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The measure of a man's worth, 1960.

SUNDAY MORNING SERVICE

January 24, 1960

DR. ABBA HILLEL SILVER

THE MEASURE OF A MAN'S WORTH

A Spanish-Jewish scholar of the middle ages by the name of Hasdai Halevi once wrote a letter to Moses Maimonides, inquiring as to whether a Gentile, a non-Jew, could ever reach a state of blessedness and have a share in the world to come. Maimonides, the foremost Jewish scholar () of the middle ages, replied in a lengthy response in which he summarized the whole subject by saying: "Know that the Lord desires the heart, and that the intention of the heart is the measure of all things".

No truer words were ever spoken and Maimonides might also have added: "The intention of the heart is also the measure of all human worth".

What really is the intrinsic merit of a man? By what standards shall we measure a man? - I mean all men, not merely the exceptional, the great, the ideal, the famous man, but I mean all men, including the average man, the unpublicized man, the man who lives out his life in a small and limited circle of family and friends, who is engaged in some average and sometimes very humble occupation earning a very modest living. By what standard shall we evaluate him and all other men? By what standard, too, shall the man himself evaluate himself; for that is even more important than the value which others place upon him. For a man always lives with himself and if he once comes to the conclusion, if he once comes to think of himself as of little worth, worthless, that man is completely lost - completely destroyed.

Sometimes quite unconsciously, in judging others and ourselves, we confuse the success of a man with the worth - just as we often fail to distinguish between the price of a thing and the value of that same thing. We see successful men in business or in any other walk of life, and quickly we are inclined to attribute to them some substantial worth. They are worthy because they are successful. Actually, of course, there exists no essential relationship between the two. Success is not the infallible test, the guage of character. Character and achievement do not always follow one another as cause and effect.

Of course, a man's intelligence, his training and ability are tremendous factors in achieving success, whatever one's chosen field may be, but there is much else, there are many other things which enter into a man's personal success or failure and the successful man is inclined to overlook that - not to think of it because it does not feed his pride, his self-satisfaction. There is chance, there is luck; there is the element of opportunity which favors one man and may by-pass another man.- Just as there are accidents, unforeseen accidents, which may kill the strongest and the healthiest, so there is chance and luck and opportunity which may advance one man or retard another, make one man or break him.

You and I know of many a failure who deserved to be very successful and of many so-called successful men who deserved to be failures. You and I know of the vast fortunes some so-called successful men have accumulated through corrupt methods, through piracy and exploitation - or, such vast fortunes may represent simply the un-earned inheritance of children who have been wise in the selection of their parents and who in all other things are considerably stupid. On the other hand, you and I know of men who remained poor, or what people called unsuccessful, because they were strong enough to withstand certain temptations, to withhold their hands from corruption.

No! Financial success is not always a true measurement of man's real worth. Nor is popular acclaim, for that matter. Most men never get into the spot-light to receive any popular applause. Their lives are far-removed from the stage upon which the spot-light is cast. But even those who do move in a world and in a situation where they are seen and noted and spoken of, how often is their popular acclaim due, not to real worth or in/^{ner}merit, but to certain fortuitous circumstances. They happen to come at the right moment in the right situation where the confluence of circumstances favor them - or, they were shrewd enough, or they were unscrupulous enough to manipulate these circumstances at hand to their own advantage. This is especially true of men in political life. Many of our acclaimed political heroes have feet of clay. Nevertheless, they evoke from the uninformed populace loud praise and hero-worship. They forget that when the mob applauds a political hero it is really very often applauding itself, its own inner, commonplace banality, its own cheapness, and its own weakness. The greatest danger which lies in wait for men in public life is that ~~they may come~~ ^{they may come} ~~to evaluate their service to their community and to their country, and accordingly~~ ^{to evaluate their service to their community and to their country, and accordingly} ~~a~~ also their own worth in terms of the manner of their reception by the public. It is recorded of a famous Athenian statesman, who one day addressed a great throng of people in Athens, at one part of his oration was loudly applauded by the crowd. Thereupon he turned to one of his friends and said: "What have I said amiss that the people are applauding?"

And just as financial success and popular recognition are no true measures of a man's worth, neither is the mere accumulation of knowledge or learning. Now most men never move into that small, select group of the intellectual elite. Many men and women have not had the advantages of much book-learning or of higher education but their worth, their worth to themselves, to their groups, to their circle in no way is diminished by this fact. Sheer amassing of learning,

and information is in itself no evidence of moral excellence. It is only when one's learning becomes ethically compulsive, socially dynamic, when knowledge is translated into wisdom and wisdom into loving-kindness, it is only then that it becomes a true manifestation of human worth. Our Rabbis had an apt phrase for the pundit loaded with a lot of learning, a lot of erudition but who was innocent of social deeds of socially beneficent acts - they had an apt simile for this kind of a man - they called him - a donkey that hauls books. It was a great Christian mystic, Thomas a Kempis, who said that "on Judgment day we shall not be asked what we have read, but what we have done."

