



Abba Hillel Silver Collection Digitization Project

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MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series IV: Sermons, 1914-1963, undated.

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Reaching Old Age Empty-Handed, 1961.

REACHING OLD AGE EMPTY HANDED

SUNDAY MORNING

January 15, 1961

A friend of mine, a member of the Temple, came in to see me the other day. He told me that he and his wife were celebrating their 40th wedding anniversary. I congratulated him and in the course of the conversation he told me that he had just run ten miles for the fun of it. He does it, he told me, quite frequently. He wasn't out of breath at all and he looked fit as a fiddle. He tried to interest me in one of those exercise machines whereby I would be able to run as fast as I wanted without moving away from one place just by exercising my feet. I told him that I was of one mind with that college professor who used to say that every time he felt a real urge to exercise he lay down until it wore off.

It is always to me very pleasant and surprising to learn of people who are able to defy the years so strenuously and who approach old age with such vigor, scorning the calendar so rakishly as did our friend. The Bible tells of a man named Caleb. He was one of the twelve men, you may recall, whom Moses sent to spy out the land of Canaan and Moses promised him an inheritance because he was the only one of the twelve who brought back a good report of the land, who encouraged the people while the others brought back an evil report and discouraged the people. Caleb was forty years at the time. Forty-five years later, at the age of eighty-five he came to claim his inheritance and he said -- and I am quoting from the Bible; from the Book of Joshua: "I am this day 85 years old. I am as strong today as I was in the day that Moses sent me () -- my strength now is as my strength was then; for war and for going and coming." Joshua blessed him and gave him Hebron -- the city of Hebron -- and its environs for his inheritance.

Now, there are Calebs today, septuagenarians and octogenarians who are hale, strong and active in their various callings and occupations. You and I can name quite a few who hold key positions of leadership in world affairs who are in the seventies and eighties. In every community you will find men whom advancing years have not forced into retirement, who carry on with energy and competence whatever work they are engaged in or who give themselves to community service or national services with zest, wisdom and efficiency.

Last week Cleveland paused to pay warm tribute to such a man -- Mr. Nathan Dauby -- an honored long-time member of our Temple, a distinguished citizen, a leading merchant in our community, who at the age of eighty-seven decided to free himself from his business connections and responsibilities and to devote himself exclusively to the numerous philanthropic activities and interests which embrace all creeds and all races, which have been dear to his heart all through his life. Everybody was proud of this indomitable man whom the years have not vanquished, who has taken along with him from the years of strength into the eighties a love of life. He is a man of humanity, with a sense of humor. Of such men the Psalmist said: they grow like a cedar in Lebanon; they bring forth fruit in old age"....

In the future, my dear friends, there will be more and more men and women who will reach the ages of seventy and eighty and more -- thanks to the progress which is being made by medical science, thanks to the abundance of food in our nation and to generally improved environmental conditions. Our people will be granted many more years to live. Unfortunately, these

added years will come not in the middle of life when our strength is at full tide, but in the second half of life when our physical powers, by and large, begin to decline. If, say, twenty really youthful years, full of sap and vitality could be added to our lives, what a boon that would be! But the additional years will be tagged on to an organism which has already passed its prime and has already begun to develop those inevitable infirmities which ultimately bring us down. To a degree, old age can be postponed. It cannot be permanently overcome. The only way I know of not to grow old is to die young! And here is the rub! This is what creates the many problems which confront a tenth of our population today. What to do with these twilight years? What can the individual do about it? What can society and government do to help the aged?

Now, there is much thought being given today to these problems. It is generally acknowledged, for example, that our dependent aged are not receiving adequate public aid, by way of pensions and by way of medical care. Not enough is being done to give them more security to ease the burdens of their declining years. Many agencies and many professional minds are at work today studying the problems of housing and of health, of recreation and employment as they affect the older generation. Last week a "White House Conference on the Aging" was held in Washington and many important scientific surveys were presented, and many important recommendations were made.

