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Ways Which Lead to Divorce, 1961.

SUNDAY MORNING SERVICE

April 16, 1961

DR. ABRA HILLEL SILVER

WAYS WHICH LEAD TO DIVORCE

At the conclusion of the service last week when I announced the subject of my address this morning, "Ways Which Lead To Divorce", someone approached me in the hall and said: "Rabbi, can you tell me of one nice, quiet inexpensive way?" and I was reminded of the story that is told of the old man, a very old man who came to the Rabbi in a little town in Eastern Europe years ago. He said "Rabbi, I'd like to get a divorce" and the Rabbi looked at him and he said "Yankel, at your age, you must be geshuga. You have one foot in the grave, what do you want a divorce?" He said, "Rabbi, to tell you the truth, I wanted a divorce right along, from the very first year we were married but by the time I got around to it there was the first child born. You don't divorce your wife after the first child is born, so I waited. I waited -- the second child was born, the third child and so it went on. By the time I got ready the first child was Bar Mitzvah". So he said, "You don't divorce your wife when the first child is Bar Mitzvah, so I waited. The second child, the third child was Bar Mitzvah and I waited and before I got around to it the first child was ready to be married." He said "You don't get a divorce when your child is being married so I waited. It went on for years and I waited and then the first grand-child was born. Rabbi, this is really the first time that I'm free and I want a divorce." So the Rabbi said to him "Yankel, go home. You really don't want a divorce. You just want to live in great expectations, and I understand from what people say that you are expecting to become a great-grandfather soon."

I will not speak to you this morning of the evils of divorce, or of the alarming and rapidly rising divorce rate in our country. They are all too well known, although very little indeed is being done about it. One half of all the divorces reported in the world each year are granted in the United States. For one thousand married couples, the rate of divorce in the United States was 10.4; in Canada 1.7 and in England 2.8. The number of divorces in any given year ranges between one-fourth and one-third of the total number of marriages consummated in that year in the United States. In some localities, the number equals actually one-half or more.

Now it does not require great imagination to realize how homes which have been disrupted by divorce, or annulment or separation or desertion -- that is to say, homes which have become no-homes -- affect the lives of the children, and, in many cases, the lives of the adults involved; and how the spiritual health of our nation and the stability of our social life and institutions are endangered by this mounting number of broken families. I venture to say that the major disease of American life today -- the major spiritual disease -- is divorce, a degenerative disease which attacks the vitality of the people and always leads to domestic decadence and to the under-mining of a civilization. When the number of divorces keeps steadily and rapidly rising, it is a symptom of a wide-spread restlessness and discontent which is spreading among a people and of a shattering of moral disciplines. This is a danger signal of an approaching disintegration of the social order and no society can afford to ignore these danger signals.

But I wish to speak this morning not of the growth of divorce in our country which is apparent to all, nor of the grounds for divorce which differ so sharply from state to state in our Union, thus causing much confusion and seriously bedevilling the situation, but I wish to speak this morning of the causes for divorce -- some of the sad, and in many instances, avoidable ways which lead to it.

It is true that the American family is subjected to greater strain and tension now than in the past. That is really to say that greater demands must now be made on character and on the inner spiritual resources of the individual man and woman who wish to preserve the home and the family.

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 environment, from their customary ways of life and standards of discipline, to camps or to over seas and divorces always rise sharply after wars. Wars and broken homes are closely related as cause and effect.

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

Poverty and slums and unemployment, and all their attendant evils are also factors. 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. Put 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 maladjustments among married couples which are fundamental and quite incurable and such people are better off divorced. No amount of conciliation by courts or counselling by social agencies or the skill of a psychiatrist will help in such a situation because there was never any basic union here to keep this marriage going. In such cases, Judaism countenanced divorce, although it deprecated it.

But men and women do not always know whether their maladjustments are really fundamental or whether there exist only sharp differences and mis-understandings 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 for reconciliation and reconciliation agencies should be available in every community. Cooling off periods should be made mandatory, and in some states are made mandatory, before suits for divorce are filed or granted. 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 into an enduring life-companionship.

Now of course, many explanations have been given -- I indicated some -- 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 those who enter marriage and who wish to preserve it.

Now, one of the factors which frequently contributes to divorce is the initial failure to anticipate these difficult adjustments, to which I have referred, which are quite inevitable in all marriages and which must be faced and surmounted as a prime condition to a successful marriage. But marriages have been glamorized to a point where some people expect that the marriage ceremony itself is sort of an insurance policy that they will live happily ever after. But the marriage ceremony is no guarantee of happiness. It is a solemn compact of mutual commitments. It invokes divine sanction and blessing upon new and grave responsibilities which the young man and woman in love are willing to assume -- responsibilities to build a home, to raise a family, to help one another, to pass from the ecstasy of romantic love to a steady, abiding love and devotion which will sustain and nurture them throughout their days.

Young men and women bring to their marriage not only their hopes for the future, but also their past. Each comes from a different home, a different background, a different schooling and different up-bringing. Both have their individual likes and dislikes, their traits and opinions. At eighteen, twenty or twenty-five, men and women are pretty well set in their ways, in their habits and their attitudes. Up to the time of their marriage, they have gone their separate ways; now they must go one way. Now there is but one home which they must build out of the material of the homes in which they grew up and out of their independent experiences. They must become emotionally weaned from all sorts of mother complexes and father complexes. They must become, as the Bible says, one body. That is not easy! For some it may be extremely difficult, but a very prime -- the prime condition of marriage -- is to make every effort to do just that, to face up to whatever the difficulty may be and the friction and the tension which might flow from it, in an adult and a mature way -- not as if one has suddenly been overtaken by some unexpected and unpardonable surprise, and not to permit it to lead to rupture and separation. Americans are the youngest married people in the world, and, I am afraid that many immature young people rush into marriage with their heads filled with the phoney, fictional notions of romantic love gleaned from radio, television and modern trash literature, so that their marriage is wrecked on the very first disillusionment, on initial disappointment at not finding in their mates that perfection which they expected, a perfection which really does not exist anywhere in the world. They come to grief as a result of their first serious troubles, cares and anxieties, which inevitably are a part of every human life. Failure to anticipate difficulties is one of the ways which lead to divorce.

