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### **MS-4787: Abba Hillel Silver Papers, 1902-1989.**

Series IV: Sermons, 1914-1963, undated.

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Return unto your Rest, O my Soul, 1960.

SUNDAY MORNING SERVICE

November 20, 1960

DR. ABBA HILLEL SILVER

RETURN UNTO YOUR REST, O MY SOUL

Preventive Medicine for the Spirit of Man

My dear friends: Throughout all the ages, men in distress or in anxiety of spirit, have prayed either silently or vocally "Return, O my soul, to your rest". I do not mean those men and women alone who were emotionally disturbed, sick of mind, whose mental condition called for special clinical or medical treatment. I do not refer to those unfortunates who may have been suffering from some deep hurt, some unrevealed traumata of the soul, which the skillful hand of a psychiatrist might guide into conscious awareness of the poisoned root within and so help to bring relief to the patient. No, I am not thinking of those afflicted human beings. I am thinking of normal men and women who are not victims of any malady of the mind or of the spirit, who are victims, none the less, of much continued or intermittent unrest and unhappiness. And our world is full of such people, who though sound of body and mind, and though well provided with the material things of life, with the necessities of life, do nevertheless, sit, as it were, upon thorns, are disquieted within them, and bear the frequent brunt of tension and strain. I sometimes read upon the lips of these distressed and distracted people or in their puzzled and troubled eyes -- I sometimes read the unspoken prayer: "Return, O my sould, to your rest".

There are times when all of us are inclined to utter that prayer which is found in the beautiful Psalm #116 in the Book of Psalms ( )  
"Return, O my soul, to your rest"; for we are all human, and therefore we are all



subject to all the predicaments of humanity. We are all hedged in and constrained by the inevitable limitations of life. We all experience at one time or another failure, frustration. We are all exposed to accidents, sickness, loss and bereavement, to all the scourge and the scars of life. "Man is born unto trouble," said Job, "as the sparks fly upward". No man moves steadily through a life-time of unbroken serenity. Not all of life is banqueting and minstrelsy. And there are some whose tears are their food day and night, as the psalmist said. And there are others over whom all the waves and the billows of misfortune have swept. There are those who walk the lonely road, who feel themselves forsaken, and forgotten in a night without stars. Is there any wonder then if a prayer sometimes comes to the lips of such men and women, to all of us, "Return, O my soul, to your rest".

Now, this disquietude of the soul, this dejection of the spirit, is a constant in human experience and was known, of course, to the ancients as well as to the modern man. How did the wisest and noblest of them react to it? How did they surmount it? How did our forefathers of long ago, whose spiritual insights and whose spiritual sensitivity are recorded in our sacred Scriptures, our Bible, -- how did they confront these situations, these common, ever-present, ever-recurring situations which brought fear and distress and often times desolation to their hearts? They knew, of course -- our forefathers knew the human soul, although they had not developed any science of psychology or of psychiatry, nor were they acquainted with the solemn ritual of the confessional couch. But they knew that it was good for man to unburden himself when the load upon his heart was too heavy for him. And so they turned, not to a psychiatrist, they turned to the invisible God and to His invisible presence, and poured out their hearts to Him, Whose ear was always attentive. They called upon Him: "O God, incline Thine ear to me, and hear my speech!" ( ).



They felt confident, they felt assured that they could always call upon Him. He would be waiting for them. One need never make an appointment with God - (

) "Thou art unto me as a dependable refuge, to Whom I can always come" ( ). And they felt relief from despair, they felt refreshed and glad of heart when they could thus unburden themselves to their God ( ) "I loved it when the Lord listened to my voice, when He inclined His ear to me whenever I called".

They confided to the listening ear of God all that was troubling them, all their dark and dread fears and anxieties, all their heart-aches, all their sorrows, "The snares of death have encompassed me, the straits of the nether-world have taken hold of me, I suffer distress and anguish. O Lord, I beseech Thee, deliver my soul! ( ), Return my soul to its rest!. I am greatly afflicted and men are all a vain hope ( ), I cannot turn to them but Thou canst deliver my soul from death, mine eyes from tears, and my feet from stumbling. With Thee I can walk confidently in the lands of the living ( )".

All this is found in one beautiful psalm, Psalm 116. And having confided the troubles and the secret burdens of his heart to his God, and in that very process, of thus confiding having reasserted and, in a sense, rediscovered his faith in Him Who is gracious, righteous and merciful ( ) and who is near unto all who call upon Him, having confided to him, this sorely tried, confused and frightened man then was able to arise, as it were, from the invisible presence of God, the Great Comforter, reassured, strengthened and his troubled soul at rest, saying "O Lord, I am Thy servant, Thou hast loosed my bonds" (

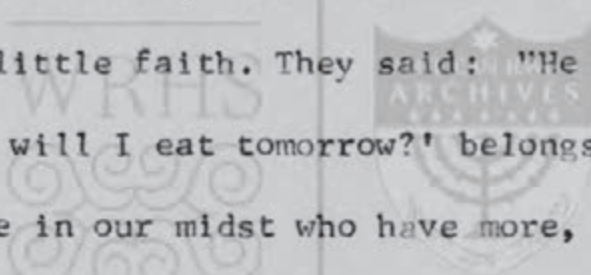
), "Thou has loosened by bonds", "the things that chained and fettered me, the things which troubled me" -- sort of a religious psychiatry, unconscious, tremendous.



Faith in God, my dear friends, is the great loosener of bonds. It frees us all of all that binds, and fetters and shackles us, of everything -- whether it be the fear of life or the fear of death, whether it be the fear of the power of others over us or the fear of lack of power within ourselves. Faith in God tends to clean and to clear our hearts, our over-burdened and sorely-tried hearts, of pride and anger, envy and lust of power and prestige and possessions, all of which feed the consuming fires and destroy our tranquility as well as our integrity. Faith in God brings the balm of life, the balm of resignation and of reconciliation to all human suffering. It was the great Hebrew poet, Solomon Ibn Gabirol of Spain in the middle ages who said: "Poverty, sickness and terror are easier to bear with faith". Not that they do not exist -- they exist -- but they are easier to bear with faith. The psalmist declared: "I drink the cup of salvation ( ) when I call upon the Name of the Lord".

The founder of the Hasidim, Israel Baal Shen Tov -- an amazing personality in Jewish history -- the founder of Hasidism, which is a movement in the 17th century among our people in Eastern Europe, which summoned men to a resurgence of faith and hope, of song and ecstasy, at the very time when the Jewish communities of Eastern Europe lay bleeding and broken as a result of the terrible Cossak uprising in that period under Chmelnicki, at a time when those communities were spiritually desolated by the appalling Messianic fiasco, Shabbata Zevi. At that time this man who founded this movement, calling upon the people to re-kindle their spirit of hope and faith, began singing in the midst of their terrible afflictions, Israel Baal Shen Tov declared: "When God wants to punish a man, He deprives him of his faith", not of his wealth, not of his health, but "When God wants to punish a man", Israel Baal Shen Tov said, "he deprives him of his faith".



