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The Most Wasted Hour in the Week, 1957.

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THE MOST WASTED HOUR IN THE WEEK

Rabbi Daniel Jeremy Silver

February 17, 1957

The title of this sermon was featured without explanation on the bulletin board in the aisle in back of the Temple next to the Temple office. The staff of that office has told me that there has been many interesting speculations about the nature of this speech. One which particularly tickled my fancy occurred last Tuesday morning after the Sisterhood had been here for their weekly sewing. Some of the women passed this bulletin board and one turned to her companions in puzzlement, in bewilderment. "How could the Rabbi," she wanted to know, "How could the Rabbi know anything about the way they spent their time at the beauty parlor?"

Now I do not intend this morning to invade the privacy of her movie magazine sanctuary. I do not intend either to concern myself with the inevitable but nevertheless wasted waiting hours of our week—the hours that we spend driving to work, waiting for our children at school, shaving in the morning, waiting for the evening meal to be cooked and ready for the dinner table. There are good uses to which these moments might be put. That is another sermon for another day.

This morning my title was, in a sense, chosen for me. It is taken from an article which appeared in last week's Life Magazine which was an examination or series of impressions of the Protestant Sunday School System in today's America. The author, Mr. Wesley Schroeder, felt that the Protestant Sunday Schools were unruly, not overly modern in technique or approach, and lacking in professional staff and capable teachers, and in purpose and direction. He felt that many young people ^{who} ~~that~~ were exposed to these Sunday Schools left them hardly impressed with either the beauty or the meaning of Christianity. He felt that even ^{worse} than this many of the young people who went to these religious schools came away with

an active dislike of their faith - with a hatred of it - which turned itself into indifference and antipathy to Christianity and unwillingness to join the Church once they had become adults.

Now, I cannot defend the Protestant Sunday Schools. This is not my province and I am not competent to do so, but I am confident that there will be many able and active champions of their cause who will see to it that this article is refuted. Because as you read his impressions, you realize that they are just that - highly subjective personal impressions without statistical basis, without factual basis - a series of emotional reactions, as it were, to several unpleasant episodes and occurrences which he has sensed as a Minister of the Protestant faith who has fled the ^{act of} ministry into the quiet and peace of the walls of Yale University. It seems to me the height of bad taste for a man in today's America, for a man in our society which permits both young and old such large amounts of wasted time, to claim that any amount of religious education, however badly conceived and presented, is the most wasted hour of the week. Think of the wasted hours of our young people - the hours of endless telephone conversation, the hours of aimless joy-riding, the hours of limitless television viewing, the hours of just being out with the gang doing whatever they are doing. Think of the problem which this excessive leisure time has created for the American people and for the American youth. And even though we would qualify this by saying that this does not necessarily mean that this leisure time is mischievous in its effect, deleterious in effect, even though this leisure time does not necessarily lead these people into the wrong paths or the wrong ways because it seems a large amount of apparently aimless preoccupation with one's self is part of the strange alchemy of growing up, Nevertheless, the constructive use of leisure time has become one of the cardinal problems of our society, and I believe that it takes a very uncritical author not to realize that the single hour allocated in the week for religious training can hardly qualify for the title of being the most wasted hour of the week. It is one thing to say that this hour is not

used to its fullest. It is quite another to claim that it is totally useless, in fact, unfortunate.

But I would turn your attention this morning from the Protestant Religious Schools to our own. Very often similar attacks are levelled against the Jewish weekend school. We are told that our curriculum is outmoded, that techniques of education are outdated, that our teachers are not sufficiently trained in modern educational philosophy and technique, that our discipline is unruly, that for the amount of labor and finance and preoccupation which we spend in our schools we hardly produce a product worthy of the name of educated, of an educated scholar in Judaism. Many a Rabbi could multiply the example with which Mr. Schroeder began his article. He said that he was moved to write this piece because a young man, a 14-year old, a paragon of youthful virtue by the name of Tom came home ^{from} ~~for~~ the religious school and said to his parents, "I have had enough. I refuse to go back. This religious school hour is the most wasted hour in the week." Rabbis, as well as ministers, hear this comment day after day. Our religious school here in the Temple is uniquely well-staffed, uniquely well-conceived, uniquely well-disciplined. And yet after Confirmation, five out of ten of every young graduate refuses to re-enroll himself in our high school. And if you would take a national level, you would find that our percentage of returnees to the Temple high school is paramount - that no school in the country can claim even five of ten returning.

