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The Seven Pillars of an Enduring Home, 1963.

Sermon 996

SUNDAY MORNING SERMON  
May 12, 1963  
DR. ABBA HILLEL SILVER

THE SEVEN PILLARS OF AN ENDURING HOME

THE GREAT ROMAN POET, VIRGIL, <sup>concludes</sup> ~~IN FINISHING~~ THE FOUR BOOKS OF HIS "GEORGICS", ~~CONCLUDES~~ WITH AN EPILOGUE IN WHICH HE SAYS: "THUS I SANG OF THE CARE OF FIELDS, OF CATTLE AND OF TREES, WHILE GREAT CAESAR THUNDERED IN WAR BY DEEP EUPHRATES, <sup>"</sup> ~~AND GAVE A VICTOR'S LAW UNTO WILLING NATIONS AND ESSAYED THE PATH TO OLYMPUS."~~

VIRGIL WAS CONTENT TO SING OF <sup>fields and</sup> CATTLE AND OF TREES, NOT ~~SO~~ ~~MUCH~~ BECAUSE OF HIS LOVE OF INGLORIOUS EASE, BUT BECAUSE, ~~I~~ <sup>grasped</sup> ~~SUSPECT~~, HE ~~SAW~~ INTUITIVELY ~~INTO~~ A GREAT TRUTH, THAT WHILE ALL THINGS CHANGE THERE ARE CERTAIN THINGS WHICH NEVER CHANGE -- NATURE, THE REVOLVING SEASONS, THE ETERNAL LIFE-HUNGER OF LIVING THINGS, DEATH AND LIFE REBORN. THERE ARE CERTAIN THINGS WHICH ENDURE ~~THOUGH ALL ELSE CHANGES~~, THOUGH EMPIRES RISE AND FALL. THERE ARE ~~CERTAIN~~ UNDERLYING IDEALS WHICH ARE INDISPENSABLE TO ANY AGE REGARDLESS OF ITS INTELLECTUAL, POLITICAL OR ECONOMIC COMPLEXION. WHETHER AN AGE IS ONE OF FAITH OR REASON, OR SCEPTICISM, WHETHER IN ITS ECONOMIC ARRANGEMENT IT IS CAPITALISTIC OR SOCIALISTIC, AND IN ITS POLITICAL ORGANIZATION DEMOCRATIC OR DICTATORIAL, THERE ARE CERTAIN BASIC MORAL ASSUMPTIONS WHICH MUST BE PART OF IT. WITHOUT THEM IT CANNOT



ENDURE. THEY ARE, WHAT MIGHT BE CALLED <sup>mankind's</sup> ~~SOCIETY'S~~ ETERNAL MORALITY. MODERNS SOMETIMES GLIBLY CALL IT OLD-FASHIONED MORALITY. <sup>It is true.</sup> THERE IS REALLY NOTHING CLEVER OR SMART OR HEADY OR "AVANT-GARD" <sup>2</sup> ABOUT THIS MORALITY. BUT IT IS EVERLASTING. <sup>It is well</sup> ~~WE OUGHT~~ TO BEAR IN MIND THAT NEW DISCOVERIES IN THE REALMS OF MORALITY OR RELIGION ARE EXTREMELY RARE. HUMAN NATURE HAS CHANGED VERY LITTLE THESE THOUSANDS OF YEARS. PEAKS OF PROGRESS WERE REACHED LONG AGO IN THESE REALMS, AND BEYOND THE PEAK ONE CAN NOT CLIMB.

MAN HAS KNOWN HIS INNER LIFE FOR A LONG TIME. ~~MAN HAS LIVED IN SOCIETY FOR THOUSANDS OF YEARS.~~ MAN HAS ALWAYS EXPERIENCED LOVE AND HATE, FEAR AND FRUSTRATION, BEREAVEMENT AND DISILLUSIONMENT. ALL THE EMOTIONS WHICH THE MODERN MAN EXPERIENCES, MAN KNEW THOUSANDS OF YEARS AGO. THE BEST MINDS AMONG THE ANCIENTS WRESTLED WITH THE PROBLEMS OF MAN'S SPIRITUAL LIFE QUITE AS COURAGEOUSLY AS THE BEST MINDS AMONG THE MODERNS, AND WE HAVE NOT YET IMPROVED EITHER UPON THE QUESTIONS WHICH THEY RAISED OR ON THE ANSWERS WHICH THEY GAVE.

LITTLE THAT IS REALLY NEW CAN BE ADDED TO THE <sup>summit</sup> ~~SUM TOTAL~~ OF MORAL TRUTH, TO THE QUINTESSENTIAL TRUTH OF MORALITY OF MANKIND. WHAT CAN YOU ADD TO SUCH <sup>postulates</sup> ~~DOCTRINES~~ AS "LOVE THY NEIGHBOR AS THYSELF" OR "JUSTICE, JUSTICE SHALT THOU PURSUE" OR "YE SHALL DO NO UNRIGHTEOUSNESS IN JUDGMENT" OR "THEY SHALL BEAT THEIR SWORDS INTO PLOWSHARES" AND "NATION SHALL NOT LIFT



UP SWORD AGAINST NATION". <sup>But</sup> ~~we~~ MAY SUGGEST A BETTER TECHNIQUE FOR THE REALIZATION OF THESE IDEALS, FOR IMPLEMENTING THEM, BUT AS FAR AS THEIR INHERENCY IS CONCERNED, VERY LITTLE CAN BE ADDED TO THEM.

PROGRESS IN THE FIELD OF MORALITY CONSISTS NOT IN NEW DISCOVERY, BUT IN GREATER FULFILLMENT.

FREQUENTLY I READ A BOOK WHOSE TITLE SUGGESTS THAT THE AUTHOR HAS SOMETHING NEW TO SAY ON THE <sup>subject of</sup> ~~MORAL THEMES~~ - MORALITY IN THE NEW AGE. <sup>Here, perhaps, is</sup> A NEW SCIENTIFIC APPROACH TO MORALS. I READ IT WITH AVIDITY TO SEE IF SOMETHING NEW HAS REALLY BEEN DISCOVERED, BUT I FIND THAT THE AUTHOR IS ONLY USING NEW SCIENTIFIC TERMINOLOGY BORROWED FROM OTHER DISCIPLINES. WHEN I <sup>look for</sup> ~~ASK WHAT ARE~~ HIS CONCLUSIONS, WHAT IS HE <sup>really</sup> DRIVING AT, I FIND THAT HIS CONCLUSIONS ARE THE SAME AS THOSE WHICH ARE FOUND IN THE PAGES OF THE ANCIENT BIBLE, OR THE TEACHINGS OF THE RABBIS OF LONG AGO. THE NEWER DATA WHICH HE PRESENTS ONLY CORROBORATE ~~THE~~ <sup>an</sup> ANCIENT WISDOM.

<sup>I am afraid that</sup> ~~THERE IS NO NEW MORALITY AVAILABLE~~ <sup>- except an immorality</sup> WE DO NOT NEED A NEW TEN COMMANDMENTS. WHAT WE NEED IS TO CARRY OUT THE OLD TEN COMMANDMENTS. THOSE COMMANDMENTS SUFFICE FOR ALL AGES. THEY REMAIN FOREVER THE DIGITS OF CIVILIZATION.

ONE SHOULD NOT LOOK WITH DISFAVOR UPON A MORAL CODE JUST BECAUSE IT IS OLD. ONE SHOULD ACCEPT IT AND LIVE BY IT EVEN IF ONE DOES NOT FULLY PERSONALLY APPROVE OF IT.



SOME PEOPLE <sup>believe</sup> ~~THINK~~ THAT THEY MUST RECAPITULATE IN THEIR OWN LIVES ALL THE MORAL EXPERIENCES OF THE RACE, AND THAT THEY NEED NOT ACCEPT AS BINDING, MORAL PRINCIPLES WHICH THEY, THEMSELVES, HAVE NOT LIVED THROUGH AND <sup>experimented with</sup> ~~EXPERIENCED~~ AND <sup>To be</sup> FOUND TRUE.

THAT IS CLEARLY IMPOSSIBLE. NO MAN CAN RECAPITULATE IN HIS OWN LIFE THE LONG MORAL EXPERIENCE OF THE HUMAN RACE. THE LIFE OF ONE INDIVIDUAL IS TOO SHORT FOR THAT. IT TAKES MORE THAN ONE LIFE TO TEST ALL THE GREAT MORAL FINDINGS OF MANKIND. IN OUR MORAL LIFE WE CANNOT BEGIN AT THE BEGINNING. WE HAVE TO TAKE CERTAIN <sup>ethical mandates</sup> ~~THINGS~~ FOR GRANTED. WE MUST BEGIN WHERE THE RACE, LEFT OFF, NOT WHERE THE RACE BEGAN IN THE JUNGLE. WE MUST BEGIN OUR MORAL LIFE NOT WITH THE PRIMITIVE, BUT WITH THE MOST EXALTED THAT HAS REACHED US <sup>through the ages.</sup> ~~I FIND~~ SOME YOUNG PEOPLE <sup>are inclined to</sup> ~~REJECTING~~ THE MORAL CODE WHICH WAS GIVEN THEM AS CHILDREN, BECAUSE THEY FEEL THAT THEY WERE INDOCTRINATED WITH THOSE IDEAS, AND THAT THERE MUST BE SOMETHING NAIVE OR IMMATURE ABOUT THEM.

<sup>Actually</sup> WE WERE INDOCTRINATED WITH THOSE MORAL IDEAS IN OUR <sup>youth</sup> ~~CHILDHOOD~~ BECAUSE THE HUMAN RACE FOUND THOSE IDEAS AND WAYS OF LIFE SO VITAL, SO ESSENTIAL, THAT IT COULD NOT AFFORD TO LOSE TIME AND SO BEGAN WITH US AS INFANT, <sup>from a very infancy</sup> TO TRAIN US INTO DEFINITE HABITS OF MORAL ~~THOUGHT AND~~ CONDUCT. MORAL PATTERNS WHICH



WE WERE GIVEN AS CHILDREN ARE NOT MORAL PREJUDICES, BUT MORAL EXPERIENCES WHICH COVER THOUSANDS AND THOUSANDS OF YEARS. MANKIND DISCOVERED AT TERRIFIC COST AND SUFFERING THAT CERTAIN WAYS AND ONLY CERTAIN WAYS ARE CONDUCTIVE TO THE HAPPINESS OF THE INDIVIDUAL AND THE STABILITY OF SOCIETY. <sup>TP</sup> THESE THOUGHTS COME TO MIND WHEN WE REFLECT ON THE PILLARS WHICH MAINTAIN A HOME AND WHEN WE DISCUSS THE SUBJECT ON MOTHERS' DAY.

