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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

Reel
47

Box
15

Folder
777

The Real Answer to Prayer, 1964.

Those who passed away this week

Yahrzeits

WILLIAM HOPFMAN, JR.

ROBERT JASKULEK

ALBERT L. ROSENBERG

JACOB ROHRHEIMER

JEANNETTE F. FREEMAN

BERTRAM J. KROHNGOLD, JR.

JACOB HELLER

ADELAIDE SEMPLINER WEITZ

MOSES J. GARSON

HATTIE GERSON LOEB

SAMUEL GOULDER

SOPHIE LUBIN

FLORENCE M. GOLDMAN

XXXXXXSXXXXXXSXXXXXX

ANN BUKSTEIN OPPENHEIMER

FREIDA BERK

RALPH I. BASS

FLORENCE BROWN WIESENBERGER

STELLA MOSKOWITZ KOHN

WALTER L. BENJAMIN

RABBI MOSES SILVER

#111

THE REAL ANSWER TO PRAYER

The Temple
January 12, 1964

Rabbi Daniel Jeremy Silver

I believe in prayer. I believe in the outreaching of man to God. I believe that in prayer man draws closer to God and God to man. ~~But~~ I am also firmly convinced that far too much is claimed for prayer. I have in mind the faith healer, who lays on his hands and who promises the arthritic that if he ~~only~~ has sufficient faith, ^{AND} if he ~~only~~ believes with sufficient fervor he will stand tall and walk straight and his pain will be assuaged. I have in mind the spiritual huckster, who dispenses the elixir of positive thinking ~~to his congregation~~ ^{his congregation} and who promises ~~them~~ that if they only believe -- really believe, if they only pray, ~~if they only really pray~~ ^{REALLY PRAY}, God will grant them the success ^{FOR WHICH} ~~fulfills~~ they dream and the love ~~for~~ which they crave.

~~Now~~, every day millions of half-whispered hopes are sent heavenward. "May she accept my love." "May he become whole again." "May I be promoted." ~~And by~~ far the vast majority of these prayers are not acted upon affirmatively. She loves another. He dies. We are passed over. ~~At this~~ Oh, yes, I know those pious little tracts which have a way of appearing on our night tables in hotels ~~to~~ ^{The} which tell us of the testimony of one who was shipwrecked and who prayed and who was saved; or of ^{The} one who was wheeled to the shrine and walked away. But I keep asking myself, what of the one who was shipwrecked and who prayed and who drowned? He is not here to write his memoirs. ~~And~~ What of the one who came to the shrine on crutches and

who left on crutches? Such a one had nothing to write about. So if you ~~will~~ ask me, "Rabbi, will my prayers be answered?" I must in all honesty say to you that there is a high degree of prayer failure. Why not say it? The seal of God is truth, ~~and~~ Religion is certainly the last of the institutions in ^{our} the world which ~~would have~~ should ~~be~~ stand accused of fraudulent advertising. Besides, what kind of faith is it which presumes that ^{man} ~~we~~ know better how to order the universe [?] ~~than~~ God does? What kind of faith is it which assumes that God's knowledge is inferior to our own? ^{This is} Certainly not Judaism. Yet these are precisely the assumptions of ^{any} ~~those~~ who challenge God because He does not abide our prayers. We ^{assume the role} ~~arrogate to ourselves the position~~ of cosmic arbiters of ~~that which is necessary and that which is proper~~, and if God does not agree ^{with our decisions} the failing is His. Judaism ~~may not~~ does not promise that your prayers will be answered. Judaism does not even claim that your prayers ought to be answered. Judaism insists on the superiority of God's ^{wisdom} ~~omniscience~~ to all knowledge. So our prayer book, "God knows our thoughts before we utter them." So our Bible, "God's ways are not our ways, and His thoughts are not our thoughts. For just as the heavens are high above the earth, so are His ways higher than our ways and His thoughts than our thoughts." So Job, in that wonderfully stirring ~~and~~ simple statement of faith, "~~Adonay nakam adonay~~"

"The Lord has given. The Lord has ~~given away~~ taken away." "

" "May the name of God be praised."