What then is the true measure of a man's worth? If you will permit me I will give you my own opinion. There are three things by which I always like to judge a man - if I am ever tempted to judge him - the best thing is not to judge anybody - to judge ourselves, and that not too often because we might get discouraged. But, when in some moment I am inclined to ask myself: "What is this human being really worth?", there are three gauges which I employ - three which are in a way really one - they all have to do with what Maimonides called the intention of the heart - inner impulses - inner attitudes - inner dispositions.

Begin
In the first place I ask myself, has that man a ~~real~~ open mind - not a great mind, but an open mind. Is he ~~willing and eager~~ to learn? - not how much has he learned, but *is he a learner? Does he have respect for knowledge? and the higher knowledge which is wisdom, and the Supreme knowledge which is faith?* ~~does he really believe - does he really think of life as a quest, as a pilgrimage?~~ Is he ~~really~~ ready to welcome and to accept truth from whatever direction it might come or is his mind shut tight by prejudice or bigotry or sloth or indolence? Is he ~~really~~ stubbornly refusing to accept a new idea which may put him to the inconvenience of revising ~~his~~ old ideas, *and* ~~his~~ old conceptions? Is he ready, if necessary, to surrender his peace of mind in order to consider a new idea? Is he ready to complicate his life by new

problems? And having found a new truth, is he ready to be true to it? Has he the strength of conviction to live by it and for it? Such a man, regardless of what station of life he is in - banker or ^{a cobbler} ~~bus-boy~~, it makes no difference - such a man is of golden worth. He need not be a scholar, ~~or a rarely gifted man~~ - he may be a very humble man but he is of sterling worth, ~~of golden worth~~. If he has an honest mind he is of the chosen children of God. For with such men, mankind can move forward, civilization can advance! There are no road-blocks with such men in society. Such men will never be recruits for the agitator, for the social conspirator. Such a man will never be a blind tool in the hands of the enemies of society - he has an open mind. ~~He may be a poor man but to me he is a man of tremendous worth. And lacking the open mind, he may be a millionaire, but to me he has no worth at all.~~

IP And then I ask myself has that man a
~~Now, my second gauge of a man's worth - next to the open mind - is the stout heart.~~
Is that man strong in adversity? Has he the stamina ~~and the fortitude~~ to rise after he has been thrice beaten down by misfortune? Has he the strength to endure defeat, and not to yield to it? ~~Does he remain steadfast and loyal? - Does he abide by whatever he believes in - whatever he believes in, does he abide by it in spite of all the taunts of men, in spite of all the taunts and hurts of men, in spite of all the slings and arrows of outrageous fortune?~~ That ^{is a true} ~~is a test~~ of a man's ~~real~~ worth. My dear friends, life has a way of sending its arrows deep into the deepest soul of every human being. Life brings to all of us sooner or later its pain, its loss, its bereavement, its frustration of purpose, unfulfilled ambitions, unrealized hopes. The older one gets, the more one realizes how few of his cherished dreams will ever entirely, or even partially come true. A teacher of mine, many years ago, told me of a famous Rabbi who said to a group of his disciples words which so plumbed the depths of human experience they remained with me these many years. This old Rabbi said: "When I was young, I thought

(over 1) In our world of bitterly conflicting
ideologies, and the onslaught of propaganda
and attempts at brain-washing of all sorts,
it is important for a man to shake up his
mind, and then stand resolutely by his con-
viction. A stout heart means a capacity
for leadership as well as faithful direction -
this is as important as the other.



that I could reform the whole world - I was so strong - I felt so strong - so full of ambition - so confident. I thought I could reform the whole world. A little later in life I realized that it would be enough if I were to improve my own little community - but I soon found that I could not do even that. As I grew older, I said to myself: 'If I could but improve the lives of the members of my own family I would be a fortunate man', but I found that even that I could not do. And now that I am old, I say to myself: 'It would be a wonderful thing if I could only improve myself', but even that I find tremendously, incredibly difficult."

The real measure of man's worth is how he reacts to the inevitable limitations, disappointments and disabilities of life. Does he grow bitter, does he grow resentful, does he crumple, become dis-spirited - or does he, like some of those rare ~~birds and~~ flowers, who yield up their rare sweetness, their fragrance only after they are crushed? That's a real test of a man's worth.

And finally I ask myself is this man's hand a
~~My final gauge of a man's worth, next to his open mind, next to his stout heart - is his helping hand. How is this man using the gifts of his life, his talents, his position, his power? How is he using it? Little, or more - how is he using whatever he has - for himself alone or also for others? Does he go through life with a hand that only grasps - that only takes, holds, accumulates? Or does he go through life with a hand that also gives, upholds and uplifts? Again I am not only thinking of the great, the rich, the powerful - nor am I thinking exclusively of charity! I am ~~thinking~~ *asking myself* whether this man's whole life is a dedication to goodness in life.- Every man, whatever his circumstances, ~~within his family, within his circle of friends, acquaintances, every human being, can~~ ^{to the} ~~or cannot - does or does not contribute with~~ ^{and} graciousness, kindness of human existence. Every human being may or may not, by his unselfishness, ease the burden of others - bring lightness ^{into} ~~to~~ dark corners - cheer and comfort to tired hearts.~~
A helping hand means good citizenship.

