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Series IV: Sermons, 1914-1963, undated.

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The uses of wealth and the uses of poverty, 1957.

Sunday Morning Service

The Temple

May 19, 1957

THE USES OF WEALTH AND THE USES OF POVERTY

What to do with the things we have and the things we have not.

by

DR. ABBA HILLEL SILVER

There is a beautiful and profound prayer found in the Book of Proverbs in the Bible, <sup>which is</sup> attributed to a Poet by the name of Agur, which reads:

"Give me neither poverty nor riches  
Feed me with mine allotted bread  
Lest I be full, and deny and say: Who is God?  
Or lest I be poor, and steal  
And profane the name of my God."

This prayer may be said to sum up the attitude of Judaism towards wealth and poverty. Judaism feared both. Unlike some of the leaders and thinkers of other great religions, the sages of Israel never made a virtue of poverty. In the Christian church poverty was looked upon as a religious virtue. It was part of the general complex of ascetic ideas to which the true believers of the early Christian Church resorted, in an effort to escape the sins and the pitfalls and the entanglements of this world, and to prepare themselves for the blessedness of the coming world. It was the attitude which gave rise to the institution of monasticism, both in the Christian world and in the Buddhist world and in Islam and elsewhere. Thus, in imitation of Jesus, and his apostles, who were poor, St. Francis established the great Franciscan Order whose central tenet is absolute poverty.

But we do not find a single word in the Bible in praise of poverty, any more than we find any monasteries or nunneries in Judaism. On the contrary, our teachers knew a great deal about the evils of poverty and the degradation to which poverty frequently consigns a human being. (Hebrew)



"For the sake of a piece of bread men will sometimes commit crimes." Our sages knew the bitterness of the heart of the poor men and their suffering and the humiliations to which they are frequently subjected because of their poverty. "Even to his friends", says the Bible, "a poor man becomes hateful, while a rich man, because of his riches, has many friends." The poor man frequently has to speak pleadingly, and beseechingly.

The mere want, therefore, of the necessities of life, does not make a man spiritual. On the contrary, it frequently makes him envious, greedy, fills his heart with bitterness because of his unsatisfied needs. A poor man may be a bad man, just as a rich man may be a good man. It is not necessary to reduce life to rude and savage simplicity in order to acquire either wisdom or salvation. And poverty as a social evil, must be eradicated according to the tenets of our faith. No great civilization has ever flourished on the foundations around the roots of penury and want.

"Wealth indeed has its pitfalls, but so has poverty. Sordid poverty, can coarsen a man. Want and spiritual independence are by no means synonymous. The poor man is not always free; the rich man is not always the slave. (The rabbi said) "Poverty in a man's home is worse than fifty plagues." "Crushing poverty is one of the three things"(they said)"which deprive man of his senses and of a knowledge of his Creator. Such a man will never see the face of Gehenna, since he has already had his on earth."

Nor do our sages denounce wealth as such. It is not wealth and riches which they denounce, but their abuses. It is the evil employment of possessions, rather than the possession itself which is evil. When the author of the Book of Genesis points out, for example, that Abraham ~~was-ve~~ (father of our race and the founder of our faith) that Abraham was very rich in cattle and silver and gold - it was not to suggest therefore that Abraham was sinful, but simply that he was prosperous, and that prosperity was a good thing. The Patriarch Isaac blesses his son Jacob with this blessing: "May God give you of the dew of Heaven and of the fatness of the earth and plenty of grain and wine".

And our religion envisages the blessed time to come when, as a result of a prevailing justice in the world, all men will have enough of the good things of the earth. "You will all eat your bread without scarceness" is an oft repeated blessing



in the Bible. They foresaw the day when "every man will live under his own vine and under his own fig-tree with none to make him afraid".

The hope was for an economy of abundance, not for an economy of scarcity, an economy which they believed was within the reach of mankind, but which unfortunately is being retarded by human greed and human selfishness. "And thy floors shall be full of corn and the vats shall overflow with wine and with oil."

While our sages did not denounce wealth and riches as such, they deprecated a man's hankering - ceaseless hankering - after more and more and more - of worldly goods. They were unsparing in their denunciation of greed, that unsatiated appetite for increased possessions -- always more -- increased possessions of things which crowd out every noble interest in life and which, of course, also disregards every moral scruple.

These wise and understanding teachers warned people against the eye which is never satisfied ~~with~~ - against the man who is so enslaved by money that he is never satisfied with whatever money he possesses.

(He is so much in love with money that he is never contented.) And into the most sacred code of our laws - into the Ten Commandments - it was written "Thou shalt not covet". It is greed which fills the hearts and minds of men with bitterness and hatred.

And they advised men not to spend themselves in a mad, headlong rush after wealth as if that were the supreme good of life and the source of all happiness. "The steady-going man is the man that will enjoy an abundance of blessings, but the man who rushes to get rich," says the Bible, "will not go unpunished." "He that rushes headlong after wealth is a man with an evil eye", they said, "and knoweth not that want shall come upon him ultimately."

All men find time enough to die! but all too few men find time enough to live. They race like mad to grab more and more of the things which they really can do without. "Weary not yourself to get rich", says the Bible. Most people do not even enjoy the wealth which they have because of their desire to have more - "to add house to house and field to field", as the prophet says. And



when they finally come to think that they really have enough and are ready to settle down comfortably upon their accumulated pile, they are ready to die. "And man, when he dieth, carrieth nothing away. His wealth does not descend with him into the grave."

And it is of such wealth that our sages said, "it is a grievous evil. Such riches are kept by the owner to his own hurt." "Here is a man", they say, "who thinks himself to be rich, but really he has nothing; and here is a man who thinks himself poor, but he really has everything."

