THE CUBA FAMILY ARCHIVES FOR SOUTHERN JEWISH HISTORY AT THE BREMAN MUSEUM

Mss 387, Gordon Family Papers

Box 6, File 3

The Temple, 1934-1945

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The Confirmants and their Parents will receive their friends this evening, eight to ten o'clock, in the School Auditorium.

THE TEMPLE
SUNDAY MORNING, MAY 20, 1934
NINE FORTY-FIVE O’CLOCK
ATLANTA, GEORGIA
Order of Services

Psalm C ................................................. Choir
Ritual Services (pp. 206-246) ..................... Rabbi David Marx
Invocation ............................................. Cecil Alexander
"Father, See Thy Suppliant Children" ........... Choir
Floral Prayer .......................................... Eloise Franklin
Tohar Service—
Lionel Hein, Harriette Friedman, Marjorie Kahn, Aaron-
ette Silberman, Helene Kantor, Samuel Gordon, Herbert
Goldstein, Sol Peixotto, Charles Massell, Jos. Price, Jr.,
Dorothy Margolin, Jerome Klausman, Muriel Klenberg,
Essay: "Judaism" ...................................... Julian Asher
Essay: "Confirmation" ................................ Lambert Schwartz
"Blessed, O Blessed" ................................ Choir
Declaration of Faith
Prayer ..................................................... Marilyn Romm
Return of Torah to the Ark ......................... Joan Bodenheimer
"Etz Chayyim" ........................................ Choir

Order of Services

Confession ............................................ Joseph Rosenberg
Hymn .................................................. Choir and Congregation
"Happy who in early youth,
While yet pure and innocent,
Stores his mind with heavenly truth—
Life's unfading ornament.

Happy who in tender years
Leans on God for His support:
Who life's bark in virtue steers,
That it reach salvation's port.

Guide, O guide this hopeful band,
Father, in Thy truth and light!
May these children ever stand
Firm in virtue and in right.

Thine, O God, these souls are Thine,
Undefiled they came from Thee;
Guide them in Thy love divine—
Heirs of immortality."

Sermon and Blessing ............................... Rabbi David Marx
Largo (Handel) ....................................... Dr. Chas. A. Sheldon, Jr.
Adoration ............................................ Helen Greenbaum
Kaddish
Concluding Prayer .................................. Helene Nissenbaum
"En Kelohenu" ...................................... Congregation

Benediction
## Confirmants

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## Confirmation Services

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Psalm C _______________________________________________ Choir
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Adoration _________________________________ Helen Greenbaum
Kaddish
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**Confirmation Services**

**The Temple**

**Wednesday, May 27th, 1936**

*NINE FORTY-FIVE A.M.*

**ATLANTA, GA.**
Order of Services

Psalm C
Ritual Services (pp. 206-208)
Invocation
"Father, See Thy Suppliant Children"
Floral Prayer
Ritual Services (pp. 210-246)
Torah Service:
Prayer (page 268)
"Blessed O Blessed"
Declaration of Faith
The Ten Words
Introduction
I. God of Freedom
II. Idolatry
III. Truth
IV. Labor and Rest
V. Our Parents
VI. Holiness of Life
VII. Sacredness of Home
VIII. Honesty
IX. The Good Neighbor
X. Greed

Prayer
Return of Torah to the Ark
"Etz Chayyim"
Confession
Hymn
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Largo (Handel)
Adoration (page 272)
Kaddish
Concluding Prayer
"Ayn Kelohenu"

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Invocation

"Father, See Thy Suppliant Children"

Floral Prayer

Ritual Services (pp. 210-246)

Torah Service:


Prayer (page 268)

"Blessed O Blessed"

Declaration of Faith

The Ten Words

I. God of Freedom
II. Idolatry
III. Truth
IV. Labor and Rest
V. Our Parents
VI. Holiness of Life
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Betty Selur

Ethel Marie Lever

Ruth Edson

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Gloria Hoffman

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Return of Torah to the Ark

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Hymn

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Rabbi David Marx

Largo (Handel)

Dr. Charles A. Sheldon, Jr.