In his famous debate with Douglas, Abraham Lincoln said: "There is an eternal struggle in life. That is the real issue. That is the issue that will continue in this country when these poor tongues of Judge Douglas and myself shall be silent. It is the eternal struggle between these two principles - right and wrong - throughout the world. They are the two principles that have stood face to face from the beginning of time, and will ever continue to struggle. The one is the common right of humanity, and the other the divine right of kings. It is the same principle in whatever shape it develops itself. It is the same spirit that says: 'You work and toil and earn bread, and I'll eat it.' No matter in what shape it comes, whether from the mouth of a king who seeks to bestride the people of his own nation and live by the fruit of their labor, or from one race of men as an apology for enslaving another race, it is the same tyrannical principle." I want to know on what side of ~~the~~ ^{this} struggle this particular human being stands. ~~I don't care what he has; I don't care what his position in life has been.~~ ^{WRHS ARCHIVES} I want to know whether he ~~helps men or is indifferent to them, or even their exploiters.~~ ^{helps men or is indifferent to them, or even their exploiters.} ~~is on the side of those who are good and true and have tried to help - on the side of the angels in this eternal struggle, or on the side of those who are indifferent or those who may belong to the forces of Satan. Has he a helping hand?~~

In our synagogues this Sabbath we began the reading of the Book of Exodus and the story of Moses - the greatest figure in human history. Now, Moses was raised in the palace of the Pharaoh - the King's palace. He was surrounded by all the luxury, the wealth, the splendor and the pleasures of the Egyptian court - and he could have remained there and men would have called him a very successful man - a says the Bible. When Moses grew up, he didn't remain in the palace - he went out to his brothers to the slave-pens where they were engaged in forced labor, in building the fortresses for the Pharaoh under the whip of the taskmaster. This prince who had the world at his hand left all that he had and saw the heavy labor that they were under and he cast

his lot in with them. Thereafter, his life was one of struggle and suffering. The very people he redeemed from slavery turned against him, sought to kill him. For years he wandered through a terrible wilderness with a host of discontented erstwhile slaves and he died a lonely man in a lonely grave somewhere outside of the promised land. What was the worth of this man, Moses, to himself, to his people to mankind? What determined this worth? Simply this, which for lack of a better term I call the helping hand. He wanted to be wherever people needed him or where he thought he was needed. Wherever there was weakness he wanted to give of his strength. That's what makes a man worthy. A man doesn't have to be a Moses, a leader of men. In the humblest walk of life a man can demonstrate the same qualities of wanting to be a radiant source of helpfulness.

So good friends, when you are inclined to measure your neighbor or yourself, do not judge him by the number of things which he has accumulated or the wealth which he has amassed or the popular esteem in which he is held, by the harvest of knowledge which he may have garnered. Judge him, judge yourself - judge him rather by these three standards of criteria - all of them in the realm of intent. One of the great Rabbis said that "He who intended to do a good deed but was forcibly prevented, that man is given credit as if he had done it" - the intentions of the heart. Judge a man by these three things: The open mind - the stout heart - the helping hand. Give me such a man and I'll say of him: "Verily he is a child of God - a man of great worth. He can stand in the court of the King".

with such an equipment - the open mind, the stout heart and the helping hand - you can face you to - morrows with a brave heart. You can spread wide your adventurous sails and blow resolutely into ~~you~~ the ~~unpredictable~~ future - confident that your high hopes, will from time to time find their anchorage in new blessed harbors, your heart's desire.

1/ A Spanish-Jewish scholar by the name, Hasdai Halavi
once wrote ~~a letter~~ ^{a letter} to Maimonides, inquiring
as to whether a gentile, an non-Jew, could ever have
a share in the world to come. Maimonides replied:

"Know that the Lord desires the heart, and that in
interior, the heart is the treasure of all things."

2/ No true thing was ever said. He might have
added: "it is also the measure, all human worth."

3/ What really is the intrinsic merit of a man?

By what standards shall we measure ~~a man~~ ^{men}?
By what standards shall we measure ~~the~~ ^{the} ~~exceptional~~, the great,
all men, not merely the ideal, the famous.

But all men, including the average man, the va-
lueless man, who lives out his life in a
small ~~limited~~ ^{limited} circle, engaged in some ~~average~~ ^{average} occu-
pation, the earning ~~his~~ ^{his} ~~modest~~ ^{modest} ~~living~~ ^{living}.