THE HOME IS A VERY ANCIENT INSTITUTION, AND WHILE MANY CHANGES HAVE UNDOUBTEDLY COME OVER IT WHICH AFFECT THE LIVES OF ALL OF ITS MEMBERS, AND NECESSITATE MANY SERIOUS ADJUSTMENTS, THE MORALITY WHICH GIVES DURABILITY, EFFECTIVENESS AND HARMONY TO THE HOME HAS REMAINED CONSTANT. NO NEW FUNCTION HAS BEEN ASSIGNED TO THE HOME, AND NO NEW ROLES TO (PARENTS) AND CHILDREN. THERE IS NO NEW MORALITY AT HAND FOR 20th CENTURY MEN AND WOMEN WHO ARE TRYING TO BUILD AND MAINTAIN A HAPPY HOME, ANY MORE THAN THERE WAS FOR THEIR FORBEARS IN THE 12th CENTURY OR IN THE 2nd CENTURY. THE WORLD IN WHICH THEY LIVE IS CERTAINLY DIFFERENT. THE SOCIAL, ECONOMIC AND CULTURAL FACTORS WHICH THRUST AND STRIKE AND IMPINGE UPON THE INTEGRITY OF THE FAMILY TODAY ARE CERTAINLY DIFFERENT AND THEY MAKE THE TASK OF HOLDING A FAMILY TOGETHER IN OUR DAYS MORE DIFFICULT. BUT <sup>these facts</sup> ~~THAT~~ MUST SIMPLY ACT AS A CHALLENGE TO GREATER ALERTNESS AND INTELLIGENCE AND FORBEARANCE ON THE PART OF ALL CONCERNED. IT CAN CERTAINLY NOT



SERVE AS AN EXCUSE FOR ABDICATION OR RESIGNATION. GRANTED THAT ALL LIFE TODAY IS MORE INVOLVED, MORE COMPLEX, LESS STABLE AND SECURE, WHAT <sup>should</sup> ~~is~~ <sup>be</sup> THE ANSWER? CERTAINLY NOT RENUNCIATION, NOT TOTAL COLLAPSE INTO SPIRITUAL AND SOCIAL CHAOS. THE ANSWER CAN ONLY BE A <sup>an increased and more</sup> ~~DETERMINED~~ REINVIGORATION OF OUR WILL AND SPIRIT TO MEET THE CHALLENGE OF <sup>these</sup> ~~THE~~ NEW CIRCUMSTANCES, TO MASTER THEM AS MAN HAS MASTERED <sup>other</sup> ~~SUCH~~ CHALLENGES IN THE PAST. IT IS NOT ENOUGH TO KNOW WHAT WE ARE, AND WHY WE ARE, AND THEN TO USE THAT KNOWLEDGE AS AN EXCUSE FOR INACTION OR SUBMISSION. WE MUST ALWAYS KEEP BEFORE US THE CHALLENGE OF WHAT WE SHOULD BE, AND CAN BE. WE MUST FORCE OURSELVES TO CLIMB THE STEEP HILLS OF OUR HIGHER DESTINY AS CHILDREN OF GOD. IT IS ONLY IN THIS WAY THAT MEN AND WOMEN CAN PRESERVE THE MODERN HOME -- AN AWARENESS OF THE FACTS AS THEY ARE, <sup>plus</sup> ~~AND~~ A FIRM RESOLVE TO MASTER THEM, <sup>a</sup> ~~TO RESIST~~ <sup>resolve to resist</sup> THE FORCES OF DISINTEGRATION.

IN THE BOOK OF PROVERBS WE READ:

אִלֵּךְ בִּדְבַר חָכָם וְנִבְנֶה בֵּית

"IT IS THROUGH WISDOM THAT A HOME IS BUILT". AND, INDEED, A HAPPY HOME IS NEVER AN AUTOMATIC CREATION. THE MERE FACT THAT PEOPLE GET MARRIED AND HAVE CHILDREN DOES NOT AUTOMATICALLY INSURE FOR THEM A HAPPY HOME. IT TAKES MUCH THOUGHT, AND EFFORT, AND SKILL, AND MUCH, MUCH ELSE, BESIDES TO BUILD AN ENDURING HOME.

THE MAJOR RESPONSIBILITY, THOUGH NOT THE SOLE RESPONSIBILITY FOR MAINTAINING A HAPPY HOME, OUR SEERS AND SAGES HAVE PLACED UPON THE WIFE AND MOTHER. THIS WAS NOT DUE TO THEIR CHIVALRY --



THE ANCIENT HEBREWS SEEM IN FACT TO HAVE BEEN THE ONLY CHIVALROUS PEOPLE TOWARDS WOMANKIND IN ANTIQUITY. WHERE IN ANCIENT LITERATURE DO YOU FIND ANY TRIBUTE TO WOMANHOOD, COMPARABLE TO THE ONE FOUND IN THE 31st CHAPTER OF THE BOOK OF PROVERBS, AND BEAR IN MIND -- NO SIMILAR TRIBUTE TO MAN IS FOUND ANYWHERE IN OUR SACRED LITERATURE. BUT WHEN THEY <sup>placed</sup> ~~MADE~~ THE WIFE AND MOTHER <sup>as</sup> THE KEYSTONE IN THE ARCH OF <sup>th</sup> ~~AN~~ ENDUR/HOME, THEY SPOKE OUT OF WISDOM. THE MOTHER MAKES THE HOME --

*1281c 13-1412* -- "A MAN'S HOME, THAT IS HIS WIFE !" THE HOME IS WOMAN'S REALM.

THIS IS NOT TO SAY THAT A WOMAN'S SPHERE IS EXCLUSIVELY THE HOME. IT NEVER WAS. WOMAN ALWAYS WORKED INSIDE THE HOME, <sup>and</sup> OUTSIDE THE HOME, SIDE BY SIDE WITH HER MEN FOLK, IN THE FIELD AND ON THE FARM, IN THE SHOP AND IN THE FACTORY, IN THE OFFICE AND IN THE STORE, IN THE ARTS AND IN THE SCIENCES. WOMAN HAS ALWAYS WORKED. THERE ARE MILLIONS OF WOMEN IN THE UNITED STATES TODAY WHO ARE ENGAGED IN GAINFUL OCCUPATIONS. WHILE WOMAN'S DOMAIN IS AND OUGHT TO BE AS EXTENSIVE AS MAN'S, IT NEVERTHELESS REMAINS TRUE THAT THE CHIEF INTEREST AND DESTINY OF WOMAN IS THE HOME.

THE WOMAN IS THE HOME BUILDER. IT IS AROUND HER THAT THE HOME REVOLVES.

THE REAL CRITERION FOR THE SUCCESS OF A MODERN WOMAN IS NOT HER ABILITY TO ACHIEVE EQUALITY WITH MEN, THE REAL CRITERION OF HER SUCCESS IS A HAPPY, HARMONIOUS HOME AND A SATISFYING AND ENDURING MARRIAGE RELATIONSHIP.



AS FAR AS ACHIEVING EQUALITY WITH MAN IS CONCERNED, AS FAR AS STATUS IS CONCERNED, THE MODERN WOMAN IS CERTAINLY THE EQUAL OF MAN IN NEARLY ALL THINGS. EVEN IN THE SPHERE OF MORALS, WOMAN HAS ACHIEVED THE SAME STANDARD AS MAN, HOWEVER DUBIOUS A VICTORY THAT MIGHT BE.

WE DO NOT TALK ANY MORE TODAY ABOUT ~~THE~~ SINGLE STANDARD AS AGAINST THE DOUBLE STANDARD OF MORALITY. THAT USED TO BE A VERY MOOT QUESTION THIRTY OR FORTY YEARS AGO. TODAY IT IS NO LONGER A QUESTION; FOR THE SIMPLE REASON THAT THERE SEEM TO BE NO STANDARDS AT ALL LEFT. THE WOMAN TODAY IS AS FREE AS MAN IS. WHEN IT COMES TO SOWING WILD OATS WOMEN TODAY ARE AS GOOD FARMERS AS MEN. THEY ARE FREE TO CHOOSE THEIR MATES AND OTHER PEOPLE'S MATES QUITE AS MUCH AS MEN. THEY RUN TO THE DIVORCE COURTS AS *q*UICKLY AS MEN DO, AS OFTEN AS MEN DO, SOMETIMES OFTENER. THEY CLAMOR FOR THE RIGHT TO LIVE THEIR OWN LIVES, WHATEVER THAT MAY MEAN, QUITE AS THE PAGAN MALE DOES.

ON THIS SCORE AT LEAST, IF ON NO OTHER, WOMAN TODAY IS  
THE ABSOLUTE EQUAL OF MAN. WHICH IS NOT SAYING VERY MUCH.

AND YET WITH ALL THIS EQUALITY, THE MODERN WOMAN DOES NOT APPEAR TO BE QUITE AS HAPPY AS SHE WOULD LIKE TO BE.

EVIDENTLY FREEDOM, HOWEVER DESIRABLE, IS NOT ENOUGH. EVIDENTLY

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FREEDOM CAN BECOME AS HEAVY A BURDEN AND AS SAD A BURDEN TO CARRY AS SERVITUDE. FOR AFTER YOU GET FREEDOM YOU HAVE GOT TO LEARN WHAT TO DO WITH IT. AND WOMEN HAVE NOT LEARNED THAT SECRET ANY MORE THAN ~~THE~~ MEN HAVE. THE WORLD OF THE MODERN WOMAN HAS, I AM AFRAID, MORE AND NOT LESS OF RESTLESSNESS IN IT, MORE OF FRUSTRATION, OF UNCERTAINTY, OF RIVALRY, OF UNHAPPINESS THAN THE WORLD OF THE GENERATIONS OF WOMEN WHO HAD NOT ACQUIRED EQUALITY WITH MEN.