And our sages warned men that wealth frequently leads to false pride and false pride leads to desolation and isolation. There are men who acquire much wealth and come to believe that they are better than their fellow-men. They begin to think that their talent for making money is an extraordinary virtue - an index of character in that they have achieved what other men have failed to achieve. "The rich man is always wise in his own eyes", says the Bible

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They attribute nothing of their success in many instances, to chance or to environment or to opportunity, but solely to their own superior talents and that frequently with sinful pride and arrogance which make them uncooperative members of a community. They fail to take the heart, the wisdom, the Ecclesiastes of the Bible, who said, "I returned and saw under the sun that the race is not always to the swift, that the battle is not always to the strong, that the bread is not always to the wise and that the riches are not always to the intelligent, but chance and accident are responsible for them all."

How much of a man's success -- any man's success - in any walk of life -- is to be attributed to birth and to environment and to opportunity and to chance and accident? And so our sages admonished men who have acquired wealth to guard themselves against the danger of losing the common touch -- of isolating themselves more and more, as they get richer and richer -- of coming to think that they cannot any longer move with common folks or live with them in the same neighborhood or belong to the same society or worship with them in the same church or share with them in the common tasks of life. "The rich and the poor meet together" says the Bible,



"God is the maker of them all".

And then our wise teachers also warned us against ~~the~~ allowing ourselves to become surfeited with super-abundance -- "even the eating of too much honey", they said, "is not good, for it destroys our capacity for tasting other good things in life" which the palate and tongue surfeited with honey makes it impossible.

Lastly, our sages admonished us not to put our trust in wealth. No man should come and say, "wealth is my fortress! No evil can overtake me! I am secure! because I am rich". "The man who puts his trust in his wealth - he will fall."

You and I have all seen, time and again, with our own eyes, how tragically the men who had put all their faith in their wealth and all their hopes, how they utterly collapse when their wealth is suddenly taken away from them by a shift in fortune or by a wide-spread economic depression. And they break utterly because they builded for themselves no other world to which to retire when the material world which they built was laid low. They have lived in only world and one world is not enough for a man to live in.

And what holds true of an individual, holds true also of nations. Nations which put their trust in prosperity and in wealth, sooner or later come upon disaster and catastrophe. "Wealth availeth not in the day of wrath." We have seen prosperous nations, nations blessed with plenty and abundance suddenly brought to the very brink of economic disaster through unwise management, through an unwise administration of that very abundance of wealth which God gave unto that nation. And so nations come to suffer from depressions and from unemployment - from class conflict, from civil war. The stability of a nation rests not upon material wealth but upon a system of just laws - upon a high standard of social ethics, upon the quality of its spiritual life -- a life where there is no exploitation and no wide-spread inequality and no social discriminations. When these, unfortunately, do exist, exploitation and inequalities and discriminations and heavy burdens upon the shoulders of those unable to bear those burdens, there is a whirlwind in the making which sweeps over and strikes and devastates when least expected.



I have so far spoken of wealth and poverty in terms of material possessions. But there are other kinds of wealth and there are other kinds of poverty. A fine reputation for integrity, for example, for honor and courage -- that's great riches. "A good name is better than the most precious oil." A mind that's well trained and well-stocked is a treasure-house of incalculable wealth! Eyes that can see - ears that can hear - what many an eye fails to see and many an ear fails to hear - which give us access to all the glorious creations of mankind in the past -- free access -- that's a treasure-house of great wealth! And life itself! "All that a man hath, will he give for his life." Life itself! What riches that is. And good health... how much is that worth to man. And a loving family and a happy home, and a true life's companion and children..."Thus shall the man be blessed who reveres the Lord."

And freedom -- and the dignity of free citizenship -- and the right to seek our own happiness in our own way.....here is boundless wealth -- not in terms of coins of the realm but of the wealth of the spirit! Here is boundless wealth within the reach of most men which many unfortunately squander or abuse or neglect and so go through life poor in spite of their riches.

And poverty too is not limited to material want. Material want may often act as a spur. It has been just that in the biologic and mental evolution of the human race. Man's inadequate physical equipment to meet the challenge of his environment necessitated a greater development of his intellect - his intelligence. Man, when you come to think of it, is endowed with fewer finished appliances, as it were, than most animals. Man is born unshod and unclad and unarmed and has had to supply these deficiencies of nature through the development of what we call the use of arts. Poverty is the mother of all the arts and it is still a powerful goad to progress - the progress of the individual and of society, even today.

But not the excessive, the prolonged, the involuntary poverty which frequently breaks the human spirit and disfigures the image of God in man and makes many people malignant and hateful and bitter with frustrated avarice. There are other kinds of poverty, however, besides physical want. If a man is poor in knowledge and realizes



it and proceeds to acquire knowledge, by dint of labor and study and self-education, all through his life, that man is putting poverty to the most excellent use. He is reaching out for what he has not. If a man is poor in good works, and proceeds to change his way of life so that more of his time and his thought and his substance are channeled into good works, that man's poverty - and it is a real poverty, the poverty of good works - that man's poverty is his making, not his undoing. If a man looks about him and discovers that he is poor in friends and friendship, that he is alone - never having cultivated friends and friendship - and that man sets about earning friends by being one - why he uses his poverty to acquire that which is more precious than rubies.

If a man along his way in life finds himself poor in the affections of his family - of wife and children - or if a woman finds herself poor in these affections - in these indispensable affections - due to their own thoughtlessness or neglect or absorption in other interests - and then they turn about - and it is by the grace of God that we are permitted to turn about - and they turn about before it is too late - and they resolve to regain what they have lost - why these people will convert a tragic poverty, a soul-corroding poverty, into wealth which is more precious than all jewels.

