

Maimonides has always been my personal preference—for it was Maimonides who brilliantly selected from the systematic thought of Aristotle—and the rational humanism which was the heritage of the Golden Age of Greece—to develop the first truly comprehensive philosophy of religion, based on logic as well as faith. Therefore it was to the writings of Maimonides that I felt a particular relationship and was first drawn.

In the twelfth century, Maimonides wrote of the eight degrees of charity and while each of these steps could merit a scholar's dissertation or a minister's sermon, I will quote only one:

"The eighth and most meritorious step of all is to anticipate charity, by preventing poverty; namely to assist the reduced fellowman, either by a considerable gift, or a loan of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood; and not be forced to the dreadful alternative of holding out his hand for charity. To this the Scripture alludes when it says: And thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner; that he may live with thee. This is the highest step and the summit of charity's golden ladder."

Written eight centuries ago, this passage contains all the essential ingredients of our most enlightened socio-political thought. It practically outlines our War on Poverty and is current enough to give direction to the programs of the Great Society. "To anticipate charity by preventing poverty." Prevention, not treatment, is the key to latter twentieth century political action and social service.

The very essence and the goals of the community complex that will rise on this site correspond to the thesis. The Hebrew Home for the Aged will provide physical and occupational therapy, religious and cultural activities, a Day Center and a temporary care program, services directed toward rehabilitating and arresting the deterioration of the mind and body. For many years these symptoms of deterioration were accepted as natural and normal physical by-products of aging. Today, we know that to a great extent deterioration is caused by isolation, withdrawal by the anguish of no longer being or feeling needed by family, friends or community. The mind, like the muscle, requires flexing to stay fit, stimulation to be strong and involvement to contribute.

Through the services and facilities of the Hebrew Home for the