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The Society for the Advancement
of Judaism

15 West 86th Street New York 24, N. Y.

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of Judaism*

WHAT IS THE S. A. I.

The Society for the Advancement of Judaism was founded in New York City in 1922 by Dr. Mordecai M. Kaplan. The Society was established in the belief that the future of Judaism depended on something more than an acceptable ideology. The significance of creating a Jewish atmosphere, social contact and interaction, was emphasized. In addition, however, it was Dr. Kaplan's purpose to teach a new conception of Judaism which had its roots in tradition, but which was adjusted to the best thought of the present day.

Since 1922 The Society for the Advancement of Judaism has primarily sponsored the efforts of Dr. Kaplan in his attempt to disseminate his philosophy. By granting to him and subsequently to his successor, Dr. Ira Eisenstein, an absolutely free pulpit, the members of the Society have enabled them to give expression to every phase of their philosophy. The results of their preaching and teaching in the institution have been crystallized in Kaplan's published works, "Judaism As A Civilization," "Judaism In Transition," "The Meaning of God in Modern Jewish Religion," and "The Future of The American Jew." Dr. Eisenstein published a volume in 1936, entitled "Creative Judaism," which presents in popular form the salient ideas of "Judaism As A Civilization." He also published "What We Mean By Religion," which is a simplified presentation of "The Meaning of God in Modern Jewish Religion."

The Society furthermore has sponsored the publication of the "I. A. J. Review," a weekly magazine devoted to the dissemination of Dr.

Kaplan's views. The "S. A. J. Review" suspended publication in 1929, but in January, 1935, the Society made possible the establishment of "The Reconstructionist," a bi-weekly devoted to the application of the philosophy of "Judaism As A Civilization" to the events of the current scene. In this second effort to spread the philosophy of The Society for the Advancement of Judaism, Dr. Kaplan was joined by a group of rabbis, educators and social workers.

Members of the S. A. J. have been instrumental in founding the Jewish Reconstructionist Foundation, Inc., established for the purpose of spreading the influence of the Reconstructionist philosophy and program.

The Society conducts a Synagogue, an elementary Hebrew School, confirmation classes, youth groups and adult education courses for its local membership. Through these various channels experiments are constantly being performed with a view to incorporating the basic postulates of Reconstructionism.

If you are interested in membership, or in a special non-resident membership, write to Dr. Ida Eisenstein, 15 West Eighty-Sixth Street, New York, 24, N. Y.

INTRODUCTION TO RECONSTRUCTIONISM

Foreword

It has never been so hard to be a Jew as it is in our time. We Jews are at the mercy of external forces which tend to reduce our people to mere human rubble. We suffer, also, from an internal malady which is rapidly paralyzing the nerve centers of Judaism. And yet, Jewish life, with its long tradition of ethical and spiritual striving, might well be capable of serving as the exemplar of a new era in the art of human cooperation.

We Jews, then, must try to discover why so many of us do not wish to be Jews, why some of us no longer find any spiritual inspiration in the Jewish religion. We must try to determine why many Jews seek to escape, why they are dissatisfied, unhappy, restless, ridden by doubts, by feelings of inferiority, by self-hate.

We of the Jewish Reconstructionist movement are trying to face these problems boldly and frankly. Though we are fully aware of the stampede

from Jewish life on the part of large numbers, we believe that this flight can be stopped. We know that there are many Jews who desire to continue to share their common past, to assume mutual responsibility in the present, and to work together for the best kind of future for the entire Jewish people. If these Jews in whom the will to Jewish survival is still strong be mobilized and induced to rethink the problem of Judaism, if the energies of Judaism can be re-directed toward some worthwhile goal, then the Jewish people is bound to have a new lease on life. It is these tasks that Reconstructionism has set before itself. How these tasks are conceived and how they can be carried out can perhaps be made clear in the following series of questions and answers.

The Need for Reconstruction

Q. Why do we insist upon the need to reconstruct Jewish life?

A. We believe that Jewish survival can be secured only if Jews face the realities of Jewish life. We must realize that the old conditions of Jewish living no longer prevail. Jews must be

prepared to adjust Jewish living to conditions never before encountered in their long history.

Q. What are these new conditions under which Jews live?

A. Jews in the Western world were emancipated from ghetto life about one hundred and fifty years ago. The segregated and unified existence of their own *kehillah* (community) came to an end. Jews were catapulted into modern civilization. They had, therefore, little or no preparation for avoiding its pitfalls and enjoying its glories. They were granted civil and political rights, which, at least in theory, gave them equality with all other citizens. Naturally, they were expected to assume the same responsibilities as non-Jewish citizens. In fact, the majority desired avidly to do so. This acceptance of Western citizenship presented the Jew with a new problem in his life—how to continue his Jewish life in a dominantly non-Jewish civilization.

There is still another unprecedented condition which has revolutionized Jewish life. In the Western world the

impact of modern science and modern thought has weakened, and in many cases destroyed, the belief in the supernatural origin of religion. This trend affected the Jewish religion as well. Many Jews began to find it impossible to believe in the divine authority of Jewish law and in the literal interpretation of the miracles recorded in the Bible. Thus we may say that the incorporation of the Jews into Western nations together with the growing skeptical attitude toward revealed religion has shaken modern Jewish life to its foundations.

Q. How did the Jews live before the Emancipation?

A. In all their internal relations, the Jews were governed by the laws of the Torah, the religious law, which was supreme. The authority of the rabbis was unquestioned, their decisions final. The Jewish community was recognized by the state as a unified, autonomous entity, and most Jews had little or no contact with the outside world and with the currents of thought then permeating human life.

Q. How has the Emancipation affected Jewish life?

A. Jews constitute a small minority within the civilization of the countries where they live. Thus, it is exceedingly difficult for them to resist the attraction of the common culture. In former days, as we have seen, Jews lived the part of a nation in exile. But this is no longer possible, nor do Jews desire it. It is our duty, as loyal citizens, to contribute to the primary culture and to participate in the affairs of the nation to which we owe our devoted allegiance. We are no longer governed by Jewish law in secular matters. We do not have an exclusively Jewish education. We can count for Jewish survival only on those Jews who do not wish to lose nor to destroy the continuity of Jewish life, on those who wish to keep as much of our tradition and our own way of life as is compatible with modern democratic civilization.

Q. How have modern attitudes toward religion affected Jewish life?

A. Religion has always been the most conspicuous and significant as-

pect of Jewish life. It was the unifying force for all Jews. With the growing doubts concerning the miraculous origin of all religion, the Jewish religion has begun to suffer from serious defections. In addition, many Jews have decided that it is easier to achieve high position in the community if one professes the dominant religion. Thus, Jewish unity has been weakened and Jewish life, as it was lived in the past, has broken down.

Q. What has been the result of this breakdown in Jewish life?

A. There is much confusion, bewilderment and bitterness among Jewish organizations. Jews find it increasingly difficult to understand and work with one another. There are Jews who still insist on the supreme authority of the Torah in every phase of human life. There are others who go to the other extreme and deny the need for any religion. Between these views, we find Jews who emphasize one or another solution. Some believe that humanism, others that internationalism, secular-nationalism, or defense of Jewish civil rights will solve the Jewish problem. Each of a multiplicity of

organizations claims to hold the key to Jewish survival.

Some Proposed Solutions

Q. Have any efforts been made to bring order into modern Jewish life?

A. There have been several attempts such as Reform Judaism, Conservative Judaism, Neo-Orthodoxy, secular nationalism. The first three have assumed that the Jewish people exists mainly for the purpose of exemplifying Jewish religion. As a result they tend to treat Jewish life piecemeal instead of organically. They fail to see the interdependence of the structure of the Jewish people, its nationhood, its communal organization, its creative self-expression and its religion. The secular nationalists, on the other hand, have no interest in religion at all. They try to meet the issue in one of two ways. Some seek to meet it through the establishment of an independent modern Jewish nation in Palestine without giving any thought at all to Jewish life outside of Palestine. Others, especially those who advocate emphasizing Yiddish culture, treat the Jewish people as

consisting of a minority nationality group united by a secular culture based mainly on the Yiddish language.

Some good has been accomplished through these attempts. However, the leaders of these movements have not been able to build any substitute for the unity of the old Jewish community and the traditional Jewish religion. There is still no democratically constituted authority which can be considered the authentic voice of the Jewish people.

Q. How does Reconstructionism differ from those other proposed solutions?

A. Reconstructionism views Judaism as a dynamic religious civilization with all that that term implies. Like all other civilizations Judaism has its roots in a land; for the Jews that land is Palestine. Judaism possesses a continuing history, a living language, a voluminous literature, a common religion, folkways, folk tradition, law and various arts. Therefore, Jews in America can be won to Judaism if they are shown how to live in two civilizations, the Jewish and the American, at one and the same time.

Q. Why is Judaism a "religious" civilization?

A. Judaism has always emphasized the role of religion in Jewish life. Religion is the effort of men to experience life as worth living. This is impossible if we think of life as governed merely by mechanical forces or pure chance. Life makes sense only if we think of it as governed by a spiritual Power that makes for beauty, truth and goodness as the fulfillment of our deepest wants. That is why we believe in God. Since Jewish civilization has always striven to bring the life of the Jewish people into conformity with the law of God as they understood it, Judaism is a religious civilization.

Q. Why is Judaism dynamic?

A. Judaism is dynamic because it adjusts itself creatively to changing conditions. In the past, it borrowed from other civilizations whatever would help it to make life better for the Jewish people and for the world. Jews tried to discover in every new experience what it had to teach them and they gave appropriate expression

to those new insights in their law, literature, ritual and social institutions. Thus, despite the ravages of time, Judaism has always been harmonious with the life of each generation, and has always helped Jews to live a worthwhile life and to make a worthy contribution to all human civilization.

The Reconstructionist Program

Reconstructionism offers a new approach to Jewish living in America. It is a movement indigenous to America and wholly compatible with American democratic civilization. Reconstructionism represents an earnest attempt to ensure Jewish survival, both physical and spiritual, by indicating how to live a maximum Jewish life within the setting of a modern democratic state. It is the only movement in Jewish life today which tries to solve the problem of living in two civilizations at the same time.

Q. Has Jewish life been reconstructed before our time?

A. Yes. Reconstruction is not a radical departure. Whenever Judaism had to adjust itself to unprecedented

conditions, it underwent changes which naturally were reflected in its ideas and institutions. Let us take one example. When the Kingdom of Judah lost its independence and the Temple was destroyed, the Jews of that time felt that Judaism was lost. The gods of Babylon, they believed, had won a decisive victory over their God. But the Prophets taught otherwise. Under the guidance of prophets like Jeremiah, Ezekiel and the so-called second Isaiah, the Jews were taught that Israel's God was in fact the God of the whole world. This was a great deviation from the tribal conception that God was the God of the Israelites alone. The Prophets also taught that God could be worshiped anywhere and that He would send a righteous king to redeem Israel, a Messiah, who would rule so justly and in accordance with God's laws that the nations would voluntarily subject themselves to Israel's law and adore Israel's God. These teachings led to the development of a new kind of state headed by a high priest and governed according to God's revealed law. Thus the Torah became the legal instrument of the second Jewish Commonwealth.

something which it had not been under the Davidic dynasty. One must study Jewish history to see other instances of the reconstruction of Judaism. The very fact that Judaism has always been able to meet new issues should give us courage and faith in reconstructing it to satisfy present needs.

Q. What must be the basis of reconstructing Jewish life in the present crisis?

A. In this new era we should continue to emphasize that men can and must obey the law of God, but the law should not be regarded as being confined to any one book or any set of books. It can be discovered in everything that makes for a happier and better world. Jewish life should be reconstructed along democratic lines. Unity should be based on voluntary cooperation for common interests and purposes rather than on an enforced conformity with traditional laws, customs and rites assumed to possess supernatural sanction. All matters which affect the Jewish people as a whole must be decided by the community as a whole by majority rule after previous free and unfettered

discussion. But all matters which do not require collective action by the community, such as the expression and practice of religion, must be treated in a way that permits full freedom of conscience without the application of any social pressure for conformity.

Q. What areas of Jewish life are the concern of the Reconstructionist movement?

A. Reconstructionism, because it views Judaism as a civilization, is interested in all aspects of Jewish life. Its specific program in America is to aid in the establishment of Palestine as the Jewish National Homeland; to strive for the reorganization of the American Jewish community on a representative democratic basis; to advocate the use of measures to revitalize the Jewish religion so that it will correspond to what modern Jews believe and so that it may express their living faith; to help in re-directing Jewish education to meet today's conditions; to encourage Jewish cultural creativity in literature and the arts, and to insist upon the participation of Jews in all activities and so-

cial movements which enhance the ideals of democracy and American civilization and which seek to extend freedom, justice, equality, peace and plenty to all men and all nations.

Palestine

Q. Why is the Reconstructionist program predicated upon the establishment of Palestine as the Jewish National Home?

A. Every American Jew shares and should share the common civilization of America. In addition, American Jews must maintain Jewish civilization. Since Jews are a minority of the population, they are at a natural disadvantage. The Hebrew language, Jewish law, Jewish education, Jewish religion must all function in addition to and not in substitution for American civilization. The difficulties of maintaining Jewish civilization simultaneously with the civilization we share with our non-Jewish neighbors make necessary the re-enforcement of Judaism from a center where Jewish civilization is dominant because Jews are in the majority. Palestine is historically the Jewish National Home.

land and must be the place where Judaism can develop as the primary civilization of the land. In Palestine, Jewish life will be self-determined and free from the necessity of adjusting itself to any other civilization. A Jewish Commonwealth should fulfill the highest aspirations of Jews everywhere and must be built upon firm foundations of social, political and economic justice. It must serve as an example of the best in the ethical tradition of Judaism and become not only the cultural center of Jewry but a moral force in all Jewish life.

Community

Q. Why is it necessary to organize the American Jewish Community?

A. Jewish community life in America, and in fact, everywhere else except Palestine, has become fragmented. For most Jews in America, Jewish life means giving a contribution for some Jewish "cause," or going to synagogue twice or three times a year, or supporting an organization which is fighting anti-Semitism. For many Jews, there is no interest in Jewish life, nothing establishing

bonds of unity, nothing to make a Jew wish to remain a Jew, to make Jewishness a happy experience.

Q. What does the individual Jew seek from a Jewish life?

A. The individual Jew desires a sense of status. He wishes to belong to a group that cares about him. He wishes to achieve status and to have the Jewish people achieve it. He desires, also, a feeling of self respect and wants his people to be respected. He is eager to acquire a feeling of permanence, a realization that his life on earth has some lasting value. He wishes Jewish community life to be on so high a level that he will be proud to be identified with it. A democratically organized Jewish community, representing all Jews who wish to be identified as Jews, can give to the individual and to the Jewish people as a whole all of these things.

Q. How does the Reconstructionist movement envisage the reorganization of the Jewish community of America?

A. The Jewish community is really a branch of the Jewish people. It

should be representative of every element in the community and should bring out the very best there is in its individual members. Reconstructionism recommends that the organizations and associations of the community be organized into a federation or a Jewish community council. The representatives of these organizations, democratically elected, shall be the spokesmen and executive agents of the Jews in the community. All communal activities shall be directed under the aegis of the Jewish community.

Q. What are some of the functions of the Jewish community?

A. The community should supervise all fund-raising for local communal purposes, for the upbuilding of Palestine and for the relief of Jews in distress anywhere in the world. It should administer funds raised for common local purposes. It should direct all activities in which the Jewish community is interested, provide for the training of men and women for work in Jewish fields, such as social workers, educators, community center workers, rabbis, cantors. It should

turn its attention to all Jewish problems such as anti-Semitism, economic maladjustments, the overcoming of physical, mental and social handicaps. It should establish courts of arbitration to settle disputes between Jews without resort to civil courts, maintain Jewish employment agencies, set up bureaus of education, vocational guidance commissions, etc. It should maintain places of worship, assume responsibility for Jewish education, encourage Jewish literary and artistic effort, and insist upon a high standard of ethics among Jews. These are some of the duties of the Jewish community.

Q. What should be done about organizations which are national and international in scope?

A. Such organizations should also be organized on a federation basis. For example, Zionism, care of refugees, overseas relief are matters of international concern. Higher Jewish education, fighting anti-Semitism are national concerns. The agencies that deal with these matters should be working together and not at cross purposes nor wholly independently.

Such national organizations should be united into a body consisting of democratically elected representatives to which shall be added representatives of the local Jewish communities of America. This body should maintain continuous contact with corresponding Jewish organizations in other countries.

Q. What would be the effect of community organization?

A. Jewry, for the first time since the abolition of the autonomous Jewish community, would have a structural form enabling it to function as a civilization. It would give the individual Jew status as a member of a religio-cultural group. Authority and responsibility for all collective action would be vested in the rank and file of Jewry and delegated by it to a responsible leadership. Participation in Jewish life would be worth while to the individual Jew because he would be part of a collective effort to attain all that makes for human fulfillment.

Education

Q. What direction shall the reconstruction of Jewish education take?

A. Civilizations perpetuate themselves by transmitting their acquired culture and ideals to each generation in such ways that the individual desires to be identified with the group. This process is called education. Jewish education, to be effective today, must give to the next generation the knowledge of the past so that the individual may be equipped to live in the present and to meet the problems of the foreseeable future. However, though the Jewish past must be taught, cognizance must be taken of the conditions under which Jewish life is lived today. Education must provide for adjustment to changed conditions.

Q. What are some of the elements of Jewish education?

A. Education includes every aspect of Jewish culture such as the Hebrew language, religion, literature, contemporary Jewish problems, music, the arts. We must remember, however, that Jewish education begins in the

home. Impressions gained in the home and the influence of the home environment generally remain with the adult. The home, therefore, should be distinctively Jewish. Observances such as *Kashrut*, celebration of the Sabbath and festivals, home devotions should be practiced in a manner that would render them meaningful for life today. For example, Pesah, the festival of freedom, should be related to the fight for freedom everywhere in the world. Hanukkah, representing the fight for religious freedom should be allied with the fight for religious freedom everywhere in the world. In addition, every possible means should be utilized to give the Jewish home an atmosphere that is culturally and esthetically Jewish such as the use of Jewish books, music, magazines, pictures, furnishings, records.

Jewish education, of course, should not be confined to the home. Some regular portion of the time of every adult and every child should be devoted to attaining knowledge of matters of Jewish interest. To create the necessary educational facilities is the responsibility of the Jewish community.

To use them, is the responsibility of every Jew.

Religion

Q. Reconstructionism advocates the reinterpretation of the Jewish religion. Why is this necessary?

A. Traditional religions are everywhere losing their hold on people. This is because they seem unrelated to the needs and problems of modern life. Moreover, they include many ideas which have been proved erroneous by modern thought. But it is true that people in ancient times underwent experiences similar to our own. Birth, marriage, death, the struggle for a livelihood, conflicts between liberty and despotism, between selfishness and unselfishness, are experiences which are the same in all ages. While men in the past thought and felt about these matters as profoundly as we do today, they lived in a different world and thought in different terms. That makes it difficult for us to understand the implications of their thinking. But if we mentally reconstruct their world and translate what remains true in their thought into modern terms, we can make the

tradition of the past help us to live in the present. We must view religion not as a supernaturally revealed creed or code of laws but as the affirmation of the worthwhileness of life, as the search for a sincere faith through which to activate the desire to make the most of one's life. That means that we must make Jewish religion relevant both to the personal life of the Jew and to Jewish living in two civilizations. The indifference to the Jewish religion on the part of many Jews is due to the fact that it is identified in their minds with some particular doctrine to which they cannot intellectually subscribe.

Q. How can we re-vitalize Jewish religion?

A. We must realize that religion is the soul of the Jewish civilization. It lives and grows as Jewish civilization lives and grows. Religion must be re-interpreted in every generation so that it fits the needs of that generation. As we have pointed out, this is not new. Jewish religion has always re-vitalized itself by changing its beliefs and practices, discarding some and taking on others. The object was

always to render life in general and Jewish existence in particular inherently worth while.

Such elements of the Jewish tradition as no longer fit the democratic tradition, for example the inferior status of the woman, should be discarded. At the same time, we must develop types of observances, devotional literature, sancta, which shall give religious significance to our experiences unprovided for by tradition. Furthermore, if we wish to keep religion vital for our day, we must keep religious thought free and untrammelled. We must not try to enforce standardized ritual practices or regimented religious thinking. Naturally, as much as possible of tradition should not only be retained but rendered meaningful for today. But, if we remember that the true function of religion is to influence the worshiper to harmonize his life with God as the Power that makes for self-realization, we will indeed make religion a positive force in the life of the individual Jew.

The Arts

Q. What does Reconstructionism

propose for the cultivation of the arts?

A. There have always been art forms in Jewish life, such as music, literature, the dance, drama. The graphic arts were not emphasized because until modern times all art was religious, and the representation of deity in art forms was considered idolatrous from the viewpoint of Jewish religion. However, all through Jewish civilization beautiful art objects were made, such as ornaments for the Torah, candelabra, Kiddush cups and the like. All Jewish artists should be encouraged and stimulated to express their creativity within the sphere of Jewish civilization. Jewish artists can find much inspiration for emotional expression if they are encouraged to develop an interest in Jewish life. We must help them through every means such as subsidies, scholarships, art exhibit, contests, etc.

American Civilization

Q. What has Reconstructionism to say concerning Jewish participation

in social and civic movements in America?

A. The improvement of human relations has always been a major interest of Jewish civilization. The concepts of the Fatherhood of God and the Brotherhood of Man are based on the Jewish view that mankind is one and must learn to transcend the differences that exist among its races, peoples and religions. Judaism sees in the brotherhood of man a cooperative effort to make a better life for all men. Jews must strive for the establishment of a social order that provides for the maximum of human cooperation and the maximum of personal liberty. All Jewish institutions must sensitize Jews to those social evils that impede the realization of this vision. Any civilization which does not try to eradicate poverty, corruption, exploitation, discrimination, disease, violence and war is a barbarism. Jewish communities must cooperate with all elements of the general population in furthering all movements which have as their purpose the extermination of these evils. Jews must do this, not only for the honor of the Jewish name, but as an exem-

plification of the age old Jewish traditional belief in the dignity and the inviolability of each human soul.

Conclusion

We, of the Jewish Reconstructionist Movement, have tried to give you a glimpse of what we mean by the Reconstructionist philosophy and program. We are aware that for every single question we have answered there are at least two new questions which come to your mind. We are convinced, however, that further study of Reconstructionism will prove that it is capable of infusing American Jewry with renewed vigor. We believe that by sharing our approach you will find satisfaction and happiness in Jewish living, and, at the same time, you will be discharging fully your responsibility of American citizenship in the difficult days that lie ahead.

We are convinced, too, that within the body of American Jewry there exist potentialities for greatness and creativity as yet untapped. And we have faith that American Jews can and will employ these potentialities to meet the unprecedented challenge of our times.

JEWISH RECONSTRUCTIONIST FOUNDATION

The Jewish Reconstructionist Foundation is the administrative agency of the Reconstructionist Movement. At the present time the Foundation

Publishes *The Reconstructionist* — a bi-weekly magazine, published from October to June (20 issues).

Publishes books, which help to vitalize Jewish religious life.

Publishes pamphlets expounding the Reconstructionist attitude toward the community, toward Palestine, toward Jewish education, religion and culture.

Publishes syllabi and other materials for study.

Sponsors the Jewish Reconstructionist Fellowship for the purpose of advancing Judaism as a dynamic religious civilization.

Sponsors the Reconstructionist Youth Fellowship which has the objective of preparing its members for intelligent participation in the life of the American Jewish community.

The Jewish Reconstructionist Fellowship

The Fellowship is designed to implement the following six-point program of Reconstructionism:

1) The upbuilding of Palestine as the hub of Jewish civilization.

2) The enrichment of Jewish cultural content.

3) Raising of the ethical standards of Jewish life.

4) The purification and intensification of Jewish religion.

5) The achievement of Jewish status and organic community.

6) The performance of the duties and responsibilities of American democratic citizenship.

The Fellowship should appeal to rabbis and laity alike, because it is intended to function through the Synagogue and to strengthen it. The Fellowship does not compete with nor supersede any existing rabbinic, or congregational organization. In fact, it has brought new life to those organizations. The basic approach is to mobilize men and women who possess missionary zeal for Judaism among Jews, and who would be willing to

subscribe to a maximum Judaism compatible with the American environment.

In every congregation there are undoubtedly a number of such men and women who could form a nucleus of a Chapter. Such a nucleus could build a Chapter of the Fellowship around itself.

A Chapter need not necessarily be rooted in a congregation. Any group of Jews who are willing to subscribe to the Reconstructionist program and who will accept the requirements of membership may form a Chapter.

The Jewish Reconstructionist Youth Fellowship

The Reconstructionist Youth Fellowship is open to Jewish young men and women in the age group of 20-30. Admission is by application only, and applicants are considered on the basis of educational qualifications, community affiliations, interest in Jewish life, and potentialities for leadership.

The Fellowship is set up in chapters in various parts of the country. A course of study in Judaism and contemporary Jewish problems is pre-

pared for Institute members. The chapters meet regularly for study, action, and consideration of Jewish problems. Action projects are set up.

Reconstructionist Literature

The Reconstructionist, a bi-weekly magazine devoted to the exposition of the Reconstructionist philosophy as applied to current problems and events.

Books

Judaism As A Civilization, by Mordecai M. Kaplan, the basic text of the Reconstructionist philosophy. (Out of print)

Judaism in Transition, by Mordecai M. Kaplan \$3.00

The Meaning of God in Modern Jewish Religion, by Mordecai M. Kaplan \$3.00

The Future of the American Jew, by Mordecai M. Kaplan \$6.00

Basic Judaism, by Milton Steinberg \$2.75

Jewish Reconstructionist Papers, edited by M. M. Kaplan, a selection of articles and editorials from *The Reconstructionist* (Out of print)

The Future of Judaism in America,
by Eugene Kohn. \$1.25

The Making of the Modern Jew, by
Milton Steinberg. (Out of print)

A Partisan Guide to the Jewish Problem, by Milton Steinberg. \$3.00

Creative Judaism, by Ira Eisenstein,
a popular presentation of *Judaism*
as a Civilization. \$1.50

What We Mean by Religion, by Ira
Eisenstein, a popular presentation
of *The Meaning of God in Modern*
Jewish Religion. \$2.00

Judaism In A Changing Civilization,
by Samuel Dinin. \$1.25

Sabbath Prayer Book, edited by Mor-
decai M. Kaplan, Eugene Kohn,
Ira Eisenstein, and Milton Stein-
berg. \$2.00

Shir Hadash, Supplementary Read-
ings and Prayers for the High
Holydays, edited by Eugene Kohn.
\$1.00

The New Haggadah, edited by Mor-
decai M. Kaplan, Eugene Kohn and
Ira Eisenstein. \$1.00

Festival Songs, by Judith K. Eisen-
stein. \$.50

Music For Jewish Groups, by Judith K. Eisenstein. \$1.25

Gateway to Jewish Song, by Judith K. Eisenstein \$1.00

What Is Torah?, a cantata for unison chorus and piano, by Ira and Judith K. Eisenstein. \$1.25

Our Bialik, a cantata for unison chorus and piano, by Ira and Judith K. Eisenstein. \$1.50

Seven Golden Buttons, a legend with music, by Ira and Judith K. Eisenstein. \$1.50

Pamphlets

1. *The Meaning of Reconstructionism*, by Mordecai M. Kaplan
2. *The Reconstructionist Viewpoint*, by Mordecai M. Kaplan
3. *To Be or Not To Be a Jew*, by Milton Steinberg
4. *Toward a Guide for Jewish Ritual Usage* (Out of print)
5. *Zionism* (two articles) —
Zionism and the New Opposition, by Milton Steinberg.

Reconstructionism and Zionism,
by Ira Eisenstein.

6. *Jewish Survival and Its Opponents*, by Mordecai M. Kaplan.
7. *The Freedom to be Jews*, by Mordecai M. Kaplan.
8. *The Reconstructionist Platform*.
9. *Introduction to Reconstructionism*,
by Hannah L. Goldberg.
10. *What Is Jewish Religion?*, by Eugene Kohn.
11. *Interfaith Relations and How to Improve Them*, by Ira Eisenstein.
12. *The Reconstructionist Movement*
(in Yiddish) by Mordecai M. Kaplan.
13. *Zionism Explained*, a question and answer pamphlet containing over 160 questions and answers on the Zionist movement. \$.60 per copy: \$.50 per copy in orders of ten or more.
14. *A Plan For Jewish Education*.
\$.25
15. *The Common Sense of Religious Faith*, by Milton Steinberg.
16. *Is the Diaspora an Abnormality?*
by Eugene Kohn.

Syllabi for Study

The Philosophy and Program of Reconstructionism, a ten unit syllabus of study. \$.25

Jewish Life Today, a syllabus prepared by Jack J. Cohen, designed for use with Milton Steinberg's book, *A Partisan Guide to the Jewish Problem*. \$.50

Jewish Religious Belief for Today, a syllabus prepared by Jack J. Cohen designed for use with "The Meaning of God in Modern Jewish Religion," by Mordecai M. Kaplan.

Syllabus for Prayer and the Prayer Book, by Jack J. Cohen. \$.25

(Other books and pamphlets now in preparation.)

Membership in the Foundation is \$5.00 per year, which includes one year's subscription to *The Reconstructionist*.

To obtain Reconstructionist literature, or further information regarding Reconstructionism, apply to
The Jewish Reconstructionist Foundation, Inc.

**15 West Eighty-Sixth Street,
New York 24, N. Y.**

Telephone: TRafalgar 4-4462

All prices subject to change without notice.



CRITERIA OF JEWISH LOYALTY

In view of the changed conditions in Jewish life, the criterion of loyalty to Judaism can no longer be the acceptance of a creed, but the experience of the need to have one's life enriched by the Jewish heritage.

In being dedicated to the advancement of Judaism as a modern religious civilization, we subscribe to the following thirteen wants.

1. We want Judaism to help us to overcome temptation, doubt and discouragement.

2. We want Judaism to imbue us with a sense of responsibility for the righteous use of the blessings wherewith God endows us.

3. We want the Jews to be trusted that his you will be taken as you, and his nay as nay.

4. We want to learn how to utilize our leisure to best advantage physically, intellectually and spiritually.

5. We want the Jewish home to live up to its traditional standards of virtue and piety.

6. We want the Jewish upbringing of our children to further their moral and spiritual growth and to enable them to accept with joy their heritage as Jews.

7. We want the synagogue to enable us to worship God in sincerity and in truth.

8. We want our religious traditions to be interpreted in terms of understandable experi-

ence and to be made relevant to our present day needs.

9. We want to participate in the upbuilding of Eretz Yisrael as a means to the renaissance of the Jewish spirit.

10. We want Judaism to find rich, manifold and ever new expression in philosophy, in letters, and in the arts.

11. We want all forms of Jewish organization to make for spiritual purpose and ethical endeavor.

12. We want the unity of Israel throughout the world to be fostered through mutual help in time of need, and through cooperation in the furtherance of Judaism at all times.

13. We want Judaism to function as a potent influence for justice, freedom and peace in the life of men and nations.

RECONSTRUCTIONISM IN ACTION

WHAT RECONSTRUCTIONISTS ARE EXPECTED TO DO:

To provide their children with an intensive Jewish training, which should continue far into the years of adolescence.

To affiliate with communal organizations which are essential to the continuance of Jewish life in the Diaspora, such as federations, congregations and educational associations.

To take an active part in the restoration of Palestine by giving it both material and moral support.

To foster the cultivation and growth of the Hebrew language and literature.

To encourage in the Jewish school and pulpit the revaluation of Israel's past in terms of the present-day world outlook.

To devote some time each week to individual study and group discussion of the ethical aspect of all problems touching human life.

To translate their ethical ideals into actual conduct in their home life, in their dealings with their neighbors, in their work and in their play.

SPECIFIC SUGGESTIONS FOR INDIVIDUALS AND GROUPS

1. Intensification of Jewish home life.
 - (a) Observe the ceremonies — Sabbath, Festival, Kabbalat and Prayer—in as impressive and beautiful a manner as possible.

- (b) Indicate a positive interest in the child's progress in Hebrew School. Arrange for a children's story hour on Sabbath and holidays, and provide for the discussion of events of Jewish interest.
- (c) Encourage the use of Jewish songs at home on Sabbath and festival gatherings.
- (d) Arrange for regular purchasing of books in English pertaining to Jewish life; e.g., subscribe to the Jewish Publication Society.
- (e) Subscribe to some good Jewish magazine.
- (f) Build up a Jewish library for your child at home.
- (g) Introduce into the home original art works or reproductions dealing with Jewish themes. Utilize the industrial and art products of Palestine.

II. Organization of study and discussion units engaging in some of the following activities:

- (a) Study of Hebrew language and literature.
- (b) Study of Jewish History from the modern point of view.
- (c) Study of contemporary Jewish problems and events, e.g., modern thought in Jewish life, the problems of religion, the Jew in economics and culture.
- (d) Consideration of present day ethical problems.

- (e) Discussion of the outstanding Jewish book of the month.

III. Cultivation of the aesthetic phase of Jewish life.

- (a) Introduce congregational singing in religious services and publishing of phonograph records.
- (b) Organize a creative young-folks group to express itself Jewishly through creation of art objects and designs of a Jewish character.
- (c) Arrange for an exhibition of art objects dealing with Jewish themes.
- (d) Arrange for annual exhibition of art objects and industrial products of Palestine.
- (e) Organize a dramatic unit to produce plays in either English, Hebrew or Yiddish.
- (f) Organize Jewish choral units and arrangement of concerts of Jewish music.
- (g) Conduct a public forum which will concern itself with topics of Jewish interest.
- (h) Stimulate the production of new Jewish music or Jewish art by offering some munificent award.

IV. Participation in Jewish communal life here and abroad, and working for the upbuilding of Palestine.

- (a) Engage in specific communal projects.
- (b) Develop an interest in American

Jewish social life, and in the problems of Jewish life in the Diaspora and in Palestine.

- (c) The group may become a member of the local Zionist organization or engage in Zionist activity without official relationship.

V. Promotion of Jewish elementary education.

- (a) Organize a group to stimulate Jewish education.
- (b) Advocate a minimum of a three-day-a-week Hebrew School.