I am confident that much progress in this field will be made in the future, and in the near future, because both our people and our government

~~xxxxxx~~

both state and federal, have become sharply alerted to these problems and are very sensitive and sympathetic to them. This is long over-due. Ours has been a youth-oriented culture too long! The industrial age began the downgrading of the economic status of older persons and consequently also their social status. Our own highly geared technological age has sharply accelerated this process. A man of fifty has come to be regarded as occupationally obsolete. Some industries refuse to employ men of forty-five or even forty. The old man was pushed aside in our speeded-up civilization and small provision, if any, was made for the working man whom industry had rejected because of his age. And, of course, with the increase in economic dependency came a decrease in his economic importance there came about also a decrease in social status and dignity. Reverence for old age, which has been so much a part of older civilization, declined. Sayings such as we find in our sacred ~~books~~ books ()

"thou shalt rise up before the hoary head" ()

"thou shalt revere the old man" -- such an admonition became quite incomprehensible to a generation who saw in old age only an impediment, a burden and a rejection slip. When the economy of a nation could do without its aging citizens, why should men accept the Biblical admonition:

"Wisdom is with the aged" ()

"and understanding in length days".

Fortunately, our age is turning away from these crude, brash and cruel attitudes towards old age. We are re-discovering not alone our social obligations towards our aged, but the rich values which may be usefully

exploited in old age for the common good.

But I want to speak to you this morning not of what our society and government ought to do for our dependent people, but what all men and all women should do for themselves in preparing for old age. Now, if I were a business man, if I were an insurance man, I could give you some advice on how to save your money and how to protect yourselves financially in your old age. I do not know whether you would be safe in my hands but I would give you that advice. If I were a doctor, I would advise you to eat sensibly, watch your weight, get plenty of sleep and to have regular physical check-ups. And I would talk to you about diet, calories and cholesterol and other such subjects which have converted our pleasant dining experiences into an intricate problem in organic chemistry. But I am not a business man, I am not an insurance man, I am not a doctor -- I am a Rabbi -- and as a Rabbi I have seen in my life-time many men and women, financially quite sheltered and protected and visibly in good health, who have reached old age empty-handed and find it bleak and desolate. They seem to be overtaken by an unspeakable boredom and a feeling of utter uselessness. In their closing years, they wonder where their life went to and what it was all about.

They have retired on a comfortable income, but somehow they suspect that they have been shelved. They are very lonely. They have no proud memories to sustain them in their old age. They had not cultivated any close friendships to sweeten their retirement. They were too busy to become actively interested in civic, philanthropic, cultural or religious institutions and movements, which could now give them welcome opportunities to apply their talents, experiences and leisure time usefully and pleasantly. They

did not enter and explore the wonderful world of literature, of art, of music if only as an eager amateur, only as a lover of what is true and beautiful. Somehow they did not see the great world about them, having their eyes focused, their minds concentrated on one thing. And so they reach old age empty-handed! I know of quite a number of elderly people who quite unconsciously discover ailments and infirmities, aches and pains in order to justify their empty and aimlessly drifting lives and when they complain "I don't feel so good" what they really mean is: "I really don't know what to do with myself".

Now, it is very hard, though not impossible, to begin a new career at 60, 65 or even 70. I know people who have done it. But no man, except for economic reasons, ought to begin or should have to begin a totally new career in his old age. No man should ever have limited himself to only one career during his working years. Simultaneously with his business or professional life, a man should pursue other careers -- a career of learning -- a career of friendship -- a career of citizenship -- a career of service to his fellow-men so that when our business and professional days are over, we still have these other continuing careers to pursue. We will never be bored, never feel ourselves useless!

The important thing to remember is that it is when we are young that we should consider carefully what interests to cultivate so as not to consign our old age to barrenness and emptiness. It is too late to think of old age in old age -- the time to think of old age is when we are young.

-- "Blessed is our youth if it did not put our old age to shame". All the wong motives, all the false ambitions, all the fine things we shut out of our lives during our strong

and creative years, all the noble pursuits and fine ideals we had no time for, these show up in their stark and hollow ghostliness, as mocking apparitions, ~~in~~ as it were, in our old age.

A man who stores up during his young and masterful years -- I do not mean storing up money or material possessions -- that is taken for granted -- a man who stores up in his early years interests of all kinds, intellectual and spiritual alertness and curiosity, who steadily sensitizes his mind and his tastes, who cultivates whatever talents he may possess, who makes warm friends and seeks out stimulating associates, who links up his life with the constructive social movements of his day, with his community, his society, such a man will never have difficulty in adjusting himself to old age. He will not have come to old age empty-handed. He will never really retire -- maybe a change of pace, a change of emphasis. There will always be work aplenty and never-failing interests in life.

For, my good friends, one never stops learning if one has gotten into the habit of learning -- and by learning I don't mean technical knowledge necessarily, text-book knowledge necessarily, but the open mind, the questioning mind -- the mind that's always seeking new knowledge, new things, new information, new insights. One never gives up learning and the capacity of people to learn does not vanish with old age. Nor are our spiritual resources diminished in old age. Learning, learning keeps a man young!