Whatever my ^{fortune} ~~lot~~, whether God accedes to my wishes or not, I will praise Him. ^{S. The Psalmist} ~~I will bless Him.~~ ^{even} "Yea, though He slay me, yet will I ^{for} God, believe in Him." ~~And that~~, after all, is not a divine butler whose sole function is to look after our comfort and our convenience. All this is

not to say that prayer is ~~not worthy~~ ^{UNWORTHY OR TO BE SAUNCE}. Even ~~many~~ ^{THOSE} of us who are ~~Theologically~~ ^{philologically} sophisticated are driven time and again down on our knees. For prayer is a spontaneous expression of deep felt need. It cannot be contained. It ought not to be. But ~~this is a far different~~ ^{IT IS ONE THING TO PRAY} ~~AND ANOTHER TO BELIEVE THAT GOD MUST~~ statement than the statement that "God" ~~ought to answer my~~ ^{ought to answer our} prayers.

Though we seldom ~~think of it~~ ^{FORTUNATE} How fortunate we are that God does not answer all of our prayers.

Several years ago I came upon a woman sitting silently ~~by herself~~ ^{AND ALONE} in this sanctuary. A few minutes later she came into my office. "Rabbi," she said, "I came to the Temple to thank God for not answering my prayer. I had a child. At ~~the age of~~ three he developed a tumor. It was inoperable. I prayed ~~to God~~ the child might linger, ~~that I might~~ ^{NEEDED TO} clutch him to me as long as I could. The child died young. I cursed my days. ~~And then~~ as a form of therapy I went to work in a children's cancer clinic, and I saw the fate of children who lingered, ~~and I~~ came today to thank God for not answering my prayers, ~~that my son was~~ ^{AND NOT ANSWERING MY} ~~excused from that cruelty.~~ ^{THAT MY SON WAS} ~~excused from that cruelty."~~

How fortunate we are that God does not answer ^{ALL} our prayers.

It is always too soon for a loved one to ~~be taken~~ ^{DIE}. We would always pray for a year, yet a year, and yet another. Yet if there is no death ~~what chance~~, what opportunity, what place is there for our children? We pray for good fortune, yet if good fortune were ~~predictable~~ ^{A PREDICTABLE} ~~an inevitable~~ result of our prayers, our days would hang heavy, ~~and limited~~. What would be the purpose of our labors? How would we fill our days? ~~It is a good thing that our prayers are not all~~ ^{answered}.

So if you say to me, "Rabbi, will my prayers be answered?" I

~~must~~ would say to you with all honesty, "Not generally." ~~And if~~ you should ask further, "Rabbi, why then pray? Is prayer ^{only} a vestigial exercise, pointless ^{AND} idle?" I would answer you, "Not at all." Indeed, your question ^{is idle for it} cannot be answered, ~~because~~ prayer is a spontaneous emotional expression.

^{You} ~~We~~ cannot debate, to pray or not to pray. Abraham Lincoln said it: "I find myself on my knees quite often, because I have no place else to go." When tension mounts we pray. When loneliness frightens we pray. ^{When} ~~We~~ fear grips we pray. We cannot help praying. I pray, you pray, because ^{CAN NOT} we stay the ~~staggering~~ ^{SKY THE} ~~silence~~ of death. I pray because I cannot immunize my family, myself, against the onslaught of disease. I pray because, ~~after all, all~~ ^{EARNED} my hard ~~built~~ security is but a house of cards which can come tumbling down ^{before} at the first ^{blow} onslaught of a bitter ^{WIN'D} ~~rain~~.

^{WE} I pray as the Psalmist prayed. ~~You pray that way.~~ "Save me, O Lord, for the waters ^{ARE} ~~are~~ ^{COME} ~~covering~~ even unto my soul. I am sunk in the deep mire. There is no place for standing. I am sunk in the deepest waters. The flood overwhelms me. ¹¹ ~~Save me, O Lord, yea, save.~~"

→ Place us in battle. Let the ^{WHINE} ~~rearing~~ of the mortar be heard overhead, and the most confirmed peacetime skeptic prays. Place us at the ~~foot~~ ^{SIDE} of the bed of a child who is critically ill, and a prayer, perhaps a fugitive prayer, but a prayer nonetheless, escapes from our lips. ^{To} live, my friends, is to be hurt, sometimes most desperately. To live, ~~my friends~~, is to be lonely, sometimes most desperately. (Where do we turn? What strength can be ours) ^{FRUSTRATION COMES,} ~~When there comes that moment that none~~ ^{WHEN THE} ~~of us can escape, when the very earth~~ ~~opens up under us,~~ ^{VERY EARTH OPENS UNDER US.} ~~our life is founded on quicksand, when war overruns us, or economic disaster, or death.~~ When we feel pulled beyond our strength, what keeps us going? What gives us hope? Where is our sanity? We find it in