~~the~~ <sup>the</sup> WISE WIFE AND MOTHER IN THE HOME DOES NOT ~~SPEND~~ <sup>waste</sup> MUCH TIME ~~ABOUT~~ <sup>on</sup> SUCH ABSTRACT AND IRRELEVANT MATTERS AS PERSONAL RIGHTS AND EQUALITY. SHE IS TOO BUSY TO HAVE MUCH TIME LEFT FOR NEUROSES. WOMEN WHO INSIST ON THEIR BILL OF RIGHTS ARE ON THE WAY TO A BILL OF DIVORCEMENT. THE WIFE AND MOTHER IN THE HOME MUST HAVE MORE THAN HER RIGHTS, AND MUST ENJOY MORE THAN FORMAL EQUALITY. THE RABBIS SAID THAT ONLY A HUSBAND WHO LOVES HIS WIFE AS HIMSELF, AND HONORS HER MORE THAN HIMSELF, WILL ENJOY THE CONFIDENT KNOWLEDGE THAT HIS TENT IS IN PEACE. A HUSBAND SHOULD ALWAYS OBSERVE THE HONOR DUE TO HIS WIFE, THEY DECLARED, BECAUSE BLESSINGS REST ON A MAN'S HOME ONLY ON ACCOUNT OF HIS WIFE. CHILDREN WHO DO NOT HONOR THEIR MOTHER HAVE NO MOTHER. THEY MAY HAVE A NURSE, A SERVANT, A HOUSE-KEEPER, BUT NOT A MOTHER, FOR UNLESS YOU HONOR A PERSON, THAT PERSON CANNOT TEACH YOU, CANNOT GUIDE YOU, CANNOT SERVE YOU AS MODEL OR EXAMPLE <sup>and</sup> AN UNHONORED PERSON'S LOVE IS HELD CHEAP IN OUR EYES.



A GOOD HOME IS A LITTLE COMMUNITY WHICH EXISTS FOR THE BENEFIT OF ALL OF ITS MEMBERS, AND FOR THE BENEFIT ALSO OF SOCIETY. THE WISE MOTHER MANAGES THAT LITTLE COMMUNITY, NOT OBTRUSIVELY OR DOMINEERINGLY, BUT LOVINGLY. "STRENGTH AND DIGNITY ARE HER SPIRITUAL RAIMENT", "SHE OPENS HER MOUTH WITH WISDOM, AND THE LAW OF KINDNESS IS ON HER TONGUE!"

AS FAR AS THE HOME IS CONCERNED, THE RABBIS DECLARED THAT "THE HOLY ONE ENDOWED THE WOMAN WITH MORE UNDERSTANDING THAN THE MAN".

BUT NO HOME CAN BE BUILT BY <sup>the mother</sup> ~~WOMAN~~ ALONE OR CAN BE MADE SECURE AND HAPPY BY HER EFFORTS ALONE. FATHER AND CHILDREN HAVE ~~THE~~ <sup>vital</sup> ROLES TO PLAY. A HOME IS A COOPERATIVE ACHIEVEMENT.

THE FATHER WHO BRINGS NOTHING TO THE HOME BUT HIS TIRED SELF IN THE EVENING, THE SCRAPS AND LEAVINGS OF <sup>his</sup> ~~an~~ EXHAUSTING BUSINESS OR PROFESSIONAL DAY OF WORK AWAY FROM HOME, IS NOT COOPERATING IN THE GLORIOUS ENTERPRISE OF HOME-BUILDING. HE <sup>and even when it has a swimming pool, it is still only a motel</sup> HAS BUILT FOR HIMSELF AND HIS HOUSEHOLD A MOTEL. HE IS THE ABSENTEE PARENT WHO ASSERTS HIMSELF ONLY WHEN HIS WIFE OR CHILDREN CROSS HIM. AT THE CRUCIAL MOMENTS IN HIS CHILDREN'S LIVES -- WHEN THEY NEED HIM -- HE IS NOT THERE. HE IS THE MAN WHO ALWAYS COMPLAINS: "I CAN'T UNDERSTAND MY CHILDREN! I <sup>give</sup> ~~GAVE~~ THEM EVERYTHING, AND LOOK HOW THEY TREAT ME! ACTUALLY, HE ~~HAD~~



<sup>gives</sup>  
~~GIVEN~~ THEM NOTHING THAT CHILDREN REALLY WANT TO GET FROM ~~THEIR~~ PARENTS -- LOVE, INTEREST, EVEN IN THEIR TRIVIAL CONCERNS AND PROBLEMS, GUIDANCE, DIRECTION, YES, EVEN DISCIPLINE WHEN THEY NEED ~~IN~~ IT. ABOVE ALL, HE FAILED TO GIVE THEM A PARENTAL IMAGE WHICH THEY COULD HONOR, AND TAKE PRIDE IN. DURING THE DIFFICULT YEARS OF THEIR GROWTH AND THEIR TROUBLED PHYSIOLOGICAL AND SOCIAL ADJUSTMENTS THEY HAD NO ONE TO TURN TO, NO FRIENDLY HAND TO GUIDE THEM. THE BIBLE ADMONISHES CHILDREN TO LISTEN TO THE INSTRUCTION OF THEIR FATHERS, BUT THEN THERE MUST BE FATHERS AT HAND, READY AND QUALIFIED TO GIVE THEM ~~THE~~ INSTRUCTION.

NOR CAN MOTHER AND FATHER ALONE BUILD A GOOD HOME. CHILDREN, TOO, MUST COOPERATE -- AND NOT AS A MATTER OF DUTY BUT AS A MATTER OF LOVE -- OF EAGER SHARING IN A COMMON ENTERPRISE WHICH IS FOR THE GOOD OF ALL. CHILDREN WHO MERELY EXPLOIT THEIR PARENTS AND USE THE HOME SOLELY AS A STEPPING- STONE TO THEIR OWN SELFISH CAREERS, EMBITTER THE LIVES OF FATHER AND MOTHER AND FILL THE HOME WITH BITTERNESS AND RECRIMINATION. ( *וְהַיְתָּ לְעֵלְלָהֶם, וְלֹא יִשְׁמְעוּ בְּקוֹלֵךְ, וְיִשְׂמְעוּ בְּקוֹלֵי הָעֹלְלָהִים* )

" A CHILD THAT DEALS SHAMEFULLY AND REPROACHFULLY WILL DESPOIL HIS FATHER OF THE PEACE OF HIS LIFE AND DRIVE HIS MOTHER ~~TO~~ TO DESPAIR. "



WHAT THEN ARE THE SEVEN PILLARS OF AN ENDURING HOME?  
THE NUMBER IS NOT IMPORTANT. IN THEIR OLD-FASHIONED MORALITY,  
OUR FOREFATHERS NAMED THE FOLLOWING:

- 1) A GOOD BEGINNING -- MARRY FOR LOVE, NOT FOR MONEY OR  
POSITION. "HE WHO MARRIES FOR MONEY", THE RABBIS SAID, "WILL HAVE  
UNWORTHY CHILDREN." THAT IS CLEAR; FOR THE CHILDREN, FOLLOWING  
THE EXAMPLE OF THEIR PARENTS, ARE LIKELY ALSO TO BE MONEY-GRUBBERS.
- 2) FORBEARANCE -- NO MAN OR WOMAN IS PERFECT. PEOPLE MAKE  
MISTAKES. IN THE FIRST INFATUATION OF ROMANTIC LOVE, NOTHING  
SHORT OF PERFECTION IS ASSUMED, BUT THE INEVITABLE FLAWS INHERENT  
IN ALL HUMAN BEINGS SOON REVEAL THEMSELVES. UNLESS THERE IS  
TOLERANCE ON BOTH SIDES FOR THESE INEVITABLE HUMAN SHORTCOMINGS,  
UNLESS HUSBAND AND WIFE LEARN TO OVERLOOK THEM, UNLESS THEY APPLY  
THE HEALING BALM OF FORGIVENESS TO THE HURTS WHICH ARE THOUGHT-  
LESSLY, OR EVEN SOMETIMES DELIBERATELY, INFLICTED -- UNLESS THEY  
COME TO REGARD AN OCCASIONAL INCIDENT OF FRICTION ~~AND~~ MISUNDER-  
STANDING ~~AND~~ <sup>or a</sup> QUARRELING <sup>only</sup> AS AN EMOTIONAL CATHARSIS, WHICH CAN  
REALLY SERVE TO CEMENT ~~THEIR~~ <sup>^</sup> HOUSEHOLD, THEN AN ENDURING HOME  
WILL NEVER BE ESTABLISHED.
- 3) FIDELITY-- WHERE THERE IS FIDELITY IN A HOME, THERE IS DIGNITY.  
WHERE THERE IS INFIDELITY, THERE IS FURTIVENESS AND INDIGNITY,  
AND A PERVADING AND CORRODING MISERY WHICH NOTHING, NEITHER  
WEALTH NOR COMFORT NOR POSITION, CAN ATONE FOR OR COMPENSATE FOR.



4) SHARING -- NOT ON THE BASIS OF <sup>what is</sup> MINE AND THINE, BUT ON THE BASIS OF OURS. "THEREFORE SHOULD A MAN LEAVE HIS FATHER AND HIS MOTHER, AND SHALL CLEAVE UNTO HIS WIFE, AND THEY SHALL BE ONE FLESH." SHARING! ~~EACH~~ SHARING EACH OTHER'S LIFE, EACH OTHER'S FORTUNE, EACH OTHER'S JOYS AND SORROWS. NOT ALL MEN SUCCEED IN THEIR CHOSEN CALLINGS. NOT ALL MEN SUCCEED ALL THE TIME. SOME SUCCEED MORE THAN OTHERS. THE HAPPY HOME CANNOT DEPEND UPON SUCH CONTINGENCIES. WHATEVER A MAN'S LOT IS, OR A WOMAN'S -- THAT MUST BE <sup>faced and</sup> VALIANTLY SHARED; FOR DEVOTION MUST OVER-ARCH ALL OF LIFE'S CIRCUMSTANCES. FAIR-WEATHER PARTNERSHIP IN WEDDED LIFE IS NO PARTNERSHIP AT ALL.

5) REVERENCE -- FOR EVERY ONE IN THE HOME -- FOR FATHER, MOTHER, CHILD! HOWEVER HUMBLE THE HOME, IT IS STILL FATHER'S ONLY DOMAIN OF SIGNIFICANCE AND IMPORTANCE. <sup>in the world</sup> IT IS MOTHER'S <sup>side</sup> ~~SANCTUARY, OF LOVE~~. IT IS THE CHILD'S UNFOLDING WORLD. EVERY ONE WITHIN THE HOME MUST BE SHIELDED IN HIS PREROGATIVES. LET EACH LIVE UP TO HIS FULL IMPORTANCE. LET CHILDREN DEVELOP INTO THEIR GRADUAL INDEPENDENCE. NO ONE'S PERSONALITY MUST BE CRUSHED OR SUBMERGED. AS IN ALL REVERENT RELATIONSHIPS, THERE ARE THINGS WHICH <sup>may</sup> ~~can~~ AND <sup>may</sup> ~~can~~ NOT BE DONE. THERE MUST BE VOLUNTARY DISCIPLINE. THERE ARE TIMES FOR SAYING "YES", AND A TIME FOR SAYING "NO". BOUNDLESS PERMISSIVENESS IS EVEN MORE HARMFUL THAN SENSELESS PROHIBITION.