I am afraid that many men and women today -- many men and women among our own people -- have been punishing themselves by emptying their lives of faith in God, a real faith in God. And it does create a vacuum in their lives which they then must fill with something else, with other categories of faith -- faith, for example, in the satisfactions which material things of life might bring them; faith in the idols of wealth or power or position, idols which simply crumble when evil befalls them. There are those who have lost their faith in God because things did not turn out as they had hoped for, as they had wished for. I think it was the Austrian, Arthur Schnitzler, who once wrote: "We know of some very religious people who came to doubt God when a great misfortune befell them, even though they themselves were to blame for it, but we have never yet seen any one who lost his faith because an undeserved fortune fell to his lot". There are those men and women whom the Rabbis called , men of little faith. They said: "He who has a piece of bread in his basket and asks, 'What will I eat tomorrow?' belongs to them who are of little faith". How many are there in our midst who have more, far more, than a piece of bread in their basket, who have cake and frosting for themselves and their families? How many of them are there in our midst who consume themselves and burn themselves out before they are forty or fifty years old, trying to make sure that there will be not another piece of bread but perhaps another million dollars in their basket tomorrow? What is really the faith of such people? What are they trying to prove to themselves and to others? What kind of a god are they worshipping?

There are those who have lost faith in God on intellectual grounds, they believe. Science has not proved the existence of God! Therefore, faith in God is unreal, un-necessary. But faith is not a matter of knowledge. We are justified in believing even when our knowledge is incomplete. The truly religious man has never maintained that he knew God -- quite the contrary. The most profound religious minds of all times have always insisted that God is unknown ( )



the Hidden God, beyond the ken of man, beyond man's grasp and comprehension. But it should be remembered that science has not disproved or undermined a single religious truth. Science has not demonstrated scientifically that all life is at bottom physical. It has not explained life and consciousness and mind and will in terms of matter in motion. It has not proved that man is mere clay, worked upon by external forces, a mere automaton reacting to external stimuli. Science has not proved that nothing of a qualitative nature distinguishes man from other living animals. Quite the contrary! It is becoming increasingly evident to the scientific seeker after truth that the hypothesis of a creative intelligence is the only hypothesis which accounts for the facts of existence. Science and religion are not in contradiction. They complement one another. Science is the response to the human need for knowledge and power. Religion is the response to the human need for hope and security and dignity in life. The responsible scientist will not make any pronouncements on the basis of facts gathered in his scientific laboratory. He will not make any pronouncements concerning the origin and destiny of human life or on the purposes of creation, and on man's place in the scheme of things. Science offers no philosophy of life but Mankind needs a philosophy of life which is congenial to man's existence on earth and to his striving to human idealism. Man is so constituted that the demands and the emergencies of his life compel him to a belief in a God -- Creator -- Ruler -- Friend -- the Architect of Justice and Love -- and their sure and ultimate defense. This faith, uncontradicted by Science, yet responsive to fundamental human needs like human needs for hunger, a physical hunger, this faith when active and vital, masters man's doubts, strengthens his heart and gives him confidence to face all the possible sorrows and disillusionments of life. A true man of faith believes, even when he cannot see all things clearly -- which man will never see. In a cellar in the city of Cologne, where Jews hid from the Nazis, they discovered after the war an inscription in its wall:



"I believe in the sun even when it is not shining...

"I believe in love even when not feeling it...

"I believe in God even when He is silent...

This is faith! This is a song in the night! This is the immortal hope, the resurgent hope, the undefeated hope of man. I have found by repeating the anecdote which is recorded by Solomon ibn Verga in his account of the expulsion of the Jews from Spain in 1492, a book called " "The Rod of Judah" - the Tribe of Judah which was visited by the rod of affliction. He tells the story of the refugees who were compelled to flee from Spain. Those who lost their faith remained in Spain, abandoned their faith -- those who had faith fled the country:

"A shipload of such Jewish refugees from Spain was swept by a plague and the captain of the ship cast everybody ashore upon a barren and uninhabited coast. Most of the unfortunate refugees perished from hunger and exposure. Some of them pressed on desperately to find some human habitation. Among them was a man, his wife and their two children. They struggled on through the barren waste until the mother, exhausted, fainted and died. And the man then carried his children in his arms and upon his shoulders until he, too, fell down and fainted from hunger and exhaustion. When he came to, he discovered that his two children had died. He then arose and said: "Master of the Universe, much hast Thou done to make me forsake my faith; know, however, that in spite of all I am a Jew and I shall remain a Jew, and nothing that Thou hast brought upon me, or art likely to bring upon me, will make any difference". He then covered the bodies of his dead children with earth and scrub and walked on into the wilderness to find a human abode". These are the words recorded by ibn Verga in the ~~xxx~~ " ". This is faith! And here, too, in this bitter cry of this tortured Spanish Jewish refugee you may find a key to the mystery of Jewish survival. This is faith!



And when Job, the utterly righteous man, honored by all and prosperous, when Job is suddenly bereft of family and possessions, and is broken in body by a loathesome disease, and cast out as a leper beyond the city walls, there to scrape his tortured body with a pot-sherd -- when Job, in the darkness and the chaos and the bitterness of his soul, nevertheless persisted in his faith, and cried out: "Even though he slay me, yet will I hope ( ), that, my friends, is faith!

Now, there are not many who are capable of such faith, so supremely tested in the crucible of suffering and tribulations. But, my dear friends, all men and women may find what you may call preventive medicine for the unexpected hurts and aches of their spirits. All men and women may find a measure of peace and rest of soul in the midst of all the tumult, of the turmoil, and the changing fortunes and the shifting tides of life -- in faith ( ).

"Why are thou cast down, O my soul, and why art thou disquieted within me? ( )" Hope in the Lord! The silent stream of God is always there -- all around us. Drink of it! This is how God helps you. Drink of the stream of faith. Drink of it and your soul will be refreshed and your soul will find peace. Amen.



sermon 961  
leah's voice (1)

1. Throughout the ages <sup>in distress & anxiety</sup> men have prayed: "Return, O my soul, to your rest."

- I do not mean ~~these~~ <sup>these</sup> men and women who were sick of mind, emotionally disturbed, ~~of soul, or emotionally disturbed~~, whose mental condition called for special clinical or medical treatment.

- I do not refer to those unfortunates who may have been suffering from some <sup>deep</sup> hidden hurt, some unrevealed trauma, ~~which~~ <sup>of the soul</sup>, which the skillful hand of a psychiatrist <sup>might</sup> guide into consciousness <sup>of the poisoned root</sup> ~~and so~~ <sup>and so</sup> help to bring relief to the patient.