Another way which leads to divorce is what I might call excessive individualism. There are those who enter marriage in the thought and hope of fulfilling themselves. Marriage, they believe, will help them get whatever it is they want out of life. But the goal of true marriage is family, and its focus should not be myself, but

ourselves. Now, we need not and should not sacrifice our personalities, but we must surrender our individualistic propensities, our self-centeredness, our chief concern with self and in so doing we are enriching ourselves. We grow into greater compass. We become not less, but more. We become finer men and women.

There are those who expect so much from their mates -- so much love, so much attention, so much consideration, but give so little themselves. At times this attitude is quite unconscious, and the offending mate is quite unaware of it, and when the man is confronted with such an indictment, he will be inclined to exclaim: "Who, me? Why, I slave all day to give her everything she wants. I wear myself down to the bone to surround her with comfort and luxury and security", all of which may be true, very true. But is that all that she really wants and needs? What of the amenities of life, what of companionship, what of little courtesies and attentions? What of drawing her into the mainstream of one's life-interests?

And when the woman is confronted with a similar indictment, she, too, will be inclined to exclaim: "Who, me? Why, I keep house for him and look after the children. In my spare time I take part in worth-while community activities", all of which may be true, very true! But is that all he really wants and needs? What of taking greater interest in him as a person and nourishing his pride as husband and father in the home, what of cushioning adversity for him, what of building up instead of tearing down his morale? Not living for each other sensitively and on all levels is one of the ways which leads to divorce.

"Marriage is something you have to give your whole mind to", wrote Henrik Ibsen. In marriage, my dear friends, the heart must never remain unemployed. There must be unfailing solicitude and a looking up, one to the other, always, although not necessarily for the same reason -- but a looking up, never a looking down.

Men and women often drift apart, quite unconsciously, because their worlds of major interests become closed to one another. They begin to move in different orbits though physically they are still living in the same home. They become alienated, not because of their dislike for one another, but because they become each absorbed in interests which are unrelated to home and family and they are centering their lives elsewhere. I am not speaking here of marital infidelity, which is a recognized ground for divorce or separation everywhere in the world, but I am speaking of a developing dis-harmony among men and women because their lives no longer inter-penetrate. They fall apart because the cohesion of common purposes and interests no longer exist. They are alone, even when they are together.

Age, my friends, brings with it a measure of forbearance and tolerance and patience, but they sometimes come too late. We need them much earlier in life, especially in married life. Often we realize too late that every one of us is many selves rolled into one and we are not our best selves at all times. Wisdom should teach husband and wife to make sure that their bad hours do not coincide, that they do not unleash their temporary bad tempers at the same time. Tempers will flare up and I am not counselling meekness and submission either on the part of the husband or the wife at all times and in spite of all provocations. But timing -- skillful timing -- is the key to the occasional domestic ground swell. The weather will clear and the sun will shine again if the one remains calm while the other is in storm.

Boredom is another way which leads to divorce. Divorce, as you all know, is not limited to the first few years of married life. Frequently older people are divorced, people who have grown children. No one simply explanation will cover all such cases, but boredom is surely one of them. There are men and women who are not prepared for the slow years -- when the freshness and lustre and excitement

of the early companionship have faded. I think it was George Bernard Shaw who said that "The greatest sacrifice in marriage is the sacrifice of the adventurous attitude towards life; the being settled".

Some people -- men and women -- become so settled in routine, in ordinariness, in common-placedness, they go so terribly slack that the tedium of life overtakes them. Husband and wife become weary of themselves and of each other. Their union becomes insupportable. They fly apart in disgust at themselves and at each other. They have grown tired and have become tiresome, one to another. This is true particularly of some married women in the upper and middle classes -- the comfortable classes -- . All the material needs of life are provided. The women have all their work done for them. Time hangs heavy on their hands. They come to suspect that their existence is somehow formless and purposeless. It becomes filled with ennui. They become restless, or, if one or the other keeps alive intellectual and cultural interests and refuses to grow stoggy with the years and the other does not, then an emotional barrier is set up -- one of scorn, perhaps, of resentment, which is fatal to the dignity of both.

People are by nature nomads, and when they are bored they will set out to find new oases. I suspect that many married couples are not sufficiently alerted to the danger of boredom into which they drift quite unconsciously. It is possible to avoid it. Unflagging interest in home and in children and in their children, filling each hour with worth-while activities, learning and improving one's self constantly until the very last day of one's life, setting up, as it were, intellectual antennae to catch the voices and the music of our great exciting world, making our homes to which stimulating friends love to come. There are many ways by which we can not only banish boredom, but keep our minds and spirits young, keep ourselves interested and interesting to one another.

The founder of Chassidism, Israel Baal Shem, said one day to his disciples, commenting on a verse from the Bible that God renew this world every day:

"Unless we believe that God renews the work of creation every day, our prayers and the doing of the commandments grow old, accustomed and tedious. It is written in the Psalms: 'Cast me not off in the time of old age' -- that is to say: do not let my world grow old."

I would say to all married couples: "Do not let your world grow old". "Renew your days as of old."

And finally, my dear friends, there is another way which leads to divorce. The way which by-passes the synagogue, the Temple, religion. The way which by-passes the religious practices and customs and traditions of Judaism in the home, the way that by-passes God. Men and women are not strong enough to solve all their problems by themselves. Religion can help. In the ethics of Judaism and in our way of life there is distilled the wisdom of many generations and one should be guided by that wisdom and not rely solely upon his own understanding. Judaism has declared marriage to be sacred. It is God, and not a Justice of the Peace, who unites in marriage, and God hates divorce. As the prophet, Malachai said: "I hate divorce, says the Lord, the God of Israel." "And he who divorces the wife of his youth", declared the famous Rabbi Elazar, even the altar of God in the Temple sheds tears over him."