REVIEW POPULATION OF LARGE CITIES IN THE UNITED STATES

City	Total Population, 1940	Japanese Population, 1937
Atlanta, Ga.	502,233	12,000
Baltimore City, Md.	64,004	12,000
Baltimore, Md.	858,100	13,000
Birmingham, Ala.	79,100	12,000
Boston, Mass.	770,000	18,000
Bridgport, Conn.	141,121	12,500
Buffalo, N. Y.	873,001	21,000
Charlottesville, Mass.	41,250	21,000
Chicago, Ill.	3,300,000	70,000
Cincinnati, Ohio	453,000	21,000
Cleveland, Ohio	873,000	21,000
Cleveland, Ohio	24,000	21,000
Dallas, Texas	394,734	21,000
Denver, Colo.	322,412	21,000
Detroit, Mich.	1,000,000	21,000
Elizabeth, N. J.	100,000	21,000
Hartford, Conn.	100,000	21,000
Houston, Texas	304,212	21,000
Indianapolis, Ind.	344,978	21,000
Jersey City, N. J.	301,178	21,000
Kansas City, Mo.	300,100	21,000
Los Angeles, Calif.	1,504,217	21,000
Louisville, Ky.	310,000	21,000
Malden, Mass.	58,000	21,000

JEWISH POPULATION OF LARGE CITIES IN THE UNITED STATES—Continued

City	Total Population, 1940	Jewish Population, 1937
Memphis, Tenn.	202,942	12,000
Minneapolis, Minn.	207,272	20,000
Minneapolis, Minn.	202,272	21,700
New Haven, Conn.	202,045	24,700
New York, N. Y.	7,453,000	2,035,000
Newark, N. J.	229,700	72,000
Oakland, California	227,044	11,500
Passaic, N. J.	21,004	10,000
Paterson, N. J.	172,255	24,000
Philadelphia, Pa.	1,211,000	200,000
Pittsburgh, Pa.	271,000	22,000
Portland, Ore.	205,000	10,700
Portland, Me.	200,000	20,000
Richmond, N. Y.	124,070	22,000
St. Louis, Mo.	219,000	21,000
St. Paul, Minn.	202,720	24,000
San Francisco, Calif.	224,220	40,000
Seattle, Wash.	202,000	14,500
Springfield, Mass.	202,254	12,270
Syracuse, N. Y.	202,297	14,500
Tulsa, Okla.	202,540	10,500
Washington, D. C.	202,291	12,000
Worcester, Mass.	202,224	12,250

ABRIDGED HEBREW CALENDAR FOR

1909

1948-49

Rosh Hashanah	Mon., Tues., Oct. 4-5
Fast of Gedaliah	Wed., Oct. 6
Yom Kippur	Wed., Oct. 13
Sukkot—1st Day	Mon., Oct. 18
Hosha'nah Rabbah	Sun., Oct. 24
Shemini Atzeret	Mon., Oct. 25
Simhat Torah	Tues., Oct. 26
*Rosh Hodesh Heshvan	Wed., Nov. 3
*Rosh Hodesh Kislev	Fri., Dec. 3
Hanukkah	Mon., Dec. 27—Mon., Jan. 3

1949

*Rosh Hodesh Tebet	Mon., Jan. 2
Anarah BeTebet	Tues., Jan. 11
Rosh Hodesh Shevat	Mon., Jan. 31
Hanukkah Asar BeShevat	Mon., Feb. 14
*Rosh Hodesh Adar	Wed., Mar. 2
Fast of Esther	Mon., Mar. 14
Purim	Tues., Mar. 15
Rosh Hodesh Nisan	Thurs., Mar. 31
Passover—1st Day	Thurs., Apr. 14
*Rosh Hodesh Iyar	Sat., Apr. 30
Lag Bomer	Tues., May 17
Rosh Hodesh Sivan	Sun., May 29
Shavuot	Fri., Sat., June 3-4
*Rosh Hodesh Tamuz	Tues., June 28
Shiva' Asar BeTamuz	Thurs., July 14
Rosh Hodesh Ab	Wed., July 27
Tish'ah BeAb	Thurs., Aug. 4
*Rosh Hodesh Elul	Fri., Aug. 26

*Previous day is also celebrated as Rosh Hodesh.

ABRIDGED HEBREW CALENDAR FOR

5710

1949-50

Rosh Hashanah	Sat., Sun., Sept. 24-25
Fast of Gedaliah	Mon., Sept. 26
Yom Kippur	Mon., Oct. 2
Sukkot—1st Day	Sat., Oct. 8
Hosha'nah Rabbah	Fri., Oct. 14
Shemini Atzeret	Sat., Oct. 15
Sinchat Torah	Sun., Oct. 16
*Rosh Hodesh Heshvan	Mon., Oct. 24
Rosh Hodesh Kislev	Tues., Nov. 22
Hanukkah	Fri., Dec. 16—Fri., Dec. 23
Rosh Hodesh Tebet	Wed., Dec. 21
Asarah BeTebet	Fri., Dec. 29

1950

Rosh Hodesh Shebat	Thurs., Jan. 19
Hamishah Asar BeShevat	Thurs., Feb. 2
*Rosh Hodesh Adar	Sat., Feb. 18
Fast of Esther	Thurs., March 2
Purim	Fri., March 3
Rosh Hodesh Nisan	Sun., March 19
Passover—1st Day	Sun., April 2
*Rosh Hodesh Iyar	Tues., April 18
Lag Bomer	Fri., May 5
Rosh Hodesh Sivan	Wed., May 17
Shavuot	Mon., May 22
*Rosh Hodesh Tamuz	Fri., June 16
Shibeah Asar BeTamuz	Sun., July 2
Rosh Hodesh Av	Sat., July 15
Tisbeah BeAv	Sun., July 23
*Rosh Hodesh Elul	Mon., Aug. 14

*Previous day is also celebrated as Rosh Hodesh.

MEMORANDA

July 13 - 1906

U.S. District Court
Baltimore Md.

At June 5 - 1902

Dad - Jan. 12 - 1949

Mother - Feb 22 - 1948

Passport

NO 114563

Wm. W. Gentry Co.

July 5 - 1949

OCTOBER

ADAR 5709

TISHRI

1948

5709

4

Monday

1

ROSH HASHANAH

WIKEN



5

Tuesday

2

ROSH HASHANAH

Nathan Feyer

6

Wednesday

3

FAST OF GEDALIAH

ROSH HASEANAH marks the beginning of the Jewish New Year, and lasts two days. It is also the beginning of the Ten Days of Penitence, which end with Yom Kippur. Sincere prayer and meditation during these days help us to experience the reality of God and to dedicate ourselves anew to the establishment of His Kingdom on earth—the reign of freedom, justice and peace.

7. *Sobleff*

OCTOBER

TISHRI

7

Thursday

4

11- New World

8 ~~Adunim~~ - Warty - 312

Friday

Light Candles 5:05 P. M.

Plane 11:30 am

6 Rochester, N. Y. Centennial
Celebration HIST 1901-1001 U. in Am
HIST 7000.

Saturday

SHABBAT SHUBAH

Weekly Portion—"VAYELEK"

Deut 31:1-30

Prophets—Hosea 2:2-19

—Micah 2:15-20

Plane 10:11 am

N. Y.

Hotel Sweeney

Rochester to N. Y.
Apr: 12:23

THE FAST OF GEDALIAH commemorates the climax of the disasters that befell the first Jewish commonwealth in 586 B. C. E.

SHABBAT SHUBAH derives its name from the Haftarah of that day Hosea xiv. 2-10, which begins with the word Shubah—"Return", i. e., Repent.

*Eastern Standard Time for Latitude 40° North is followed throughout the calendar.

5pm

for

Yours

Baila

Continued Jewish Appeal
72 Franklin St
OCTOBER
Boston, Mass.

TISHRI

10

Sunday

Plano to Boston 8:15 Arr 3:15

Hotel Somerset - Boston
L. D. Ave. and

8 - Boston - VJA

11

Monday

8

Plano to Cleveland 10:35 Am
Arr. Cleveland 1:50 pm

12

Tuesday

9

COLUMBUS DAY
KOL NIDRE

13

Wednesday

10

TOM RIPPUR
MEMORIAL SERVICES

OCTOBER

TISHRI

14

Thursday

11

2 - Dr. Steiner
8 - Cohen

15

Friday

12

Light Candles 4:57 P. M.

6 - Foner

16

Saturday

13

Weekly Portion—"HAAZINU"

Deut. 32:1-52

Prophets—[1] Samuel 12:1-51

YOM KIPPUR (Day of Atonement) is a day of fasting and prayer when we strive to reawaken the latent spiritual power in our soul so that it may become an effective and directing force in our daily conduct.

OCTOBER

TISHRI

17

Sunday

14

10 - *Pravda, New York*
 11 - *Chadwell 2nd Floor*

18

Monday

15

SUKKOT—1st Day

10³⁰ *See*

8 *Boston*

19

Tuesday

16

SUKKOT—2nd Day

10³⁰
 8 *See*

T.W.A.

84.2 *See*

20

Wednesday

17

SUKKOT (Feast of Thanksgiving) is the Jewish festival of thanksgiving on the occasion of the final ingathering of the harvest. The Sukkah symbolizes the wanderings of our ancestors in the wilderness of Sinai.

15 *Ex*

8 *Every Co.*

OCTOBER

TISHRI

21

Thursday

18

9 Eves

11 - Taper - 10 P.M.

22

Friday

19

Light Candles 4:47 P. M.



23

Saturday

20

Memoranda

OCTOBER

TISHRI

24

Sunday

21

HOSHA'NAH RABBAH

25

Monday

22

SHEMINI AZERET

10³⁰ service
445 Calhoun - Feb. 16th

26

Tuesday

23

SIMBAT TORAH

27

Wednesday

24

HOSHA'NAH RABBAH, the seventh day of Sukkot, was the climax of the festival in Temple times, when seven processions were made around the altar, and many verses of Hosha'nah (O Save!) were sung to the waving of the palm branches.

S. F. G. - Conn.

OCTOBER

TISHRI

24

Thursday

25

4³⁰ Conf

26

Friday

26

Light Candles 4:37 P. M.

4³⁰ Conf

27

Saturday

27

Weekly Portion—"BERESHIT"

Genesis 1:1—6:8

Prophets—Isaiah 42:1—43:11

SHEMINI AZERET (Eighth Day of Assembly), designated in the Bible as a day of holy assembly, is celebrated after the seventh day of Sukkot as the concluding festival of the season.

SIMHAT TORAH—(Rejoicing in the Torah) is the second day of Shemini Azeret. Then the reading of the Pentateuch is completed and begins anew for the coming year.

OCTOBER

TISHRI

31

Sunday

28

W - Githit - Murnee 7:30
- Sun. Service - WPM

8 - Alumnus -

NOVEMBER

1

Monday

29

h 7

2

Tuesday

30

ROSH HODESH HESHVAN
BALFOUR DECLARATION DAY
ELECTION DAY

8 - Alumnus - Main Club Fund

3

Wednesday

1

ROSH HODESH HESHVAN

NOVEMBER

HESHVAN

4

Thursday

2

5

Friday

2

Light Candles 4:20 P. M.

8. Study Group

6

Saturday

4

Weekly Portion—"BOAH"

Genesis 6:9-12:32

Prophets—Isaiah 54:1-55:5

ROSH HODESH is the term for the beginning of a new month. As the Jewish year is based on the lunar calendar, the beginning of a new month coincides with the appearance of the new moon. When a month has thirty days, the last day is considered the first of the two days which constitute Rosh Hodesh of the month following.

THE BALFOUR DECLARATION, issued on November 2, 1917, is the first recognition by a modern nation of the Jewish claim to Palestine as a national homeland.

NOVEMBER

HESHVAN

7

Sunday

3

8 UPA Chayim

8

Monday

4

6 - 14 Gomer

9

Tuesday

5

4 UPA

8. (EY)

10

Wednesday

6

2 TW A

8. Grand Temple

NOVEMBER

HESHVAN

11

Thursday
ARMISTICE DAY

9

12

Friday
Light Candles 4:22 P. M.

10



13

Saturday
Weekly Portion—"LEK LEKA"
Genesis 12:1—17:27
Prophets—Lailah 40:27—41:14

11

Memoirs

NOVEMBER

HESHVAN

11

Sunday

12

Leave for B.

13

Monday

13

Boston - U.A.F.C.

Liberal for stable plan.

16

Tuesday

14

S. E. / 27

17

Wednesday

15

2000 S. / 27

NOVEMBER

HESHVAN

15

Thursday

16

19

Friday

17

Light Candles 4:16 P. M.

B. Aluvani - Night

20

Saturday

18

Weekly Portion—"WAYERA"

Genesis 18.1—22.24

Prophets—I Kings 4.1—37

Memoranda

NOVEMBER

HEARY & N.

21

Results

11

1215 Carl Zuck & Jos. Grossmann

11

Wednesday

12- Huntz
Plymouth Co. - Weymouth Court
945 Old Church - K. Mendenhall
60 PM. Court - Riddle - Sel.
for

51

T

31

4. Energy. 8-Exer.

34

Wednesday



~~1022 Rd. Sch. Cove~~
1030 $\frac{30}{40}$ W. E. W.

NOVEMBER

HESHVAN

25

Thursday
THANKSGIVING DAY

23

H. W. Kozman Karver Parson
D. H. H.

26

Friday
Light Candles 4:11 P. M.

24

WTHS
1950
1951



27

Saturday
Weekly Portion—"HAYE SARAH"
Genesis 22:1-23:18
Prophets—1 Kings 1:1-31

25

Memoranda

NOVEMBER

HESHVAN

25

Sunday

26

Saw with 7¹⁵
6 - H. S. M. M. M. M.

29

Monday

27

2¹⁵ Ex. Gen

30

Tuesday

28

8³⁰ W. Cross - 2nd - 1st P
- Reception

DECEMBER

1

Wednesday

29

Phani Chon - 1st M

5 W. Bloomberg - Krupin

DECEMBER

HESHVAN

1

Thursday

10

ROSH HODESH KISLEV

2

Friday

KISLEV

1

Light Candles 4:00 P. M.
ROSH HODESH KISLEV

4

Saturday

2

Weekly Portion—"TOLEDOT"

Genesis 25.19—3.7

Prophets—Malachi 1.1—2.7

Memoranda.

DECEMBER

KISLEV

9

Thursday

7

12⁴⁵ Haber - Unidday

10

Friday

8

Light Candles 4:09 P. M.

11

Saturday

9

Weekly Portion—"AYEZE"

Genesis 28.10-32.3

Prophets—Isaiah 1.1-12.12

Memoranda

DECEMBER

KISLEV

12

Sunday

10

~~12 Fasten~~

W. 4 - Walk - Perlman Chapel

~~W. 4³⁰ Schwartzberg Chapel~~

13

Monday

11

~~4⁴⁵ Meditation~~

12²⁵ Radio -

8⁰ U. Y. Ex.

14

Tuesday

12

11⁵ In Store

Board -

15

Wednesday

13

RTME Eka. Temple.

DECEMBER

KISLEV

14

Thursday

14

6. W.S.

17

Friday

15

Light Candles 4:14 P. M.

18

Saturday

16

Weekly Portion—"VAYISHLAH"

Genesis 31.4—38.43

Prophets—Obadiah 1.1—21

Memoranda

DECEMBER

KISLEV

19

Sunday

17

35¹⁰ - confor tea.
 W 7¹⁰ Klein-Roth - Chapel
 W 8³⁰ Dining Va -
 W.V. Rous - Tenn "

20

Monday

18

35¹⁰ Burg.
 44¹⁵ Alathion
 Mrs. Bradford - 2683 Ashby

21

Tuesday

19

11. Game - School -
 14. Eferan -
 S. P. Fickens - 1st

22

Wednesday

20

12. Stofenille Ave.
 8 U.P.A.
 4. Swapa

DECEMBER

KISLEV

24

Sunday

24

Tau & Chan, Serone
17. Aharon - Caddy, Ravi
5 - ~~W. Gerson~~ -
5 - Lurie

27

Monday

25

HANUKKAH

December 27 - January 2

5 - ~~W. Gerson~~

8 EX. Lurie

28

Tuesday

26

11:30 - ~~W. Gerson~~ - ~~W. Gerson~~
4:30 W. Gerson - ~~W. Gerson~~
8 - Many Lurie - party

29

Wednesday

27

3 - ~~W. Gerson~~ -

8 W. Gerson - ~~W. Gerson~~ - ~~W. Gerson~~

DECEMBER

KISLEV

30

Thursday

38

2-Dick Lutz

3-Steve

6. Pm 6/20/66 Pi - Center

-Alvin-

31

Friday

39

Light Candles 4:18 P. M.

10:30 Lows

1949

JANUARY

1

Saturday

30

ROSH HODESH TEBET

Weekly Portion—"MIKEZ"

Genesis 41.1-45.17

Numbers 28.1-15; 2.42-47

Prophets-Zechariah 2.14-4.7

HANUKKAH (Dedication Days) celebrates the rededication of the Temple by the victorious Maccabees (137 B. C. E.) in their struggle against the Syrian King Antiochus who, with the aid of Jewish apostates, had attempted to suppress the religion of the Jews. Every evening lights are kindled in commemoration of that event.

JANUARY

TETET

4 - 2 *W. R. Fisher*
 Rosh Hodesh TETET 1

3 - F. *F. F. Fisher*
 Home Kedge
 8. *Ch. L. L. L. L.*

2

Monday

2

3. Ex. Comm.

4

Tuesday

3

3¹⁰ F. F. Fisher - C.T. Mann

5

Wednesday

4

3. Hester Civil Right -
 6. Hester

JANUARY

TERET

4

Thursday

5

7

Friday

6

Light Candles 4:34 P. M.

7.50th Mon. - Oshun

8

Saturday

7

Weekly Portion—"VAYIGASH"

Genesis 44.18—45.27

Prophets—Ezekiel 37.15—28

Feb. 1898 5th Sunday

Memoranda

JANUARY

TIBET

13

Thursday

12

U J A
8.5 fast

14

Friday

13

Light Candles 4:22 P. M.

U J A Plus
Bible in English —

15

Saturday

14

Weekly Portion—"VAYEH!"

Genesis 47:28—54:24

Prophets—1 Kings 1:1—42

ASARAH BETIBET (tentst of Tibet) commemorates the day when the Babylonians began their effective siege of Jerusalem in 584 B. C. E.

JANUARY

TEBET

14

Sunday

15

Held in court

~~4. W. T. Chen - S. Chen~~
~~for Act. Ex. - Chen~~

17

Monday

16

18

Tuesday

17

10³⁰ T. W. Chen

8. T. W. Chen

19

Wednesday

18

7. Moss.

JANUARY

THIRD

34

Thurpe

110

40 Over 8. All over 100

31

Palazzo

Light Candles 4:40 P. M.



Summary

71

Weekly Portion—"SHEMOT"

Figure 1.1—4.1

Prophecy—Isaiah 27:4—28:18; 29:22—23

Keywords: *work, stress, coping, organizational commitment, organizational citizenship behavior*

JANUARY

TEBET

23

Sunday

23

4th - Bullfight & Chatelet
6th - M. S. Thompson - Bureau W. P.

10th - R. H. Co

24

Monday

23

Best of the
4th - Abbeign - Parsons -
S. B. Co

8th - Art Exhibit

25

Tuesday

24

~~Exp. Com.~~

26

Wednesday

25

E. L. Co. -

JANUARY

TEBET

27

Thursday

26

28

Friday

27

Light Candles 4:45 P. M.

2-1111 A. Garden. Study
2³⁰ Zephaniah - Study
A. Garden - Study

29

Saturday

28

Weekly Portion—"AERA"

Isaiah 42-43

Prophets: Ezekiel 28.25-29.21

1011 A. Garden

Memoranda

JANUARY

TEBET

10

Sunday

29

*Mr. Victor
3 Pines
4 Pines + 2 Ekhovse
4 Pines + 2 Ekhovse
~~4 Pines + 2 Ekhovse~~*

31

Monday

SHEBAT

1

ROSH HODESH SHEBAT

20th - 27th Jan

FEBRUARY

1

Tuesday

2

2

Wednesday

3

FEBRUARY

SHEBAT

3

Thursday

4

4

Friday

5

Light Candles 4:56 P. M.

5

Saturday

6

Weekly Portion—"BO"

Exodus 10.1—12.16

Prophets—Jeremiah 8.12—28

6 *Thronley*
Memoranda

FEBRUARY

SHEBAT

6

Sunday

7

12 - 1/2 hour

4 W Kam. Path. via - 17125 Lm

530 Sage - Path. via - 17125 Lm

58 - 1/2 hour - Path. via - 17125 Lm

913. L.

Monday

8

9. Ladder. Sulphur

8

Tuesday

9

8. Board

9

Wednesday

10

1245. Feb.

8¹⁵ Minis Clat Bd

FEBRUARY

SHEBAT

10

Thursday

11

6 Union Dr. 11:00 AM

11

Friday

12

Light Candles 5:05 P. M.

Mr. 37th + Orange - Redden's
Food to be sent

12

Saturday

13

LINCOLN'S BIRTHDAY
Weekly Portion—"REHAB" -
Exodus 12:17-27:16
Prophets—Judges 1:4-5:31

Rev for NY - 8 pm

Memorandum

FEBRUARY

SHEBAT

13

Sunday

14

~~Memo Chart S. Saravali~~

14

Monday

15

HAMISHAH ASAR BESHEBAT

15

Tuesday

16

~~1. Memo for K. Tharar - (Friedman)~~

~~Mem for St. Louis - 9 pages~~

16

Wednesday

17

11-21 April

6:30 + 10:00

8 AM. Dep + State + Local

FEBRUARY

SHEBAT

17

Thursday

18

1 - Friday
4:30 Cof. Qan

18

Friday

19

Light Candles 5:14 P. M.

-Borne-
4:30 Foter Jan. Tues.

19

Saturday

20

Weekly Portion—"TITRO"

Exodus 18.1—20.23

Prophets—Isaiah 6.1—7.6; 9.5—6

HAMISHAH AAR BESHEBAT (sixteenth of Shebat) is the Jewish Arbor Day, also called the New Year of the Trees. Each year in Palestine school children use the day for planting thousands of trees. In the Diaspora it is used as an occasion for stressing the significance of the upbuilding of Palestine.

FEBRUARY

SHEBAT

20

Sunday

21

Mavis Ruth Service

Sw. Altman - Hacht
3121 Ashford.

21

Monday

22

4th Abba - W. P. Service.
12th

8. Q. 2 on Sa.

22

Tuesday

23

WASHINGTON'S BIRTHDAY

11- Service

330 - Com.

4 U.P.A. - Biltmore
832 Gordon - Schiff

23

Wednesday

24

Parade
6 Decis. M. La Tourette
4.4. O'Hanrahan

FEBRUARY

SHEBAT

24

Thursday

25

25

Friday

26

Light Candles 5:32 P. M.



26

Saturday

27

SHABBAT SHEKALIM

Weekly Portion—"MISHPATIM"

Exodus 21.1—24.18; 26.11—16

Prophets—I Kings 12.1—17

SHABBAT SHEKALIM. During Temple times the call for the payment of the poll tax of half a shekel by every adult Jew was announced on the first day of the twelfth month (Adar). As a reminder of this duty the passage from Exodus xxx. 11-16 was read on the Sabbath preceding.

FEBRUARY

SHEBAT

17

Sunday

18

18

Monday

19

6. Bichin

~~27th day of the month~~
~~8th day of the month~~

MARCH

1

Tuesday

ROSH HODESH ADAR

20

8. Sweep 880-5th

2

Wednesday

ROSH HODESH ADAR

ADAR

1

St. Louis

MARCH

ADAR

3

Thursday

2

432 Chans.

4

Friday

3

Light Candles 5:31 P. M.

6 Home

5

Saturday

4

Weekly Portion—"TERUMAH"

Exodus 25.1—27.17

Prophets—1 Kings 5:26—6:13

20 A. Ex

Memoranda

MARCH

ADAR

6

Sunday

5

20 A. Adam -
 SW. Lark. Mon - Call
 A. 2.10 P.M. 6.55
 L. 9.59 : Monday

8 Every Sunday

6

Tuesday

7

6 W. G. -
 B. S. R. -

7

Wednesday

8

2 T.W. G.

MARCH

ADAR

10

Thursday

9

4³⁰ *Alpas*

11

Friday

10

Light Candles 5:38 P. M.

11³⁰ *Dr. Manfred Trems*

6 *Hebra*

12

Saturday

11

SHABBAT ZAKOR

Weekly Portion—"TEMAVEN"

Exodus 17:22-38:16

Deut. 25:17-19

Prophets—I Samuel 5:2-24

10 *Alpas Dance*

SHABBAT ZAKOR derives its name from the special portion of the Torah. Deut. xiv. 17-19, read that day, which begins with the word Zakor—"Remember Amalek". It was assumed that Haman was an Amalekite.

MARCH

ADAR

12

Sunday

12

12/15 Father - Son -
Purim Service

8. Class Zias Mrs. Balash

14

Monday

13

FAST OF ESTHER

15

Tuesday
PURIM

14

2 Study - Mrs. G
8. Home

10/22

16

Wednesday

15

FAST OF ESTHER commemorates the day when the Jews of Persia fasted and prayed that they be spared the massacre planned by Haman.

8. Meir's Club;

MARCH

ADAR

17

Thursday

16

1) Max Friedman
4th Class

18

Friday

17

Light Candles 4:40 P. M.

19

Saturday

18

SHABBAT PARAH

Weekly Portion—"KE TISA"

Exodus 18:11—20:13

Numbers 19:1—22

Prophets—Ezekiel 3:16—33

PURIM commemorates the day when, through the intervention of Mordecai and Queen Esther, the Jews of Persia narrowly escaped being victims of Haman's plot to exterminate them.

SHABBAT PARAH—Preceding the Pass-over, proper steps to become ritually clean had to be taken as preparation for the eating of the Paschal lamb. Hence the law concerning the ashes of the red heifer, Parah Adumah (Numbers 19), was read.

MARCH

ADAR

20

Sunday

Astoria 19

9³⁰ Masons - U. Y. C.

Our Game the Butler

~~To the City~~

21

Monday

20

1-2 DA. Ego - Convent

~~4th Edition~~

6 Grad. Conference

22

Tuesday

21

~~2 poor scores~~

23

Wednesday

22

12³⁰ Office - W. Y. S. & By 21/28⁵ Stand - Noting

Side.

MARCH

ADAR

24

Thursday

23

8. Ant. H. S. Club

25

Friday

24

Light Candles 5:13 P. M.

26

Saturday

25

SHABBAT HAHODESH
Weekly Portion—"VATIKHEL"
—"PIRUDE"

Exodus 35:1—40:38; 12:1—20

Prophets—Ezekiel 43:18—48:18

*Over
Doris B. H. S.*

SHABBAT HAHODESH derives its name from the Haftarah of that day, Exodus xli, 1-29. This is the "portion about the month", referring to the special consecration of the month of Nisan which is the most eventful in the history of Israel.

MARCH

ADAR

27

Sunday

26

Dr. Roth

Picnic Hotel.

6 Atlanta - 5 W. V. Brown

28

Monday

27

- Atlanta -

29

Tuesday

28

8. Sherick WA - Chas.

8. Meul. Evan

30

Wednesday

29

12. Schott

8. Dr. Markey. (home)

MARCH

NISAN

31

Thursday

1

ROSH HODESH NISAN

APRIL

1

Friday

2

Light Candles 6:01 P. M.

2

Saturday

3

Weekly Portion—"VAYIKRA"

Leviticus 1.1—5.26

Prophets—Isaiah 42.21—44.23

Memoranda

APRIL

MIRAN

Appendix

1

TWA Service
2 - Freedom - Indianapolis

References

10. Red Sea Corn

11. Robert Kennedy

8. Heter

Training

950 Kuschlen.

1997-1998

2

6. Offspring
8. University of Michigan

APRIL

NISAN

7

Thursday

8

2:30 P. M. Service Sebat.

7. O. P. Service

8

Friday

9

Light Candles 4:08 P. M.

6. B. Service

9

Saturday

10

SHABBAT HAGADOL
Weekly Portion—"ZAV"
Leviticus 8.1—8.36
Prophets—Malachi 3.1—2.4

SHABBAT HAGADOL always precedes
Passover. It derives its name from the im-
portance of the approaching festival and
from the further fact that the Haftarah
for the day closes with an allusion to
"The Great Day of the Lord."

APRIL

NISAN

10

Sunday

11

1262 on. V. -

11

Monday

12

1020 HFD. C. -

12

Tuesday

13

8 Temple B. -

13

**Wednesday
FIRST SEDER**

14

6 D. u. a. - Seder.

APRIL

NISAN

14

Thursday

13

PASSOVER—1st Day

10³⁰ *sever*

15

Friday

14

PASSOVER—2nd Day
Light Candles 4:15 P. M.

5³⁰ *sever*

16

Saturday

17

10 - *sever*

PESAH (Passover) celebrates Israel's deliverance from Egyptian bondage. The festival lasts eight days, during which matzot are eaten in place of leavened bread. On the first and second nights of the festival, the traditional Seder is held in the home, at which the historical ideal of freedom is reaffirmed.

APRIL

NISAN

17

Sunday

18

3. 1st. Bureau
- 209 meeting -

18

Monday

19

8. Adm. ~~A2EE~~
- Cleveland

19

Tuesday

20

20

Wednesday
PASSOVER—5th Day

21

103° sun

6. Koroh

APRIL

NISAN

21

Thursday

22

LAST DAY OF PASSOVER
MEMORIAL SERVICES

431 *Walter G. W. & M. J.*
Last Cong. Ch. 1, Exeter
on Ch. Day - H. V. C. U. S. A.

22

Friday

23

Light Candles 6:22 P. M.

WITTS



23

Saturday

24

Weekly Portion—"SEEMINI"

Leviticus 9:1—11:47

Prophets—II Samuel 6:1—7:3

Memoranda

APRIL

NISAN

24

Sunday

25

4:40 P. - N.Y.C.

3. Abner Ray - N.Y.C.

7. Bloomberg Co. &

25

Monday

26

11:30

12:15 Ghr.

~~4:40 P. - N.Y.C.~~

~~12:15 Ghr.~~

Winnipeg

8. ~~Winnipeg~~

26

Tuesday 11 - 1st

2:30 Leaving 20 km from

8. Am 2 km from

9:30 P. - Home

27

Wednesday

28

~~11:30 P. - Home~~

4. 5. Arrived Winnipeg Co.
8. 2. m. 5. m.

6. Hot. Carter - Felt. Box

APRIL

NISAN

28

Thursday

29

4 also K. B. B.

7. Leviticus Meeting ^{State} 19
Heavy Paper -

29

Friday

30

ROSH HODESH IYAR
Light Candles 6:29 P. M.

4 W. F. L. Weaver - 72-12-19
- Cedar

30

Saturday

IYAR

1

ROSH HODESH IYAR
Weekly Portion—"TAZRIA"
—"MEZORA"

Leviticus 12:1-15:31

Numbers 28:9-15

Prophets—Isaiah 48:1-24

6. Oakwood - Stone.

Memoranda

MAY

IYAR

1

Sunday

2

3 F Mrs. Pank -
 4 F Mrs. Rose -

Monday

2 F Lowell

3

4 15 N.M. Com. 7th Tal. ^{WEWS}
 11.15th Radio ABC - 12th Gen
 13th W. W. J. W.

Tuesday

4

830 W. P. G. W. P. G.
 830 W. Eugene Kohn - Kohn
 Wednesday

8 Celebration - F. J. G. G.
 - 11.15, 12.15

MAY

IYAR

5

Thursday

6

11
20 - Take into Conf. Nat.
6. W. P. Kanner
W. P. Kanner - W. P. Kanner
next day

6

Friday

Light Candles 6:37 P. M.

7

Saturday

8

Weekly Portion—"AHARE"
—"KEDOSHIM"

Leviticus 16:1—20:27

Prophets—Amos 2:7—15

Memoranda.

MAY

IYAR

8

Sunday

9

5³⁰ W, from 1/2 way S. Hallman
- Oakwood.

9

Monday

10

8¹⁵ - Carter Hotel?
8 Conf. Panel 1 -

10

Tuesday

11

2¹⁵ P. Stearns

8. Board lunch

11

Wednesday

12

L. 1.40 P.M. Cr. 425¹
y. Phil. - Zwarts

MAY

IVAR

12

Thursday

13

2,850 K. - 11-25.

439 what -
~~8. in the Club~~

13

Friday

14

Light Candles 6:44 P. M.

8 in the Club -

14

Saturday

15

Weekly Portion—"EMOR"

Leviticus 21.1-24.23

Prophets—Ezekiel 33.1-31

~~Memoranda~~

Memoranda.

MAY

IYAR

13

Sunday

14

10³⁰ ~~10³⁰~~ H. Sch. Grad -
 3⁰⁰ - 'Rel. Sch. Com -
 8⁰⁰ H. Sch. Party

16

Monday

17

17

Tuesday
 LAG BEMER

18

4³⁰ Home
 8³⁰ Rel. Sch. Com.

18

Wednesday

19

10³⁰ TWA Leave for
 Oakland
 Arrive NY 9 pm

MAY

ITAR

19

Thursday

20

10³⁰ 20 A. -

6 U. Y. B. S. -

20

Friday

21

Light Candles 8:50 P. M.

21

Saturday

22

Weekly Portion—"BEHAR"

—"BEHUKOTAI"

Leviticus 25.1—27.34

Prophets—Jeremiah 25.19—27.14

Revised

Memoranda

MAY

IYAR

26

Thursday

27

4 Conf. school

27

Friday

28

Light Candles 4:37 P. M.

28

Saturday

29

7. Walden

Weekly Portion—"HEMIDBAR"

Numbers 1.1—1.20

Prophets—I Samuel 28.18—42

Memorandum

MAY

SIVAN

9 - Ch. Delux

15

Sunday

ROSH HODESH SIVAN

1

2 - Spent Mah. Cant.

20th

~~High School~~

730 P.M.

20

Monday

MEMORIAL DAY

2

9 - 9CA -

20A

7 Banquet -

21

Tuesday

3

JUNE

1

Wednesday

4

4 Final Loban

8 - Furan

JUNE

SIVAN

2

Thursday

3

1

Friday

4

SHABUOT

Light Candles 7:02 P. M.

