what each one needs.

~~But we~~ must make ~~that~~<sup>the</sup> effort - and I stress the word effort - for without ~~conscious~~<sup>effort</sup> effort - no home, no family is ~~permanently~~ secure. ~~We~~<sup>And we</sup> must make ~~the~~<sup>an</sup> effort, not only to overcome our initial disappointments at not finding ~~that~~<sup>the</sup> perfection which we were looking for in our mate - <sup>a perfection</sup> which really does not exist anywhere in the world - but we must also make the ~~initial~~ effort to overcome the ~~troubles~~<sup>initial</sup> and the cares and the adversities in ~~our~~ economic fortune. Life is a strange journey and ~~you~~<sup>we</sup> never know how ~~we~~ you will fare. Those who really want to build a home and preserve family life will ~~have~~ to learn how to ~~be drawn~~<sup>draw</sup> closer together by the ties of ill fortune and financial worries, and similar disappointments. ~~For~~<sup>very</sup> in the long run, it is better to carry a load on our shoulders than ~~to carry~~ a load on our hearts. The love which builds a home and a family is not exclusively a compound of sweetness and light; it is often distilled out of pain, and grief, <sup>out of</sup> and tears and loss. It is often a light which breaks through a deep darkness. There are strange discords <sup>to</sup> in its basic harmony. "Love is not love", said Shakespeare - "which alters when it alteration finds".

Men and women are sometimes inclined to run away from ~~their~~<sup>these</sup> problems and to seek a solution in separation. ~~A~~<sup>But</sup> solution is to be found only in closer attraction - in firmer companionship and in ~~shared burdens~~<sup>a more detached sharing of burdens</sup>.

A family is strong, ~~dear friends~~, when its members always try to cooperate and never seek to dominate. "Who is the boss in this family?" - ~~that~~ is a fatal question. ~~to ask~~ it should never be asked. The mere asking is already a causus belli.



A sound family is one where each is free to express himself fully as an individual human being without endangering the family unity, where each ~~member of the family~~ - husband, wife and child <sup>or her in the family</sup> assumes full responsibility for his role and where none abdicates. <sup>where</sup> The father ~~does not~~ say "I can't do anything about it" <sup>and</sup> the mother says the same thing, while the child <sup>will</sup> proceeds to exploit them both.

A sound home is where we treat each other ~~adult and junior~~ as we would a welcome guest who has come to our fireside <sup>when</sup> ~~where~~ we welcome ~~him~~ in a holiday mood as if we were his host. A sound home is one where no one feels neglected or alone or unappreciated or taken for granted. Many a home is wrecked on ~~this~~ <sup>a</sup> devastating sense of abandonment, ~~and~~ of not being necessary. The friendly home is sound and <sup>always</sup> weather-proof - it looks on tempests and is never shaken.

It is not beyond the capacity of normal human beings to build such a home. But it requires effort - conscious effort. ~~Frequently~~ <sup>often</sup> the greatest sins which we commit against one another are the sins of thoughtlessness - the unpremeditated acts of thoughtlessness. The building of a home is an enterprise which calls for alertness, for the best, <sup>and thoughtfulness</sup> and the strongest and the wisest in us.

~~Now~~ I am not ignoring all those grave outer factors to which I referred at the beginning. <sup>but</sup> They are there, and perhaps some solutions can be found for them. <sup>for the people</sup> I am speaking ~~now~~ of what the individual man or woman - young and old - can do ~~to build a~~ home - the normal, individual man and woman. I am not talking of sick <sup>people</sup> who need the doctor's care. <sup>P</sup> For such a home and family it is well worth making ~~the~~ <sup>effort</sup> supreme effort. The ~~effect~~ <sup>effort</sup> never fails of reward and the harvest is ~~always~~ <sup>always</sup> rich. ~~You will not always~~ get what you are after, not everything you set out to do will succeed. It is not in the nature of things. ~~Frequently we get more than we are entitled to. Sometimes we get~~ less than we think we are entitled to. ~~But, this sincere effort to build a home and a family~~



It will ~~always~~ save us from drab days and from many empty years. ~~This kind of a home - whether rich or poor~~ <sup>It</sup> will shelter infancy and childhood, ~~with boundless love~~ <sup>It</sup> will guide youth with firm and loving hands <sup>It</sup> will inspire young manhood and ~~young~~ womanhood with high standards and ~~noble~~ ideals by the ~~potent magic and~~ enchantment of example, <sup>A</sup> by what they see ~~before them every day, and every hour of the day~~ by the mood and temper of the world in which they live and have their being. ~~It is here that young people find their ideals and their aspirations.~~ It will fill ~~our~~ <sup>to our</sup> mature years with stimulating companionship, with ~~a sense of~~ worth and confidence and dignity. And after a long and eventful voyage, it will enable us to reach a calm haven of golden memories and a long serenity. What ~~else~~ <sup>more</sup> can we ask of life?

~~But~~ without effort, all this is not possible. The mere act of marriage - the first hour or the first year of infatuation - ~~is~~ <sup>one</sup> not an automatic guarantee of a blessed lifetime of home and family. <sup>They</sup> ~~It~~ should be the beginning of sustained and continuous effort to make the home a place where people will want to be, to which they will ~~want~~ <sup>will</sup> always like to come back, around which loyalties <sup>will</sup> develop, and which later in life will inspire children to model their ~~houses~~ <sup>own home</sup> upon the gracious and cherished pattern of their parental house. ~~home.~~

Now <sup>A</sup> All that I have told you is ancient wisdom - the wisdom of our fathers. It is because of this wisdom that our people was able, through cruel centuries of adversity, of wandering and of ~~being subjected to~~ all manner of degradation ~~by a hostile world -~~ it is because of this inner wisdom that our people was able to build a home ~~life and a family life~~ <sup>and</sup> which ~~were~~ <sup>was</sup> up to recently at least, the envy and ~~the~~ admiration of the world.