My dear friends, we can put to their highest use, not only the things which we have, but the things which we have not or the things which we had and lost. A defeat - a major defeat which we suffered in our quest for whatever thing we were seeking - a staggering set-back -- a disappointment in life (and what life is there without its disappointments and set-backs and defeats) a defeat such as this may crush us if we are poor in spirit, or it may serve us as a mounting rung on the ladder of higher elevation and of greater success to come. Some men know how to exploit situations of deprivations into situations of increase and elevation.

A loss of some beloved one - a sharp and sad bereavement - may leave us utterly broken and shattered - deprived of everything - even the desire to continue to live and to carry on -- or it may temper us as steel is tempered in the furnace. It may strengthen us for the tasks which lie ahead. We may permit our tears to wash our



eyes so that they can see more clearly.

Yes, the true test of character, dear friends, is not only what we do with what we have - the stewardship of wealth (which is a troubled stewardship) but what we do with what we have not or haveing had - lost -- the stewardship of our losses, our sorrows ~~our~~ and of our ideals. Blessed are the men and the women who know the uses of wealth, and also know the uses of poverty.

Amen.



light in His statutes (Ps. 119:14). Wealth indeed has its pitfalls, but so has poverty. Sordid poverty, too, can coarsen a man. Want and spiritual independence are by no means synonymous. The poor man is not always free; the rich man is not always the slave. "Poverty in a man's home is worse than fifty plagues."<sup>109</sup> Crushing poverty is one of the three things which deprive man of his senses and of a knowledge of his Creator. Such a man will never see the face of Gehenna, since he has already had his on earth.<sup>110</sup>

XXI. The words of Agur: "Give me neither poverty





There is a beautiful and profound prayer found in the Book of Proverbs in the Bible, attributed to Agur, son of Jakeh:

"Give me neither poverty nor riches  
Feed me with mine allotted bread  
Lest I be full, and deny and say: Who is God?  
Or lest I be poor, and steal  
And profane the name of my God."

This prayer may be said to sum up the attitude of ~~the~~ <sup>Judaism</sup> authors of the Bible towards wealth and poverty. <sup>It</sup> ~~They~~ feared both.

Unlike some thinkers of other great religions, the sages of ~~the~~ <sup>Israel</sup> Bible never made a virtue of poverty. In the early <sup>Christian</sup> church, ~~you~~

~~may remember~~, poverty was looked upon as a religious virtue. It was part of the general <sup>complex</sup> ~~practice~~ of Asceticism to which the true believers of the early Christian church resorted in an effort to escape the sins and pitfalls of this world, <sup>and</sup> ~~and~~ in order to prepare themselves for blessedness <sup>in</sup> ~~of~~ the new world, ~~in the second one~~ of the Savior. <sup>which</sup> ~~It was this attitude of asceticism, of escaping from~~ the world, of denying oneself all the things in the world which

gave rise, as you will recall, to the ~~old~~ institutions of monasticism, <sup>both in</sup> ~~the Christian world, in the Buddhist, in Islamic and elsewhere.~~ whose central theme was poverty, chastity and obedience. Thus, in

imitation of Jesus and his apostles who were poor, St. Francis established the great Franciscan Order whose central tenet was absolute poverty.

But we do not find a single word in praise of poverty in the Bible any more than we find <sup>any</sup> ~~monkery~~ in Judaism. On the contrary, <sup>our teachers</sup> ~~the authors of the Bible~~ know a good deal about the evils of poverty and the degradation to which poverty frequently consigns <sup>a</sup> ~~the~~ human being.

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"For the sake of a piece of bread men will <sup>sometimes</sup> commit crime". <sup>Our sages knew</sup> They know the bitterness of the hearts of the poor men and their suffering and the humiliation to which they are frequently subjected because of their poverty. "Even to his friends, a poor man becomes hateful, while a rich man, because of his riches, has many friends." The poor man has to speak pleadingly, beseechingly, while <sup>67 7231 21/1/19</sup> the rich man, because of his riches, frequently can speak insolently, impudently." The mere want, therefore, of the necessities of life, does not make a man spiritual. On the contrary, it frequently makes him envious, greedy, fills his heart with bitterness because of unsatisfied desires, of life. A poor man may be a bad man just as a rich man

may be a good man.

*It is not necessary to reduce life to rude and savage simplicity in order to acquire either wisdom or salvation. Poverty as a social evil must be eradicated. No great civilization has ever been reared on the foundations of penury and want! (Gustav)*

Nor do the authors of the Bible denounce wealth as such.

It is not wealth and riches which they denounce but their abuses. It is the evil employment of possessions, rather than the possessions themselves which are evil. <sup>it is</sup> To be rich, in the eyes of the author, is not an evidence of one's wickedness. When the author of the

Book of Genesis points out for example, that Abraham was very rich in cattle and silver and gold, <sup>it was not to suggest that</sup> he points that out, not as

Abraham's sinfulness but simply as <sup>that he was prosperous, and</sup> of his material well-being.

<sup>that unbridled prosperity was a bad thing.</sup> When the patriarch, Abraham, blesses his son Jacob he says to

<sup>Grace</sup> him: "May God give you of the dew of heaven and of the fat places of the earth and <sup>Part 9 Grain</sup> much corn and wine".

<sup>Our faith</sup> The authors of the Bible envisaged the blessed time when as a result of prevailing justice in the world, all men will have enough of the good things of the earth. "You will all eat your bread without scarceness." They envisaged a day when "every man will



live under his <sup>own</sup> vine and <sup>his own</sup> fig-tree in his own heritage of patrimony and there will be none to make him afraid."