- I am thinking of normal men and women who are not the victims of any malady of the mind or of the spirit, ~~which would properly call for the aid of a specialist~~ <sup>but who</sup> are victims, none the less, of unrest and unhappiness. ~~and much continued experience, that~~

- Our world is full of such people, who ~~are~~ <sup>though</sup> sound of body and mind, and ~~are~~ <sup>are</sup> well provided with the material things of life, ~~but who do~~ <sup>nevertheless</sup>, sit, as it were upon thorns, are disgusted within them, and bear the burden of tension and strain.

- I sometimes read upon the lips of these distressed and distressed people - and in their <sup>troubled</sup> puzzled eyes - the words prayer: "Return, O my soul, to your rest."







ordinary sensations, are recorded in the Scripture, how do they confront those situations which brought fears, distress and resolution to ~~the heart, man?~~ their hearts? (3)

They knew the human soul, although they had not developed any science, psychology, or psychiatry, nor were they acquainted with the ritual, the confessional couch. But they knew that it ~~was~~ <sup>was</sup> good for a man to unbury himself, when the load upon his heart was too heavy for him. And so they turned <sup>not to a psychiatrist</sup> to the invisible God and His invisible presence, and poured out their hearts to Him, whose ear was always attentive. They called upon Him: "O God, incline <sup>Thine</sup> ~~your~~ ear to me, and hear my speech!" And they felt assured and confident that they could always come to Him. He would be waiting for them. "I have ~~not~~ <sup>Thou</sup> art unto me as a ~~dependable~~ <sup>refuge</sup>, to whom I can always come." They felt ~~relief~~ <sup>relief from despair</sup> and glad of heart when they could thus unburden themselves to their God. "I loved it when the Lord listened to my voice, when He inclined his ear to me whenever I called."

4). They confided to their God all that was troubling them,  
all their <sup>distresses</sup> ~~fears~~, ~~all their~~ and anxieties, all their heart-aches  
and sorrows. ~~To God,~~ "The shares ~~shares~~; death have encompassed me,



the ~~very~~ ~~deep~~ straits, the netter- and have taken hold,  
~~we~~ we, I suffer distress and anguish. "O Lord, I  
beseech Thee, deliver my soul! Return my soul, to its  
rest!" I am greatly afflicted, ~~and all~~ <sup>all</sup> men as a vain  
hope. ~~But for~~ <sup>But</sup> Thou canst deliver my soul from death,  
wipe my eyes from tears, and my feet from stumbling. With  
Thee I can walk confidently in the lands, the living.

And having confided the ~~troubles and~~ <sup>secret</sup> ~~binding~~ his heart to his  
Lord, and in that very process, having <sup>and rediscovered</sup> ~~reasserted~~ his  
faith in Him, who is powerful and righteous and  
merciful, and who is <sup>unto</sup> all who call upon ~~at~~ <sup>His</sup> ~~the~~  
~~man who had been~~ the sorely tried, confused and  
frightened man, <sup>then</sup> ~~as~~ <sup>it was</sup>, from the invisible  
power, the great Comforter, reassured, ~~they~~ <sup>and</sup>  
with his troubled soul at rest - saying: "O Lord, I am  
Thy servant, Thou hast loosed my bonds" -

6/ Faith <sup>in God</sup> is the great loosener of bonds - ~~It loosens us, of all that~~  
binds, enchains, fetters and shackles us. Whether it be the  
fear ~~of~~ <sup>of</sup> life or the fear of death, whether it be the  
~~power~~ <sup>power</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~last~~ <sup>last</sup> ~~power~~ <sup>power</sup>  
in ourselves. Faith <sup>in God</sup> clears our hearts of pride, anger  
envy and lust of prestige and possession which



5  
feed the <sup>an</sup> ~~consuming~~ fires of an ~~unrighteous~~ as well as  
our integrity. Faith in God keeps the balance of hope  
~~and resignation~~ to all human suffering. "Poverty, sickness  
and terror are easier to bear with faith" - declared the  
great Hebrew poet Ibn Gabirol. "I ~~dear~~ the ~~supplication~~  
when I call upon the name, the Lord" - declared the  
Prophet.

7/ The founder, Hasidism - Israel Baal Shem Tov - the  
movement which renewed man to a renewance of  
faith and hope ~~at a time when~~ <sup>and restoring</sup> the Jewish communities in  
Central Europe by bleeding and broken as a result, the Cossack  
massacres under Chmielnicki in the 17c, and were <sup>spiritually</sup> ~~devastated~~  
by the appalling Shabbetai Zvi messianic crises - one declared,  
"When God wants to punish a man, he deprives him  
of his faith".

8/ I am afraid that many ~~modern~~ men and women  
to-day have been punishing themselves by emptying  
their lives of faith in God. They create a vacuum  
in their lives which must then be filled by other  
categories of faith - faith in the satisfactions which  
the material things of life might bring them, faith in the  
idols of wealth, or power, or position which <sup>shrink</sup> ~~crumble~~  
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There are those who have lost their faith, <sup>in God</sup> because  
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life and consciousness and mind and will as things of matter in motion. It has not proved that man is mere clay, worked upon by external forces, an automaton reacting to external stimuli. It has not proved that withray of gradation nature distinguishes man from other living animals.

Just the contrary! It is becoming more and more evident to the scientific seeker after truth, that the hypothesis of a creature with intelligence is the only hypothesis which can account for the facts, existence.

Science is the response to the human need for knowledge and power. Religion is the response to the human need for hope and certitude. The reflexive scientist will not make pronouncements on the basis of his scientific laboratory knowledge, on the origin and destiny of human life, or the purposes, creations and on man's place in the scheme, things... ~~But~~ Man needs a philosophy of life which is congenial to man's life on earth, and to human idealism. ~~or a system~~ Man is so constituted that the demands and exigencies of his life compel him to adopt a belief in a God - Creator - Ruler - Preserver - ~~and~~ the anchored by Justice and Love - and their sure defense. This faith, when rational and vital, matters his doubts, strengthens his heart, and gives him peace confidence to face the sorrows ~~and~~ and desolations of life.



10). A true man of faith believes even when he cannot see all things clearly - (8)

In a cellar, in the city of Cologne, where Jews hid from the Nazis, they discovered <sup>after the war</sup> the following inscription upon the walls:

- "I believe in the messiah even when it is not shining..."
- "I believe in love even when not feeling it..."
- "I believe in God even when he is silent..."

11.) This is faith! This is a song in the night! This is the impossible hope I want -

Solomon the Voyager 23 Jan 1942 Col - Experiences 1 Jan from Jan - 1942

"A shipload of Jewish refugees from Spain was wrecked by the plague - and the captain, the ship cast them all ashore upon a barren and uninhabited coast - Most, the unfortunate refugees perished from hunger. - Some, then, pressed on desperately to find some human habitation. Among them was a man, his wife and their two children. They struggled on through the barren wastes, until the mother faintered and died. The man then cradled his children in his arms, and upon his shoulders, until he, too, fell down and faintered from hunger and exhaustion. When he came to, he discovered that his two children had died. He then arose and said: 'Master, the Universe, much hast thou done to make me forsake my faith; know however, that in spite of all, I am a Jew, and I shall remain a Jew, and nothing that Thou hast brought upon me, or art likely to bring upon me, will make any difference.'"

