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The broken home, 1953-1954.

# The Temple Bulletin

Published Weekly by  
*The Temple*  
Cleveland, Ohio



Vol. XXXX

MAY 2, 1954

No. 30

## Sunday Morning Service

10:30 o'clock

**DR. OSCAR THOMAS OLSON**

will speak on:

**The Good Way**



The Temple will be pleased to welcome to its pulpit this Sunday morning an old-time friend and neighbor, Dr. Oscar Thomas Olson, of the Epworth-Euclid Methodist Church. Dr. Olson is no stranger to The Temple congregation. He has on previous occasions addressed our people and delighted and inspired them with his eloquent spiritual messages.

Dr. Olson is an outstanding leader of his Church nationally and internationally. He has written extensively on religious and social questions and always with profound understanding and a broad tolerance. Reverend Olson and Rabbi Silver are exchanging pulpits this Sunday morning on the occasion of the centennial celebration of the Cleveland Young Men's Christian Association.

**Friday Evening Services**  
5:30 to 6:10

**Saturday Morning Services**  
11:15 to 12:00



## The Temple Bulletin

### The Temple

Congregation Tifereth Israel  
(Founded 1850)

#### Rabbis:

**Abba Hillel Silver, D. D., Litt. D., D. H. L.**

**Earl Stanley Stone, M. H. L.**

Associate Rabbi  
Director of Religious Education

Ass't. Director of Religious Education  
**MILDRED B. EISENBERG**

Executive Secretary  
**LEO S. BAMBERGER**

Librarian  
**MIRIAM LEIKIND**

Organist and Choir Director  
**A. R. WILLARD**

A. M. Luntz ..... President  
L. W. Neumark ..... Vice-President  
S. M. Friedman ..... Treasurer

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Ansel Road and East 105th Street  
Sweetbriar 1-7755

### MUSIC FOR SUNDAY

Somachtee	Thatcher
Bor'chu - Sh'ma - Michomocho	Saminsky
Kedushah	Saminsky
Silent Devotion— May the Words	Saminsky
Baritone Solo	Melvin Hakola

### In Memoriam

The Temple notes with deep sorrow  
the passing of

**MAX S. FRIED**

**JACOB KRONHEIM**

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

### The Temple Gratefully Acknowledges The Following Contributions

#### TO THE ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FUND:

In memory of husband and father, Otto  
Greene, by Mrs. Kate Greene and Ben and  
Martin Greene; in memory of Meyer Marko-  
witz by Maurice Weiskopf; in honor of the  
35th wedding anniversary of Mr. and Mrs.  
Saul Danaceau by Mr. and Mrs. Bernard  
Krantel; in memory of mother, Ida Rosenthal,  
by Mr. and Mrs. Edward J. Meisel.

#### TO THE TOMMY DIENER MEMORIAL FUND:

In honor of birth of grandson, Michael  
Edward Meisel, by Mr. and Mrs. Edward  
J. Meisel.

#### TO THE LIBRARY FUND:

In memory of Max Davidson by Mr. and  
Mrs. Stanley Kempner; in memory of birth-  
day of mother, Ray S. Gross, by Mrs. Victor  
L. Wise.

#### TO THE FLOWER FUND:

In memory of Ann S. August by children,  
Florence and Lee August.

#### TO THE SOPHIE AUERBACH SCHOLARSHIP FUND:

In honor of birthday of Mrs. Carol Levison  
by Mr. and Mrs. Sam Sampliner; in memory  
of Martha Silberbach by the Card Table Sew-  
ing Group: Mrs. Steffy Baumoel, Mrs. Mollie  
Weiner, Mrs. Louis Mielziner, Mrs. Miriam  
Auerbach, Mrs. Maury Rossin, Mrs. Rebecca  
Bruch, Mrs. Jacob Reder, Mrs. A. I. Civins,  
Mrs. Louis Feder, Mrs. Ida Friedman, Mrs.  
Stella Friedman, and Mrs. Florence Rosen-  
bach; in memory of Martin Spero by Mrs.  
S. S. Goldurs.

#### TO THE CORA LEDERER BOOK FUND:

In memory of Cora Lederer by Martha  
B. Markowitz.

### ACKNOWLEDGMENT

The flowers which will grace the  
altar on Sunday morning, May 2nd,  
are contributed in memory of Patricia  
Anne Newman by Mr. and Mrs. Wil-  
liam E. Newman.



### BENNETT A. CERF GUEST SPEAKER AT TWA ANNUAL MEETING

"Modern Trends in Literature and  
Humor" will be analyzed for The  
Temple Women's Association by Ben-  
nett A. Cerf at its Annual Meeting  
Tuesday, May 4th, in Mahler Hall.