Now shall we say that this is cause for grave concern - that we must examine the ways and the policies and the purposes and the principles of our religious school and see wherein it has failed. Certainly it is true that no religious school, no school, is universally successful. Teaching is, after all, a uniquely complex undertaking. It ~~involves~~ ^{involves} itself in multitudinous human inter-relationships. There is the personality of the teacher and the personality of the child and the personality of the home, and very often one or another of these qualities interposes and prevents an adequate education or an adequate relationship

from being developed, and no school - however well-conceived, however well-planned, however well-carried out - can claim universal success in the training and the education of the young scholars committed to its care. But having said this, must we look to the religious school for the source of our difficulties, for the reasons for indifference as to its programs, for the reason that many of our adolescents are unwilling to continue in their religious education. I think that the fault lies elsewhere. I would have you remember the role which Sunday School occupies in our culture. It's a fine place to send your children. There they learn simple truths, simple stories, a simple faith - to do good, to love God, to be charitable. But for the adult, for the mature person, the Sunday School is a matter more of joke-making than of reverence. It is not for him. It does not give faith sufficient or a profundity of knowledge sufficient to impress him. He does not read in Jewish lore. He is not concerned with the intricacies of Jewish literature or the by-paths of Jewish history. Why should his son or his daughter be concerned? Sunday School is for the child. Training for the adult ~~in~~ our society tends to frown upon, to laugh ^{about} ~~upon~~ to question.

I had occasion just this last week to have in my office one of the young scholars of our Confirmation Class - a good boy, a fairly bright young lad - but he had been acting up of late and especially in his literature class, he had become a matter of grave concern to the teacher. He was not doing his work. He was not paying attention. He was being totally unruly. She asked me to speak to him and I did. We began by talking ^{about} ~~of~~ the importance of the study which he was undertaking. His literature class dealt with our prayerbook, and I asked him if he didn't feel that it was important to know the history and the meaning and the purpose of the book, which perhaps more than any other book, would be part of his life. He will pick up that prayerbook and use it in services more often than he will pick up any other book in the course of his days. He shook his head. He looked at me quizzically, with doubting eyes, and he said, "Rabbi, my parents don't use that book. They come on the high holidays but they

don't know its history. They don't know its meaning. They are indifferent to the purpose of the individual prayers. Why should I care. They haven't needed to. Why should I care?"

A young people raised in this atmosphere - why should I care - why should I care about the deeper meanings, about the profound insights of our faith, if my parents do not care, if society does not care. Young people raised in that tradition will inevitably find reasons to excuse and to rationalize their desires to leave the religious school classrooms and to have free time on the weekends. We cannot wonder at it. I wonder if we should not look at the society of which we are part rather than at the structure of the religious school if we want to find the true answer to the question which Mr. Schroeder raised in his article - why there seems to be a certain indifference, indeed active antipathy, on the part of the adolescent and the university youth of our day to religious school training of any type.

If we would understand the religious school - its purpose, its reason for being, its technique - I submit that we should turn our attention not to the antipathy or the questioning of the young people who surround us, but to its history and to the role which it has always played in our Jewish religious life, to the role which it is now seeking to play in that life. And when we examine the institution of religious education, and when we examine the role which education has played in our people's history, we come to realize that it is a profound - a fundamental one. When the Jews stood at Sinai, when the Jews first received the law from God, when they first really became a people dedicated to our faith, they received many laws - moral, ritual, civil, criminal - they received a whole way of life which they were encouraged to take to themselves and to make real in the fabric of their daily lives. And they were told that the way to do this was to see to it that it ^{was} taught diligently by each father to each son, by each generation to the next, by each scholar to his disciples.

This was the way of Jewish learning. This was the way of Jewish survival.

* * and thou shalt teach them diligently unto thy children. Now this could be a matter of verbal pious rhetoric and nothing more. It could be a matter of words spoken by hopeful leaders and not put into practice in the lives of the people, but it was not so by our people. Education has been the cardinal concern of Jewry and Judaism throughout three thousand years of history. Jewish life revolves around three pillars - one is the pillar of philanthropy and of good works. One is the pillar of worship and of prayer, and the third is the pillar of learning and of education, and of these three fundamentals it is uniquely ~~and~~ in Jewish ~~history~~ tradition the fundamental concept of education and learning which is paramount. In Jewish life, if all the agencies - the social service agencies of a community - are in need of funds, the school has the right to require that its needs be met first. If it is a question of a congregation being unable to build both a synagogue and a school, the school must be built **before** the synagogue is built. A synagogue may be changed into a school but a school may not be changed into a synagogue. Parents are not allowed to spend monies on other things in their community if they have not the funds with which to educate their children. And Jewish life following these maxims of the Rabbis, Jewish life was able to develop first in history - first in civilization - a concept of universal public education. The American school system is based, finally, on roots which were laid twenty-one hundred years ago in ancient Judea when the Rabbis conceived and put into practice a system of compulsory public education. Jewish life was the first to develop a concept of adult education. Fifteen hundred years before the University of