<sup>to</sup> We Jews ought to do our utmost to retain or recapture this wisdom ~~which is not beyond the reach of any human being who seeks it.~~ It will give us a quiet and noble sanctuary ~~which will~~ <sup>to</sup> shelter our souls and nourish our spirits. ~~Amen.~~

Abba Hillel Silver (script)



SUNDAY MORNING SERVICE

THE TEMPLE

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RABBI ABBA HILLEL SILVER

WHAT MAKES AND BREAKS A FAMILY

That families are breaking up everywhere in our American Society is clearly apparent and gravely alarming. Ten million living Americans have been divorced. Three hundred and seventy eight thousand couples were divorced last year. For every three marriage licenses issued, one divorce suit is filed. America's rate of divorce is the highest in the western world and it is rising. There are six million children in the United States who do not live with both parents.

Now, why are so many homes breaking up? Many valid explanations have been given. The family today, it is maintained, is a much smaller unit, much more mobile and urbanized than heretofore. It is no longer buttressed by the extended family group which prevailed in rural America and in small towns, and which still prevails in many European countries. (A speaker at a recent National Conference on Social Welfare, Mr. Joseph H. Reid, thus contrasted the family of present day America with that of yesterday. "We all know, he declared, "what that rural family was, but let us look at it again. It was a family that tended to stay put. It was usually composed of several generations as contrasted with the nuclear family of today -- husband, wife, children, and perhaps a mother-in-law. It was the kinship or extended family that enjoyed the support, companionship, and cultural continuity of grandparents and great-grandparents, or aunts, and uncles, and cousins. It was a life of interdependence. People knew each other and aided one another. It was a small town where there were no strangers. It was a church with a pervading and powerful moral force on its constant congregation. It was a family in which each member had a recognized essential job, where the roles of wife and husband and child were well-defined and vitally important. It was a family



which spent almost all of its time together, found its own mutually shared recreation, carried on much of its own education, transmitted its own cultural values, and was largely dependent upon itself for the production of food and clothing.....The elders were the home-grown marital counselors. This family provided its own baby-sitters, homemakers and foster homes. When one of its members married, the new couple rarely left to fend for themselves. They simply became junior members of a well-established firm. Advice and supervision were always available and given freely. The family's social status was clear - to achieve and maintain respect, it simply had to support itself in decency, provide the essentials of life, be God-fearing. Its moral codes were clear and unrelenting, and enforced by all the community. It was <sup>not</sup> necessarily the perfect family....but what-ever its psychic difficulties, it was so constructed that it did not easily become disorganized and it was seldom subject to complete breakdown."

That was the family of yesterday. And what of today's family? "Today's family is <sup>a</sup> very different family. The couple married out of romantic love. Their marriage was not arranged, as it once would have been, by their parents. This couple see their own parents perhaps once a year, and the rest of the relatives, for the most part, exist only as an annual Christmas card. They expect to move, at least two or three times while their children are growing up, not infrequently to other states and even across the country...Family friends must be newly made, perhaps every two or three years. The family must establish its own status. Few know, and fewer care what the grandfather had achieved or who the great-grandfather had been. No generation-established reputation follows the family...The traditional roles of husband and wife are no longer distinct and each family must find its own balance. The wife no longer has a clear-cut role. The demand for industrial workers has taken millions of mothers into industry. At the same time, her role as mother and housewife has been devalued - it is of low status. Often from her



employment she may earn as much or more as her husband. The mores of the community, its patterns of sexual conduct, its standards and values are not so clear or so socially enforced as they once were. In essence, the family is alone, isolated, separated from relatives or those to whom it would be natural to turn for counsel. It must in large part make its own choices, vote its own decisions, establish its own values." *this is all very true.*

*Begin*  
*Thus* ~~The~~ family today is, in a real sense, subjected to greater strains and tensions *than in the past* and to increasing responsibility. Greater stress is accordingly laid *to day* on personal relations, ~~on husband, wife and children~~ *this* in our nomadic civilization, *where* fifteen million people in the United States move every year. In ~~this~~ *our* urbanized civilization the family has become, *(as the author says)* isolated and almost entirely self-dependent.

In the last generation, two World Wars contributed to the disorganization of family life in our country, by uprooting and transplanting millions of men from their normal environments - from their customary ways of life, standards and disciplines, to camps or over seas. Divorces always rise sharply after wars. Wars and broken homes are closely related as cause and effect.

*has been*  
The emancipation of woman - however desirable that ~~was~~ - and her growing economic independence as the result of the increasing employment of women in industry undoubtedly have contributed to the divorce problem. The incidence of divorce is higher among working wives than among housewives. Seven million mothers in the United States are employed in industry - two and a half million of them with children under six years of age. All this has tended to aggravate the problem.

Poverty, slums, prolonged unemployment and all their attendant miseries are also factors in this problem. Divorce is more frequent among the poor than among members of the middle class or the rich although it should not be overlooked



that divorces rise during good times and decline during a depression. Divorces are by no means, as we all know, limited to the poor. Economic security is by no means synonymous with family security. But without a reasonable measure of economic security, the resultant strains and stresses endanger the stability of the home and family.