The author of six best-selling col-  
lections of humorous stories including  
TRY AND STOP ME, SHAKE WELL  
BEFORE USING, and GOOD FOR A  
LAUGH, Bennett Cerf must also be  
recognized for his outstanding contri-  
butions as a publisher, editor, and  
lecturer.

In 1925 he purchased the Modern  
Library Series, which he transformed  
into a set of moderately priced classics.  
In 1927, Random House, with Mr.  
Cerf as president, came into being. As  
a publisher, he has given the public such  
books as GUADALCANAL DIARY  
and THE SNAKE PIT.

His weekly column, "The Cerf  
Board," appears in THIS WEEK  
magazine, and "Trade Winds" appears  
in THE SATURDAY REVIEW. He  
is also a regular panelist on television's  
"What's My Line?"

Mrs. Sydney N. Galvin will preside  
at the meeting which will start promptly  
at 1:30 p.m. The president's report  
will be followed by the installation of  
officers and board members for the  
coming year. Mrs. Marc Goldstein,  
assisted by Mrs. Richard Adler and  
Mrs. Milton Benesch, will be in charge  
of hospitality. Refreshments will be  
served by Mrs. Sydney Hirsch and  
Mrs. Robert Schallman, co-chairmen  
of hostesses, and their committee.

With Mr. Cerf's wide experience in  
the publishing field, his knowledge of  
well-known literary figures, and his  
delightful sense of humor, this pro-  
gram promises to be one of the most  
entertaining of the year.

## "UP AND ATOM"

A Musical Comedy by

THE MR. AND MRS. CLUB

WHK Studio One

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## THE BROKEN HOME

Abstract of an address delivered by Dr. Abba Hillel Silver at the Golden Anniversary Convention of the Religious Education Association held in Pittsburgh, Pennsylvania on November 8-10, 1953.

(Reprinted from RELIGIOUS EDUCATION, March - April, 1954.)

A new religious orientation is required for the preservation of the American way of life and for the preservation of our civilization.

Much of our thought in recent years has centered overseas. We have been concerned with world reconstruction, with relief of the peoples abroad, with saving mankind from Communism. We have considered many ways of how to strengthen democracy abroad, but it is well to take stock of conditions at home. How sound is the American way of life? A critical barometer of the American way of life is the American home. How secure, how stable, how strong is the American home? For it is the American home which, when all is said and done, is the basic institution. If it is sound, America is sound. The success of our democracy as a way of life is ultimately reflected and gauged by its success in the home, and the quality of family life will, in the last analysis, determine the quality of our national life.

### THE AMERICAN HOME

Let us have a look at the stability of the American home. Divorce in the United States has now reached an all-time peak, and it is the highest in the world.

Paralleling the shocking increase in divorce in the United States is the similarly shocking increase in juvenile delinquency. The United States Children's Bureau estimates that in 1951 about one million youth came to the attention of the police and that 350,000 boys and girls were brought into our juvenile courts. Since 1951 the numbers have increased still further.

A broken home is in the first place evidence of a lost reverence for basic religious mandates and its first victims are the children. When parents fail in the disciplines of life how can their children, far less mature, be expected to succeed? The emotional pattern of the child's life is determined in the home. Only the secure family, grounded in basic religious loyalties, can raise children whose conduct will insure the social stability of the nation. The primary responsibility of strengthening the American home lies not with the church or with the school but with the parents in the home.

There are, of course, many economic factors and many unsettlements of life today, caused by war, which have contributed to the weakening of the American home. All of which simply goes to point up that it is far more difficult to maintain a secure family life today than it was in olden days and that, therefore, greater demands must be made upon the individual, upon the inner spiritual strength of the individual—man or woman. Greater wisdom is called for, greater courage, greater idealism, greater sportsmanship to preserve for themselves and for society the one institution for human happiness—the home. For what profits it a man if he is a success in business, if he is a failure in the home; or for a woman if she is a success in whatever interests she may have, if she is a failure as a mother. One who fails as a husband and father or as a mother and wife fails in the most significant reaches of human life. And what profits it a nation, rich and powerful, if millions of its homes are torn by discord and become breeding places of twisted childhood personalities, of law breakers and malefactors.

### SOCIETY AND THE HOME

Society as such must do its share to protect the home. Society must evolve a system of greater economic stability so that business cycles and prolonged unemployment do not put an unnecessary strain upon the home—a strain which often men and women cannot bear because it is too great for them. Society must seek to avoid war because there is no more disruptive influence on homes than war. Society should provide proper housing facilities and decent homes for families. Society should provide adequate education—preparation for family life—and social agencies to help men and women solve the problems confronting them.