6) SOCIAL-MINDEDNESS -- A FAMILY IS PART OF THE LARGER FAMILY WHICH IS SOCIETY. IT EXISTS NOT FOR ITSELF ALONE BUT FOR SOCIETY. IT IS A PRIVATE WORLD WITHIN A PUBLIC SETTING. WHAT HAPPENS WITHIN IT IS ULTIMATELY REFLECTED IN THE COMMUNITY, JUST AS COMMUNAL STANDARDS AND CURRENTS ULTIMATELY AFFECT IT. HENCE, A HOME SHOULD BE THE TRAINING-GROUND FOR SOCIALIZED PERSONALITIES. PARENTS SHOULD SET A GOOD EXAMPLE OF SOCIAL-MINDEDNESS. EMPHASIS ON THE WRONG THINGS IN THE HOME, ON DISPLAY, ON INDULGENCE, ON SOCIAL CLIMBING, ON SNOBBERY, IS A POOR EXAMPLE. CHILDREN SHOULD BE RAISED IN SUCH A WAY THAT THEY WILL COME TO THINK NOT ONLY OF THEMSELVES, BUT OF THEMSELVES IN RELATION TO THEIR COMMUNITY. THEY SHOULD BE TRAINED IN GOOD NEIGHBORLINESS AND IN CITIZENSHIP. PARENTS, BY THEIR EXAMPLE, BY THEIR PARTICIPATION IN CIVIC AND PHILANTHROPIC ACTIVITIES AND CAUSES, SHOULD SET THE EXAMPLE. "LET YOUR HOME BE WIDE OPEN, AND LET THE POOR BE WELCOME TO YOUR HOME."

7) FINALLY, PIETY -- IS A STRONG CEMENT FOR AN ENDURING HOME. IT BRINGS A GRACE AND A SPIRITUAL BEAUTY INTO THE LIFE OF A FAMILY AND CREATES A HOLY BOND OF UNION AMONG ITS MEMBERS. FAMILY RITUAL AND PRAYER LEND AN ELEMENT OF NOBILITY TO THE HOME. CHILDREN, WHEN THEY GROW UP, NEVER FORGET THE PICTURE OF THEIR MOTHER BLESSING HER SABBATH LIGHTS, OR OF THEIR FATHER LEADING THEM -- NOT SENDING THEM, MIND YOU -- BUT LEADING THEM TO TEMPLE OR RELIGIOUS SCHOOL. THE WAY TO <sup>instruct</sup> ~~teach~~ A CHILD THE WAY THAT HE SHOULD GO IS TO GO THAT WAY YOURSELF.

THESE ARE THE SEVEN PILLARS WHICH OUR FORBEARS, IN THEIR



OLD-FASHIONED MORALITY RECOMMENDED FOR A GOOD AND HAPPY HOME.

CAN YOU THINK OF ANY NEWER OR BETTER ONES?





THE GREAT <sup>Roman</sup> POET, VIRGIL, IN FINISHING THE FOUR BOOKS OF HIS  
"GEORGICS," CONCLUDES WITH AN EPILOGUE IN WHICH HE SAYS: "THUS  
I SANG OF THE CARE OF FIELDS, OF CATTLE AND OF TREES, WHILE  
GREAT CAESAR THUNDERED IN WAR BY DEEP EUPHRATES, AND GAVE A  
VICTOR'S LAW UNTO WILLING NATIONS AND ESSAYED THE PATH TO  
OLYMPUS."

VIRGIL WAS CONTENT TO SING OF CATTLE AND OF TREES, NOT SO  
MUCH BECAUSE OF HIS LOVE OF INGLORIOUS EASE, BUT BECAUSE, I  
SUSPECT, HE SAW INTUITIVELY INTO A GREAT TRUTH, THAT WHILE ALL  
THINGS CHANGE THERE ARE CERTAIN THINGS WHICH NEVER CHANGE --  
NATURE, THE REVOLVING SEASONS, THE ETERNAL LIFE-HUNGER OF LIVING  
THINGS, DEATH AND <sup>life reborn.</sup> RESURRECTION. THERE ARE CERTAIN THINGS WHICH  
ENDURE THOUGH ALL ELSE CHANGE, <sup>2</sup> THOUGH EMPIRES RISE AND FALL.  
THERE ARE CERTAIN <sup>underlying</sup> IDEALS OR PRINCIPLES WHICH ARE INDISPENSABLE  
TO ANY AGE REGARDLESS OF ITS INTELLECTUAL, POLITICAL OR ECONOMIC  
COMPLEXION. WHETHER AN AGE IS ONE OF FAITH OR REASON, OR  
SCEPTICISM, WHETHER IN ITS ECONOMIC ARRANGEMENT IT IS CAPITALIS-  
TIC OR SOCIALISTIC, AND IN ITS POLITICAL ORGANIZATION DEMOCRATIC  
OR DICTATORIAL, THERE ARE CERTAIN BASIC <sup>moral assumptions</sup> IDEALS WHICH MUST BE  
PART OF IT. WITHOUT THEM IT CANNOT ENDURE. THEY ARE, WHAT  
MIGHT BE CALLED ~~CIVILIZED~~ SOCIETY'S ETERNAL MORALITY. ~~IT IS A~~  
~~VERY OLD MORALITY.~~ MODERNS SOMETIMES GLIBLY CALL IT OLD-  
FASHIONED MORALITY. THERE IS REALLY NOTHING CLEVER OR SMART  
OR HEADY OR AVANT-GARD ABOUT <sup>this morality</sup> ~~IT~~, BUT IT IS EVERLASTING.



WE OUGHT TO BEAR IN MIND THAT ~~STRIKINGLY~~ NEW DISCOVERIES

IN THE REALM OF MORALITY OR RELIGION ARE EXTREMELY RARE. <sup>2</sup> Human nature has changed very little then thousands of years, ~~and~~ ~~progress in these fields of human enterprise can have but a~~ ~~have main answers to his spiritual problems, and his efforts~~ ~~VERY LIMITED CONNOTATION~~ PEAKS OF PROGRESS WERE REACHED ~~to work out a satisfactory way for living~~ LONG AGO IN THESE REALMS, AND BEYOND THE PEAK ONE CAN NOT CLIMB.

MAN HAS KNOWN HIS INNER LIFE FOR A LONG TIME. MAN HAS LIVED IN SOCIETY FOR THOUSANDS OF YEARS, ~~EVER SINCE THE DAWN~~ ~~OF HUMAN HISTORY, AND HAS BEEN CONFRONTED WITH THE PROBLEMS~~ ~~OF SOCIAL ORGANIZATION AND ADJUSTMENT.~~ MAN HAS ALWAYS EXPERIENCED LOVE AND HATE, FEAR AND FRUSTRATION, BEREAVEMENT AND DISILLUSIONMENT. ALL THE EMOTIONS WHICH THE MODERN MAN EXPERIENCES, MAN KNEW THOUSANDS OF YEARS AGO. THE BEST MINDS AMONG THE ANCIENTS WRESTLED WITH THE PROBLEMS OF MAN'S SPIRITUAL LIFE QUITE AS COURAGEOUSLY AS THE BEST MINDS AMONG THE MODERNS, AND WE HAVE NOT YET IMPROVED EITHER UPON THE QUESTIONS WHICH THEY <sup>raised</sup> ~~ASKED~~ OR ON THE ANSWERS WHICH THEY GAVE.

LITTLE THAT IS REALLY NEW CAN BE ADDED TO THE SUM-TOTAL OF MORAL TRUTH, TO THE QUINTESSENTIAL TRUTH OF MORALITY OF MANKIND. WHAT CAN YOU ADD TO SUCH DOCTRINES AS "LOVE THY NEIGHBOR AS THYSELF" OR "JUSTICE, JUSTICE SHALT THOU PURSUE" OR "YE SHALL DO NO UNRIGHTEOUSNESS IN JUDGMENT" OR "THEY SHALL BEAT THEIR SWORDS INTO PLOWSHARES" AND "NATION SHALL NOT LIFT UP SWORD AGAINST NATION". YOU MAY SUGGEST A BETTER TECHNIQUE



FOR THE REALIZATION OF THESE IDEALS, FOR IMPLEMENTING THEM,  
BUT AS FAR AS THEIR INHERENCY IS CONCERNED, VERY LITTLE CAN  
BE ADDED, *to them*.

PROGRESS IN THE FIELD OF MORALITY CONSISTS NOT IN <sup>new</sup> DISCOVERY,  
BUT IN <sup>greater</sup> FULFILLMENT.

FREQUENTLY I READ A BOOK <sup>who when to</sup> THAT SUGGESTS THAT THE AUTHOR  
HAS SOMETHING NEW TO SAY ON THE MORAL THEME --MORALITY IN  
THE NEW AGE, A NEW SCIENTIFIC APPROACH TO MORALS. I READ WITH  
~~A GREAT DEAL OF~~ <sup>really</sup> AVIDITY TO SEE IF SOMETHING NEW HAS BEEN  
DISCOVERED, BUT I FIND THAT <sup>he can't</sup> ~~HE~~ IS ONLY USING NEW SCIENTIFIC  
TERMINOLOGY BORROWED FROM OTHER DISCIPLINES. WHEN I ASK WHAT  
ARE THE <sup>his</sup> ~~AUTHOR'S~~ CONCLUSIONS, WHAT IS HE DRIVING AT, ~~WHAT IS~~  
~~HE SAYING~~, I FIND THAT HIS CONCLUSIONS ARE THE SAME AS THOSE <sup>which</sup>  
FOUND IN THE PAGES OF THE <sup>ancient</sup> BIBLE, OR THE TEACHINGS OF THE RABBIS  
OF <sup>long ago</sup> ~~THE~~. THE NEWER DATA WHICH HE PRESENTS ~~ARE~~ ONLY ~~A~~ COR-  
ROBORATION <sup>of</sup> THE ANCIENT WISDOM.

THERE IS NO NEW MORALITY, <sup>available</sup> ~~MY FRIENDS~~. <sup>we</sup> YOU DO NOT NEED A  
NEW TEN COMMANDMENTS. WHAT <sup>we</sup> ~~YOU~~ NEED/TO CARRY OUT THE OLD  
TEN COMMANDMENTS. THOSE ~~OLD~~ <sup>suffice</sup> COMMANDMENTS ~~ARE~~ FOR ALL AGES,  
<sup>they</sup> ~~AND~~ REMAIN FOREVER THE DIGITS OF CIVILIZATION.

ONE SHOULD NOT LOOK WITH DISFAVOR UPON A MORAL CODE  
JUST BECAUSE IT IS OLD, ~~AND~~ ONE SHOULD ACCEPT IT AND LIVE BY IT  
EVEN IF ONE DOES NOT FULLY PERSONALLY APPROVE OF IT.