There are, of course, instances of fundamental maladjustment between ~~man and woman, between~~ husband and wife - some of them incurable maladjustments. Such people are better off divorced. No amount of conciliation by courts, or counselling by social agencies or skill of the psychiatrist will help in such a situation. There has clearly never been established any basic union here to keep that marriage stable. In such cases Judaism countenanced divorce though it deprecated it.

But men and women do not always know whether their seeming maladjustments are really fundamental or whether they are only sharp differences and bitter misunderstandings, which may be resolved, given time and forbearance and the help of wise<sup>a</sup>/counselor or a friendly agency. Every opportunity should therefore be given for reconciliation and reconciliation agencies should be available in every community. Cooling off periods should be made mandatory before suits for divorce are filed. Divorces are most frequent in the early years of marriage, before the cement, so to speak, of married life has had a chance to unite young people firmly and closely into an enduring life-companionship.

Many explanations can be given for the rising rate in broken homes - but, of course, an explanation is not a solution. These explanations simply point up the fact that it is more difficult today to preserve a sound family life than in the past, and that greater demands must therefore be made upon the character and the spiritual resources of those who would build a family and wish to preserve it. <sup>who</sup>



*H*  
The solution is not in having new divorce laws, though a sharp reform in American divorce laws is long over-due. The solution, in my ~~humble~~ <sup>and</sup> judgment - it is not a new solution by any means - the great solutions of all modern man's problems are never really new - the solution lies in a full recognition on the part of the men and the women who enter marriage, of ~~the~~ <sup>these</sup> new and heavier responsibilities which are involved in family life today, coupled with a stronger challenge to them to face up to these greater responsibilities. It is basically a matter of attitudes and dedications which the individual man and woman must personally assume. It is not a matter for courts or agencies or psychiatrists. When marriage reaches these agencies, it is already on the rocks. It may be salvaged, of course, through these instrumentalities, but marriage should never be permitted to reach that deplorable stage.

We seem to forget in this day that not everyone who sues for divorce is a neurotic in need of psychiatric treatment. Sick marriages are not always or even frequently the result of sick minds. They may be the result of immature minds, of lazy wills, of an unwillingness to face the burdens of partnership and the necessary adjustments of a new relationship. An immoral person is not necessarily a sick person - we seem to have forgotten this fact. FAITHLESSNESS AND ADULTERY AND GAMBLING AND EXCESSIVE DRINKING AND QUARRELING OVER MONEY AND SELFISHNESS AND RUDENESS, which so often lead to the breaking up of homes - these are not diseases which can be clinically treated - they belong to the laboratory or the surgery inside the individual's own soul. The individual man or woman must prescribe the remedy. They must operate on themselves. That is the very genius of true religion. The mandate is given directly to the individual: - "Behold I have set before you this day life and good and death and the evil - CHOOSE YOU LIFE." IT IS THE SAME CHALLENGE IN ALL MORAL SITUATIONS, and particularly in this great moral situation. The individual must direct his own life.

*2nd p. singular*



*R* There is no successful marriage or home or family without a tremendous EFFORT.  
In some instances the effort is less apparent than in others but is always there.  
We all bring to our married life not only our initial love, devotion and dreams,  
but we also bring all of our IMPERFECTIONS, even though our first romantic love  
tends to obscure this simple truth.

Every human being is a compound of endless contradictions - EVERY human being -  
of sharp angularities - of things rough and unpolished - just as in a real sense  
every human being possesses physical imperfections, of a greater or lesser degree,  
with which he must learn to live.

The great effort which men and women must make - and it is the supreme  
wisdom of life - is to grow into such a compassion that it will disregard the  
imperfections in one another, and will move them to share <sup>then</sup> ~~the~~ strength ~~which is~~ *in*  
*order* ~~theirs is order~~ to heal each other's weakness. Not everybody is inclined to make  
that effort. It sometimes takes a very great effort to <sup>make oneself</sup> ~~be~~ a trifle blind to each  
other's defects, ~~and~~ to make allowances for common frailties. It takes a great  
effort to understand each other and, in patience and forbearance, to learn to give  
to each other what each one needs.

But we must make that EFFORT - ~~and I stress the word EFFORT~~ - for without it -  
no home, no family is secure. ~~And we~~ must make an effort not only to overcome  
our initial disappointments at not finding the perfection which we were looking for  
in our mate - a perfection which really does not exist anywhere in the world -  
but we must also make the effort to overcome the initial troubles, cares and ad-  
versities in economic fortune. Life is a strange journey <sup>into the unknown</sup> and we never know how we  
will fare. Those who really want to build a home and preserve family life will  
learn how to draw closer together by the very ties of ill fortune and financial  
worries. In the long run, it is better to carry a load on our shoulders than a  
load on our hearts. The love which builds a home and a family is not exclusively



a compound of sweetness and light; it is often distilled out of pain and grief, out of tears and loss. It is often a light which breaks through a deep darkness. There are strange discords to its basic harmony. "Love is not love," said Shakespeare - "which alters when it alteration finds."

Men and women are sometimes inclined to run away from these problems and to seek a solution in separation. But a solution is to be found not in escape but ~~only~~ in closer attraction - in firmer companionship and in a more determined sharing of burdens.