Adoration (page 272)

Louis Bedeshime

Kaddish

Concluding Prayer

Helene Rosenbaum

"Ayn Kelohenu"

Benediction
I.

What is the first doctrine of our faith?

There lives a God, who is One.
He is without body or parts.
He is the Creator, Governor and Preserver of all things and living creatures.
The Lord of Hosts is His Name.
He is all-powerful and eternal.
He was, He is and ever will be. He is our God. There is none else.
It is written in the Torah and the word is engraven upon our hearts:

Hear, O Israel, the Lord Our God, the Lord is One.
Sh'ma Yisroel adonai echod.

Are you fully convinced of this truth?
Do you firmly believe in it?

II.

What is the second cardinal doctrine of our faith?

God revealed His will thru His servants, the prophets.
The Law of Sinai will endure forever.
The Ten Commandments are the basis upon which our religion is permanently founded.
God inspired the prophets and made His will known thru Moses.

Are you fully convinced of this truth?
Do you firmly believe in it?

III.

What is the third cardinal doctrine of our faith?

God governs and judges the world in justice and mercy.
The soul is from God, immortal, free and accountable to God, and destined for a higher, purer state of being.
God has chosen the people of Israel to make His name known to man, and His kingdom will one day be universally established.
"On that day, God will be One and His name One."
In the Sacred Writings, it is said: "The Lord shall reign forever and ever, thy God, O Zion, from generation to generation. Hallelujah."

Do you understand these doctrines?
Are you confirmed in their truth?
Do you promise to remain true and faithful to the Lord, your God, to love Him with all your heart, with all your soul and with all your might?
Do you promise to be ever mindful of your duties as Jews, and ever to so act that your conduct may reflect honor and credit upon the religion of your fathers?
THE COMMANDMENTS.

What are the Ten Commandments and what do they teach?

I.
The Ten Commandments contain the essence of the duties of man. They remind us of the kindness of God, who is a zealous God. They demand reverence for Him and observance of His holy day. They teach us our duty towards our parents, towards the lives and happiness, the property and honor of our fellow-men. They warn us to preserve our soul from greed and envy that we may rejoice in the good that falls to the lot of our neighbor.

THE FIRST COMMANDMENT: "I AM THE LORD, THY GOD," being the introduction to the Decalogue, contains the cardinal truth of our faith, namely, that there is only One God, governing the universe, whose laws we must obey and to whose commands we must adhere. He gave us liberty. He protects us. He is our rock and support, our staff and refuge.

II.

THE SECOND COMMANDMENT IS: "THOU SHALT HAVE NO OTHER GOD BEFORE ME." This law prescribes every kind of idolatry, and everything is idolatry that draws us from the great spiritual God of Israel. We must not bow the head or bend the knee nor worship before any creature of His hand, be it ever so powerful, for to God alone belongs our soul. He guides our destinies and watches over us from the cradle to the grave. This command further admonishes us not to believe in witchcraft, or in evil spirits, nor should our belief be guided by superstition. God rules the world in justice and mercy and nothing happens to us unless He directs it. As a father loves and watches over his children, so does God hold us all in His love and wisdom.

III.

THE THIRD COMMANDMENT IS: "THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD UNTO FALSEHOOD." This law commands us not to take God's name lightmindedly, not to mention it in connection with anything improper or impure, not to blaspheme by using it in unholiness. The third word of Sinai further commands us not to fear man more than God and not to do in secret what we would be ashamed of to do in public. We shall not swear falsely, which is a terrible crime. Even our yes or no should be guided by strict truth, for God is ever present and falsehood is an abomination in His sight.

IV.

THE FOURTH COMMANDMENT IS: "REMEMBER THE SABBATH TO KEEP IT HOLY." The Sabbath is a blessing to the people of Israel and a sign between God and man. We must do no servile work on this day, but devote our heart and soul to the higher objects of life. Therefore the prophet exclaims: "If thou restrain thy foot for the sake of the Sabbath, doing no business on my holy day, and if thou call the Sabbath a delight and honor it in not doing thine own business and speaking vain words, then shalt thou find delight in the Lord, and I will cause thee to tread upon the high places of the earth and I will cause thee to enjoy the inheritance of Jacob, thy father."