He, then, covered the bodies of his dead children, with earth & ~~scrub~~ <sup>scrub</sup>







RETURN UNTO YOUR REST, O MY SOUL

*At* The Temple, November 20, 1960

Throughout all the ages, men in distress or in anxiety of spirit, have prayed either silently or vocally "Return, O my soul, to your rest".

I do not mean those men and women alone who were emotionally disturbed, sick of mind, whose mental condition called for special clinical or medical treatment. I do not refer to those unfortunates who <sup>may</sup> have been suffering from some deep hurt, some unrevealed traumata of the soul, which the skillful hand of a psychiatrist might guide into conscious awareness of the poisoned root within and so help bring relief to the patient. No, I am not thinking of those afflicted human beings. I am thinking of normal men and women who are not victims of any malady of the mind or of the spirit, who are victims, none the less, of much continued or intermittent unrest and unhappiness. And our world is full of such people, who though sound of body and mind, and though well provided with the material things of life, with the necessities of life, do nevertheless, sit, as it were, upon thorns, are disquieted with <sup>in</sup> them, and bear the frequent brunt of tension and strain. I sometimes read upon the lips of these distressed and distracted people or in their puzzled and troubled eyes, the unspoken prayer: "Return, O my soul, to your rest".

There are times when all of us are inclined to utter that prayer which is found in the beautiful 116th Psalm:

"Return, O my soul, to your rest"; for we are all human, and therefore



subject to all the predicaments of humanity. We are all hedged in and constrained by the inevitable limitations of life. We all experience at one time or another failure, frustration. We are all exposed to accidents, sickness, loss and bereavement, to all the scourge and the scars of life. "Man is born unto trouble," said Job, "as the sparks fly upward". No man moves steadily through a life-time of unbroken serenity. Not all of life is banqueting and minstrelsy. And there are some whose tears are their food day and night, as the psalmist said. And there are others over whom all the waves and the billows of misfortune have swept. There are those who walk the lonely road, who feel themselves forsaken, and forgotten in a night without stars. Is there any wonder then if a prayer sometimes comes to the lips of such men and women, to all of us, "Return, O my soul, to your rest".

Now, this disquietude of the soul, this dejection of the spirit, is a constant in human experience and was known, of course, to the ancients as well as to the modern man. How did the wisest and noblest of them react to it? How did they surmount it? How did our forefathers of long ago, whose spiritual insights and whose spiritual sensitivity are recorded in our sacred Scriptures, our Bible, -- how did they confront these situations, these common, ever-present, ever-recurring situations which brought fear and distress and often times desolation to their hearts? They knew, of course -- our forefathers knew the human soul, although they had not developed any science of psychology or of psychiatry, <sup>and not</sup> ~~nor~~ were they acquainted with the solemn ritual of the confessional couch. But they knew that it was good for man to unburden himself when the load upon his heart was too heavy for him. And so they turned, not to a psychiatrist, they <sup>put</sup> turned to the invisible God and to His invisible presence, and poured out their hearts to Him, Whose ear was always attentive. They called upon Him: "O God, incline Thine ear to me, and hear my speech!" ( ).

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3  $\frac{100}{T}$   $\frac{100}{T}$   $\frac{100}{T}$  ) "Thou art unto me as a dependable refuge, to Whom I can always come" (  $\frac{300}{T}$   $\frac{100}{T}$  ). And they felt relief from despair, they felt refreshed and glad of heart when they could thus unburden themselves to their God

Q - J.K. 313. 8N6-10 'S. 2.2 (C) "I loved it when the Lord listened to my voice, when He inclined His ear to me whenever I called".

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All this is found in one beautiful psalm, Psalm 116. And having confided  
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at rest, saying "O Lord, I am Thy servant, Thou hast loosed my bonds" (*Psalm 116*)

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Faith in God, my dear friends, is the great loosener of bonds. It frees us all of all that binds, and fetters and shackles us, of everything -- whether it be the fear of life or the fear of death, whether it be the fear of the power of others over us or the fear of lack of power within ourselves. Faith in God tends to clean and to clear our hearts, our over-burdened and sorely-tried hearts, of pride and anger, envy and lust, of power and prestige and possessions, all of which feed the consuming fires and destroy our tranquility as well as our integrity. Faith in God brings the balm of life, the balm of resignation and of reconciliation to all human suffering. It was the great Hebrew poet, Solomon Ibn Gabirol of Spain in the middle ages who said: "Poverty, sickness and terror are easier to bear with faith". Not that they do not exist -- they exist -- but they are easier to bear with faith. The psalmist declared: "I drink the cup of salvation ( *יְהוָה יִשְׁמַח בְּיָדֵינוּ וּבְיָדֵי הַצָּדִיקִים* ) when I call upon the Name of the Lord".

The founder of the Hasidim<sup>was</sup>, Israel Baal Shen Tov -- an amazing personality, in Jewish history -- the founder of Hasidism, which<sup>was</sup> is a movement in the 17th century among our people in Eastern Europe, which summoned men to a resurgence of faith and hope, of song and ecstasy, at the very time when the Jewish communities of Eastern Europe lay bleeding and broken as a result of the terrible Cossak uprising in that period under Chmelnicki, <sup>and when</sup> ~~at a time when those communities were spiritually desolated~~ <sup>had been</sup> by the appalling Messianic fiasco, Shabbetai Zevi. <sup>Shabbetai Zevi</sup> At that time this man who founded this movement, calling upon the people to re-kindle their spirit of hope and faith, <sup>To</sup> began singing in the midst of their terrible afflictions, Israel Baal Shen Tov declared: "When God wants to punish a man, He deprives him of his faith", Not of his wealth, not of his health, but "When God wants to punish a man", Israel Baal Shen Tov said, "he deprives him of his faith".



I am afraid that many men and women today -- ~~many men and women among~~  
~~out own people~~ -- have been punishing themselves by emptying their lives of faith  
in God, a real faith in God. And it does create a vacuum in their lives which they  
then must fill with something else, with other categories of faith -- faith, for  
example, in the satisfactions which material things of life might bring them; faith  
in the idols of wealth or power or position, idols which simply crumble when evil  
befalls them. There are those who have lost their faith in God because things did not  
turn out as they had hoped for, ~~as they had wished for~~. I think it was the Austrian,  
Arthur Schnitzler, who once wrote: "We know of some very religious people who came  
to doubt God when a great misfortune befell them, even though they themselves were  
to blame for it, but we have never yet seen any one who lost his faith because an  
undeserved fortune fell to his lot". There are those men and women whom the Rabbis  
called <sup>23 INIC 1039</sup> men of little faith. They said: "He who has a piece of bread in  
his basket and asks, 'What will I eat tomorrow?' belongs to them who are of little  
faith". How many are there in our midst who have more, far more, than a piece of  
bread in their basket, who have cake and frosting for themselves and their families?  
How many of them are there in our midst who consume themselves and burn themselves out  
before they are forty or fifty years old, trying to make sure that there will be not another  
piece of bread but perhaps another million dollars in their basket tomorrow? What  
is really the faith of such people? What are they trying to prove to themselves  
and to others? What kind of a god are they worshipping?