One never stops working in good causes if one has been in the habit of doing it. On the contrary, in old age we have more to contribute of experience, of judgment, of guidance, of leadership.

One is never lonely in old age unless he has never made real friends. But friendship must be earned, it must be achieved. Friendship must be worked for by a life of selflessness and profound regard for others. I do not speak here of the loneliness which comes from loss and bereavement which are unfortunately beyond our control. They are the lot of all men and women. Blessed indeed and rarely favored are those men and women who go through their declining years with their life companions by their sides and their loving children about them. There is never any loneliness in love. These things, in many ways are beyond our control. I speak of the things which we can control.

No one should think of old age as a time of retirement from active life and a time of abdication. Even the most economically dependent old people can still make their lives useful in many ways, especially by helping others, volunteers, for example, in the numerous welfare agencies in a community where there are so many people, especially in the older age-brackets, who are in need of help of all kinds. No one is too poor to give. No one is too old to help! Government pensions, even when they are good, sufficient and adequate, cannot give dignity, purpose and pride to the aged by themselves. It is only useful employment of one kind or another -- participation in the active life of the community, will banish the feeling of abandonment and uselessness from our dependent aged in their declining years.

And so to sum up, my dear friends, in our old age we can only have what we really wanted and worked for in the first half of our lives. If we come to it empty-handed, the harvest years will be lean indeed. If, on the other hand, we have worked to store up plentifully, copiously, in our hearts and in our minds, interests, loyalties, dedication to good things, then we will come to what the Bible speaks of -- "to reach and enjoy" as far as is possible for mortal men and women, subject to all the

accidents of time and place - you will enjoy

"a good old age".

Amen.

Dr. Abba Hillel Silver



1) A member - 40 - just run - Tried to interest - enables (1
you to run as fast - as far - by remaining in one place -
I told him that I was of one mind with College Prof -
who used to say - real urge to exercise - he lay down

2/ It is always pleasant and surprising to hear of
people who are able to defy the years so strenuously
who approach old age with such vigor, scorning the
calendar so rakishly.

The Bible tells of a man named Caleb. He was one
of the 12 men whom Moses sent to spy out the land
of Canaan. Promised an inheritance - 40 years old -
45 years later, at the age of 85 - declared his.

"I am this day 85 years old. I am as strong to-day
as I was in the day that Moses sent me, strength
was then; my strength now is as my strength then;
for war and for going and coming."
Joshua blessed him and gave him Hebron and its en-
vironment for an inheritance.

3/ There are Calebs to-day, septuagenarians and octogenarians
who are hale, strong and active in their various callings
and occupations
You and I can name quite a few who hold
posts of leadership in world affairs to-day.

In every community you will find men whom (2)
~~the~~ advancing years have not forced into retirement,
who carry on with energy and competence whatever
~~their~~ work they are engaged in, or who give so
to community or national services with zest,
wisdom and efficiency

4/ Last week, Cleveland paused to pay warm tribute
to such a man - ~~87~~ Mr. Nathan Danby, a distinguished
citizen and leading merchant in our community. At
87, he decided to ~~retire~~ free himself
from his business ^{connections and} responsibilities and to devote
himself exclusively to the numerous philanthropic
interests ^{which have} been dear to his heart all his
life. The Temple is proud of this ^{honored member of its fellowship} ~~industrial~~ man
whom the years have not vanquished. Of such
men, the Psalmist sang: "They grow like a cedar in
Lebanon; they bring forth fruit in old age." ...

5/ In the future there will be more and more men and women
who will reach the ages of 70 and 80 - thanks to the
progress which is being made by medical science, to
abundance of food and ^{generally} improved environmental
conditions. Our people will be granted many more
years to live.

Unfortunately these added years will come not
in the middle of life - when our strength is at full tide,

but in the second half of life when our physical powers ⁽³⁾
are on the decline.

If, say, 20 really youthful years, full of sap and
vitality, could be added to our lives - what a boon
that would be!

But the additional years will be tagged on to an
organism which has already passed its prime -
and has already begun to develop those inevitable
infirmities which ultimately bring us down.

To a degree, old age can be postponed. It cannot
be permanently ~~defeat~~ overcome.

- the only way, I know, of not growing old, is to die
young!

- And here is the rub!
- This is what creates the many problems which
confront a tenth of our population to-day
- What to do with these twilight years?
- What can the individual do about it?
- What can society and government do to help
the aged?