prayer, ~~in leashing the flood of woes, in reaching out to God for help.~~
Hurt, haunted, desperate, man pours out his prayer to God, and in that
moment of prayer he senses ^{God's} presence. As ^{MAN} ~~he~~ unburdens himself he makes
room for God. "Yea, though I walk through the valley of the shadow of
death I will fear no evil, for Thou art with me." We have had that
experience. Somehow God is closer to us in the valley of the shadows;
in its silence, in its hurt, in its tears, than He is in the daylight,
~~the brightness~~ and the hours of our strength. ~~We pray, we reach out.~~
~~We draw in. We bind.~~ Prayer is an opening up of windows to God; ~~a~~
letting in; ~~a~~ reaching out; ~~a~~ drawing in.

Let us keep this ^{FACT} ~~definition~~ of prayer in mind. Prayer is a
reaching out for some one, not a pleading for some thing. Because
there is another kind of prayer, the prayer that we enjoyed together
this morning. And this prayer is of quite another nature. It is the
consummate creation of Jewish religious genius. The genius of our
people created the Book of Psalms, the finest sheaf of soul poetry
ever written. ^{IT} ~~its verses~~ ^{HAVE} ~~formed the~~ ^{THESE} ~~poems which are the basis of~~ religious worship
~~throughout the world.~~ But ~~this~~ prayer is quite different, for many
quite confusing. ~~The raw prayer, the spontaneous prayer comes in~~
~~moments of crisis.~~ Our prayer is scheduled. Instead of a mood of

INSPIRED FROM THE RAW
CRISIS
PRAYER
AND HENCE

urgency, ~~the atmosphere here is~~ ^{THIS MORNING WAS} one of quiet meditation. In ~~the~~ ^{SEPARATE}

~~the~~ the crisis-prayer we plead. This morning we praised. The words we used ^{here} ~~was~~
~~morning~~ were carefully sculptured. The words of prayer ^{URGENT} ~~in its~~
~~instinctive sense~~ are artless. Here we prayed as a congregation.
When we are on our knees, we pray ~~singly and alone.~~

There are many who see in prayer only a begging, ^{AND} ~~pleading~~,
~~an asking for.~~ ^{MANY} They have trouble understanding ^{OUR PRAYERS OF} ~~the purpose of~~ this
morning ~~and all such mornings.~~ I had a young student ~~in our school~~

come to me a few weeks ago with ^{the prayer} ~~this~~ book in his hand. He said to me, "Rabbi, I looked up the word, prayer, in my dictionary, ~~and it~~ comes from a ~~late~~ Latin root meaning to beg, ~~and to plead.~~ And I followed ^{the} service ~~this morning~~ quite carefully, and there was very little petition in it. I found only one paragraph in which we were asking God for something. 'Grant us peace, Thy most precious gift, O Thou eternal source of peace, and enable Israel to be a messenger of peace unto the peoples of the earth.' Why do we call this service a prayer service?"

Many, I think, share this child's innocence, but I am afraid ^{most} ~~for many~~ adults ^{DO NOT GO FAR ENOUGH TO ASK FOR AN EXPLANATION} ~~the answer is one of ignorance.~~ ^{How} ~~Why~~ is this a prayer service? Because prayer is an opening up, a reaching out, a searching for God, a letting in. ^{NOT AN ASKING FOR - WHAT FOR MR. WEBSTER NOT WITHSTANDING} ~~And that is the only adequate measure of the success of this kind of discipline.~~

^{many} ~~most~~ adults have had this experience. They think of prayer as petition, and so they come once or twice to service, so that they may be in the proper place and use the proper words, and they do a bit of good cosmic "shnorring." And God turns aside, and there is no answer, and they give up. "Obviously, this prayer business is a rather inefficient operation. I need no part of it."