There are those who have lost faith in God on intellectual grounds, they  
believe. Science has not proved the existence of God! Therefore, faith in God is  
unreal, unnecessary. But faith is not a matter of knowledge. We are justified in  
believing even when our knowledge is incomplete. The truly religious man has never  
maintained that he knew God -- quite the contrary. The most profound religious minds  
of all times have always insisted that God is unknown ( 7.850 ON sic )



the Hidden God, beyond the ken of man, beyond man's grasp and comprehension. But it should be remembered that science has not disproved or undermined a single religious truth. Science has not demonstrated scientifically that all life is at bottom physical. It has not explained life and consciousness and mind and will in terms of matter in motion. It has not proved that man is mere clay, worked upon by external forces, a mere automaton reacting to external stimuli. Science has not proved that nothing of a qualitative nature distinguishes man from other living animals. Quite the contrary! It is becoming increasingly evident to the scientific seeker after truth that the hypothesis of a creative intelligence is the only hypothesis which accounts for the facts of existence. Science and religion are not in contradiction. They complement one another. Science is the response to the human need for knowledge and power. Religion is the response to the human need for hope and security and dignity in life. The responsible scientist will not make any pronouncements on the basis of facts gathered in his scientific laboratory. He will not make any pronouncements concerning the origin and destiny of human life or on the purposes of creation, and on man's place in the scheme of things. Science offers no philosophy of life but Mankind needs a philosophy of life which is congenial to man's existence on earth and to his striving to human idealism. Man is so constituted that the demands and the emergencies of his life compel him to a belief in a God -- Creator -- Ruler -- Friend -- the Architect of Justice and Love -- and their sure and ultimate defense. This faith, uncontradicted by Science, yet responsive to fundamental human needs like ~~human needs for hunger~~, a physical hunger, this faith when active and vital, masters man's doubts, strengthens his heart and gives him confidence to face all the possible sorrows and disillusionments of life. A true man of faith believes, even when he cannot see all things clearly -- which man will never see. In a cellar in the city of Cologne, where Jews hid from the Nazis, they discovered after the war an inscription in its wall:



"I believe in the sun even when it is not shining...

"I believe in love even when not feeling it...

"I believe in God even when He is silent...

This is faith! This is a song in the night! This is the immortal hope, the resurgent hope, the undefeated hope of man. I have found by repeating the anecdote which is recorded by Solomon ibn Verga in his account of the expulsion of the Jews from Spain in 1492, a book called "שִׁבְעֵי יָדַי" "The Rod of Judah" - the Tribe of Judah which was visited by the rod of affliction. He tells the story of the refugees who were compelled to flee from Spain. Those who lost their faith remained in Spain, abandoned their faith -- those who had faith fled the country:

"A shipload of such Jewish refugees from Spain was swept by a plague and the captain of the ship cast everybody ashore upon a barren and uninhabited coast. Most of the unfortunate refugees perished from hunger and exposure. Some of them pressed on desperately to find some human habitation. Among them was a man, his wife and their two children. They struggled on through the barren waste until the mother, exhausted, fainted and died. And the man then carried his children in his arms and upon his shoulders until he, too, fell down and fainted from hunger and exhaustion. When he came to, he discovered that his two children had died. He then arose and said: "Master of the Universe, much hast Thou done to make me forsake my faith; know, however, that in spite of all I am a Jew and I shall remain a Jew, and nothing that Thou hast brought upon me, or art likely to bring upon me, will make any difference". He then covered the bodies of his dead children with earth and scrub and walked on into the wilderness to find a human abode". These are the words recorded by ibn Verga in the xxx "שִׁבְעֵי יָדַי" ". This is faith! And here, too, in this bitter cry of this tortured Spanish Jewish refugee you may find a key to the mystery of Jewish survival. This is faith!



And when Job, the utterly righteous man, honored by all and prosperous, when Job is suddenly bereft of family and possessions, and is broken in body by a loathesome disease, and cast out as a leper beyond the city walls, there to scrape his tortured body with a pot-sherd -- when Job, in the darkness and the chaos and the bitterness of his soul, nevertheless persisted in his faith, and cried out: "Even though he slay me, yet will I hope ( *עַל־יְהוָה אֶחָד יִשְׁכַּח* ), that, my friends, is faith!

Now, there are not many who are capable of such faith, so supremely tested in the crucible of suffering and tribulations. But, ~~my dear friends~~, all men and women may find what you may call preventive medicine for the unexpected hurts and aches of their spirits. All men and women may find a measure of peace and rest of soul in the midst of all the tumult, of the turmoil, and the changing fortunes and the shifting tides of life -- in faith ( *נֶאֱמַר עַל־יְהוָה אֶחָד יִשְׁכַּח* ).

"Why are thou cast down, O my soul, and why art thou disquieted within me? Hope in the Lord! The silent stream of God is always there -- all around us. Drink of it! This is how God helps you. Drink of the stream of faith. Drink of it and your soul will be refreshed and your soul will find peace. Amen.



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RETURN UNTO YOUR REST, O MY SOUL

Sermon, The Temple, November  
20, 1960

Ed: check  
wording of  
psalm 116  
✓ →

There are times when all of us are inclined to utter that prayer which is found in the beautiful 116th Psalm; "Return unto your rest, O my soul." For we are all human, and therefore subject to all the predicaments of humanity. We are all hedged in and constrained by the inevitable limitations of life. We <sup>all</sup> experience at one time or another failure and frustration. We are exposed to accidents, sickness, loss and bereavement, to all the scourges and the scars of life. "Man is born into trouble", said Job, "as the sparks fly upward". No man moves steadily through a lifetime of unbroken serenity. Not all of life is banqueting and minstrelsy. There are some whose tears are their food day and night, as the Psalmist said. And there are those over whom all the waves and billows of misfortune have swept. There are those who walk the lonely road, who feel themselves forsaken and forgotten in a night without stars. Is ~~it~~ <sup>there</sup> any wonder then if a prayer sometimes comes to the lips of such men and women, to all of us; "Return, O my soul, to your rest".