4

Saturday

7

SHABUOT

MEMORIAL SERVICES

SHABUOT (the Feast of Weeks) is so called because it completes exactly seven weeks from the second day of Passover on which the omer (a measure) of the new barley was brought to the Temple. This holiday celebrates the early wheat harvest in Palestine. It also commemorates the covenant which was established at Sinai between God and Israel.

JUNE

SIVAN

5

Sunday

6

10 Roll Sunday
 12 - D Halva
~~4. Hy~~

Monday

9

~~Hy. Sunday~~

7

Tuesday

10

11 W. Salmu - Marmu - Kala
 12 TWA Raddyday Lumbom

8

Wednesday

11

1245 Fudata
 8. Tenth - Q. K. Tapp

JUNE

SIVAN

9

Thursday

12

10

Friday

13

Light Candles 7:00 P. M.

10³⁰ Ad Shema
3³⁰ Anshay
4³⁰ Anshay
5³⁰ Shema

11

Saturday

14

Weekly Portion—"NASO"

Numbers 4.11—7.59

Prophets—Judges 3.2—25

Memoranda

23rd May
JUNE

SIVAN

12

Sunday

13

Wah of
Dutwa

³⁰
6 W. 5 pero - Scholl -

5 W. Tachon - 1 pero - 1 chapt

8 W. Efers - Larine - 2 pero

13

Monday

- chapt

14

Tuesday

15

Bored -

16

Wednesday

17

11 - Swah - Confusion -
8 pero Mars Out

6. Mr & Mrs - 5 pero

JUNE

SIVAN

14

Thursday

19

8. Every Candle - 67.

17

Friday

20

Light Candles 7:10 P. M.

18

Saturday

21

Weekly Portion—**BEH ALOTEKA**

Numbers 3.1—3.16

Prophets—Zachariah 3.14—4.7

Memoranda

JUNE

SIVAN

19

Sunday

22

4³⁰ W. Blau - Wainstet - 3157 Ky. J.
 6³⁰ W. Wadsworth - Yelton - chapel

20

Monday

23

3³⁰ W - Wainstet - Kanner
 Reebwork

21

Tuesday

24

~~10 Wainstet~~

4³⁰ W. Wainstet

22

Wednesday

25

2 F. Galt - Wainstet -
 W. Wainstet
 8 - Galt - Wainstet - Parlor

JUNE

SIVAN

23

Thursday

26

11-0 to Anderson

P. C. N. C. -

CCAR

10³² Kavy

11³ F. Israel Dites

24

Friday

27

Light Candles 7:11 P. M.

2. F. B. Foschman -

4. W. Z. L. (bom)

10.50 P. L. C. C. C.

25

Saturday

28

Weekly Portion—"SHEBAH LEKA"

Numbers 13.1—13.41

Prophets—Joshua 2.1—24

G. C. C. C.

Be H. H. H. H. H.

Memorandum

JUNE

SIVAN

26

Sunday

29

~~CCA~~

27

Monday

30

ROSH HODESH TAMMUZ

~~CCA~~

6 Home

28

Tuesday

TAMMUZ

1

ROSH HODESH TAMMUZ

~~CCA~~

8- Choir heavy

29

Wednesday

12⁴⁵ Fed -

~~CCA~~

JUNE

TAMMUZ

30

Thursday

3

JULY

1

Friday

4

Light Candles 7:12 P. M.

2

Saturday

5

Weekly Portion—"BORAH"

Numbers 14:1—15:32

Prophets—I Samuel 1:14—17:27

Memoranda

JULY

TAMMUZ

3

Sunday

6

4

Monday
INDEPENDENCE DAY

7

5

Tuesday

8

~~15th Steiner~~

6

Wednesday

9

2nd Steiner
8. Pageant.

JULY

TAMMUZ

7

Thursday

10

G. W. W. W.

Friday

11

Light Candles 7:10 P. M.

1154



8

Saturday

12

Weekly Portion—"BUKAT"
—"BALAK"

Numbers 17.1—25.9

Prophets—Micah 1.4—4.8

Memoranda

JULY

TAMMUZ

10

Sunday

13

W - St. John's - Cohen - Chapel

11

Monday

14

8 - Unsubscribed

12

Tuesday

15

³⁰ 12 - Tri River, St. John

W - 6 Hart Slater & Jean Peafur
2 children of Clark

13

Wednesday

16

12 - Justice -

Bar. 1867.5 Parkland
8 - Pageant -

JULY

TAMMUZ

14

Thursday

17

SHIBEAH ASAR BETAMMUZ

15

Friday

18

Light Candles 7:07 P. M.



16

Saturday

19

Weekly Portion—"PINHAS"

Numbers 25.10—30.1

Prophets—Jeremiah 1.1—2.3

SHIBEAH ASAR BETAMMUZ (seventeenth of Tammuz) is a fast day which commemorates the day when the Babylonian army made the first breach in the wall of Jerusalem during the siege in the year 586 B. C. E.

JULY

AM

31

Sunday

8

5⁰⁰ W - Baker + Koenig - Chap.

AUGUST

1

Monday

6

2

Tuesday

7

3

Wednesday

8

AUGUST

AD

4

Thursday
TISHEAH BEAH

9

5

Friday
Light Candles 6:45 P. M.

10

6

Saturday
SHABBAT NAHAMU
Weekly Portion — "VAITHANAN"
Deut. 1:1—7:11

11

Prophets—Isaiah 54:1—26

W B 4 years 1875 WPM

TISHEAH BEAH (ninth day of Ab) is the fast day which marks the destruction of the first Temple in Jerusalem by the Babylonians (586 B. C. E.), and also of the second Temple by the Romans (70 C. E.)

SHABBAT NAHAMU derives its name from the Haftarah of that day, Isaiah XL, 1-26 which begins with the word Nahamu "Comfort ye," read on the Sabbath after Tisheah Beah.

SEPTEMBER

ELUL

4

Sunday

10

~~140. Hager School - 1st~~

5

Monday
LABOR DAY

11

6

Tuesday

12

230 F. S. Sch. - 1st

7. H. Sch. - 1st

9. Dora

Wednesday

13

10. Dec. 1st Mrs. Baker

220. Taft
7. H. Sch. - 1st

SEPTEMBER

ELUL

8

Thursday

14

8. Rep School Teachers
 Dr Birdsey - Benton WPA
 9 2:00 - Dring

Friday

15

Light Candles 5:57 P. M.

10 2:00 - Dring
 2:30 - 5:00 H. 7:00 - 8:00
 8 1 hour 15 minutes
 5:30 - 6:00

10

Saturday

16

Weekly Portion—"HE TABO"

Deut. 24:1-29:8

Prophets-Isaiah 40:1-55

9. Open School
 10 - 12:00 - Lunch

Memoranda

9. Alumni - 1st 6
 Share with all

SEPTEMBER

ELUL

11

Sunday

17

Open School

12

Monday

18

11. Bruce Road

13

Tuesday

19

10³⁰ Dentist

8.13.07

14

Wednesday

20

Dentist - Harry Zisk

SEPTEMBER

ELUL

15

Thursday

21

2 - Sunset
 4³⁰ W. Foxhollow - Chapel
 6³⁰ Gersner

16

Friday

22

Light Candles 3:45 P. M.

21 sunset

6³⁰ Nodel

17

Saturday

23

Weekly Portion—"MIZABIM"
 —"WAYELEK"

Deut. 19.9—21.36

Prophets—Isaiah 54.5—54.8

8³⁰ W. Argonne - Herman
 - Holman

Memoranda

50

1000 1000 1000

1000 1000 1000

SEPTEMBER

3 F. Sam O'Leary
- Sunday -

18

- Sunday -

10 - R. See. Parents

11 - 2nd Duty

12 - 3rd Duty

13 - 4th Duty

14 - 5th Duty

15 - 6th Duty

16 - 7th Duty

17 - 8th Duty

18 - 9th Duty

19 - 10th Duty

20 - 11th Duty

21 - 12th Duty

22 - 1st Duty

SEPTEMBER

ELUL

22

Thursday

28

Bartley Crum
W.H. 8-3200

23

Friday

29

EVE OF ROSH HASHANAH

Light Candles $\frac{1}{2}$ P. M.

Memoranda

Cham G. Services
Memoranda 2-9654
(Lans)

Memoranda

Roger W. Straus
120 Broadway
G.E. 9321

King Cole - College A

ADDRESSES

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Succotree 8319

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Cal. 5-1893

Robt. Jeff	Wash. D.C.	1281
Cincinnati	Locust	8124

Harold Thayer
25 Prospect Pl. N.Y.C.

Herbert Bayard Swope
745-53 Ave., N.Y.C.
Edwards 5-3433
Home Rm 4-7979

Art. Wash. 162 70th
11 East 70th

Israel Consulate
12 - 9 - 7619 (Home)
12 - 8 - 3603

0-8481

ADDRESSES

Bernard Baruch

597 Madison, N. Y.C.

Edo. 5-1616

Rd. 4-2142 (Home)

Thos. Cleverly

Albany 4-1151

Nathaniel Goldstein

Courtland 7-9800

U.S. Senate

Atoll 3120

" House

" "

Osceola - Exec. 6900
Washington

Z.O.A. - N.Y.

Murrayfield 2-3205

Sulgrave Hotel

Rd. 4-3600

WH. 7-6237

ADDRESSES

Tn 7-3715

Emmanuel Newman
300 Central Pk. W. - NYC

Alg E C - Murrayhill 2-1160

Harry Shapiro " 9-3100

Washington Alg E C " 2-7829
Exec. 1060

Leo Sachs (Home) Woodley 0014
1200-18 St., N. W., Washington

Jewish Agency - Rk. 4-4200

" " Wash. Adams 5411
2200 Mass. Ave.

Harry Lauer
299 Riverside - NYC
Riverside 9-2834

United Nations
Fieldstone 7-1100

Mason M H 4-4200

ADDRESSES

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1625 K St. N.W. - Wash
Metro 4541

Treggia Lio
Blvd. 8-1018
Chamilton Towers
123 Greenway North
Forest Hills

Dr. Robinson
Schuyler 4-0835
175 Riverside Dr., NYC

Ben Cohen
Occatur 6500 - Washington

Abe Levine
Wills 6-5687

ADDRESSES

David W. Wambaus
Ordway 3272 - Washington
4708 Bureau Av NW

Raphael Silver
Eliot 7085

Harry Levy
18660 ~~Harpie~~
Tyler 1-2360

Rabbi Nodel ✓
1556 Ansel
Cedar 1958

Dr. Fackman
Ye. 8559

Willard - gl. 6137

Maxwell Silver
227 Riverside, NYC
Univ. 4-4514

ADDRESSES

Adam Rosen
Rosen Savings
1186 Broadway
Manhattan 7-7594

Oregon 9-3470

J. Matley
46-96 Ave, Forest Hills
Boulevard 8-9282

~~Elan 15 Ave Theophile
Gautier
D.C. - 15 Ave~~

U.S. Delegation to Gen
Assembly
American Embassy
2 Ave. Gabriel

ADDRESSES

Ref. (Hdy Ogax 9-442)

Nathaniel Webster

Neville 8-1900

Countland 7-9800

Albany 4-8131

Allan Dulles -

M.H. 6-9200.

Daniel - Artn. 9246

V.T.A. M.H. 2-3320

Earl Stone

3568 Blanche

FH. 7853

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Birgit Zondek

28 West 88 St.

Apt. 4

N.Y.C.

Tel. - Trafalgar 3-7372

Joachim Torreyer

Luxembourg 2-1577

Oct. 12 TWA
Festivals

ADDRESSES

SUGGESTED BOOKS FOR JEWISH READING

JEWISH HISTORY

General

Baron, S. W.— <i>The Jewish Community</i> (2 vols.)	\$10.50
Bickerman, E.— <i>The Maccabees</i>	1.50
Elbogen, I.— <i>A Century of Jewish Life</i>	4.00
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WHAT IS THE S. A. J.

The Society for the Advancement of Judaism was founded in New York City in 1922 by Dr. Mordecai M. Kaplan. The Society was established in the belief that the future of Judaism depended on something more than an acceptable ideology. The significance of creating a Jewish atmosphere, social contact and interaction, was emphasized. In addition, however, it was Dr. Kaplan's purpose to teach a new conception of Judaism which had its roots in tradition, but which was adjusted to the best thought of the present day.

Since 1922 the Society for the Advancement of Judaism has primarily sponsored the efforts of Dr. Kaplan in his attempt to disseminate his philosophy. By granting to him and subsequently to his successor, Dr. Ira Eisenstein, an absolutely free pulpit, the members of the Society have enabled them to give expression to every phase of this philosophy.

In 1935 the Society made possible the establishment of the Reconstructionist magazine, a bi-weekly devoted to the exposition of Judaism as an evolving religious civilization. As a result of the influence of this publication and of the books written by Dr. Kaplan and his colleagues, the Jewish Reconstructionist Movement came into being. Members of the S.A.J. have been most instrumental in setting up the Jewish Reconstructionist Foundation, Inc., to which the following pages are devoted.

The Society conducts a Synagogue, an elementary Hebrew School, confirmation classes, youth groups and adult education courses for its local membership. Through these various channels experiments are constantly being performed with a view to incorporating the basic postulates of Reconstructionism.

If you are interested in membership, or in a special non-resident membership, write to Dr. Ira Eisenstein, 15 West Eighty-Sixth Street, New York, 24, N.Y.

INTRODUCTION TO RECONSTRUCTIONISM

Foreword

The Jews of America are giving increasing thought to a consideration of the future of Judaism. The establishment of the State of Israel has made it imperative to clarify and to establish the values which make being a Jew in America a happy and worthwhile experience. Jewish life, with its long tradition of ethical and spiritual striving, is still capable of serving as the exemplar of a new era in the art of human cooperation. Yet there are many Jews who do not wish to remain Jews and who find no spiritual inspiration in the Jewish religion. Other Jews are trying to escape, are dissatisfied, unhappy, restless, ridden by doubts, by feelings of inferiority, by self-hate.

We of the Jewish Reconstructionist movement are trying to face these problems boldly and frankly. Though we are fully aware of the stampede from Jewish life on the part of large numbers, we believe that this flight can be stopped. We know that there

are many Jews who desire to continue to share their common past, to assume mutual responsibility in the present, and to work together for the best kind of future for the entire Jewish people. If these Jews in whom the will to Jewish survival is still strong be mobilized and induced to rethink the problem of Judaism, if the energies of Judaism can be re-directed toward some worthwhile goal, then the Jewish people is bound to have a new lease on life. It is these tasks that Reconstructionism has set before itself. How these tasks are conceived and how they can be carried out can perhaps be made clear in the following series of questions and answers.

The Need for Reconstruction

Q. Why do we insist upon the need to reconstruct Jewish life?

A. We believe that Jewish survival can be secured only if Jews face the realities of Jewish life. We must realize that the old conditions of Jewish living no longer prevail. Jews must be prepared to adjust Jewish living to conditions never before encountered in their long history.

Q. What are these new conditions under which Jews live?

A. The establishment of the State of Israel confronts Jews beyond the borders of the state with an unprecedented condition that makes necessary an examination of the relationship of the Jews of the State with the Jews of the Diaspora and of the Jews of the Diaspora with the State of Israel as an entity.

B. Jews in the Western world were emancipated from ghetto life about one hundred and fifty years ago. The segregated and unified existence of their own *kehillah* (community) came to an end. Jews were catapulted into modern civilization. They had, therefore, little or no preparation for avoiding its pitfalls and enjoying its glories. They were granted civil and political rights, which, at least in theory, gave them equality with all other citizens. Naturally, they were expected to assume the same responsibilities as non-Jewish citizens. In fact, the majority desired avidly to do so. This acceptance of Western citizenship presented the Jew with a new problem in his life—how to continue his Jewish life in a dominantly non-Jewish civilization.

There is still another unprecedented condition which has revolutionized Jewish life. In the Western world the impact of modern science and modern thought has weakened, and in many cases destroyed the belief in the supernatural origin of religion. This trend affected the Jewish religion as well. Many Jews began to find it impossible to believe in the divine authority of Jewish law and in the literal interpretation of the miracles recorded in the Bible. Thus we may say that the incorporation of the Jews into Western nations together with the growing skeptical attitude toward revealed religion has shaken modern Jewish life to its foundations.

Q. How did the Jews live before the Emancipation?

A. In all their internal relations, the Jews were governed by the laws of the Torah, the religious law, which was supreme. The authority of the rabbis was unquestioned, their decisions final. The Jewish community

was recognized by the state as a unified, autonomous entity, and most Jews had little or no contact with the outside world and with the currents of thought then permeating human life.

Q. How has the Emancipation affected Jewish life?

A. Outside of Israel Jews constitute a small minority within the civilization of the countries where they live. Thus, it is exceedingly difficult for them to resist the attraction of the common culture. In former days, as we have seen, Jews lived the part of a nation in exile. But this is no longer possible, nor do Jews desire it. It is our duty, as loyal citizens, to contribute to the primary culture and to participate in the affairs of the nation to which we owe our devoted allegiance. We are no longer governed by Jewish law in secular matters. We do not have an exclusively Jewish education. We can count for Jewish survival only on those Jews who do not

wish to lose nor to destroy the continuity of Jewish life, on those who wish to keep as much of our tradition and our own way of life as is compatible with modern democratic civilization.

Q. How have modern attitudes toward religion affected Jewish life?

A. Religion has always been the most conspicuous and significant aspect of Jewish life. It was the unifying force for all Jews. With the growing doubts concerning the miraculous origin of all religion, the Jewish religion has begun to suffer from serious defections. In addition, many Jews have decided that it is easier to achieve high position in the community if one professes the dominant religion. Thus Jewish unity has been weakened and Jewish life, as it was lived in the past, has broken down.

Q. What has been the result of this breakdown in Jewish life?

A. There is much confusion, bewilderment and bitterness among Jewish organizations. Jews find it increasingly difficult to understand and work with one another. There are Jews who

still insist on the supreme authority of the Torah in every phase of human life. There are others who go to the other extreme and deny the need for any religion. Between these views, we find Jews who emphasize one or another solution. Some believe that humanism, others that internationalism, secular-nationalism, or defense of Jewish civil rights will solve the Jewish problem. Each of a multiplicity of organizations claims to hold the key to Jewish survival.

Some Proposed Solutions

Q. Have any efforts been made to bring order into modern Jewish life?

A. There have been several attempts such as Reform Judaism, Conservative Judaism, Neo-Orthodoxy, secular nationalism. The first three have assumed that the Jewish people exists mainly for the purpose of exemplifying Jewish religion. As a result they tend to treat Jewish life piecemeal instead of organically. They fail to see the interdependence of the structure of the Jewish people, its peoplehood, its communal organization, its creative self-expression and

its religion. The secular nationalists, on the other hand, have no interest in religion at all. They try to meet the issue in one of two ways. Some see the solution in the existence of the State of Israel without giving any thought at all to Jewish life beyond its borders. Others, especially those who advocate emphasizing Yiddish culture, treat the Jewish people as consisting of a minority nationality group united by a secular culture based mainly on the Yiddish language.

Some good has been accomplished through these attempts. However, the leaders of these movements have not been able to build any substitute for the unity of the old Jewish community and the traditional Jewish religion. There is still no democratically constituted authority in America which can be considered the authentic voice of the Jewish people.

Q. How does Reconstructionism differ from those other proposed solutions?

A. Reconstructionism views Judaism as a dynamic religious civilization with all that term implies. Like all other civilizations, Judaism has its

roots in a land; for the Jews that land is Eretz Yisrael. Judaism possesses a continuing history, a living language, a voluminous literature, a common religion, folkways, folk tradition, law and various arts. Therefore, Jews in America can be won to Judaism if they are shown how to live in two civilizations, the Jewish and the American, at one and the same time.

Q. Why is Judaism a "religious" civilization?

A. Judaism has always emphasized the role of religion in Jewish life. Religion is the effort of men to experience life as worth living. This is impossible if we think of life as governed merely by mechanical forces or pure chance. Life makes sense only if we think of it as governed by a spiritual Power that makes for beauty, truth and goodness as the fulfillment of our deepest wants. That is why we believe in God. Since Jewish civilization has always striven to bring the life of the Jewish people into conformity with the law of God as they understood it, Judaism is a religious civilization.

Q. Why is Judaism dynamic?

A. Judaism is dynamic because it adjusts itself creatively to changing conditions. In the past, it borrowed from other civilizations whatever would help it to make life better for the Jewish people and for the world. Jews tried to discover in every new experience what it had to teach them and they gave appropriate expression to those new insights in their law, literature, ritual and social institutions. Thus, despite the ravages of time, Judaism has always been harmonious with the life of each generation, and has always helped Jews to live a worthwhile life and to make a worthy contribution to all human civilization.

The Reconstructionist Program

Reconstructionism offers a new approach to Jewish living in America. It is a movement indigenous to America and wholly compatible with American democratic civilization. Reconstructionism represents an earnest attempt to ensure Jewish survival, both physical and spiritual, by indicating how to live a maximum Jewish life within the setting of a modern

democratic state. It is the only movement in Jewish life today which tries to solve the problem of living in two civilizations at the same time.

Q. Has Jewish life been reconstructed before our time?

A. Yes. Reconstruction is not a radical departure. Whenever Judaism had to adjust itself to unprecedented conditions, it underwent changes which naturally were reflected in its ideas and institutions. Let us take one example. When the Kingdom of Judah lost its independence and the Temple was destroyed, the Jews of that time felt that Judaism was lost. The gods of Babylon, they believed, had won a decisive victory over their God. But the Prophets taught otherwise. Under the guidance of prophets like Jeremiah, Ezekiel and the so-called second Isaiah, the Jews were taught that Israel's God was in fact the God of the whole world. This was a great deviation from the tribal conception that God was the God of the Israelites alone. The Prophets also taught that God could be worshipped anywhere and that He would send a righteous king to redeem Israel, a Messiah, who

would rule so justly and in accordance with God's laws that the nations would voluntarily subject themselves to Israel's law and adore Israel's God. These teachings led to the development of a new kind of state headed by a high priest and governed according to God's revealed law. Thus the Torah became the legal instrument of the second Jewish Commonwealth, something which it had not been under the Davidic dynasty. One must study Jewish history to see other instances of the reconstruction of Judaism. The very fact that Judaism has always been able to meet new issues should give us courage and faith in reconstructing it to satisfy present needs.

Q. What must be the basis of reconstructing Jewish life in the present crisis?

A. In this new era we should continue to emphasize that men can and must obey the law of God, but the law should not be regarded as being confined to any one book or any set of books. It can be discovered in everything that makes for a happier and

better world. Jewish life should be reconstructed along democratic lines. Unity should be based on voluntary cooperation for common interests and purposes rather than on an enforced conformity with traditional laws, customs and rites assumed to possess supernatural sanction. All matters which affect the Jewish people as a whole must be decided by the community as a whole by majority rule after previous free and unfettered discussion. But all matters which do not require collective action by the community, such as the expression and practice of religion, must be treated in a way that permits full freedom of conscience without the application of any social pressure for conformity.

Q. What areas of Jewish life are the concern of the Reconstructionist movement?

A. Reconstructionism, because it views Judaism as a civilization, is interested in all aspects of Jewish life. Its specific program in America is to aid in the development of Eretz Yisrael; to strive for the reorganiza-

tion of the American Jewish community on a representative democratic basis; to advocate the use of measures to re-vitalize the Jewish religion so that it will correspond to what modern Jews believe and so that it may express their living faith; to help in re-directing Jewish education to meet today's conditions; to encourage Jewish cultural creativity in literature and the arts, and to insist upon the participation of Jews in all activities and social movements which enhance the ideals of democracy and American civilization and which seek to extend freedom, justice, equality, peace and plenty to all men and all nations.

Eretz Yisrael

Q. Why is the Reconstructionist program predicated upon the development of Eretz Yisrael?

A. Every American Jew shares and should share the common civilization of America. In addition, American Jews must maintain Jewish civilization. Since Jews are a minority of the population, they are at a natural disadvantage. The Hebrew language,

Jewish law, Jewish education, Jewish religion must all function in addition to and not in substitution for American civilization. The difficulties of maintaining Jewish civilization simultaneously with the civilization we share with our non-Jewish neighbors make necessary the re-enforcement of Judaism from a center where Jewish civilization is dominant because Jews are in the majority. Eretz Yisrael is historically the Jewish National Homeland and is the place where Judaism can develop as the primary civilization of the land. In Eretz Yisrael, Jewish life is self-determined and free from the necessity of adjusting itself to any other civilization. Jewish life there should fulfill the highest aspirations of Jews everywhere and must be built upon firm foundations of social, political and economic justice. It must serve as an example of the Best in the ethical tradition of Judaism and become not only the cultural center of Jewry but a moral force in all Jewish life.

Community

Q. Why is it necessary to organize the American Jewish Community?

A. Jewish community life in America, and in fact, everywhere else except Eretz Yisrael, has become fragmented. For most Jews in America, Jewish life means giving a contribution for some Jewish "cause," or going to synagogue twice or three times a year, or supporting an organization which is fighting anti-Semitism. For many Jews, there is no interest in Jewish life, nothing establishing bonds of unity, nothing to make a Jew wish to remain a Jew, to make Jewishness a happy experience.

Q. What does the individual Jew seek from a Jewish life?

A. The individual Jew desires a sense of status. He wishes to belong to a group that cares about him. He wishes to achieve status and to have the Jewish people achieve it. He desires, also, a feeling of self respect and wants his people to be respected. He is eager to acquire a feeling of permanence, a realization that his life

on earth has some lasting value. He wishes Jewish community life to be on so high a level that he will be proud to be identified with it. A democratically organized Jewish community, representing all Jews who wish to be identified as Jews, can give to the individual and to the Jewish people as a whole all of these things.

Q. How does the Reconstructionist movement envisage the reorganization of the Jewish community of America?

A. The Jewish community is really a branch of the Jewish people. It should be representative of every element in the community and should bring out the very best there is in its individual members. Reconstructionism recommends the establishment of local organic communities throughout the United States through the setting up of a democratically organized body discharging the principal functions of Jewish life for the benefit of all Jews who wish to be identified with the Jewish people. A first step in the establishment of an organic community is the transfer of the functions of religion, education and recreation to a

central body representative of the institutions in which these functions are lodged and their administration for the benefit of the entire Jewish community.

Q. What are some of the functions of the Jewish community?

A. The full organic Jewish community should supervise all fund-raising for local communal purposes, for the development of Eretz Yisrael and for the relief of Jews in distress anywhere in the world. It should administer funds raised for common local purposes. It should direct all activities in which the Jewish community is interested, provide for the training of men and women for work in Jewish fields, such as social workers, educators, community center workers, rabbis, cantors. It should turn its attention to all Jewish problems such as anti-Semitism, economic maladjustments, the overcoming of physical, mental and social handicaps. It should establish courts of arbitration to settle disputes between Jews without resort to civil courts, maintain Jewish employment agencies, set up bureaus of education, vocational guidance

commissions, etc. It should maintain places of worship, assume responsibility for Jewish education, encourage Jewish literary and artistic effort, and insist upon a high standard of ethics among Jews. These are some of the duties of the Jewish community.

Q. What should be done about organizations which are national and international in scope?

A. Such organizations should also be organized on a federation basis. For example, funds for Eretz Yisrael, care of refugees, overseas relief are matters of international concern. Higher Jewish education, fighting anti-Semitism are national concerns. The agencies that deal with these matters should be working together and not at cross purposes nor wholly independently. Such national organizations should be united into a body consisting of democratically elected representatives to which shall be added representatives of the local Jewish communities of America. This body should maintain continuous contact with corresponding Jewish organizations in other countries.

Q. What would be the effect of community organization?

A. Jewry, for the first time since the abolition of the autonomous Jewish community, would have a structural form enabling it to function as a civilization. It would give the individual Jew status as a member of a religio-cultural group. Authority and responsibility for all collective action would be vested in the rank and file of Jewry and delegated by it to a responsible leadership. Participation in Jewish life would be worth while to the individual Jew because he would be part of a collective effort to attain all that makes for human fulfillment.

Education

Q. What direction shall the reconstruction of Jewish education take?

A. Civilizations perpetuate themselves by transmitting their acquired culture and ideals to each generation in such ways that the individual desires to be identified with the group. This process is called education. Jewish education, to be effective today, must give to the next generation the

knowledge of the past so that the individual may be equipped to live in the present and to meet the problems of the foreseeable future. However, though the Jewish past must be taught, cognizance must be taken of the conditions under which Jewish life is lived today. Education must provide for adjustment to changed conditions.

Q. What are some of the elements of Jewish education?

A. Education includes every aspect of Jewish culture such as the Hebrew language, religion, literature, contemporary Jewish problems, music, the arts. We must remember, however, that Jewish education begins in the home. Impressions gained in the home and the influence of the home environment generally remain with the adult. The home, therefore, should be distinctively Jewish. Observances such as *Kashrut*, celebrations of the Sabbath and festivals, home devotions should be practiced in a manner that would render them meaningful for life today. For example, Pesah, the festival of freedom, should be related to the fight for freedom everywhere in the world. Hanukkah, representing

the fight for religious freedom should be allied with the fight for religious freedom everywhere in the world. In addition, every possible means should be utilized to give the Jewish home an atmosphere that is culturally and esthetically Jewish such as the use of Jewish books, music, magazines, pictures, furnishings, records.

Jewish education, of course, should not be confined to the home. Some regular portion of the time of every adult and every child should be devoted to attaining knowledge of matters of Jewish interest. To create the necessary educational facilities is the responsibility of the Jewish community. To use them is the responsibility of every Jew.

Religion

Q. Reconstructionism advocates the reinterpretation of the Jewish religion. Why is this necessary?

A. Traditional religions are everywhere losing their hold on people. This is because they seem unrelated to the needs and problems of modern life. Moreover, they include many ideas which have been proved errone-

ous by modern thought. But it is true that people in ancient times underwent experiences similar to our own. Birth, marriage, death, the struggle for a livelihood, conflicts between liberty and despotism, between selfishness and unselfishness, are experiences which are the same in all ages. While men in the past thought and felt about these matters as profoundly as we do today, they lived in a different world and thought in different terms. That makes it difficult for us to understand the implications of their thinking. But if we mentally reconstruct their world and translate what remains true in their thought into modern terms, we can make the tradition of the past help us to live in the present. We must view religion not as a supernaturally revealed creed or code of laws but as the affirmation of the worthwhileness of life, as the search for a sincere faith through which to activate the desire to make the most of one's life. That means that we must make Jewish religion

relevant both to the personal life of the Jew and to Jewish living in two civilizations. The indifference to the Jewish religion on the part of many Jews is due to the fact that it is identified in their minds with some particular doctrine to which they cannot intellectually subscribe.

Q. How can we re-vitalize Jewish religion?

A. We must realize that religion is the soul of the Jewish civilization. It lives and grows as Jewish civilization lives and grows. Religion must be re-interpreted in every generation so that it fits the needs of that generation. As we have pointed out, this is not new. Jewish religion has always re-vitalized itself by changing its beliefs and practices, discarding some and taking on others. The object was always to render life in general and Jewish existence in particular inherently worth while.

Such elements of the Jewish tradition as no longer fit the democratic tradition, for example the inferior status of the woman, should be discarded. At the same time, we must

develop types of observances, devotional literature, sancta, which shall give religious significance to our experiences unprovided for by tradition. Furthermore, if we wish to keep religion vital for our day, we must keep religious thought free and untrammelled. We must not try to enforce standardized ritual practices or regimented religious thinking. Naturally, as much as possible of tradition should not only be retained but rendered meaningful for today. But, if we remember that the true function of religion is to influence the worshiper to harmonize his life with God as the Power that makes for self-realization, we will indeed make religion a positive force in the life of the individual Jew.

The Arts

Q. What does Reconstructionism propose for the cultivation of the arts?

A. There have always been art forms in Jewish life, such as music, literature, the dance, drama. The graphic arts were not emphasized because until modern times all art was

religious, and the representation of deity in art forms was considered idolatrous from the viewpoint of Jewish religion. However, all through Jewish civilization beautiful art objects were made, such as ornaments for the Torah, candelabra, Kiddush cups and the like. All Jewish artists should be encouraged and stimulated to express their creativity within the sphere of Jewish civilization. Jewish artists can find much inspiration for emotional expression if they are encouraged to develop an interest in Jewish life. We must help them through every means such as subsidies, scholarships, art exhibits, contests, etc.

American Civilization

Q. What has Reconstructionism to say concerning Jewish participation in social and civic movements in America?

A. The improvement of human relations has always been a major interest of Jewish civilization. The concepts of the Fatherhood of God and

the Brotherhood of Man are based on the Jewish view that mankind is *one* and must learn to transcend the differences that exist among its races, peoples and religions. Judaism sees in the brotherhood of man a cooperative effort to make a better life for all men. Jews must strive for the establishment of a social order that provides for the maximum of human cooperation and the maximum of personal liberty. All Jewish institutions must sensitize Jews to those social evils that impede the realization of this vision. Any civilization which does not try to eradicate poverty, corruption, exploitation, discrimination, disease, violence and war is a barbarism. Jewish communities must cooperate with all elements of the general population in furthering all movements which have as their purpose the extermination of these evils. Jews must do this, not only for the honor of the Jewish name, but as an exemplification of the age-old Jewish traditional belief in the dignity and the inviolability of each human soul.

Conclusion

We, of the Jewish Reconstructionist Movement, have tried to give you a glimpse of what we mean by the Reconstructionist philosophy and program. We are aware that for every single question we have answered there are at least two new questions which come to your mind. We are convinced, however, that further study of Reconstructionism will prove that it is capable of infusing American Jewry with renewed vigor. We believe that by sharing our approach you will find satisfaction and happiness in Jewish living, and, at the same time, you will be discharging fully your responsibility of American citizenship.

We are convinced, too, that within the body of American Jewry there exist potentialities for greatness and creativity as yet untapped. And we have faith that American Jews can and will employ these potentialities to meet the unprecedented challenge of our times.

JEWISH RECONSTRUCTIONIST FOUNDATION

The Jewish Reconstructionist Foundation is the administrative agency of the Reconstructionist Movement. At the present time the Foundation

Publishes *The Reconstructionist* — a bi-weekly magazine, published from October to June (20 issues).

Publishes books, which help to vitalize Jewish religious life.

Publishes pamphlets expounding the Reconstructionist attitude toward the community, toward Israel, toward Jewish education, religion and culture.