SOME PEOPLE THINK THAT THEY MUST RECAPITULATE IN THEIR  
OWN LIVES ALL THE MORAL EXPERIENCES OF THE RACE, AND THAT



THEY NEED NOT ACCEPT AS BINDING, MORAL PRINCIPLES WHICH THEY, THEMSELVES, HAVE NOT LIVED THROUGH AND EXPERIENCED AND FOUND TRUE.

THAT IS <sup>clearly</sup> IMPOSSIBLE. NO MAN CAN RECAPITULATE IN HIS OWN LIFE THE LONG MORAL EXPERIENCE OF THE <sup>human</sup> RACE. THE LIFE OF ONE INDIVIDUAL IS TOO SHORT FOR THAT. IT TAKES MORE THAN ONE LIFE TO TEST ALL THE GREAT MORAL FINDINGS OF MANKIND. IN <sup>our</sup> MORAL LIFE <sup>we</sup> ~~YOU~~ CANNOT BEGIN AT THE BEGINNING. <sup>we</sup> ~~YOU~~ HAVE TO TAKE CERTAIN THINGS FOR GRANTED. <sup>we</sup> ~~YOU~~ MUST BEGIN WHERE THE RACE LEFT OFF, NOT WHERE THE RACE BEGAN IN THE JUNGLE. <sup>we</sup> ~~YOU~~ MUST BEGIN <sup>when</sup> ~~YOUR~~ MORAL LIFE NOT WITH THE PRIMITIVE, BUT WITH THE MOST EXALTED <sup>that has reached us.</sup>

I FIND SOME YOUNG PEOPLE REJECTING THE MORAL <sup>code</sup> ~~IDEAS~~ WHICH <sup>was given them</sup> ~~THEY WERE TAUGHT~~ AS CHILDREN, BECAUSE THEY ~~SOMEHOW~~ FEEL THAT THEY WERE INDOCTRINATED WITH THOSE IDEAS, AND THAT THERE ~~is~~ <sup>must</sup> SOMETHING <sup>naive</sup> ~~INADEQUATE~~ OR IMMATURE ABOUT THEM.

<sup>we</sup> ~~THEY~~ WERE INDOCTRINATED WITH THOSE MORAL IDEAS IN <sup>our</sup> ~~THEIR~~ CHILDHOOD BECAUSE THE HUMAN RACE FOUND THOSE ~~MORAL~~ IDEAS <sup>and ways of life</sup> ~~OR PRINCIPLES OF THOUGHT AND CONDUCT~~ SO VITAL, SO ESSENTIAL, THAT IT COULD NOT AFFORD TO LOSE TIME AND SO BEGAN ~~RIGHT~~ <sup>us, as</sup> WITH <sup>us</sup> ~~THE~~ INFANT, TO TRAIN <sup>us</sup> ~~HIM~~ INTO DEFINITE HABITS OF MORAL <sup>thought</sup> CONDUCT. MORAL PATTERNS WHICH <sup>we</sup> ~~YOU~~ WERE GIVEN AS CHILDREN ARE NOT MORAL PREJUDICES, BUT MORAL EXPERIENCES <sup>which</sup> ~~COVERING~~ THOUSANDS AND THOUSANDS OF YEARS. MANKIND DISCOVERED AT TERRIFIC COST AND SUFFERING THAT <sup>certain</sup> ~~THESE~~ WAYS AND <sup>only certain</sup> ~~THESE~~ WAYS <sup>the stability of</sup> ~~ONLY~~ ARE CONDUCIVE TO THE HAPPINESS OF THE INDIVIDUAL AND SOCIETY.



THESE THOUGHTS COME TO MIND WHEN WE <sup>i</sup> ~~THINK OF THE~~ <sup>reflect on the</sup> PILLARS WHICH MAINTAIN A HOME AND WHEN WE DISCUSS THE SUBJECT ON MOTHERS' DAY.

THE HOME IS A VERY ANCIENT INSTITUTION, AND WHILE MANY CHANGES HAVE UNDOUBTEDLY COME OVER IT, <sup>which</sup> ~~AFFECTING~~ THE LIVES OF ALL OF ITS MEMBERS, AND NECESSITATING <sup>serious</sup> ~~MANY~~ ADJUSTMENTS, THE MORALITY WHICH GIVES DURABILITY, EFFECTIVENESS AND HARMONEY TO THE HOME HAS REMAINED CONSTANT. NO NEW FUNCTION HAS BEEN ASSIGNED TO <sup>the home</sup> ~~IT~~, AND NO NEW ROLES TO ~~THOSE WHO MAKE UP THE HOME,~~ TO PARENTS AND CHILDREN. THERE IS NO NEW MORALITY AT HAND FOR 20th CENTURY MEN AND WOMEN WHO ARE ~~CONSTANTLY~~ TRYING TO BUILD AND MAINTAIN A HAPPY HOME, ANY MORE THAN THERE WAS FOR THEIR FORBEARS IN THE 12th CENTURY OR IN THE 2nd CENTURY. THE WORLD IN WHICH THEY LIVE IS CERTAINLY DIFFERENT. THE SOCIAL, ECONOMIC AND CULTURAL FACTORS WHICH THRUST AND STRIKE AND <sup>impinge</sup> ~~IMPUGN~~ UPON THE INTEGRITY OF THE FAMILY TODAY ARE CERTAINLY DIFFERENT AND <sup>they</sup> ~~MAY~~ MAKE THE TASK OF HOLDING A FAMILY TOGETHER <sup>in our days</sup> ~~IN MUTUAL HARMONY~~ HELPFULNESS AND HAPPINESS MORE DIFFICULT. BUT THAT <sup>must</sup> ~~IS~~ SIMPLY <sup>act as a</sup> CHALLENGE TO GREATER ALERTNESS AND INTELLIGENCE AND FORBEARANCE ON THE PART OF ALL CONCERNED. <sup>can certainly not serve as</sup> ~~NOT~~ AN EXCUSE FOR ABDICATION OR RESIGNATION. <sup>Granted that</sup> ALL LIFE TODAY IS MORE INVOLVED, MORE COMPLEX, <sup>stagnant</sup> ~~LESS SECURE AND MORE RESTLESS.~~



— WHAT IS THE ANSWER? <sup>Certainly</sup> NOT RENUNCIATION, NOT TOTAL COLLAPSE  
INTO SPIRITUAL AND SOCIAL CHAOS. <sup>The answer can only be</sup> BUT A DETERMINED RE-  
INVIGORATION OF OUR WILL AND SPIRIT TO MEET THE CHALLENGE  
OF THE NEW CIRCUMSTANCES, TO MASTER THEM AS MAN HAS MASTERED  
<sup>such</sup> MANY GRAVE CHALLENGES IN THE PAST. IT IS NOT ENOUGH TO  
KNOW WHAT WE ARE AND WHY WE ARE, AND <sup>then to</sup> ~~USE~~ <sup>knowledge</sup> THAT AS AN EXCUSE  
FOR INACTION, <sup>or</sup> ~~FOR~~ SUBMISSION. WE MUST ALWAYS KEEP <sup>before us the</sup> ~~IN MIND~~ WHAT  
<sup>challenges of what and can be, we must</sup> WE SHOULD BE, AND ~~FORCE~~ OURSELVES TO CLIMB THE STEEP ~~AND~~  
<sup>or</sup> ~~DIFFICULT~~ HILLS OF OUR HIGH DESTINY AS CHILDREN OF GOD. <sup>over</sup>

IN THE BOOK OF PROVERBS WE READ:

12 213! 21272 ..

"IT IS THROUGH WISDOM THAT A HOME IS BUILT". AND, INDEED, A  
HAPPY HOME IS <sup>never</sup> ~~NOT~~ AN AUTOMATIC CREATION. THE MERE FACT THAT  
PEOPLE GET MARRIED AND HAVE CHILDREN DOES NOT AUTOMATICALLY  
INSURE FOR THEM A HAPPY HOME. IT TAKES MUCH THOUGHT, AND  
EFFORT, AND SKILL, AND MUCH, MUCH ELSE BESIDES TO BUILD AN  
ENDURING HOME.

THE MAJOR RESPONSIBILITY, THOUGH NOT THE SOLE RESPONSI-  
BILITY FOR MAINTAINING A HAPPY HOME, OUR SEERS AND SAGES HAVE

~~ALWAYS~~ PLACED UPON THE WIFE AND MOTHER. THIS WAS <sup>not</sup> DUE ~~NOT~~  
<sup>to their chivalry - the ancient Hebrews ~~do not~~ seem</sup> ONLY TO THE FACT THAT THE ANCIENT HEBREWS WERE QUITE

<sup>to have been</sup> CHIVALROUS -- IN FACT, THE ONLY CHIVALROUS PEOPLE TOWARDS  
WOMANKIND IN ANTIQUITY, WHERE IN ANCIENT LITERATURE DO YOU



It is only in this way that men and women can preserve  
the modern home - an awareness of ~~reality~~ the facts as they  
are, and a firm resolve to master them, to resist the  
forces of disintegration.





FIND ANY *tribute* TO WOMANHOOD, COMPARABLE TO THE ONE FOUND  
IN THE 31st CHAPTER OF THE BOOK OF PROVERBS, *and bear in mind —* AND NO SIMILAR TRIBUTE  
TO MAN IS FOUND IN OUR SACRED LITERATURE, *anywhere.* BUT *when they made the wife* THEIR ATTITUDE  
*and mother the keystone in the arch of an edifying house, they spoke out*  
~~WAS GROUNDED IN WISDOM.~~ THE MOTHER MAKES THE HOME *o 1/3 1/2 1/2*  
*1/2* -- "A MAN'S HOME, THAT IS HIS WIFE!" *the home woman's* THAT IS HER REALM.

THIS IS NOT TO SAY THAT A WOMAN'S SPHERE IS EXCLUSIVELY THE  
HOME. IT NEVER WAS. WOMAN ALWAYS WORKED INSIDE THE HOME,  
OUTSIDE THE HOME, SIDE BY SIDE WITH HER MEN FOLK, IN THE FIELD AND  
ON THE FARM, IN THE SHOP AND IN THE FACTORY, IN THE OFFICE AND IN  
THE STORE, IN THE ARTS AND IN THE SCIENCES. WOMAN HAS ALWAYS  
WORKED. THERE ARE MILLIONS OF WOMEN *to day* IN THE UNITED STATES WHO ARE  
ENGAGED IN GAINFUL OCCUPATIONS. WHILE WOMAN'S DOMAIN IS AND  
OUGHT TO BE AS *extensive* ~~COMPREHENSIVE~~ AS MAN'S, *it never takes, now as it used to* THE CHIEF INTEREST AND  
DESTINY OF WOMAN IS THE HOME.