^{cosmic being} But ~~that~~ is not the purpose of ^{CONVERSATIONAL WORSHIP} ~~prayer~~. We ~~came~~ here to become sensitive to the living reality beyond, that which is and that which is ultimately, ~~but that which cannot be seen.~~ That which can give us strength, but only if we need that strength. That which can give us encouragement, but only if we are prepared to ask for it. ^{WE FIND A PROPER} Here we come, to let ~~down~~ God in. ^{AND} ~~And~~ How do we go about it? First, ^{HERE AND NOW -} ~~in the building,~~ the occasion. Here we have the high walls, the vaulted ceiling, ^{MAN IS NOT THE ULTIMATE MEASURE} ~~delicate shield,~~ the proper perspective, ~~is this was not our~~

~~handiwork~~. We are small. There is a vast universe outside. Our minds are drawn out of ourselves. Windows are opened. Here we have the symbols of the spiritual channels of our history -- the Ark, the Light, the ^{Torah} ~~star~~. Here we are ~~drawn to memories~~, drawn to noble memories ^{of} the great sages and prophets and teachers and of their truth and of their heroism ^{AGAIN WE} ~~and of their contribution~~, and are drawn out of ourselves. Windows are opened. We reach out. We draw God in.

~~And~~ it is with the place, so it is with the book. What is the most familiar refrain in this prayer book of ours? "Boruch attah adonai." "Praised art Thou, O Lord." "Praised art Thou, O Lord, our God, King of the Universe." "Praised art Thou, O Lord our God, King of the Universe, who created light and darkness, who bringest good out of evil, bringest harmony into nature, and peace to the heart of man."

Why must we praise God? Because ~~we are strange beings~~. We live in a world, ^{but} we seldom really see our world. We use it, but we do not seek to understand it. All about us is the tracery of God's handiwork, but ^{and} we see only the things near by ^{AND CLOSE AT HAND --} ~~close up~~ ^{NOT THE} ~~the vastness of the cosmos~~ ^{FASTNESS} ~~-- we are preoccupied with our problems and our place in it.~~ ^{BEYOND} ~~And yet there is God~~ ^{WE OVERLOOK THE} ~~-- a statement of God~~ ^{in the} great things and the small, in the beauty and the power and the majesty and the glory. ^{WE NEED TO REMEMBER} "Praised be Thou, O God." ~~And again and again and again, I say, this brings us back to that theme.~~ ^{THE PRAYER} ~~It warms our souls~~ ^{to life, it is} ~~to awaken them, to reach the quick flesh, that we may reach out~~ ^{us to GOD'S GLORY} and open ^{OUR EYES} ~~a window~~, and draw ^{Him} God in.

And in our service, too, we reach back across the centuries, to those grand progenitors ~~of ours~~ ^{DRSW} who ~~wrestled~~ truth out of ~~the~~ ^{black} ~~blackness~~ ^{or} ignorance. "Praised art Thou, O Lord our God, King of the Universe, God of our fathers, God of Abraham, God of Isaac, and God of Jacob." Here we are reminded of nobility, ^{HERE WE ARE REMINDED} of the testament of those who gave to western civilization its dignity, and of what they taught. Of Moses' teachings. "Hear, O Israel, the Lord our God, the Lord is One." God is, and God is one. This is our faith. Of Isaiah's teaching. "Holy, holy, holy is the Lord of Hosts, the whole earth is full of His glory." The brilliance, the awe-inspiring grandeur of God. It forces humility upon us. It forces us to seek the spiritual in our own lives. ~~Of the teachings of Micah.~~ "It hath been told thee, O man, what is good and what the Lord doth require of thee. Only to do justly, and to love mercy, and to walk humbly with our God."

Here are the building blocks of civilization, and those who wedged them out. ^{THE RECORD IS} ~~And~~ ^{AND} As we reach back, ~~we sense their importance,~~ ^{AND NO} we sense how they wrestled with man and with God and with truth. ~~We~~ ^{with} wrestle, too, ^{AND FOR GOD TRUTH} ~~in our lives, in our situation.~~ We open up a window, and we reach out and we draw God in.

~~And~~ as it is with the past, so it is with the future.

"Praised art Thou, O Lord our God, Redeemer of Israel." "And it shall come to pass in the end of days that the mountain of the Lord's house ^{and} shall be established as the top of the mountain, / many people shall come, and they shall say: . . ." Often, you know, we become so preoccupied with today's headlines that we cannot see the real promise which lies beyond them. We become so involved in man's mischief that we cannot see the unfolding of God's plan. ~~And~~ Yet it is there, and

as we reach out to God's purpose, as we see ^{the} ~~this~~ statement of hope written large in our world ~~and ourselves~~, we open up a window. We draw God in.