Publishes syllabi and other materials for study.

Sponsors the Reconstructionist Youth Fellowship which has the objective of preparing its members for intelligent participation in the life of the American Jewish community.

The Jewish Reconstructionist Youth Fellowship

The Reconstructionist Youth Fellowship is open to Jewish young men and women in the age group of 20-30. Admission is by application only, and applicants are considered on the basis of educational qualifications, community affiliations, interest in Jewish life, and potentialities for leadership.

The Fellowship is set up in chapters in various parts of the country. A course of study in Judaism and contemporary Jewish problems is prepared for Institute members. The chapters meet regularly for study, action, and consideration of Jewish problems. Action projects are set up.

Reconstructionist Literature

The Reconstructionist, a bi-weekly magazine devoted to the exposition of the Reconstructionist philosophy as applied to current problems and events.

Books

Judaism As A Civilization, by Mordecai M. Kaplan, the basic text of the Reconstructionist philosophy. (Out of print)

Judaism in Transition, by Mordecai M. Kaplan. \$3.00

The Meaning of God in Modern Jewish Religion, by Mordecai M. Kaplan. \$3.00

The Future of the American Jew, by Mordecai M. Kaplan. \$6.00

Basic Judaism, by Milton Steinberg. \$2.75

The Making of the Modern Jew, by Milton Steinberg. \$2.75

A Partisan Guide to the Jewish Problem, by Milton Steinberg. \$3.00

Creative Judaism, by Ira Eisenstein, a popular presentation of Judaism as a Civilization. \$1.50

What We Mean by Religion, by Ira Eisenstein, a popular presentation of *The Meaning of God in Modern Jewish Religion*. \$2.00

Sabbath Prayer Book, edited by Mordecai M. Kaplan, Eugene Kohn, Ira Eisenstein, and Milton Steinberg. \$2.00

High Holyday Prayerbook, in two volumes; Vol. I Rosh Hashanah; Vol. II Yom Kippur. \$4.00 set

The New Haggadah, edited by Mordecai M. Kaplan, Eugene Kohn and Ira Eisenstein. \$1.00

Festival Songs, by Judith K. Eisenstein. \$.50

Music For Jewish Groups, by Judith K. Eisenstein. \$1.25

Gateway to Jewish Song, by Judith K. Eisenstein. \$3.00

What Is Torah?, a cantata for unison chorus and piano, by Ira and Judith K. Eisenstein. \$1.50

What Is Torah?, record album 2 12-inch records. \$4.70

Our Bialik, a cantata for unison chorus and piano, by Ira and Judith K. Eisenstein. \$1.50

Seven Golden Buttons, a legend with music, by Ira and Judith K. Eisenstein. \$1.50

Pamphlets

1. *The Meaning of Reconstructionism*, by Mordecai M. Kaplan
2. *To Be or Not To Be a Jew*, by Milton Steinberg

3. *The Reconstructionist Platform.*
4. *Introduction to Reconstructionism,*
by Hannah L. Goldberg.
5. *What Is Jewish Religion?* by Eugene Kohn.
6. *Interfaith Relations and How to Improve Them,* by Ira Eisenstein.
7. *The Reconstructionist Movement*
(in Yiddish) by Mordecai W. Kaplan.
8. *Zionism Explained,* a question and answer pamphlet containing over 160 questions and answers on the Zionist movement. \$.60 per copy; \$.50 per copy in orders of ten or more.
9. *A Plan For Jewish Education.*
\$.25
10. *The Common Sense of Religious Faith,* by Milton Steinberg.
11. *Is the Diaspora an Abnormality?*
by Eugene Kohn.

Syllabi for Study

The Philosophy and Program of Reconstructionism, a ten unit syllabus of study. \$.25

Jewish Life Today, a syllabus prepared by Jack J. Cohen, designed for use with Milton Steinberg's book, *A Partisan Guide to the Jewish Problem.* \$.50

Jewish Religious Belief for Today, a syllabus prepared by Jack J. Cohen designed for use with "*The Meaning of God in Modern Jewish Religion*," by Mordecai M. Kaplan.

The Religion of the Jewish Prayer Book, by Jack J. Cohen. \$1.00

(Other books and pamphlets now in preparation.)

All prices subject to change without notice.

Membership in the Foundation is \$10.00 per year, and up, which includes one year's subscription to The Reconstructionist and various discounts on all Reconstructionist publications.

To obtain Reconstructionist literature, or further information regarding Reconstructionism, apply to The Jewish Reconstructionist Foundation, Inc.

15 West Eighty-Sixth Street,
New York 24, N. Y.
Telephone: TRafalgur 4-4462

CRITERIA OF JEWISH LOYALTY

In view of the changed conditions in Jewish life, the criterion of loyalty to Judaism can no longer be the acceptance of a creed, but the experience of the need to have one's life enriched by the Jewish heritage.

In being dedicated to the advancement of Judaism as a modern religious civilization, we subscribe to the following thirteen wants:

1. We want Judaism to help us to overcome temptation, doubt and discouragement.

2. We want Judaism to imbue us with a sense of responsibility for the righteous use of the blessings wherewith God endows us.

3. We want the Jews so to be trusted that his yea will be taken as yea, and his nay as nay.

4. We want to learn how to utilize our leisure to best advantage physically, intellectually and spiritually.

5. We want the Jewish home to live up to its traditional standards of virtue and piety.

6. We want the Jewish upbringing of our children to further their moral

and spiritual growth and to enable them to accept with joy their heritage as Jews.

7. We want the synagogue to enable us to worship God in sincerity and in truth.

8. We want our religious traditions to be interpreted in terms of understandable experience and to be made relevant to our present day needs.

9. We want to participate in the upbuilding of Eretz Yisrael as a means to the renaissance of the Jewish spirit.

10. We want Judaism to find rich, manifold and ever new expression in philosophy, in letters, and in the arts.

11. We want all forms of Jewish organization to make for spiritual purpose and ethical endeavor.

12. We want the unity of Israel throughout the world to be fostered through mutual help in time of need, and through cooperation in the furtherance of Judaism at all times.

13. We want Judaism to function as a potent influence for justice, freedom and peace in the life of men and nations.

RECONSTRUCTIONISM IN ACTION

What Reconstructionists Are Expected To Do:

To provide their children with an intensive Jewish training, which should continue far into the years of adolescence.

To affiliate with communal organizations which are essential to the continuance of Jewish life in the Diaspora, such as federations, congregations and educational associations.

To take an active part in the up-building of Israel by giving it both material and moral support.

To foster the cultivation and growth of the Hebrew language and literature.

To encourage in the Jewish school and pulpit the revaluation of Israel's past in terms of the present-day world outlook.

To devote some time each week to individual study and group discussion of the ethical aspect of all problems touching human life.

To translate their ethical ideals into actual conduct in their home life, in their dealings with their neighbors, in their work and in their play.

Specific Suggestions For Individuals And Groups

- I. Intensification of Jewish home life.
 - (a) Observe the ceremonies — Sabbath, Festival, Kashrut and Prayer — in as impressive and beautiful a manner as possible.
 - (b) Indicate a positive interest in the child's progress in Hebrew School. Arrange for a children's story hour on Sabbaths and holidays, and provide for the discussion of events of Jewish interest.
 - (c) Encourage the use of Jewish songs at home on Sabbath and festival gatherings.
 - (d) Arrange for regular purchasing of books in English pertaining to Jewish life; e.g., subscribe to the Jewish Publication Society.
 - (e) Subscribe to some good Jewish magazine.
 - (f) Build up a Jewish library for your child at home.

- (g) Introduce into the home original art works or reproductions dealing with Jewish themes. Utilize the industrial and art products of Eretz Yisrael.

II. Organization of study and discussion units engaging in some of the following activities.

- (a) Study of Hebrew language and literature.
- (b) Study of Jewish History from the modern point of view.
- (c) Study of contemporary Jewish problems and events, e.g., modern thought in Jewish life, the problem of religion, the Jew in economics and culture.
- (d) Consideration of present day ethical problems.
- (e) Discussion of the outstanding Jewish book of the month.

III. Cultivation of the aesthetic phase of Jewish life.

- (a) Introduce congregational singing in religious services and publishing of phonograph records.
- (b) Organize a creative young-folks group to express itself Jewishly through creation of art objects and designs of a Jewish character.
- (c) Arrange for an exhibition of art objects dealing with Jewish themes.
- (d) Arrange for annual exhibition of art objects and industrial products of Israel.
- (e) Organize a dramatic unit to produce plays in either English, Hebrew or Yiddish.
- (f) Organize Jewish choral units and arrangement of concerts of Jewish music.
- (g) Conduct a public forum which will concern itself with topics of Jewish interest.
- (h) Stimulate the production of new Jewish music or Jewish art by offering some munificent award.

IV. Participation in Jewish communal life here and abroad, and working for the upbuilding of Israel.

- (a) Engage in specific communal projects.
- (b) Develop an interest in American Jewish social life, and in the problems of Jewish life in the Diaspora and in Israel.
- (c) The group may become a member of the local Zionist organization or engage in Zionist activity without official relationship.

V. Promotion of Jewish elementary education.

- (a) Organize a group to stimulate Jewish education.
- (b) Advocate a minimum of a three-day-a-week Hebrew school.

ABRIDGED HEBREW CALENDAR FOR

5710

1949-50

Rosh Hashanah	Sat., Sun., Sept. 24-25
Fest of Gedaliah	Mon., Sept. 26
Yom Kippur	Mon., Oct. 3
Sukkot—1st Day	Sat., Oct. 8
Hosha'nah Rabbah	Fri., Oct. 14
Shemini Atzeret	Sat., Oct. 15
Simhat Torah	Sun., Oct. 16
*Rosh Hodesh Heshvan	Mon., Oct. 24
Rosh Hodesh Kislev	Tues., Nov. 22
Hanukkah	Fri., Dec. 16—Fri., Dec. 23
Rosh Hodesh Tebet	Wed., Dec. 21
Asarah BeTebet	Fri., Dec. 29

1950

Rosh Hodesh Shebat	Thurs., Jan. 19
Hamishah Asar BeShebat	Thurs., Feb. 2
*Rosh Hodesh Adar	Sat., Feb. 18
Fest of Esther	Thurs., March 2
Purim	Fri., March 3
Rosh Hodesh Nisan	Sun., March 19
Passover—1st Day	Sun., April 2
*Rosh Hodesh Iyar	Tues., April 18
Lag Bomer	Fri., May 5
Rosh Hodesh Sivan	Wed., May 17
Shavuot	Mon., May 22
*Rosh Hodesh Tammuz	Fri., June 16
Shibshah Asar Etammuz	Sun., July 2
Rosh Hodesh Ab	Sat., July 15
Tisheah BeAb	Sun., July 23
*Rosh Hodesh Elul	Mon., Aug. 14

*Previous day is also celebrated as Rosh Hodesh.

ABRIDGED HEBREW CALENDAR FOR

5711

1950

Rosh Hashanah	Tues.-Wed., Sept. 12-13
Fest of Gedaliah	Thursday, Sept. 14
Yom Kippur	Thursday, Sept. 21
Sukkot—1st Day	Tuesday, Sept. 26
Hosha'nah Rabbah	Monday, Oct. 2
Shemini Atzeret	Tuesday, Oct. 3
Simhat Torah	Wednesday, Oct. 4
*Rosh Hodesh Heshvan	Thursday, Oct. 12
Rosh Hodesh Kislev	Friday, Nov. 10
Hanukkah	Mon., Dec. 4—Mon., Dec. 11
*Rosh Hodesh Tebet	Sunday, Dec. 10
Amarah BeTebet	Tuesday, Dec. 19

1951

Rosh Hodesh Shebat	Monday, Jan. 8
Hamishah Asar BeShebat	Monday, Jan. 22
*Rosh Hodesh Adar	Wed., Feb. 7
*Rosh Hodesh Ve Adar	Friday, Mar. 9
Fest of Esther	Wed., Mar. 21
Purim	Thursday, Mar. 22
Rosh Hodesh Nisan	Saturday, April 7
Passover—1st Day	Saturday, April 21
Passover—7th Day	Friday, April 28
*Rosh Hodesh Iyar	Monday, May 7
Lag Bomer	Thursday, May 24
Rosh Hodesh Sivan	Tuesday, June 5
Shavuot	Sunday, June 10
*Rosh Hodesh Tamuz	Thurs., July 5
Shibeah Asar BeTamuz	Sunday, July 23
Rosh Hodesh Ab	Friday, Aug. 3
Tisbeah BeAb	Sunday, Aug. 12
*Rosh Hodesh Elul	Sunday, Sept. 2

*Previous day is also celebrated as Rosh Hodesh.

1949	SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.	1949	SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.
JAN	..	..	..	..	..	..	1	JUL	..	..	..	..	..	1	2
	2	3	4	5	6	7	8		3	4	5	6	7	8	9
	9	10	11	12	13	14	15		10	11	12	13	14	15	16
	16	17	18	19	20	21	22		17	18	19	20	21	22	23
	23	24	25	26	27	28	29		24	25	26	27	28	29	30
	30	31	..	..	..	..	..		31	..	..	..	..	..	..
FEB	..	..	1	2	3	4	5	AUG	..	1	2	3	4	5	6
	6	7	8	9	10	11	12		7	8	9	10	11	12	13
	13	14	15	16	17	18	19		14	15	16	17	18	19	20
	20	21	22	23	24	25	26		21	22	23	24	25	26	27
	27	28	..	..	..	..	..		28	29	30	31	..	..	..
MAR	..	..	1	2	3	4	5	SEP	..	..	..	1	2	3	4
	6	7	8	9	10	11	12		4	5	6	7	8	9	10
	13	14	15	16	17	18	19		11	12	13	14	15	16	17
	20	21	22	23	24	25	26		18	19	20	21	22	23	24
	27	28	29	30	31	..	..		25	26	27	28	29	30	..
APR	..	..	..	..	..	1	2	OCT	..	..	..	..	..	1	2
	3	4	5	6	7	8	9		3	4	5	6	7	8	9
	10	11	12	13	14	15	16		10	11	12	13	14	15	16
	17	18	19	20	21	22	23		16	17	18	19	20	21	22
	24	25	26	27	28	29	30		23	24	25	26	27	28	29
	..	..	..	..	..	..	..		30	31	..	..	..	..	..
MAY	1	2	3	4	5	6	7	NOV	..	..	1	2	3	4	5
	8	9	10	11	12	13	14		6	7	8	9	10	11	12
	15	16	17	18	19	20	21		13	14	15	16	17	18	19
	22	23	24	25	26	27	28		20	21	22	23	24	25	26
	29	30	31	..	..	..	..		27	28	29	30	..	..	..
JUN	..	..	1	2	3	4	5	DEC	..	..	..	1	2	3	4
	6	7	8	9	10	11	12		4	5	6	7	8	9	10
	13	14	15	16	17	18	19		11	12	13	14	15	16	17
	20	21	22	23	24	25	26		18	19	20	21	22	23	24
	27	28	29	30	..	..	..		25	26	27	28	29	30	31

1950	SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.	1950	SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.
JAN	1	2	3	4	5	6	7	JUL	..	..	..	..	..	..	1
	8	9	10	11	12	13	14		2	3	4	5	6	7	8
	15	16	17	18	19	20	21		9	10	11	12	13	14	15
	22	23	24	25	26	27	28		16	17	18	19	20	21	22
	29	30	31	..	..	..	..		23	24	25	26	27	28	29
	..	..	..	..	..	..	..		30	31	..	..	..	..	..
FEB	..	..	..	1	2	3	4	AUG	..	..	1	2	3	4	5
	5	6	7	8	9	10	11		6	7	8	9	10	11	12
	12	13	14	15	16	17	18		13	14	15	16	17	18	19
	19	20	21	22	23	24	25		20	21	22	23	24	25	26
	26	27	28	..	..	..	..		27	28	29	30	31	..	..
MAR	..	..	..	1	2	3	4	SEP	..	..	..	..	..	1	2
	5	6	7	8	9	10	11		3	4	5	6	7	8	9
	12	13	14	15	16	17	18		10	11	12	13	14	15	16
	19	20	21	22	23	24	25		17	18	19	20	21	22	23
	26	27	28	29	30	31	..		24	25	26	27	28	29	30
APR	..	..	..	..	..	1	2	OCT	1	2	3	4	5	6	7
	3	4	5	6	7	8	9		8	9	10	11	12	13	14
	10	11	12	13	14	15	16		15	16	17	18	19	20	21
	17	18	19	20	21	22	23		22	23	24	25	26	27	28
	24	25	26	27	28	29	30		29	30	31	..	..	..	..
	30	..	..	..	..	..	..		..	..	1	2	3	4	5
MAY	..	1	2	3	4	5	6	NOV	6	7	8	9	10	11	12
	7	8	9	10	11	12	13		13	14	15	16	17	18	19
	14	15	16	17	18	19	20		20	21	22	23	24	25	26
	21	22	23	24	25	26	27		27	28	29	30	..	..	..
	28	29	30	31	..	..	..		..	..	..	1	2	3	4
JUN	..	..	..	..	1	2	3	DEC	5	6	7	8	9	10	11
	4	5	6	7	8	9	10		12	13	14	15	16	17	18
	11	12	13	14	15	16	17		19	20	21	22	23	24	25
	18	19	20	21	22	23	24		26	27	28	29	30	31	..
	25	26	27	28	29	30	..		31	..	..	..	..	..	..

SEPTEMBER

TISHRI

25

Sunday

1

ROSH HASHANAH

26

Monday

2

FAST OF GEDALIAH

3 Darts it

8. Wally - 1000

27

Tuesday

4

11^{am} E. Vass. ?

7. Heller Bay - Dinner

28

Wednesday

5

12⁴⁵ JW 7 Bd Wally

THE FAST OF GEDALIAH commemorates the climax of the disasters that befell the first Jewish commonwealth in 586 B. C. E.

SEPTEMBER

TISHRI

19

Thursday

6

20

Friday

7

Light Candles 5:21 P. M.*

OCTOBER

1

Saturday

8

SHABBAT SEURAH

Weekly Portion—"HAAZINU"

Deut. 32.1—52

Prophets—Hosea 14.2—19

—Micah 7.18—20

SHABBAT SEURAH derives its name from the Haftarah of that day—Hosea xiv. 2-10, which begins with the word Shubah—"Return", i. e., Repent.

*Eastern Standard Time for Latitude 40° North is followed throughout the calendar.

OCTOBER

TISHRI

1

Sunday
KOL NIDRE

9

10. Open H. Sch.

745 Service

2

Monday
YOM KIPPUR
MEMORIAL SERVICES

10

4

Tuesday

11

230 5 Tag. Conv. Service

Wednesday

12

YOM KIPPUR (Day of Atonement) is a day of fasting and prayer when we strive to reawaken the latent spiritual power in our souls so that it may become an effective and directing force in our daily conduct.

OCTOBER

TISHRI

6

Thursday

12

2 F. Mrs. Guntz

7

Friday

13

Light Candles 5:16 P. M.



8

Saturday

14

SUKKOT—1st Day

230 Suvot

SUKKOT (Feast of Thanksgiving) is the Jewish festival of thanksgiving on the occasion of the final ingathering of the harvest. The Sukkah symbolizes the wanderings of our ancestors in the wilderness of Sinai.

OCTOBER

TISHRI

10⁹ - School Sunday 14
 W 7³⁰ - Klein-Berbaum
 Cheap

16

Monday

17

11

Tuesday

18

2x Regent

8. Board.

12

Wednesday

19

COLUMBUS DAY

TWA Festival

13

Thursday

20

14

Friday

21

Light Candles 4:30 P. M.

HOSHA'NAH RABBAH

230 P. Oshana

15

Saturday

22

SHEMINI AZERET

3 Shulchan Shema

HOSHA'NAH RABBAH, the seventh day of Sukkot, was the climax of the festival in Temple times, when seven processions were made around the altar, and many verses of Hosha'nah (O Save!) were sung to the waving of the palm branches.

SHEMINI AZERET (Eighth Day of Assembly), designated in the Bible as a day of holy assembly, is celebrated after the seventh day of Sukkot as the concluding festival of the season.

OCTOBER

TISHRI

20

Thursday

27

Scary City, Iowa

21

Friday

28

Light Candles 4:15 P. M.

arr 6:20 P. M. to work

22

Saturday

29

Weekly Portion—"DEKESHIT"

Genesis 1:1—4:8

Prophets—1 Samuel 26:18—47

Memoranda

OCTOBER

TISHRI

23

Sunday

30

ROSH HODESH HESHVAN

Sunday Service

11:00 Klaf
W-4pm Glosman + Sales
- D. Aron - la. Chayal

HESHVAN

24

Monday

1

ROSH HODESH HESHVAN

4:30 P- Rosh Hodesh
Alshen, Wells, Eichel
+ Nela
12:00 to 1:00
7:00 Forum

25

Tuesday

2

8:00 Add. Service Con.

26

Wednesday

3

8:00 to 9:00 B- Report
8:00 to 9:00 Forum
10:00 to 11:00 -

27

Thursday

4

11. *Leah for Chai*
6 - House -
6 - Conf. -

28

Friday

5

Light Candles 4:35 P. M.

11 *F. Rosh Hashanah*
30 - Conf. - *French*

29

Saturday

6

Weekly Portion—"NOAH"

Genesis: 6.9—11.32

Prophecy—Isaiah 54.—55.5

ROSH HODESH is the term for the beginning of a new month. As the Jewish year is based on the lunar calendar, the beginning of a new month coincides with the appearance of the new moon. When a month has thirty days, the last day is considered the first of the two days which constitute Rosh Hodesh of the month following.

OCTOBER

HESEVAN

30

Sunday

7

8. Cent. Com.
to Chicago

31

Monday

8

6. Mason
8. Chicago - Shoolan Hill

NOVEMBER

1

Tuesday

9

12.
at AHC backcom & D. Com
~~8. Cent. Com. Trip~~ Mid Day

3

Wednesday

10

BALFOUR DECLARATION DAY

NOVEMBER

HESHIVAN

3

Thursday

11

430 Pass

4

Friday

12

Light Candles 4:30 P. M.

430 Pass

5

Saturday

13

Weekly Portion—"LEK LEKA"

Genesis 12:1—27:27

Prophecy—Isaiah 40:27—41:16

THE BALFOUR DECLARATION, issued on November 2, 1917, is the first recognition by a modern nation of the Jewish claim to Palestine as a national homeland.

NOVEMBER

HESHVAN

6

Sunday

14

7

Monday

15

8

Tuesday

16

ELECTION DAY

9
Wednesday

17

7. Horvitz.
4- Parent 10. Maryn
2 TWA. Sen. Douglas
8. Board -

NOVEMBER

HESHVAN

10

Thursday

10

6. Study Talmud

11

Friday

10

Light Candles 4:23 P. M.

ARMISTICE DAY

7. Study

11

Saturday

20

Weekly Portion—"VAYHILA"

Genesis 18:1—22:24

Prophets—II Kings 1:1—27

8. H. Sh. Kash. Bragan

Memoranda

NOVEMBER

HESIVAN

13

Sunday

21

14

Monday

22

1 - Lillian Jas - Funeral
 10:30 - 11:00 AM - 11:00 AM - 11:00 AM

15

Tuesday

23

10:30 - 11:00 AM - 11:00 AM - 11:00 AM

~~Brook~~ E. Hawk. 1st Fairview.

16

Wednesday

24

Have with Thanksgiving Dinner
 2:30 - 3:00 PM - 3:00 PM - 3:00 PM
 6:00 PM - 6:30 PM - 6:30 PM - 6:30 PM
 8:00 - 2:00 PM - 10:00 AM - 10:00 AM

NOVEMBER

HESHVAN

17

Thursday

15

6. Wentz - Osherson

18

Friday

16

Light Candles 4:17 P. M.

JEWISH BOOK MONTH
November 11 — December 11

19

Saturday

17

Weekly Portion—"HAYE SARAH"

Genesis 22:1—25:18

Prophets—1 Kings 1:1—31

6.25 A. W. M. M. Clerk

Memoranda

NOVEMBER

RESUME

2000

11

9:30 - 10:30 - 11:00
 7:30 - 8:00 - 8:30
 6 pm - 7:00 - 7:30

31

W

30

Abolished - WPM

8. P. ~~Rogers~~ ~~Kislevy~~
KISLEVY

52

Training

10¹² 22 Tuesday
 5 Friday. 2³⁰ 5 Sunday
 ROSE HODGES KISLEY

12³⁰ 11 R. 10.5 - ~~County~~ Station
8. Mr. Mrs. Chas. - Parker -
Arlington - Putnam

11

Wiederholt

1072 10/11/2007
445 10/11/2007
6. 10/11/2007

NOVEMBER

KISLEV

24

Thursday

3

THANKSGIVING DAY

25

Friday

4

Light Candles 4:12 P. M.

10³⁰ . Core a couple in

12 - Core Volume

4 W. Kl. Vasson House
Dr. in

26

Saturday

5

Weekly Portion—"TCLEBOT"

Genesis 25.19—28.9

Prophets—Malachi 1.1—2.7

Memoranda

NOVEMBER

KISLEV

27

Sunday

6

3. Payment - Mr. Galun
15850 Adar 276

8. Adar 276 - R. Silver

28

Monday

7

29

Tuesday

8

UNITED NATIONS PALESTINE DAY

6 N.Y. Transit - in Adar

30

Wednesday

9

8. Adar 276 - R. Silver

DECEMBER

KISLEV

1

Thursday

10

3. ~~Help for Canada~~

2

Friday

11

Light Candles 4:00 P. M.

6. ~~Benson~~

3

Saturday

12

Weekly Portion—"VAYEZE"

Genesis 28.10-32.3

Prophets—Isaiah 41-42.12

12. Rev. Taplin.

8 Mrs. Miss. J. L. Ruby
- Moreland School

THE UNITED NATIONS on November 29, 1947, voted to partition Palestine, and set up a Jewish State. This decision climaxed many years of Zionist effort, and brought joy to all Jewry.

DECEMBER

KISLEY

4

Sunday

13

7:30 A. M. Services
 W-5 Rich & Jean - Chapel
 2nd Rd. School P.T.
 2:30 P. M. Stone

5

Monday

14

- Munch -

4. Klein

6. Home

6

Tuesday

15

11 - Study - Press

4 - School - 4:30 Double

7. Rich

7

Wednesday

16

6. M. Olson's Church (6:30)

8. Parent - Parking

8

Thursday

17

2 Reich

- S. J. J. J.

7. Calverwood & Brotherhood Church

9

Friday

18

Light Candles 4:00 P. M.

11. Bartyne

4 - F. J. J. J.

7 Korea -

10

Saturday

19

Weekly Portions—"VAWISHLAH"

Genesis 11.4—24.45

Prophets—Obadiah 1.1—21

Memoranda

11

Sunday

20

~~15. Service & Sermon~~

Debate -

8. Man Chuk - Court

3. W - Donald Evans & Sylvia Benham
with

12

Monday

21

7. Freiberger House - Board
13. (C. C.)

13

Tuesday

22

11. Sagl Castro

6. Board & Ordination Trial

14

Wednesday

23

10. Sewell - Gave

4. Can. Pro 14 - Model

2. T. W. A. -

8. Church & Covenant - Role

15

Thursday

24

6 - *Wafel Sipp. (Na-Hatzen)*
Pres. Horey Horen
 8 *Chiloy o. Loranant -*
Polish House

16

Friday

25

Light Candles 4:10 P. M.
HANUKKAH
 December 16 - December 25

8. *Rehamed - (also known) - other*

17

Saturday

26

Weekly Portion—"VAYESHEH"
 Genesis 27.1—29.32
 Numbers 7.18—22
 Prophets—Zechariah 2.14—4.7

Wafel Sipp. W. Horen

HANUKKAH (Dedication Days) celebrates the rededication of the Temple by the victorious Maccabees (167 B. C. E.) in their struggle against the Syrian King Antiochus who, with the aid of Jewish apostates, had attempted to suppress the religion of the Jews. Every evening lights are kindled in commemoration of that event.

DECEMBER

KISLEV

18

Sunday

27

Red. post Conf. - 4:00 pm
 R. Rothman - Cook's hut
~~Chapel - 10:00 am~~
 2464 Washington

19

Monday

28

Altheim - Board

8. Payant

20

Tuesday

29

6. 11. 2. Sm. Bayport

21

Wednesday

1

HOSH HODESH TERET

10:30 P.M.
 2nd Floor
 6 Hours

DECEMBER

TIBET

22

Thursday

2

23

Friday

3

Light Candles 4:13 P. M.

10³⁰ Conf class

24

Saturday

4

Weekly Portion—"MIKE"

Genesis 41:1—49:17

Prophets—Kings 2:13—4:1

S. Monte
P. Alumnus - Alantone

Memoranda

DECEMBER

TRINET

22

1000



³⁰
2nd. Lois Köttinger - Manager, Bann
W ³⁰ Waco & Argentinberg - down
~~to 5th~~ Sorely Hotel
8- ²⁶ ~~Father~~ Monday - Dine
Fater - Reception

3 F A. d. d.
~~4 F. Dental.~~

Today:

1

12³⁰ F. D. D. D.

24

www.elsevier.com/locate/jmb

N.Y. - Golda Pritz & Henry Shapiro
7 ~~10~~ ~~11~~ ~~12~~

DECEMBER

TEBET

29

Thursday

9

6³⁰ U. Y. T. E. R. A. M. A. U. Y.

30

Friday

10

Light Candles 4:17 P. M.
ASARAH BETEBET

10³⁰ Conf. Class

31

Saturday

11

Weekly Portion—"VA'IGASH"
Genesis 44.18—47.37
Prophets—Ezekiel 32.15—23

ASARAH BETEBET (tenth of Tebet)
commemorates the day when the Baby-
lonians began their effective siege of Jerusa-
lem in 586 B. C. E.

JANUARY

1950

TEBET

1 *no school* Sunday

12

W. - Peak Weathering? Jcs 70x
shou chun - UG - W PM

2 Monday

13

to house
8:00 AM

3 Tuesday

14

4 Wednesday

15

530 Study

JANUARY

TEBET

3

Thursday

16

12.45 J. V. L. Fide

3- Calamini - Brown

4

Friday

17

Light Candles 4:24 P. M.

7

Saturday

18

Weekly Portion—"VAYEH"

Genesis 17.28—50.26

Prophets—3 Kings 2.1—12

12 94 Hall. P. M. - V. L. L. L. L.
2.30 Caplan - 4th and Hall
11.30

Memoranda

JANUARY

TIBET

8

Sunday

19

3 F. 1. Sarker 3470 W. H. B. B.
 1950

9

Monday

20

11 ~~Mr~~ Harold S. Sarker + family
 3 rd Henry Zacher (J H 7)
 8. B. S. Sarker

10

Tuesday

21

F. 2 - Mrs. Lark

8. M. S. Sarker

11

Wednesday

22

1 F. 1. Sarker + family

2. Th. A. - W. S. Sarker

6. H. S. Sarker

JANUARY

TEBET

12

Thursday

13

6. J W F

13

Friday

14

Light Candles 4:31 P. M.

14

Saturday

15

Weekly Portion—"SH EMOT"

Exodus 1.1—6.2

Prophets—Isaiah 27.4—28.13; 29.12—33

Memoranda

JANUARY

TEBET

25

Sunday

26

³⁰
12 Teachers -

16

Monday

27

8. Say Tuesday
8.5 Sunday

17

Tuesday

28

10.5 May Tuesday W/H

18

Wednesday

29

10.5 T.W.A.

9. J.W.F.

7. Wertz - and.

JANUARY

SHEBAT

19

Thursday

1

ROSH HODESH SHEBAT

2 - *Sun. Ls.*

4 *Fq / ha. Ls. - sun*

6 *— - stone*

20

Friday

2

Light Candles 4:30 P. M.

4. Conf.

21

Saturday

3

Weekly Portion—"VAERA"

Exodus 4.2—9.13

Prophets—Ezekiel 28.25—29.21

S. W. Plekser - Kudskiy
(found) - Starob
Memoranda

12 ²² — Robt Sunday — 4

4W Mickey Rothbart - Chapel

of Sports Day of Men's Club 6PM

4F Study Club

4 ²³ — Monday — 5

Alathiney & Bruma

2845 Seaboard Rd.
1032 H. Sch Rd. Car.

8th Avenue

24 — Tuesday — 6

11 - Mr. Lichtenman

4. Fryer

6. Hanna Cay Famb

2F ²⁵ — Wednesday — 7

11F. Son. Rothbart

12W B. Sch. Ref.

6. Home

26

Thursday

8

3 - Vesp. Prga - 85th Candles
 6 - Altshul (informed)

27

Friday

9

Light Candles 6:47 P. M.

11 - Study - Uncl.

28

Saturday

10

Weekly Portion—"BO"

Exodus 16.1-17.16

Prophets—Jeremiah 16.12-28

Memoranda

JANUARY

34

Appendix

SIGNATURE



1-Heart

4³² W. Schwartzberg & Eigel
6-21 1941 - Schwartzberg, Chapel

14

Wages

10th Nat. Sch. Con.
- Greenbush -

R³ Browning

31

Training

19

11. Draw, Study.

When we

FEBRUARY

10 ¹/_F. Karl Wednesday

Wednesday

14

812 kg - 1 person
8000 2 for 10000

FEBRUARY

SHEBAT

2

Thursday

13

HAMISHAH ASAR BESHEBAT

47.

3

Friday

14

Light Candles 4:15 P. M.

4

Saturday

17

Weekly Portion—"BESHALAH"

Exodus 12:17-17:16

Prophets—Judges 1:1-2:31

Rev for N. Y. 1675
 United Airlines

HAMISHAH ASAR BESHEBAT (fifteenth of Shebat) is the Jewish Arbor Day, also called the New Year of the Trees. Each year in Israel school children use the day for planting thousands of trees. In the Diaspora it is used as an occasion for stressing the significance of the upbuilding of Israel.

FEBRUARY

SHEBAT

5

Sunday

18

2. Adm. Council 69

6

Monday

19

7

Tuesday

20

12³⁰ Unger - Town City

8

Wednesday

21

~~2 Feb~~
G. Horne

FEBRUARY

SHERAT

9

Thursday

23

7. Halim

10

Friday

24

Light Candles 5:45 P. M.