V.

THE FIFTH COMMANDMENT IS: "HONOR THY FATHER AND THY MOTHER." This word of Sinai teaches us that our parents are essentially God's representatives on earth, showing us the right path
that leads to virtue and honor. In the same manner as we love God with all our heart, soul and might, so we must rejoice whenever an occasion presents itself to prove our love and affection for our dear parents. We must love and honor them and find our happiness in the joy of those who, like guardian angels, nursed, shielded and protected us from our very infancy. We must obey them with a willing heart and a cheerful soul. Then "father and mother will rejoice, and she, who has born thee, will be glad."

VI.

THE SIXTH COMMANDMENT IS: "THOU SHALT NOT MURDER."
The life and health of our neighbor must be as sacred to us as our own, and we must embrace every opportunity to save a human being from danger whenever it lies in our power. How sacred is life, given by God and which He alone can take away. This commandment also admonishes us not to injure man in his honor or self-respect, or do anything which might shorten his life or weaken his health. Not in vain did Moses say: "Cursed be he who smiteth his neighbor secretly."

VII.

THE SEVENTH COMMANDMENT IS: "THOU SHALT NOT COMMIT ADULTERY."
Virtue and honor should govern our lives and thus keep from our household everything which undermines our happiness. The Bible says of the unchaste, "The end is bitter as wormwood and sharp as a two-edged sword, while thou liestest thy end when thy flesh is coming to an end." Virtue is the price of rectitude. In every temptation of life we should remember the words of Joseph: "How can I do this great evil and sin against God?"

VIII.

THE EIGHTH COMMANDMENT IS: "THOU SHALT NOT STEAL."
This means that we must not take anything which does not by right belong to us. We must not injure the interest of others, nor shall we borrow and not pay. We shall not withhold the wages from the laborer. This law prohibits us from appropriating another's thoughts or ideas and using them as our own. Ye shall do no unrighteousness in mete-yard, in weight or in measure. "If thou sellest aught of thy neighbor's hand, thou shalt not over-reach one, the other." "The wicked borroweth and payeth not, but the righteous is beneficent and giveth."

IX.

THE NINTH COMMANDMENT IS: "THOU SHALT NOT TESTIFY AGAINST THY NEIGHBOR AS A FALSE WITNESS."
This law warns us to be very careful in speaking of our neighbor whose honor and fair name must be sacred at our hands. We must not harm or malign him verbally or in writing, nor induce others to do it for us. Above all, when we are called upon to testify in a court of justice, we shall speak the truth without fear or favor. "The honor of thy neighbor must be as sacred to thee as thine own." "Thou shalt not go up and down as a tale-bearer amongst thy people." A faithful witness will not lie, but a false witness constantly uttereth falsehood.
X.

THE TENTH COMMANDMENT IS: "THOU SHALT NOT COVET."

This is the finest essence of pure religion. This command admonishes us not to cast a longing glance at anything which we do not possess. We must not pollute the purity of our heart by sinful desires. We must avoid envy and false pride. We must govern our inclinations with a strong will and make them useful in the service of right, truth, rectitude and honesty. "A sound heart is the life of the body. Jealousy devours the flesh." Who is satisfied? He who is happy with his portion. "Seek not after the inclination of your own heart and the desire of your eyes in the pursuit of that which leadeth thee astray." Honor is the companion of humility.

THE BLESSINGS

(Before reading the Thorah.)

Borechu es adonai hamevoroch.
Boruch adonai hamevoroch leolom veed.

Boruch atto adonai elohenu melech holom.
Asher bochar bonu mikkol hoammim venasan lenu es toroso.
Boruch atto adonai nosane hatoroh.

Praise ye the Lord who is to be praised.
Praised be the Lord who is to be praised forever.

Praised be Thou, O Lord, our God, King of the Universe
Who hath chosen us from all peoples and hast given us His Thorah.
Praised art Thou, O Lord, Giver of the Thorah.

(After reading the Thorah.)