<sup>The hope was for</sup>  
~~Very definitely the sages of our people wrote of an economy~~  
of abundance, not an economy of scarcity; ~~but~~ an economy which is within the reach of mankind, <sup>and which</sup> ~~which is retarded or delayed by~~ <sup>only because</sup> human greed and ~~blindness and cruelty.~~ <sup>selfishness.</sup> "And the floors shall be full of corn and the vats shall overflow with wine and with oil."

<sup>While our sages did not</sup>  
~~Although they do not~~ denounce wealth and riches as such, ~~what~~ they ~~do~~ deprecate, these wise men of ancient Israel whose wisdom has become the treasured possession of mankind, <sup>in our</sup> ~~was the~~ hankering ~~of~~ <sup>of worldly possessions</sup> ~~men~~ after more and more. They ~~saw~~ <sup>known</sup> the dangers ~~of~~ the abuses of wealth. They counselled ~~men~~, <sup>a</sup> ~~teaching the~~ wise employment and stewardship of wealth. They stressed the solemn responsibility of wealth.

They <sup>were</sup> ~~are~~ unsparing in their denunciation of greed, that unsatiated ~~thirst~~, appetite for increased possessions, ~~for~~ <sup>9</sup> things which <sup>crowds</sup> ~~ground~~ out every nobler interest in life and which disregards every moral scruple, ~~in its piracy.~~

Story after story is told in the Bible to illustrate the evils wrought by the unsatisfying greed of human-beings. Thus, the story of Achan, the son of \_\_\_\_\_, in the Book of Joshua - the booty taken in war was devoted to the Lord and made it taboo to all people. It was holy, dedicated to the Lord. But Achan was greedy and his greed led to disaster to his people and to the members in his household. He saw among the booty "a goodly mantle and 200 shekels of silver, a wedge of gold and he coveted them." He stole them and hid them in his tent. ~~Whereafter~~  
Whereafter the Lord punished the people of Israel because of this act



<sup>4-</sup>  
These wise and understanding men warned people against the eye  
which is never satisfied with wealth. They warned people against  
<sup>against</sup> ~~that~~ "The man who is unsatisfied, enthralled, enslaved by money <sup>that he</sup>  
is never satisfied with whatever money he has." *Boo 22b, 1d - Boo 22b*

And they wrote into ~~that~~ <sup>the</sup> most sacred Code of Laws of Israel -  
into the Ten Commandments <sup>they wrote</sup> - "Thou shalt not covet ~~thy neighbor's~~  
house. Thou shalt not covet thy neighbor's wife, his man-servant,  
nor his manservant, or anything that is thy neighbor's. It <sup>is</sup> ~~is that~~ greed which  
~~is that~~ <sup>fills the hearts and minds</sup> ~~greed, that envy of what our neighbor's - his house and~~  
wealth, his raiment, which fills the mind of <sup>men</sup> people with bitterness, ~~and hatred~~  
envy, consuming jealousy, hatred, with unworthy ambitions.

The authors of the Bible furthermore admonished people not <sup>They advised</sup>  
<sup>men not</sup> to spend themselves in a mad, headlong rush after wealth as if that  
were the supreme good and the source of all happiness. ~~Thus, you~~  
read in the Book of Proverbs: "The steady-going man is the man that  
will enjoy an abundance of blessings, but the man who rushes to  
get rich will not go unpunished." "He that rushes headlong after wealth  
is a man with an evil eye - and knoweth not that want shall come upon  
him ultimately." *18 to life - 1st 1st 2*  
<sup>men</sup> ~~All~~ find time enough to die, but ~~so many people~~, <sup>all too few</sup>  
~~unfortunately, do not find time enough to live, because of their~~ <sup>They race like</sup>  
~~mad race~~ to grab more and more of the things which they really ~~do~~ <sup>can</sup>  
<sup>do without.</sup> ~~not need.~~ "Weary not yourself to get Rich". <sup>Why, many people do</sup> ~~most people do~~  
not even enjoy the ~~vast~~ wealth which they have because of their  
desire to have more - "to add house to house and field to field",  
as the prophets say. And when they finally think they have enough  
and are ready to settle down comfortably upon their accumulated  
pile, they are ready to die. "And man when he dieth, carrieth  
nothing away. His wealth does not descent with him into his



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grave". <sup>our sages said</sup> And of such wealth they say that "it is a grievous evil."

They say that "such riches are kept by the owner to his own hurt."

They say, "Rather than have such devastating ambition, better is

little with the love of the Lord than great treasures and turmoil

with it." Better is a dry morsel and quietness therewith than a

house full of the sacrifices of strife, condemnation and endless

consuming seeking." <sup>Here</sup> "There is a man", <sup>they said</sup> says the Bible, "Who thinks

himself to be very rich but really he has nothing; and <sup>here</sup> there is a man who <sup>thinks himself poor, and has everything</sup> a poor man who thinks he has nothing but who is really rich."

And against wealth and its troubled stewardship the Bible

<sup>Our sages warned</sup> warns men that wealth ~~very~~ frequently leads to false pride and

false pride leads to isolation. There are men who acquire much

wealth and come to believe that they are better than their

fellow men, because they have succeeded in acquiring great wealth.

They begin to think that their talent for making money is <sup>an extra ordinary</sup> a virtue,

<sup>an index of character in</sup> that they have achieved what other men have failed to achieve.

<sup>who like to see</sup> "The rich man is always wise in his own eyes." They attribute

nothing of their success to fate, fortune or accident but to <sup>power, environment, flattery</sup> they to

<sup>where</sup> their own talents. That fills them frequently with <sup>a sinful pride and</sup> an arrogance,

with a boastfulness, sinfulness, pride which destroys their <sup>which makes them</sup>

social values in society. <sup>once brother members of society. They fail to</sup>

Against that attitude, the authors of the Bible remind <sup>take heart</sup>

<sup>the wisdom of</sup> us as Ecclesiastes' sought to remind: "I returned and saw under

the sun that the race is not always to the swift, that the battle is not

always to the strong, that the bread is not always to the wise and

that the rich <sup>es</sup> are not always to the <sup>unfettered</sup> smart, but chance and accident

attack them all."