THE WOMAN IS THE HOME BUILDER. IT IS AROUND HER THAT THE  
~~CHILDREN AND THE HOME REVOLVES. WHILE THEREFORE, THE HOME,~~  
~~MARRIAGE, MOTHERHOOD ARE NOT HER SOLE FUNCTIONS, THEY ARE~~  
~~NEVERTHELESS HER PRINCIPAL CONTRIBUTION TO HUMAN SOCIETY.~~

~~XX~~

THE REAL CRITERION FOR THE SUCCESS OF A MODERN WOMAN IS NOT  
HER ABILITY TO ACHIEVE EQUALITY WITH MAN. *of her success* THE REAL CRITERION IS  
A HAPPY, HARMONIOUS HOME AND A SATISFYING AND ENDURING MARRIAGE  
RELATIONSHIP. *P* AS FAR AS ACHIEVING EQUALITY WITH MAN IS CONCERNED,  
*as far as status is concerned,*  
~~THE MODERN WOMAN IS~~



THE MODERN WOMAN IS CERTAINLY THE EQUAL OF MAN <sup>in nearly all</sup> ~~AS FAR~~  
~~things.~~  
~~AS STATUS IS CONCERNED.~~ EVEN IN THE SPHERE OF MORALS, WOMAN  
HAS ACHIEVED THE SAME STANDARD AS MAN, HOWEVER DUBIOUS A  
VICTORY THAT MIGHT BE.

WE DO NOT TALK ANY MORE TODAY ABOUT THE SINGLE STANDARD  
AS AGAINST THE DOUBLE STANDARD OF MORALITY. THAT USED TO BE  
A VERY MOOT QUESTION THIRTY OR FORTY YEARS AGO. TODAY IT IS  
NO LONGER A QUESTION; FOR THE SIMPLE REASON THAT THERE SEEM TO  
BE NO STANDARDS AT ALL LEFT. THE WOMAN TODAY IS AS FREE AS  
MAN IS. WHEN IT COMES TO SOWING WILD OATS WOMEN TODAY ARE  
AS GOOD FARMERS AS MEN. THEY ARE FREE TO CHOOSE THEIR MATES  
AND OTHER PEOPLE'S MATES QUITE AS MUCH AS MEN. THEY RUN TO  
THE DIVORCE COURTS AS QUICKLY AS MEN DO, AS OFTEN AS MEN DO,  
SOMETIMES OFTENER. THEY CLAMOR FOR THE RIGHT TO LIVE THEIR  
OWN LIVES, WHATEVER THAT MAY MEAN, QUITE AS THE PAGAN MALE  
DOES.

~~SO THAT~~ ON THIS SCORE AT LEAST, IF ON NO OTHER, WOMAN  
TODAY IS THE ABSOLUTE EQUAL OF MAN. WHICH IS NOT SAYING VERY  
MUCH.

AND YET WITH ALL THIS EQUALITY, THE MODERN WOMAN DOES  
NOT APPEAR TO BE QUITE AS HAPPY AS SHE WOULD LIKE TO BE.  
EVIDENTLY FREEDOM, HOWEVER DESIRABLE, IS NOT ENOUGH.  
~~SEEMINGLY~~ <sup>Evidently</sup> FREEDOM CAN BECOME AS HEAVY A BURDEN AND AS SAD  
A BURDEN TO CARRY AS ~~SLAVERY~~ <sup>servitude.</sup> FOR AFTER YOU GET FREEDOM  
YOU HAVE GOT TO LEARN WHAT TO DO WITH IT. AND WOMEN HAVE



NOT LEARNED THAT ANY MORE THAN THE MEN HAVE. THE WORLD OF THE MODERN WOMAN, HAS, I AM AFRAID, MORE AND NOT LESS OF RESTLESSNESS <sup>in it,</sup> OF FRUSTRATION, OF UNCERTAINTY, OF RIVALRY, OF ~~JEALOUSY~~, OF <sup>unhappiness</sup> BITTERNESS THAN THE WORLD OF <sup>the</sup> ~~THOSE~~ GENERATIONS OF WOMEN WHO HAD NOT <sup>acquired</sup> ~~ACHIEVED~~ EQUALITY WITH MEN.

THE WISE WIFE AND MOTHER IN THE HOME <sup>does not spend much time</sup> NEVER THINKS ABOUT SUCH ABSTRACT <sup>and</sup> ~~IRRELEVANT~~ MATTERS AS <sup>personal</sup> RIGHTS AND <sup>e</sup> QUALITY, ~~AND~~ SHE IS TOO BUSY TO HAVE MUCH TIME LEFT FOR NEUROSES. <sup>Women</sup> ~~THOSE~~ WHO INSIST ON THEIR BILL OF RIGHTS ARE ON THE WAY TO A BILL OF DIVORCEMENT. <sup>the wife and mother in the home</sup> ~~SHE~~ MUST HAVE MORE THAN HER RIGHTS, AND <sup>must</sup> ENJOY MORE THAN FORMAL EQUALITY. THE RABBIS SAID THAT ONLY ~~THE~~ HUSBAND WHO LOVES HIS WIFE AS HIMSELF, AND HONORS HER MORE THAN HIMSELF WILL <sup>to enjoy the confident knowledge</sup> ~~KNOW~~ THAT HIS TENT IS IN PEACE. <sup>a husband should</sup> ~~HE~~ <sup>must</sup> ~~MUST~~ ALWAYS OBSERVE THE HONOR DUE TO HIS WIFE, THEY DECLARED, BECAUSE BLESSINGS REST ON A MAN'S HOME ONLY ON ACCOUNT OF HIS WIFE, ~~AND~~ CHILDREN WHO DO NOT HONOR THEIR MOTHER HAVE NO MOTHER. THEY MAY HAVE A NURSE, A SERVANT, A HOUSEKEEPER, BUT NOT A MOTHER, FOR UNLESS YOU ~~MAXX~~ HONOR A PERSON, <sup>that person</sup> ~~HE~~ CANNOT TEACH YOU, ~~HE~~ CANNOT GUIDE YOU, ~~HE~~ CANNOT SERVE YOU AS <sup>an unhonored person!</sup> ~~A~~ MODEL OR EXAMPLE, <sup>an</sup> ~~AND HIS~~ LOVE IS HELD CHEAP IN ~~YOUR~~ EYES.

A GOOD HOME IS A LITTLE COMMUNITY WHICH EXISTS FOR THE BENEFIT OF ALL OF ITS MEMBERS, AND FOR THE BENEFIT ALSO OF SOCIETY. THE WISE MOTHER MANAGES THAT LITTLE COMMUNITY, NOT OBTRUSIVELY ~~OR DE-~~ MANDINGLY, OR DOMINEERINGLY, BUT LOVINGLY.



STRENGTH AND DIGNITY ARE HER SPIRITUAL RAIMENT, "SHE OPENS HER MOUTH WITH WISDOM, AND THE LAW OF KINDNESS IS ON HER TONGUE!"

AS FAR AS THE HOME IS CONCERNED, THE RABBIS DECLARED THAT "THE HOLY ONE ENDOWED THE WOMAN WITH MORE UNDERSTANDING THAN THE MAN".

BUT NO HOME CAN BE BUILT BY WOMAN ALONE OR <sup>can be</sup> MADE SECURE AND HAPPY BY HER EFFORTS ALONE. FATHER AND CHILDREN HAVE THEIR VITAL ROLES TO PLAY. A HOME IS A COOPERATIVE ACHIEVEMENT. ~~PLAYING~~ UPON THE WORDS -- THE HEBREW WORDS FOR HUSBAND AND WIFE, THE RABBIS SAID -- ONE WORD -- --HAS A LETTER YOD, THE OTHER THE LETTER HE. IN COMBINATION THEY SPELL GOD. THE TWO LETTERS WHICH BOTH WORDS HAVE INDEPENDENTLY IS -- FIRE. "WHEN HUSBAND AND WIFE ARE BOTH WORTHY, THE -- GOD, ABIDES WITH THEM. IF NOT, THE FIRE OF HELL CONSUMES THEM.

THE FATHER WHO BRINGS NOTHING TO THE HOME BUT HIS TIRED SELF IN THE EVENING, THE SCRAPS AND LEAVINGS OF AN EXHAUSTING BUSINESS OR PROFESSIONAL <sup>day & work</sup> ~~CAREER~~ AWAY FROM HOME, IS NOT COOPERATING IN THE GLORIOUS ENTERPRISE OF HOME-BUILDING. HE HAS BUILT <sup>for</sup> HIMSELF A MOTEL. <sup>and his household</sup> -- and even when it has a swimming pool -- it is still only a motel. HE IS THE ABSENTEE PARENT WHO ASSERTS HIMSELF ONLY WHEN HIS WIFE OR CHILDREN CROSS HIM. AT THE CRUCIAL MOMENTS IN HIS CHILDREN'S LIVES -- WHEN THEY NEED HIM -- HE IS NOT THERE. HE IS THE MAN WHO ALWAYS COMPLAINS: "I CAN'T UNDERSTAND MY CHILDREN! I GAVE THEM EVERYTHING, AND LOOK HOW THEY TREAT ME! <sup>Actually</sup> ~~BUT~~ HE HAD ~~REALLY~~ GIVEN







- 1) A GOOD BEGINNING -- MARRY FOR LOVE, NOT FOR MONEY OR POSITION.

"HE WHO MARRIES FOR MONEY", <sup>The Rabbi</sup> ~~THEY~~ SAID, "WILL HAVE UNWORTHY CHILDREN". THAT IS CLEAR; FOR ~~THEIR~~ CHILDREN, FOLLOWING <sup>if their parents are likely</sup> ~~THEIR~~ EXAMPLE, ~~WILL~~ ALSO BE MONEY GRABBERS.