Boruch atto adonai elohuru melech hoolom.
Asher nosan lenu toras eseth vechaye olam nota besochnu.
Boruchatto adonai nosane hatoroh.

Praised be Thou, O Lord, our God, King of the Universe,
Who hath given us the law of truth and planted within us eternal life.
Praised art Thou, O Lord, Giver of the Thorah.
Fifty Years
1895
1945
Rabbi David Marx, D. D.  
1895 1945

Whereas, for fifty years Rabbi David Marx, D. D., has been the spiritual and moral leader of our Congregation and community; and

Whereas, he has been our guide in our daily life, our adviser and our comforter in the hour of our distress and our beloved companion at all times; and

Whereas, we wish to commemorate this occasion, the fiftieth anniversary of his ministry in our midst:

Now, Therefore, Be It Resolved:

I. That the Hebrew Benevolent Congregation give thanks to our God, The Lord Jehovah, for having given us this leader and Rabbi, and for having spared him for these past fifty years.

II. That the Hebrew Benevolent Congregation express their love and affection, their admiration and indebtedness to the man who represents this Congregation as well as the Jewish community so nobly and competently.

III. That this resolution remembering the occasion and expressing our sentiments, is in accordance with a motion adopted by the Board of Trustees of the Hebrew Benevolent Congregation.

And, Be It Further Resolved:

IV. In view of the valued services rendered our Congregation for half a century the Board of Trustees have unanimously elected Dr. David Marx, Rabbi of the Hebrew Benevolent Congregation for life.

V. That the original of these resolutions be properly engrossed and presented to David Marx, our Rabbi, at a special service of Thanksgiving and celebration of this occasion held by our Congregation on Friday evening, September 21st, 1945, and that a copy be spread upon the minutes as a permanent record.

Presented at the Temple, in Atlanta, Ga., on the 15th day of the month of Tishri in the year 5706.

HEBREW BENEVOLENT CONGREGATION

Attested by:
Sol. I. Golden  
Secretary

By: Milton S. Rice  
President

In Tribute

to

RAPII DAVID MARX, D. D.

On His Fiftieth Anniversary

As Rabbi of

THE HEBREW BENEVOLENT CONGREGATION

Atlanta, Georgia

September 21, 1945
The First Temple, erected in 1875 at the corner of Garnett and Forsyth Streets.

The Second Temple, completed in 1902 at Pryor and Richardson Streets.

The present Temple, located on Peachtree Road and Spring Street, dedicated October 17, 1931 "to the worship of God and the service of humanity."

"Great Men Hallow A Whole People And Lift Up All Who Live In Their Time." - Rabbi David Marx, D.D.
Eighteen-ninety-five was a memorable year in Atlanta. The Cotton States Exposition brought thousands of visitors to the young city. On January 31 of that year the 27th Annual Convention of the American Women’s Suffrage Association was held with Miss Susan B. Anthony as speaker. On August 9 the Broad Street viaduct was completed. Yet a still more significant event was to take place that would cast its influence on the thriving metropolis for many years to come.

On September 1, 1895, Dr. David Marx arrived in Atlanta to become rabbi of the growing Hebrew Benevolent Congregation. Stepping from the train at the old Union Station, the 23 year old minister fell in love with the bustling city that had called him from his rabbinate at Temple Emanuel in Birmingham, Ala. Somehow, the youthful clergyman felt at once that his destiny was inter-woven with the fate of this brave community that only a few years before had risen from the ashes of the civil war.

The young rabbi was given a warm and hearty welcome by the members of his new congregation and their Christian neighbors. He immediately set out on his duties and his influence for good was soon felt not only among his own constituents but throughout the entire city. From the very beginning his interests and devotion transcended the boundaries of his congregation and encompassed every worthwhile undertaking in the community. Within a short time Atlanta had come to know and love Dr. David Marx and as the years passed this affection and esteem was to grow and deepen.