### THE PERSONAL PROBLEMS

But when all is said and done, the problem is primarily a personal problem for individuals, and it cannot be unloaded on society and on government. The great effort must be made by men and women, and they can make that effort only if they accept and acknowledge and live by a clear philosophy of life; if they accept a standard of values, a code of conduct, and

live by it. When the mandates of tradition have broken down for men and women, then they must evolve or accept methods of their own and abide by them and their disciplines. Without such voluntarily accepted codes of conduct by which men live, they are lost. Even with proper housing and with economic self-sufficiency and all such safeguards, the home will crack.

### EDUCATION

What holds true of the American way of life holds equally true of civilization in our day. For civilization to survive, it is clearly necessary to revise the mood and thought pattern of our age, and to recharge our world culture with new meaning and content. In this task we may count upon science as our ally today. Released from the pseudo-scientific incantations of the past, and from false social philosophies based upon them, education, braced and fortified afresh by the axioms of prophetic religion, should now proceed more purposefully than ever before, and more energetically—for it is later than we think—upon its appointed mission to help men discover the best in their minds and hearts, and to direct them to eager cooperative living in a free society.

This education should not be a part time or released-time instruction, relegated to the church or the Sunday school, as a sort of grudging concession to a patriarchal convention, or to a culture run to seed. It should permeate and electrify every subject that is taught, especially the social sciences, every educative institution, every area of social activity for young or old, every agency which molds public opinion. The stone which the builders rejected should now become the chief cornerstone. What our age needs, and what newer education should offer it, is not a corpus of canonized doctrines to be accepted under authority, a new dogmatism as a counterfoil to the monolithic orthodoxy of modern dictatorships, but a new mood and point of view, a new covenant with character, a new and confident devotion to the enduring social ideals of mankind, and to the only valid and unvitiated technique for attaining them. "Make you a new heart and a new spirit; for why will ye die . . . turn yourselves, and live!"

### TWA RELIGIOUS SERVICE

The members of The Temple Women's Association are looking forward eagerly to the special service on Sunday morning, May 9th, which has been designated as the TWA Sunday Service at The Temple. Members of the Association will participate in the reading of the ritual.



CLEVELAND 6, OHIO  
Ansel Rd. at East 105th St.  
The Temple  
*The Temple Bulletin*

Entered as Second Class Matter at the Post Office.  
Cleveland, Ohio

## YMCA CENTENNIAL — 1954

This year marks the one hundredth anniversary of the founding of the Young Men's Christian Association of Cleveland. The Association has contributed liberally to the deepest needs of body, mind, and spirit of the youth of this city. We are happy to join with the churches and congregations in Cleveland in paying tribute to this fine and humanitarian organization which has become so integral a part of our community.

### PURPOSES OF THE YMCA

(The YMCA seeks to realize its purpose through activities which reflect primarily the interests and needs of its members, conducting them in a positive religious spirit.)

To motivate, train, and sustain leaders with religious ideals and practices.

To conduct appropriate religious education activities using such means as prayers, religious music, scripture readings, and Bible study.

To infuse all its activities with the spirit of reverence and love for God, love and respect for all people, a worthwhile life purpose, personal integrity, a spirit of service to others, a feeling of universal brotherhood, personal humility, and respect and care for one's own mind and body.

To encourage persons to seek those satisfying religious experiences which come through loyal participation in the life and work of their churches.

To reach and serve persons in classes, discussion groups, clubs, teams, leagues, and other activities, arranged to suit their interests and needs.

To serve individuals through personal counseling.

To help in personal growth and maturity by developing a sense of responsibility for the moral, spiritual, civic, political, educational and economic welfare of society.

To recognize the variety of religious beliefs and experiences of individuals, and because the YMCA is a nonsectarian, non-authoritarian religious organization in a democratic society, to maintain religious freedom and help people to understand, appreciate, and preserve the rich variety of our American religious heritage.

### THE YMCA HAS CHANGED ITS METHODS BUT RETAINS ITS BASIC RELIGIOUS EMPHASIS

The tremendous social changes in American life that occurred during the first fifty years of the twentieth century made it necessary for the YMCA to change its methods, but it has not altered its basic religious approach to people. The change in character of the American population, more diverse and complex, was reflected in the YMCA membership—non-religious as well as religious, Roman Catholic, Jewish, and Protestant.