Now, this disquietude of the soul, this dejection of spirit, is a constant in human experience and was known, of course, to the ancients as well as to the modern man. How did the wisest and noblest of them react to it? How did they surmount it? How did ~~our~~ our forefathers confront these common, everpresent, ever-recurring situations which brought fear and distress and oftentimes desolation to their hearts? Our forefathers knew the human soul, although they had not developed any science of psychology and were not acquainted with the solemn ritual of the confessional couch. They knew that it was good for man to unburden himself when the load upon his heart was too heavy for him. And so they turned, not to a psychiatrist, but to the invisible God and His invisible presence, and poured out their hearts to Him, Whose ear is always attentive. "O God, incline Thine ear to me, and hear my speech". They felt confident that they could always call upon ~~him~~ Him. God would be waiting for them. One need never make an appointment with God <sup>unto</sup> "Thou art ~~to~~ me as a dependable refuge, to Whom I can always come." Our ancestors felt relief from despair; they felt



refreshed and glad of heart when they could unburden themselves to their God. "I loved it when the Lord listened to my voice, when He inclined His ear to me whenever I called".

ed:  
check  
wording

They confided to the listening ear of God all that was troubling them, all their dark ~~XXXXXXXXXX~~ and dread fears and anxieties, all their heartaches, all their sorrows. "The snares of death have encompassed me, the straits of the nether-world have taken hold of me, I suffer distress and anguish. O Lord, I beseech Thee, deliver my soul! Return my soul unto its rest! I am greatly afflicted and men are all a vain hope. I cannot turn to them but Thou canst deliver my soul from death, mine eyes from tears, and my feet from stumbling. With Thee I can walk confidently in the lands of the living."

All this is found in one beautiful Psalm, Psalm 116. Having confided the troubles and the secret burdens of his heart to God, and having reasserted and, in a sense, rediscovered his faith in Him Who is gracious, righteous, and merciful and Who is near unto all who call upon Him; having confided to Him, this sorely tried, confused, and frightened man then was able to ~~XXXX~~ arise from the invisible presence of God, the great comforter, reassured, strengthened, his troubled soul at rest, saying, "O Lord, I am Thy servant, Thou hast loosed my bonds."

Faith in God is the great loosener of bonds. It frees us <sup>of</sup> all that binds, fetters, and shackles, whether it be the fear of life ~~XXX~~ or the fear of death, whether it be the fear of power of others over us or the ~~XX~~ fear of lack of power <sup>within</sup> ourselves. Faith in God tends to cleanse and to clear our hearts, our overburdened and sorely tried hearts, of pride and anger, of envy and lust, of power and pride of possessions, of all which feeds the consuming fires and destroys our tranquility ~~XXXXXXXXXX~~ as well as our integrity. Faith in God brings the balm of life, the balm of resignation and of reconciliation to all human suffering. It was the poet Solomon Ibn Gabirol who said: "Poverty, sickness, and terror are easier to bear with faith." It was the Psalmist who ~~XXXX~~ declared: "I drink the cup of salvation when I call upon



3

the name of the Lord."

Hasidism was a seventeenth-century movement among our people which summoned men to a resurgence of faith and hope, of song and ecstasy, at the very time when the Jewish communities of eastern Europe lay bleeding and broken as a result of the terrible Cossack uprisings, and when these communities had been spiritually desolated by the appalling Messianic fiasco of Shabbethai Zevi. The founder of Hasidism, Israel Baal-Shem Tov, called upon the people to rekindle their spirit of hope and faith, to begin singing in the midst of their terrible afflictions. "When God wants to punish a man, He deprives him of his faith". Not of his wealth, not of his health, but his faith.

I am afraid that many today have been punishing themselves by emptying their lives of a real faith in God. Disinterest does create a vacuum which they fill with something else, with other categories of faith - for example, faith in the satisfaction which material possessions might bring them; faith in the idols of wealth or power or position, idols which simply crumble when evil befalls them. There are these who have lost their faith in God because things <sup>have</sup> did not turn out as they had hoped. I think it was the Austrian, Arthur Schnitzler, who once wrote: "We know of some very religious people who came to doubt God when a great misfortune befell them, even though they themselves were to blame for it, but we have never yet seen anyone who lost his faith because an undeserved fortune fell to his lot". These are the men and ~~many many~~ women whom the rabbis called men of little faith. "He who has a piece of bread in his basket and asks, 'what will I eat tomorrow?' belongs to them who are of little faith". How many are there in our midst who have more, far more, than a piece of bread in their basket, who have cake and frosting for themselves and their families, who nevertheless burn themselves out before they are forty or fifty years old, trying to make sure that there will be not another piece of bread, but perhaps another million dollars in their basket? What is really the faith of such people? What are they trying to prove to themselves and others? What kind of a god are they worshipping?

Ed: is this name correct? - see Webster



There are some who believe they have lost faith in God on intellectual grounds. Science has not proved the existence of God! Therefore, faith in God is unreal, unnecessary. <sup>But</sup> Faith is not a matter of knowledge. We are justified in believing even when our knowledge is incomplete. The truly religious man has never maintained that he knew God <sup>quite</sup> the contrary. The most profound religious minds of all times have always insisted that God is unknown, the hidden God, beyond man's grasp and comprehension. Let it be remembered that science has not yet disproved or undermined a single religious truth. Science has not <sup>not</sup> demonstrated scientifically that all life is at bottom physical. It has not explained life and consciousness and mind and will in terms of matter in motion. It has not proved that man is mere clay, worked upon by external forces, a mere automaton reacting to external stimuli. Science has not proved that nothing of a qualitative nature distinguishes man from other living animals. Quite the contrary! It is becoming increasingly evident to the scientific seeker after truth that the hypothesis of a creative intelligence is the only hypothesis which accounts for the facts of existence. Science and religion are not in contradiction. They complement each other. Science is the response to the human need for hope and security and dignity. The responsible scientist will not make any religious pronouncements on the basis of facts gathered in his scientific laboratory. He will not make any pronouncements <sup>on</sup> concerning the origin and destiny of human life <sup>on</sup> or the purposes of creation, and ~~on~~ man's place in the scheme of things. Science offers no philosophy of life, but mankind needs a philosophy of life ~~which~~ which is congenial to man's existence on earth and to his striving to perfect life. Man is so constituted that the demands ~~of~~ and the emergencies of his life compel him to a belief in <sup>a</sup> God <sup>the</sup> creator, ruler, friend, architect of justice and love, and their sure and ultimate defense. This faith, uncontradicted by science, yet responsive to fundamental human needs; this faith, when active and vital, masters man's doubts, strengthens his heart, and gives him confidence to face all the possible sorrows and disillusionments of a lifetime. A true man of faith believes even when he cannot see all things clearly <sup>the</sup> <sup>on</sup>

gal  
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On the wall of <sup>5</sup>  
 which man will never see. ~~In~~ a cellar in the city of Cologne, where Jews <sup>had</sup> hid from the Nazis, they ~~discovered after the war~~ the following inscription <sup>was discovered after the war:</sup> on its wall:

*Extract*  
 "I believe in the sun even when it is not shining././.  
 I believe in love even when not feeling it././.  
 I believe in God even when He is silent././."