The Hebrew Benevolent Temple was located then at the corner of Garnett and Forsyth Streets in a towering structure built in 1875. Previous to that time the congregation, which was formed in 1867, had conducted its religious services in rented halls and private homes.
When Dr. Marx became its spiritual leader the Temple congregation numbered about fifty members. The population of Atlanta continued to increase, however, and the congregation soon outgrew its quarters. Under Dr. Marx's leadership, plans were made for a new building and by 1900 a sufficient sum had been raised to secure options on suitable sites. A plot of land at the corner of Pryor and Richardson Streets was selected and construction began immediately.

On Friday evening, September 12, 1902 the impressive new Temple was dedicated before a large and distinguished gathering that filled the edifice to overflowing. Hundreds, unable to gain admittance, waited reverently outside. The new building provided ample opportunity for the congregation's steady growth and expansion. Special quarters were provided for the religious school which Dr. Marx had fostered and developed.

In the meantime, on October 15, 1901, the popular young religious leader had married Miss Eleanor Rosenfeld, daughter of Abraham and Emily Rosenfeld, pioneer settlers in this city, and on January 29, 1903 their son, David, was born. Dr. Marx continued, in ever increasing measure, to devote his tireless energies to the improvement of his congregation and the betterment of mankind.

Under his inspired direction the Temple gradually assumed a position of leadership among southern Jewry, and Dr. Marx's reputation and scope of influence constantly widened.

During 1901-02 he became an editorial writer for the "Jewish American" published in Detroit. In 1908 he was appointed to the editorial board of "Young Israel," and in 1907, he was made a special writer for the Atlanta Journal.

He became active in various larger interests of the synagogue, serving the Central Conference of American Rabbis as member of the executive board, corresponding secretary, treasurer, and editor of the

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Programme

Succos Eve September 21, 1945

1895 ANNIVERSARY SERVICES 1945

Succos service ........................................ Dr. David Marx
Organ Solo: Memories (St. Claire) Dr. Chas. A. Sheldon, Jr.
Address .................................................. Milton S. Rice
Presentation ............................................ Dewald A. Cohen
Vocal Solo: How Beautiful Upon the Mountain (Kaher) Mrs. Elyea Carswell

Benediction

Adjourn to Auditorium for Public Reception

"Year Book;" the Southern Rabbinical Association as secretary and vice-president; and the Alumni Association of Hebrew Union College as president, vice-president, and director. He was also elected president of the Southeastern Jewish Religious School Union.

While his fame spread throughout the country Dr. Marx's devotion to Atlanta remained constant. His name was linked with every movement for human betterment. His interest in civic and communal affairs, his oratorical ability, and winning personality made him a speaker sought after by leading organizations.

For years he gave much of his time and effort to the work of charitable organizations, both of his own faith and others. He served as a trustee of the National Jewish Hospital for Consumptives, at Denver, Colo.; member of the executive board of the Scottish Rite Hospital for Crippled Children, Family Welfare Society, Hebrew Orphans Home, Georgia Child Welfare Society, Children's Home Finding Society, Community Chest, and the Atlanta Tuberculosis Association. Dr. Marx later became an organizer and director of the Crippled Children's Hospital, the Boys' Club, and member of the executive board of the Atlanta Art Association.

One of Georgia's most prominent Masons, he is affiliated with all the higher bodies of the Scottish Rite and the Shrine. In 1911, in recognition of his attainments, he was accorded Masonry's highest distinction, elected to the honorary thirty-third degree of the Scottish Rite. Today, he is believed to be the oldest thirty-third degree Mason in this state, in point of service.

During World War I Dr. Marx was a leader in Liberty Loan Drives, and from 1917 to 1932 he served on the executive board of the Red Cross. When the great Atlanta fire struck the city in 1917 he was placed in charge of civilian relief. Despite his expanding duties and responsibilities Dr. Marx continued to play an increasing part in the civic and humanitarian life of the city and state. He was
made vice-president of the National Labor Relations Board for the southeastern district, was appointed a member of the Fosdick Commission, and served as Jewish Chaplain to the U.S. Penitentiary in Atlanta.

His place in Georgia life and his many services to the commonwealth and its institutions firmly established Dr. Marx as one of the state's first citizens, and he has enjoyed to an exceptional degree the high regard of his fellow-citizens, irrespective of race, class, or creed. In 1924, in recognition of his distinguished career, he received the honorary degree of Doctor of Divinity from the University of Georgia.