The YMCA became more urban in character; it also was decentralized. The Cleveland YMCA, serving an extremely diverse population, began to establish branches in specific neighborhoods so that the YMCA carried on different types of programs in different neighborhoods, seeking to meet purely local needs. One area was largely Slovenian and Roman Catholic, another largely Anglo-Saxon and Protestant, another largely Negro, still another largely Jewish. These branches are incorporated into an Association with a central administrative body which permits a large degree of autonomy on the part of local groups.

The inclusive character of the YMCA, as dissimilar as its various elements were, began to be a source of strength and solidarity. In a complex society where divisive influences were strong, the YMCA became a uniting and healing force. Its boards and committees brought together persons of all races and faiths. Under such circumstances sectional differences tended to become less important and racial outlook was broadened.

Today the YMCA is different, as the churches are different from what they were in the nineteenth century. But the basic religious emphasis is the same.

Originally the YMCA program contained a high degree of formal religious education. Bible classes and religious libraries were integral to each Association. Today, for the most part, this has been replaced with a modern concept—a religious emphasis which embodies the spiritual development of the individual within the framework of his particular faith, be he Roman Catholic, Protestant, or Jew.

An appropriate creed for the YMCA today might well be this sign in a Buffalo YMCA lobby:

"Be you Jew, Catholic, or Protestant, the YMCA respects your religious faith and confidently expects your cooperation in maintaining an atmosphere and activities with its own Christian character and commitments."

### TEMPLE ALUMNI ASSOCIATION

#### "MAY MIXER"

MAY 9th 1954

Mahler Hall

8 p.m. to 11 p.m.

Dress Informal



53-5

*The Place and Adequacy of*  
**RELIGIOUS EDUCATION**  
**IN OUR TIMES**

**Golden Anniversary Convention**  
**of the**

**RELIGIOUS EDUCATION ASSOCIATION**  
**of the United States and Canada**

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**NOVEMBER 8, 9, 10, 1953**

**UNIVERSITY OF PITTSBURGH**  
**Pittsburgh, Pennsylvania**

Send all inquiries to  
H. E. WORNOM, *General Secretary*  
RELIGIOUS EDUCATION ASSOCIATION  
545 WEST 111TH STREET, NEW YORK 25, N. Y.



# PROGRAM

## SUNDAY, NOVEMBER 8

2:00 p.m. — REGISTRATION for the Convention begins at Foster Memorial Auditorium, University of Pittsburgh

8:00 p.m. — OPENING ASSEMBLY — Foster Memorial Auditorium, Univ. of Pittsburgh

**General Theme: *The Crisis of Religion in Education***

Speakers:

DR. ABBA HILLEL SILVER,  
*Rabbi of Congregation Tifereth Israel, Cleveland, Ohio*

THE VERY REV. PAUL C. REINERT, S.J.  
*President, St. Louis University*

THE REV. DR. HENRY PITNEY VAN DUSEN,  
*President, Union Theological Seminary, New York City*

Seeing the moral confusion and spiritual needs of our times, these three speakers will explore factors in our culture, social organization and religious institutions which impede provision of substantial religious education for millions of our young. The speakers will deal with fundamental causes of our failure to provide adequate religious education and the effect of this failure on the character of our people and our way of life. They will propose directions in which we should move to improve the situation.

## MONDAY, NOVEMBER 9

9:00 a.m. — SECOND ASSEMBLY — Frick School Auditorium — Thackery St. near 5th Ave. (Registration Monday will be at Frick School)

**General Theme: *Religion and Philosophies of Education***

Papers by:

DR. GEORGE N. SHUSTER,  
*President, Hunter College, New York City*

DR. THEODORE M. GREENE,  
*Prof. of Philosophy and Master of Silliman College, Yale University*

DR. ISAAC BERKSON,  
*Prof. of Philosophy of Education, City College, N. Y. C.*

The prevailing philosophies of education in America today are "relativistic." They are not based on the abiding character of values and on religious views of the nature and destiny of man. This session of the Convention will explore educational philosophy from the standpoint of religious values. It will show the need for and directions in which educational philosophy should be reconstructed in order to assure religious foundations for education.



## 11:15 to 12:15 — SEMINARS AND WORKSHOPS

The Convention will divide at this time into 12 groups. Their fields of exploration are listed on pages 5 to 10. Each member of the Convention, at time of registration, will choose one of these fields of work. Each Seminar or Workshop group, with the same membership and area of work, will continue its discussions on Monday afternoon, Tuesday morning and Tuesday afternoon at the times given below.