*Omission of Hebrew

There is a true story of one of the Rabbis which is both historically true and in this sense symbolically true. It is the history of Rabbi Johanan Ben Zakai. Rabbi Johanan Ben Zakai lived in the first century of this era. He lived in a period in which ancient Judea, a small state, felt that its grievances against Rome - Rome, mistress of the world - were so great that she had to rebel - to voice her antipathy and her anger by rebellion. In the year 67 of

Chicago conceived the great books course and awakened American life to the importance of adult education, the Universities of Sura and of Nisibis in Babylonia had semi-annual kallahs, semi-annual convocations where the average, intelligent adult was invited to come to these university centers and there study some ancient text and there engage in dialogue and dialectics with qualified teachers and become more aware of the meaning and the purpose and the philosophy of the world in which he lived.

Judaism ultimately has been saved by this emphasis on learning. Of these three pillars of which we have spoken - of philanthropy and of good works, of worship and of prayer, and finally of learning - it is the emphasis on learning alone which has saved Jewry. Throughout our history we seldom built brick and stone fortresses for our defense and when we built them, they were not universally successful in defending us. What defended us was the book. What defended us was the word spoken in the classroom. Philanthropy can only bind the wound that has freshly been cut. The communities which depended entirely upon faith, upon some supernatural intervention by God, ultimately were annihilated and perished. Only those communities which invested their funds in teachers and in academies and emphasized learning and training, only they were successful in meeting the challenges of living and of preparing the youth for whatever challenges they had to respond to in life, for whatever difficulties and obstacles they would have to face, for whatever goals they could conquer within the political life which surrounded them. Only the power of ideas - of ideas transmitted from generation to generation, from father to son, from scholar to disciple - saved our people and brought them to this day.

There is a true story of one of the Rabbis which is both historically true and in this context, symbolically true. It is the history of Rabbi Johanan Ben Zakkai. Rabbi Johanan Ben Zakkai lived in the first century of this era. He ^{during} lived in a period in which ancient Judea, a small state, felt that its grievances against mighty Rome - Rome, mistress of the world - were so great that she had to rebel - to voice her antipathy and her anger by rebellion. In the year 67 of

this common era, ancient Judea did rebel. For three years her bravery, her courage, her loyalty to basic ideals enabled her to stand against the might of Rome. But inevitably Rome's juggernaut wore her down and, finally, in the year 70 Jerusalem was besieged. The holy city was about to be taken. It looked as if Judaism, as we know it, was about to perish from off the face of this globe. The holy city was to be razed. The holy temple was to be razed. The people's morale was broken and shattered. There seemed no reason to believe that Judaism, like the Phoenix, could rise again from the ashes of a burnt-out city and a burnt-out faith. And at this moment, this Rabbi Johanan Ben Zakkai who had lived in Jerusalem found a way of saving his people. No living man was allowed outside the gates. The only thing that was allowed to the Jews was that their dead might be passed over in their coffins - over the walls of the city - and be buried outside the city in some burial ground so that the city might not be filled with pestilence and disease. And this Rabbi had himself immured in a coffin and passed over the wall of the city and taken to the burial ground - to the graveyard of the Jews - and there he broke out of his coffin and appeared before the Emperor ~~of~~ Vespasian and asked of this Emperor permission to open an academy, a school, in Yavneh, a small community in central Judea. And this school, the fact that Judaism continued to be taught, sought after, understood, and committed to a new generation, this school saved Judaism. All our later Jewish communities spring from the well of knowledge and the well of life-blood which was taught here at Yavneh. Even when we were being carried to the grave, when our coffin had almost been nailed shut, when the last eulogy had ^{been} spoken over our people, our love of learning, our willingness to rebuild our academies, to refill our schools, to see to it that the young somehow were trained - that courage, that consistency and constancy of purpose and of dedication to learning - saved the Jew, brought us to this day. Along the way, what a ^{wonderful and} mighty concept of