A service has one purpose, and one purpose only, to make us sensitive ~~sensitive~~ to the spiritual power beyond, sensitive to our relations with that power, sensitive of our obligations to it. A service is an attempt to draw God into our lives, ^{so much in} ~~in the quietness of~~ ^{NOT IN THE MOMENTS OF CRISIS AS} ~~IN THE QUIETNESS OF NORMAL ROUTINE~~ ^{our lives, in the daily routine in our lives, beyond the moments of} ~~crisis~~. For we need God always and at all times. We need His encouragement, and His counsel, and His teaching.

We read together this morning a ^{PARAGRAPH} ~~passage~~ which in my mind is one of the most wonderful statements of the philosophy and purpose of prayer which has ever been written. Let me read it again with you.

O Thou who givest meaning to the strivings of men, attune our hearts for communion with Thee. How often, when everything else fails us, do we yearn for Thee. In the stillness of the night, in the press of the crowd, in the agony of inner conflict, we bow our heads, and lo, Thou art in our hearts and we are at peace. We know not, O Lord, whether the gifts for which we ask are for our good, whether our trials and tribulations may not be blessings in disguise, whether even the fragment of our shattered hopes and love may not minister to the upbuilding of other lives and the fulfillment of Thine unfathomable plan. So we do not pray unto Thee to make our lives easy, to give us happiness without alloy. Rather do we pray Thee to aid us to be uncomplaining and unafraid. Teach us to face life with faith and courage that we may see the blessings hidden away even in its discords and struggles. Help us to wrest victory from the discipline of pain. May we realize that life calls us not merely to enjoy the fatness of the earth but to exult in heights attained after the toil of climbing. Thus will our darkness be illumined by Thy light and our weakness made strong by Thy strength, lifting us above fear and defeat, and sustaining our steps with an immortal hope. Praised be Thou, O Lord, the stay and trust of the righteous.

"That our darkness may be illumined by God's light." That is the test and the measure of ~~this~~ our prayer. What is the real answer to

prayer? ~~That light -- that light which slowly filters in to the pain~~
~~in our soul.~~ ^{Such} That light which connects us to the source of all that
is. That light which connects us to the purpose and plan and ~~principle~~
of the universe. That light which teaches us that we can be partners
with God in the work of creation, ~~that we can~~ ^{That light which reminds us that we may} be enrolled in His service.
That we can draw on His strength. That our darkness may be illumined
by God's light.

In prayer that darkness is so light.



Daniel J. Solov

~~The Pope AND The Jews~~

Psalm 84

The Church, The Pope, AND The Jews

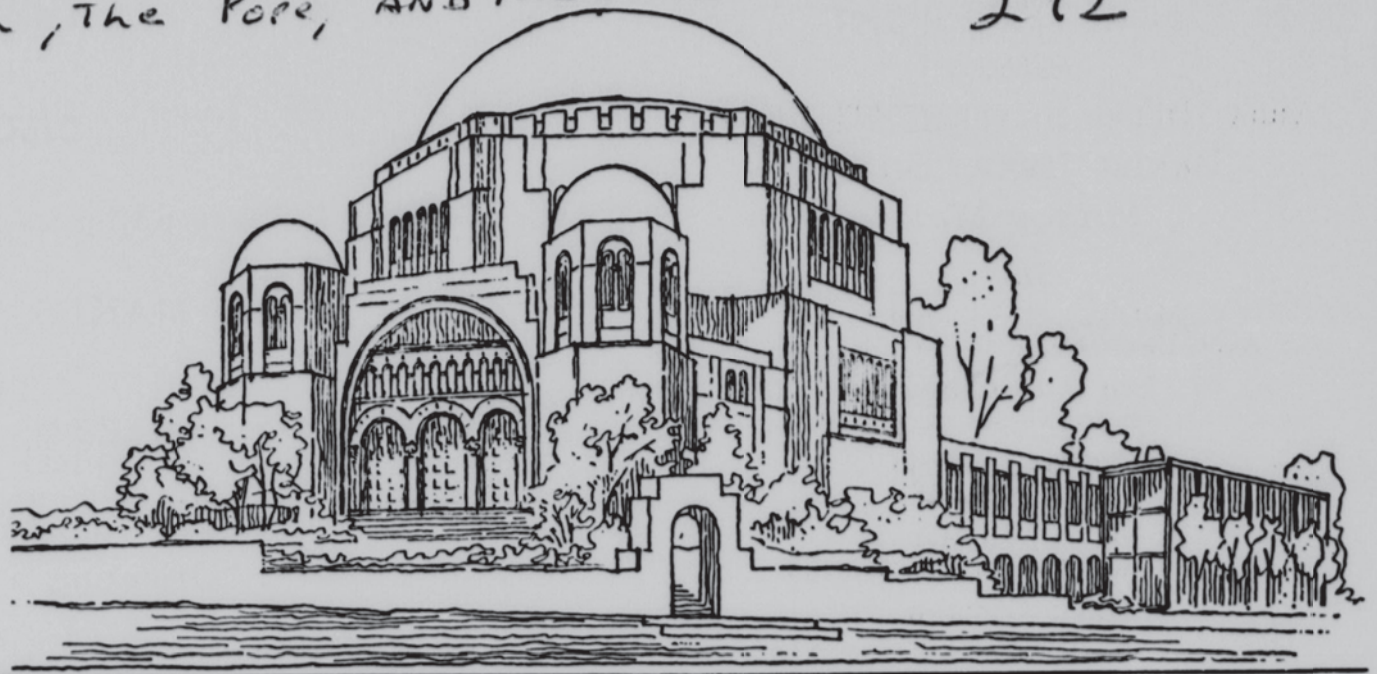
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THE TEMPLE