A family is strong when its members always try to cooperate and never seek to dominate. "Who is the boss in this family?" - is a fatal question. It should never be asked. The mere asking is already a CAUSUS BELLI. A sound family is one where each is free to express himself fully as an individual human being without endangering the family unity, when each assumes full responsibility for his or her role in the family and where none abdicates. Where the father says "I can't do anything about it" and the mother says the same thing, the child will proceed to exploit them both.

A sound home is where we treat each other as we would a welcome guest who has come to our fireside whom we welcome in a holiday mood. A sound home is one where no one feels neglected or alone or unappreciated or taken for granted. Many a home is wrecked on a gnawing sense of abandonment, of not being necessary. A friendly home is sound and always weather-proof - it looks on tempests and is never shaken.

It is not beyond the capacity of normal human beings to build such a home. But it requires effort - conscious effort. The greatest sins which we commit against one another are often the sins of thoughtlessness - the unpremeditated acts of thoughtlessness. The building of a home is an enterprise which calls for alertness and thoughtfulness, for the best, the strongest and the wisest in us.



*whether a single son or daughter*  
I am not ignoring all those grave outer factors to which I referred at the ~~beginning~~<sup>outset</sup>. They are there, and perhaps some solutions can be found for them but I doubt ~~it~~<sup>it</sup>. I am speaking of what the individual man or woman - young and old - can do for the home - the normal individual man and woman. I am not talking of sick people who need the doctor's care.

For ~~such~~<sup>a</sup> home and family it is well worth making a supreme effort. The effort never fails of reward and the harvest is rich. It will save us from drab days and from many empty years. It will shelter infancy and childhood. It will guide youth with firm and loving hands. It will inspire young manhood and womanhood with high standards and ideals by the ~~enchantment~~<sup>enchantment</sup> of example, by what they see every day, by the mood and temper of the world in which they live and have their being. It will fill our mature years with stimulating companionship, with worth and confidence and dignity. And after a long and eventful voyage, it will enable us to reach a calm haven of golden memories and a long serenity. What more can we ask of life?

Without effort, all this is not possible. The mere act of marriage - the first hours or the first years of infatuation - are not an automatic guarantee of a blessed lifetime of home and family. They should be the ~~beginning~~<sup>beginning</sup> of sustained and continuous efforts to make the home a place where we will want to be, to which we will want to come back, around which loyalties will develop, and which later in life will inspire children to model their own homes upon the gracious and cherished pattern of their parental home.

*Valid for all ages - the index to it is stepping stone to a better life*  
All that I have told you is ancient wisdom - the wisdom of our fathers. It is because of this wisdom that our people was able, through cruel centuries of adversity, of wandering and of all manner of degradation to build a home and family life which was, up to recently at least, ~~the envy~~<sup>the</sup> and admiration of the world.

We ~~ought~~<sup>should</sup> to do our utmost to retain or recapture this wisdom. It will give us ~~a~~<sup>the</sup> quiet and noble sanctuary <sup>in which</sup> to shelter our souls and nourish our spirits.

*and then, our children*



1/ What makes and breaks a family?

sermon  
938

That families are breaking up every where in Am. Society is clearly apparent and grievously alarming.

10 M. (thirteen) Americans have been divorced.

378 thousand couples were divorced last year.

For every 3 marriages beverages issued - one divorce suit is filed.

America's rate of divorce is the highest in the W. world - and rising.

6 M. children in the U.S. do not live with both parents.

2/ Why are so many homes breaking up?

Many valid explanations have been given -

The family to-day is a revolt smaller, <sup>social</sup> unit, <sup>more</sup> mobile and valued, and is no longer supported and buttressed by the extended ~~family~~ family group which prevailed in rural <sup>and small-town</sup> America and still prevails in many European countries.

A speaker at the recent Nat. Conf. on Social Welfare thus contrasted the family of present-day America with that of yesterday (quote) p. 106

3/ Thus the family to-day is subjected to greater



tensions - ~~greater self~~ and increasing responsibilities ~~as~~ <sup>2</sup>  
~~at~~ Greater stress on personal relations ~~as~~ is  
imposed to-day upon husband, wife and children.  
Within a ~~wounded~~ <sup>1914</sup> family, ~~self~~ <sup>self</sup> - ~~dependent~~ family.

- 4/ Within the last generation, 2 World Wars contributed  
still further to the dislocation of family life ~~that~~  
the ~~transplanting~~ <sup>uprooting</sup> of millions of men ~~away from~~ <sup>moving from</sup> ~~stable~~  
~~home~~ <sup>to</sup> ~~camp~~ <sup>work</sup> at home or overseas. ~~It is~~  
Divorces always rise sharply after a war. ~~Wives~~  
broken homes are ~~always~~ <sup>always</sup> ~~reported~~ <sup>reported</sup> as cause and effect  
5/ The ~~emancipation~~ <sup>emancipation</sup> of women, and her ~~growing~~ <sup>growing</sup> ~~economic~~ <sup>economic</sup> ~~independence~~  
as a result of ~~the~~ <sup>her</sup> ~~employment~~ <sup>employment</sup> in industry - ~~undoubtedly~~  
contributing to the divorce problem. The ~~rate~~ <sup>rate</sup> ~~of~~ <sup>of</sup>  
divorce is higher among working wives than among  
house-wives. (71%), mothers are employed in industry -  
2 1/2 % with children under 6 yrs. - 7 yrs.