This is faith! This is a song in the night! This is the immortal hope, the resurgent hope, the undefeated hope of man. I am fond of repeating the anecdote which is recorded by Solomon Ibn Verga in his account of the expulsion of the Jews from Spain. He tells the story of the refugees who fled. Those who lost their faith remained in Spain, <sup>and</sup> abandoned their faith; those who had faith fled the country. A shipload of these refugees was swept by a plague, and the captain of the ship cast everybody upon a barren and uninhabited coast. Most of the unfortunate perished ~~from~~ from hunger and exposure. Some of them pressed on desperately to find some human habitation. Among them <sup>were</sup> was a man, his wife, and their two children. They struggled on through the barren wastes until the mother, exhausted, fainted and died. The man then carried his children in his arms and upon his shoulders until he, too, fell down and fainted from hunger and exhaustion. When he came to, he discovered that his two children had died. He then arose and said: "Master of the universe, much hast Thou done to make me forsake my faith; know, however, that in spite of all I am a Jew and I shall remain a Jew, and nothing that Thou hast brought upon me, or art likely to bring upon me, will make any difference." He then covered the bodies of his dead children with earth and scrub and walked on into the wilderness to find a human abode. This is faith! Here in <sup>the</sup> this bitter cry of this tortured Spanish Jewish refugee you may find a key to the mystery of Jewish survival.

When Job, the utterly righteous man, honored by all and prosperous, is suddenly bereft of family and possessions, and is broken in body by a loathsome disease, and cast out as a leper beyond the city walls, there to scrape his tortured body with a potsherd; when Job, in the darkness and the chaos and the bitterness of his soul, nevertheless persists in his faith, and cries out, "Even though He slay me,



yet will I hope", There, my friends, is faith!

Now there are not many who are capable of such faith when they are supremely ~~tested~~ tested in the crucible of suffering and tribulation. But all may find what you may call preventive medicine for the unexpected hurts and aches of their spirits. All men may find a measure of peace and rest of soul in the midst of ~~the~~ the tumult, the turmoil, and the changing fortunes and the shifting tides of life <sup>in</sup> in faith. "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope in the Lord!" The silent stream of God is always there, all around us. Drink of it! This is how God helps you. Drink of the stream of ~~the~~ faith. Drink of it and your soul will be refreshed and your soul will find peace.



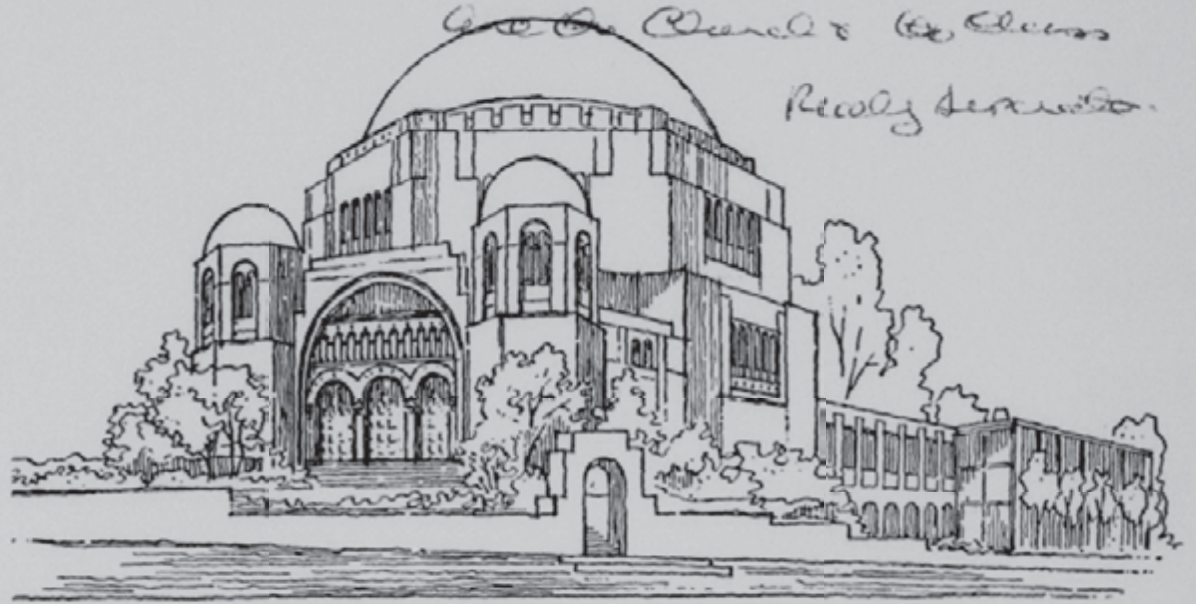


# THE TEMPLE

CLEVELAND, OHIO

November 20, 1960

Vol. XLVII No. 5



## THE SPIRIT OF THANKSGIVING — FROM THE RABBIS' DESK

Thanksgiving evokes the memory of drumsticks cleaned to the bone and of Case-Reserve footballers struggling manfully in the deep snow. Nor can I separate from Thanksgiving my recollection of the great dating controversy, when traditional sentiment and commercial enterprise were at war over a plan to add six more shopping days before Christmas.

Thanksgiving is a happy holiday, a family holiday, and a restful holiday. All too often we forget that the Pilgrim pioneers created the Thanksgiving as a holy day rather than a holiday. Thanksgiving is a Sukkoth, an outpouring of gratitude to God for the bountiful harvest. The Pilgrims enjoyed a Bible-drenched faith, and it was their intention to re-create on Thanksgiving Day the Sukkoth. The spirit evoked in the Sukkoth liturgy is essential to the meaning of Thanksgiving: "All that we are we owe to Thee. All that we have is a gift of Thy hand. When tempted to horde Thy blessings, to impoverish others that we might prosper, open Thou our eyes to the wrong and privation we would thus inflict on our own brothers. Help us to realize that the blessings we enjoy are but tokens of Thy love and that when we use Thy gifts in the service of our fellow men we offer thanksgiving unto Thee."

It is a mark of the maturity of our society that more and more Americans are setting aside an hour of prayer on Thanksgiving Day. It is not wise to take our good life for granted. Equally, it is significant that Americans are uniting in this prayer without regard to denominational loyalties. There is

every reason that Thanksgiving ought not be parochial. It is an American holy day rather than a Christian or Jewish celebration. Whatever our personal affiliations, the sun and the rain and the rich earth bless us equally.

It is for this reason that I am delighted that we will participate this year in a joint Service of Thanksgiving with two of the other important congregations in our University Circle; the Church of the Covenant and the Epworth-Euclid Methodist Church. At their suggestion we are inaugurating this annual occasion of prayer. It will be celebrated this year at the Church of the Covenant. I will preach. Dr. Taylor and Dr. Lomas will conduct the service. Next year we will be host.

The service will begin at 10:30 in the morning. It will be preceded by a coffee hour sponsored by the three

women's societies. I am sure that the gastronomical delights of mid-day and the athletic delights of the mid afternoon will take on added meaning because of the worship of the mid-morning.