## 2:00 to 5:00 p.m. — SEMINARS AND WORKSHOPS — Second Sessions

(See pages 5 to 10 for subjects and problem areas)

## 8:00 p.m. — THIRD ASSEMBLY — Foster Memorial Auditorium

**General Theme: Strategies for Making Adequate Provision of Religious Education for ALL OUR YOUNG**

Addresses by:

THE VERY REV. DR. VINCENT J. FLYNN,  
*President, College of St. Thomas, St. Paul, Minn. Past President Association of American Colleges.*

DR. JOSEPH H. LOOKSTEIN,  
*Rabbi, Congregation Kehilath Jeshurun, N. Y. C. and Prof. of Sociology at Yeshiva University.*

THE REV. EUGENE CARSON BLAKE, D.D.,  
*Stated Clerk, General Assembly of the Presbyterian Church in the U.S.A.*

The speakers on this program will appraise the various institutional means whereby religious education is being provided, namely; the home, "after school" and Sunday programs of church and synagogue, "released time," the parochial, private and "all-day" religious schools, and inclusion of religious subject matter in public education. Each speaker will propose a strategy for making substantial religious education available to all children and youth.

## TUESDAY, NOVEMBER 10

## 9:00 to 11:50 — SEMINARS AND WORKSHOPS — Third Sessions

(See pages 5 to 10 for subjects and problem areas)

## 12:15 to 2:15 p.m. — GOLDEN ANNIVERSARY LUNCHEON

Chairman:

THE REV. GEORGE B. FORD,  
*Pastor, Corpus Christi Church, N. Y. C.*

**General Theme: The R.E.A. — Fifty Years and the Future**

Brief talks:

1. The Founding of the R.E.A. in 1903.
2. Program and Influence of the R.E.A. over Half a Century by Dr. Hugh Hartshorne of Yale University.
3. What the R.E.A. Means to Us.
4. Current Work and a Program of Discovery for the Future.



**2:30 to 5:00 — SEMINARS AND WORKSHOPS**  
**— Fourth Sessions**

(See pages 5 to 10 for subjects and problem areas)

**5:30 to 7:45 p.m.**

This period is open for regional, state or local groups who may wish to have dinner meetings for fellowship and to consider R.E.A. activities in their areas. Persons who wish to arrange such meetings should make inquiry of the General Secretary's office in advance of the Convention.

**8:00 p.m. — FOURTH ASSEMBLY — Foster Memorial Auditorium**

**A. What Then Should We Do to Improve the Status and Provision of Religious Education?**

**Speakers:**

**DR. LEO HONOR,**

*Professor of Education, Dropsie College, Philadelphia, Pa.*

**DR. DAVID R. HUNTER,**

*Director, Dept. of Christian Education of the National Council of the Protestant Episcopal Church*

**THE VERY REV. MSGR. THOMAS J. QUIGLEY,**

*Supt. of Catholic Schools, Pittsburgh, Pa.*

The directions indicated by Assembly speakers, ways and means suggested by the Seminar discussions, and the areas where further study and experimentation are indicated will be digested by a leader of each faith who will then give his own views as to what should be done to enhance the work of religious education in our times. No program resolutions or reports will be offered on which the Convention will be asked to vote. However, after the selected leaders have spoken, opportunity will be given for others to express their individual opinions from the floor.

**B. The Imperative of Religious Training for All,  
and Unused Resources for Achieving It**

**Speaker:**

**DR. MILDRED McAFEE HORTON,**

*Author, Lecturer and past President of Wellesley College*



# SEMINARS and WORKSHOPS

The creative work of the Convention will be done in 12 Seminar or Workshop groups. They will provide for detailed examination of the basic problems and issues posed in the first, second and third Assemblies of the Convention and for exploration of the potentialities of various institutional approaches to improving the place and provision of religious education in our times. Proposals formulated by the Seminars for basic approaches to increasing the adequacy and effectiveness of religious education for *all* our young will be included in the program of the final Assembly of the Convention Tuesday evening. Each group, with the same membership and field of work, will meet four times: Monday morning, Monday afternoon, Tuesday morning and Tuesday afternoon as scheduled in the program above. Each group will have a Chairman, a Secretary, and at least three Resource Persons — Catholic, Jewish and Protestant. This leadership team for each Seminar (or Workshop) will determine its agenda and method of work; it will open and guide discussions of the group. The 12 fields of work and leaders for each field are given below, excepting secretaries who will be announced later.

1. Reconstruction of philosophy of education in terms of religious values. This Seminar will develop more fully the problems and issues raised in the second Assembly and will work on formulations of educational objectives and principles based on religious presuppositions.