6/ There is much thought being given to these
problems to-day.

It is generally acknowledged that our dependent aged
are not receiving adequate public aid, by way of
pensions and medical care, ~~to meet their declining years~~

to give them more security, and ease the burdens
of their declining years. 14

- Many agencies, and many professionals ^{united} are at work studying
the problems of housing, health, recreation and employ-
ment as they affect the older generation.

- Last week a "White House Conference on the Aging"
was held in Washington, where many scientific surveys
were presented, and many important recommendations were
made.

7/ I am confident that much progress in this field will
be made; for both our people and our government, ^{both} state
and federal, have been sharply alerted to these problems,
and are sensitive and sympathetic to them.

- This is long overdue.

- Our has been a youth-oriented culture too long!

- The industrial age began the down-grading of the
economic status of the older person and consequently
also their social status.

- Our own high-paced technological age has sharply
accelerated the process.

- A man of 50 has come to be regarded as occupationally
obsolete. Some industries refuse to employ men
of 45 or even 40.

The old man was pushed aside in an speeded-up civilization /¹⁵
- and small provision, if any, was made for the working man
when industry rejected because of age.

- With increase in economic dependency came a decrease
in social status and dignity. Reverence for old age,
so much a part of older civilizations, declined.

- Old age became quite in com-
prehensible to a generation which saw in old age only
an impediment, ~~and~~ a burden and a rejection slip.

- When the economy of a nation could do without the
aging citizens, why should ~~they~~ accept the public

administration: Wisdom is with the aged, and understanding is length
of days."

8/ Fortunately our age is turning away from these crude,
brash and cruel attitudes towards old age. We are
rediscovering not alone our social obligations towards
our aged, but the rich values which may be usefully
exploited in old age for the common good.

9/ But I want to speak to you this morning not, what
we ~~ought~~ ^{should} ~~and~~ ^{ought} ~~do~~ ^{do} for our dependent aged - but what
all men and women should do for themselves in preparing for
old age.

Now, if I were a luxurious man, or an ambitious man

I could give you advice on how to ~~save~~ ^{earn} your money, (6)
and how to protect yourself financially in your old age.

- If I were a doctor, I would advise you to eat sensibly,
watch your weight, get plenty of sleep and have
regular physical check-ups - and I would talk to you
about diet, ^{calories} and cholesterol, and other such subjects
which have converted an pleasant dining into
an intricate problem in organic chemistry...

- But I ~~was~~ am a Rabbi - and, as such, I have seen
in my life - twice many men and women financially
quite sheltered and protected, and ~~physically~~ ^{visibly} in good health,
with a minimum of aches and pains - who have
reached old age empty-handed and find it bleak
and desolate. They seem to be overtaken by an
unspeakable boredom - and a feeling of uselessness -

In their closing years, they wonder where their
life went to - and what was it all about?

8/ They have retired on a comfortable income, but they
suspect that they have been cheated - and are lonely!
- They have no proud memories to sustain them.
- They ~~have~~ ^{have not} cultivated no close friendships to sweeten
their retirement

- They were too busy to become actively interested in (1) art, philanthropy, cultural or religious institutions and movements, which could now give them excellent opportunities to apply their talents, experience and leisure time usefully and pleasantly.

- They did not enter and explore the ^{wonderful} world of literature, art, of music as if only as an eager amateur - a lover, what is low and beautiful -

- And so they reached old age empty-handed!

- I know of elderly people who quite unconsciously discover ailments and infirmities, in order to justify their empty, drifting lines. When they complain "I don't feel so good" - what they actually mean: I really don't know what to do with myself!

9/ It is very hard, though not impossible, to begin a new career at 60, 65 or 70.

- But no man, except for economic reasons, should have to begin a totally new career in his old age.

- No man should ^{ever have} hesitate to begin a new career during his working years.

- Simultaneously with his business or professional life, a man should pursue other careers - a career

of learning - a career of friendship - a career of (15)
citizenship - a career of service to her fellow-men.
When our business and professional days are over
we ^{still} have these other ~~and~~ continuing careers to
pursue -

We will never be loved, never feel useless!

10/ It is when we are young that we should consider
carefully what interests to cultivate so as not
to consign our old age to barrenness and emptiness

→ 1) perhaps the chief evil of youth is -

- all the wrong motives and false ambitions, all the
fine things we shut out of our lives, ~~when~~ during
our young ~~and~~ ^{creative} years, all the
ideals and noble pursuits we had no time for, show
up in their stark and hollow ghostliness as
mocking apparitions in our old age.