- 6/ Poverty shows, indicated in unemployment - and all their  
attendant miseries - as ~~at~~ <sup>the</sup> ~~causing~~ <sup>causing</sup> ~~factors~~  
~~is~~ <sup>is</sup> ~~one~~ <sup>one</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~most~~ <sup>most</sup> ~~important~~ <sup>important</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~Red.~~ <sup>Red.</sup>  
- ~~Altho~~ <sup>Altho</sup> ~~it~~ <sup>it</sup> ~~should~~ <sup>should</sup> ~~be~~ <sup>be</sup> ~~not~~ <sup>not</sup> ~~be~~ <sup>be</sup> ~~overlooked~~ <sup>overlooked</sup> ~~that~~ <sup>that</sup> ~~drives~~ <sup>drives</sup>  
~~use~~ <sup>use</sup> ~~during~~ <sup>during</sup> ~~hard~~ <sup>hard</sup> ~~times~~ <sup>times</sup> ~~and~~ <sup>and</sup> ~~drives~~ <sup>drives</sup> ~~down~~ <sup>down</sup> ~~a~~ <sup>a</sup> ~~depression~~ <sup>depression</sup>,  
and as by no means limited to the poor - ~~as~~ <sup>as</sup> ~~indicated~~ <sup>indicated</sup>  
~~to~~ <sup>to</sup> ~~the~~ <sup>the</sup> ~~poor~~ <sup>poor</sup>. Economic security by no means always spells  
~~contributing~~ <sup>contributing</sup> ~~to~~ <sup>to</sup> ~~family~~ <sup>family</sup> ~~security~~ <sup>security</sup>, but without a



reasonable incomes, econ. security - the instant crisis of  
endanger the stability, the house.

7/. There are instances of fundamental maladjustments bet.  
husband and wife - when they are better off divorced.  
~~and the~~ amount of compensation by courts <sup>or</sup> and counsel  
by social agencies, or the state, the ~~psychiatrist~~ <sup>psychiatrist</sup>  
will help - ~~based on~~ <sup>based on</sup> instances ~~where~~ <sup>where</sup> it  
defructates it.

But men and women do not always know whether their ~~own~~ seeming maladjustments are really fundamental - or whether they are only sharp differences and misunderstandings, which can be resolved given time, and for-  
bearance and the help of <sup>any</sup> wise counsellor or friendly agency. ~~Agencies and~~ Opportunities for reconciliation should be available in every community. And cooking - #  
permits should be mandatory, before suits for divorce are filed. Divorces are most frequent in the early years of marriage - before the cement of marriage has had a chance to ~~firm up~~ <sup>the young people to</sup> ~~firm up~~ <sup>firm up</sup> and ~~down~~ <sup>down</sup> into an enduring ~~chance~~ <sup>chance</sup> companionship.

8/ Many explanations can be given for the rising rate in brother houses - but, I guess, an explanation is







5  
squandering our money - and selfishness and rudeness  
which so often lead to the break up of homes - are  
not ~~clinical~~ diseases which can be clinically treated.  
They belong to the complex <sup>is</sup> the individuals' <sup>own</sup> soul.  
He himself must make the diagnosis. He ~~is~~ <sup>must</sup> ~~the~~ <sup>must</sup> ~~himself~~  
must prescribe the remedy. The individual must operate  
on himself. I have set before you this day life and ~~the~~ <sup>the</sup> ~~path~~ <sup>path</sup>.

10/. There is no successful marriage home and family without  
a great effort! In some instances ~~and in the happy~~  
the effort is less apparent - but it is always there.

① We all bring to our marriage union not only <sup>united</sup> ~~our~~  
love and an <sup>and an</sup> ~~dream~~ <sup>dream</sup> but also all our imperfections.  
~~And we are all imperfect. But no one is perfect.~~  
~~even ~~though~~ our first romantic love would tend to obscure~~  
~~this simple truth from us.~~

Every human being is a compound of evils con-  
tradictions - of sharp angularities - of things rough & unpolished.

What then shall we learn to live with our physi-  
cal imperfections if we have them - And must we have them -  
and yet tolerate any emotional or sp. imperfections in our chosen  
life companion?

The great effort which we must make is to grow  
into a compassion which will disregard <sup>in each other</sup> ~~these~~ <sup>imperfections</sup>  
~~and~~ <sup>and</sup> ~~share~~ <sup>share</sup> ~~our~~ <sup>our</sup> ~~strength~~ <sup>strength</sup> which ~~these~~ <sup>these</sup> ~~each~~ <sup>each</sup> ~~others~~ <sup>others</sup>.  
weakness.



It is an effort sometimes to be a little blind to ~~the~~ <sup>16</sup>  
each other's defects - and make allowances for our common  
frailties.

It takes a great effort to understand each other.  
And in patience and forbearance, learn to pick to  
each other - what each one needs:

11/ We must make the effort to overcome not only our  
initial disappointment at not finding <sup>in our way</sup> a perfection - which  
really does not exist <sup>anywhere</sup> in this world - but also our  
initial troubles and cares and adversities in their common lot.  
Life is a strange journey and you never know how far  
you will go.

Those who really want to build and preserve a family  
will learn to be drawn closer together by the ties of  
ill fortune - and financial worries - and sorrows  
and disappointments. It is better to carry a load on our  
shoulders - than a load on our hearts.

The love which builds a family and a home is <sup>a compound of</sup> not all  
light and sweetness. It is often distilled out of  
pain and grief, and tears, and loss - <sup>the</sup> light which  
often breaks through deep darkness. - There are  
many disturbances to the basic harmony.