education the Jew developed. Education was to be universal, not limited to a small priestly class or a small nobility class but open to all people. The fullest use was to be made of the mental abilities of every Jew. There was a curriculum which was integrated and developed. We had our kindergartens and our lower schools and our higher schools and our universities and our graduate schools. We had a system of tuitions and of tutorings and of scholarships. We had a concept of motivation. There are discussions in the Talmud about grading systems which would parallel almost word by word many of the discussions which we still hear today. Almost all that is best and positive in modern educational method was pioneered, in a sense, the standards were set for it in our Jewish tradition. They knew fully, ~~fully knew~~, long before the days of progressive education that a child must feel positively attracted to the school. The first day of school attendance was made a wonderful holiday for the child. The five-year old was taken on the shoulders of his father and paraded in new clothes through the streets of the city, and he was taken into the synagogue and blessed there by the Rabbi, and then he was taken to the home of his future master. His first lesson was not written on a blackboard. It was not written on a mimeographed sheet of paper in a text. It was written on a honey cake, and after he learned his first letters, the child ~~was~~ was allowed to eat this cake and it was hoped, thereby, that lessons would always be sweet for him. It was hoped, thereby, that his appetite for knowledge had been whetted.

Read Jewish traditional writings and you will be impressed by their awareness of all of the problems and all of the opportunities, all of the pitfalls, and all the potentialities of learning. But we cannot be a people who live only in the past. Today's reality is obviously not yesterday's. Today obviously we have a totally new situation with us. Are we still the people who made cardinal and basic a dependency upon learning and teaching? I wonder. Within the last hundred years the world of Jewish education has been shaken to its very foundations. The political emancipation of the Jew, after the French

revolution in the various countries of Europe and of this world - this new world - the political emancipation of the Jew brought great advantage to our people. Educationally the doors to the universities were, one by one, swung open. For the first time the Jews were able to drink of the professional and higher knowledge which our western civilization had accumulated. For the first time the Jew was, in one country after another, allowed to enroll in the public school system and to take advantage of all that the resources of a community rather than to depend simply on his own parochial resources. New worlds of science and of culture and of literature were open to the Jew. ^{IN} ~~When~~ the last several hundred years immediately preceding Jewish history, our people had been, in a sense, in one of their by-ways and had been out of the main stream of the development of western civilization. We gained much by this political and educational emancipation but we also lost a great deal. Where Jewish training had been a matter of forty to sixty ~~hours~~ hours a week in the parochial school of the Jewish community, ^{it} now became a matter of two, one, half an hour on the weekend for Jewish education had been a constant immersion of the child in a world of Jewish culture and learning from his earliest years until his maturity. It now became a matter of several hours a week or a month or a year, for he barely scratched the surface of what Jewish tradition had to teach. Where Jewish education was once firmly rooted in the accumulated inspiration of the past, now found that these roots had atrophied and the child would drink only the most surface and superficial waters which Judaism could offer to him. And secondly, where Jewish education had once been mandatory - mandatory in the same sense that it is mandatory upon our children in the state of Ohio to attend the public schools until the age of sixteen - where Jewish education had once been mandatory, it now became voluntary and many an interested child was made to suffer because of the indifference of his parents - because his parents weren't willing to pay his tuition fee or to enroll themselves in some congregation. We have even today in our religious school one young lad who came to us this

year and begged to be allowed to attend our classes even though his parents refused to pay his tuition, to enroll themselves in our Temple, or have anything to do with the Jewish community. Many a child suffered from the indifference or the revolt or the rebellion of their parents. And only a generation ago, two out of every three Jewish young people failed to receive in their lifetime a single hour of religious education.

Thirdly, Jewish education in our day and age has become primarily a child-centered education. How many children in conservative and orthodox congregations continue their training after they have been Bar Mitzvahed? How many young people in our own reformed Temples continue their training after Confirmation? We have concentrated on the child. We have done wonders with the child but after the early teens we seldom, we never almost, see the young person and we are faced with ~~the~~ almost a hopeless dilemma - how to teach a mature faith to immature minds, how to make real the thought of Judaism to minds which have hardly begun to think.

Now the first of these problems - the problem of ^{the}curtailment of time is one which we can, and are, meeting and none of us would turn back the hands of time. We must teach more in less time and we must prune intelligently, we must present intelligently, and we must use intelligently the best modern techniques. If our schools are to be voluntary associations instead of mandatory associations, then we must see to it that temple programs and synagogue activities are made intriguing and interesting and important to the families of our community. In both of these first two realms, we have made great progress. Our textbooks, our curriculum, our teaching methods are modern and up-to-date in most religious schools throughout our land. We have been able to capsule much of Jewish life and to present it to the child in assimilable form. We have made great progress in enrolling the families of our Jewish communities in our synagogues and in our temples so that their young people may receive some religious education. But this third difficulty is a roadblock - is the obstacle which we cannot