By what standard shall we evaluate him?
By what standards shall ~~a~~ ^{we} ~~evaluate~~ ^{evaluate} him?
is even more important than the value which others
men place upon him.

For you live with yourself always! And if you are ~~ever~~ ^{ever}
to think of yourself as worthless, as leading a worthless
and meaningless life, you are ~~lost~~ ^{lost} and destroyed.

4. Sometimes quite unconsciously, we confuse the success of a man with the worth of a man, even as we often fail to distinguish the price of a thing from the value of the thing.

- We see successful men in business or in other walks of life, and we justly attribute to them ^{some} substantial work. They are worthy because they have succeeded. Actually there exists no essential relationship between the two!
- Success is no infallible test of character.
- Character and achievement do not always follow one as cause and effect.

5. A man's intelligence, training and ability are, of course, tremendous factors in achieving success in our chosen field, but there are other things which enter into a man's success or failure.

There is chance, there is luck; there is ^{the element of} fortuity which ~~passes by~~ ^{passes by} ~~hand-caps~~ ^{and he} ~~is extended to no man~~ and ~~is extended to no man~~. Just as there are accidents ^{in life} which may kill the strongest and the healthiest, so there ~~is~~ ^{are} chances, and luck and opportunity which may ~~not~~ ^{advance} a man ^{or retard him}, make a road ~~then~~ ^{then} ~~him~~.

6. You and I know many a failure who deserved to be successful, and many so-called successful men, who deserved to fail.

- You and I know of ^{the} vast fortunes, so-called successes (3)
men, which were ~~built up through~~ ^{acquired through} grand, corrupt
methods, piracy and exploitation, a representative simply
the unearned inheritance of children who had been
tricked in the selection, their parents, though they may
be rather stupid in all other regards.

- On the other hand we all know of men who re-
mained poor, or what we call "unsuccessful", because
they were strong enough to withstand temptation and
to withhold their hand from corruption.

7/ No! financial success, is not always a true measure-
ment of a man's inner worth.

His is popular acclaim - that man never got into this

spot-light to acquire ^{any} popular affluence.
But even those who do - how of ten is their popular acclaim
due not to real worth or inner merit, but to
fortunate circumstances; they happened to come at the
right moment, when the confluence of circumstances
favoured them, or they were skilled enough or conscious-
less enough to manipulate the circumstances to their
own advantage.

This is particularly true, when in political life.
Many of our acclaimed political heroes have feet of clay.

but they will seek from the unimpaired ~~and~~ popular ~~praise~~ ^{praise} and hero-worship.

- When the mob applauds a political hero it is really often applauding itself its own virtues, consumable bravery, its own cheapness and its own weakness.

- The greatest danger which lies in wait for men in public life is that of evaluating their service to the nation, and their own worth, by the manner of their reception by the populace.

- It is recounted of a famous American statesman, who was addressing one day a great mass of people in either and who, at one part of his oration, was loudly applauded by the crowd. He turned to one of his friends and said: "What have I said amiss that the people are applauding me?"

8). And just as financial means ~~are~~ ^{are} popular ~~and~~ ^{recognition} as the two measures of a man's worth - with the mere accumulation of knowledge and learning. Most men never move into the select group of the intelligent elite; many men and women have not had the advantages which lead to higher education. But their worth to themselves and to the community in which they move, is not diminished because of it.

The sheer amassing of learning and information is in itself no endurance of moral excellence.

It is only when ~~the~~ ^{our} learning becomes ethically compulsive ^{is}
socially dynamic, when Knowledge is translated into wisdom
and wisdom into loving-kindness, that it becomes a true

~~manifestation of human worth.~~
(a) The Rabbis had an apt ^{sign} for a ^{person} who ^{was} ^{worthy} with ^{much}
~~learning - but unworthy?~~ ^{had} ^{peace} ^{person} ^{his} ^{person}
- It was a great Christian mystic, Thomas à Kempis,
who said: "On Judgment day we shall not be asked
what we have read, but what we have done."

9/. What, then, is the true measure of a man's worth?
- If you will permit me, I will risk for my own question.
- There are 3 things, by which I always like to judge a
man - (1) If I am tempted to judge him at all - this best I can,
to avoid the temptation, to judge other people - better to judge
myself - and that not too often - is order not to be
too discouraged.

10/. In the first place, I ask myself how that man an open mind
- Is he willing and eager to learn - not has much has
he learned? Does he look upon life as a quest and a pilgrimage?
- Is he ready to welcome and accept truth from whatever
direction it may come?

or is his mind shut tight by prejudice, a hypothesis, a
slith and indecision, stubbornly refusing to accept a
true, new idea - which may lead him to the mean re -

never revising his old ideas?

Is he ready to surrender his place, mind, ^{in order} to consider new ideas, and, if necessary, complicate his life by new problems?

And having found a new truth, is he ready to be true to it? How is the strength, conviction to live by it and put it to such a man as of golden worth. He may belong to the humblest walk in life. — He need not be a scholar, or a rarely gifted man.