How much of a man's success is to be attributed to birth, accident, environment, opportunity! So, our ~~Biblical~~ sages admonished men who have acquired wealth to guard themselves against the danger of losing the common touch and of isolating themselves more and more as they get richer and richer, of coming to think that they can not move with common folks, or <sup>live</sup> ~~be~~ with them in the same neighborhood, or belong to the same society, or sit with them in the same church, or share with them in the common tasks of life. "The rich and the poor <sup>must together - God is the maker, there also."</sup> ~~why then will meet. God made them both.~~ <sup>TP Our teachers</sup> And ~~they~~ also warned against allowing oneself to be surfeited <sup>with</sup> ~~to~~ super-abundance, - "even the eating of too much honey <sup>is not good". It</sup> ~~surfeits the palate and~~ <sup>destroys</sup> the capacity for tasting other good things in life." And so Ecclesiastes who ~~permitted himself to be~~ <sup>was</sup> ~~surfeited with indulgences made possible by his wealth, comes to the end of his days with a sad and tragic philosophy: "Vanity of vanities - always vanity." It is good to want for certain things and never to be satisfied.~~

Lastly, <sup>our says</sup> the authors of the Bible admonished people not to put their trust in wealth. No man shall come to say that "wealth is my fortress!" "No evil can overtake me!" "I am secure!" "The man who puts his trust in his wealth - he will fall." <sup>for 1/12 12/12 2 1/12</sup> And ~~we~~ have all seen <sup>time and again</sup> with our own eyes how tragically <sup>he</sup> ~~men do fall -~~ men who <sup>had</sup> ~~have~~ put all their faith, <sup>and</sup> their whole hopes and desires upon wealth. <sup>do utterly collapse when</sup> ~~When~~ that wealth is taken from them, by the ~~accidents~~ <sup>a slight misfortune</sup> of ~~fortune~~ <sup>or a widespread</sup> by universal economic depression - you and I have seen what happens to those men. They fall. They collapse. They break <sup>what</sup> because they ~~have~~ <sup>one has</sup> builded for themselves in life no other ~~world~~ <sup>world</sup> to which fortress, no other fortress into which to retire when ~~one~~ <sup>the</sup> material fortress ~~laid low, destroyed.~~



7-7.

What holds true of individuals holds true also of nations. Nations which put trust in prosperity, in wealth - sooner or later come upon disaster and catastrophe. "Wealth availeth not in the day of wrath." We have seen prosperous nations, nations blessed with plenty and abundance suddenly brought to the very brink of economic disaster - ~~not through Providence who provided the necessary things of life but through the~~ unwise management, through the unwise administration of that abundance of wealth which God gave unto them. <sup>nations come to suffer from</sup> So ~~we have~~ depression and unemployment and conflict and civil war, <sup>class</sup> and disaster. <sup>VNN 12-331 1221 2/12 1/2 1/6 1/1</sup> "It is through justice alone that a nation may be delivered from economic death and destruction."

The stability of a nation is dependent not upon material wealth but upon a system of <sup>just</sup> laws, upon the <sup>high</sup> standard of social ethics, upon the quality of <sup>it</sup> spiritual life. <sup>where there is</sup> ~~That is why~~ the Bible so often warns against the oppression of the masses, <sup>explo. etc.</sup> ~~the exploitation of masses, unselfishness, of legislation for the~~ <sup>wide-spread inequality - that discrimination -</sup> ~~there is a whirlwind in the making -~~ protection of the poor, the weak, the slave, the debtor, the stranger, the orphan.

Of course, the economic order for which the legislators of the Bible provided was a very simple economic order, largely agricultural. It was long before industrial revolutions and long before the ~~era~~ era of depressions, long before revolution inculcated this civilization of ours.

There is no literature in ancient or modern times, my friends, which abounds so much in social awareness, in social sensitiveness, which is so passionate in championing the cause of the denied, the poor, the weak, which denounces so much



2/ we have spoken so far of wealth and poverty in terms of material possessions.

There are other kinds of wealth - and other kinds of poverty.  
A fine reputation for integrity and honor and courage  
is great riches. "A good name is better than silver or gold."  
A mind well trained and well stored is a treasure house  
of incalculable wealth - eyes and ears trained to see & hear  
And life itself - "all that a man hath will he give for his  
life."

And good health - how much is that worth to a man?  
And a loving family - and a happy home - a fine  
life's companion and children. - "Thus shall the  
man be blessed who serves the Lord".

\* And freedom - and the dignity of citizenship -  
And the right to seek one's happiness in one's own way.  
Here is boundless wealth - with us rich of most men - while  
many are poor - in spite of many possessions.

3/ Poverty too, is not limited to material want.  
Material want may often act as a spur! It has  
been just that in the biological and mental evolution  
of the human race.  
Man's inadequate physical equipment to meet the challenge



9  
of his environment necessitates a greater development of his  
intelligence. Man is endowed with fewer finished affections  
than most animals. Man is born unshod - unclothed - unarmed.  
- and man has had to supply these deficiencies, nature  
than the development, ~~the~~ what we call the useful arts.  
"Poverty is the mother of all the arts, of all the sciences and  
of all the trades." It is still the god of progress for  
the individual and society to-day.