surmount and overleap because there is no way on earth for us to teach the profound insights of Judaism into minds which are hardly aware of the problems of life and the perplexities of living and the questions which every intelligent adult raises. The most damaging facts in Jewish life today are these: that only one out of every seventy-five young people is receiving a single hour of religious training after he has either been Bar Mitvahed or confirmed, that only one out of two hundred and fifty of our university youth is attending a single hour class either in his university or in Hillel in the meaning and the relevance and the importance of Judaism, that only one out of every seven hundred and fifty of our young people who are above the university age and below thirty, that only out of ^{every} seven hundred and fifty of these attends during ^{ten-year} that/decade a single hour of adult education in the synagogues or temples or community centers of our land. We are asking Judaism, a mature faith - an adult faith, to limp along through life in the minds of its believers, of its parishioners, of its congregants with immature ideas. We are saying to it your hands are tied as far as teaching your real reasonings, your real philosophy. You must teach superficially. You must teach only the surface - only the ritual - only the ^{rites} ~~rights~~ - only the most superficial ideas which you have to offer.

This is the greatest challenge which Judaism faces. We must find a way to drive Judaism home to the adult. When the adult world finds reason for believing, reason for reading, reason for taking part in adult education forums, the young people who ape the adult world, who set ^{THEIR} ~~there~~ standards by what they see around them, they too will find their way back. Our Temple has, fortunately, always been one of the pioneers in this field. Our Temple High School, now some thirty years old, is one of the standard setting adolescence high schools of our land. Only some twenty of the five hundred reform congregations in America have, in that thirty/^{year} period, been able to take our example and put it into practice. This is but a drop in the bucket - a single pebble of sand on

the beach. We have to find a way to develop the techniques and the approach which will interest the adult Jew and a Jew who is a young adult in the meaning and the importance and the relevance of his faith.

I would like to be able to invite each and every one of you to come through our school and to see it in operation. I think that you ~~would~~^{will} be tremendously impressed by what you find. You will find textbooks which are modern, well-illustrated, written to the exact reading level of the class, filled with the best of modern textbook techniques, relevant to the life of the child who is reading them. You will find teachers trained, certified, who know all that is best and most important to know about classroom management, technique, teaching method. You will find a cadet teachers' program whereby we are preparing many of our own young people to step into these classrooms, to know not only the theory of education but the theory of Judaism that they ~~may~~ be wholly prepared to answer the questions which the young people raise. You will find a disciplined school. You will find a school whose standards are high - remarkably high - and have been purposefully kept so. But you will also see certain limitations in our school. Limitations, I think, and this is the burden of all that I have said this morning which are not fault of the school but the fault or the lack or the want in our society. You will see, first of all, that we suffer from the unwillingness or the disinterest of our young people in matters purely intellectual and purely cultural. The world of the Talmud - like the world of the classics, of Virgil, and of Plato, and of Homer - does not interest, does not intrigue the adult world. It cannot be expected to intrigue the child. Few people today are willing to spend the time to discover the idiomatic secrets, the keys, which will unlock the great literary treasures of this world. We want everything presented to us in a-mended texts - abridged, concise books - and so you will not find in our school, as you will not find in the public school systems and perhaps even in some of

our universities, a great love of learning for the sake of learning, a great desire to read the classics of Judaism simply because they are the classics and they have great beauty - aesthetic and philosophic. Secondly you will see that we suffer from discontinuity. We teach once a week and especially in our teaching of Hebrew, the lesson which is learned one Saturday is quickly forgotten in the six days and must be re-learned the next. We must, in Jewish life, find some way of re-establishing the continuity of learning that some block of review, at least, of homework is done each week. Perhaps the answer here lies in the development of summer school programs much like the Christian Summer Bible Schools, but you will sense that this discontinuity of classroom work is one of the great lacks of our religious school.

You will sense, third of all, I think that we suffer in our religious school from being second-class educational citizens. When a child takes a homework assignment home, he is told by the parent that this is to be done after his public school work is completed and not before. If there are two themes to be done, the public school theme is done first and ours only if time is available. If a child has fallen behind in the religious school and fallen behind in the public school, then he is urged by his parent to make up the ~~religious~~ ^{public} school and if he falls behind in the religious school, so much the worse. He and they will survive. Now, this discounting of what is being taught in the religious school affects the whole attitude of the child for our school, and even though he may do his assignments after all the other assignments have been completed, he will do them with a sense of their unimportance - at least of their unimportance to his parents - and ultimately this will be one of the compounding elements in the growing disinterest and dissatisfaction of the child with our school. You will sense also in our religious school, I think, a certain problems of manners. I purposely did not use the word discipline. Our children are unmannerly - unmannered somewhat in dress, unmannered somewhat in speech, unmannered somewhat in behavior. This, too, I think is a reflex of the society

in which they find themselves. They push ahead of the teacher into the classroom. They scuffle in the halls to get first in line. They come to the religious school dressed as ^{boys} ~~boys~~, dressed as in other generations no one would have been allowed out of the house. And this, too, is a problem which we must face, for the sloppiness of dress and of attitude and of manners communicates itself into sloppy patterns of learning and these young people are somewhat superficial and mixed up in the facts which they accept - which become part of them. Precision, discipline, learning, and thought is not one of their fortes.