11) A man who stores up in his young and masterful
years - I do not mean money or material possessions
but interests of all kinds; intellectual and spiritual
~~even~~ alertness and curiosity, who steadily sensitizes
his mind and refines his tastes, who cultivates whatever
talents he may possess, who makes warm friends and
seeks out stimulating associates, who builds up his
life with the constructive social movements, his day

will never have difficulty in adjusting himself to old age. He will not have come to it empty handed!
- He will never really retire - there may be a change of place or a new emphasis - but there will always be work awaiting - and never-fading interests in life.

12/ For one never stops learning - if one has gotten into the habit of learning! The capacity of people to learn does not vanish with old age -
- Nor do our spiritual resources diminish.

- And learning keeps us young!

13/ One never stops working in good causes - ~~if~~ if one has been in the habit of doing it. On the contrary - we now have more to contribute, of experience, of judgment, of guidance, of leadership.

14/ One is never lonely in old age unless he had never made friends. But friendship must be achieved by a life of selflessness and profound regard for others.
- I do not speak of the loneliness which comes from loss and bereavement. These are unfortunately beyond our control, and they are the lot of all men and women.
- Blessed indeed and rarely found are those men and women who so through their declining years with

THE TEMPLE

CLEVELAND, OHIO

January 15, 1961

Vol. XLVII No. 13

Jan 22
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R. Bernstein W.
Korn
Cory-Konestel
Philosophy
"America's Journey
and the Civil War"

Display Cabinet - P. 65

Parkway



THOUGHTS ON THE INAUGURATION—FROM THE RABBIS' DESK

Inauguration Day bears a unique American hallmark. The dignitaries are in diplomatic formal attire but the speeches speak of America to America, and the parade down Pennsylvania Avenue, with its prancing cowboys, hat-waving governors and shivering drum majorettes is American to the core.

I have been thinking a good bit about this Inauguration Day—what I hope will be said and what I hope the day augurs for our nation and the world. Above all I hope that under the new administration we can regain our native American idealism. We expect raw geopolitics from ancient ministries. Saber rattling is a habit among many European governments. Some rulers have no scruples about pressing to their bosom scandalous adventurers and dirty handed despots. But that is not the American way.

American politics have never been pristine. Equally they have never been purely selfish or callously self interested. We wanted and want not only to promote America but to promote the cause of justice and freedom throughout the world. Occasionally economic interest got the upper hand, but by and large we have been a good neighbor and sensitive to the needs of the world and the legitimate ambitions of other countries and peoples.

Since the end of the Second World War we have been following a hard nosed policy of so called political realism. Our leaders told us to grow up. They said that we live in a cruel, complicated world, a world which respects only power, a world which would only laugh away our idealism as naive. Yet the military alliances with right wing and oppressive forces, born of this political realism, are not only

out of character but unsuccessful. We live in a revolutionary world and we cannot allow the revolutionaries by default to the Soviet. It is time that we again identified ourselves with the forces of liberty and economic justice. This means less concern with military alliance, more foreign aid for economic development, an increasing reliance on the United Nations, and the acceptance of neutralism. It also means a possible end to anti-American riots a la Japan and anti-American revolutions a la Cuba.

Post war hard headedness led inevitably to containment, brinkmanship, and atomic deterrence. It also cost us good will among peace loving peoples. Today even the architects of deterrence are questioning its adequacy. Peace is farther away than ever. Is it not time that we were again solidly identified with the forces for peace? Uncle Sam astride an atomic cannon is an incongruous image. We

have always been a peace loving nation. We have never been eager for war nor have we used our military power as a pretext for political adventuring. No other country has so successfully welded together a hundred minorities into a united citizenry. Surely we can project our domestic talent onto the international scene and accept the responsibility of coexistence with nations whom we misprize as readily as we coexist with the occasional neighbor whom we dislike.