"Love is not love which alters when it alteration finds"

12/ A family is strong whose members all try to



cooperate, and none seeks to dominate. (2)  
When each is free to express himself <sup>freely</sup> as an individual  
without ~~exploiting any one else~~, ~~in~~ endangering  
the family unity. Each assumes full responsibility  
when we treat each other as we would a welcome guest  
in a holiday mood at our fire-side - hosts to those  
~~we love most~~.  
When some feel neglected - alone <sup>on unappreciated</sup> ~~unappreciated~~.  
Such a home is round and weather-proof.  
It looks as perfect and is never shaken.

13/ And for such a home and family - it is well  
worth making the supreme effort.  
It never fails; reward. The harvest will be rich.  
It will save us from drab days and empty years.  
It will shelter ~~us from~~ and childhood with bound-  
less love.  
It will guide youth with firm and loving hands.  
It will be their gentle marrow summarized, ~~to be~~  
the enchantment of examples, with high standards and  
wise ideas.  
It will fill our mature years with stimulating con-  
versations - with worth, confidence and dignity.  
And after a long and eventful voyage, we ~~shall~~ <sup>it will guide us</sup>  
to reach a calm haven of golden memories and a  
long serenity.



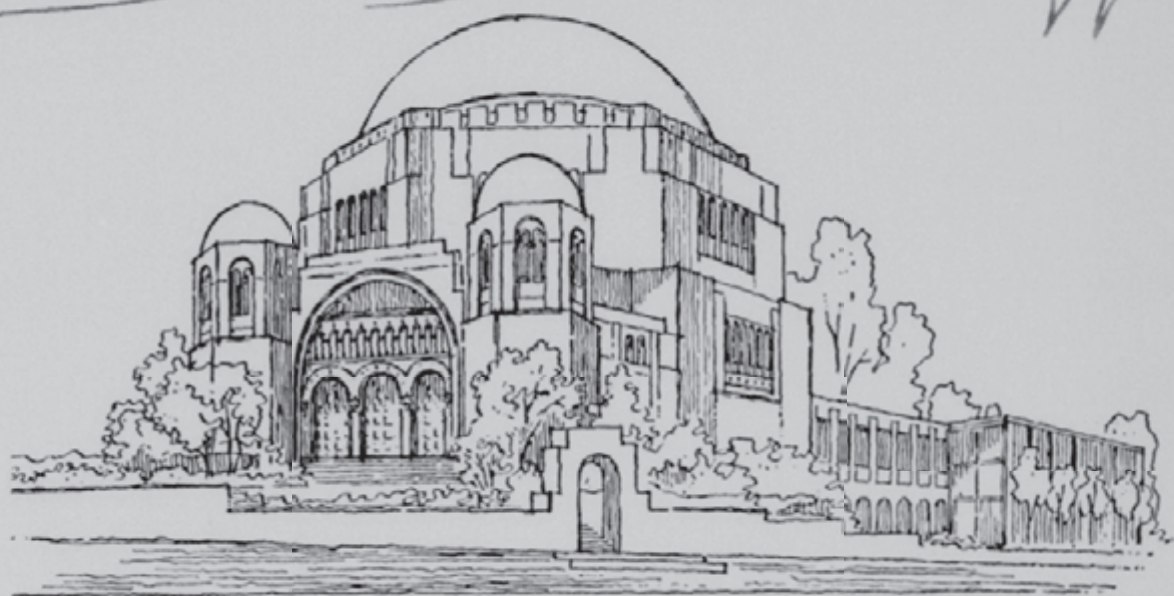
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## THE TEMPLE

CLEVELAND, OHIO

November 30, 1958

Vol. XLV No. 8



## SOME THOUGHTS OF THOUGHTFUL STUDENTS—FROM THE RABBIS' DESK

Often the fresh insight of a student is the key to a teacher's understanding.

During the first ten weeks of the school year I conducted a course in liturgy for the Confirmation Class. We discussed the meaning of prayer, the history of the synagogue, and the make up of our prayer book. In the final examination I asked the class to discuss briefly the importance of public prayer. These were some of their answers. "When we pray by ourselves we usually pray only for ourselves." This is a profound insight. Private prayer is usually born of personal concern and usually ends with personal concern. The "I" is more prominent than the "we". Another Confirmand phrased this truth in this light: "Public prayer brings us together and discourages selfishness." We ought to be as disappointed with ourselves when we are selfish in prayer as when we are selfish with our means or with our time or with our love.

On another paper I was reminded that "public prayer is important for without it many people would not pray at all." I approve this comment. In the early days of the twentieth century it was a mark of sophistication with some to belittle public worship. Public prayer seemed so much less "honest" than the promptings of an individual's heart. Why was a prayer book and a prayer leader and a fixed hour of prayer needed when an individual could pray at any hour and in any place and wholly at his own bidding? Our generation's experience teaches us that where there is no public prayer there is no prayer. The prayer of the heart can be unlocked only when we have become thoroughly at home with the art of prayer. Where can this art be learned but through the act of public worship?

**SUNDAY MORNING SERVICE**  
**November 30, 1958**  
**10:30 A.M.**

**RABBI ABBA HILLEL SILVER**  
will speak on  
**WHAT MAKES AND BREAKS A FAMILY?**

**FRIDAY EVENING SERVICES**      **SATURDAY MORNING SERVICES**  
5:30 to 6:10      11:00 to 12:00

One young scholar made this observation: "Public prayer has been developed so that prayer does not become something to turn to just in time of need." I was impressed by this observation. The words "help me" must be combined with the words "help me to serve others". We must learn to say to God not only "give me" but equally "enable me". The highest form of prayer is the wholly selfless prayer.