Finally, you will sense the problem of child-centeredness. You will see that our lower school is a magnificent school filled with the best of all that modern educational theory can offer but you will see, too, that there is a progressive deterioration of interest as a child passes the confirmation age. This, too, is a reflex of the society. Here, too, we must find a way to make our congregations realize that confirmation is not an end - in fact, it is hardly a beginning. We must make them realize that confirmation isn't a final goal towards which they and the children must work. Perhaps this can be done only at the cost of destroying the whole confirmation ceremony or of making it occur at the last year of high school because some way, somehow, we must find the key to making our people aware that by thirteen, by fourteen, in this day and age a child has hardly begun to think and that the education which we have been able to give the child is perhaps some knowledge of the holidays and of the prayers of our people a sense of at homeness in the faith but we have not given him a mature faith. We have not given him a faith which can withstand the challenges of sophomore university cynicism. We have not given him a faith which will carry him through the traumatic and difficult days of his life. We have given him only the beginnings of a faith. We have exposed him only to the surface of which Judaism is the sea - the depth. And this is our greatest problem.

You will sense also in our religious school that we have passed the age

of turmoil and of chaos, that there is meaning and purpose in all that is being done, that great strides are being taken, even in this last field, to make the relevance and the beauty of Judaism part and parcel of the life-blood of the young adult. You will see, for instance, that our high school program is a well-conceived and well-developed one in which not only is formal education presented but the child is given full opportunity to question, to query, to express his doubts and to have discussed them openly in class. You will see as you look at Judaism and as you look at our Temple that we are beginning to make use of larger blocks of time - whole weekends away, whole days where they are free from the school, where we can give a more continuous view of some subject or some discipline that needs to be mastered. You will see in the increased awareness of our parents' groups and of our adults in this congregation - in all congregations - in matters which revolve around adult education, seminars, great books courses, that they, too, are groping for something more in their faith than the observance of the holidays and of the ritual. They, too, want to be introduced into the insights, the depths, the profundities of Judaism and as they seek so shall their children find.

Much has been done. Much remains to be done. On its being completed, rests the future of American Jewry.

Amen.

Enoch was not to read 1 Co 5.3. how
But to get it right from the Latin text the new ^{to 18} revised version.

Having read the mass, I should like to draw your attention to an ^{used} ~~new~~ Revision 5.3.2.0
Pius XII, 1958, some smaller changes. We are well used to
the revision in the revised Latin text the teaching material the original text
the lesson and the text of the disciples in the text - but in the old text.
5.3.2.0 is better, better and of course - but is about the same in 5.3.2.0
of the text to be the most wanted of the mass.

Wells

M. J. Wells the author of the text while the text is not to be read to the
5.3.2.0. when a 14 yr. old in the same name Tom (the same one) 5.3.2.0.
morning, the text is the same. "I've had enough. I'll read 5.3.2.0.
So the most wanted text in the mass."

A long time ago, while in the night, I was in the same place. I was at the
Temple on the mountain and I was in the same place. I was at the
4 out of 5.3.2.0. I was in the same place. I was at the
the same place. I was in the same place. I was at the
the same place. I was in the same place. I was at the

Do this a reflection of the same? ~~Do this a reflection of the same?~~ So it seems sufficient to
attend the program, the same.

It is true, of course, that some of the same are in the same place. I was at the
The same is a very good example. The same is a very good example. I was at the
the same place. I was in the same place. I was at the
the same place. I was in the same place. I was at the
the same place. I was in the same place. I was at the

But we must never forget the place 5.3.2.0. I was in the same place. I was at the
mind. The same is a very good example. I was at the
the same place. I was in the same place. I was at the
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Could we come to the same place? I was in the same place. I was at the
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the same place. I was in the same place. I was at the
the same place. I was in the same place. I was at the
the same place. I was in the same place. I was at the

[3]

of P.T. attention & being ^{your} to London. He questioned my logic. Of what use, he asked, is my course on the P.T. "But you'll be using the book all year long. Don't you want to know how it is put together, what it is intended to do, what the end, proper signs." Oh, I'll never use it, my folks were in the H.H. They got along without knowing anything about the P.T.