The new administration faces an infinitely complex and dangerous situation. Its choice and ours is between a hard bitten policy of largely military preoccupation and an idealistic policy which supports progress, principle, and peace. January twentieth all hope to witness the inauguration of American policies in the truest and finest sense.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

January 15, 1961

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

REACHING OLD AGE EMPTY HANDED

Members of The Temple Men's Club will participate in the service

Mr. Harry Fuchs, Cellist of the Cleveland Symphony Orchestra, will play

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

Associate Rabbi:

MILTON MATZ

Staff:

MILDRED B. EISENBERG

Ass't. Director of Religious Education

LEO S. BAMBERGER

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MIRIAM LEIKIND

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BERTRAM J. KROHNGOLDPresident

LEO W. NEUMARKVice-President

ELI GOLDSTONVice-President

MAX EISNERTreasurer

EDWARD D. FRIEDMAN.....Associate Treasurer

THIS SUNDAY

This Sunday is Temple Men's Club Day. President Lawrence Lurie of The Temple Men's Club and Mrs. Lurie will be hosts at the pre service breakfast. Members of the Club will display their talents and creative hobbies to the congregation in the Social Hall. The following members of The Temple Men's Club will participate in the service: Ben Lewitt, Jerome S. Malevan, William M. Neye, David L. Simon, and Leonard Task.

The flowers which will grace the pulpit are contributed in memory of sister, Mrs. Celia Abrams, and brother, Maurice Nusbaum, by Mr. and Mrs. Louis Cohen.

THE MR. AND MRS. CLUB

"AT HOME BY THE FIRESIDE"

Friday, January 20th

7:30 P.M.

Reservation: WY 1-9549

In Memoriam

The Temple notes with deep sorrow the passing of

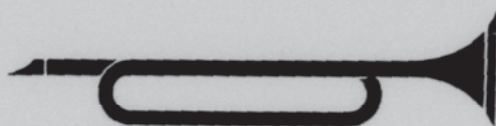
ROSE BELBER

JULIA POCRASS

and extends heartfelt sympathy to the members of their bereaved families.

THE TEMPLE

FAMILY DAY



COME ONE

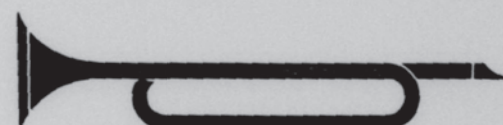
Sunday, January 22, 1961

• Worship

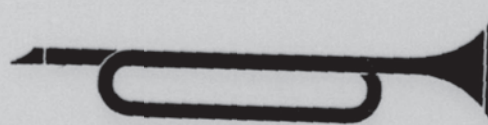
• Luncheon

• Matinee

The familiar Father-Son,
Mother-Daughter, rolled into one



- Sunday worship service will commemorate the Civil War Centennial. Rabbi Bertram W. Korn of Congregation Keneseth Israel of Philadelphia, and a Civil War historian, will be guest lecturer.
- An old fashioned luncheon will be served in the Social Hall. Fun and prizes for all.
- Temple Day at the Cleveland Play House for the smash hit production of the light musical "Little Mary Sunshine" by Rick Besoyan.



Reservations:

Luncheon and Theater

Children 2.25

Adults 2.50

Reservations:

May be made at The
Temple Office

1961 ADULT SEMINAR

THE JEW AND JUDAISM IN THE AMERICAN NOVEL

Friday, February 3

EAST SIDE TO SUBURBIA

Rabbi Daniel Jeremy Silver

For the immigrant, America was a national melting pot as well as a cultural pressure cooker. These pressures produced many personal and psychological tensions, and these crises led many to write. This survey will center on the social background of the American Jewish novel.

Friday, February 10

THE JEW AS NOVELIST

Professor Irving Howe

Professor of Comparative Literature
at Brandeis University

A survey of American Jewish fiction. What was written? How well was it written? Will this literature last?

Friday, February 17

WHAT MAKES SAMMY WRITE?

Rabbi Milton Matz

Many themes of American Jewish fiction reveal a search for self-acceptance and personal identity. What labels do these authors reject? What types of men do they hope to become?

Friday, February 24

A NOVELIST SPEAKS

Charles Angoff

Author and Professor of American Literature
at New York University

Mr. Angoff will speak autobiographically, reflecting on his personal impressions of American Jewish life and his life-long acquaintanceship with many who have written about this life.

Reuben and Dorothy Silver of the Karamu Theater and others will present a program of readings from American Jewish fiction before each lecture

Sessions will begin at 8:30 P.M. in Luntz Auditorium. Enrollment is open to members of The Temple, their friends, and the general community.

The sessions will be completed with a social hour

Registration \$1.00

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DATES TO REMEMBER

Sunday, January 15 — Sunday Morning Services
Temple Men's Club Day

Tuesday, January 17 — Temple Women's Association Tuesday Activities

Wednesday, January 18 — Temple Religious School Elementary Parent-
Teacher Meeting

Friday, January 20 — Mr. and Mrs. Club "At Home By the Fireside"

Sunday, January 22 — Sunday Morning Services
The Temple Family Day

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.