## Chairman:

THE REV. ALLAN P. FARRELL, S.J.,  
*Dean, Graduate School, University of Detroit*

## Resource Leaders:

PROFESSOR HARRY BROUDY,  
*President, Philosophy of Education Society*

DR. J. DONALD BUTLER,  
*Professor, Philosophy of Education, Princeton Theological Seminary*

THE REV. ROBERT J. HENLE, S.J.,  
*Dean, Graduate School of St. Louis University*

DR. WILL HERBERG,  
*Lecturer and Author on Judaism and Religion*

2. Cooperation of community agencies and resources necessary for adequate provision of religious education. Does not the local community at large as well as its religiously connected members have a stake in a religiously trained population? If this be granted, what then can the community do to make possible sufficient time, talent, and funds for religious education of *all* the young?



**Chairman:**

DR. SAMUEL M. BLUMENFIELD,  
*President, College of Jewish Studies, Chicago*

**Secretary:**

DR. ERWIN L. SHAVER,  
*Executive Director, Dept. of Weekday Religious Education,  
National Council of Churches*

**Resource Leaders:**

DR. ISRAEL S. CHIPKIN,  
*Vice-President, Jewish Education Committee, N. Y. C.*

THE RIGHT REV. MSGR. JOSEPH GORHAM,  
*Professor of Education, Catholic Univ., Washington, D. C.*

DR. FRANK LINDHORST,  
*Director, Christian Community Administration, College of  
the Pacific, California.*

3. What are the potentialities and limitations of the home for religious training and what steps should be taken to improve its effectiveness?

**Chairman:**

DR. REUEL HOWE,  
*Professor of Pastoral Theology and Religious Education,  
Episcopal Theological Seminary, Alexandria, Va.*

**Resource Leaders:**

DR. ALPHONSE H. CLEMENS,  
*Professor of Sociology, Catholic University, Washington, D.C.*

DR. LEON S. LANG,  
*Rabbi, Beth El Congregation, Philadelphia and Specialist  
on Jewish values in family living*

DR. ERNEST LIGON,  
*Director, Character Research Project, Union College,  
Schenectady, N. Y.*

4. The function, potentialities and limitations of the public schools in dealing with religion.

**Chairman:**

DR. F. ERNEST JOHNSON,  
*Chairman, Committee on Religion and Education of The  
American Council on Education and Professor Emeritus,  
Teachers College, Columbia University*

**Resource Leaders:**

DR. IRA EISENSTEIN,  
*Director, Society for the Advancement of Judaism, N.Y.C.*

DR. ROLFE LANIER HUNT,  
*Executive Director, Dept. of Religion and Public Education  
National Council of Churches*

DR. JORDAN L. LARSON,  
*President, American Association of School Supts. and  
Supt. of Schools of Mt. Vernon, N. Y.*



DR. CLARENCE LINTON,  
*Professor, Teachers College, Columbia University, and  
Director, Project on "Function of the Public Schools in  
Dealing with Religion"*

THE REV. WILLIAM E. McMANUS,  
*Assistant Director, Dept. of Education of the National  
Catholic Welfare Conference*

DR. A. G. WHEABLE,  
*Supt. of Schools, London, Ontario, Canada*

5. The potentialities and limitations of the parochial, private and "all-day" school systems for providing religious education.

Chairman:

DR. WILLIAM H. CONLEY,  
*Assistant to the President of Marquette University,  
Milwaukee, Wisconsin*

Resource Leaders:

THE REV. GEORGE A. HARCAR, C.S. Sp.,  
*Dean, School of Education, Duquesne University,  
Pittsburgh, Pennsylvania*

DR. ALLAN V. HEELY,  
*Head Master, The Lawrenceville School, N. J.*

THE RIGHT REV. MSGR. FREDERICK G. HOCHWALT,  
*Director of Department of Education, National Catholic  
Welfare Conference*

DR. JOSEPH KAMINETSKY,  
*Executive Director, National Society of Hebrew Day Schools,  
New York City*

6. How can the church and synagogue program of religious education be made more adequate and effective for children not attending parochial, private or "all-day" schools?

Chairman:

THE REV. DR. FRANK M. McKIBBEN,  
*Professor of Religious Education, Garrett Biblical Institute,  
Evanston, Illinois*

Secretary:

THE REV. DR. VIRGIL FOSTER,  
*Editor, International Journal of Religious Education*

Resource Leaders:

DR. DAVID I. FORSYTH,  
*Secretary, Board of Christian Education, United Church  
of Canada*

DR. EMMANUEL GAMORAN,  
*Executive Director, Commission on Jewish Education of  
The Union of American Hebrew Congregations*

THE REV. JOHN E. KELLY,  
*Assistant Director, National Center of the Confraternity  
of Christian Doctrine, Washington, D. C.*

THE REV. DR. CHARLES D. KEAN,  
*Rector, Grace Church, Kirkwood, Missouri*



THE REV. DR. GEORGE H. WILLIAMS,  
*Acting Dean, Divinity School, Harvard University*

7. The potentialities and limitations of "informal" youth clubs and societies for religious education. For example, are there special values for religious education in the recreational associations and group work techniques which often operate in such groups? Do these groups provide real opportunities for reaching many young people who are not attracted to more formal programs of religious education?