Sometimes a student's thought surprises you. On one test paper I read: "Public prayer is important because it shows that we are willing to stand up for our religion and not be embarrassed to pray to God". Frankly, I had never thought of public prayer in precisely these terms; yet the act of public worship is an act of personal commitment. It is the first step towards living by one's faith. Not to have the courage to be counted among the body of religious

men and women casts doubt upon the sincerity of any protestation of faith.

As you can imagine, it is both a privilege and a pleasure to be teaching young people who are really thinking.

*Daniel Jeremy Silver*

### MUSIC FOR SUNDAY

Organ	
Fantasia	Merkel
Sixth Symphony—Adagio	Widor
Opening Psalm—Mah Tovu	Algazi
Bor'chu (Congregational)	Sulzer
Sh'ma Borchu (Congregational)	Traditional
Mi Chomocho (Congregational)	Sulzer
Kedusha	Algazi
Silent Devotion—May the Words	Schlesinger
Miss Wischmeyer, Mrs. Crays, Mrs. Strasser	
Before the Address	
I Will Give Thanks	Campbell-Tipton
Miss Wischmeyer	
Genu-Vaanachnu	Goldstein



## The Temple

Rabbis:

ABBA HILLEL SILVER

DANIEL JEREMY SILVER

Associate Rabbi  
Director of Religious Education

HERBERT H. ROSE

Assistant Rabbi

Staff:

MILDRED B. EISENBERG

Ass't. Director of Religious Education

LEO S. BAMBERGER

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Librarian

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Organist and Choir Director

A. M. LUNTZ ..... *President*

LEO W. NEUMARK ..... *Vice-President*

ELI GOLDSTON ..... *Vice-President*

MAX EISNER ..... *Treasurer*

EDWARD D. FRIEDMAN ..... *Associate Treasurer*

### HIGH SCHOOL PARENTS

The High School Parents Discussion Group will meet on Friday evening, December 5th, at 8:30 o'clock at the home of Dr. and Mrs. H. H. Pevaroff, 29176 Gates Mills Boulevard.

Mr. Tzvi Perach of Israel will address the group on the subject "Problems of Israeli Education". Mr. Perach is in this country at the present time studying American educational methods. He is a Superintendent in the Israeli School system.

Mr. Perach will discuss the structure of the Israeli educational system and its integration of youth from many nations into Israeli life.

All parents of Temple High School students are invited to attend.

### ADDITIONAL PARKING SPACE AVAILABLE ON SUNDAY MORNINGS

In order to alleviate the parking congestion at The Temple on Sunday mornings, arrangements have been made to use the parking lot at The East 105th Street Market between Euclid and Chester Avenues.

No charge will be made to any Temple member using this lot between the hours of 9:30 A.M. and 1:00 P.M. on Sunday mornings. At the time of parking, an attendant will issue a ticket which must be stamped in the lobby near The Temple Office. Without this stamp, full charge for parking will be made by the parking lot management.

### In Memoriam

The Temple notes with deep sorrow the passing of

**GRACE GOLDSTEIN**

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

## THE MR. AND MRS. CLUB OF THE TEMPLE

### "DEAR RABBI"

Tuesday, December 2, 1958

7:30 P.M.

Social Hall

RABBI ABBA HILLEL SILVER

will discuss

Questions and topics submitted by  
members of the Mr. and Mrs. Club

Smorgasbord Dinner

Reservations \$4.50

Committee: Marvin and Judy Dorfman, Chairmen; William and Rita Mack and Jerome and Joy Weinberger, Vice-Chairmen; Arthur and Lee Friedman, Decorating; Lawrence and Judith Lichtig, Publicity; Richard and Carolyn Chessin, Food; Sam and Bernette Jaffe, Phone



THE TEMPLE RELIGIOUS SCHOOL

PARENT TEACHER MEETING

ELEMENTARY AND JUNIOR HIGH

Wednesday, December 3, 1958

8:00 P.M.

YOUR CHILD IN YOUR SCHOOL

Visit: Your child's teacher

Hear: Rabbi Daniel Jeremy Silver discuss our Religious School

See: A class in session demonstrating the unit method of teaching

Dessert and coffee

Chanukah decorations for the home will be  
available for purchase



## TEMPLE WOMEN'S ASSOCIATION TOPICS

Many beneficial funds have been set up in our Temple. Some people contribute time and energy to these funds, others prefer to donate money. Needless to say, both types of contributions are greatly appreciated. However, are you aware of all these funds? Do you know from where they receive their income and to where their money goes? As a contributor, you have the right to know all the facts, so that you may choose the proper fund for your gifts and enjoy the satisfaction of knowing how you are helping others.

Today I would like to touch upon three funds administered by The Temple Women's Association:

The Sophie Auerbach Scholarship Fund

Administrator—Mrs. Carol Levinson

The Temple Floral Committee  
Co-chairmen—Mrs. William Slavin, Mrs. Elmer Brown

The Uniongram Committee  
Chairman—Mrs. Sol Drucker

The Sophie Auerbach Scholarship Fund was founded to assist the young people of The Temple in the field of religious education. Each year a \$600.00 scholarship to Hebrew Union College is given to a deserving student and a sum of money is presented to a Temple High School student for academic achievement. Scholarships are given for summer camps sponsored by the Reform Movement. Prayer Books are provided for our Children's Services. A Bible is given to each Temple Confirmation and a silver Kiddush cup to each Temple High School graduate. This year a sizable donation was made from the Fund to the new Temple Library. The only sources of income for this Fund are your donations and the money obtained from The Temple Women's Association collection of tax stamps.