— If he has an honest mind — he is, the chosen child of God — For with such men — treacherous can move forward — civilization can advance — his real — Rocks break — no recruits for the capital, no blind tools for the energy, society for the social conspirators.

11). Key second ^{guage} ~~guage~~ ^{is the} ~~is the~~ ^{heart} ~~heart~~. A man's worth — next to the free mind —

— Is his man strong in adversity? — How is the stamina and the fortitude to rise after he had been three beaten down by misfortune?

— Is he the strength to endure defeat, and not to yield to it?

— Does he remain steadfast, and loyal, does he abide by whatever he believes in, in spite, in spite, all the ~~the~~ ^{talents and} talents and hunts men, in spite; to all the stirrings and crises

9. inherent fortune!

(7)

(c) Life has a way of sending its arrows deep into the deepest soul, all, vs.

- Life hits to all, vs - comes a later - its ~~frustration~~ ^{pain} and ~~losses~~ ^{to} ~~frustrations~~ ^{losses} of purposes - its unfulfilled ambitions, its unrealized hopes

- The older one gets the more one realizes how few of his cherished dreams will ever be entirely, or even partially fulfilled come true.

(d) The Old Rabbi ^{as teaching aims are recognized} words which plumbed the depths ^{universal} ^{human}

expressions!

"When I was young, I thought that I could ~~reform~~ ^{reform} the world,

I ~~was~~ ^{felt} so ~~strong~~ ^{so full} of ambition, so confident

A little later in life, I realized that it would be enough

if I were to improve my little community.

- But I soon found that I could not do, even that.

- As I grew older, I said to myself, 'If I could but improve the lives, the members, my own family - I would be a fortunate man.

But I found that ^{even that} I could not do, ~~even that~~

- Now that I am old, I say to myself, it would be a wonderful thing, if I could only improve myself. But I find even that to be an incredibly difficult hard.

- A real weaver, ~~a man~~ ^{a man} worth is ~~born~~ ^{a man} ~~to~~ ^{roots} to (8)
his inevitable disappointments and humiliations
Does he grow bitter, resentful, or ~~exemplary~~ ^{exemplary}, or does he,
like some plants ~~in~~ ⁱⁿ herbs or flowers, ^{grow} ^{up} ^{there}
sweetens only after they are crushed, giving forth the best
that is in him, when in sore tribulation.

13/ his final stage, a man worth - next to the open hand,
the shut hand, is the helping hand.

It is this man using the gifts, his life, his talents, his
position, his power - For himself alone? or also for
others?

Does he go through life with a hand that ^{only} grasps, or with
a hand which also gives and upholds and uplifts!

Here, again, I am not thinking only of the great the rich,
the powerful - and not exclusively of charity! But of a man
who makes his whole life a dedication to others in life.
Every man, in his own limited circle, to his own family
among his own circle, friends and acquaintances, ~~can~~
contribute to the prosperity and kindness of
human existence - Can by his unselfishness ease the

burden of others.

(136) "The Eternal struggle" (Lincoln) - I want to know a whole side, the Hyde
14. 2 LN - ex 1202 1891 1896 1891 - also 1891

- Could have been more successful if he had remained
- But, what would have been his worth - to himself -
to his people - to mankind!

15.] And so - when you are inclined to ~~judge~~^{weigh} your neighbor (9
or yourself - worth ~~as you are~~ (or as you are) judge him
not by the number, things which he has accumulated
by the wealth which he has amassed.
by the popular esteem in which he is held
Nor by the ~~amount~~^{harvest} of knowledge which he has gathered
Judge him (and surely) rather by these three criteria,
all three in the value of ^{man} intent and despatches -
for the Robeson declared: "He who intended to do a good deed
and was forcibly prevented, is given credit as if
he had done it."

WRHS



The 3 ~~can~~ ^{frags} are (1) The Open hand (2) The 1st hand
heart and (3) The Helping hand

THE TEMPLE
CLEVELAND, OHIO
January 24, 1960
Vol. XLVI No. 13

2
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BOOKS THAT SHAPE OUR DESTINY
A SERIES OF SERMONS
SIGMUND FREUD 953
A GENERAL INTRODUCTION
TO PSYCHOANALYSIS



THE NEXT DECADE—FROM THE RABBIS' DESK

All of us have enjoyed reading the various predictions for the 1960s—predictions of astonishing scientific advances, of amazing medical discoveries, of increasing productivity and prosperity for man. The new decade ought to be a grand and glorious one. But will it? Change and progress are not always synonymous. Life changes, everyone admits, but not everyone agrees that these changes are always for the better. We gain new insight into the composition of matter, and in so doing develop new and more frightful instruments of destruction. Our science improves, but human nature seems to remain the same.