Chairman:

DR. ISAAC BECKES,  
*President, Vincennes University, Indiana*

Resource Leaders:

DR. GEORGE B. CORWIN,  
*Secretary for Youth Program of the National Council of Y.M.C.A.'s.*

MISS FRANCES ENGEL,  
*Author and Lecturer and formerly Director of Research for the National Catholic Community Service*

DR. JUDAH PILCH,  
*Director, American Association for Jewish Education*

8. The place and means of dealing with religion in tax supported institutions of higher education.

Chairman:

DR. SEYMOUR SMITH,  
*Assistant Professor of Higher Education, Divinity School of Yale University*

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- 11. How increase recruiting and improve training of leadership for religious education — both lay and professional? Standards for religious educational workers are low and the supply of competent persons is small. More adequate provision of religious education depends on leadership. What fundamental and new approaches to securing it are required and possible?**

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In making the above offering of seminar and workshop subjects, the Planning Committee had to make some hard choices which resulted in not offering other subjects of equal importance. It is impossible to cover every subject in a single convention, even in a 50th Anniversary Convention. If, however, our members and readers express sufficient interest in having a seminar not offered above, the Committee will arrange for it. If, on the other hand, there is insufficient interest in some of the subjects given above, they will be withdrawn. All members of the Association are urged to let the Rev. H. E. Wornom, General Secretary, 545 W. 111th St., New York City, know of their program concerns for the Convention as soon as possible.

**PLEASE NOTE**

Registration for the Convention and reservations for the Golden Anniversary Luncheon should be made by filling out the *form on page 16* and mailing it with your remittance to the National Office of the RELIGIOUS EDUCATION ASSOCIATION in New York City.

Only those who do so before November 1 can be assured of accommodations.



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Delegates should make their own reservations by writing to the above hotels and mentioning their attendance at the R.E.A. Convention. Reservations should be made before November 1st, 1953.

## FURTHER INFORMATION

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- 1) The R.E.A. is an Association of religious and educational *leaders* of the major faiths concerned to promote and improve religious education in America and Canada.
- 2) These leaders join the R.E.A. as *individuals* and not as official representatives of any agency or ecclesiastical body.
- 3) The R.E.A. does not take official positions on any particular issue, program or scheme of religious education.
- 4) The Association does stand for certain broad objectives, namely; (a) provision of adequate religious education for *all* children and youth of America and Canada, (b) developing a philosophy of education inclusive of religious values, (c) improving the effectiveness of religious educational methods, (d) keeping before leaders of public opinion the importance of religious education.
- 5) These broad objectives are fostered by stimulating leaders to work creatively at frontier and unsolved problems of religious education, and by providing opportunities for leaders to share their ideas and findings freely with each other.
- 6) The R.E.A. believes in the long-range value of evoking, through studies and discussions of leaders, new ideas or ways for improving the adequacy and effectiveness of religious education. We believe in the self-validating character of good and true ideas once they are clearly presented. They may then be put to work by the members in the various agencies and ecclesiastical bodies in which they function professionally.
- 7) In other words, the R.E.A. functions somewhat like a scientific association which does not sanction the particular views or researches of any of its members but provides occasions for them to share their findings and insights with one another, and provides a medium for them collectively to foster the general welfare of religious education in the nation.
- 8) The apparatus used by the R.E.A. in performing its functions are (a) local chapter meetings; (b) local and national seminars for special studies and exploratory projects; (c) national conventions; (d) fostering research; (e) publication of a bi-monthly journal, RELIGIOUS EDUCATION.

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MARCH - APRIL 1954



GOLDEN ANNIVERSARY CONVENTION  
ADDRESSES AND SEMINAR REPORTS

BOOK REVIEWS



# THE PLACE AND ADEQUACY OF Religious Education in Our Times

## OPENING ASSEMBLY

### The Crisis of Religion in Education

#### I

ABBA HILLEL SILVER

*Rabbi, Congregation Tifereth Israel, Cleveland, Ohio*

A NEW RELIGIOUS orientation is required for the preservation of the American way of life and for the preservation of our civilization.