CLEVELAND, OHIO

January 12, 1964

Vol. L No. 13



ON BEING TOO MANY — FROM THE RABBIS' DESK

After I had written and preached my end-of-the-year review, I decided that the most significant fact of 1963 had not even been mentioned. It happened largely unnoticed. It failed to make the headlines. But for future generations, the increase by sixty millions of the number of mouths that we have to feed and the minds which we have to teach was the crucial occurrence of 1963.

Man continues to spawn as if he were an insect. Medical science dramatically elongates the life span. There are more of us and we live longer. But our globe has finite proportions. The earth's topsoil can yield only so many bushels. In many parts of the world this human flood has already drowned sizable economic and productive gains. India cannot build fast enough to house the same percentage of its people as last year. Western Europe has built more schools in the past ten years than in all of the previous century, yet the nations of Western Europe have been unable to raise the mandatory school age from fourteen to fifteen because of the lack of classroom space. If the birthrate had remained level since 1950 there would be enough space for mandatory schooling until the age of twenty-one.

There is no virtue in numbers. What we need are not human ants but human beings, and human beings require delicate child care and protracted adolescent education and highly skillful urban organization. Unchecked, population multiplies in geometric proportion. The sixty million more of 1963 represents a frightful mortgage on the unborn generations.

SUNDAY MORNING SERVICE
January 12, 1964
10:30 o'clock

RABBI DANIEL JEREMY SILVER
will speak on
THE REAL ANSWER TO PRAYER

FRIDAY EVENING SERVICES
5:30 to 6:10

SATURDAY MORNING SERVICES
11:00 to 12:00

Where does it end? There are only two possible ends. Such peopling as breeds poverty, such poverty as breeds restless politics, such restless politics as breeds war; or a radical dedication to population control. All of us must recognize that we cannot just keep having cuddly babies. The semi-literate peoples of the world in the poor nations of the world must be disciplined by government action—action spurred on by new controls devised by the sciences. In short, our world can no longer be child centered. We must think of our economic and social responsibility to all ages. Children may be the future of mankind, but too many children are the future curse of mankind.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

- Prelude:
Prelude and Fugue in B minor J. S. Bach
- Psalm:
Ma Tovu Frederick Piket
- The Service: Samuel Adler
Bor'chu, Sh'ma, V'ohavto, Mi Chomocho,
Tzur, Ovos, K'dusha, May the Words
- Solo:
En Kelohenu arranged by Eric Werner
Charles Smith, tenor
- Adoration:
Oleni and Vaanachnu from tradition, arranged
by Morris Goldstein

The Temple

Rabbis:

ABBA HILLEL SILVER (1893-1963)

DANIEL JEREMY SILVER

MILTON MATZ

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THIS SUNDAY

Mr. and Mrs. Sanford Sugarman will be hosts for the Social Hall coffee hour preceding the worship service. Mr. Sugarman is President of The Temple Men's Club.

The flowers which will grace the pulpit are contributed in memory of Jennie Amster, by her husband, Joseph, and children, Natalie Grossberger and Arthur Amster.

THE TEMPLE MUSEUM

will display drawings and oils by
Laszlo Krausz

"PEOPLE AND PLACES IN ISRAEL"

This display will run from
January 12th through 25th

The drawings exhibited are from the
Samuel H. Miller collection

Admission is free and open
to the public

THE TEMPLE NURSERY SCHOOL COMMITTEE

DISCUSSION GROUP

Wednesday, January 15th

8:30 P.M.