We have become terribly lax in our religion disciplines, so that the "Thou shalts" and "Thou shalt nots" of religion, which are intended to uphold men and women in their trials, and to help them in the making of their important decisions of their lives are no longer any help to them. I'd like to do it but I must not because it is against the law of God is no longer a deterrence for many people. Now, a home in which the presence of God is felt, will as a rule stand firm. The observances of beautiful and meaningful customs and ceremonies of our faith in our

homes would strengthen its foundations. Children will treasure the memory of their mother kindling the Sabbath light far more than the memory of their mother smoking a package of cigarettes.

I commented to a friend not so long ago upon entering the home of a mutual friend how lovely it was to find a mezzuzah attached to the door -- the traditional symbol of the Jewish home. He did not think so. It was an old superstition. A few weeks later I visited his own home and there over the mantle I found displayed a solid iron horse-shoe -- that's all right.

I recently read an address which my dear friend, Judge Samuel Silbert of our own city delivered some years ago before the Cleveland Bar Association, in which the beloved jurist, who has faced more troubled couples seeking divorce and has studied the problem perhaps more profoundly than anyone in this part of our country, said: "We should help to eliminate the material and the crass and help inculcate the spiritual qualities into marriage. Let us do our share in aiding to keep marriage as a sanctified holy relation of life-long duration by adding dignity and solemnity to it".

There are ways which lead away from divorce towards the deep satisfactions of happy married life: Entering marriage deliberately, not hastily. Following a period of courtship during which the young people become really acquainted with each other and with each other's family, for no marriage is an island unto itself and no marriage can survive in isolation. Entering marriage when one is able, however modestly, a wife, and to maintain a home. There are exceptions, of course, but then these people must be exceptional people. Sometimes a young wife and husband will both work and contribute to the family budget. That is good as long as it does not take the mother away from the young children too much of the time. Children should not be raised by one's cooks or maids or baby-sitters. A periodic check-up by the mother is not enough. Children need the constant security of their

mother's presence, her love and her attention, and mothers, for their own emotional stability and peace of heart, require this very attention which they give to their children. Entering marriage with the certain expectation that it will have its ups and downs, its problems of adjustment, and that it will offer challenges to the moral stamina and integrity which the young people will have to meet. Entering marriage with a clear resolve to bring to it a full and loyal partnership, without reservations. If you want to lead your own life, don't get married. It's the privilege of everyone to want to lead his own life but if that's what he wants he ought not to involve another life in marriage. The first consideration of married life is home, family. Those who make it the first consideration find that as a result their own lives grow in depth, in meaning and outlook. Entering married life with a determination always to keep ourselves interesting to one another, young in mind, and never to permit the lyric splendor of our early years fade away into the humdrum of the advancing years. Finally, entering married life with a prayer in our hearts that God will always be a guest in our home, that the beauty of holiness will dwell there with us and though the earth should change and the mountains shake and the waters roar and foam, our home will stand secure, for God is our refuge and our strength, a very present help in time of trouble.

AMEN

Can you tell ^{in a (or) way} of one, nice, quiet way?

Just want ^{to live in expectations -} Old Man - By the way

I will not speak to you this morning of the evils of divorce, or of the alarming and rapidly rising divorce rate in our country. They are too well known, although very little indeed is being done about it. One half of all divorces reported in the world each year are granted in the United States. Per one thousand married couples, the rate of divorce in the United States was 10.4; in Canada 1.7, and in England 2.8. The number of divorces in a given year ranges between one-fourth and one-third of the total number of marriages consummated that year. In some localities the number equals ^{or} one-half or more.

It does not require great imagination to realize how homes which have been disrupted by divorce, annulment, separation or desertion -- that is to say, homes which have become no-homes -- affect the lives of the ~~the~~ children, and, in many cases, the lives of the adults involved; and how the spiritual health of our nation, and the stability of our social life and institutions are endangered by this mounting number of broken families. I venture to say that the major disease of American life today is divorce -- a degenerative disease which attacks the vitality of a people, and always leads to domestic decadence and to the under-mining of a civilization. When the number of divorces keeps steadily and rapidly rising, it is a symptom of a wide-spread restlessness and discontent which is spreading among ^a people, ^{and of} a shattering of disciplines, ^{which this} is a danger signal of an approaching disintegration of the social order. No society can afford to ignore these danger signals.

But this morning I wish to speak not of the growth of divorce ^{in our country} which is apparent to all, nor of the grounds for divorce, which differ

so sharply from state to state ^{thereby} ~~and~~ ^{ing} ~~cause~~ much confusion and ~~so~~ seriously
^{being} bedevil the whole situation, but of the causes for divorce -- ^{some of} the sad, and in
many instances, avoidable ways which lead to it.

It is true that the ^{American} family today is subjected to greater strains and
tensions than in the past. ^{This is to say that} ~~Greater stress must accordingly be laid on personal~~
~~responsibility, and~~ greater demands must be made on character and on the inner
spiritual resources of the individual man and woman, ^{to preserve the home and family.}

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 ^{to} or over seas. Divorces always rise sharply after wars.
Wars and broken homes are closely related as cause and effect.

The emancipation of woman -- however desirable that has been -- and her
growing economic independence as the result of the increasing employment of women
in industry, undoubtedly have contributed to the divorce ^{rate.} ~~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 evils 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~~ ^{among} ~~maladjustments~~ ^{married couples - which are fundamental and} ~~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 the skill of the psychiatrist will help in such a situation. There ~~had clearly never been established~~ ^{was never} any basic union here to keep that marriage ~~going~~ ^{going}. 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~~ ^{there exist} only sharp differences and ~~bitter~~ mis-understandings, 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 for reconciliation; and reconciliation agencies should be available in every community. Cooling off periods should be made mandatory before suits for divorce are filed and granted. 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 those who enter marriage and who wish to preserve it.

