



**JEWISH
COMMUNITY
CENTER**

This Temple

This Temple stands for Judaism. The dreams our fathers dreamed, the prayers their fathers prayed, the hopes and aspirations of three thousand years and more, these now are ours, and these now are here. Wherever we have worked, or walked, or wandered we have built our Temples as our way of saying something enormously important. Not as a beautiful irrelevance, nor monument to that which died, nor relic from our yesterdays, but as a quiet evidence that we still lived, as did our dreams, as did our offering. In every land, in every age, the Temple stood. And with it stood the dreams we dreamed.

This Temple stands for Reform Judaism, and Reform is more than adjectival. It has been two hundred years a movement, and four thousand years a mood — as old as the Judaism it loves but does not limit. Reform is our restless search for relevance, and our willingness to question with pertinence and impertinence the things we say, and think, and do. It is the way we have of keeping greatness vibrant and alive, and aiming it with reverence at our lives, our world, our problems, and our needs. Not the watering down, but the washing clean of that which must not die, and shall not die.



This Temple stands for yours. Here — if you will it — your children will learn not only what they are, but why. Here — if you will it — they will learn not only where this Temple stands, but what it stands for. Here — if you will it — they will learn to comprehend the greatness of the heritage they receive, and their lives will be enriched because of it.

This Temple stands for you. Here — if you will it — you may meet in joyous moments and in sad, finding for both a sanctity that enhances the one and softens the other. Here — if you will it — you will gather together for study and for worship, for friendship and for sharing, for common cause and common counsel. This Temple has an open door. It waits for you.

This Temple stands for us. What we do in it, and for it, and because of it will make a difference. It will be as relevant or irrelevant, as significant or insignificant, as exciting or as dull as we would have it be. For my part I pledge simply what is mine to pledge: my heart, my head, and my hand. And from you I ask your help. What we shall do, let us together do within these walls or out there in the streets, with labor and with love, keeping faith with yesterday and pace with tomorrow. Then shall this Temple be again what it has often been before, what it must always be, a line unbroken, a dream untarnished, the house we live in.

Maurice Davis

Divine Services

The inspiration derived from public worship serves to deepen our faith in God and strengthens our devotion to the spiritual ideals of Judaism.

Sabbath services are held Friday evenings at 8:30 and Saturday mornings (except during July and August) at 11:15 o'clock.

Rosh Hashanah Evening and Kol Nidre services are held at the Westchester County Center. This enables all members of the congregation and their families to worship together. Daytime services on Rosh Hashanah and Yom Kippur are held in two sessions at our Synagogue. There are special services for children in the afternoon on both Holy Days.

An Oneg Shabbat following Friday evening services gives members an opportunity to meet other families in the congregation socially. At Family services, once each month, children with birthdays in that month receive a special blessing. Other special Sabbath evening observances include a service of welcome to new members, college students' service, Jewish Music Festival services, Women's Guild, Men's Council and Youth Group services.

Festival services are held on Sukot, Simchat Torah, Purim, Passover, and Shavuot.

Social Action Committee

"... in loving and serving our fellowmen, we are loving and serving Thee." Union Prayerbook

The never ending pursuit for social justice, so integral a part of the very essence of Judaism, is the aim of our Social Action Committee.

We endeavor to apply the ethical insights and emphases of Judaism to the specific problems and issues of contemporary life, for rooted deep in our tradition is the firm conviction that the approach to God is first of all through the fellowman who stands at our side.

By means of forums and lectures we examine some of the problems which afflict our society, and through cooperative ventures with groups such as the Urban League, Community Action Program and others we take what action we can to ameliorate these ills.

We are well aware that in our Jewish tradition learning is inseparable from doing, study inseparable from action. "Not learning but doing is the chief thing" states one of the basic teachings of our faith, as true today as when it was first enunciated nearly two thousand years ago.

Women's Guild

About half the women of our congregation are members of the Women's Guild. To the other half we extend an invitation and a challenge: Join Sisterhood and share in sociability, mental stimulus and opportunity for service to our Temple and Community.

Sociability starts with Guild's Oneg Shabbat hostesses each Friday evening and spreads through the monthly luncheon meetings, to all the friendly members who bowl, bridge or sing together.