Often children are indifferent to school, because parents & society generally are indifferent or ignorant of what is being taught. Rel. school will appeal to the children only when rel. is real & vital to the parents, no longer a mere association or a mere method used means the affection of the children for the R.S. until just to the child & looking forward on a plane of respect & love in the heart & home of the parent & the adult world. In our society any rel. school is more serious against the child.

~~The best key to an appreciation of the purpose & goal of an J.R.S. is to be found~~

The best key to an appreciation of the purpose & goal of an J.R.S. is to be found ^{it has to be an institution} ~~in the history of the Jewish people~~ & the role it plays in the Jewish way of life.

On the Babylonian Talmud that "the Jews were not commanded Moses at Mount Sinai to be taught religion into the children of each generation" — p. 57-58

This description goes back to the earliest history of the Jews. Many practices have fallen into disuse. But the Jews have always remained faithful to the prescription.

The early Jewish practice & plan. ^{the Jews} It was always given prominence by the Jew. In its search for the most effective means of a religious education (at the time of the T.T. developed the first system of universal education derived by man. America's public school system rests upon the ^{process} ~~plan~~ just developed 2000 years ago by an sage & rabbi.

Force of study was for the Jew a matter of much more than mere rhetoric. If a community had any enough money to build either a school or a synagogue, the school was to be built. If all the school was a Jewish or a community was in need of funds, the school was given first call on Jewish money resources available. You could convert a synagogue building into a school but not a school into a synagogue. You were almost bound never to

live in a community which would not provide a check for your ^[4] ~~check~~

The true great attraction of Jewish life is Philanthropy, worship, & study.
In Jewish life study ^{has} has priority.

A learner's ~~the~~ understood fact is the meaning of life - in learning to
change one mind & grow in understanding of the world about one.
as you find the magic formula of immortality.

Throughout the long & often unhappy centuries learning was just fortune.
and it proved a strange protection to any building of brick or stone -
~~it could not protect itself but it could make up for its weakness~~
Maulers in Europe had seen people build fortresses for themselves. We
were the most helpless victims imaginable. Our philosophers did
not save us. It could only bind the wounds. Even our synagogues
did not save us. Wherever a Jewish community relied solely upon the
synagogue & learning & prayer - but community ultimately dropping
only when a community relied itself in Jewish learning & built
a school & an academy as its school did it survive. We survive
to this day by a power of ideas which were transmitted from
teacher to disciple & from father to son.

The story of R. Johanan ben Zakkai is not only historically true but
symbolically true. Jews revolted against Rome in 66-70 A.D. & the
Temple was destroyed. The great grievance was just the same as today in the
and Rome might move from Jewish nation. Jerusalem was
sundered & about to fall. The city & the Holy Temple were about
to be razed. The end of Jewish life, seemed at hand. But one man
was in Rome. J. ben Z. who looked to the future. He said
would survive only if the study & school could be maintained. The
city was besieged. By the dead were allowed to be buried ~~where~~
the walls for burial. So J. ben Z. had himself buried in a
tomb & passed over the wall & then to the burial ground. Then
he fled himself & went before the Roman emperor Vespasian
asking permission to open a school at Jafra - a small village
near Jaffa. Permission was granted & the small school ~~acted~~
to be seen. The small spring from which all the later lines
of Jewish life ^{have} ~~derived~~ their strength.

Education - learning - the school saved Jew, ~~saved it~~

In the last 100 years the publ. school system has been included in
foundation. With his political emancipation new ^{areas} of opportunities were
opened for the poor. Universities which had based on - influence now opened
their doors. The public school system ~~was established~~

In addition it no longer became necessary for the Jew to maintain his
all day private school. His children could be enrolled in the public
school. His children could now enjoy the full advantages of all the
resources of the total community.

work was gained. The journal held in the public's hand received a much better grounding in the sciences and mathematics, in social sciences and Western culture than the traditional school could offer. The journal for so long been cut off from the mainstream of Western thought and was underdeveloped subjects in the hard & science.

much was gained. But a great deal also was lost. The shell
ground in front was of heavy & thin layers which had once been joined
together because of long exposure & they became shatter & now
surface superficial. Relegated to being used for more than
40 years a much to do as I have a record.

Handwritten musical notation on a five-line staff. The notation includes a treble clef, a key signature of one flat (B-flat), and a series of notes and rests. The notes are mostly eighth and sixteenth notes, with some beamed together. There are also some rests and a few accidentals. The handwriting is somewhat stylized and appears to be a sketch or a first draft.

attendance at the June 15 school had one been mandatory. At
 this time the committee in matters of the State of
 the order that an adult attend ^{the public school} until the age of 16. Attendance
 at June 15 school now became mandatory, may a child of
 indifferent parent received no retraining he was his parent
 were unwilling to pay in taxes or affiliated with a organization,
 We were in an order to do a year or less came to us on his
 own and asked permission to attend school even though his parent
refused to enroll him. ~~many did not attend~~
 as many did not attend from

The all day schools had progressed to ^{indifferently} graded steps from elementary, closed to university. At each stage of the way the student was exposed to that learning which it was possible for him to master. At each level new insight into the ^{profound} ~~depth~~ of Jewish life was opened for him.