One of the factors which frequently contributes to divorce is the initial failure to anticipate ^{these} the difficulties of adjustment which are ^{quite} inevitable in all marriages, and which must be faced and surmounted as a prime condition ^{to a successful} marriage. Marriage has been glamorized to a point where some young people expect that the marriage ceremony itself ~~will~~ ^{is an} ~~insurance~~ ^{policy} ~~somehow insure them~~ that they will live happily ever after. But the marriage ceremony is no guarantee of happiness. It is a solemn compact of mutual commitments, ^{it invokes} ~~and the invocation of~~ divine sanction and blessing upon new and grave responsibilities which the young man and woman in love are willing to assume -- responsibilities to build a home, to raise a family, to help one another, to pass from the ecstacy of romantic love to a steady, ^{abiding love and} ~~loving~~ devotion which will sustain and nurture them throughout their days.

Young men and women bring to their marriage not only their hopes for the future, but their ^{as well.} ~~pasts.~~ Each comes from a different home, a different back-ground and a different schooling and up-bringing. Both have their ^{individual} ~~own~~ likes and dislikes, their ~~own~~ traits and opinions. At eighteen, twenty, or twenty-five, men and women are pretty well set in their ways, habits and attitudes. Up to the time of their marriage, they have gone their separate ways. Now they must go one way. Now there is but one home which they must build out of the material of the homes in which they grew up and out of their independent experiences. They must become emotionally weaned from ^{all sorts of} ~~mother~~ ^{35th 262} complexes and father complexes. They must become, as the Bible says, ~~one~~ ^{one} body. This is not easy! For some it may be extremely difficult. But a prime condition of marriage is to make every effort to do just that -- to face up to whatever the difficulty may be and the friction and tension which might

flow from it, in an adult and mature way, not as if one has been overtaken by ~~an~~ ^{some} unexpected and ~~inexcusable~~ ^{unpardonable} surprise, and not to permit it to lead to rupture and separation. Americans are the youngest married people in the world, and, I am afraid, that many immature young people rush into marriage with their heads filled with the phoney, fictional notions of romantic love gleaned from radio, television and modern trash literature, so that their marriage is wrecked on the first dis-illusionment, on initial disappointments at not finding in their mates that perfection which they expected -- a perfection which really does not exist anywhere in the world. They come to grief as a result of the first ^{serious} troubles, cares and anxieties which inevitably ^{are a part of} ~~come into~~ ^{human} every life.

Another way which leads to divorce is excessive individualism. There are those who enter marriage in the thought and hope of fulfilling themselves. Marriage ^{they believe,} will help them get whatever it is they want out of life. But the goal of true marriage is family, and its focus should be not myself but ourselves. We need not and should not sacrifice our personalities but we ~~must~~ ^{must} surrender our individualistic propensities, our self-centeredness, our chief concern with self. In so doing we are enriched. ^{we grow into greater compass.} We become not less but more, ^{we become} ~~as individuals~~, finer men and women.

There are those who expect so much from their mate, so much love, so much attention, so much consideration, but give so little themselves. At times this attitude is quite unconscious, and the offending mate is quite unaware of it. When the man is confronted with such an indictment, he will be inclined to exclaim: "Who, me? Why, I slave all day to give her everything she wants. I wear myself down to the bone to surround her with

comfort and security." True, true! But is that all she really wants and needs? What of the amenities of life, the little courtesies and attentions, what of companionship, ~~what of the interests which one can bring into his home?~~ What of drawing her into the mainstream of one's life's interests? ^{TP} And when the woman is confronted with ^{a similar} ~~this~~ indictment, she, too will be inclined to exclaim: "Who, me? Why, I keep house for him and look after the children. In my spare time, I take part in worth-while community activities." True, true! But is that all he really wants and needs? What of taking greater interest in him as a person, in nourishing his pride as husband and father in the home, what of cushioning adversity for him, what of building up instead of tearing down his morale? Not living for each other sensitively and on all levels is a way which leads to divorce.

Boredom, monotony is another way which leads to divorce. Divorce, of course, is not limited to the first few years of married life. Frequently older people are divorced, people who have grown children. Not one single explanation will cover all cases. But boredom is surely one of them.

"Marriage is something you have to give your whole mind to", wrote Henrik Ibsen. In marriage the heart must never remain unemployed. There must be unflinching solicitude, and a looking up ~~at each other~~ one to the other, ^{though} not necessarily for the same reasons.

Men and women often drift apart, quite unconsciously, because their worlds of major interests become closed to one another. They begin to move in different orbits though physically they are still live in the home. They become alienated but because their ~~dislike~~ ^{dislike} for one another, but because they have become absorbed in interests ^{which are} ~~unrelated~~ unrelated.

to home and family, and ^{then} are centering their lives ?
elsewhere. I am not speaking ^{here} of ^{m. ar. tal} infidelity, ~~but~~
which is ^{everywhere} a recognized ground for divorce, ~~but~~ or separation,
but of a developing disharmony, because their ~~worlds~~
~~do~~ no longer interpenetrate. They fall apart because
the cohesion of common purposes and interests is
no longer there. They are close, even when they are
to gether.

Age brings with it a measure of forbearance, tolerance
and patience, but they sometimes come too late. We
need them much earlier in life and especially in
married life. ~~It~~ Often we realize too late that we are
many selves rolled into one, and that we are not
our best self at all times. We all have our good
hours and our bad hours. Wisdom should teach
husband and wife to make sure that their bad
hours do not coincide, that they do not unleash
their ~~bad~~ temporary bad tempers at the same time.
Tempers will flare up, and I am ^{not} counseling
meekness and submission for ~~both~~ husband and
wife at all times ^{and in spots} ~~separately~~ of all provocations. Timing,
skillful timing, is the key to the occasional domestic
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Boredom is another way which leads to divorce.
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years of married life. Frequently older people are divorced,

people who have given children. No one single explanation will cover all cases. But boredom is surely one of them. There are men and women who are not prepared for the slow years - when the freshness and lustre and excitement of the early companionship have faded.