*Daniel Jeremy Silver*

### MUSIC FOR SUNDAY

Organ		
Fantasia and Fugue		Douglas Buck
Idylle		
Opening Psalm—Mah Tovu		Grim
Bor'chu (Congregational)		Sulzer
Sh'ma-Boruch (Congregational)		Traditional
Veohavtoh		Bloch
Mi Chomocho (Congregational)		Sulzer
Kedusha		Moses
Silent Devotion—May the Words		Moses
Before the Address—		
Come and Let Us Reason Together		Stebbins
Mrs. Strasser		
Oleinu-Vaanachnu		Goldstein

### SUNDAY MORNING SERVICE

November 20, 1960

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

"RETURN UNTO YOUR REST, O MY SOUL"

Preventive Medicine for the Spirit of Man

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00



## The Temple

*Rabbis:*

ABBA HILLEL SILVER

DANIEL JEREMY SILVER

*Associate Rabbi:*

MILTON MATZ

*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

BERTRAM J. KROHNGOLD ..... *President*

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

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

MAX EISNER ..... *Treasurer*

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

### THIS SUNDAY

Mr. and Mrs. Leo W. Neumark will be hosts for the Social Hall coffee hour preceding the worship service. Mr. Neumark is Vice-President of The Temple.

The Confirmation Class and their parents will attend services together this Sunday morning. Following the service, they will meet for luncheon in the Social Hall. A musical skit will be presented by members of the class, directed by Mrs. Joel Garver. Accompanist is Mrs. Jessie Weiskopf. The affair was organized by a committee comprised of Mrs. Jerome Squires, Chairman, and Mesdames Joseph Friedman, Richard Friedman, Morris Goldman, Austin Klein, Erwin Levin, Joseph Malinas, S. Lee Rotman, David L. Simon, Donald Spitz and Julius Wolkin.

The flowers which will grace the pulpit are contributed in memory of parents, Mr. and Mrs. Siegmund Joseph, by Mrs. Harold Zellerbach and Mrs. Walter A. Goldsmith.

### In Memoriam

The Temple notes with deep sorrow the passing of

BERTHA LEVY

JOSEPH S. NEWMAN

CLARA GEISMER SPIEGLE

SARA M. SUNSHINE

HENRY H. WEISKOPF

JULIAN L. WOLF

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

## THANKSGIVING SERVICE

The Church of the Covenant The Epworth-Euclid Church The Temple

cordially invite you

to attend

a

### SERVICE OF THANKSGIVING

Thursday, November twenty-fourth

Nineteen hundred and sixty

at ten-thirty o'clock in the morning

at the Church of the Covenant

11205 Euclid Avenue

Hospitality will be extended by the three Women's Associations beginning at 9:30 A.M. in the Church Social Hall.

### THE TEMPLE RELIGIOUS SCHOOL

#### SIXTH GRADE PARENTS AND TEACHERS

All sixth grade parents are invited to attend a "Know Your School" evening on Monday, November 21st. From 8:00 to 9:00 o'clock there will be an opportunity for individual teacher-parent conference. At 9:00 o'clock, Rabbi Daniel Jeremy Silver will answer questions and outline the program of teacher education. A social hour will follow.

In the sixth grade a child transfers from the Sunday to the Sabbath school. The direction and nature of his education changes. This evening is directed toward highlighting the purposes and programs and policies of the Junior High School.

### THE MR. AND MRS. CLUB

#### TEMPLE BRUNCH

• Date: Sunday, November 27, 1960

• Place: The Temple Social Hall

• Time: After Services

• Program: The Sherman Puppets—A delight for children of all ages

• Chairmen: Frank and Pat Plotkin, 3698 Tolland Road, Shaker Heights, WY 1-8991

• Tariff: Adults \$1.50 Children \$1.00  
By reservation only

• Nursery care will be available



## THE TEMPLE WOMEN'S ASSOCIATION

### OPEN MEETING

Wednesday, November 30th

1:00 P.M.

Luntz Auditorium

#### "THE ARTS IN REVIEW"

Reported by Temple Women's Association Members

#### ART



Mrs. George V. Goulder  
Art Director  
of Brookpark, Inc.

"MY LIFE"  
by  
Marc Chagall

#### MUSIC



Mrs. Frank E. Joseph  
President of the Women's Committee  
of The Cleveland Orchestra

"THE JOY OF MUSIC"  
by  
Leonard Bernstein

Special Feature

A "NAME THE BOOK" Contest For All Attending

#### THEATER



Mrs. James J. Shipley  
Former Musical Theater  
and Television Star

"MY FATHER AND I"  
by  
Joseph Schildkraut

BIRTHDAY CAKE, celebrating the 40th year of BABY PRAYERS,  
will be served in the Social Hall before the program

All Temple Women's Association Shops will be open for Chanukah gift selecting

Admission by Membership Card

Guests: \$1.00

### THE TEMPLE NURSERY SCHOOL

#### JANUARY ENROLLMENT

A special meeting of parents interested in enrolling their children in the Spring term of The Temple Nursery School will take place on Tuesday, November 29th at 8:00 P.M. Mrs. Rhoda Olenick, Director of The Temple Nursery School, will be present to discuss its policies and programs and answer any and all questions. As an added attraction, Dr. Ilse Forest, Professor of Child Growth and Development at Western Reserve University, will discuss the place of the Nursery School in the child's development. A coffee and social hour will follow the discussion.

### THE TEMPLE MUSEUM

The Temple Museum will feature, for two weeks beginning Sunday November 20th, a display of fifteen drawings by Blum Rosenbaum. These drawings were completed this past year during the artist's visit to Safed, Israel.

Mr. Rosenbaum, a native Cleveland, is especially noted for his carefully delineated architectural drawings. The Metropolitan Museum of Art has published a series of his on the Cloisters and the Mexican Tourist Association, a series on Mexican university architecture. His Cleveland subjects include the Cultural Gardens and many churches. A visit to The Temple Museum for this special exhibit will be rewarding.



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THE TEMPLE

## The Temple Bulletin

Second Class Postage Paid at  
Cleveland, Ohio

### DATES TO REMEMBER

- Sunday, November 20 — Sunday Morning Services  
Confirmation Class Luncheon
- Monday, November 21 — 6th Grade Parent-Teacher Meeting
- Tuesday, November 22 — Temple Women's Association Tuesday Activities
- Thursday, November 24 — Thanksgiving Day Service
- Sunday, November 27 — Sunday Morning Services  
Mr. and Mrs. Club Brunch

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 on all occasions of organization meetings. Arrangements to view the Museum by special appointment may be made through The Temple office.

ISRAELI GIFT SHOP announces a new selection of Israeli Chanukah Menorahs. The Israeli Shop is open during all Tuesday Activities sessions. Selections can be made at all times from the display case in the lobby through The Temple office.