10³⁰ P.M.
2 - Cohen Y - L. Varty

11

Saturday

25

Weekly Portion—"MITRO"

Exodus 18.1—20.22

Prophets—Isaiah 6.1—7.4; 9.1—4

6 - Mr. Varty - Chab

Memoranda

FEBRUARY

SHERAT

12

Sunday

25

See the club
LINCOLN'S BIRTHDAY

JEWISH MUSIC FESTIVAL

February 12 — March 15

1 - Father's Day

13

Monday

26

1 - F. Arthur Hoffman

14

Tuesday

27

2 - Dr. Stamer

8 - Brant

15

Wednesday

28

10:30 P.M. to 2 Mrs. Krane

40 G. Care, Hotel - Brandon

80 L for. Plu.

16

Thursday

29

J. S. Swenson H. C. W. H.

6th Adar. Adar 1st

1st Adar

17

Friday

30

Light Candles 5:12 P. M.

ROSH HODESH ADAR

18

Saturday

1

ROSH HODESH ADAR

SHABBA' SHEKALIM

Weekly Portion—"MISHPATIM"

Exodus 21:1—22:18

Numbers 28:9—13

Exodus 29:11—14

Prophets—12 Kings 12:1—17

~~SHABBA' SHEKALIM: During Temple times the call for the payment of the poll tax of half a shekel by every adult Jew was announced on the first day of the twelfth month (Adar). As a reminder of this duty the passage from Exodus xxx, 11-16 was read on the Sabbath preceding.~~

FEBRUARY

ADAR

19

Sunday

2

Fresh

4th W. Hester his son. Stephen

T. Bloomberg Christy

20

Monday

3

12th Morris - Evans dead

8 Healthy

21

Tuesday

4

2 - Agt - Sachs + Bell

3 - F. Dr. Worgenton

6th Dr. Bradman

22

Wednesday

5

WASHINGTON'S BIRTHDAY

Whiskey -

23

Thursday

6

6. Birthday day Haged
 Loh - many

24

Friday

7

Light Candles 5:21 P. M.

10. Spad Caves
 - Asher

9. Chas Waskoff

25

Saturday

8

SHABBAT ZAKOR

Weekly Portion—"TERUMAH"

Exodus 25.1-27.19

Deut. 25.17-19

Prophets—I Samuel 15.7-34

7. W. Bell - Soch - W. P. K.

SHABBAT ZAKOR derives its name from the special portion of the Torah, Deut. xxv, 17-19, read that day, which begins with the word Zakor—"Remember Amalek". It was assumed that Haman was an Amalekite.

FEBRUARY

ADAR

26

Sunday

9

3 F. Schwartz - Temple Mt

~~W 4 F. Schwartz - Temple Mt~~

5. Lowman - interview

27

Monday

10

4⁴⁵ Alathusius (carr)

28

Tuesday

11

1a - Steiner

2 F. Wetz - Daybird

4⁴⁵ F. Wetz - Daybird

MARCH

1

Wednesday

12

12⁴⁵ gw F

the v same about

MARCH

ADAR

2

Thursday

13

FAST OF ESTHER

930 Darts - 430 Conf +
1230 MAY Festival. W. P. Chan.
8. Cl. 2: or. 1a.

3

Friday

14

Light Candles 5:29 P. M.

PURIM

7. Sinai Debate - Shaul
1-

4

Saturday

15

Weekly Portion—"THEZAVEN"

Exodus 27.20-29.10

Prophets—Ezekiel 42.10-27

FAST OF ESTHER commemorates the day when the Jews of Persia fasted and prayed that they be spared the massacre planned by Haman.

PURIM commemorates the day when, through the intervention of Mordecai and Queen Esther, the Jews of Persia narrowly escaped being victims of Haman's plot to exterminate them.

MARCH

ADAR

5

Sunday

14

Purim

6

Monday

15

Thia's visit

~~Report~~

7

Tuesday

16

Report

8

Wednesday

17

6. Report
L. H. H.

MARCH

ADAR

9

Thursday

20

10

Friday

21

Light Candles 5:37 P. M.

11

Saturday

22

SHABBAT PARAH

Weekly Portion—"KI TISA"

Exodus 23:11—34:35

Numbers 19:1—22

Prophets—Ezekiel 34:14—28

6. Shabbat - F. L. L. L.

SHABBAT PARAH—Preceding the Pass-over, proper steps to become ritually clean had to be taken as preparation for the eating of the Paschal lamb. Hence the law concerning the ashes of the red heifer, Parah Adumah (Numbers 19), was read.

MARCH

ADAR

12

Sunday

23

Have Ad. for ^{Monday} ^{evening} ^{for} ^{Monday}

13

Monday

24

8 Tarants

14

Tuesday

25

P. Brand. Manual

15

Wednesday

26

MARCH

ADAR

16

Thursday

27

17

Friday

28

Light Candles 5:45 P. M.

18

Saturday

29

SHABBAT HAHODESH
Weekly Portion—"VATAKHEL"
—"PISUDE"

Exodus 35.1—40.38; 12.1—20
Prophets—Ezekiel 45.16—46.18

SHABBAT HAHODESH derives its name from the Haftarah of that day, Exodus xii, 1-20. This is the "portion about the month", referring to the special consecration of the month of Nisan which is the most eventful in the history of Israel.

MARCH

NISAN

19

Sunday

1

ROSH HODESH NISAN

Adm. & Exec + 20 A.

W 4 pm Smuckler + Kellner
August

20

Monday

2

3F - Isadore Bloom - Cline Temp.
There

21

Tuesday

3

8³⁰ ~~3:30~~

Rehearsal - Mahler

12 - 22 Carter - 3 W 1 4

6 W. H. ~~W. H.~~

8. ~~Public~~ Oakwood

MARCH

NISAN

23

Thursday

5

8³⁰ Rehearsal - Xmas Eve

24

Friday

6

Light Candles 3:32 P. M.

25

Saturday

7

Weekly Portion—"VAYIKRA"

Leviticus 1:1—5:26

Prophets—Isaiah 42:21—44:23

12⁰⁰ - 1³⁰ P. M.
H. V. C. Festival Day -

Memoranda

MARCH

NISAN

24

Sunday

8

Wed. 5:00 am.

2³⁹ Rehearsal Music Hall

27

Monday

9

Altheaus (Fiers)

28

Tuesday

10

11-12:00 am. Mary

Rehearsal, Music Hall

29

Wednesday

11

8 Popout

MARCH

NISAN

20

Thursday

12

6 Harris Club

21

Friday

13

Light Candles 5:59 P. M.

APRIL

1

Saturday

14

SHABBAT HAGADOL
Weekly Portion—"ZAY"
Leviticus 4:1—8:36
Prophets—Malachi 3:4—3:1

FIRST SEDER

SHABBAT HAGADOL always precedes
Passover. It derives its name from the im-
portance of the approaching festival and
from the further fact that the Haftarah
for the day closes with an allusion to "The
Great Day of the Lord."

APRIL

NAME _____

10

2000



PASSOVER—1st Day

1999

15

PASSOVER—2nd Day

8 Temple - Bancroft Co.

Tuesday

11

7-Max-35-45 Lb/ld

Abstract



1142 Brandy = bucket

APRIL

NISAN

4

Thursday

19

7

Friday

20

Light Candles 6:07 P. M.

2 F. Mrs. Mac Fisher

8

Saturday

21

PASSOVER—7th Day

10:22 Service

PESAH (Passover) celebrates Israel's deliverance from Egyptian bondage. The festival lasts eight days, during which meat is not eaten in place of leavened bread. On the first and second nights of the festival, the traditional Seder is held in the home at which the historical ideal of freedom is reaffirmed.

APRIL

NISAN

9

Sunday

21

LAST DAY OF PASSOVER
MEMORIAL SERVICE

Wth Bickley & Witschafts ASPM
Dinner

10

Monday

22

2 F. N. Friedman, 3161 Hunting
8 Ave. on Rd

~~Interplay - Arthur~~

11

Tuesday

23

E. F. Regaluff
430 W. 140th
Shapiro Fay Mont B. Parker
~~8 Ave~~ = Big G. ft. Ave

12

Wednesday

24

~~12 Ave 2300 5 Ave~~
2-TWA
8. New Ave - E. & West
Chorus =

APRIL

NISAN

13

Thursday

26

8³⁰ Welcome to S. School -
Spina Hall

14

Friday

27

Light Candles 6:14 P. M.

2. F. Jones - Daniel

15

Saturday

28

Weekly Portion—"SEMINI"
Leviticus 9.1—11.47
Prophets—II Samuel 6.1—7.3

Memoranda.

APRIL

NISAN

16

Sunday

29

10³⁰

Alumni Service

9³⁰ W - Abramson - Coplin - Aronson

~~7³⁰ Herson - T. & K. - H. & H.~~

2³⁰ Carnival =

8.

17

Monday

30

Alumni

ROSH HODESH IYAR

6 - Tel Symposium -
S. Herson

IYAR

18

Tuesday

1

ROSH HODESH IYAR

Distro of UJA
Station.

6 Show, 2nd. Chel. Bldg

19

Wednesday

Lavie

6. Brand - Mr. May

APRIL

IYAR

20

Thursday

3

12¹⁵ Conf. 2nd
Wed. P. 10:00

6³⁰ Blooming - 7⁵⁵

21

Friday

4

Light Candles 8:21 P. M.

Conf. 2nd

22

Saturday

5

JEWISH INDEPENDENCE DAY

Weekly Portion—"TAZRIA"
—"MEZORA"

Leviticus 12.1—15.33

Prophets—II Kings 7.3—20

JEWISH INDEPENDENCE DAY is the day the Jews of Eretz Yisrael proclaimed their independence and set up the provisional government of Israel (14th of Iyar, 5708).

APRIL

IYAR

23

Sunday

6

24

Monday

7

Alathur - Reader -

13705 Shakti Rth

Leave 8.4 AM

Hotel Roomed
Wash

~~6 Loute. 8.30 AM Sun Sat~~

12²⁴ - Dulles - H. Del.

L. 3 AM

8 Conf. Parents

APRIL

ITAR

27

Thursday

10

4³⁰ Conf Release

28

Friday

11

Light Candles 6:28 P. M.

29

Saturday

12

Weekly Portion—"HARE"
—"EDOSHIM"

Leviticus 14.1—20.37

Prophets—Amos 1.7—15

9. Conf release

12.45 DD Talk House

Memoranda

APRIL

ITAR

30

Sunday

11

4. Warburton - Home

MAY

1

Monday

14

~~2 F. Coffee~~~~4 Hour Coffee~~

6 Coffee

2

Tuesday

15

12^{1/2} N. on C. 3 F. Coffee

L. 5 - (T. on C.)

6 T. on C. - C. on W. Perry

3

Wednesday

16

4 - K. on C.

8. C. 2. S. on C.

MAY

ITAN

4

Thursday

17

G. May Chd. - G. new M. Q. A. L.

5

Friday

18

Light Candles 6:20 P. M.

LAG BEOMER

6

Saturday

19

Weekly Portion—"EMOR"

Leviticus 21:1-21:23

Prophets—Ezekiel 48:15-31

Memoranda

7

Sunday

20

9-11:30
 10-11:30 Graduation ✓
 W8 - Palmer & Bayman
 6:30 F. P. K. Park Lane
 11:30 F. Ed. W. K. Temple
 2 F. Carl F. L. L.

6. Opening of Campaign
 2 Tuesday 21

12:45
 2-5. W. L. W. - Alch. on
 8. Board.

10

Wednesday

22

~~12:45~~
 4:30 K. L. W. L.
 8 L. W. L.

WNY

IT&E

11

Thursday

11 P. Beverly of the Ministry
8 - U. Y. Western League
8 - Trueman. Plaza

11

Palmer

11

Light Candles 4:42 P. M.

1230

6300 this story

13

References

Wendy Posters—**BEHOLD**

— "KHUKOTAI"

Levittown 26.1–27.34

Fraser-Lane, J. *Systematic* 199, 17—17, 18

9- Rhetoric

References

MAY

IYAR

14

Sunday

27

3 F Arthur Newman - Hester
Ann. Service

4³⁰ W Lutscher & Henrichs - Chapel

15

Monday

28

16

Tuesday

29

12³⁰ Ruvik - Stiller

7. Leo Goulden

17

Wednesday

SIVAN

1

ROSE HODESH SIVAN

4³⁰ Kabanah

MAY

SIVAN

18

Thursday

2

100. Banquet

19

Friday

3

Light Candles 6:45 P. M.

22 Banquet Study

24

Saturday

4

Weekly Portion—"DEMIDBAR"

Numbers 1.1—1.20

Prophets—Hosea 2.1—22

Memoranda

MAY

SIVAN

26

Thursday

9

8 VUITH Bismuth ^{staff}
 26 Friday 10

Light Candles 6:34 P. M.

12- Review - Vol. Travel
 6-3- Green house
 8- The house -

27

Saturday

11

Weekly Portion—"NASO"

Numbers 4:21-7:89

Prophets—Judges 13:1-24

1024 L. for Barlan

SHABUOT (The Feast of Weeks) is so called because it completes exactly seven weeks from the second day of Passover on which theomer (a measure) of the new barley was brought to the Temple. This holiday celebrates the early wheat harvest in Palestine. It also commemorates the covenant which was established at Sinai between God and Israel.

MAY

SIVAN

18

Sunday

12

Boston, Mass.

~~Wagon Rides to the Soldiers~~
~~Copley Place~~ ~~Public Square~~

19

Monday

13

Life Class

20

Tuesday

14

MEMORIAL DAY

~~From~~
~~Home~~

21

Wednesday

15

11 - ~~Quaker~~ Study

12 ⁴/₂ Fed.

8.30 Women - C. L. G.

JUNE

SIVAN

1

Thursday

16

11³² hrs. copy
8. Fivans (un-
~~known~~)

2

Friday

17

Light Candles 7:02 P. M.

Work on C. C. L.
L. L. L.

3

Saturday

18

Weekly Portion—"BELIALOTKA"

Numbers 8.1—2.16

Prophets—Zechariah 2.14—4.7

Memoranda

JUNE

JUNE 230 F. Rich

9124

[illegible]

15

10 30 6, La Washington
3 9 Buchanan's Building
8 10 Special House - ~~WPP~~
~~The Liberty, Long WPP~~

Keywords:

Wash. ~~County~~

Shark

Twitter

30

10. ⁴ Bayer ^{Test}

12th The G. Saw my Rally

Q. W. Innocence & Honesty asked
for Lucy Wednesday 11

CCAR

JUNE

SIVAN

8

Thursday

23

9

Friday

24

Light Candles 7:06 P. M.

10

Saturday

25

Weekly Portion—"SHE"AL LEKA"

Numbers 13.1—(5.4)

Prophets—Joshua 2.1—24

Memorandum

JUNE

11-Greenberg BIVAN

11

2000

30

11 Sunday
✓ 1. Black
W. Pigeon

8. C \bar{C} $\frac{\text{Gives}}{\text{H. F}}$

15

Wang et al.

39

Monday 27

~~4-6-1968~~
4-5-1968

13

Trends

~~1-10-19~~
17. R.R. School Com.
8. Board

14

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26



12 May

~~6. 1/2~~ 6. 1/2

JUNE

SIVAN

15

Thursday

30

ROSH HODESH TAMMUZ

1032 TWG Oakwood

TAMMUZ

16

Friday

1

ROSH HODESH TAMMUZ

Light Candles 7:19 P. M.

6. King

17

Saturday

2

Weekly Portion—"KORAH"

Numbers 16.1-18.22

Prophets—1 Samuel 11.14-12.22

6. on 1st day of week

7. 1st day of week

Memoranda

JUNE

TAMMUZ

18

Sunday

3

39

W. 5 Wash. Salween
 W. 3 J. J. + P. J.
 W. 4 J. J. + P. J.
 W. 6 J. J. + P. J.

19

Monday

WPR

1. Wash. Salween

1. J. J.

4 Am. Guard

20

Tuesday

4

Picnic

21

Wednesday

4

Boston

JUNE

TAMMUZ

22

Thursday

7

10. Shabbath Laphia

23

Friday

8

Light Candles 7:11 P. M.

24

Saturday

9

Weekly Portion—"BUKAT"

Numbers 12.1-22.1

Prophets-Judges 11.1-23

7. Moss.
Memoranda

JUNE

TAMMUZ

25

Sunday

10

Mos Moser 47 - Klein
2597 Hampshire R 9

26

Monday

11

27

Tuesday

12

CW - Pollock -
T22 Con. to Enrollment -
14303 Landmark over 100
6 Whittier City Home

28

Wednesday

13

1245 Fed 10 TW 6
7. Altman 3 F. P. 100
~~6 to 5000~~
13700 Shop for 2000

JUNE

TAMMUZ

29

Thursday

14

12. Luzz.

to Chicago

30

Friday

15

Light Candles 7:12 P. M.

12 5 sec. Steves

to Chicago

JULY

1

Saturday

16

Weekly Tassia—"BALAK"

Numbers 22.2-25.9

Prophets—Micah 4.4-4.6

Memoranda

JULY

TAMMUZ

2

Sunday

17

SHIDEAH ASAR BETAMMUZ

6 W. Nierenberg - 2901 Littlefield
 8. Chicago - 20 A

3

Monday

18

L. Chicago 2 pm
 Arr Ry 5:55 - Plaza

4

Tuesday

19

INDEPENDENCE DAY

2 - F. L. C. - Chicago -
 Arr Ry 6:00 - Arr - Bus

5

Wednesday

20

JULY

TAMMUZ

6

Thursday

21

7

Friday

22

Light Candles 7:11 P. M.

8

Saturday

23

Weekly Portion—"PINHAS"

Numbers 25.10—26.1

Prophets—Jeremiah 1.1—2.1

SHIBEHAN ASAR BETAMMUZ (seventeenth of Tammuz) is a fast day which commemorates the day when the Babylonian army made the first breach in the wall of Jerusalem during the siege in the year 586 B. C. E.

JULY

AB

13

Sunday

9

TISHBEAH DEAD

14

Monday

10

15

Tuesday

11

16

Wednesday

12

L. In Aug.

JULY

AB

27

Thursday

13

28

Friday

14

Light Candles 4:57 P. M.

29

Saturday

15

SHABBAT NAHAMU

Weekly Portion—"VAETHANAN"

Deut. 1:1-311

Prophets—Isaiah 40:1-26

TISHEAH BEAB (ninth day of AB) is the fast day which marks the destruction of the first Temple in Jerusalem by the Babylonians (586 B. C. E.) and also of the second Temple by the Romans (70 C. E.).

SHABBAT NAHAMU derives its name from the Haftarah of that day, Isaiah XL, 1-26, which begins with the word Nahamu, "Comfort ye," read on the Sabbath after Tisheah Beab.

AUGUST

AH

6

Sunday

23

7

Monday

24

8

Tuesday

25

9

Wednesday

26

AUGUST

AD

26

Thursday

27

28

Friday
Light Candles 6:41 P. M.

29

Paris.

29

Saturday
Weekly Portion—"REE"
Deut. 11.26—28.17
Prophets—I Samuel 29.17—42

30

Memoranda

AUGUST

AD

13

Sunday

10

ROSH HODESH ELUL

ELUL

14

Monday

1

ROSH HODESH ELUL

5326 *Monday (Rosh Hodesh)* *Delivered*

15

Tuesday

2

Paris

16

Wednesday

3

AUGUST

ELUL

27

Thursday

4

28

Friday

5

Light Candles 6:31 P. M.

29

Saturday

6

Weekly Portion—"HODPETH"

Deut. 18.18—20.9

Prophets—Isaiah 51.11—52.12

Memoranda

AUGUST

ELUL

20

Sunday

7

21

Monday

8

22

Tuesday

9

23

Wednesday

10

L. for U.S. 3.30 PM.

AUGUST

ELUL

24

Thursday

11

Ar. 7.40 Am. 18606

6³⁰ TMC - Pomeroy Park
~~6:30 TMC - Pomeroy Park~~

25

Friday

12

Light Candles 6:21 P. M.

~~6:30 TMC - Pomeroy Park~~

26

Saturday

13

Weekly Portion—"BE TEZE"

Deut. 21.18-25.19

Prophets—Isaiah 41-48

Memoranda

AUGUST

ELUL

27

Sunday

14

~~W. F. F. F.~~

7 - Huntz

28

Monday

15

12 - Huntz

6 W. F. F. F. - Arch.

29

Tuesday

16

10 - Thorman

23° F. Thorman

2595 Norfolk

6 Huntz

FAT 108

30

Wednesday

17

~~W. F. F. F.~~

AUGUST

ELUL

31

Thursday

18

J. F. Wane Com. Pader

SEPTEMBER

1

Friday

19

Light Candles 4:14 P. M.

2

Saturday

20

Weekly Portion—"KI TABO"

Deut. 28.1—29.8

Prophets—Isaiah 60.1—22

Memoranda

SEPTEMBER

ELUL

3

Sunday

21

W. Bankruptcy Notice
4 Monday *Tularem*

LABOR DAY

5

Tuesday

22

R. Board

6

Wednesday

23

6³⁰ Board - called

SEPTENBER

FL01

7

Therapist

11 - Karpman - Study
Pattern

3- Chapman
6. W. S. S. 1000

www

50

Light Candles 188 P. M.

Abstract

17

Weekly Portion—"NIZAFEM"

TRAVEL 29.9—30.10

Prevalence of disease 401, 10-63, 9

10

Abstract

5 pm W. Bogan + Kaplan
Chapel

SEPTEMBER

ELUL

10

Sunday

28

⑩ practice chastity in
streets / Knesset Bldg -
Cathedral Church Building.
6. W. E. K. H. -

11

Monday

29

EVE OF ROSH HASHANAH

⑪ Mictur - Shofars
⑫ Rosh Hashanah - Gema to be in
day 2 of the festival

Memoranda

Sept 24 W Israel + Knesset

Sept 24 . 2 30 PM
H. O. W. - true

Memoranda

may find.

ADDRESSES

- ① Woke up w/ very warm
- ② Don't smoke - list to
be 100 - some bit of
- ③ Unfortunate - jobs for 2 (th)
- ④ Tel. said - speaks 7thish
- ⑤ Org. away from - 1st school
- ⑥ Party given - from 1000
to be a 1000
- ⑦ On Sunday - I am sitting
in a draft
- ⑧ Pupil reading comes to
Teacher. I am not hearing
anything. in history
+ you.
- ⑨ Priest confabulateⁿ to
razing old hotel Church

ADDRESSES



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WHAT IS THE S. A. J.

The Society for the Advancement of Judaism was founded in New York City in 1922 by Dr. Mordecai M. Kaplan. The Society was established in the belief that the future of Judaism depended on something more than an acceptable ideology. The significance of creating a Jewish atmosphere, social contact and interaction, was emphasized. In addition, however, it was Dr. Kaplan's purpose to teach a new conception of Judaism which had its roots in tradition; but which was adjusted to the best thought of the present day.

Since 1922 the Society for the Advancement of Judaism has primarily sponsored the efforts of Dr. Kaplan in his attempt to disseminate his philosophy. By granting to him and subsequently to his successor, Dr. Ira Eisenstein, an absolutely free pulpit, the members of the Society have enabled them to give expression to every phase of this philosophy.

In 1935 the Society made possible the establishment of the Reconstructionist magazine, a bi-weekly devoted

to the exposition of Judaism as an evolving religious civilization. As a result of the influence of this publication and of the books written by Dr. Kaplan and his colleagues, the Jewish Reconstructionist Movement came into being. Members of the S.A.J. have been most instrumental in setting up the Jewish Reconstructionist Foundation, Inc., to which the following pages are devoted.

The Society conducts a Synagogue, an elementary Hebrew School, confirmation classes, youth groups and adult education courses for its local membership. Through these various channels experiments are constantly being performed with a view to incorporating the basic postulates of Reconstructionism.

If you are interested in membership, or in a special non-resident membership, write to Dr. Iro Eisenstein, 15 West Eighty-Sixth Street, New York, 24, N.Y.

INTRODUCTION TO RECONSTRUCTIONISM

Foreword

The Jews of America are giving increasing thought to a consideration of the future of Judaism. The establishment of the State of Israel has made it imperative to clarify and to establish the values which make being a Jew in America a happy and worthwhile experience. Jewish life, with its long tradition of ethical and spiritual striving, is still capable of serving as the exemplar of a new era in the art of human cooperation. Yet there are many Jews who do not wish to remain Jews and who find no spiritual inspiration in the Jewish religion. Other Jews are trying to escape, are dissatisfied, unhappy, restless, ridden by doubts, by feelings of inferiority, by self-hate.

We of the Jewish Reconstructionist movement are trying to face these problems boldly and frankly. Though we are fully aware of the stampede from Jewish life on the part of large numbers, we believe that this flight can be stopped. We know that there

are many Jews who desire to continue to share their common past, to assume mutual responsibility in the present, and to work together for the best kind of future for the entire Jewish people. If these Jews in whom the will to Jewish survival is still strong be mobilized and induced to rethink the problem of Judaism, if the energies of Judaism can be re-directed toward some worthwhile goal, then the Jewish people is bound to have a new lease on life. It is these tasks that Reconstructionism has set before itself. How these tasks are conceived and how they can be carried out can perhaps be made clear in the following series of questions and answers.

The Need for Reconstruction

Q. Why do we insist upon the need to reconstruct Jewish life?

A. We believe that Jewish survival can be secured only if Jews face the realities of Jewish life. We must realize that the old conditions of Jewish living no longer prevail. Jews must be prepared to adjust Jewish living to conditions never before encountered in their long history.

Q. What are these new conditions under which Jews live?

A. The establishment of the State of Israel confronts Jews beyond the borders of the state with an unprecedented condition that makes necessary an examination of the relationship of the Jews of the State with the Jews of the Diaspora and of the Jews of the Diaspora with the State of Israel as an entity.

B. Jews in the Western world were emancipated from ghetto life about one hundred and fifty years ago. The segregated and unified existence of their own *kehillah* (community) came to an end. Jews were catapulted into modern civilization. They had, therefore, little or no preparation for avoiding its pitfalls and enjoying its glories. They were granted civil and political rights, which, at least in theory, gave them equality with all other citizens. Naturally, they were expected to assume the same responsibilities as non-Jewish citizens. In fact, the majority desired avidly to do so. This acceptance of Western citizenship presented the Jew with a new problem in his life—how to continue his Jewish life in a dominantly non-Jewish civilization.

There is still another unprecedented condition which has revolutionized Jewish life. In the Western world the impact of modern science and modern thought has weakened, and in many cases destroyed, the belief in the supernatural origin of religion. This trend affected the Jewish religion as well. Many Jews began to find it impossible to believe in the divine authority of Jewish law and in the literal interpretation of the miracles recorded in the Bible. Thus we may say that the incorporation of the Jews into Western nations together with the growing skeptical attitude toward revealed religion has shaken modern Jewish life to its foundations.

Q. How did the Jews live before the Emancipation?

A. In all their internal relations, the Jews were governed by the laws of the Torah, the religious law, which was supreme. The authority of the rabbis was unquestioned, their decisions final. The Jewish community was recognized by the state as a unified, autonomous entity, and most Jews had little or no contact with the outside world and with the currents of thought then permeating human life.

Q. How has the Emancipation affected Jewish life?

A. Outside of Israel Jews constitute a small minority within the civilization of the countries where they live. Thus, it is exceedingly difficult for them to resist the attraction of the common culture. In former days, as we have seen, Jews lived the part of a nation in exile. But this is no longer possible, nor do Jews desire it. It is our duty, as loyal citizens, to contribute to the primary culture and to participate in the affairs of the nation to which we owe our devoted allegiance. We are no longer governed by Jewish law in secular matters. We do not have an exclusively Jewish education. We can count for Jewish survival only on those Jews who do not wish to lose nor to destroy the continuity of Jewish life, on those who wish to keep as much of our tradition and our own way of life as is compatible with modern democratic civilization.

Q. How have modern attitudes toward religion affected Jewish life?

A. Religion has always been the most conspicuous and significant aspect of Jewish life. It was the unify-

ing force for all Jews. With the growing doubts concerning the miraculous origin of all religion, the Jewish religion has begun to suffer from serious defections. In addition, many Jews have decided that it is easier to achieve high position in the community if one professes the dominant religion. Thus, Jewish unity has been weakened and Jewish life, as it was lived in the past, has broken down.

Q. What has been the result of this breakdown in Jewish life?

A. There is much confusion, bewilderment and bitterness among Jews. Jews find it increasingly difficult to understand and work with one another. There are Jews who still insist on the supreme authority of the Torah in every phase of human life. There are others who go to the other extreme and deny the need for any religion. Between these views we find Jews who emphasize one or another solution. Some believe that humanism, others that internationalism, secular-nationalism, or defense of Jewish civil rights will solve the Jewish problem. In addition each of a multiplicity of organizations claims to hold the key to Jewish survival.

Some Proposed Solutions

Q. Have any efforts been made to bring order into modern Jewish life?

A. There have been several attempts such as Reform Judaism, Conservative Judaism, Neo-Orthodoxy, secular nationalism. The first three have assumed that the Jewish people exists mainly for the purpose of exemplifying Jewish religion. As a result they tend to treat Jewish life piecemeal instead of organically. They fail to see the interdependence of the structure of the Jewish people, its peoplehood, its communal organization, its creative self-expression and its religion. The secular nationalists, on the other hand, have no interest in religion at all. They try to meet the issue in one of two ways. Some see the solution in the existence of the State of Israel without giving any thought at all to Jewish life beyond its borders. Others, especially those who advocate emphasizing Yiddish culture, treat the Jewish people as consisting of a minority nationality group united by a secular culture based mainly on the Yiddish language.

Some good has been accomplished through these attempts. However, the leaders of these movements have not been able to build any substitute for the unity of the old Jewish community and of traditional Jewish religion. There is still no democratically constituted authority in America which can be considered the authentic voice of the Jewish people.

Q. How does Reconstructionism differ from these other proposed solutions?

A. Reconstructionism views Judaism as the dynamic religious civilization of the Jewish people. Like all other civilizations, Judaism has its roots in a land; for the Jews that land is Eretz Yisrael. Judaism possesses a continuing history, a living language, a voluminous literature, a common religion, folkways, folk tradition, law and various arts. Therefore, Jews in America can be won to Judaism if they are shown how to live simultaneously in two civilizations, the Jewish and the American, at one and the same time.

Q. Why is Judaism a "religious" civilization?

A. Judaism has always emphasized the role of religion in Jewish life. Religion is the effort of men to experience life as worth living. This is impossible if we think of life as governed merely by mechanical forces or pure chance. Life makes sense only if we think of it as governed by a spiritual Power that makes for beauty, truth and goodness as the fulfillment of our deepest wants. That is why we believe in God. Since Jewish civilization has always striven to bring the life of the Jewish people into conformity with the law of God as they understood it, Judaism is a religious civilization.

Q. Why is Judaism dynamic?

A. Judaism is dynamic because it adjusts itself creatively to changing conditions. In the past, it borrowed from other civilizations whatever would help it to make life better for the Jewish people and for the world. Jews tried to discover in every new experience what it had to teach them and they gave appropriate expression

to those new insights in their law, literature, ritual and social institutions. Thus, despite the ravages of time, Judaism has always been harmonious with the life of each generation, and has always helped Jews to live a worthwhile life and to make a worthy contribution to all human civilization.

The Reconstructionist Program

Reconstructionism offers a new approach to Jewish living in America. It is a movement indigenous to America and wholly compatible with American democratic civilization. Reconstructionism represents an earnest attempt to ensure Jewish survival, both physical and spiritual, by indicating how to live a maximum Jewish life within the setting of a modern democratic state. It is the only movement in Jewish life today which tries to solve the problem of living in two civilizations at the same time.

Q. Has Jewish life been reconstructed before our time?

A. Yes. Reconstruction is not a radical departure. Whenever Judaism had to adjust itself to unprecedented conditions, it underwent changes

which naturally were reflected in its ideas and institutions. Let us take one example. When the Kingdom of Judah lost its independence and the Temple was destroyed, the Jews of that time felt that Judaism was lost. The gods of Babylon, they believed, had won a decisive victory over their God. But the Prophets taught otherwise. Under the guidance of prophets like Jeremiah, Ezekiel and the so-called second Isaiah, the Jews were taught that Israel's God was in fact the God of the whole world. This was a great deviation from the tribal conception that God was the God of the Israelites alone. The Prophets also taught that God could be worshipped anywhere and that He would send a righteous king to redeem Israel, a Messiah, who would rule so justly and in accordance with God's laws that the nations would voluntarily subject themselves to Israel's law and adore Israel's God. These teachings led to the development of a new kind of state headed by a high priest and governed according to God's revealed law. Thus the Torah became the legal instrument of the second Jewish Commonwealth, something which it had not been under the Davidic dynasty. One must

study Jewish history to see other instances of the reconstruction of Judaism. The very fact that Judaism has always been able to meet new issues should give us courage and faith in reconstructing it to satisfy present needs.

Q. What must be the basis of reconstructing Jewish life in the present crisis?

A. In this new era we should continue to emphasize that men can and must obey the law of God, but the law should not be regarded as being confined to any one book or any set of books. It can be discovered in everything that makes for a happier and better world. Jewish life should be reconstructed along democratic lines. Unity should be based on voluntary cooperation for common interests and purposes rather than on an enforced conformity with traditional laws, customs and rites assumed to possess supernatural sanction. All matters which affect the Jewish people as a whole must be decided by the community as a whole by majority rule after previous free and unfettered discussion. But all matters which do

not require collective action by the community, such as the expression and practice of religion, must be treated in a way that permits full freedom of conscience without the application of any social pressure for conformity.

Q. What areas of Jewish life are the concern of the Reconstructionist movement?

A. Reconstructionism, because it views Judaism as a civilization, is interested in all aspects of Jewish life. Its specific program in America is to aid in the development of Eretz Yisrael; to strive for the reorganization of the American Jewish community on a representative democratic basis; to advocate the use of measures to re-vitalize the Jewish religion so that it will correspond to what modern Jews believe and so that it may express their living faith; to help in re-directing Jewish education to meet today's conditions; to encourage Jewish cultural creativity in literature and the arts, and to insist upon the participation of Jews in all activities and social movements which enhance the ideals of democracy and American

civilization and which seek to extend freedom, justice, equality, peace and plenty to all men and all nations.