"The greatest sacrifice in marriage, declared Levy, Bernard Shaw is the sacrifice of the adventurous attitude towards life; the being settled."

Some people - men and women - become so settled in routine, in ordinariness, in common-places - they go so terribly slack - that the tediousness of life overtakes them. Husband and wife become weary of themselves and of each other. Their union becomes unsupportable. They fly apart in disgust of themselves and of each other. They have grown tired, and have become tiresome.

This is true particularly of ~~the~~ some married men and women in the upper and middle classes - the comfortable classes. All their material needs are provided. The women have all their work done for them. Time hangs heavy on their hands. ^{coming to} They expect that their existence is purposeless and formless. They are filled with envy. They become restless. Or, if not in the other, keeps alive intellectual and cultural interests and refuses to grow stodge with the years - and the other does not - ^{emotional} ~~aspirations~~ is set up of scorn and resentment which is fatal to the dignity of both.

(9)

People are by nature nomads, and when they are
bored, they will set out to find new oases.
I suspect that many married couples are not
sufficiently alerted to the dangers of boredom,
into which they drift quite unconsciously. It is
possible to avoid it, ~~as to harness it~~. Unflagging
interest in home, in children and in their children,
filling each hour with worth while activity, bearing
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up ~~an intellectual~~ ^{an intellectual} antenna, as it were, to catch the voices and the
music of an exciting world, making our home a
place to which stimulating friends ~~love~~ ^{like} to come, - there
are many ways by means of which we can not only
harness boredom but keep our minds and spirit
young, ~~and renewed~~ and keep ourselves interested
and interesting to one another.

The Founder of Christianity, Jesus Christ,
said one day to his disciples: Be young.
"Unless we believe that that God renews
the work of creation every day, our prayers and doing
the commandments grow old, accustomed and tired.
It is written in the Psalms: 'Cast me not off in the time
of old age' - that is to say: do not let my world grow
old." I would say to all married couples: "Do not let
your world grow old." Renew your days as of old -

Finally, there is another way which leads to divorce. The way which by-passes the ~~the~~ synagogue and Temple the religious practices, customs and traditions of Judaism, in the home, the way that by-passes God. Men and women are not strong enough to solve all their problems by themselves. Religion can help. In the ethics of Judaism and in our way of life there is ~~participated~~ ^{distilled} the wisdom of many great nations. One should be guided by that wisdom and not rely solely upon his own understanding.

Judaism has declared marriage to be sacred. It is God, and not a father, the People, who unites us in marriage - and God hates divorce - as the prophets ~~said~~ Malachi declared שכיב וקם יחד. "I hate divorce, says the Lord, the Lord of Israel. - He who divorces ~~his~~ wife, his father declares the law of the Lord. Even the altar in the Temple sheds tears over him."

If we have become terribly lax in our religious disciplines, ~~and~~ so the "Thou shalt's" and "Thou shalt not's" of religion, which are intended to uphold men & women, and help them to ~~surmount~~ ^{help} their difficult ~~for~~ ^{is} making their important decisions in life - are ~~no longer~~ ^{help} ~~of any use~~ ^{the law} ~~but I must not~~ ^{because} ~~to~~ ^{has} ~~lose~~ ^{much} ~~my~~ ^{meaning} ~~demeanor~~.

for many people.
A home in which the presence of God is felt
will ~~as a rule~~ stand firm. The observances of the beautiful
and meaningful customs and ceremonies of our faith
in the home will strengthen its foundations. Children
will treasure the memory of their mother kindling
the Sabbath lights far more than the memory of their
mother smoking a ~~pipe~~ cigarettes.

I commented to a friend prior to my entering
the home of a mutual friend, "How lovely it was to
find a ~~25/50~~ attached to ~~the~~ door" - the trademark
symbol of a Jewish home. He did not think so!
It was an old superstition. A few weeks later I
visited his ~~home~~ - and over the mantle-piece I
found ~~displayed~~ ~~his~~ ~~shoe~~ ~~and~~ ~~his~~ ~~shoe~~!

I ~~recall~~ ^{recall} an address which my dear friend, Judge
Samuel Gilbert delivered some years ago before the
Cleveland Bar Association in which the distinguished
jurist who has faced more ~~troubled~~ ^{troubled} ~~complex~~ ^{complex} ~~settling~~ ^{settling} ~~divorce~~ ^{divorce}
and has studied the problem more profoundly than
any one else in our part of the country: (quote)

There are ways which lead away from divorce to the deep satisfaction of happy married life.

① ~~Entering~~ ^{Entering} marriage ~~as a~~ ^{deliberately}, not hastily, following a period of courtship, during which they become really acquainted with each other, and with each other's family (and circle of friends). For no marriage is an island unto itself, and can thrive in isolation.

② Entering marriage where one is able ^{every modestly} to support a wife and maintain a home. ~~it is not to be an~~ ~~a last resort~~. There are exceptions ^{of course} but then they must be exceptional people. Sometimes the young wife and husband will both work and contribute to the family budget. That is good as long as it does not take the mother ~~out~~ away from ^{the} children too much, ^{the} ^{ones} ^{children}. Children should not be raised by ^{cooks,} ^{maids} and ^{day} ^{sitters} - i.e. a peroxide cheer-up of ^{the children} ^{by their mother} is not enough. Children need the constant security of their mother's presence, her love and her attention - and mothers for this need emotional stability and peace of heart require the very attention which they give to their children.

③ Entering marriage with the certain expectation that it will have its ups and downs - its problems of adjustment and that it will offer challenges to their moral stamina and integrity which they will have to meet.

(4) Entering marriage with a clear resolve to bring to it a ^{full and} loyal partnership - without reservations. If you want to lead your own life - don't get married. ~~No woman can build a happy home if she is that a skis thinking only of herself.~~
The first consideration in married life is home, family

~~and children.~~ ~~Those who make it the first consideration~~ and children. ~~Those who make it the first consideration~~ find that ^{as a result} their own lives grow in depth, in meaning and outlook.