The Temple Floral Committee serves a dual purpose. The flowers that adorn the altar every Friday evening during the summer months and every Sunday morning during the winter not only enhance the beauty of the altar, but they are also a source of joy for our

members who are hospitalized, shut ins, bereaved, or are celebrating high birthdays. This committee, comprised of forty-five women, box and distribute the altar flowers immediately following the service. The Floral Committee's income is acquired solely through contributions. Donations are made either by small gifts of money directly to the committee or by reserving the altar flowers on a particular day, therefore assuming the cost of the two urns of flowers. In either case these contributions are made by members and friends in honor of joyous occasions or in memory of dear ones. All of these occasions and memorials are recorded in The Temple Bulletin, and the person or family is notified by mail of the contribution and its donor, and the donor's gift is appropriately acknowledged with a formal card of thanks.

The Uniongram Committee helps you as well as The Temple Sisterhood. You may send Uniongrams for all occasions "When a few heart-felt words take the place of a warm handclasp". At the same time a portion of the proceeds of the sale of Uniongrams is contributed to the "Y E S" Fund of the National Federation of Temple Sisterhoods, which grants scholarships to eligible students. A book of four Uniongrams costs one dollar, however, for your convenience The Temple Women's Association has established a banking service. This service enables you to contribute \$2.35 for eight Uniongrams, each to be sent whenever the occasion arises, by calling the banking service and relaying the message you desire.

Without your generous contributions these funds cannot exist, so if you have time, energy or the means to support these committees, please contact

Sophie Auerbach Scholarship Fund  
—Mrs. Nicholas Goodman, GA 1-2831

Temple Floral Fund — Mrs. Elmer Brown, FA 1-1549

Uniongrams — Mrs. Sylvan Rosenfield, SK 1-3498

Remember, by your support, you are making all kinds of people happy in all sorts of ways.

Thank you,

*Lois M. Horwitz*

## TEMPLE WOMEN'S ASSOCIATION

### STUDY COURSE

The Temple Women's Association recent Bible Study Course on the Book of Ruth has been successfully completed.

Rabbi Daniel Jeremy Silver gave to the participants the benefit of his knowledge of Judaism, its ethics and its history, and inspired each one to further study. The thirty-five ladies, who attended faithfully, contributed to the wealth of discussion with information gained from their reading and their personal experience. From the two new translations of the story presented in print to the course, the list of pertinent books, a series of provocative questions, a film strip, and a collection of Rabbinic commentaries, members gained insight and much information.

Mrs. Julian Kassen served as Chairman, and Mrs. Alan Littman, Jr. as Co-chairman. Mrs. Leon Newman, Secretary, kept complete notes on each of the four sessions and twice gave excellent summaries of the previous week's discussion. Those of you who were unable to attend this series will have the opportunity in the future to join similar groups to be sponsored by the newly created Education Department of The Temple Women's Association.

### CANTEEN COMMITTEE

One of the incentives for coming to Tuesday Sewing is the delectable luncheons prepared and served by The Temple Women's Association Canteen Committee. Each week there is a hot dish, someone's specialty, sandwiches, and eye- and palate-appealing salads. The homemade desserts could break down anyone's resolution to diet. Because no two weeks see the same menu, it has become an appetite whetting speculation as to which dishes will be listed on the bulletin board.

Responsible for these culinary triumphs are Mesdames Samuel Stillman and Halley Lipp, Chairmen for September; Alvin Udelson and H. Shan Carran, Chairmen for October; Sam Horvitz and David Weitz, Chairmen for November; and their co-workers, Mesdames Louis Brooks, Manly Burgin, Alan Englander, Sam Gerson, Marvin Grand, Morris Keller, Joseph Kumin, Joel Rice, Nathan Robb, Arthur Roth, Eugene Squires, Lawrence Weisberg, Myron Wohl and Nat Wolf.

The customers have shown their appreciation by their increasing patronage and their patient self-discipline in the cafeteria line. Congratulations to all!



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THE TEMPLE  
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Cleveland, Ohio

### DATES TO REMEMBER

- |            |             |  |
|------------|-------------|--|
| Sunday,    | November 30 | — Sunday Morning Services  |
| Monday,    | December 1  | — Adult Hebrew Classes   |
| Tuesday,   | December 2  | — Temple Women's Association Tuesday Sewing<br>Mr. and Mrs. Club — Night with the Rabbi  |
| Wednesday, | December 3  | — Elementary and Junior High Parent-Teacher Meeting<br>Mr. and Mrs. Club Arts and Crafts |
| Friday,    | December 5  | — High School Parents Discussion Group   |
| Saturday,  | December 6  | — Religious School Chanukah Celebration  |
| Sunday,    | December 7  | — Sunday Morning Services  |

**THE TEMPLE LIBRARY** is open Tuesday through Friday 9:00 A.M. to 5:30 P.M., Saturday and Sunday 9:00 A.M. to 12:00 noon.

**THE TEMPLE MUSEUM** will be open at the close of Sunday morning services in addition to all occasions of organization meetings. Arrangements to view the Museum by special appointment may be made through The Temple Office.

**THE ISRAELI GIFT SHOP** is open during all Tuesday Sewing sessions. Selections may be made at all times from the display case in the Ansel Road Lobby.