These diversified interests and responsibilities did not lessen Dr. Marx's tireless efforts for his congregation, which was, of course, his primary concern. From his pulpit, he was the organizing force in the Atlanta Council of Jewish Women, the Temple Sisterhood, and Brotherhood. He took keen delight in his work with children and under his guidance the religious school was constantly expanded and improved.

With most of its members having moved to the north side of Atlanta, the Hebrew Benevolent Congregation, in 1928, began to plan for a new and larger building in a more suitable neighborhood. An appropriate site at the corner of Peachtree Road and Spring Street was chosen for the new edifice which was to be one of the most imposing temples in the country.

In due time construction was completed and on October 17, 1931, the Temple was dedicated to "the worship of God and the service of humanity." The three-day exercises brought to Atlanta religious leaders of all faiths from many parts of the country. Simultaneously Dr. Marx and the Temple had reached their zenith and together they continued their march of progress.

The late Dudley Glass, distinguished journalist and life-long friend of Dr. Marx, writing in the Atlanta Constitution of January 7, 1942, called the honored rabbi "a human encyclopedia, a philosopher, and humorist, never caustic or pedantic, yet one of the most crude persons I have ever known."

Dr. Marx numbers among his closest friends, ministers and laymen of all faiths. Known for his great tolerance, he is a leader in the work of the National Conference of Christians and Jews. Writing in the Atlanta Journal of August 18, 1945, Dr. Louie D. Newton says of him, "Rabbi Marx is as much a part of Atlanta's life as Peachtree Street. He has lived his religion, walking humbly with God, doing justice, and loving mercy."

The distinguished leader was born in New Orleans on April 29, 1872, the son of Solomon and Clara Marx. He received his preliminary education in the New Orleans grammar schools and at Leche's School for Boys, from which he was graduated in 1886. His family moved to Cincinnati where he attended the Hughes High School. In 1894 he received the degree of Bachelor of Literature from the University of Cincinnati and the same year was graduated from the Hebrew Union College where he obtained his theological training.

He is a member of the Rotary Club, B'nai B'rith, the Burns Club, the Elks, Standard Club, and Ingleside Golf Club.

Never seeking the limelight, Dr. Marx dislikes publicity. During the course of his interview with the late Mr. Glass, he is known to have remarked, "nothing ever happened to me that would make a story."

Widely loved and respected as a minister and a man, Dr. Marx is highly esteemed by all who know him.

In a spirit of deep reverence and humility, the officers and board of the Hebrew Benevolent Congregation pay him this simple tribute on the occasion of his fiftieth anniversary, with the hope and prayer that his life may be spared for many more years of usefulness and service.
Important Notice!

This is to remind you that tonight will inaugurate the new Friday evening Services. These Services will be conducted by Rabbi David Marx, laymen leaders of the Congregation, leaders of our own youth, and visiting Rabbis and Ministers.

Rabbi David Marx is preparing special prayers for each Friday evening, and these will be mimeographed and distributed to the Congregation. This plan of Service should prove very interesting and unique.

The Services will begin at 7:45 in the evening, and will end at 8:45 promptly.

The Congregation will be addressed by the various individuals occupying the pulpit; announcements of the Services will be made in the press and by direct notice to our membership.

This Friday evening, Rabbi David Marx will open up these Services, and will address the Congregation on the "Greatest Thing in Life."

Frankly, our Friday evening Services have been lagging, and these Services have been devised with the view of initiating the "Back to the Synagogue" movement.

We urge you to become one of the members of the Congregation, who will help us make this movement a success. Come to the Services yourself, and urge your friends to do likewise.

Children’s Service

Tomorrow morning at 10:30, there will be a Children’s Service conducted by members of the Confirmation Class. Dorothy Margolin and Samuel Gordon will conduct the Service, and Rabbi David Marx will deliver a sermon to the children.

We urge the parents of the Religious School children to set the proper example by attending together with the children at the Saturday morning Services.
Announcement

THE TEMPLE
ATLANTA, GEORGIA