Some philosophers have argued that progress is impossible. You cannot change the human beast. Yet we ought not overlook our technology. Our science has made it possible for man to conceive a world without misery and without want. Science places within our power the domination of nature, the control of disease and the production of sufficient food to provide for a self-limiting human race. Before our day no one could realistically conceive of a world of plenty and prosperity. That is why so many of the hopes of men centered on some Messianic intervention in our worldly affairs.

The problem which faces man today is no longer "can we" but "will we". Our science gives us reason to hope, but the human equation cannot be solved by some vast electronic computer. Science cannot teach men to be generous or great-hearted or understanding. Science creates

possibility, but it cannot guarantee that man will avail himself of that possibility.

All agree that the 1960s will be a decade of rapid change. If progress is also to take place in our new world we shall have to bind ourselves closely to some ancient truths. "Establish justice in the gates"—not justice for some men but for all men. "Proclaim liberty unto the land"—not liberty for the privileged few but for the many. "Love thy neighbor as thyself"—and include the whole world as thy neighbor. "Relieve the oppressed"—extend personally the hand of charity and compassion.

Looking ahead, I do not share the unbridled enthusiasm of some, for man has yet to prove himself. Looking ahead, I cannot share the unbounded

pessimism of others. After all, civilization has progressed to its present high level only through man's creative powers and spiritual vision. Looking ahead, I thrill to the challenge and I pray.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ	Faulkes
Fantasia	Matthews
Pastorale	MacManis
Dreams	
Opening Psalm—Mah Tov	Lewandowski
Bor'chu (Congregational)	Sulzer
Sh'ma-Boruch (Congregational)	Traditional
Mi Chomocho (Congregational)	Sulzer
Kedusha	Grim
Silent Devotion—May the Words	Mann
Mr. Hanson and Choir	
Before the Address—	
Fear Ye Not, O Israel	Spicker
Olenu-Vaanachnu	Goldstein

SUNDAY MORNING SERVICE

January 24, 1960

10:30 o'clock

*Tickets
Sermon*

WRHS

RABBI ABBA HILLEL SILVER

will speak on

THE MEASURE OF A MAN'S WORTH

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

The Temple

Rabbis:

ABBA HILLEL SILVER

DANIEL JEREMY SILVER

Assistant Rabbi:

MILTON MATZ

Staff:

MILDRED B. EISENBERG

Ass't. Director of Religious Education

LEO S. BAMBERGER

Executive Secretary

MIRIAM LEIKIND

Librarian

A. R. WILLARD

Organist and Choir Director

A. M. LUNTZ *President*

LEO W. NEUMARK *Vice-President*

ELI GOLDSTON *Vice-President*

MAX EISNER *Treasurer*

EDWARD D. FRIEDMAN *Associate Treasurer*

THIS SUNDAY

Mr. and Mrs. Paul Meldon will be hosts at the Social Hall coffee hour preceding the worship service. Mr. Meldon is a member of The Temple Board of Trustees.

The flowers which will grace the pulpit are contributed in memory of husband and father, Louis E. Levy, by Mrs. Ray C. Levy, Norman Levy, and Lillian Feder.

SISTERHOOD FELLOWSHIP MEETING

The Temple Women's Association will participate in a Midwinter Fellowship Meeting co-sponsored by the Cleveland Council of United Church Women and the Women's Organization of the Jewish Community Federation. The meeting will take place in Severance Hall on Friday afternoon, January 29th, at 12:45 o'clock. The speaker will be Miss Mary Cannon, of the Department of Labor, who will discuss "A Changing Planet—Women's New Responsibilities". The Cleveland Heights Girls' Glee Club will present musical selections.

Mrs. Leo W. Neumark is coordinator of the Committee of Temple Women's Association Representatives, which has been working with the Council of United Church Women in planning the meeting. Mrs. Karl Tobias and Mrs. Stanley Morgenstern represent our Sisterhood as hostesses.

The early hour of the meeting was planned to assure an early adjournment.

THE MR. AND MRS. CLUB

AN EVENING WITH DR. WESLEY FISHEL

Sunday, January 24, 1960 8:15 P.M. Luntz Auditorium and Social Hall



THE FUTURE OF FREEDOM IN SOUTHEAST ASIA

Dr. Wesley R. Fishel, professor of political science at Michigan State University, has traveled, studied and taught extensively in the Far East for the past twenty years. Dr. Fishel received his B. S. degree from Northwestern University in 1941 and his Ph.D. degree from the University of Chicago in 1948. In 1953 he directed a classified research project in Korea and Japan for the Operations Research Office of Johns Hopkins University. In 1956-58, he headed a Michigan State University advisory group on public administration in Vietnam. Dr. Fishel is the author of several books and articles, one of the most recent being "Free Vietnam Since Geneva", Yale Review, autumn issue.

Social Hour

featuring

DESSERT - A - RAMA

An unprecedented array of tempting desserts that will satisfy the most discriminating gourmet.