Lounge

"WHAT MAKES A GOOD NURSERY SCHOOL"

Two short movies

"A Typical Day in a Nursery School"
filmed in The Temple Nursery School

"Orienting a Child to Nursery School"

Plus a tour of the
Nursery School facilities of The Temple

Admission free

Open to all Temple members

For further information, and reservations, call:

Mrs. David Morrison, 831-1498

Mrs. Herbert Katzel, 469-1112



THE TEMPLE

ALTAR FLOWERS

The flowers which graced the Chapel on Friday evening, December 6th, were contributed in memory of Harold M. Thorman by his wife.

The flowers gracing the pulpit on Saturday morning, December 7th, were contributed in honor of the Bar Mitzvah of their son, Murray, by Mr. and Mrs. Harold Firestone.

The flowers gracing the Chapel on Friday, December 13th were contributed in memory of Sol R. Bing by his wife and children.

The flowers gracing the pulpit on Sunday, December 15th, were contributed in memory of Ben Rosenwater by his children, Gladys Hartzmark and Gerald Rosenwater.

The flowers which graced the Chapel on Friday, December 20th were contributed in memory of Joel M. Koblitz by his wife, Naomi.

The flowers which graced the pulpit on Sunday, December 22nd were contributed in memory of Rebecca Juntoff by Beatrice Cohen and Alice Goodman.

The flowers gracing the Chapel on Friday, December 27th were contributed in memory of Theodore Levine by his wife and children.

The flowers gracing the pulpit on Sunday, December 29th were contributed in memory of William B. Cohen by his wife and children.

The flowers gracing the Chapel on Friday, January 3rd were contributed in memory of Jerome M. Braun by his wife, Rosalind, and son, Sheldon.

The flowers gracing the Chapel on Friday, January 10th are contributed in memory of Robert Jaskulek by his wife, Gertrude, and children, Mrs. Frederick H. Heiber, Marc Jaskulek, and Mrs. Clarence W. Gould.

ADULT INSTITUTE—1964

THE DESIGN OF HOLINESS

These lectures will be accompanied by an extensive display, "Recent American Synagogue Architecture," which is on loan from the Smithsonian Institution and the Jewish Museum in New York.

Friday, February 7

CEREMONIAL ART

Dr. Joseph Gutmann
Director of the Jewish Museum and Professor of Art History,
Hebrew Union College

Friday, February 14



Dr. Solomon B. Freehof
Rabbi, Rodef Shalom Temple,
Pittsburgh, Pennsylvania

Friday, February 21

MUSIC

Dr. Daniel Jeremy Silver
and
The Temple Choir

Friday, February 28

ARCHITECTURE

Mr. Richard Meier, A.I.A.
Architect and Curator of the Exhibition
"Recent American Synagogue Architecture"

The seminars begin at 8:30 in Luntz Auditorium
Each Seminar will be opened by the lighting of the Sabbath candles and the singing
of the Kiddush

The sessions will be completed with a social hour
Registration \$1.50

The Temple Bulletin
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DATES TO REMEMBER

Friday, January 10 — Mr. and Mrs. Club "At Home"

Sunday, January 12 — Sunday Morning Services
Opening of Museum Exhibit "People and Places in Israel"

Tuesday, January 14 — Temple Women's Association Tuesday Activities

Wednesday, January 15 — Temple Nursery School Committee Program

Sunday, January 19 — Sunday Morning Services
Father-Son Luncheon

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

THE TEMPLE MUSEUM will be open on all occasions of organization meetings. Arrangements may be made to view the Museum by special appointment.

THE ISRAELI GIFT SHOP is open during all Tuesday sewing sessions. Selections can be made at all times from the display case in the Silver Park lobby through The Temple office.

TUESDAY ACTIVITIES SHOPS are stocked with gift items for every occasion. Shop at The Temple and support your Sisterhood. Call Mrs. Schulman, 464-0280, or Mrs. Mitnick, 442-3137.

I believe in prayer.

I believe that prayer is a healthy and necessary outpouring towards God.