- 2) FORBEARANCE -- NO MAN OR WOMAN IS PERFECT. PEOPLE MAKE

MISTAKES. IN THE FIRST <sup>infatuation</sup> ~~GLAMOR~~ OF ROMANTIC LOVE, <sup>nothing short of</sup> ~~ONLY~~ PERFECTION IS ASSUMED, BUT THE <sup>inevitable</sup> ~~MARITAL~~ FLAWS INHERENT IN ALL HUMAN BEINGS SOON <sup>reveal themselves</sup> ~~APPEAR~~. UNLESS THERE IS TOLERANCE ON BOTH SIDES FOR THESE INEVITABLE HUMAN SHORTCOMINGS, <sup>unless husband and wife learn</sup> ~~AND IN GROWING MATURITY LEARN TO OVERLOOK THEM, UNLESS THEY LEARN TO APPLY THE~~ HEALING BALM OF FORGIVENESS <sup>to</sup> ~~FOR~~ THE HURTS WHICH ARE THOUGHTLESSLY, OR EVEN <sup>sometimes</sup> ~~DELIBERATELY~~, INFLICTED -- UNLESS THEY COME TO REGARD <sup>on</sup> ~~THE~~ OCCASIONAL INCIDENTS OF FRICTION AND MISUNDERSTANDING AND QUARRELING AS AN EMOTIONAL CATHARSIS, WHICH CAN REALLY SERVE TO CEMENT A <sup>then</sup> ~~PEACEFUL~~ HOUSEHOLD, ~~THEN THEY~~ <sup>then</sup> ~~WILL NEVER BUILD AN ENDURING HOME~~ <sup>wife never be established.</sup>

- 3) FIDELITY -- WHERE THERE IS FIDELITY IN <sup>a</sup> ~~THE~~ HOME, THERE IS

DIGNITY. WHERE THERE IS INFIDELITY, THERE IS FURTIVENESS AND INDIGNITY, AND A PERVADING AND CORRODING MISERY WHICH NOTHING, NEITHER WEALTH NOR COMFORT NOR POSITION, CAN ATONE <sup>for or</sup> ~~OR~~ COMPENSATE FOR.

- 4) SHARING -- NOT ON THE BASIS OF MINE AND THINE, BUT ON THE

BASIS OF OURS. "THEREFORE SHOULD A MAN LEAVE HIS FATHER AND HIS MOTHER, AND SHALL CLEAVE UNTO HIS WIFE, AND THEY SHALL BE ONE FLESH". SHARING <sup>sharing</sup> EACH OTHER'S LIFE, EACH OTHER'S



FORTUNES, EACH OTHER'S JOYS AND SORROWS. NOT ALL MEN SUCCEED IN THEIR CHOSEN CALLINGS. NOT ALL MEN SUCCEED ALL THE TIME. SOME SUCCEED MORE THAN OTHERS. THE HAPPY HOME CANNOT DEPEND UPON ~~THE~~ <sup>Such</sup> CONTINGENCIES. WHATEVER A MAN'S LOT IS, OR A WOMAN'S -- THAT MUST BE VALIANTLY SHARED, FOR DEVOTION MUST OVER-ARCH

ALL OF LIFE'S CIRCUMSTANCES. *Fair-weather partnerships in wedded life is no partnership at all.*

5) REVERENCE -- FOR EVERY ONE IN THE HOME -- <sup>for</sup> FATHER, MOTHER, CHILD! HOWEVER HUMBLE THE HOME, IT IS <sup>still</sup> FATHER'S <sup>only</sup> DOMAIN OF

SIGNIFICANCE AND IMPORTANCE. IT IS MOTHER'S SANCTUARY OF LOVE.

IT IS THE CHILD'S UNFOLDING WORLD. EVERY ONE <sup>within the home</sup> MUST BE SHIELDED IN <sup>his</sup> ~~THEIR~~ PREROGATIVES. LET EACH LIVE UP TO HIS FULL IMPORTANCE,

~~AND~~ LET CHILDREN DEVELOP INTO THEIR GRADUAL INDEPENDENCE.

NO ONE'S PERSONALITY MUST BE CRUSHED OR SUBMERGED. AS IN ALL REVERENT RELATIONSHIPS, THERE ARE THINGS WHICH CAN AND CAN NOT BE DONE. THERE MUST BE VOLUNTARY DISCIPLINE. THERE ARE

TIMES FOR SAYING "YES", AND A TIME FOR SAYING "NO". BOUNDLESS ~~PERMISSION~~ <sup>permissiveness</sup> IS EVEN MORE HARMFUL THAN SENSELESS PROHIBITION.

6) SOCIAL-MINDEDNESS -- A FAMILY IS PART OF THE LARGER FAMILY WHICH IS SOCIETY. IT EXISTS NOT FOR ITSELF ALONE BUT FOR SOCIETY.

IT IS A PRIVATE WORLD WITHIN A PUBLIC SETTING. WHAT HAPPENS WITHIN IT IS ULTIMATELY REFLECTED IN THE COMMUNITY, JUST AS

COMMUNAL STANDARDS AND CURRENTS <sup>ultimately</sup> AFFECT IT. HENCE, A HOME

SHOULD BE THE TRAINING-GROUND FOR SOCIALIZED <sup>personalities</sup>.

PARENTS SHOULD SET <sup>a</sup> ~~THE~~ <sup>social-mindedness</sup> GOOD EXAMPLE, EMPHASIS ON THE WRONG



THINGS, <sup>in the house</sup> ON DISPLAY, ON ~~SELFISH~~ INDULGENCE, ON SOCIAL CLIMBING,  
ON SNOBBERY, IS <sup>a home</sup> NOT A GOOD EXAMPLE. CHILDREN SHOULD BE  
RAISED IN SUCH A WAY <sup>that they will come to think</sup> AS TO THINK NOT ONLY OF THEMSELVES,  
BUT OF THEMSELVES IN RELATION TO THEIR COMMUNITY, <sup>They should be</sup> INTO THE  
<sup>honored in good</sup> RESPONSIBILITIES OF NEIGHBORLINESS, <sup>and in</sup> CITIZENSHIP, AND PARENTS,  
BY THEIR EXAMPLE, ~~EXAMPLES~~ BY THEIR PARTICIPATION IN CIVIC  
<sup>and</sup> ACTIVITIES, <sup>activities and</sup> IN PHILANTHROPIC CAUSES, SHOULD SET THE EXAMPLE.  
"LET YOUR HOME BE WIDE OPEN, AND LET THE POOR BE WELCOME  
TO YOUR HOME."

7) - -- FINALLY, PIETY -- IS A STRONG CEMENT FOR AN ENDURING  
HOME. IT BRINGS A GRACE AND A SPIRITUAL BEAUTY INTO THE LIFE  
OF <sup>a</sup> ~~THE~~ FAMILY AND A HOLY BOND OF UNION AMONG ITS MEMBERS.  
FAMILY RITUAL AND PRAYER LEND <sup>an</sup> ~~THE~~ ELEMENT OF NOBILITY TO  
THE HOME. CHILDREN, WHEN THEY GROW UP, NEVER FORGET THE  
PICTURE OF THEIR MOTHER BLESSING HER SABBATH LIGHTS, OR OF  
THEIR FATHER LEADING THEM, <sup>them</sup> NOT SENDING MIND YOU, BUT LEADING  
THEM TO TEMPLE OR RELIGIOUS SCHOOL. <sup>the way to</sup> YOU CANNOT TEACH A CHILD  
THE WAY HE SHOULD GO <sup>that</sup> IF <sup>is to</sup> YOU DO NOT GO THAT WAY YOURSELF.  
THESE ARE THE SEVEN <sup>pillars, in the</sup> PILLARS WHICH OUR OLD-FASHIONED  
MORALITY RECOMMENDED FOR A GOOD AND HAPPY HOME.

CAN YOU THINK OF ANY NEWER ~~PILLARS~~ <sup>or better ones?</sup>



Reel #97  
No. 990

SUNDAY MORNING SERMON  
May 12, 1963  
Dr. Abba Hillel Silver

THE SEVEN PILLARS OF AN ENDURING HOME

The great Roman poet, Virgil, concludes the four books of his "Georgics", with an epilogue in which he says: "Thus I sang of the care of fields, of cattle, and of trees, while great Caesar thundered in war by deep Euphrates".

Virgil was content to sing of fields and cattle and of trees, not because of his love of inglorious ease, but because he grasped intuitively a great truth, that while all things change there are certain things which never change -- nature, the revolving seasons, the eternal life-hunger of living things, death and life reborn. There are certain things which endure though empires rise and fall. There are underlying ideals which are indispensable to any age regardless of its intellectual, political or economic complexion. Whether an age is one of faith or reason, or scepticism, whether in its economic arrangement it is Capitalistic or Socialistic, and in its political organization democratic or dictatorial, there are certain basic moral assumptions which must be part of it. Without them it cannot endure. They are what might be called mankind's eternal morality. Moderns sometimes glibly call it old-fashioned morality. It is true. There is really nothing clever or smart or heady or "avant-garde" about this morality. But it is everlasting.

It is well to bear in mind that new discoveries in the realms of morality or religion are extremely rare. Human nature has changed very little these thousands of years. Peaks of progress were reached long ago in these realms, and beyond the peak one cannot climb.



Man has known his inner life for a long time. Man has always experienced love and hate, fear and frustration, bereavement and disillusionment. All the emotions which the modern man experiences, man knew thousands of years ago. The best minds among the ancients wrestled with the problems of man's spiritual life quite as courageously as the best minds among the moderns, and we have not yet improved either upon the questions which they raised or on the answers which they gave.

Little that is really new can be added to the summit of moral truth, to the quintessential truth of morality of mankind. What can you add to such postulates as "Love thy neighbor as thyself", or "Justice, Justice Shalt Thou Pursue", or "Ye Shall Do No unrighteousness in Judgment", or "They Shall Beat Their Swords into Flowshares", and "Nation Shall Not Lift Up Sword Against Nation". One may suggest a better technique for the realization of these ideals, for implementing them, but as far as their inherency is concerned, very little can be added to them.

Progress in the field of morality consists not in new discovery, but in greater fulfillment.

Frequently I read a book whose title suggests that the author has something new to say on the subject of morality in the new age. Here, perhaps, is a new scientific approach to morals. I read it with avidity to see if something new has really been discovered. But I find that the author is only using new scientific terminology borrowed from other disciplines. When I look for his conclusions, what is he really driving at, I find that his conclusions are the same as those which are found in the pages of the ancient Bible, or the teachings of the Rabbis of long ago. The newer data which he presents only corroborate an ancient wisdom.

I am afraid that there is no new morality available -- except an immorality. We do not need a new Ten Commandments. What we need is to carry out the old Ten Commandments. These Commandments suffice for all ages. They remain forever the digits of civilization.



One should not look with disfavor upon a moral code just because it is old. One should accept it and live by it even if one does not fully personally approve of it.

Some people believe that they must recapitulate in their own lives all the moral experiences of the race, and that they need not accept as binding, moral principles which they, themselves, have not lived through and experimented with and found to be true.

That is clearly impossible. No man can recapitulate in his own life the long moral experience of the human race. The life of one individual is too short for that. It takes more than one life to test all the great moral findings of mankind. In our moral life we cannot begin at the beginning. We have to take certain ethical mandates for granted. We must begin where the race left off, not where the race began in the jungle. We must begin our moral life not with the primitive, but with the most exalted that has reached us through the ages.