Chairmen: David and Rita Pearlman

Admission free

Members and guests

Co-Chairmen: Howard and Mary Ann Newmarker
Dr. Franklin and Patricia Plotkin

THE TEMPLE RELIGIOUS SCHOOL

PARENT-TEACHERS MEETING

Junior High Department
(Sixth through ninth grades)

Wednesday, January 27th
8:30 P.M.

The Temple School Building

Classroom visits

Social Hour

Book displays

TEMPLE FUNDS

ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FOUNDATION

THE TEMPLE FOUNDATION FUND

LIBRARY MEMORIAL FUND

FLORAL FUND

SCHOOL AND NURSERY FUND

TEMPLE MUSEUM FUND

PRAYER BOOK FUND

SOPHIE AUERBACH SCHOLARSHIP FUND

The income of this fund is used to support religious cultural and educational activities both here and abroad.

This fund provides protection to The Temple in case of emergencies. It is also used to expand the activities of the congregation.

This fund makes possible the purchase of books by the library.

This fund provides Altar flowers. These flowers are distributed to members on occasions of illness, bereavement, or joy.

This fund enables the school to purchase new equipment and undertake special projects.

This fund is used to make new acquisitions for the Museum.

This fund is used to secure prayer books.

The Bibles given to Confirmants are purchased from this fund. It makes scholarships available to worthy students.

In addition there are special funds set up in memory of the following beloved Temple members: Wendy Lois Abrahams, Tommy Diener, Richard Alan Fishel, Jennie M. Littman, Judith Meyers, Hilda Krohngold, Herbert Neubauer, Walter Krohngold, Cora Lederer, Ray S. Gross, Hattie D. Rich, Leslie and Linda Haas, Charles Ginsberg, Ignatz Ascherman, Mildred Jacobs, Edith Gross Bialosky, Lillian Berman Miller, William B. Cohen, Jerome A. Levy, Jane Ellen Udelf, Julius E. Goodman, Harry D. Koblitz and Ralph Selig Fuhrer.

THE ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FOUNDATION

In Memory of:

Joseph A. Guggenheim by The Temple Ushers Corps
Sam R. Friedman by The Temple Ushers Corps
Joseph A. Guggenheim by Jean R. Cassel and Martha Markowitz
Arthur Wallach by Mrs. Jacob Singer
Mary D. Koblitz, Mrs. Morris Koblitz, Milton Lang, Ben Isroff,
and Mrs. Max Amster by Mr. and Mrs. Allen Klivans

In Honor of:

Louis Viny by Mr. and Mrs. Samuel Senor

Gifts by:

Mr. and Mrs. Isidor Rothstein
Mrs. Milton Benesch
Mr. Jay M. Gutentag

THE TEMPLE FOUNDATION FUND

A Gift:

by Mrs. L. Levenson

LIBRARY FUND

In Memory of:

Lillian R. Schwartz by Mr. and Mrs. Louis H. Isaacson
Milton M. Benesch by Mr. and Mrs. Sam Wolff
Moe J. Katz by Mr. and Mrs. Robert W. Kabb
Mrs. Lillian Kabb by Mr. and Mrs. Robert W. Kabb
Theodore T. Sindell by Mr. and Mrs. David I. Sindell
and Mr. and Mrs. Joseph M. Sindell
Fanny Synenberg by Mr. J. Harmon Cohen

CHARLES GINSBERG LIBRARY MEMORIAL FUND

In Memory of:

Joshua Fetterman by Mrs. Theodore Sindell
Theodore T. Sindell by Mrs. Theodore Sindell

A Gift:

by Mr. and Mrs. Isidor Rothstein

RAY S. GROSS LIBRARY MEMORIAL FUND

In Memory of:

Ray S. Gross by Mr. Sam M. Gross

CELIA SMITH LIBRARY MEMORIAL FUND

In Memory of:

Celia by Mr. and Mrs. Max Smith, Harry C. Smith and
Dr. Herman C. Smith

FLORAL FUND

In Memory of:

Joseph A. Guggenheim by Mrs. Clara Spiegle
Joseph Stone by Mrs. Clara Spiegle
Milton M. Benesch by Mrs. H. S. Heiner
Mr. and Mrs. D. L. Wise by Mrs. H. S. Heiner
Julius Pollock by Mr. and Mrs. Henry H. Weiskopf
Julius Pollock by Mrs. Gilbert Silver
Milton M. Benesch by Mr. and Mrs. Henry Berger
Celia W. Selman by Mrs. Florence S. Katz
Julius Pollock by Mrs. Tillie Tronstein
Moe L. Rothman by Mr. and Mrs. J. W. Schiffer
Rachel Klinger by Mrs. Edward G. Spitz
Laura Ulmer by Mr. and Mrs. Walter L. Mayer
Milton M. Benesch by Mr. and Mrs. Lloyd R. Koenig
Arthur Wallach by Mr. and Mrs. Lloyd R. Koenig
Milton M. Benesch by Mrs. Joseph E. Stone
Moe L. Rothman by Mrs. Moe L. Rothman