(5) Entering marriage with a ~~resolve~~ ^{determination} always to keep ourselves interesting to one another, young in mind, never to permit the lyric splendor of an early year to ~~fade~~ ^{fade} into humdrum with the advancing years.

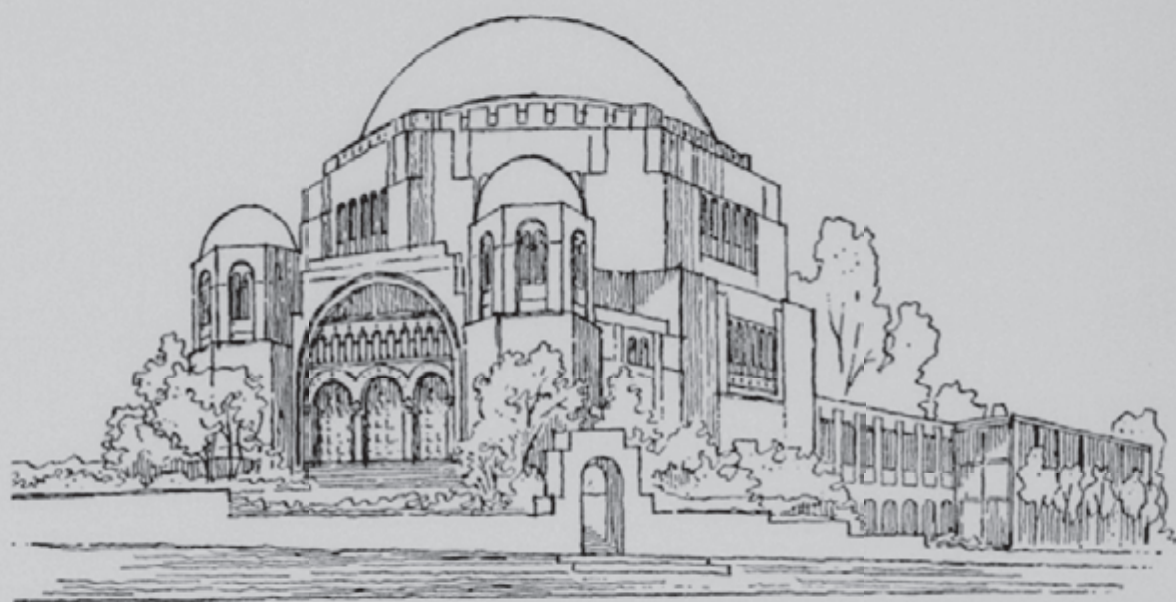
(6) Entering marriage with ~~the hope that~~ ^a ~~prayer in our hearts~~ ^{prayer in our hearts} that God will always be a ^{friend} ~~friend~~ in our home; that the beauty of holiness will dwell ~~in~~ ^{there is} there; and ~~though~~ ^{that} the earth should change and ~~though~~ ^{though} the mountains shake, and the waters roar and foam, our home will stand secure, for God is our refuge and our strength, a very present help in time of trouble.

THE TEMPLE

CLEVELAND, OHIO

April 16, 1961

Vol. XLVII No. 26



ON ART AND THE SYNAGOGUE — FROM THE RABBIS' DESK

Once upon a time every god had a favorite address. Callers could view his portrait hanging above the fire-place or pass before a well-cut likeness in the patio court. Later on, artists abandoned realism in favor of impressionistic studies. Some began to represent their gods with stylized symbols—the halo, the extended hand, the out-stretched arm.

In all ages, men have poured a rich and brilliant art into their sanctuaries. The Jew did not. God was neither pictured nor symbolized. No icons were sculptured. Even colorful re-creations of beloved Biblical stories were not admitted into our sanctuaries.

Assessing this attitude towards sacred art, some authorities pundit that our people lack an aesthetic sense. Artistic ability is a rare talent but it is not racial. Jews keep their sanctuaries pristine, not because of their genes but because of the command, "Make no graven image nor any manner of likeness". Behind this rule lies a theology which affirms God as the creative source of life but denies that God can be pictured in any form or shape. God is the Spirit of holiness. God's address is the Universe. God's form is the majesty of nature. God's symmetry is the movement of life. God's signature is the achievement of man. Man can sense God but not describe Him. God is beyond any and all human comparison.

Men who fill their temples with images run the risk of mistaking

representation for reality. Men who fill their temples with images run the risk of believing that God uniquely dwells within their walls. Much as we would like to feel superior, we cannot allow ourselves this vanity. God is as concerned with a Sunday morning sleeper as with a Sunday morning worshipper. A man who attends is more concerned with himself—but this is another story.

Bare walls need not be ugly walls. Our temples are anything but shabby. Our museum is crammed with magnificent ritual objects testifying to the artistic vigor of our people. Of the beauty of the temple little need be said, but of its lack of image, icon and statuary much can be said. It testifies to a faith angry with even the suspicion

of superstition. It testifies to a faith determined not to confuse myth for reality. It testifies to a faith determined that God be known as He is.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ	
Overture in E flat	Faulkes
A Springtime Sketch	Brewer
Idylle in D flat	Faulkes
Opening Psalm—Mah Tovu	Algazi
Bor'chu (Congregational)	Sulzer
Sh'ma-Boruch (Congregational)	Traditional
Mi Chomocho (Congregational)	Sulzer
Kedusha	Federlein
Silent Devotion—Yihyu L'rotzon	Weiner
Mrs. Strasser and Choir	
Before the Address	
O Israel, How Great Is the House of God	Dickinson
Olelu-Vaanachnu	Goldstein

SUNDAY MORNING SERVICE

April 16, 1961

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

WAYS WHICH LEAD TO DIVORCE

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:

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Ass't. Director of Religious Education

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LEO W. NEUMARKVice-President
ELI GOLDSTONVice-President
MAX EISNERTreasurer
EDWARD D. FRIEDMANAssociate Treasurer

THIS SUNDAY

Mr. and Mrs. Ben Lewitt will be hosts for the Social Hall coffee hour preceding the worship service. Mr. Lewitt is a member of The Temple Board of Trustees and Past President of The Temple Men's Club. Coffee is served each Sunday morning from 9:30 to 10:20.