Courses with bases of Judaic interest given by the rabbis, lecture series on world affairs, courses in creative arts, book reviews, programs and panel discussions on subjects of religious and general interest provide the mental stimulus. The Guild Judaica Shop in the Religious School lobby offers traditional symbols and ceremonial objects to help put religious education into practice in the home.

The satisfactions of service come through Braille transcription, recording and special typing for the blind, sewing for hospitals and the Red Cross, and working on our outstanding scholarship program for high school graduates.

Men's Council

Men's Council's members, almost 600, extend a cordial invitation to all the other men of the congregation to join in service to the Temple.

We invite you to serve as ushers at services on the High Holy Days and on the Sabbath, and as traffic guards protecting our children attending Religious School.

Men's Council will again feature its Sunday morning breakfasts with stimulating expert speakers drawn from our Temple membership; its Annual Dinner, naming a Man-of-the-Year and presenting an outstanding personality of the day; an Adult Education program; Parent-Child Sabbath; Men's Council Sabbath service; Family Field Day; bridge; bowling; dance classes and social dances.

The Higher Horizons program will continue its endeavors to offer educational and cultural opportunities to deprived children. We will support the Jewish Chautauqua Society in its educational efforts directed toward non-Jews on subjects dealing with Jews and Judaism.

Youth Group

The Youth Group offers a continuing opportunity for young people to meet under Temple sponsorship, starting in the tenth grade. The social, social welfare, religious and educational activities are designed to deepen understanding of problems.

Members are given an opportunity to give their services to such institutions as the White Plains Hospital, Burke Foundation, New York Guild for the Jewish Blind, Grasslands and Blythedale. Participation in religious activities includes planning of services, inter-faith activities, discussions and Youth Sabbaths.

Social activities include theater parties, ice and roller skating parties, dances, football games at West Point, picnics, supper parties and a program of weekends away.

Parent Teacher Association

The Religious School Parent Teacher Association serves as a link between the efforts of parents and of the Religious School staff in providing the students with an enriched Jewish educational program. This service is rendered continuously from pre-school through confirmation.

With funds derived solely from dues, the P.T.A. sponsors the classroom celebration of festivals, holiday parties for pre-school children, workshops for mothers; offers hospitality to teachers and the Men's Council Traffic Squad; publishes an annual Religious School directory and calendar of P.T.A. activities.

At general P.T.A. meetings, parents are given an opportunity to meet the teachers and discuss the curriculum and also to hear outstanding speakers on topics related to the Religious School program.

Cemetery

The congregation has traditionally provided its members with the opportunity of selecting a family burial plot in a beautiful Westchester memorial park. The Jewish Community Center owns a section in the Mount Hope Cemetery, Hastings-on-the-Hudson, and in the Mount Pleasant Cemetery in Hawthorne. Plots for any number of spaces are available, and may be sold only to members of the congregation.



The Lawrence W. Schwartz Religious School

The purpose of our Religious School is to help our children to participate happily, intelligently and creatively as Jews in modern life.

In accordance with the forward-looking spirit of Reform Judaism, our Religious School interprets the age-old wisdom of Judaism in the light of modern science and the democratic spirit of America. The universalistic teachings of our religion inspire us to strive with people of all religions, races and nationalities for the improvement of humanity under the fatherhood of God.

Our Religious School aims to help the child:

- I. Develop a religious approach to life.
- II. Become acquainted with the Jewish heritage.
- III. Associate with fellow-Jews in religious, social and educational activities.
- IV. Integrate Judaism with American life.
- V. Derive continuing enrichment from Jewish education.



I. A Religious Approach to Life

Religion, as exemplified in Judaism, implies that we have faith in God and that we are guided by the ethical ideals of Torah as expounded and developed throughout our history and literature.

The concept of God is presented on the level of the children's intellectual development. In the primary grades, festivals and Bible stories are taught to illustrate the wonder and goodness of God. In the intermediate grades, the process of evolution in nature and the progress of mankind through history are interpreted as evidence of God's creative power. In the Junior High School, the children study the origin and development of religion, comparative religion, the relationship between science and religion, and the Jewish concept of One God as the creative force in nature Who impels us to improve ourselves and our world.