But ~~this~~ is not the excessive, prolonged and involuntary poverty which frequently breaks the human spirit, disfigures the image, God in man and makes many people malignant, hateful, bitter with frustrated avarice.

If a man is poor in knowledge and proceeds to acquire it - that man is putting himself to good use.

beginning it - that man is poor - and proceeds to  
 If a man is poor in good works -  
change his way of life - so that man, his time, thought  
and mistakes are channelled into good works - that  
 man's poverty is his making - not his undoing.  
 that he is

main poverty is his making -  
If a man looks about him and ~~discovers~~ that he is  
without friends - alone - never having cultivated friends.  
and sets about saving friends by being one - he uses  
his poverty to regain wealth and happiness -

If a man finds himself poor in the affection / his family  
wife, & children - as if a woman find herself poor - in their  
indispensable affection - ~~and~~ due to this are they attracted,



regret, or absorption in other interests - and trump almost 110  
before it is too late - and resolve to regain what they had  
lost - they will convert poverty into wealth - more  
precious than all jewels.

4/ We can put to their highest use - not only the things  
which we have - but the things which we have lost -  
or ~~also~~ the things which we <sup>are now having</sup> ~~have~~ lost.

(1) A defeat which we suffered - a set back - a disappointment -  
may crush us - if we are poor in spirit - or it may strengthen us  
as a <sup>warning</sup> ~~lesson~~ on the ladder of <sup>high operation and</sup> ~~growth~~ <sup>access to</sup> ~~growth~~

(2) A loss of a beloved one - a sharp and sad bereavement -  
may leave us utterly bereft and broken - defeated &  
everything - even the desire to live and carry on - or  
it may strengthen us as stead is strengthened in the process -  
strengthen us for the task which lies ahead - and let our  
tears wash our eyes that they see more clearly.

5/ The true test of character is not only what we do  
with what we have - the stewardship of our wealth - but -  
what we do with what we have lost - a heavy burden -  
but - the stewardship of our losses, our sorrows, and  
our ideals.



# The Temple Bulletin

Published Weekly by  
The Temple  
Cleveland, Ohio



Vol. XLIII

MAY 19, 1957

No. 33

## Sunday Morning Service

10:30 o'clock

**RABBI ABBA HILLEL SILVER**

will speak on

reed 27

## The Uses of Wealth and the Uses of Poverty

What to do with the things we have and the things we have not

Friday Evening Services  
5:30 to 6:10

Saturday Morning Services  
11:15 to 12:00



# The Temple Bulletin

## The Temple

Congregation Tifereth Israel  
(Founded 1850)

### Rabbis:

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

**Daniel Jeremy Silver, A. B., M. H. L.**

Associate Rabbi  
Director of Religious Education

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

Executive Secretary  
**LEO S. BAMBERGER**

Librarian  
**MIRIAM LEIKIND**

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

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Published weekly, except during the summer vacation.  
Entered as second-class matter November 12, 1931, at the  
Post Office, Cleveland, Ohio, under the Act of March 3,  
1879. Fifty Cents per Annum. Member, Union of American  
Hebrew Congregations.

Ansel Road and East 105th Street  
SWEETBRIAR 1-7755

### MUSIC FOR SUNDAY

#### Organ

Twelfth Organ Concerto— III Allegro	Handel
Air from Suite in D	Bach
Contemplation (Mah Tovv) Castelnovo-Tedesco	
Opening Psalm - Somachtee	Thatcher
Bor'chu (Congregational)	Sulzer
Sh'ma - Boruch (Congregational)	Traditional
Michomocho (Congregational)	Sulzer
Kedusha	Freed
Silent Devotion—May the Words The Quartette	Zilberts
Before the Address Fear ye not, O Israel	Spicker
Olelu - Vaanachnu	Freed

### ACKNOWLEDGMENT

The flowers which will grace the altar on Sunday morning, May 19th, are contributed in memory of husband and father, Louis E. Levy, by Mrs. Ray C. Levy, Mr. and Mrs. Norman E. Levy and Mr. and Mrs. Joseph Sands.

## TEMPLE HIGH SCHOOL GRADUATION

**Sunday, May 19th**

Graduation exercises for The Temple High School will be held at 9:30 o'clock, Sunday morning, May 19th in the Gries Memorial Chapel.

Rabbi Abba Hillel Silver will deliver the Commencement Address, Rabbi Daniel Jeremy Silver will present the Awards, and Mr. A. M. Luntz, President of The Temple will present the Diplomas.

Members of the Graduation Class will participate in the graduation ceremonies. Jacqueline Bloch will deliver the Opening Prayer; the Class Vice-President, Adriane Arnoff, will give the Report of the Student Council; Joyce Hurwitz will be Class Speaker; and Toni Neumark will deliver the Closing Prayer.

Following the exercises the class will adjourn to The Temple for the regular Sunday Morning Service. Rabbi Abba Hillel Silver will preach and the following members of the Graduating Class will assist with the Service: Norman Amster, Marsha Heller, Natalie NeCamken and Susan Jane Ullmo.