Much of our thought in recent years has centered overseas. We have been concerned with world reconstruction, with relief of the peoples abroad, with saving mankind from Communism. We have considered many ways of how to strengthen democracy abroad, but it is well to take stock of conditions at home. How sound is the American way of life? A critical barometer of the American way of life is the American home. How secure, how stable, how strong is the American home? For it is the American home which, when all is said and done, is the basic institution. If it is sound, America is sound. The success of our democracy as a way of life is ultimately reflected and gauged by its success in the home, and the quality of family life will, in the last analysis, determine the quality of our national life.

#### *The American Home*

Let us have a look at the stability of the American home. Divorce in the United States has now reached an all-time peak, and it is the highest in the world.

Paralleling the shocking increase in divorce in the United States is the similarly shocking increase in juvenile delinquency. The United States Children's Bureau estimates that in 1951 about one million youth came to the attention of the police and that 350,000 boys and girls were brought into our juvenile courts. Since 1951 the numbers have increased still further.

A broken home is in the first place evidence of a lost reverence for basic religious mandates and its first victims are the children. When parents fail in the disciplines of life how can their children, far less mature, be expected to succeed? The emotional pattern of the child's life is determined in the home. Only the secure family, grounded in basic religious loyalties, can raise children whose conduct will insure the social stability of the nation. The primary responsibility of strengthening the American home lies not with the church or with the school but with the parents in the home.

There are, of course, many economic factors and many unsettlements of life today, caused by war, which have contributed to the weakening of the American home. All of which simply goes to point up that it is



far more difficult to maintain a secure family life today than it was in olden days and that, therefore, greater demands must be made upon the individual, upon the inner spiritual strength of the individual — man or woman. Greater wisdom is called for, greater courage, greater idealism, greater sportsmanship to preserve for themselves and for society the one institution for human happiness — the home. For what profits it a man if he is a success in business, if he is a failure in the home; or for a woman if she is a success in whatever interests she may have, if she is a failure as a mother. One who fails as a husband and father or as a mother and wife fails in the most significant reaches of human life. And what profits it a nation, rich and powerful, if millions of its homes are torn by discord and become breeding places of twisted childhood personalities, of law breakers and malefactors.

#### *Society and the Home*

Society as such must do its share to protect the home. Society must evolve a system of greater economic stability so that business cycles and prolonged unemployment do not put an unnecessary strain upon the home — a strain which often men and women cannot bear because it is too great for them. Society must seek to avoid war because there is no more disruptive influence on homes than war. Society should provide proper housing facilities and decent homes for families. Society should provide adequate education — preparation for family life — and social agencies to help men and women solve the problems confronting them.

#### *The Personal Problems*

But when all is said and done, the problem is primarily a personal problem for individuals, and it cannot be unloaded on society and on government. The great effort must be made by men and women, and they can make that effort only if they accept and acknowledge and live by a clear philosophy of life; if they accept a standard of values, a code of conduct, and live by it. When the mandates of tradition have broken down for men and women, then they must evolve or

accept methods of their own and abide by them and their disciplines. Without such voluntarily accepted codes of conduct by which men live, they are lost. Even with proper housing and with economic self-sufficiency and all such safeguards, the home will crack.

#### *Education*

What holds true of the American way of life holds equally true of civilization in our day. For civilization to survive, it is clearly necessary to revise the mood and thought pattern of our age, and to recharge our world culture with new meaning and content. In this task we may count upon science as our ally today. Released from the pseudo-scientific incantations of the past, and from false social philosophies based upon them, education, braced and fortified afresh by the moral axioms of prophetic religion, should now proceed more purposefully than ever before, and more energetically — for it is later than we think — upon its appointed mission to help men discover the best in their minds and hearts, and to direct them to eager cooperative living in a free society.

This education should not be a part time or released-time instruction, relegated to the church or the Sunday school, as a sort of grudging concession to a patriarchal convention, or to a culture run to seed. It should permeate and electrify every subject that is taught, especially the social sciences, every educative institution, every area of social activity for young or old, every agency which molds public opinion. The stone which the builders rejected should now become the chief cornerstone. What our age needs, and what newer education should offer it, is not a corpus of canonized doctrines to be accepted under authority, a new dogmatism as a counterfoil to the monolithic orthodoxy of modern dictatorships, but a new mood and point of view, a new covenant with character, a new and confident devotion to the enduring social ideals of mankind, and to the only valid and unvitiated technique for attaining them. "Make you a new heart and a new spirit; for why will ye die . . . turn yourselves, and live!"