In Honor of:

Mr. and Mrs. Isidor Rothstein by Mrs. Samuel Kluga
M. E. Weiner by Mrs. M. E. Weiner

SPECIAL SCHOOL AND NURSERY FUND

In Memory of:

Joshua Ira Fetterman by Dr. and Mrs. Lawrence E. Fetterman
Morris Lapon by The Temple Religious School Staff
Milton M. Benesch by Mrs. Arnold D. Shapero
Selma E. Markowitz by Miss Sylvia Newman
Joseph A. Guggenheim by Sylvia Weiss
Joseph A. Guggenheim and Bertha DeGroot by
Mr. and Mrs. Phillip L. Steinberg
Alfred A. Weiskopf by Mr. and Mrs. Abe R. Wolkoff

In Honor of:

Bruce Scott Rosenwater by Mr. and Mrs. Gerald Rosenwater

A Gift:

by Mesdames Leroy D. Kendis, Emanuel J. Garson,
David O. Grossman, Richard S. Luntz, and Harry D. Koblitz

MUSEUM FUND

In Memory of:

Arthur Simon by Mrs. Arthur Simon
Joseph A. Guggenheim by Mr. N. L. Dauby
Joseph A. Guggenheim by Mr. Morris L. Arnold
Rae Synenberg Cohen by Mr. J. Harmon Cohen
Roy N. Drechsler by Mr. and Mrs. Arthur Friedman
Joseph A. Guggenheim by Mr. and Mrs. Nedward N. Gross

MEMORIAL PRAYER BOOK FUND

In Memory of:

Arthur Wallach by Mr. and Mrs. Joseph H. Gross
Oscar Lippman by Miss Kathryn P. Fox
Joshua Fetterman by Mr. and Mrs. Jerome A. Weinberger
Joseph A. Guggenheim by Mr. Harry Resnick
Arthur Wallach by Dr. and Mrs. Martin M. Mandel

SOPHIE AUERBACH SCHOLARSHIP FUND

In Memory of:

Jacob Siegel by Mr. and Mrs. Ed Coben
Jacob Siegel by Mr. and Mrs. Lewis Coben
Milton Benesch by Mrs. Joseph Rothschild
Mrs. Morris Koblitz by Mrs. Joseph Rothschild
Milton Benesch by Mrs. Dudley L. Kline
and Mrs. Mildred G. Kline
Ida Ross by Mr. and Mrs. Al Fellenbaum
Milton Benesch by Mr. and Mrs. M. S. Miller
Joseph Kelisky by Mr. and Mrs. Alfred A. Benesch
Milton M. Benesch by Mr. and Mrs. Jean K. Strauss
Arthur Mendelson by Mr. and Mrs. Jean K. Strauss
Fred Bukstein by Mr. and Mrs. Jean K. Strauss
Fred Bukstein by Mr. and Mrs. Carol Levison
Stella Phillips by Mr. and Mrs. Carol Levison

In Honor of:

Sidonia Korach by Mr. and Mrs. Alfred A. Benesch
Mrs. Joseph Rothschild by Mr. and Mrs. Sidney I. Davis
Mrs. Murray Newburgh by Mr. and Mrs. Sidney I. Davis
Mrs. Joseph Rothschild by Mr. and Mrs. Carol Levison
Dr. William Marcus by Mr. and Mrs. Carol Levison

HARRY D. KOBLITZ MEMORIAL LECTURESHIP FUND

In Memory of Harry D. Koblitz, contributions have been made to the
Harry D. Koblitz Memorial Lectureship Fund by:

Mr. and Mrs. Albert Koblitz
Miss Suzanne Cohen
Louis Herman, Sr.
The children and grandchildren of Louis and Joseph Koblitz
Mr. and Mrs. Maurice J. Koblitz, Jr.

In Memory of:

Joseph A. Guggenheim by Mr. and Mrs. Alfred Koblitz
Tenia Newman and Nate Reinitz by Mr. and Mrs.
Maurice J. Koblitz, Jr.

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DATES TO REMEMBER

- Sunday, January 24 — Sunday Morning Services
Mr. and Mrs. Club "Evening With Dr. Wesley Fishel"
- Monday, January 25 — Adult Hebrew Classes
- Tuesday, January 26 — Temple Women's Association Tuesday Activities
- Wednesday, January 27 — Parent-Teachers Meeting — Junior High Department
Adult Hebrew Classes
- Sunday, January 31 — Sunday Morning Services

THE TEMPLE LIBRARY is open Tuesday through Friday 9:00 A.M. to 5:30 P.M., Saturday and Sunday 9:00 A.M. to 12:00 noon.

THE TEMPLE MUSEUM will be open at the close of Sunday morning services in addition to all occasions of organization meetings. Arrangements to view the Museum by special appointment may be made through The Temple Office.

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