Eretz Yisrael

Q. Why is the Reconstructionist program predicated upon the development of Eretz Yisrael?

A. Every American Jew shares and should share the common civilization of America. In addition, American Jews must maintain Jewish civilization. Since Jews are a minority of the population, they are at a natural disadvantage. The Hebrew language, Jewish law, Jewish education, Jewish religion must all function in addition to and not in substitution for American civilization. The difficulties of maintaining Jewish civilization simultaneously with the civilization we share with our non-Jewish neighbors make necessary the re-enforcement of Judaism from a center where Jewish civilization is dominant because Jews are in the majority. Eretz Yisrael is historically the Jewish National Homeland and is the place where Judaism can develop as the primary civilization of the land. In Eretz Yis-

rael, Jewish life is self-determined and free from the necessity of adjusting itself to any other civilization. Jewish life there should fulfill the highest aspirations of Jews everywhere and must be built upon firm foundations of social, political and economic justice. It must serve as an example of the best in the ethical tradition of Judaism and become not only the cultural center of Jewry but a moral force in all Jewish life.

Community

Q. Why is it necessary to organize the American Jewish Community?

A. Jewish community life in America, and in fact, everywhere else except Eretz Yisrael, has become fragmented. For most Jews in America, Jewish life means giving a contribution for some Jewish "cause," or going to synagogue twice or three times a year, or supporting an organization which is fighting anti-Semitism. For many Jews, there is no interest in Jewish life, nothing establishing bonds of unity, nothing to make a Jew wish to remain a Jew, to make Jewishness a happy experience.

Q. What does the individual Jew seek from a Jewish life?

A. The individual Jew desires a sense of status. He wishes to belong to a group that cares about him. He wishes to achieve status and to have the Jewish people achieve it. He desires, also, a feeling of self respect and wants his people to be respected. He is eager to acquire a feeling of permanence, a realization that his life on earth has some lasting value. He wishes Jewish community life to be on so high a level that he will be proud to be identified with it. A democratically organized Jewish community, representing all Jews who wish to be identified as Jews, can give to the individual and to the Jewish people as a whole all of these things.

Q. How does the Reconstructionist movement envisage the reorganization of the Jewish community of America?

A. The Jewish community is really a branch of the Jewish people. It should be representative of every element in the community and should bring out the very best there is in its individual members. Reconstruction-

ism recommends the establishment of local organic communities throughout the United States through the setting up of a democratically organized body discharging the principal functions of Jewish life for the benefit of all Jews who wish to be identified with the Jewish people. A first step in the establishment of an organic community is the transfer of the functions of religion, education and recreation to a central body representative of the institutions in which these functions are lodged and their administration for the benefit of the entire Jewish community.

Q. What are some of the functions of the Jewish community?

A. The full organic Jewish community should supervise all fund-raising for local communal purposes, for the development of Eretz Yisrael and for the relief of Jews in distress anywhere in the world. It should administer funds raised for common local purposes. It should direct all activities in which the Jewish community is interested, provide for the training of men and women for work in Jewish fields, such as social workers, edu-

cators, community center workers, rabbis, cantors. It should turn its attention to all Jewish problems such as anti-Semitism, economic maladjustments, the overcoming of physical, mental and social handicaps. It should set up bureaus of education, vocational guidance commissions, etc. It should maintain places of worship, assume responsibility for Jewish education, encourage Jewish literary and artistic effort, and insist upon a high standard of ethics among Jews. These are some of the duties of the Jewish community.

Q. What should be done about organizations which are national and international in scope?

A. Such organizations should also be organized on a federation basis. For example, funds for Eretz Yisrael, care of refugees, overseas relief are matters of international concern. Higher Jewish education, fighting anti-Semitism are national concerns. The agencies that deal with these matters should be working together and not at cross purposes nor wholly independently. Such national organizations should be united into a body

consisting of democratically elected representatives to which shall be added representatives of the local Jewish communities of America. This body should maintain continuous contact with corresponding Jewish organizations in other countries.

Q. What would be the effect of community organization?

A. Jewry, for the first time since the abolition of the autonomous Jewish community, would have a structural form enabling it to function as a civilization. It would give the individual Jew status as a member of a religio-cultural group. Authority and responsibility for all collective action would be vested in the rank and file of Jewry and delegated by it to a responsible leadership. Participation in Jewish life would be worth while to the individual Jew because he would be part of a collective effort to attain all that makes for human fulfillment.

Education

Q. What direction shall the reconstruction of Jewish education take?

A. Civilizations perpetuate themselves by transmitting their acquired

culture and ideals to each generation in such ways that the individual desires to be identified with the group. This process is called education. Jewish education, to be effective today, must give to the next generation the knowledge of the past so that the individual may be equipped to live in the present and to meet the problems of the foreseeable future. However, though the Jewish past must be taught, cognizance must be taken of the conditions under which Jewish life is lived today. Education must provide for adjustment to changed conditions.

Q. What are some of the elements of Jewish education?

A. Education includes every aspect of Jewish culture such as the Hebrew language, religion, literature, contemporary Jewish problems, music, the arts. We must remember, however, that Jewish education begins in the home. Impressions gained in the home and the influence of the home environment generally remain with the adult. The home, therefore, should be distinctively Jewish. Celebration of the Sabbath and festivals, ritual observances, home devotions should be prac-

ticed in a manner that would render them meaningful for life today. For example, Pesah, the festival of freedom, should be related to the fight for freedom everywhere in the world. Hanukkah, representing the fight for religious freedom should be allied with the fight for religious freedom everywhere in the world. In addition, every possible means should be utilized to give the Jewish home an atmosphere that is culturally and esthetically Jewish such as the use of Jewish books, music, magazines, pictures, furnishings, records.

Jewish education, of course, should not be confined to the home. Some regular portion of the time of every adult and every child should be devoted to attaining knowledge of matters of Jewish interest. To create the necessary educational facilities is the responsibility of the Jewish community. To use them is the responsibility of every Jew.

Religion

Q. Reconstructionism advocates the reinterpretation of the Jewish religion. Why is this necessary?

A. Traditional religions are everywhere losing their hold on people.

This is because they seem unrelated to the needs and problems of modern life. Moreover, they include many ideas which have been proved erroneous by modern thought. But it is true that people in ancient times underwent experiences similar to our own. Birth, marriage, death, the struggle for a livelihood, conflicts between liberty and despotism, between selfishness and unselfishness, are experiences which are the same in all ages. While men in the past thought and felt about these matters as profoundly as we do today, they lived in a different world and thought in different terms. That makes it difficult for us to understand the implications of their thinking. But if we mentally reconstruct their world and translate what remains true in their thought into modern terms, we can make the tradition of the past help us to live in the present. We must view religion not as a supernaturally revealed creed or code of laws but as the affirmation of the worthwhileness of life, as the search for a sincere faith through which to activate the desire to make the most of one's life. That means that we must make Jewish religion

relevant both to the personal life of the Jew and to Jewish living in two civilizations. The indifference to the Jewish religion on the part of many Jews is due to the fact that it is identified in their minds with some particular doctrine to which they cannot intellectually subscribe.

Q. How can we re-vitalize Jewish religion?

A. We must realize that religion is the soul of the Jewish civilization. It lives and grows as Jewish civilization lives and grows. Religion must be re-interpreted in every generation so that it fits the needs of that generation. As we have pointed out, this is not new. Jewish religion has always re-vitalized itself by changing its beliefs and practices, discarding some and taking on others. The object was always to render life in general and Jewish existence in particular inherently worth while.

Such elements of the Jewish tradition as no longer fit the democratic tradition, for example the inferior status of the woman, should be discarded. At the same time, we must develop types of observances, devo-

tional literature, sancta, which shall give religious significance to our experiences unprovided for by tradition. Furthermore, if we wish to keep religion vital for our day, we must keep religious thought free and untrammelled. We must not try to enforce standardized ritual practices or regimented religious thinking. Naturally, as much as possible of tradition should not only be retained but rendered meaningful for today. But, if we remember that the true function of religion is to influence the worshiper to harmonize his life with God as the Power that makes for self-realization, we will indeed make religion a positive force in the life of the individual Jew.

The Arts

Q. What does Reconstructionism propose for the cultivation of the arts?

A. There have always been art forms in Jewish life, such as music, literature, the dance, drama. The graphic arts were not emphasized because until modern times all art was religious, and the representation of

deity in art forms was considered idolatrous from the viewpoint of Jewish religion. However, all through Jewish civilization beautiful art objects were made, such as ornaments for the Torah, candelabra, Kiddush cups and the like. All Jewish artists should be encouraged and stimulated to express their creativity within the sphere of Jewish civilization. Jewish artists can find much inspiration for emotional expression if they are encouraged to develop an interest in Jewish life. We must help them through every means such as subsidies, scholarships, art exhibits, contests, etc.

American Civilization

Q. What has Reconstructionism to say concerning Jewish participation in social and civic movements in America?

A. The improvement of human relations has always been a major interest of Jewish civilization. The concepts of the Fatherhood of God and the Brotherhood of Man are based on the Jewish view that mankind is one and must learn to transcend the dif-

ferences that exist among its races, peoples and religions. Judaism sees in the brotherhood of man a cooperative effort to make a better life for all men. Jews must strive for the establishment of a social order that provides for the maximum of human cooperation and the maximum of personal liberty. All Jewish institutions must sensitize Jews to those social evils that impede the realization of this vision. Any civilization which does not try to eradicate poverty, corruption, exploitation, discrimination, disease, violence and war is a barbarism. Jewish communities must cooperate with all elements of the general population in furthering all movements which have as their purpose the extermination of these evils. Jews must do this, not only for the honor of the Jewish name, but as an exemplification of the age-old Jewish traditional belief in the dignity and the inviolability of each human soul.

Conclusion

We, of the Jewish Reconstructionist Movement, have tried to give you a glimpse of what we mean by the Reconstructionist philosophy and pro-

gram. We are aware that for every single question we have answered there are at least two new questions which come to your mind. We are convinced, however, that further study of Reconstructionism will prove that it is capable of infusing American Jewry with renewed vigor. We believe that by sharing our approach you will find satisfaction and happiness in Jewish living, and, at the same time, you will be discharging fully your responsibility of American citizenship.

We are convinced, too, that within the body of American Jewry there exist potentialities for greatness and creativity as yet untapped. And we have faith that American Jews can and will employ these potentialities to meet the unprecedented challenge of our times.

JEWISH RECONSTRUCTIONIST FOUNDATION

The Jewish Reconstructionist Foundation is the administrative agency of the Reconstructionist Movement. At the present time the Foundation

Publishes *The Reconstructionist* — a bi-weekly magazine, published from October to June (20 issues).

Publishes books, which help to vitalize Jewish religion and other aspects of Jewish life.

Publishes pamphlets expounding the Reconstructionist attitude toward the community, toward Israel, toward Jewish education, religion and culture.

Publishes syllabi and other materials for study.

Sponsors Youth activities to prepare Jewish Youth for intelligent participation in the life of the American Jewish community.

Reconstructionist Literature

The Reconstructionist, a bi-weekly magazine devoted to the exposition of the Reconstructionist philosophy as applied to current problems and events.

Books

- Judaism As A Civilization*, by Mordecai M. Kaplan, the basic text of the Reconstructionist philosophy. (Out of print)
- Judaism in Transition*, by Mordecai M. Kaplan. \$3.00
- The Meaning of God in Modern Jewish Religion*, by Mordecai M. Kaplan. \$3.00
- The Future of the American Jew*, by Mordecai M. Kaplan. \$6.00
- Basic Judaism*, by Milton Steinberg. \$2.75
- The Making of the Modern Jew*, by Milton Steinberg. \$2.75
- A Partisan Guide to the Jewish Problem*, by Milton Steinberg. \$3.00
- Creative Judaism*, by Ira Eisenstein, a popular presentation of Judaism as a Civilization. \$1.50 (temporarily out of print)
- What We Mean by Religion*, by Ira Eisenstein, a popular presentation of *The Meaning of God in Modern Jewish Religion*. \$2.00

- Sabbath Prayer Book*, edited by Mordecai M. Kaplan, Eugene Kohn, Ira Eisenstein, and Milton Steinberg. \$2.00
- High Holyday Prayerbook*, in two volumes; Vol. I Rosh Hashanah; Vol. II Yom Kippur. \$4.00 set
- The New Haggadah*, edited by Mordecai M. Kaplan, Eugene Kohn, and Ira Eisenstein. \$1.00
- Festival Songs*, by Judith K. Eisenstein. \$.50
- Music For Jewish Groups*, by Judith K. Eisenstein. \$1.25
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- Our Bialik*, a cantata for unison chorus and piano, by Ira and Judith K. Eisenstein. \$1.50
- Seven Golden Buttons*, a legend with music, by Ira and Judith K. Eisenstein. \$1.50

Pamphlets

1. *The Meaning of Reconstructionism*, by Mordecai M. Kaplan
2. *To Be or Not To Be a Jew*, by Milton Steinberg
3. *The Reconstructionist Platform*.
4. *Introduction to Reconstructionism*, by Hannah L. Goldberg.
5. *What Is Jewish Religion?*, by Eugene Kohn.
6. *Interfaith Relations and How to Improve Them*, by Ira Eisenstein.
7. *The Reconstructionist Movement* (in Yiddish) by Mordecai M. Kaplan.
8. *Zionism Explained*, a question and answer pamphlet containing over 160 questions and answers on the Zionist movement. 2.60 per copy; \$.50 per copy in orders of ten or more.
9. *A Plan For Jewish Education*. \$.25
10. *The Common Sense of Religious Faith*, by Milton Steinberg
11. *Is the Diaspora an Abnormality?* by Eugene Kohn.

Syllabi for Study

The Philosophy and Program of Reconstructionism, a ten unit syllabus of study. \$.25

Jewish Life Today, a syllabus prepared by Jack J. Cohen, designed for use with Milton Steinberg's book, *A Partisan Guide to the Jewish Problem*. \$.50

Jewish Religious Belief for Today, a syllabus prepared by Jack J. Cohen designed for use with "The Meaning of God in Modern Jewish Religion," by Mordecai M. Kaplan.

The Religion of the Jewish Prayer Book, by Jack J. Cohen. \$1.00

(Other books and pamphlets now in preparation.)

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Membership in the Foundation is \$10.00 per year, and up, which includes one year's subscription to The Reconstructionist and various discounts on all Reconstructionist publications.

To obtain Reconstructionist literature, or further information regarding Reconstructionism, apply to The Jewish Reconstructionist Foundation, Inc.

*15 West Eighty-Sixth Street,
New York 24, N. Y.*

Telephone: TRafalgar 4-4462



CRITERIA OF JEWISH LOYALTY

In view of the changed conditions in Jewish life, the criterion of loyalty to Judaism can no longer be the acceptance of a creed, but the experience of the need to have one's life enriched by the Jewish heritage.

In being dedicated to the advancement of Judaism as a modern religious civilization, we subscribe to the following thirteen wants:

1. We want Judaism to help us to overcome temptation, doubt and discouragement.

2. We want Judaism to imbue us with a sense of responsibility for the righteous use of the blessings wherewith God endows us.

3. We want the Jews so to be trusted that his yea will be taken as yea, and his nay as nay.

4. We want to learn how to utilize our leisure to best advantage physically, intellectually and spiritually.

5. We want the Jewish home to live up to its traditional standards of virtue and piety.

6. We want the Jewish upbringing of our children to further their moral and spiritual growth and to enable them to accept with joy their heritage as Jews.

7. We want the synagogue to enable us to worship God in sincerity and truth.

8. We want our religious traditions to be interpreted in terms of understandable experience and to be made relevant to our present day needs.

9. We want to participate in the upbuilding of Eretz Yisrael as a means to the renaissance of the Jewish spirit.

10. We want Judaism to find rich, manifold and ever new expression in philosophy, in letters, and in the arts.

11. We want all forms of Jewish organization to make for spiritual purpose and ethical endeavor.

12. We want the unity of Israel throughout the world to be fostered through mutual help in time of need, and through cooperation in the furtherance of Judaism at all times.

13. We want Judaism to function as a potent influence for justice, freedom and peace in the life of men and nations.

RECONSTRUCTIONISM IN ACTION

What Reconstructionists Are Expected To Do:

To provide their children with an intensive Jewish training, which should continue far into the years of adolescence.

To affiliate with communal organizations which are essential to the continuance of Jewish life in the Diaspora, such as federations, congregations and educational associations.

To take an active part in the up-building of Israel by giving it both material and moral support.

To foster the cultivation and growth of the Hebrew language and literature.

To encourage in the Jewish school and pulpit the revaluation of Israel's past in terms of the present-day world outlook.

To devote some time each week to individual study and group discussion of the ethical aspect of all problems touching human life.

To translate their ethical ideals into actual conduct in their home life, in their dealings with their neighbors, in their work and in their play.

Specific Suggestions For Individuals And Groups

- I. Intensification of Jewish home life.
 - (a) Observe the ceremonies — Sabbath, Festival, Kashrut and Prayer — in as impressive and beautiful a manner as possible.
 - (b) Indicate a positive interest in the child's progress in Hebrew School. Arrange for a children's story hour on Sabbaths and holidays, and provide for the discussion of events of Jewish interest.
 - (c) Encourage the use of Jewish songs at home on Sabbath and festival gatherings.
 - (d) Arrange for regular purchasing of books in English pertaining to Jewish life; e.g., subscribe to the Jewish Publication Society.
 - (e) Subscribe to some good Jewish magazine.
 - (f) Build up a Jewish library for your child at home.

- (g) Introduce into the home original art works or reproductions dealing with Jewish themes. Utilize the industrial and art products of Eretz Yisrael.

II. Organization of study and discussion units engaging in some of the following activities.

- (a) Study of Hebrew language and literature.
- (b) Study of Jewish History from the modern point of view.
- (c) Study of contemporary Jewish problems and events, e.g., modern thought in Jewish life, the problem of religion, the Jew in economics and culture.
- (d) Consideration of present day ethical problems.
- (e) Discussion of the outstanding Jewish book of the month.

III. Cultivation of the aesthetic phase of Jewish life.

- (a) Introduce congregational

singing in religious services and publishing of phonograph records.

- (b) Organize a creative young-folks group to express itself Jewishly through creation of art objects and designs of a Jewish character.
- (c) Arrange for an exhibition of art objects dealing with Jewish themes.
- (d) Arrange for annual exhibition of art objects and industrial products of Israel.
- (e) Organize a dramatic unit to produce plays in either English, Hebrew or Yiddish.
- (f) Organize Jewish choral units and arrangement of concerts of Jewish music.
- (g) Conduct a public forum which will concern itself with topics of Jewish interest.
- (h) Stimulate the production of new Jewish music or Jewish art by offering some munificent award.

IV. Participation in Jewish communal life here and abroad, and working for the upbuilding of Israel.

- (a) Engage in specific communal projects.
- (b) Develop an interest in American Jewish social life, and in the problems of Jewish life in the Diaspora and in Israel.
- (c) The group may become a member of the local Zionist organization or engage in Zionist activity without official relationship.

V. Promotion of Jewish elementary education.

- (a) Organize a group to stimulate Jewish education.
- (b) Advocate a minimum of a three-day-a-week Hebrew school.

CITIES WITH JEWISH POPULATION OF 10,000 AND OVER

Atlanta, Ga.	10,217
Baltimore, Md.	75,000
Bayonne, N. J.	12,000
Boston, Mass.	137,345
Bridgeport, Conn.	11,550
Buffalo, N. Y.	19,400
Chicago, Ill.	300,000
Cincinnati, Ohio	22,000
Cleveland, Ohio	80,000
Dallas, Texas	10,000
Denver, Colo.	16,000
Detroit, Mich.	90,000
Elizabeth, N. J.	10,000
Hartford, Conn.	26,000
Houston, Texas	14,000
Jersey City, N. J.	18,000
Kansas City, Mo.	20,000
Los Angeles, Calif.	225,000
Lynn, Mass.	10,000
Miami, Fla.	40,000
Milwaukee, Wisc.	30,000
Minneapolis, Minn.	21,000
Mount Vernon, N. Y.	10,000
New Haven, Conn.	20,000
New York, N. Y.	2,000,000
Newark, N. J.	54,000
Pasaic & Clifton, N. J.	12,000
Paterson, N. J.	20,000
Philadelphia, Pa.	245,000
Pittsburgh, Pa.	54,000
Providence, R. I.	25,000
Rochester, N. Y.	20,000
St. Louis, Mo.	44,000
St. Paul, Minn.	12,000
San Francisco, Calif.	50,000
Springfield, Mass.	10,000
Syracuse, N. Y.	10,000
Washington, D. C.	30,000

ABRIDGED HEBREW CALENDAR FOR

5711

1950

Rosh Hashanah	Tues.-Wed., Sept. 12-13
Fest of Gedaliah	Thursday, Sept. 14
Yom Kippur	Thursday, Sept. 21
Sukkot—1st Day	Tuesday, Sept. 26
Hosha'nah Rabbah	Monday, Oct. 2
Shemini Atzeret	Tuesday, Oct. 3
Simhat Torah	Wednesday, Oct. 4
*Rosh Hodesh Heshvan	Thursday, Oct. 12
Rosh Hodesh Kislev	Friday, Nov. 10
Hanukkah	Mon., Dec. 4—Mon., Dec. 11
*Rosh Hodesh Tebet	Sunday, Dec. 10
Anarah BeTebet	Tuesday, Dec. 12

1951

Rosh Hodesh Shebat	Monday, Jan. 8
Hamishah Asar BeShebat	Monday, Jan. 22
*Rosh Hodesh Adar	Wed., Feb. 7
*Rosh Hodesh Ve Adar	Friday, Mar. 9
Fest of Esther	Wed., Mar. 21
Purim	Thursday, Mar. 22
Rosh Hodesh Nisan	Saturday, April 7
Passover—1st Day	Saturday, April 21
Passover—7th Day	Friday, April 28
*Rosh Hodesh Iyar	Monday, May 7
Lag Beomer	Thursday, May 24
Rosh Hodesh Sivan	Tuesday, June 5
Shavuot	Sunday, June 10
*Rosh Hodesh Tammuz	Thurs., July 5
Shibeah Asar BeTammuz	Sunday, July 22
Rosh Hodesh Ab	Friday, Aug. 3
Tisheah BeAb	Sunday, Aug. 12
*Rosh Hodesh Elul	Sunday, Sept. 2

*Previous day is also celebrated as Rosh Hodesh.

ABRIDGED HEBREW CALENDAR FOR

5712

1951

Rosh Hashanah	Mon.-Tues., Oct. 1-2
Fest of Gedaliah	Wednesday, Oct. 3
Yom Kippur	Wednesday, Oct. 10
Sukkot—1st Day	Monday, Oct. 15
Hosha'nah Rabbah	Sunday, Oct. 21
Shemini Atzeret	Monday, Oct. 22
Simhat Torah	Tuesday, Oct. 23
*Rosh Hodesh Heshvan	Wednesday, Oct. 31
*Rosh Hodesh Kislev	Friday, Nov. 30
Hanukkah	Monday, Dec. 24-Mon. Dec. 31
*Rosh Hodesh Tebet	Saturday, Dec. 30

1952

Asarah BeTebet	Tuesday, Jan. 8
Rosh Hodesh Shebat	Monday, Jan. 28
Hamishah Asar BeShebat	Monday, Feb. 11
*Rosh Hodesh Adar	Wednesday, Feb. 27
Fest of Esther	Monday, Mar. 10
Purim	Tuesday, Mar. 11
Rosh Hodesh Nisan	Thursday, Mar. 27
Passover—1st Day	Thursday, Apr. 10
Passover—7th Day	Wednesday, Apr. 17
*Rosh Hodesh Iyar	Saturday, Apr. 26
Lag BeOmer	Tuesday, May 13
Rosh Hodesh Sivan	Saturday, May 25
Shavuot	Fri.-Sat., May 30-31
*Rosh Hodesh Tamuz	Tuesday, June 24
Shibeah Asar BeTamuz	Thursday, July 10
Rosh Hodesh Ab	Wednesday, July 23
Tishah BeAb	Thursday, July 31
*Rosh Hodesh Elul	Friday, Aug. 22

*Previous day is also celebrated as Rosh Hodesh.

1950

SUN.

MON.

TUE.

WED.

THU.

FRI.

SAT.

JAN

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1950

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26 27 28 29 30

DEC

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17 18 19 20 21 22 23
24 25 26 27 28 29 30
31

1951	SUN.	MON.	TUE.	WED.	THUR.	FRI.	SAT.	1951	SUN.	MON.	TUE.	WED.	THUR.	FRI.	SAT.
JAN	..	1	2	3	4	5	6	JUL	1	2	3	4	5	6	7
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	21	22	23	24	25	26	27		22	23	24	25	26	27	28
	28	29	30	31		29	30	31
FEB	1	2	3	AUG	1	2	3	4
	4	5	6	7	8	9	10		5	6	7	8	9	10	11
	11	12	13	14	15	16	17		12	13	14	15	16	17	18
	18	19	20	21	22	23	24		19	20	21	22	23	24	25
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MAR	1	2	3	SEP	1
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	25	26	27	28	29	30	31		23	24	25	26	27	28	29
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	24	25	26	27	28	29	30		23	24	25	26	27	28	29
		30	31

~~Sept 3~~ ~~Wed~~ ~~Boston~~ ~~& Tribes~~
Tribes

MEMORANDA

Sept 6 - Bd Mtg - Oakwood

WHITES



Sept 10 ~~Wed~~ ~~Sept 10~~ ~~Sept 10~~
~~Sept 10~~ ~~Sept 10~~ ~~Sept 10~~ ~~Sept 10~~
Sept 10 - Sept 10 - Sept 10 - Sept 10
Sept 10 - Sept 10 - Sept 10 - Sept 10
Sept 10 - Sept 10 - Sept 10 - Sept 10

SEPTEMBER

TISHRI

1959

5711

745 Services R.H.

12

Tuesday

1

ROSH HASHANAH



13

Wednesday

2

ROSH HASHANAH

ROSH HASHANAH marks the beginning of the Jewish New Year, and lasts two days. It is also the beginning of the Ten Days of Penitence, which end with Yom Kippur. Sincere prayer and meditation during these days help us to experience the reality of God and to dedicate ourselves anew to the establishment of His Kingdom on earth—the reign of freedom, justice and peace.

SEPTEMBER

TISHRI

14

Thursday

3

FAST OF GEDALIAH

8³⁰ C 3 S Epee - Lundy Home

15

Friday

4

Light Candles 5:47 P. M.*

11 - First Shabbat - Study

16

Saturday

5

SHABBAT SHUBAH

Weekly Portion—"WAYELEK"

Deut. 31.1-30

Prophets—Hosea 14.2-16

—Micah 7.18-20

THE FAST OF GEDALIAH commemorates the climax of the disasters that befell the first Jewish commonwealth in 586 B.C.E.

SHABBAT SHUBAH derives its name from the Haftarah of that day Hosea xiv, 2-10, which begins with the word Shubah—"Return", i.e., Repent.

*Eastern Standard Time—for Latitude 45° North is followed throughout the calendar.

SEPTEMBER

TISHRI

17

Sunday

6

b. h. j. Zion. Exe.
B. Shuman

18

Monday

7



19

Tuesday

8

1st T. W. G. Board

20

Wednesday

9

KOL NIERE

SEPTEMBER

TISHRI

11

Thursday

10

**YOM KIPPUR
MEMORIAL SERVICES**

22

Friday

11

Light Candles 5:35 P. M.



23

Saturday

12

Weekly Portion—"HAAZINU"
Deut. 32.1—32
Prophets—II Samuel 12.1—31

Mrs. & Mrs. Chas. - Lohr - Shosh. 22

YOM KIPPUR (Day of Atonement) is a day of fasting and prayer when we strive to reawaken the latent spiritual power in our souls so that it may become an effective and directing force in our daily conduct.

SEPTEMBER

TISHRI

24

Sunday

13

W 4³⁰ - Israel & Kerson - Chapel

25

Monday

14

10³⁰ Religious S. Comm.



26

Tuesday

15

SUKKOT—1st Day

27

Wednesday

16

SUKKOT—2nd Day

11 - Usher's

6. Usher's to Kerson

SEPTEMBER

TISHRI

16

Thursday

17

~~11 - 2nd~~

~~6 - 1st~~

17

Friday

18

Light Candles 5:23 P. M.

~~10:10, Feb - 1901~~

18

Saturday

19

9. 1st

SUKKOT (Feast of Thanksgiving) is the Jewish festival of thanksgiving on the occasion of the final ingathering of the harvest. The Sukkah symbolizes the wanderings of our ancestors in the wilderness of Sinai.

OCTOBER

TISHRI

1

Sunday

20

*Baran 70. Birthday
3³⁰ Stone Uncovering - Greenwald
Alcon, O.*

2

Monday

21

HOSHA'NAH RABBAH

7³⁰ Lying Down of Koral

3

Tuesday

22

SHMINI AZERET

10³⁰ Service

5. Fri. Con.

4

Wednesday

23

SIMCHAT TORAH

HOSHA'NAH RABBAH, the seventh day of Sukkot, was the climax of the festival in Temple times, when seven processions were made around the altar, and many verses of Hosha'nah (O Save!) were sung to the waving of the palm branches.

6. 7. 8. 9. 10. 11. 12.

OCTOBER

TISHRI

5

Thursday

24

R. 10:30

6

Friday

25

Light Candles 5:11 P. M.

7

Saturday

26

Weekly Portion—"BERESHIT"

Genesis 1:1—6:8

Prophets—Isaiah 42:5—42:11

7. Ricks H. H. H.

SHEMINI AZERET (Eighth Day of Assembly). designated in the Bible as a day of holy assembly, is celebrated after the seventh day of Sukkot as the concluding festival of the season.

SIMHAT TORAH (Rejoicing in the Torah) is the second day of Shemini Aseret. Then the reading of the Pentateuch is completed and begun anew for the coming year.

OCTOBER

TISHRI

8

Sunday

27

First Service

W 7 - Hanger - Cong. Chapel

• 236 1/2 Cherry Rd.



10

Tuesday

29

11 - Harry Berlin

230 Sec. 1st

400 Open House Lane

8. Board.

11

Wednesday

30

ROSH HODESH ESHVAN

2. TW fr. Open Meeting

8. T.M. Pub. - Open Meeting.

OCTOBER

HESHVAN

12

Thursday

1

**ROSH HODESH HESHVAN,
COLUMBUS DAY**

13

Friday

2

Light Candles 5:00 P. M.



14

Saturday

3

Weekly Portion—"NOAH"
Genesis 6.9—11.32
Prophets—Isaiah 54.1—55.5

ROSH HODESH is the term for the beginning of a new month. As the Jewish year is based on the lunar calendar, the beginning of a new month coincides with the appearance of the new moon. When a month has thirty days, the last day is considered the first of the two days which constitute Rosh Hodesh of the month following.

OCTOBER

HESHVAN

5-9

15

Sunday

4

~~6 pm - 8:30 - 3 hours - Sunday - 4~~
~~East - 3 hours - 4~~

3 Corn Field Rally - 500 Hall
 2 W - 1000 + 1000 - 1000
 Alluvial Valley - 1000

16

Monday

5

4 - 1000 - 1000 -
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17

Tuesday

6

1200 - 1000 - 1000
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18

Wednesday

7

1000 - 1000 - 1000

OCTOBER

HESHVAN

18

Thursday

8

2. H. Y. Barnet
9 So Waverly

19

Friday

9

Light Candles 4:50 P. M.

7. Berger

11

Saturday

10

Weekly Portion—"LEK LEKA"

Genesis 12.1—17.37

Prophets—Isaiah 49.27—51.16

Memoranda

OCTOBER

HESHVAN

22

Sunday

11

12 - Breakfast @ Park Lane

8 Cl. Zion Soc. ¹⁰

23

Monday

12

Lv 1⁰⁰ pm
TorontoArr 3⁰⁵
King Edward Hotel7⁵⁰ am
Joe GuggenheimLv 8²⁵ am — Arr 10¹⁵ amNy. 4¹2. Currier P. W. Adams
8:20 AM Exc. Park Ave

23

Wednesday

14

Lv 1³⁰ pm - Arr 3³⁰

6 - Lux

OCTOBER

HESHVAN

29

Sunday

18

12 H: S. d. - Lunch
 afternoon. Oppenheim
 TWA - Elias Laughton

30

Monday

19

11 G. v. e. -
 Study after

31

Tuesday

20

11 F. M. p. 2, Klein

6. Home

NOVEMBER

1

Wednesday

21

10³⁰ F. Day. John. Very good

6. Home

NOVEMBER

HESHVAN

2

Thursday

22

BALFOUR DECLARATION DAY

1¹⁵ 2. Shema
4³⁰ Conf

1. F. ^{Friday} 23
Light Candles 4:31 P. M.

JEWISH BOOK MONTH
November 2 - December 2

4⁴⁰ Conf

4

Saturday

24

Weekly Portion—"HAYE SARAH"
Genesis 22:1-25:18
Prophets—Kings 1:1-31

1¹⁵ Shema

4. F. D. C. D.

THE BALFOUR DECLARATION, issued on November 2, 1917, is the first recognition by a modern nation of the Jewish claim to Palestine as a national homeland.

Figure 1

31

& Mr. Mrs. Baugh

1. Rev 11-8 page

6 Working Tools & etc by

100

30

L. 10. Jan 67. As 11.54 a
H. J. - Carroll

4.7 - Cages

~~5 Feb. Sat~~

4 Ritz Callie -
Tuesday

Tuesday



hw NY 82-1000

ELECTION DAY

530 V. Holms 16th. Paul

8. Elec. Party, Nov. 2nd

Keywords: child sexual abuse; disclosure; social support

91

8. Paint Tools
9. Board Bumper.

8. General Remarks

NOVEMBER

HESHVAN

Thursday

19

~~12~~ 12. Skaven

11 F. Chasseri, May/21

6. Hru —

KISLEV

19

Friday

1

Light Candles 4:24 P. M.
ROSH HODESH KISLEV

8 Miller — Good

Hours

11

Saturday

2

ARMISTICE DAY
Weekly Portion—"TILEDOT"
Genesis 22:17—23:9
Prophets—Malachi 1:1—2:7

6. Chasseri 11/21 - U in the

Memoranda.

NOVEMBER

KISLEV

11

Sunday

3

5-5. *Butter* *Brother Kake*

12

Monday

4

2 C C C R. - *Hollander*

8. *M. H. H. S. - S. B. H. S.*
10 *Figures*

14

Tuesday

5

10- *Conver.*

6. *Bangard*

15

Wednesday

6

8 *W. H. H. S. - S. B. H. S.*
~~3 F. H. H. S. - S. B. H. S.~~
2 F. H. H. S. - S. B. H. S.