The flowers which will grace the pulpit are contributed in memory of the birthday of beloved husband and father, Dr. Samuel S. Berger, by his wife Mrs. Vera Berger, and children Peter S. Berger, Dr. Barbara Berger and Sally B. Sirak.

ALTAR FLOWERS

The altar flowers in the Chapel on Friday, April 14th, are contributed in memory of Harry Gershen, by his wife Goldie, his children Mrs. Sylvia Green and Mrs. Rhoda Riff, and his grandchildren.

CONFIRMATION CLASS PARTY

The members of this year's Confirmation Class will meet in the Social Hall on Sunday evening, April 23rd, for a supper dance. The theme of the party will be "A Trip Around the World with the Class of '61". The Cruisers will play for dancing after an "out of this world" dinner which will be served by a committee of parents of the Confirmation Class. A surprise program will complete the evening for the 1961 class.

Mrs. Jerome H. Squires heads the committee in charge of arranging the evening.

Susan Aaronson
Susan F. Amster
Ruth Rebecca Axilrod
Ilena Margo Benjamin
Adriane Joy Bishko
Lauren G. Blondis
Dora Bornfeld
Karen Lee Case
Cynthia Lee Chaplin
Susan Alice Cohen
Susan Jane Cole
Marianne Coplan
Cheryl Louise Dembe
Paula Elizabeth Dennis
Ruthkaren Dubin
Kathleen Margo Eaton
Janice Carol Finkle
Judith Mae Fox
Alda Lynn Fried
Sharon Lee Friedlander
Nancy Friedman
Judith Glicksberg
Barbara Marian Gogolick
Lynn Sandra Golder
Beth Janet Goldscher
Dian Barbara Goldston
Marcy Anne Goodman
Cindy Goulder
Judith Phyllis Greenberg
Joanne F. Greene
Sharon J. Greenstein
Alice Fern Hecht
Joan A. Heller
Ellen Himmel
Susan Diane Horowitz
Barbara Joanne Irlen
Amy Louise Jacobson

Berta Zelda Kaufman
Wendy Jo Margulis Kaufman
Betsy Ellyn Klein
Barbara Jeanne Krasnow
Beth Elen Lazerick
Karen Anne Leopold
Lynne Robin Levinson
Evelyn Lewis
Martha Sara Linet
Ronnie Lynn Malinas
Marjorie Matelsky
Shelby Ruth Maser
Susan Gail Myers
Cathy Newman
Joyce Helene Newman
Vicki Beth Oppen
Karen Frances Pocrass
June Ellen Polatsky
Barrie Sarah Rivchun
Iane Roberts
Susan Faye Rothstein
Nancy Joan Sadugor
Margaret J. Samuels
Judi Schulman
Lynn Schwartz
Dana Fern Shepard
Nancy Marilyn Simon
Susan Elaine Skolnik
Marsha Gail Splaver
Janet Elaine Sugarman
Laurie Sutta
Pamela Task
Karen H. Walder
Joan Weinberg
Diane Weiner
Sheryl Renee Weiner
Susan Jane Weisberger
Sandra Fay Wien
Janice Toby Zipp

3641 Sutherland Road
23203 Beachwood Boulevard
2590 North Moreland Blvd.
2854 East Overlook Road
2604 Dysart Road
3135 Laurel Road
793 East 125th Street
3401 Helen Road
4405 Baintree Road
2447 Dysart Road
3199 Morley Road
3676 Lytle Road
4066 Silsby Road
3579 Gridley Road
3161 Meadowbrook Boulevard
2295 South Overlook Road
17313 Lomond Boulevard
3616 Strathavon Road
4111 Lambert Road
2179 Jackson Boulevard
3005 Falmouth Road
22050 Byron Road
3805 Meadowbrook Boulevard
3854 Faversham Road
2702 Hampshire Road
2666 Wicklow Road
3689 Berkeley Road
2701 Eaton Road
1447 Iroquois Avenue
4394 Silsby Road
3981 Warrendale Road
3015 West Belvoir Oval
23414 Cedar Road
3714 Normandy Road
21875 South Woodland Road
1911 Powell Road
10 Bryn Mawr Drive
Painesville, Ohio
2612 University Boulevard
22959 Shelburne Road
3285 Avalon Road
4078 Carroll Boulevard
23249 Lyman Boulevard
3305 Meadowbrook Boulevard
3704 Blanche Avenue
13760 Cedar Road
3360 Clarendon Road
3679 Strathavon Road
17412 Walden Avenue
3149 Yorkshire Road
23407 East Silsby Road
22212 Rye Road
16722 Holbrook Road
23776 Glenhill Drive
1120 Belrose Road
1520 Westdale Road
1951 Temblehurst Road
4137 Silsby Road
2667 Edgewood Road
3631 Rawnsdale Road
2538 Laurelhurst Road
2659 Milton Road
4487 Greenwold Road
3674 Avalon Road
20011 Fairmount Boulevard
3175 Ludlow Road
3299 Meadowbrook Boulevard
3141 Chadbourne Road
3765 Hillbrook Road
2438 Bromley Road
3270 Hyde Park Avenue
4433 Churchill Boulevard
23425 Bryden Road
2174 Cedarview Drive
3175 Laurel Road
4038 Bushnell Road
3587 Severn Road

Girls

Norman
Arthur
Mrs. J. Axilrod
Dr. David G.
Dr. Samuel J.
Dr. Robert R.
Leonard
Michael
Robert A.
John
Meriam E.
Robert C.
Harold N.
Harry
Mrs. Leonard
Nathan J.
Maurice H.
Stanley
Martin L.
Jason D.
Dr. Harold J.
Dr. Elliott L.
Roland M.
Morton H.
A. George
Eli
Paul
George V.
Alfred
Walter L.
Samuel J.
Emanuel
Dr. Arnold L.
Leonard
Robert
S. J.
Irvin D.