The following are the members of this year's Graduating Class:

NORMAN H. AMSTER  
EUGENE L. APPEL  
ADRIANE ARNOFF  
PETER PAUL BERGMAN  
JOAN C. BERWITT  
FRED C. BISHKO  
JACQUELINE LEE BLOCH  
DAVID S. BROWN  
CARLYLE ECKSTEIN  
STANLEY DEAN ESTRIN  
IRIS RUTH EVANS  
SARA LOUISE HANTMAN  
MARSHA JACQUELINE HELLER  
JOAN BRENDA HOLLENDER  
JUDITH ROSALIE HOLLENDER  
JOYCE ANNE HURWITZ  
LINDA KAHN  
ISABELLE BARBARA KAPLAN

\* In absentia

NATALIE KAPLAN  
\*HELAINE ROSE KLEINMAN  
ISABEL SUE KRAVITZ  
CAROL SUSAN MELDON  
\*GARY WILLIAM MELSER  
NATALIE FAY NeCAMKEN  
JOYCE HARRIET NEIDITZ  
TONI H. NEUMARK  
ALICE ROGAN  
HEDY LYNN ROGAN  
ARNOLD DAVID ROTH  
LOREN HENRY ROTH  
MAUREVE TERRY SPERBER  
SUSAN JANE ULLMO  
CAROL JOAN WEINBAUM  
JUDITH ANNE WEINBAUM  
JAMES WOLFE

### In Memoriam

The Temple notes with deep sorrow the passing of

**LUCY J. BING**

and extends heartfelt sympathy to the members of her bereaved family.

### NOTICE

Nursery facilities will be available on Sunday, May 26th, during the Annual Meeting, and again on Rally Day Sunday, June 9th.

### WELCOME, NEW MEMBERS

The Temple takes great pleasure in welcoming the following new members to its fellowship. We trust that they will derive enjoyment and spiritual satisfaction in our fellowship. We are eager to have them participate actively in all of our religious, cultural, social and educational activities.

MR. STANLEY M. DIENER  
MRS. ALBERT A. GELFAND  
MR. ROBERT M. HAAS  
MR. HARRY HART  
MR. DON MADORSKY  
LAURA MILLER  
DR. DAVID RUBIN  
MR. HAROLD RUBIN  
MR. MANNY SCHOR

### This Week-End

**Friday, May 17 — Sunday, May 19**

**THE 1957 CONFIRMATION CLASS INSTITUTE**

at

**Camp Wise**

**Painesville, Ohio**



## TEMPLE WOMEN'S ASSOCIATION SEWING RALLY LUNCHEON

Tuesday, May 21st

At the Park Lane Villa Ballroom, in a setting of Geraniums, the Temple Women's Association will gather for their Annual Sewing Rally and Lunch on Tuesday, May 21st.

Mrs. Harry A. Cohn, President, will preside at the meeting, which will follow lunch, and introduce the guest speaker, Mrs. Earl R. Hoover, who will speak on "Why Weight?" Mrs. Hoover, a consultant in diet therapy, is the wife of Earl Reese Hoover, Common Pleas Judge of Cuyahoga County. She has an impressive record of her own as a research dietitian, therapeutic dietitian and instructor. She has been connected with the Michael Reese Hospital of Chicago, University Hospitals at the University of Michigan, the Cleveland Clinic, The Pentagon, Washington, D. C. where she was Director of Education and Nutrition and Ohio State University. In 1956 Mrs. Hoover received the first citation from the American Diabetes Association as "outstanding lay person in the United States of America in the field of diabetes."

Reports on activities and profits of the three Temple Women's Gift Shops will be given by Mrs. Herbert F. Zipkin, overall Chairman of Tuesday Sewing; Mrs. Herman Jacobson, Chairman of the Israeli Gift Shop; and Mrs. Merrill D. Sands, Chairman of Gifts and Gadgets. Mrs. Arthur Friedman, Chairman of Community Sewing, will report on the projects of her group. Awards will be presented for perfect, and nearly perfect "Tuesday" attendance. Mrs. Marc B. Goldstein, Hospitality Chairman, and her Committee, Mrs. Richard Adler, Mrs. Leonard Himmel, Mrs. N. J. Gross and Mrs. David Schiffer, are in charge of decorations. Hostesses are Chairmen of the tables where quilts, frocks, aprons, knitting, art needle-work, toys, novelties, specialties and Red Cross items are created with skill and ingenuity throughout the year. Mrs. Joseph R. Gould is Chairman and Mrs. Alfred M. Brock, Co-Chairman of Programs.

Luncheon tickets, at \$2.00, may be purchased from the Chairman of the day, Mrs. William N. Slavin, SKyline 1-6953 or her Co-Chairman, Mrs. Sol S. Drucker, SKyline 2-0353, through Friday, May 17th.

Bring your tax stamps to the meeting—a refund on the luncheon ticket will be made to the woman bringing in the largest number of stamps.

## The Temple

CLEVELAND, OHIO

cordially invites you to attend the  
ONE HUNDRED AND SEVENTH ANNUAL MEETING  
on Sunday morning, May twenty-sixth  
Nineteen hundred and fifty-seven  
ten o'clock



### R U T H

an Opera by Lawrence Morton  
Performed by one hundred members of  
our Temple Religious School

### THE PRESIDENT'S ANNUAL MESSAGE ELECTION OF BOARD MEMBERS

10:00 - 10:45 A.M.—Reception and Coffee in Mahler Hall  
10:45 - 12:00 Noon—Program and Congregational Meeting

### TUESDAY ACTIVITIES

Long is the list of names of faithful, dedicated women who make up the roster of the "Tuesday Sewing" group—too long indeed to publish here—but The Temple wishes to take this

opportunity to express its deep appreciation to the following chairmen of the various groups, and through them, to their devoted workers:

OVERALL CHAIRMAN: Mrs. Herbert F. Zipkin

#### APRONS:

Mrs. Henry Berger  
Mrs. Lloyd Koenig

#### ART NEEDLEWORK:

Mrs. Sam Roth  
Mrs. Jerome Braun

#### KNITTING:

Mrs. Ed Lindner  
Mrs. John Samuels

#### LILLIPUTIAN FROCKS:

Mrs. Isadore Horvitz  
Mrs. Ben Fried

#### NOVELTIES:

Mrs. Moe Weiner  
Mrs. Al Sherman

#### QUILTS:

Mrs. Lee August, Jr.  
Mrs. Victor Wise

#### SPECIALTIES:

Mrs. Maurice Kobnitz, Jr.  
Mrs. David Rosenberg  
Mrs. Ben Barron

#### TOYS:

Mrs. Edwin Woodle

#### COMMUNITY SEWING:

Mrs. Arthur Friedman  
Mrs. Nicholas Goodman  
Mrs. Isaac Evans  
Mrs. William Englander