NOVEMBER

KISLEY

16

Thursday

7

~~4 Steve 4 Sijandra~~
~~4 Sijandra 4 Steve~~

3 F. Mr. Kuhn
3 F. Mrs. Kuhn R.C.
8 17 Sewing Friday 8

Light Candles 4:15 P. M.

12 T.W.G. 11:30 Steve

18

Saturday

9

Weekly Portion—"VAYEE"

Genesis 28.10-32.3

Prophets—Hosea 11.7-12.12

Memoranda

NOVEMBER

RILEY

9.15. ¹⁹Alumna ^{Sunday} Post ¹⁹

5 Buffalo Station
ar. 330

20 Monday 11

832
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 3100
 Relating to the Am. J. & Italy
 107 Kaplan
 232 - Green
 Plays
 Tuesday 12

21 Tuesday 19

22	Wednesday	19
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3 - 5 feet
of alumina -

NOVEMBER

KISLEV

13

Thursday

14

THANKSGIVING DAY

~~17. Thanksgiving~~

4 W. Kasha Tarr.

6:30 Dinner

24

Friday

15

Light Candles 4:12 P. M.

Far South
L. Chasov S.C.

25

Saturday

16

Weekly Portion—"WAYISHLAH"

Genesis 32.4—34.42

Prophets—Obadiah 1.1—21

6. Whiskey - Wedding

Memoranda

NOVEMBER

KISLEV

29

Thursday

21

DECEMBER

1

Friday

22

Light Candles 4:10 P. M.

2

Saturday

23

Weekly Portion—"VAYESHEH"

Genesis 37:1—4:23

Prophets—Amos 1:4—3:8

7. December 1947

THE UNITED NATIONS, on November 29, 1947, voted to partition Palestine, and set up a Jewish State. This decision climaxed many years of Zionist effort, and brought joy to all Jewry.

DECEMBER

KISLEV

3

Sunday

24

Ames Room for Jew. Ed. Bureau
Astor N.Y.

4

Monday

25

HANUKKAH

December 4 - December 11

5

Tuesday

26

6. Union

1 W. Washington - Park

10³⁰ Clav. Kent. Stat.
52¹⁵ A. Steubing
5 F. H. Court the night
3³⁰ Loo 4 1/2

7

Thursday

28

12:45 Fast

6 - Abner

8

Friday

29

Light Candles 4:00 P. M.

8 - 1st Fast Week
 3:15 Talmud
 4:12 Song
 8. Anti-Inchertu

9

Saturday

30

ROSH HODESH TEVET
 Weekly Portion—"MIKEZ"

Genesis 41.1—4.17

Numbers 18.5—11

Numbers 7.42—47

Prophets—Zechariah 2.14—4.7

6 - Hagigah —

HANUKKAH (dedication Days) celebrates the rededication of the Temple by the victorious Maccabees (67 B. C. E.) in their struggle against the Syrian King Antiochus who, with the aid of Jewish apostates, had attempted to suppress the religion of the Jews. Every evening lights are kindled in commemoration of that event.

DECEMBER

TEBET

10

Sunday

1

ROSH HODESH TEBET

12. School Reunion

6. C.R.Z. Soc. Banquet

11

Monday

2

10³⁰ Borne

12

Tuesday

3

8. Brand

13

Wednesday

4

12 W. Weather 15700
 2¹² Th G - lunch
 Cleveland Hotel

DECEMBER

TEBET

14

Thursday

5

Z. F. Wans.

15

Friday

6

Light Candles 4:10 P. M.

G. Fryer

16

Saturday

7

Weekly Portion—"GAYIGASH"

Genesis 44.15-47.27

Prophets—Ezekiel 17.15-24

Memoranda

4 30 Lefson - Staby.

DECEMBER

TEHERAN

17

Sunday

- Wade Park

330 W. Miller - 6 Dinner

- S. Koll - 70 - Kora

L 9.43

Monday

4. Company Com. - 4.7

~~Nothing to report~~

18

Tuesday

19

ASARAH BEHEBET

130 Lott

6. Rattner

20

Wednesday

21

Johns (Lott)

1030 T.W.H.

DECEMBER

TEBET

11

Thursday

12

12

Friday

13

Light Candles 4:12 P. M.



13

Saturday

14

Weekly Portion—"TAYEH"

Genesis 47:23—50:26

Prophets—I Kings 2:1—12

ABARAH BETEBET (Feast of Tabet)
commemorates the day when the Baby-
lonians began their effective siege of Jerusa-
lem in 586 B. C. E.

DECEMBER

TEBET

24

Sunday

18

Always Service

3F. Mrs. J. K. W. at

5. Coler. Home

25

Monday

19



26

Tuesday

20

232 Receiving 20A

27

Wednesday

21

5/102 Th. W. W. W. W.

522 H. S. -

DECEMBER

TEBET

28

Thursday

19

29

Friday

20

Light Candles 4:17 P. M.

1072 *Conf. Class*
2:30 *Meeting*

7. *Shenby*

30

Saturday

21

Weekly Portion—"SHEMOT"

Exodus 1:1—61

Prophets—Isaiah 17:4—28:13; 29:22—23

Memoranda

W. S. Aron Cohen -

DECEMBER

TEDET

12 11 Sunday

22

6. Fryer

Cantor Kules

9. - 25 Weber, Saul
Saul C. Cohen, 2248 Hagerman

JANUARY 1951

1

Monday

23



2

Tuesday

24

1 - ^{from} F. Tausig - Flora

6 - Waddeman -

3

Wednesday

25

12. Rubenstein

Mrs. Davis. 1350 Fairhill

JANUARY

TEHET

4

Thursday

26

12.30

230 F. Ewerich -

5

Friday

27

Light Candles 4:23 P. M.

230 Benin -

6.7. New Year

6

Saturday

28

Weekly Portion—"VAERA"

Exodus 4.2—5.35

Prophecy—Ezekiel 2.25—3.21

7. Vengchen - Staffer

Memoranda

JANUARY

TIBET

7

Sunday

29

10. Tony Diner - Assembly

SHEBAT

8

Monday

1

ROSH HODESH SHEBAT

Wika

9

Tuesday

2

Board

10

Wednesday

3

2. T.W.A. Psalm ✓
8. Elan 2nd Board

JANUARY

SHEBAT

11

Thursday

4

6th Mo. Gaisner -

12

Friday

5

Light Candles 4:30 P. M.

8th Mo. - Sp. Dinner

13

Saturday

6

Weekly Portion—"BO"

Exodus 10.1-13.16

Prophets—Jeremiah 46.13-28

Memoranda

JANUARY

SHERAT

14

Sunday

7

3³⁰ News Club -
2¹⁵ 8. am. 6 Monday 8

Pgh. Co. 1000 ft.
6. 7. 10. 11.
2¹⁶ 40 Tuesday 24 9

17

Wednesday

10

6-7 Feb. - Oklahoma

JANUARY**SHEBAT****10****Thursday****11**

G. Raphael.

19**Friday****12**

Light Candles 4:37 P. M.

**20****Saturday****13**

JEWISH MUSIC FESTIVAL

January 20 - February 20

Weekly Portion—"DESHALAH"

Exodus 12.17-17.16

Prophets—Judges 4.4-5.31

Honoraria

JANUARY

SHEBAT

11

Sunday

14

2-fly

JNF - Wash

12

Monday

15

HAMISHAH ASAR BISHEBAT

Wash, Beauty

Barbers

13

Tuesday

16

5³⁰ Taff

14

Wednesday

17

~~230 F Miss~~

~~to Barbers - 10:00 AM~~

JANUARY

SHEBAT

25

Thursday

18

7500 Warts

26

Friday

19

Light Candles 4:45 P. M.

8 Rich

27

Saturday

20

Weekly Portion—"TITRO"

Exodus 18.1—20.23

Prophets—Isaiah 6.1—7.4; 9.5—6

HAMISHAH AZAR BESHEBAT (seventeenth of Shebat) is the Jewish Arbor Day, also called the New Year of the Trees. Each year in Israel school children use the day for planting thousands of trees. In the Diaspora it is used as an occasion for stressing the significance of the upbuilding of Israel.

JANUARY

SHEBAT

18

Sunday

21

3. F.
 W 5⁰⁰ *Can't go to school -
 7. Blowing -* *Chapel*

29

Monday

32

8³⁰ *Isabel's birthday*

30

Tuesday

33

10³⁰ *Yom Kippur - Sabbath*
 1. F. Mrs. Michael.
~~L. D. Starn~~

31

Wednesday

34

FEBRUARY

SHERAT

1

Thursday

25

11 - Rosenbaum
1130 Read,
5th W. Miller Oshun
~~7:30 Mass~~

2

Friday

26

Light Candles 4:04 P. M.

~~10 - Rev. A. G. ... the Holy~~
Family!
7 - ... 2 - Staves
7 - ...

3

Saturday

27

Weekly Portion—"MENPATIM"

Exodus 21.1-24.18

Prophets—Jeremiah 24.8-27: 21.25-26

730 ... - cast
... Dance
Memoranda

FEBRUARY

ADAR I

8

Thursday

3

8:30 am. V. H. Tel

472

3. Ma'anon - Gerd.

9

Friday

3

Light Candles 5:02 P. M.

13 TW 6

12 TW F, 1001 L. H. H. H.

850 TW 6 Gerd.

10

Saturday

4

Weekly Portion—"TERUMAH"

Exodus 25.1-27.19

Prophets—I Kings 2.26-4.13

ADAR I—In a Jewish Leap Year, 2
month is added.

FEBRUARY

ADAR I

11

Sunday

8

1st Father-Sons

7³⁰ W. G. Adams & Giffen &
T. H. Adams

12

Monday

9

LINCOLN'S BIRTHDAY

8 Bond -

13

Tuesday

10

lv 10²⁵ am United Air

8. Exe 2.0. P. W.T.C. -

14

Wednesday

11

lv 8³⁰ am United Air

Ar 10

W. Adams, Johnson & Arthur
2160 Delaware Arson

FEBRUARY

ADAR 1

13

Thursday

9

2 WTAM - Record Service
In 2/18

4³⁰ class
6. Hours

14

Friday

10

Light Candles 5:11 P. M.

10 Tuba

9. Iglav

17

Saturday

11

Weekly Portion—"TEZAVEN"

Exodus 27.26-30.10

Prophets—Ezekiel 43.10-27

Memoranda

FEBRUARY

ADAR I

Not Breakfast

18

Sunday

12

11:45 - 11:30

12. Mother-Joyful
- Carter M. Es -

19

Monday

13

20

Tuesday

14

~~6. (Helen)~~ -

21

Wednesday

15

10 - TW A

6. TLA C - J. L. L. L.

FEBRUARY

ADAR I

12 30 ~~Day~~ Thursday

14

10

WASHINGTON'S BIRTHDAY

Father's Day - School

~~4:25 Class~~ 2 Filler

23

Friday

17

12 - ~~Friday~~
Light Candles 5:20 P. M.

~~10:00~~ 12:30 Lunch

~~3:00~~ 3:00

24

Saturday

18

Weekly Portion—"KE TISSA"

Exodus 20:11-20:25

Prophets—1 Kings 2:1-29

12 - Comm. 9:00

6:45 - Broida - Wake Part

for 11th Memoranda

B - Macdonald -

FEBRUARY

APPENDIX I



Summary

15

10³⁰ am
Syracuse
4 - 2, 1, 4 - 100 lbs (2)
to 12 30 am - (100)

445 Wallman - Good PK
~~Chert~~ Grav.

29

Twitter

31

20

Wednesday



8²⁵ Monday Wednesday 22
12⁴⁵ Feb.
~~8. CP. 2.00. Sp. Mark~~

MARCH

ADAR I

1

Thursday

23

Chazan for

12. *Camp* Friday 1001 *Shema*
Light Candles 5:28 P. M.

~~10. *Th. 6. Chazan*~~

3 - *Mrs. Kagan*

2

Saturday

24

SHABBAT SHEKALIM
Weekly Portion—"VAYAKHEL"
Exodus 35.1-38.20; 38.11-16
Prophets—II Kings 12.1-17

5. *Hurwicz*

SHABBAT SHEKALIM: During Temple times the call for the payment of the poll tax of half a shekel by every adult Jew was announced on the first day of the twelfth month (Adar). As a reminder of this duty the passage from Exodus xxx, 11-16 was read on the Sabbath preceding.

MARCH

ADAR I

4

Sunday

26

12 - Joyce Redman

J.W.V. - Hollander -

330 F. Lefkowitz - 2 F. Koub
(Hollander)

5

Monday

27

2 F. Lefkowitz - Lefkowitz

6

Tuesday

28

230 Blomberg

510 F.H. Coe

7

Wednesday

29

8. Pavot. Rabin -

MARCH

ADAR I

8

Thursday

29

ROSH HODESH ADAR II

7. Mrs. Lerner

ADAR II

9

Friday

1

Light Candles 5:36 P. M.

ROSH HODESH ADAR II

12. G. Lerner
2. Lerner

19

Saturday

2

Weekly Portion—"PEKUDE"

Exodus 28.21-40.38

Prophets—I Kings 7.51-8.21

230 St Paul Lerner

Memoranda

MARCH

ADAR II

11

Sunday

3

12

Monday

4

10 - Oshraw ~~garden~~ - Osh
~~325 F. Hughes~~

13

Tuesday

5

10. Dentist
15. ~~10. Dentist~~
8. Board

14

Wednesday

6

2 - TWA - 11 Setzner
~~7. board~~

MARCH

ADAR II

13

Thursday

7

1 - ~~Sabbath~~ Neuman
h.g. 42 Affairs
Canadian
~~English~~

14

Friday

8

Light Candles 5:44 P. M.

11- Enter Good - 20 A.

17

Saturday

9

SHABBAT ZAKOR

Weekly Portion—"VAYIKRA"

Leviticus 1:1-5:26

Deut. 25:17-19

Prophets—1 Samuel 15:2-24

30
J.H. Kohns Jr. WPM

SHABBAT ZAKOR derives its name from the special portion of the Torah, Deut. xxv. 17-19, read that day, which begins with the word Zakor—"Remember Amalek". It was assumed that Haman was an Amalekite.

MARCH

ADAR II

1-1st

Sunday

10

Carroll Hill - Prospect

2-2nd Mr. + Mrs. Gub - 1st
S.W. Rolya Rolya Rolya Rolya

15

Monday

11



20

Tuesday

12

1-1st Women's Conf. Day
8. M. V. Rolya Rolya Rolya

1-11 TWC Wednesday
FAST OF ESTHER 2-5af
READING OF THE MEGILLAH

FAST OF ESTHER commemorates the day when the Jews of Persia fasted and prayed that they be spared the massacre planned by Haman.

8. M. V. Rolya Rolya Rolya

MARCH

ADAR II

22

Thursday

14

PURIM

4³⁰ Ours

8 Q. 2, Soc -

23

Friday

15

Light Candles 5:51 P. M.

24

Saturday

16

Weekly Portion—"ZAV"

Leviticus 6:1-8:36

Prophets—Jeremiah 7:21-8:3; 9:13-23

PURIM commemorates the day when, through the intervention of Mordecai and Queen Esther, the Jews of Persia narrowly escaped being victims of Haman's plot to exterminate them.

MARCH

ADAR II

25

Sunday

17

Men's Club - ~~even~~

8. ~~Teacher~~ - ~~Alumna~~

10 ³⁰ ~~Rel. St. Ten~~ Monday 18

11 - ~~Kenneth~~

7 ⁰⁰ ~~Miss M. Roberts~~

Phillips - 2907 ~~Hampden~~
~~Dr~~ ~~12~~ ~~3~~ ~~am~~ ~~rd.~~

27

Tuesday

19

6 ~~Kansas~~
~~hr~~ 11 ~~pm~~

28

Wednesday

20

~~am~~ 1 ³⁰ ~~pm~~

6 ³⁰ W. Houst. ~~Lewis~~
~~at~~ ~~10~~ ~~pm~~

ADAR-100

Therapies

71

50

Index

Eight Candles A.M. P. M.

31

2000

13

SHARRAT PARAH
Weekly Portion—"HEMINT"
Leviticus 9.1—14.7
Numbers 19.1—22
Prophets—Ezekiel 8.16—28

SHABBAT PARAH—Preceding the Pass-over, proper steps to become ritually clean had to be taken as preparation for the eating of the Paschal lamb. Hence the law concerning the ashes of the red heifer, Parah Adumah (Numbers xix), was read.

APRIL

ADAR II

1

Sunday

24

W 12⁴⁵ / Rejoice Githu - Kofeche
Bul

b. Khuson

2

Monday

25

Kiltuan

3

Tuesday

26

11 - De Shams

b. Bigg, Mrs - Oakwood

4

Wednesday

27

APRIL

ADAR II

6

Thursday

28

2 F. Shabbat - 4 days of
420 days

7

Friday

29

Light Candles 4:04 P. M.

WHITE



NISAN

8

Saturday

SHABBAT HATODESH
ROSH HODESH NISAN
Weekly Portion—"TAZRIA"
Leviticus 12:1-17:16
Numbers 28:1-15
Exodus 12:1-20
Prophets—Ezekiel 45:16-46:18

8 - Carol L. Libby

SHABBAT HATODESH derives its name from the Haftarah of that day, Exodus xii. 1-18. This is the "portion about the month", referring to the special consecration of the month of Nisan which is the most eventful in the history of Israel.

APRIL

NISAN

8

Sunday

2

- The Room -

N.Y. War Veterans

4-20A. W. R. R. - P. R. R.

9

Monday

3

8 - New Congress for P. R. R. -
85 - U. S. Coast & Geodetic Survey -
Steamer 212 - 212 U. S. S. -

10

Tuesday

4

W 83 - am

8 - Board

11

Wednesday

Ho. H. S.

4 T.W.G. H.F. Schaffer

8. Conf. P. R. R.

APRIL

NISAN

12

Thursday

6

L. 1.57. D. 12.55 - Beayland
 8 Ded. Temple Israel - Brown

L 12 5 am Friday
 190

7

Light Candles 6:12 P. M.



14

Saturday

8

SHABBAT HAZADOL
 Weekly Portion—"MEZORA"
 Leviticus 14:1-15:13
 Prophets—Malachi 2:1-24

7. Misses 2nd - 1st Grade
 W. Markman & Son, New York

SHABBAT HAZADOL, always precedes
 Passover. It derives its name from the im-
 portance of the approaching festival and
 from the further fact that the Haftarah
 for the day closes with an allusion to "The
 Great Day of the Lord."

APRIL

NISAN

15

Sunday

9

230 F. Mrs. Gray

16

Monday

10

for 1¹⁰
arr 4³⁰

Lincoln Hotel

C. McDaniel

17

Apr. 9, Tuesday

11

for Los Angeles

~~to Los Angeles~~

18

Wednesday

12

Beverly Hills
Hotel

210 to 4 PM

APRIL

NIRAN

19

Thursday

13

A. H. 1956

4³⁰ Ours

20

Friday

14

Light Candles 6:20 P. M.

2 - F. Mrs. Miller

5³⁰ Jews

6³⁰

FIRST SEDER

21

Saturday

15

PASSOVER—1st Day

10³⁰ Jews

PESAH (Passover) celebrates Israel's deliverance from Egyptian bondage. The festival lasts eight days, during which man-nos are eaten in place of leavened bread. On the first and second nights of the festival, the traditional Seder is held in the home at which the historical ideal of freedom is reaffirmed.

APRIL

NISAN

12

Sunday

16

PASSOVER—2nd Day

10³⁰ Services

L. by train 8⁴⁰ pm

13

Monday

17

1-20 pm

L. TULA 5 PM

~~Albany~~

A. Paris

14

Tuesday

18

11:35 A

L. Paris

5:45 P

A. by train

15

Wednesday

19

5:45 am

- Interfaith +
Go to the [unclear] [unclear]

APRIL

NISAN

26

Thursday

14

12 Passover

6. 100. Pursuit

27

Friday

15

Light Candles 6:27 P. M.

PASSOVER—7th Day

28

Saturday

16

LAST DAY OF PASSOVER

MEMORIAL SERVICES

12 100. Pursuit

1- 100. Pursuit

8- 100. Pursuit

Memoranda

APRIL

NISAN

20

Sunday

23

4³⁰ 7:20 - ~~12:00~~
 5³⁰ - 8:00 - ~~12:00~~

20

Monday

24

11 - Shortage - 12th / 12th
 7 - ~~12:00~~ = ~~12:00~~
 MAY 7 2:00

MAY

Tuesday

25

8 - 1 - ~~12:00~~ - ~~12:00~~
 5³⁰ 2:00 2:00 4³⁰ 7:00 7:00

8³⁰ 12:00 0:00

Wednesday

26

8 - ~~12:00~~ E. B. A.

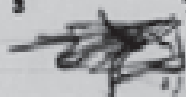
MAY

NISAN

3

Thursday

27



12. W. a. g. a.

~~5. Samuel~~

5. Samuel

6. Look for

Friday

Friday

28

Light Candles 4:45 P. M.

12. Industrial Club
H. a. g. a.
W. a. g. a.
H. a. g. a.

5

Saturday

29

Weekly Portion—"AHARE"

Leviticus 14.1—18.24

Prophets—1 Samuel 20.18—42

H. - (2011) =

Memoranda

MAY

NISAN

6

Sunday

30

11/2

ROSH HODESH IYAR

~~Shabbat~~

~~Sw. ...~~

~~Tuesday~~ IYAR

7

Monday

1

ROSH HODESH IYAR

11/2

~~...~~

8

Tuesday

2

4.37 137N.

~~...~~ 8. V. ...

9

Wednesday

~~...~~ to ...
H. ...
~~...~~
H. ...

MAT

IVAR

10

Thursday

Thursday

4

Servicemen

ph
Book

~~6. What did you do today~~

11

outpost

5

Light Candles 4:42 P. M.

ISRAEL INDEPENDENCE DAY

5. Small

carrying
mule ~~total 8.40~~

12

Saturday

6

9-

Weekly Portion—"KEDOSHIM"

Leviticus 19.1-20.27

Prophets—Amos 9.7-15

12

~~Servicemen~~ Herzog

7- Spent at Zaid Hall.

8- Reptun

ISRAEL INDEPENDENCE DAY is the day the Jews of Eretz Yisrael proclaimed their independence and set up the provisional government of Israel (5th of Iyar, 5708).

MAY

IYAR

13

Sunday

7

12. Travel

Grove
of Co

8:30

8:30/1 hr - Tussock

14

Monday

8

L. Lyell 9 AM

A. Paris 6 PM

- Hotel Raphael

15

Tuesday

9

L Paris 9 PM

16

Wednesday

10

A. NYC 10 AM

8. Welcoming Mass
Meeting

MAY

IYAR

17

Thursday

11

18

Friday

12

Light Candles 6:45 P. M.

19

Saturday

13

Weekly Portion—"EMOR"

Leviticus 21.1—24.23

Prophets—Ezekiel 44.15—31

Memoranda

MAY

JUNE

10

Sunday

14

~~Saturday~~
 12 - Ann. Meeting Co.
 13 - G. H. Sch. Meeting -
 6 Ortho. Ch. New York Co.

21

Monday

15

22

Tuesday

16

11 - Dorothea Kuhn.
 (married 6/17)
 430 Reborn & 2712 people

23

Wednesday

17

735 Home - "Hawman" - Mahler
 12 Releg. School Corn - Luther
 Moving Toward Communism
 8, M. & News Club - Speaker

MAY

ITAB

24

Thursday

18

LAG BEOMER

4:30 *Adoration*

6. *Univ. Club*

25

Friday

19

Light Candles 6:55 P. M.

7. *Thorne*

26

Saturday

20

Weekly Portion—"BEHAR"

Leviticus 25.1-26.2

Prophets—Jeremiah 32.4-27

9. *Adoration*

Memoranda

ENDS from diff. Direction

MAY

YEAR

27

Sunday

31

closing Silver -
 M. & Howard St, Fulton
 8:00 Annual Meeting

28

Monday

31

Call Howard Fuchsman
 YE 2-5552
 4:30 Board of Path
 6:30 Session

29

Tuesday

31

11:30 Am. Christian Pat
 City Hotel Convention

30

Wednesday

31

MEMORIAL DAY

MAY

IYAR

31

Thursday

25

4³⁰ Rehearsal

JUNE

1

Friday

26

Light Candles 7:01 P. M.



2

Saturday

27

Weekly Portion—"BEHUKOTAI"

Leviticus 26.3-27.34

Prophets—Jeremiah 16.19-17.14

*L, 10.35 & DST
arr 3:20*

Memoranda

JUNE

IYAR

1

Sunday

28

Tampa, Fla.

4

Monday

29

4 10.15 a.

Arr 5⁰⁷ pm

SIVAN

5

Tuesday

1

ROSH HODESH SIVAN

12³⁰ Tuth. Hally

473 Reland.

7-7 3rd (A)4. Rivits. ^{Wednesday}

4-4 to have Chas

6. Bened. - chur

2. Mary
Hosp.

JUNE

SIYAN

7

Thursday

3

L. 11.35

3 - 204 - Waldorf

85 - Harold's graduation

40 W. 68

Friday

4

L. 8.30

Light Candles 7:05 P. M.

7. K. Robinson & W. J.

Saturday

5

Weekly Portion—"DEMIDBAR"

Numbers 1.1-4.10

Prophets—Hosea 2.1-11

9 - First Rehearsal

Memoranda

JUNE

SIVAN

10

Sunday

6

SHABUOT

9 minus

4 - Cane Run -

11.45. ^{Monday} H. G. Gendland

7

SHABUOT
MEMORIAL SERVICES

2 - U.S.T. Res. - P. M. G. Gendland

6. Home

(Note)

12

Tuesday

8

2. Gendland. on Jackson

~~11.45. P. M. G. Gendland~~ 4. Home - L. G. Gendland

7. ~~7. Gendland~~ Board

13

Wednesday

9

~~Private~~ 12. Study

10. P. M. G. Gendland

14. Aff. C. G. P. M.

JUNE

SIVAN

14

Thursday

10

8

20 A Circulation
13 Books

15

Friday

11

Light Candles 7:40 P. M.

20 A

16

Saturday

12

Weekly Portion—"NASO"

Numbers 4.21-4.39

Prophets—Judges 3.2-25

TWA
Chap/2nd

20 A L Phil. 1/250

SHABUOT (The Feast of Weeks) is so called because it completes exactly seven weeks from the second day of Passover on which the omer (a measure) of the new barley was brought to the Temple. This holiday celebrates the early wheat harvest in Israel. It also commemorates the covenant which was established a Sign between God and Israel.

As
Ch. 5

A Phil 2.40 A

JUNE

SIVAN

10³⁰ Rally School

Sunday

12

1 pm W Green + Susan Chapel

7³⁰ W. Lynch + Kahn - WPM6³⁰ Phyllis Roth + David Weiss State

13

Monday

11

5 (Cantor)

~~12:30 - 1:30 - Taylor~~

11 - Broide

14

Tuesday

15

Pinner

DST

Wednesday

16

4.11.25 for W - Z - U - K -

JUNE

SIVAN

E. S. 7. Thursday

17

4 leave for Africa
~~London~~

22

Friday

18

Light Candles 7:11 P. M.

11 A. M. London

23

Saturday

19

Weekly Portion—"BEHIALOTEKA"

Numbers 2.1—2.16

Prophets—Zechariah 2.14—4.7

6.11 A. M.

Memoranda

JUNE

EIVAN

24

Sunday

29

1³⁰ to Haverhill by
~~Boat~~
 4.35 am. Thawing.

25

Monday

31

8 Thawing by Ad. H. D.

26

Tuesday

32

27

Wednesday

33

JUNE

SIVAN

18

Thursday

24

19

Friday

25

Light Candles 7:12 P. M.

WHHS



20

Saturday

26

Weekly Portion—"SHELAH LEKA"

Numbers 13.1-15.41

Prophets—Joshua 2.1-24

Memoranda

JULY

TAMMUZ

15

Sunday

11

16

Monday

12



17

Tuesday

13

18

Wednesday

14

JULY

TAMMUZ

19

Thursday

15

Kungur Park

20

Friday

16

Light Candles 7:04 P. M.



21

Saturday

17

Weekly Portion—"BALAK"
Numbers 22.2—23.2
Prophets—Micah 5.6—6.8

Memoranda

JULY

TAMMUZ

21

Sunday

18

SHIBKAN ASAR DETAMMUZ

22

Monday

19

WRHS



24

Tuesday

20

25

Wednesday

21

JULY

TAMMUZ

26

Thursday

22

27

Friday

23

Light Candles 4:58 P. M.



28

Saturday

24

Weekly Portion—"PINHAS"

Numbers 25.10-26.1

Prophets—Jeremiah 1.1-2.1

67-

SHIDEAH ASAR DETAMMUZ (seventeenth of Tammuz) is a fast day which commemorates the day when the Babylonian army made the first breach in the wall of Jerusalem during the siege in the year 586 B. C. E.

Since the 17th falls on a Sabbath, the fast is observed the following day.

JULY

TAMMUZ

29

Sunday

15

30

Monday

16



31

Tuesday

17

AUGUST

1

Wednesday

18

AUGUST

TAMMUZ

2

Thursday

19

3

Friday

AB

1

Light Candles 6:50 P. M.

ROSH HODESH AB

4. Prof. - 100 Tel.

4

Saturday

2

Weekly Portion—MATOT

—MASEI

Numbers 30.2—36.13

Prophets—Jeremiah 2.4—28; 2.4

8. Prof. J. H. F.

Memoranda

AUGUST

AB

3

Sunday

3

~~2:00 - Golf Teeing~~
4:00 - Delayed

6

Monday

4

2:20 PM
8:00 - Reception Area - Ambassadors

7

Tuesday

5

12:00 - Ambassadors

8:30 AM - Opening

8

Wednesday

6

10:00 - Hantle, etc.
3:30 J.O.A. David

AUGUST

AN

9

Thursday

7

1. Shema -

8 Confession

10

Friday

8

Light Candles 6:42 P. M.

7. Kaddish -

11

Saturday

9

SHABBAT HAZON

Weekly Portion—"DEBARIM"

Deut. 1.1-3.17

Prophets—Isaiah 1.1-27

12. G. V. 1.1-2.9

5. Shema 5.9 on 2.10

SHABBAT HAZON derives its name from the Haftarah of this day, Isaiah 1, 1-27, which begins with the word Hazon—"Vision". This chapter contains a denunciation of Israel's sins. Since the destruction of the Temple was regarded as punishment for sin, this portion is read on the Sabbath before Tisha B'Shvat.

AUGUST

AB

12

Sunday

10

TISHEAH BEAB

13

Monday

11

8³⁰ Kinship Party - New
S. Border - Club.
2662.

14

Tuesday

12

130. Grant.
8-Wind Lion Canyon.

15

Wednesday

13

5. B. B. Tan.

AUGUST

AD

16

Thursday

14

2³⁰ Werber

8- MARKIS

17

Friday

15

Light Candles 6:33 P. M.

3 Shaker

7 Lepidoptera

18

Saturday

16

4 Ben Shimon

SHABBAT NAHAMU

Weekly Portion—"VAETHANAN"

Deut. 3:23-31

Prophets—Isaiah 40:1-26

TISHEAH BEAH (nine day fast)

the fast day which marks the destruction of the first Temple in Jerusalem by the Babylonians (586 B. C. E.) and also of the second Temple by the Romans (70 C. E.).

Since the 9th falls on a Sabbath, the fast is observed the following day.

SHABBAT NAHAMU derives its name from the Haftarah of that day, Isaiah XL, 1-26, which begins with the word Nahamu, "Comfort ye," read on the Sabbath after Tisheah Beah.

AUGUST

AB

16

Sunday

17

6-Recup. Tallon

20

Monday

18

8th Recup. Tallon
8-2, in air

21

Tuesday

19

22

Wednesday

20

AUGUST

AB

23

Thursday

21

Prof. Chazovon

24

Friday

22

Light Candles 4:24 P. M.

S. Kap...

25

Saturday

23

Weekly Portion—"EKED"

Deut. 7.12—11.25

Prophets—Isaiah 18.14—51.3

S. K. Atzweiler, Rev

Memoranda

AUGUST

AB

24

Sunday

24

130 Monday 36 Ruben
50 Zindel

27

Monday

26



28

Tuesday

26

29

Wednesday

27

AUGUST

AB

29

Thursday

28

~~L. 10:30 am~~ ~~Pass~~

~~A 9:30 am~~ ~~PA 115~~

L. 9 am. EA 115

H 6 am. Pass.

31

Friday

29

Light Candles 6:12 P. M.

L. 8 am. PA 115

SEPTEMBER

1

Saturday

30

A 8:55 am
ROSH HODESH ELUL
Weekly Portion—"REE"
Deut. 11:26—16:17
Numbers 23:1—24
Prophets—Isaiah 64:1—24

Memoranda

SEPTEMBER

ELUL

2

Sunday

1

ROSH HODESH ELUL

3

Monday

2

LABOR DAY

*Merry and
Friedrich*

4

Tuesday

3

5

Wednesday

4

SEPTEMBER

ELUL

6

Thursday

5

7

Friday

6

Light Candles 6:00 P. M.



8

Saturday

7

Weekly Portion—"SHOFETIM"

Deut. 16.18—21.9

Prophets—Isaiah 51.12—52.12

Memoranda

SEPTEMBER

ELUL

13

Sunday

22

W.

24

Monday

23



25

Tuesday

24

26

Wednesday

25

SEPTEMBER

ELUL

27

Thursday

26

28

Friday

27

Light Candles 5:25 P. M.



29

Saturday

28

Weekly Portion—"NITZAHIM"

Deut. 29.9—30.10

Prophets—Isaiah 41.10—42.9

Memoranda

SEPTEMBER

ELUL

29

Sunday

29

EVE OF ROSH HASHANAH

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41 E. 42 41
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- Jew + Scotch at Church
- Plate passed around.
- Jew painted, Scotch
 & advised him not

ADDENDUM

- 1) Artist - testify - who is great -
not artist - "I am" - I was under
oath!
- 2) Diane Beck - Ps. 23.
I still love by - call
I remember -
- 3) Under Couch - p. 11
p. 11
- 4) While talking to
priest - he felt with a
trap (hanging)
While attending a public
meeting the platform
collapsed under him.