Sidney
David A.
Austin T.
Melvin S.
Melvin I.
Sonia
Norman
Gerson
Harry
Joseph P.
Isaac
Max J.
Emanuel
Bernard M.
Arthur
J. Kenneth
Emanuel
Henry
Sanford
Hy J.
Irving
Irving
Dr. John A.
Nat
Hyman
Mrs. Jack M.
William R.
Arthur
Norman
Norman A.
David
Bernard
Erich
Sanford
Sidney
Earle
Dr. Austin S.
Marshall J.
Hyman

Confirmation Class

1961

5721

Boys

Richard S. Adler, Jr.
Allen Mark Agin
Jonathan Battle
John S. Bennett
Franklin G. Bernardi
James Gary Bishko
Philip Julian Brenner
James S. Cahn
Ronald Bruce Carran
Martin S. Chattman
Roger Elliot Cohen
Lawrence Coven
Jeffrey David Dworkin
Michael Joseph Eisner
Franklin Greenfield Evans
Jeffrey Allen Fine
Charles B. Friedberg
Henry James Friedman
Gordon Louis Gladstone
Jeffrey L. Glick
Stuart M. Goldman
Richard P. Horn
Peter Isquiek
Fred Jacobs
Rod Jacobson
Dennis Richard Kaufman
Bruce Michael Kearns
Stanley Allan Kempner, Jr.
Jonathan D. Kent
Gary Alan Kleinman
Neil Alan Koppelman
Stuart Spencer Kutler
Peter Kwait
Robert Kwait
Lyle Steven Kyman
Howard Lake
Kenneth Alan Lavetter
Mark Levin
Laurence Harvey Levine
Richard Allen Margulis
Anthony Stewart Meldon
Robert Allan Mendelsohn
Jonathan Meyers
Michael Alan Paller
James Ronald Reese
William Ralph Rosner
Richard Lewis Safier
David Bernard Saginor
Marvin Jeffrey Schaefer
Leslie Harry Schwartz
Michael Allen Shon
Stanley Alan Silverman
William Aaron Sokol
Lawrence Spitz
Jeffrey Louis Squires
Clifford Owen Stark
Edwin Aaron Strauss, Jr.
Arnold Weiss
Daniel F. Whitman
Richard Allen Wildau
Robert Sidney Wolkin
Scott Alan Wyman

3155 Laurel Road
3629 East Scarborough Road
16709 Lomond Boulevard
2920 Eaton Road
3004 Washington Boulevard
22650 Holmwood Road
6120 Westerham Road
3272 Ingleside Road
19400 North Park Boulevard
3829 Washington Boulevard
1547 Coventry Road
22533 South Woodland Road
2504 Dysart Road
2932 Broxton Road
2489 Stratford Road
3541 Blanche Avenue
3813 Bushnell Road
7 Louis Drive
3569 Cummings Road
4345 Baintree Road
19015 Van Aken Boulevard
2439 South Belvoir Boulevard
17419 Winslow Road
22862 Byron Road
16816 Aldersyde Drive
25434 Bryden Road
2253 South Belvoir Boulevard
3628 Palmerston Road
3528 Norwood Road
3005 West Belvoir Oval
3594 Meadowbrook Boulevard
25520 Bryden Road
2695 Haddam Road
2695 Haddam Road
4090 Carroll Boulevard
3753 Warrensville Center Road
2867 Weybridge Road
3295 Van Aken Boulevard
2267 Fenwick Road
13800 Shaker Boulevard
22830 South Woodland Road
3817 Westwood Road
16201 South Woodland Road
630 Birch Drive
3715 Strathavon Road
2870 Litchfield Road
28000 Belcourt Road
3395 Altamont Avenue
4122 Hadleigh Road
2524 Milton Road
26023 North Woodland Road
2164 Barrington Road
3459 Westbury Road
2681 Wadsworth Road
16300 Parkland Drive
19800 Fairmount Boulevard
2543 Brentwood Road
2189 Rexwood Road
2195 Middlefield Road
16205 Fernway Road
2667 Wicklow Road
2089 Miramar Boulevard

Richard S.
Arnold Fishman
Joseph
Joel
Giacomo
Dr. Maurice
Herbert
Sherman D.
H. Shan
Harold M.
Morris D.
Jack
Harry J.
Max J.
William G.
Jerome
Dr. Albert
Joseph H.
Max S.
Irving
Dr. M. R.
Albert
B. Scott
Arthur
Bertram Lefkovich
Eugene
Robert B.
Stanley
Robert
Dr. Leonard
Harry
William K.
Nathan
Nathan
Sid
Morton Weiss
Elmer G.
Michael
Theodore
Gilbert A.
Paul
Monroe F.
Milton G.
Darwin
Morton B.
Dr. Robert
Sanford J.
Philip
Leonard
Ezra
Leon S.
Isador
Mrs. Joseph
Don H.
Jerome
Sol J.
Edwin
Mrs. Joseph
Samuel
Hans
Dr. Julius
Jack



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Published weekly except during the summer vacation.
Fifty cents per annum.

The Temple Bulletin
THE TEMPLE
EAST 105th ST. & SILVER PARK
CLEVELAND 6, OHIO
SW 1-7755

Second Class Postage Paid at
Cleveland, Ohio

DATES TO REMEMBER

- Sunday, April 16 — Sunday Morning Services
Faculty Supper
- Tuesday, April 18 — Temple Women's Association Tuesday Activities
Confirmation Class Parents Meeting with Rabbi Silver
- Sunday, April 23 — Sunday Morning Services
Confirmation Class Dinner Dance

THE TEMPLE LIBRARY is open Tuesday through Friday 9:00 A.M. to 5:30 P.M., Saturday 9:00 A.M. to 12:00 noon, and Sunday 9:00 A.M. to 10:30 and at the close of Sunday morning worship.

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 currently featuring a complete stock of Confirmation gift items. The Israeli Gift 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.