#### SALES:

Mrs. Charles Adelstein

#### DISPLAY:

Mrs. Milton Myers  
Mrs. Karl Tobias

#### GIFT WRAP:

Mrs. George Klein  
Mrs. Oscar Ross

#### BOOKKEEPER:

Mrs. Aaron Weitzman

#### INVENTORY:

Mrs. Leonard Lichtig  
Mrs. Jean Strauss

#### DELIVERY:

Mrs. Harris NeCamken  
Mrs. Leonard Lichtig  
Mrs. Philip Leiner

#### ISRAELI GIFT SHOP:

Mrs. Herman Jacobson  
Mrs. Lambert Oppenheim  
Mrs. Saul Sogg  
Mrs. Myron Speck  
Mrs. Martin Fuhrer  
Mrs. Irving Schonberg

#### GIFTS AND GADGETS:

Mrs. Merrill D. Sands  
Mrs. Alfred Brock  
Mrs. Sanford Noll  
Mrs. Donald Wirtschafter

#### STATIONERY:

Mrs. A. C. Galvin  
Mrs. I. B. Silber

#### ATTENDANCE REGISTRARS:

Mrs. J. William Lerner  
Mrs. William Markus

#### TAX STAMPS:

Miss Sadie Lederer



**The Temple Gratefully  
Acknowledges The  
Following Contributions**

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

In memory of sister, Pauline T. Rosenbaum, by Mr. and Mrs. Sidney B. Rosenbaum of Hollywood, Florida; in memory of Mr. Leonard Bialosky, by Dr. and Mrs. Irwin E. Yoelson; in honor of the 40th Anniversary of Rabbi Abba Hillel Silver, by Mr. and Mrs. Harry Cohn; in memory of Mr. Harry Epstein on the Anniversary of his death, by his wife, Rhea Epstein.

**TO THE PRAYER BOOK FUND:**

In memory of husband, Mr. Harry Spilka, by Mrs. Rose Spilka.

**TO THE RICHARD ALLAN FISHEL  
HONOR KEY FUND:**

In honor of the 60th birthday of Mr. Clarence Fishel, by Mr. and Mrs. William Mendelson; in honor of the 60th birthday of Mr. Clarence Fishel, by Dr. and Mrs. I. B. Silber.

**TO THE TEMPLE  
MUSEUM FUND:**

In memory of Abraham Cohen, by Mr. and Mrs. Harry Cohn; in memory of Mr. Leonard Bialosky, by Mr. and Mrs. M. J. Koblitz, Jr.

**TO THE TOMMY DIENER  
MEMORIAL FUND:**

In honor of the birth of Mr. and Mrs. Harold Firestone's daughter, by Mr. and Mrs. Harry Cohn; in honor of the birth of Mr. and Mrs. Morton Epstein's son, by Mr. and Mrs. Harry Cohn.

**TO THE LIBRARY FUND:**

In memory of the birthday of dear husband, Mr. Arthur Bedford, by Mrs. Arthur Bedford; in memory of Mr. David J. Cohen, by The Wednesday Club; in honor of the 80th birthday of Mr. Will Schoenberger, by Mr. and Mrs. William E. Kaynes.

**TO THE CHARLES GINSBERG  
MEMORIAL LIBRARY FUND:**

In memory of Mr. Charles Ginsberg, by Mr. and Mrs. Isidor Rothstein.

**TO THE FLOWER FUND:**

In memory of daughter, Carolyn Stone Kopper, by Mrs. Hilda E. Stone; in memory of husband, Mr. Charles A. Stone, by Mrs. Hilda E. Stone; in memory of Mr. Norman Karmel, by Mr. and Mrs. Louis M. Greene; in memory of Mrs. Belle Glick Rabinovitch, by Mr. and Mrs. David Lazerick; in memory of Mrs. Rosalind B. Lazerick, by Mr. and Mrs. David Lazerick; in memory of parents, Bessie and Karl Greenberg, by Mrs. David L. Lazerick and Mrs. William W. Sirak.

**TO THE SOPHIE AUERBACH  
SCHOLARSHIP FUND:**

In memory of Mr. Harry Levison, by Mr. and Mrs. Carol Levison; in memory of Mr. Leonard Bialosky, by Mr. and Mrs. Carol Levison; in memory of sister, Ida B. Kohn, by Mr. and Mrs. Alfred A. Benesch; in memory of Mr. Harry Levison, by Mr. and Mrs. Alfred A. Benesch.

**TO THE JUDITH MEYERS  
MEMORIAL FUND:**

In memory of Mae Penner, by Mrs. Milton G. Meyers; in memory of Mrs. Regina Schlesinger, by Mr. and Mrs. Milton G. Meyers.

**COMING EVENTS**

June 1 - 2

Mr. and Mrs. Club  
Week-End Retreat  
at Red Raider Camp

•

June 5

Shabuot and  
Confirmation Service

•

June 9

Rally Sunday

•

June 11

Congregational Picnic

•

June 15

Mr. and Mrs. Club  
Annual Meeting and  
Covered Dish Supper

**APOLOGY**

Sandra Jo Rosin won First Prize for her Etching which was entered in the recent Arts and Crafts Show sponsored by the Mr. and Mrs. Club.

We deeply regret that her name was publicized as Joe Rosin in the list of winner's names.