Some young people are inclined to reject the moral code which was given them as children, because they feel that they were indoctrinated with those ideas, and that there must be something naive or immature about them.

Actually, we were indoctrinated with those moral ideas in our youth because the human race found those ideas and ways of life so vital, so essential, that it could not afford to lose time and so began to train us from our very infancy into definite habits of moral conduct. Moral patterns which we were given as children are not moral prejudices, but moral experiences which cover thousands and thousands of years. Mankind discovered at



terrific cost and suffering that certain ways and only certain ways are conducive to the happiness of the individual and the stability of society.

These thoughts come to mind when we reflect on the pillars which maintain a home and when we discuss the subject on Mothers' Day.

The home is a very ancient institution, and while many changes have undoubtedly come over it which affect the lives of all of its members, and necessitate many serious adjustments, the morality which gives durability, effectiveness and harmony to the home has remained constant. No new function has been assigned to the home, and no new roles to parents and children. There is no new morality at hand for 20th century men and women who are trying to build and maintain a happy home, any more than there was for their forbears in the 12th century or in the 2nd century. The world in which they live is certainly different. The social, economic and cultural factors which thrust and strike and impinge upon the integrity of the family today are certainly different and they make the task of holding a family together in our days more difficult. But these facts must simply act as a challenge to greater alertness and intelligence and forbearance on the part of all concerned. It can certainly not serve as an excuse for abdication or resignation. Granted that all life today is more involved, more complex, less stable and secure, what should the answer be? Certainly not renunciation, not total collapse into spiritual and social chaos. The answer can only be an increased and more determined reinvigoration of our will and spirit to meet the challenge of these new circumstances, to master them as man has mastered other challenges in the past. It is not enough to know what we are, and why we are, and then to use that knowledge as an excuse for inaction or



submission. We must always keep before us the challenge of what we should be, and can be. We must force ourselves to climb the steep hills of our higher destiny as children of God. It is only in this way that men and women can preserve the modern home -- an awareness of the facts as they are, plus a firm resolve to master them, a resolve to resist the forces of disintegration.

In the Book of Proverbs we read: "It is through wisdom that a home is built". And, indeed, a happy home is never an automatic creation. The mere fact that people get married and have children does not automatically insure for them a happy home. It takes much thought, and effort, and skill, and much, much else, besides, to build an enduring home.

The major responsibility, though not the sole responsibility for maintaining a happy home, our sages and seers have placed upon the wife and mother. This was not due to their chivalry -- the ancient Hebrews, in fact, to have been the only chivalrous people toward womankind in antiquity. Where in ancient literature do you find any tribute to woman so comparable to the one found in the 31st chapter of the Book of Proverbs, and bear in mind -- no similar tribute to man is found anywhere in our sacred literature. But when they placed the wife and mother as the keystone in the arch of the enduring home, they spoke out of wisdom. The mother makes the home -- "A man's home, that is his wife!" The home is woman's realm.

This is not to say that a woman's sphere is exclusively the home. It never was. Woman always worked inside the home and outside the home, side by side with her men folk, in the field and on the farm, in the shop and in the factory, in the office and in the store, in the arts and in the sciences. Woman has always worked. There are millions of women in the United States today who are engaged in gainful occupations. While woman's domain is and ought to be as extensive as man's, it nevertheless remains true that the chief interest and destiny of woman is the home.



The woman is the home builder. It is around her that the home revolves.

The real criterion for the success of a modern woman is not her ability to achieve equality with men. The real criterion of her success is a happy, harmonious home and a satisfying and enduring marriage relationship.

As far as achieving equality with man is concerned, as far as status is concerned, the modern woman is certainly the equal of man in nearly all things. Even in the sphere of morals, woman has achieved the same standard as man, however dubious a victory that might be.

We do not talk any more today about a single standard as against the double standard of morality. That used to be a very moot question thirty or forty years ago. Today it is no longer a question, for the simple reason that there seem to be no standards at all left. The woman today is as free as man is. When it comes to sowing wild oats women today are as good farmers as men. They are free to choose their mates and other people's mates quite as much as men. They run to the divorce courts as quickly as men do, as often as men do, sometimes oftener. They clamor for the right to live their own lives, whatever that may mean, quite as the pagan male does.

On this score at least, if on no other, woman today is the absolute equal of man. Which is not saying very much. And yet, with all this equality, the modern woman does not appear to be quite as happy as she would like to be. Evidently freedom, however desirable, is not enough. Evidently freedom can become as heavy a burden and as sad a burden to carry as servitude. For after you get freedom, you have got to learn what to do with it. And women have not learned



that secret any more than men have. The world of the modern woman has, I am afraid, more and not less of restlessness in it, more of frustration, of uncertainty, of rivalry, of unhappiness than the world of the generations of women who had not acquired equality with men.

The wise wife and mother in the home does not waste much time on such abstract and irrelevant matters as personal rights and equality. She is too busy to have much time left for neuroses. Women who insist on their bill of rights are on the way to a bill of divorcement. The wife and mother in the home must have more than her rights, and must enjoy more than formal equality. The Rabbis said that only a husband who loves his wife as himself, and honors her more than himself, will enjoy the confident knowledge that his tent is in peace. A husband should always observe the honor due to his wife, they declared, because blessings rest on a man's home only on account of his wife. Children who do not honor their mother have no mother. They may have a nurse, a servant, a housekeeper, but not a mother. For unless you honor a person, that person cannot teach you, cannot guide you, cannot serve you as model or example, and an unhonored person's love is held cheap in our eyes.

A good home is a little community which exists for the benefit of all of its members, and for the benefit also of society. The wise mother manages that little community, not obtrusively or domineeringly, but lovingly. "Strength and dignity are her spiritual raiment", "She opens her mouth with wisdom, and the law of kindness is on her tongue!"

As far as the home is concerned, the Rabbis declared that "The Holy One endowed the woman with more understanding than the man".



But no home can be built by the mother alone or can be made secure and happy by her efforts alone. Father and children have vital roles to play. A home is a cooperative achievement.

The father who brings nothing to the home but his tired self in the evening, the scraps and leavings of his exhausting business or professional day of work away from home, is not cooperating in the glorious enterprise of home-building. He has built for himself and his household a motel and even when it has a swimming pool, it is still only a motel. He is the absentee parent who asserts himself only when his wife or children cross him. At the crucial moments in his children's lives -- when they need him -- he is not there. He is the man who always complains: "I can't understand my children! I give them everything, and look how they treat me! Actually, he gives them nothing what children really want to get from parents -- love, interest, even in their trivial concerns and problems, guidance, direction, and even discipline when they need it. Above all, he failed to give them a parental image which they could honor, and take pride in. During the difficult years of their growth and their troubled physiological and social adjustments, they had no one to turn to, no friendly hand to guide them. The Bible admonishes children to listen to the instruction of their fathers, but then there must be fathers at hand, ready and qualified to give them instruction.

Nor can mother and father alone build a good home. Children, too, must cooperate -- and not as a matter of duty but as a matter of love -- of eager sharing in a common enterprise which is for the good of all. Children who merely exploit their parents and use the home solely as a stepping stone to their own selfish careers, embitter the lives of father and mother and fill the home with bitterness and recrimination. "A child that deals shamefully and reproachfully



will despoil his father of the peace of his life and drive his mother (to despair)."

What then are the seven pillars of an enduring home? The number is not important. In their old-fashioned morality, our forefathers named the following:

1) A GOOD BEGINNING -- Marry for love, not for money or position. "He who marries for money", the Rabbis said, "will have unworthy children." That is clear for the children, following the example of their parents, are likely also to be money-grabbers.

2) FORBEARANCE -- No man or woman is perfect. People make mistakes. In the first infatuation of romantic love, nothing short of perfection is assumed, but the inevitable flaws inherent in all human beings soon reveal themselves. Unless there is tolerance on both sides for these inevitable human shortcomings, unless husband and wife learn to overlook them, unless they apply the healing balm of forgiveness to the hurts which are thoughtlessly, or even sometimes deliberately, inflicted -- unless they come to regard an occasional incident of friction or misunderstanding or a quarrel as only an emotional catharsis, which can really serve to cement a household, then an enduring home will never be established.

3) FIDELITY -- Where there is fidelity in a home, there is dignity. Where there is infidelity, there is furtiveness and indignity, and a pervading and corroding misery which nothing, neither wealth nor comfort nor position, can atone for or compensate for.

4) SHARING -- Not on the basis of what is mine and thine, but on the basis of ours. "Therefore should a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." Sharing! Sharing each other's life, each other's fortune, each other's joys and sorrows. Not all men succeed in



their chosen callings. Not all men succeed all the time. Some succeed more than others. The happy home cannot depend upon such contingencies. Whatever a man's lot is, or a woman's -- that must be valiantly faced and shared; for devotion must over-arch all of life's circumstances. Fair-weather partnership in wedded life is no partnership at all.

5) REVERENCE -- For every one in the home -- for father, mother, child! However humble the home, it is still father's only domain of significance and importance in the world. It is mother's sole sanctuary. It is the child's unfolding world. Every one within the home must be shielded in his prerogatives. Let each live up to his full importance. Let children develop into their gradual independence. No one's personality must be crushed or submerged. As in all reverent relationships, there are things which may and may not be done. There must be voluntary discipline. There are times for saying "Yes", and a time for saying "No". Boundless permissiveness is even more harmful than senseless prohibition.

6) SOCIAL-MINDEDNESS -- A family is part of the larger family which is society. It exists not for itself alone but for society. It is a private world within a public setting. What happens within it is ultimately reflected in the community, just as communal standards and currents ultimately affect it. Hence, a home should be the training-ground for socialized personalities. Parents should set a good example of social-mindedness. Emphasis on the wrong things in the home, on display, on indulgence, on social climbing, on snobbery, is a poor example. Children should be raised in such a way that they will come to think not only of themselves, but of themselves in relation to their community. They should be trained in good neighborliness and in citizenship. Parents, by their



example, by their participation in civic and philanthropic activities and causes, should set the example. "Let your home be wide open, and let the poor be welcome to your home."

7) FINALLY, PIETY -- is a strong cement for an enduring home. It brings a grace and a spiritual beauty into the life of a family and creates a holy bond of union among its members. Family ritual and prayer lend an element of nobility to the home. Children, when they grow up, never forget the picture of their mother blessing her Sabbath lights, or of their father leading them -- not sending them in a car pool, mind you -- but leading them to Temple or Religious School. The way to instruct a child in the way that he should go, is to go that way yourself.

These are the SEVEN PILLARS which underbears, in their old-fashioned morality recommended for a good and happy home.

Can you think of any power or better one?