Each school session includes a worship service in the Temple. In addition, students preparing for Bar Mitzvah and members of the Confirmation class are expected to attend congregational worship services regularly.

Customs and ceremonies that express Jewish ideals through religious observance have always been advocated by Reform Judaism. Although each family must decide for itself the extent of Jewish observance in the home, it is the task of our Religious School to introduce the children to the meaning and beauty of our ceremonial traditions.



To broaden the children's religious development, they study the major religions of the world, with special emphasis on Christianity, the life of Jesus and the Jewish origin of his teachings. They learn about the various denominations in Christianity and visit Catholic and Protestant churches. Christian holidays celebrated in the community are interpreted to the children.

The study of ethics in the Religious School is designed to give the children an opportunity to strengthen their moral judgment by relating the ethical values of the Torah to their own experiences. These range from family relations, stressed in the primary grades, to the social issues discussed in the upper grades. A Welfare Fund is utilized to teach the children about the needs of their fellow men and to give them the opportunity of helping to meet those needs.

While the Religious School strives to contribute its share in building desirable habits of ethical conduct, we realize that these are influenced to a larger extent by the home, school and social environment.

II. The Jewish Heritage

The Bible, as a record of man's quest for the living God, has always been the foundation of Jewish education and has profoundly influenced the life and thought of Western civilization. The children are taught Bible stories in the primary grades and they study the books of the Bible consecutively in the upper grades. Post-Biblical Jewish literature is taught through selections from the Talmud, the Midrash, the Codes, the ethical texts of the Middle Ages and the works of modern authors.

Jewish history is taught in its relation to world history. The children are made aware of the heroic deeds and noble characters of some of the great men and women of our past. They study the influence of Judaism in various periods of history, particularly on Christendom, Islam, the Protestant Reformation and on the development of the democratic way of life. They also study the history of modern Israel, the development of Israeli culture and folkways and the vital role Israel plays as a haven for the oppressed Jews of other lands.



Hebrew, the language of the Bible and of prayer, has again become a "living language." The Hebrew used in our worship services and Hebrew terms significant in Jewish life are taught in all grades. In addition, a more intensive study of Hebrew is offered in mid-week classes as an elective program for interested boys and girls, and as a requirement for all boys preparing for Bar Mitzvah.

III. Association with Fellow Jews

Toward the end of making friends of their own age and religion, the children in the Religious School are encouraged to participate in a variety of activities beyond the classroom, such as social parties, dancing classes, arts and crafts, dramatics and choral and discussion groups.

The Jewish community is studied by the children through direct contacts with the religious, cultural, philanthropic and community relations activities in the metropolitan area. Visits are made to Orthodox and Conservative synagogues and other Jewish institutions. Rabbis, parents and other guest speakers are invited to explain to the children the programs of the various organizations in which they are active.

IV. Integration of Judaism with American Life

The children are taught that our American way of life represents the contributions of people of many faiths, races, and national origins. They learn that Jews shared in the discovery of America, have been here as settlers since the earliest Colonial days, and have played an active and important role in the nation's development.

Study of other religious and racial groups gives our children a knowledge of and respect for the beliefs and practices of our neighbors. Students are taught about the work of those agencies engaged in combating the undemocratic practice of discrimination against Jews, as well as against other religious or racial minorities.



V. Continuing Enrichment from Jewish Education

The congregation conducts a program of Jewish education for every age group. Pre-school children, with their mothers, learn how to celebrate each Jewish holiday. The Religious School takes children from the first grade, when they enter public school, through the tenth grade, when they are eligible for confirmation. Many of our youth have the opportunity to serve as assistant teachers, as aides in the library and in other school and congregational activities.

Because the home environment is of paramount importance in fostering a desire for continuing Jewish education, the Jewish Community Center believes that parents should be partners in the educational process.

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The curriculum of the Lawrence W. Schwartz Religious School has been constructed to implement the stated aims of this policy. In accordance with approved methods of education, it provides for the extensive use of audio-visual aids, artcraft, music, the dance and dramatics. The School holds that good music, impressive pageantry and beautiful surroundings are as important for the worship services of children as for adults. From beginning to end, it stresses the development of attitudes that should give the children a feeling of security in our faith and a devotion to Judaism as a way of life.

*Jewish
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A Reform Synagogue

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