In the new world Jewish education became practical childhood education.
Few ~~formulas~~ ^{formulas} or other dogmas had full ^{had full} cleavage beyond the B.M.
year. Few reform schools had much of an enrollment after infancy
as 13 or 14 just when a child began to think; he was cut off from all
appeals to his faith.

This last fact was the unhealthy dilemma of all more or less
literary hands of time. If we must lead more at home this - the
can be done with judicious selection and the fullest use of the best
in ed. technique. Of rel. ed. is to be voluntary, then we must use for
the temple or synagogue of an land the legacy of Jewish families - and
fortunately every indication points to the fact that we are making
great strides in the direction, when a generation ago over 66%
of our Jewish children received not a single hour of rel. training -
today less than 20% just to receive such training.

But the limitations of Jewish ed. to see confirmed remains our greatest
limitation - failures. How can the rel. ed. be expected to deal so
realistic facts to immediate needs? How can you make meaningful
as world of Jewish thought to children who have hardly begun to
think.

The most damaging fact in Jewish life today is this.

Less than 1 Jewish child in 75 receives a single hour of formal
rel. ed. beyond Confirmation or B.M.

Less than 1 Jewish ^{college graduate} ~~young adult~~ in 250 takes advantage of the
college level course in Jud. offered by ^{held on the} Temple or
synagogue campus.

Less than 1 Jewish ^{under 30} ~~young adult~~ in 1000 enrolls in any course offered
in Jud. offered by the Temple or synagogue.

Of Jud. is a rel. for nations men + women - we know it only from the
proof - it gleamed in our childhood. The next step in rel. ed. has
not in connection inquired went in the history of schools - but

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in exploring & developing the techniques of reaching the post Confirmed
& of making him feel the imp't of conf. his education.

Our Temple is pioneering in the field. The Temple H.S. now over 30
years old ^{one of} the first attempt by a Reform Cong. - in this direction. Had
to try less than 20 out of the 500 + Reform Cong. have been able
to successfully get one started -

But much remains to be done - Credit will be done by as
the world would seem to judge the integrity & success of our field.
It is from among the parents we select our Temple school teachers
and we feel 70% of them will attend our Temple H.S. on graduation -
Confidence as an end will have to be a terminal quality.
It is only a beginning - and it is a narrow beginning of that.

When you take into consideration the rapid changes that have convulsed
Jewish life two fields emerge - in areas of Jewish life has suffered
as much as the school - no more has there as much identity
& vitality & reprogramming as have the schools.

I would invite you to visit our school. The text are well developed
& graded. The fullest use of A.V. aids is employed. Modern language
training method are employed. Our teachers have ^{been} ~~certified~~ ^{certified}
and we provide them with additional services and training. There
is a continuous Child Teacher program in operation whereby
our school & their young men instructors mostly from among our
own Temple family. Our students are high & we do everything
in our power to maintain them.

Are we all are we wanting?

We suffer somewhat from the general intellectual indifference of our times.
Learning for the sake of learning has little appeal. ~~What you see~~
~~the world is not the same~~ The world by us
Temple has suffered in part the effects of the world's loss
Our school seems unwilling to take the pains to maintain its
ideals & its involvement to values.

was suffered from a ~~bad~~ ^{principally} ~~after~~. This is especially true in the evening
of labor. What is learnt or felt is ~~lost~~ ^{lost} by night. A few
and some study camps will perhaps hold the key to the riddle

We suffer from second place. Our lessons are done - if at all - of
after all the homework has been completed. It is ^{so} done generally
with the approval of the parents then, & it is a race, in which
the parents must be won before the children can be overruled.

~~Washed~~

Caen dipul up to Bm-c
little after

We suffer as I have indicated from child entrapment. Each community -
each temple needs time to develop ^{skills} at all levels for the
discrimination of information on just. Only in this way will we
be able to develop qualified teachers & qualified parents

But the age of tramail & backie danger is over. The log road
back to the trail. just. emphasized an clearing has begun -

which Ed Lerner was a very popular
journalist and was very much
in demand at the time for the US has joined the

much has been done - much remains to be done - 2nd
 being not the hope of future settlement