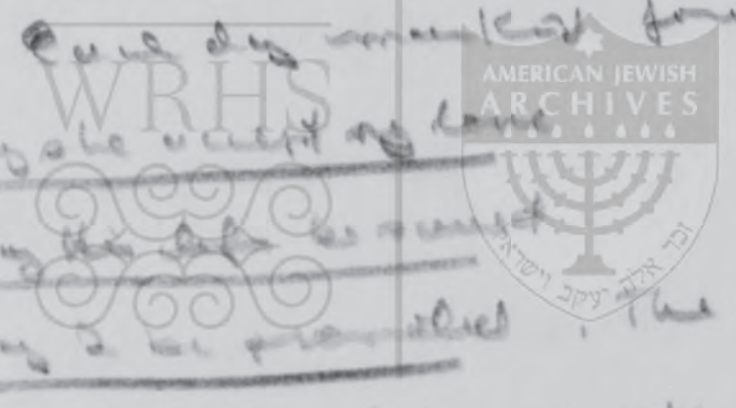
I believe that in prayer God draws down His grace.

But I confess that I have long been reminded that ~~so~~ much is
demanded for prayer. I have no need for full hands unless long and
kind & tender the attitude & earnestness. "If you believe with enough
conviction - if your prayer is sufficient power - you will straighten up,
walk tall, & be full of power" I have ~~no need for~~ prayer
positions unless ~~as a means~~ as a means of position
unity - if - if - God will pay for the service for which
you long - & the love for which you come.

Let me

But again he says not.

unhindered hopes.

 may be worth of love
may be life is worth
may I be provided The most magnificent of
pieces do not receive a favorable review. She came, she saw, she conquered

We are passed over,

Yes! I have read the prayer little truth which appears so often
on night tables is hated no more and put the testing of them
which were shipwrecked - & which perished & were saved & of
those which came to be shipped on unlucky ships and washed down
But those which were shipwrecked, opened are not here
to write their memories & those which go to find on
children written on children how many to write about,

if you ask me which - and my prayer answered.

Honestly, compels me to know that God is in the prayer position

2 pages to be submitted by

In some cases deep water, & the ground underneath, is

In brief - lead needed more than ~~the~~
Kubrick's report, for pages & pages after water over
sent.

To live is to be hurt - sometimes not cruelly
" " " " " " " " " " " "

Five of us as we did just then have under the foundation of our
 lives melted out into ^{quickness} — we — depression suddenly
 melting over us — For under it we — we feel since

what keeps us going ?

What games are boys &

What Keys are used?

What keeps us sane?
 Only the feeling that we are not so isolated. Even as by a
 guy & an empty house
 only the feeling that there is someone by us in the fireplace

stories of the nulls of the nulls

bound, hunted, desperate all of which I can only act of
ages have been lost, as we have not an peace & enjoyment -
we never had peace - we never had peace for the present. There
is a few subliminal stated lost and small enough in let
but is - Page is an unloading of gates - a library is.

Why do we pay?

We pay because we have no other
We pay the same as well as a form standing, then is a library
or other. We are blinded with our eyes and our perceptions & talents
There is a person and there is a person and there is
moments when we have beauty of the spirit which is not
they with us - the much of people

I was all the time

Let us

"

Let us stand for you to be the rock of our salvation

There is the joy of beauty & the joy of adornment - the joy of beauty -
the joy of beauty - the joy of beauty & beauty & beauty

We are one by us

That is our beauty and beauty

Why do we pay?

We pay because we have no other

Explanation the subliminal the power

all the pay - yes but not the not pay

all of us are at the same time to be the same - we

The possibility of life under the ice suggests - if that proves
indeed a large open space + water under the ice -

Case of a young woman with

There are always little to make us see but not any in the dark
middle land in the light morning — if there is any movement
down to our meeting it is the single person Pratt to

Please to be found to return all papers to the

There is a good one (and miles further)
 Then a good one (and miles further)
 Sept. 10th, 1900, brought home
 the first of the

The heart of man
 though, we must see led to see the wonder all about him -
 the mystery of the universe, the value of a flower - the
 things; he must be helped to realize that God has made the
 universe in His image & must be careful to use it
 wisely.

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 Website: www.ajah.org

There are several reasons to know it is not just a
few and far between.

~~scattered~~
 found in these 0 and based on full. (see 4)
 A, F, 'f'.

at F, 'g'.
it removed in of the spiritous ~~case~~ ~~and~~ ~~and~~
needed force series

Ben of David - Carol is - Carol is One
 Month has been told ~~the~~

Received your letter of 10th little, then you need
 to do so - you need some more of the
 aid - of your work