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**The Society for the Advancement
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Society for the Advancement
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WHAT IS THE S. A. I.

The Society for the Advancement of Judaism was founded in New York City in 1922 by Dr. Mordecai M. Kaplan. The Society was established in the belief that the future of Judaism depended on something more than an acceptable ideology. The significance of creating a Jewish atmosphere, social contact and interaction, was emphasized. In addition, however, it was Dr. Kaplan's purpose to teach a new conception of Judaism which had its roots in tradition; but which was adjusted to the best thought of the present day.

Since 1922 the Society for the Advancement of Judaism has primarily sponsored the efforts of Dr. Kaplan in his attempt to disseminate his philosophy. By granting to him and subsequently to his successor, Dr. Ira Eisenstein, an absolutely free pulpit, the members of the Society have enabled them to give expression to every phase of this philosophy.

In 1935 the Society made possible the establishment of the Reconstructionist magazine, a bi-weekly devoted

to the exposition of Judaism as an evolving religious civilization. As a result of the influence of this publication and of the books written by Dr. Kaplan and his colleagues, the Jewish Reconstructionist Movement came into being. Members of the S.A.J. have been most instrumental in setting up the Jewish Reconstructionist Foundation, Inc., to which the following pages are devoted.

The Society conducts a Synagogue, an elementary Hebrew School, high school classes, youth groups and adult education courses for its local membership. Through these various channels experiments are constantly being performed with a view to incorporating the basic postulates of Reconstructionism.

If you are interested in membership, or in a special non-resident membership, write to Dr. Ira Eisenstein, 15 West Eighty-Sixth Street, New York, 24, N. Y.

THE RECONSTRUCTIONIST MOVEMENT

Reconstructionism, a movement indigenous to America, offers a new approach to American Jewish living. It represents an attempt to assure physical and spiritual Jewish survival by indicating how to live a maximum Jewish life within the setting of a modern democratic state. Though its program is directed specifically to American Jews, its philosophy applies to Jewish life everywhere.

Reconstructionism defines Judaism as a dynamic religious civilization. It sees the need for: helping to bring about the spiritual unity of the Jewish people striving for the reorganization of the American Jewish community; aiding in the development of Israel; revitalizing Jewish religion; encouraging Jewish cultural creativity in education, literature and the arts; intensifying participation by Jews in all activities that enhance the ideals of democracy and America and that seek to extend freedom, justice, equality and peace to all men and all nations. To the ultimate achievement of these objectives, Reconstructionists are dedicated.

The Spiritual Unity of Jewry

Every Jew depends upon every other Jew for the energy, resources and courage with which to be a Jew. This interdependence ought to be given such formal recognition as would endow all Jews throughout the world with the status of a people. Thus, affiliation with the Jewish people would be morally binding upon all who wish to be identified as Jews.

Reorganization of the American Jewish Community

The individual Jew desires to belong to a group that cares about him and that has status. To attract the individual Jew, Jewish community life must be on so high a level that he will be proud to be a part of it. A Jewish community, democratically organized and representing all Jews who wish to be identified with it, can give to the individual and to the Jewish community as a whole a feeling of belonging and a sense of security.

The establishment in local areas throughout the United States of organic Jewish communities which

would discharge the principal functions of *Jewish* life and which would be representative of all elements in the Jewish community, would give the individual Jew status as a member of a religio-cultural group. Because he would then be part of a collective effort to attain that which makes for human fulfillment, the individual Jew would find participation in Jewish life worthwhile.

The Development of Israel

As Americans, our primary civilization is American, and as Jews we share with Jews throughout the world the civilization of the Jewish people. The hub of Jewish civilization is bound to be in Israel, where it is the primary civilization of the land and where the spiritual and cultural revival provides a reservoir of social and ethical values for all Jewry. In Israel, Jewish life can fulfill the highest aspirations of Jews everywhere and should, therefore, be built upon firm foundations of social, political, and economic justice for all inhabitants. It can serve as an example of the best in the ethical tradition of Judaism and it can be a moral force for all Jewish life.

The Revitalization of Jewish Religion

Traditional religions, because they appear to be unrelated to the needs and problems of modern life, seem to be losing their hold on many people. Jewish religion, to be a vital force in the life of the individual Jew, should be relevant to his everyday actions and should have meaning for Jewish living in two civilizations, the American and the Jewish. Indifference to Jewish religion on the part of many Jews stems from the fact that religion, in their minds, is identified with particular doctrines and practices to which they cannot subscribe intellectually. However, religion can be so re-interpreted in every generation as to meet both the intellectual demands and the spiritual needs of that generation. It should always be recognized that the true function of religion is to influence man to live in harmony with God as the Power that makes for the realization of the best in one's self and in one's people. If this principle is followed, Jewish religion can be a meaningful experience for all Jews.

The Need For Effective Jewish Education

Jewish education to be effective today should give to the next generation the knowledge of the past so that the individual may be equipped to live in the present and be prepared to meet the problems of the foreseeable future. Education includes every aspect of Jewish culture such as the Hebrew language, religion, literature, contemporary Jewish problems, music, the arts. Because the home is so important an influence in all education, the Jewish home should have a cultural and spiritual atmosphere that is authentically Jewish. Since education is not confined to the home, however, some regular portion of the time of each adult and child should be devoted to attaining knowledge of matters of Jewish interest.

The Need To Cultivate The Arts

Art forms such as music, the dance, literature, have always existed in Jewish life. The graphic arts, such as sculpture and drawing, were not emphasized since ancient and medieval art was largely religious and to rep-

resent Diety in art forms was considered idolatrous from the viewpoint of Jewish religion. Jewish artists today ought to be encouraged and stimulated to express their creativity within the sphere of Jewish civilization. They should be assisted through every means such as subsidies, scholarships, art exhibits and promotion of competitive contests.

The Need To Participate In American Civilization

The improvement of human relations has always been a major element in Jewish civilization. The concepts of the Fatherhood of God and the Brotherhood of Man are based on the Jewish view that mankind is one, that man must learn to rise above the differences that exist among races, peoples and religions. Judaism believes that the Brotherhood of Man means a cooperative effort to make a better life for all men. Jews should strive for the establishment of a social order that allows the maximum of human cooperation with the maximum of personal liberty. Jewish organizations and institutions ought to make Jews sensitive to those social

evils that impede the realization of this vision. Jewish communities and Jews as individuals must cooperate with the general population in furthering all movements which have as their purpose the eradication of poverty, exploitation, violence and war.

Conclusion

In the above statement a glimpse of Reconstructionist philosophy and of its program for action has been presented. Many questions have been unanswered. It is the conviction, however, of the Jewish Reconstructionist Foundation, the fiscal and administrative arm of the Reconstructionist movement, that the application of Reconstructionism to American Judaism will infuse it with renewed vigor and will bring satisfaction and happiness in Jewish living. Within the body of American Jewry there exists potentialities for greatness and creativity as yet untapped. American Jews can and will use these potentialities to meet the unprecedented challenge of our age.

JEWISH RECONSTRUCTIONIST FOUNDATION

The Jewish Reconstructionist Foundation is the administrative agency of the Reconstructionist Movement. At the present time the Foundation Publishes

The Reconstructionist—a bi-weekly magazine, published from October to June (20 issues)

Books, which help to vitalize Jewish religion and other aspects of Jewish life;

Pamphlets expounding the Reconstructionist attitude toward the community, Israel, Jewish education, religion and culture;

Syllabi and other materials for study.

Conducts

Experimental projects related to various phases of Jewish living under the leadership of rabbis, educators and social workers.

Serves

The Jewish community of America as consultant in program, communal undertakings and other problems which are brought to its attention.

Reconstructionist Literature

The Reconstructionist, a bi-weekly magazine devoted to the exposition of the Reconstructionist philosophy as applied to current problems and events.

Books

Judaism As A Civilization, by Mordecai M. Kaplan, the basic text of the Reconstructionist philosophy. (Out of print)

Judaism in Transition, by Mordecai M. Kaplan. \$3.00

The Meaning of God in Modern Jewish Religion, by Mordecai M. Kaplan. \$3.00

The Future of the American Jew, by Mordecai M. Kaplan. \$6.50

Basic Judaism, by Milton Steinberg. \$2.75

The Making of the Modern Jew, by Milton Steinberg. \$2.75

A Partisan Guide to the Jewish Problem, by Milton Steinberg. \$3.00

Creative Judaism, by Ira Eisenstein, a popular presentation of Judaism as a Civilization. \$1.50 (temporarily out of print)

What We Mean by Religion, by Ira Eisenstein, a popular presentation of *The Meaning of God in Modern Jewish Religion*. \$2.00

Sabbath Prayer Book, edited by Mordecai M. Kaplan, Eugene Kohn, Ira Eisenstein, and Milton Steinberg. \$2.00

High Holyday Prayerbook, in two volumes; Vol. I Rosh Hashanah; Vol. II Yom Kippur. \$4.00 set

The New Haggadah, edited by Mordecai M. Kaplan, Eugene Kohn and Ira Eisenstein. \$1.25

Music

Festival Songs, by Judith K. Eisenstein. \$.50

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6. *A Plan for Jewish Education*. \$.25
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Syllabi for Study

The Philosophy and Program of Reconstructionism, a ten unit syllabus of study. \$.25

Jewish Life Today, a syllabus prepared by Jack J. Cohen, designed for use with Milton Steinberg's book, *A Partisan Guide to the Jewish Problem*. \$.50

Jewish Religious Belief for Today, a syllabus prepared by Jack J. Cohen designed for use with *The Meaning of God in Modern Jewish Religion*, by Mordecai M. Kaplan. \$3.50

The Religion of the Jewish Prayer Book, by Jack J. Cohen. \$1.00

(Other books and pamphlets now in preparation.)

All prices subject to change without notice.

Membership in the Foundation is \$10.00 per year, and up, which includes one year's subscription to *The Reconstructionist* and various discounts on all Reconstructionist publications.

To obtain Reconstructionist literature, or further information regarding Reconstructionism, apply to *The Jewish Reconstructionist Foundation, Inc.*

15 West Eighty-Sixth Street,
New York 24, N. Y.

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CRITERIA OF JEWISH LOYALTY

In view of the changed conditions in Jewish life, the criterion of loyalty to Judaism can no longer be the acceptance of a creed, but the experience of the need to have one's life enriched by the Jewish heritage.

In being dedicated to the advancement of Judaism as a modern religious civilization, we subscribe to the following thirteen wants:

1. We want Judaism to help us to overcome temptation, doubt and discouragement.

2. We want Judaism to imbue us with a sense of responsibility for the righteous use of the blessings wherewith God endows us.

3. We want the Jew so to be trusted that his yea will be taken as yea, and his nay as nay.

4. We want to learn how to utilize our leisure to best advantage physically, intellectually and spiritually.

5. We want the Jewish home to live up to its traditional standards of virtue and piety.

6. We want the Jewish upbringing of our children to further their moral and spiritual growth and to enable them to accept with joy their heritage as Jews.

7. We want the synagogue to enable us to worship God in sincerity and truth.

8. We want our religious traditions to be interpreted in terms of understandable experience and to be made relevant to our present day needs.

9. We want to participate in the upbuilding of Eretz Yisrael as a means to the renaissance of the Jewish spirit.

10. We want Judaism to find rich, manifold and ever new expression in philosophy, in letters, and in the arts.

11. We want all forms of Jewish organization to make for spiritual purpose and ethical endeavor.

12. We want the unity of Israel throughout the world to be fostered through mutual help in time of need, and through cooperation in the furtherance of Judaism at all times.

13. We want Judaism to function as a potent influence for justice, freedom and peace in the life of men and nations.

RECONSTRUCTIONISM IN ACTION

What Reconstructionists Are Expected To Do:

To provide their children with an intensive Jewish training, which should continue far into the years of adolescence.

To affiliate with communal organizations which are essential to the continuance of Jewish life in the Diaspora, such as federations, congregations and educational associations.

To take an active part in the up-building of Israel by giving it both material and moral support.

To foster the cultivation and growth of the Hebrew language and literature.

To encourage in the Jewish school and pulpit the revaluation of Israel's past in terms of the present-day world outlook.

To devote some time each week to individual study and group discussion of the ethical aspect of all problems touching human life.

To translate their ethical ideals into actual conduct in their home life, in their dealings with their neighbors, in their work and in their play.

Specific Suggestions For Individuals And Groups

- I. Intensification of Jewish home life.
 - (a) Observe the ceremonies — Sabbath, Festival, Kashrut and Prayer — in as impressive and beautiful a manner as possible.
 - (b) Indicate a positive interest in the child's progress in Hebrew School. Arrange for a children's story hour on Sabbaths and holidays, and provide for the discussion of events of Jewish interest.
 - (c) Encourage the use of Jewish songs at home on Sabbath and festival gatherings.
 - (d) Arrange for regular purchasing of books in English pertaining to Jewish life; e.g., subscribe to the Jewish Publication Society.
 - (e) Subscribe to some good Jewish magazine.
 - (f) Build up a Jewish library for your child at home.

- (g) Introduce into the home original art works or reproductions dealing with Jewish themes. Utilize the industrial and art products of Eretz Yisrael.

II. Organization of study and discussion units engaging in some of the following activities.

- (a) Study of Hebrew language and literature.
- (b) Study of Jewish History from the modern point of view.
- (c) Study of contemporary Jewish problems and events, e.g., modern thought in Jewish life, the problem of religion, the Jew in economics and culture.
- (d) Consideration of present day ethical problems.
- (e) Discussion of the outstanding Jewish book of the month.

III. Cultivation of the aesthetic phase of Jewish life.

- (a) Introduce congregational

singing in religious services and publishing of phonograph records.

- (b) Organize a creative young-folks group to express itself Jewishly through creation of art objects and designs of a Jewish character.
- (c) Arrange for an exhibition of art objects dealing with Jewish themes.
- (d) Arrange for annual exhibition of art objects and industrial products of Israel.
- (e) Organize a dramatic unit to produce plays in either English, Hebrew or Yiddish.
- (f) Organize Jewish choral units and arrangement of concerts of Jewish music.
- (g) Conduct a public forum which will concern itself with topics of Jewish interest.
- (h) Stimulate the production of new Jewish music or Jewish art by offering some munificent award.

IV. Participation in Jewish communal life here and abroad, and working for the upbuilding of Israel.

- (a) Engage in specific communal projects.
- (b) Develop an interest in American Jewish social life, and in the problems of Jewish life in the Diaspora and in Israel.
- (c) The group may become a member of the local Zionist organization or engage in Zionist activity without official relationship.

V. Promotion of Jewish elementary education.

- (a) Organize a group to stimulate Jewish education.
- (b) Attain a minimum of six half-day-a-week Hebrew school.

ABRIDGED HEBREW CALENDAR FOR

5712

1951

Rosh Hashanah	Mon.-Tues., Oct. 1-2
Fest of Gedaliah	Wednesday, Oct. 3
Yom Kippur	Wednesday, Oct. 10
Sukkot—1st Day	Monday, Oct. 15
Hosha'nah Rabbah	Sunday, Oct. 21
Shemini Atzeret	Monday, Oct. 22
Sinhat Torah	Tuesday, Oct. 23
*Rosh Hodesh Heshvan	Wednesday, Oct. 31
*Rosh Hodesh Kislev	Friday, Nov. 30
Hanukkah	Monday, Dec. 24-Mon. Dec. 31
*Rosh Hodesh Tebet	Sunday, Dec. 30

1952

Anash BeTebet	Tuesday, Jan. 8
Rosh Hodesh Shebat	Monday, Jan. 28
Hamishah Asar BeShebat	Monday, Feb. 11
*Rosh Hodesh Adar	Wednesday, Feb. 27
Purim	Tuesday, Mar. 11
Rosh Hodesh Nisan	Thursday, Mar. 27
Passover—1st Day	Thursday, Apr. 10
Passover—7th Day	Wednesday, Apr. 16
*Rosh Hodesh Iyar	Saturday, Apr. 26
Lag BeOmer	Tuesday, May 13
Rosh Hodesh Sivan	Sunday, May 20
Shavuot	Fri.-Sat., May 30-31
*Rosh Hodesh Tamuz	Tuesday, June 24
Shibeah Asar BeTamuz	Thursday, July 10
Rosh Hodesh Ab	Wednesday, July 23
Tishbeh BeAb	Thursday, July 31
*Rosh Hodesh Elul	Friday, Aug. 22

*Previous day is also celebrated as Rosh Hodesh.

ABRIDGED HEBREW CALENDAR FOR

1912

1952

Rosh Hashanah	_____	Saturday-Sun., Sept. 20-21
Fast of Gedaliah	_____	Monday, Sept. 22
Yom Kippur	_____	Monday, Sept. 23
Sukkot-1st Day	_____	Saturday, Oct. 4
Hosha'nah Rabbah	_____	Friday, Oct. 10
Shemini Atzeret	_____	Saturday, Oct. 11
Sinhat Torah	_____	Sunday, Oct. 12
*Rosh Hodesh Heshvan	_____	Monday, Oct. 20
*Rosh Hodesh Kislev	_____	Wednesday, Nov. 13
Hanukkah	_____	Saturday, Dec. 13-Sat., Dec. 20
*Rosh Hodesh Tebet	_____	Friday, Dec. 19
Azarah BeTebet	_____	Sunday, Dec. 28

1953

Rosh Hodesh Shebat	_____	Saturday, Jan. 17
Hamishah Asar BeShebat	_____	Sunday, Feb. 1
*Rosh Hodesh Adar	_____	Monday, Feb. 16
Purim	_____	Sunday, Mar. 1
Rosh Hodesh Nisan	_____	Tuesday, Mar. 17
Passover-1st Day	_____	Tuesday, Mar. 21
Passover-7th Day	_____	Monday, Apr. 6
*Rosh Hodesh Iyar	_____	Thursday, Apr. 16
Lag BeOmer	_____	Sunday, May 3
Rosh Hodesh Sivan	_____	Friday, May 11
Shavuot	_____	Wednesday, May 20
*Rosh Hodesh Tamuz	_____	Sunday, June 14
Shibeah Asar BeTamuz	_____	Tuesday, June 30
Rosh Hodesh Ab	_____	Monday, July 13
Tisheah BeAb	_____	Tuesday, July 21
*Rosh Hodesh Elul	_____	Wednesday, Aug. 12

*Previous day is also celebrated as Rosh Hodesh.

1951	SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.	1951	SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.
JAN	..	1	2	3	4	5	6	JUL	1	2	3	4	5	6	7
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	25	26	27	28	29	30	31		30
APR	1	2	3	4	5	6	7	OCT	..	7	2	3	4	5	6
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	15	16	17	18	19	20	21		14	15	16	17	18	19	20
	22	23	24	25	26	27	28		21	22	23	24	25	26	27
	29	30		28	29	30	31
MAY	NOV	1	2	3	..
	..	1	2	3	4	5	..		4	5	6	7	8	9	10
	6	7	8	9	10	11	12		11	12	13	14	15	16	17
	13	14	15	16	17	18	19		18	19	20	21	22	23	24
	20	21	22	23	24	25	26		25	26	27	28	29	30	..
	27	28	29	30	31	1
JUN	1	2	..	DEC	2	3	4	5	6	7	8
	3	4	5	6	7	8	9		9	10	11	12	13	14	15
	10	11	12	13	14	15	16		16	17	18	19	20	21	22
	17	18	19	20	21	22	23		23	24	25	26	27	28	29
	24	25	26	27	28	29	30		30	31

1952	SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.	1952	SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.
JAN			1	2	3	4	5	JUL			1	2	3	4	5
	6	7	8	9	10	11	12		6	7	8	9	10	11	12
	13	14	15	16	17	18	19		13	14	15	16	17	18	19
	20	21	22	23	24	25	26		20	21	22	23	24	25	26
	27	28	29	30	31				27	28	29	30	31		
FEB						1	2	AUG						1	2
	3	4	5	6	7	8	9		3	4	5	6	7	8	9
	10	11	12	13	14	15	16		10	11	12	13	14	15	16
	17	18	19	20	21	22	23		17	18	19	20	21	22	23
	24	25	26	27	28	29			24	25	26	27	28	29	30
									31						
MAR							1	SEP		1	2	3	4	5	6
	2	3	4	5	6	7	8		7	8	9	10	11	12	13
	9	10	11	12	13	14	15		14	15	16	17	18	19	20
	16	17	18	19	20	21	22		21	22	23	24	25	26	27
	23	24	25	26	27	28	29		28	29	30				
	30	31													
APR			1	2	3	4	5	OCT			1	2	3	4	
	6	7	8	9	10	11	12		5	6	7	8	9	10	11
	13	14	15	16	17	18	19		12	13	14	15	16	17	18
	20	21	22	23	24	25	26		19	20	21	22	23	24	25
	27	28	29	30					26	27	28	29	30	31	
MAY					1	2	3	NOV							1
	4	5	6	7	8	9	10		2	3	4	5	6	7	8
	11	12	13	14	15	16	17		9	10	11	12	13	14	15
	18	19	20	21	22	23	24		16	17	18	19	20	21	22
	25	26	27	28	29	30	31		23	24	25	26	27	28	29
									30						
JUN	1	2	3	4	5	6	7	DEC		1	2	3	4	5	6
	8	9	10	11	12	13	14		7	8	9	10	11	12	13
	15	16	17	18	19	20	21		14	15	16	17	18	19	20
	22	23	24	25	26	27	28		21	22	23	24	25	26	27
	29	30							28	29	30	31			

CITIES WITH JEWISH POPULATION OF 10,000 AND OVER

Atlanta, Ga.	10,217
Baltimore, Md.	75,000
Bayonne, N. J.	12,000
Boston, Mass.	187,545
Bridgeport, Conn.	11,550
Buffalo, N. Y.	19,600
Chicago, Ill.	300,000
Cincinnati, Ohio	22,000
Cleveland, Ohio	80,000
Dallas, Texas	10,000
Denver, Colo.	16,000
Detroit, Mich.	90,000
Elizabeth, N. J.	10,000
Hartford, Conn.	26,000
Houston, Texas	14,000
Jersey City, N. J.	18,000
Kansas City, Mo.	20,000
Los Angeles, Calif.	225,000
Lynn, Mass.	10,000
Miami, Fla.	40,000
Milwaukee, Wisc.	30,000
Minneapolis, Minn.	21,000
Mount Vernon, N. Y.	10,000
New Haven, Conn.	20,000
New York, N. Y.	2,000,000
Newark, N. J.	56,800
Passaic & Clifton, N. J.	12,000
Paterson, N. J.	20,000
Philadelphia, Pa.	245,000
Pittsburgh, Pa.	54,000
Providence, R. I.	25,000
Rochester, N. Y.	20,000
St. Louis, Mo.	44,000
St. Paul, Minn.	12,000
San Francisco, Calif.	50,000
Springfield, Mass.	10,000
Syracuse, N. Y.	10,000
Washington, D. C.	30,000

MEMORANDA



MEMORANDA

Raphail - Boston
VH 4. 4-3509

Paul Walter.



MEMORANDA



8. New years -

Monday

ROSH HASHANAH

932 New Year

9. Day of Atonement 3534

Tuesday

ROSH HASHANAH

2 F. Gurus - Dintak

815, Museum - Preview

Wednesday
FAST OF GEDALIAH

ROSH HASHANAH marks the beginning of the Jewish New Year, and lasts two days. It is also the beginning of the Ten Days of Penitence, which end with Yom Kippur. Sincere prayer and meditation during these days help us to experience the reality of God and to dedicate ourselves anew to the establishment of His Kingdom on earth—the reign of Freedom, justice and peace.

OCTOBER

TISHRI

4

Thursday

4

5

Friday

5

Light Candles 5:14 P. M.*



6

Saturday

6

SHABBAT SHUVAH

Weekly Portion—"WAYELER"

Deut. 31.1—39

Prophets—Hosea 14.2—10

—Micah 7.15—29

THE FAST OF GEDALIAH commemorates the climax of the disasters that befall the first Jewish Commonwealth in 586 B.C.E.

SHABBAT SHUVAH derives its name from the Haftarah of that day Hosea xiv, 2-10, which begins with the word Shuvah—"Return". I.e., Repent.

*Eastern Standard Time for Latitude 40° North is followed throughout the calendar.

OCTOBER

TISHRI

7

Sunday

7

8

Monday

8

8-Cl. 2.50. Board.

9

Tuesday

9

1-P. En. Friedman.
2-P. Tony Feldman.

Memo

8 Kd Widen

10

Wednesday

10

YOM KIPUR
MEMORIAL SERVICES

OCTOBER

TISHRI

11

Thursday

11

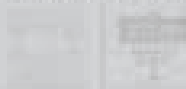
12

Friday

12

Light Candles 5:02 P. M.

COLUMBUS DAY



13

Saturday

13

Weekly Parashah—"IBAAZINU"

Deut. 22:1—42

Prophets—I Samuel 22:1—51

7 - Ockund Weitz - Ockund

YOM KIPPUR (Day of Atonement) is a day of fasting and prayer when we strive to reawaken the latent spiritual power in our souls so that it may become an effective and directing force in our daily conduct.

OCTOBER

TISHRI

14

Sunday

14

4³⁰ W. Bretha Marx - Berth -
- Paron

15

Monday

15

SUKKOT—1st Day



16

Tuesday

16

SUKKOT—2nd Day

11 - Na Man. - Amdur
Two Sunny Sheds

8 - Bth meeting

17

Wednesday

17

10³⁰ TWC Board

2 K. Liden 3⁵⁰ / K. Liden

7. F. Liden - Club

OCTOBER

TISHRI

18

Thursday

18

11 - Dr. Steiner. - Otto Gerson
- Gerson.

19

Friday

19

Light Candles 4:54 P. M.



20

Saturday

20

Sukkot Chay

SUKKOT (Feast of Thanksgiving) is the Jewish festival of Thanksgiving on the occasion of the final ingathering of the harvest. The Sukkah symbolizes the wanderings of our ancestors in the wilderness of Sinai.

OCTOBER

TISHRI

21

Sunday

21

HOSHA'NAH RABBAH

Succah Colat

22

Monday

22

SHEMINI AZERET

Consecration Service
Alshibani

23

Tuesday

23

SIMEAT TORAH

W 5³⁰ - 10⁰⁰ AM - Chavot
8 - 11⁰⁰ AM - Hoshanah Thru -

24

Wednesday

11 - 12⁰⁰ PM - U.S.W

HOSHA'NAH RABBAH, the seventh day of Sukkot was the time of the Festival in Temple. They then danced with the lulav made around the altar, and many verses of Hosha'nah (Save Us) were sung. The lulav of the Sukkot was the symbol of the Temple.

OCTOBER

25

Thursday

FISHRI

2 - 1/2 Sam Ranting

~~11- Porcel-Hey~~

8:30 H.H. Par. Tada - Singing

11:50 Buntkatz

Light Candles 4:42 P. M.

NY - Paza Hote

7:00 Tanya Ensal

27

Saturday

UATHE

Weekly Portion—"BERESHIT"

Genesis 1:1—2:3

Prophets—Isaiah 42:5—43:11

NY

SHEMINI AZERET (Eighth Day of Assembly), designated in the Bible as a day of holy assembly, is celebrated after the seventh day of Sukkot as the concluding festival of the season.

SIMHAT TORAH (Rejoicing in the Torah) is the second day of Shemini Azeret. Then the reading of the Pentateuch is completed and begun anew for the coming year.

OCTOBER

TISHRI

26

Sunday

28

N.Y.

29

Monday

29

4:30 P.

30

Tuesday

30

ROSH HODESH HESHVAN

~~Heavenly Peace~~
 31 Leo Heshvan

HESHVAN

1

ROSH HODESH HESHVAN

ROSH HODESH is the term for the beginning of a new month. As the Jewish year is based on the lunar calendar, the beginning of a new month coincides with the appearance of the new moon. When a month has thirty days, the last day is considered the first of the two days which constitute Rosh Hodesh of the month following.

S.A.A. G.P.A.

NOVEMBER

HESHVAN

1

Thursday

2

4 Civil Wars
8 - H. M. Club -
S. Ch. 2, vs. Sag.

2

Friday

3

Light Candles 4:32 P. M.
BALFOUR DECLARATION DAY

11. Howard Bevan.

3

Saturday

4

Weekly Portion—"NOAH"
Genesis 6.9-1.32
Prophets—Isaiah 5.1-55.5

W 8³⁰ Marks + Schoenberg
Belmont

THE BALFOUR DECLARATION, issued on November 2, 1917, is the first recognition by a modern nation of the Jewish claim to Palestine as a national homeland.

NOVEMBER

HESHVAN

8

Thursday

9

4. Corp

6. ~~Rel. Colon. Sec. B. J. Ben~~

5:30

Friday

10

Light Candles 4:24 P. M.

WHHS
1930
1931



10

Saturday

11

Weekly Portion—"LEK LEKA"

Genesis 12.1—1.27

Prophets—Isaiah 40.27—41.16

Memoranda

NOVEMBER

HESHVAN

11

Sunday

12

ARMISTICE DAY

Tonny Dinner Day
2nd Draps

12

Monday

13

Boston, Mass.,
"A Way Out of Our Crisis"
- Spence, Dr. Spence
- Somerset Hotel

13

Tuesday

14

~~9 A.M. Coa A. En. off~~
H. B. Brand

8. Brand

14

Wednesday

15

11:30 Dr. Spence
TWA 1:30 - Janis Tucker
2. Dr. Spence, Dr. Spence

NOVEMBER

HESHVAN

15

Thursday

16

11 - Dr. Spivey
3³⁰ 4 - Eva Nash (Alumni)
4 Cong
7. Spivey Nash

16

Friday

17

Light Candles 4:18 P. M.



17

Saturday

18

Weekly Portion—"VAYERA"

Genesis 18:1—22:24

Prophets—II Kings 4:1—37

TMC Dinner 7pm
Hollister

Memoranda

NOVEMBER

HESHVAN

18

Sunday

19

8. Album - Every with Photos & Notes
Heshvan Festival

19

Monday

20

L.
12.50. Tulsa USA.
Am. 6.25 P.

20

Tuesday

21

Tulsa.

21

Wednesday

22

& Thanks, Vij -

17 W. Abram - Thursday - 17220 ²²⁰ ~~Alleg~~
~~2 W. Abram~~
 7pm - Course & Godfrey -
 W 5 - Also on 1st - L. W. & C.
 Alon V. U. 1350 Fairchild

Light Candles 4:12 P. M.
 JEWISH BOOK MONTH
 November 23 — December 23

24

Saturday

25

Weekly Portion—"HAYE SARAH"
 Genesis 22.1—25.18
 Prophets—I Kings 1.1—31

Memoranda

NOVEMBER

~~Oakland~~
HESBYAN

6 to Judith Adams - Parker
25th Sunday
Delivery people for Nat
26
E. H. Uman left

7 Mrs. Mrs. Uman
Speaker, How the New Land
Gets on Other Hands

26

Monday

27

10³⁰ Rel. Sch. Conv.

Alathans ~~left~~

27

Tuesday

28

28

Wednesday

29

7. Oakwood - Levi Uman
- Rel. Sch. Conv.

NOVEMBER

HESHVAN

29

Thursday

30

ROSH HODESH KISLEV
THANKSGIVING DAY

★ UNITED NATIONS PALESTINE DAY

*Y. Carl
TTC Stag*

30

Friday

KISLEV
1

Light Candles 4:10 P. M.
ROSH HODESH KISLEV

DECEMBER

1

Saturday

2

Weekly Portion—"BOLEDOT"
Genesis 22.18-23.2
Prophets—Malachi 1.1-2.7

*30
S. W. G. L. S. H. S. H.
May Friedman Bokart*

THE UNITED NATIONS, on November 29, 1947, voted to partition Palestine, and set up a Jewish State. This decision, climaxed many years of Zionist effort, and brought joy to all Jews.

DECEMBER

KISLEV

2

Sunday

3

12³⁰ Faculty Luncheon ^{Park}
6-Setzer, D. and

3

Monday

4

10³⁰ Mr. Boone

3⁰⁰ P. Mrs. A. B. F. and

4

Tuesday

5

6. Urcia - Bad west

5

Wednesday

6

5. Fix. Log.

6. Not Conf. in the Staff

DECEMBER

KISLEY

6

Thursday

7

4 conf

7

Friday

8

Light Candles 4:49 P. M.



8

Saturday

9

Weekly Portion—"WAYEZE"

Genesis 28.10—32.4

Prophets—Isaiah 12.7—12.12

Memoranda

DECEMBER

KISLEV

8

Sunday

10

54. English - Mayor Chafetz
Dinner Club

10

Monday

11

8¹⁵ Fed - 1 + 266 16/6 10/10
7. Nat. Conf. Ch. 10/10

11

Tuesday

12

535 Maxwell
8. Board

12

Wednesday

13

Tw. Study group
7 - Hours

DECEMBER

KISLEV

13

Thursday

14

4 Crops

8 33

L. /u Atl. City

14

Friday

Q.

Light Candles 4:00 P. M.

Troyer Hotel.

15

Saturday

16

Weekly Portion—"VAYISHLAH"

Genesis 32.4—34.43

Prophets—Obadiah 1.1—21

8. Atl. City, U.S.A.

Memoranda

16

Sunday 5:30

17

4- W Bargn. Endlich: Pastor

7:45

~~5:45. S. A. Kangroth - Bazaar~~
Mats - Chapel.

17

Monday

18

12:15 May Friedman - WPM

1:45
Blackburn. WSH Fama out

18

Tuesday

19

Lv 8:30 am

She Circus Party

Pueblo. Col

Whitman Hotel

19

Wednesday

20

TWA Board Meeting

12:15 pm, Geo. J. Geo.

6. Denver. Forum.
Brown Palace

DECEMBER

KISLEV

20

Thursday

21

460

21

460
Friday

22

Light Candles 4:12 P. M.

22

Saturday

23

Weekly Portion—"VA'YESHER"

Genesis 37:1—49:23

Prophets—Amos 1:1—9:1

Memoranda

5-70th - Hilda Silver

DECEMBER

KISLEV

22/10/1663

12 - ¹³ - Alumi - Sunday

~~W 5 - Forest - Kalat - Ma'ayan~~

.6 - Dinner

W 4 - Harry Goshen - } Tuckers

W 7 - Robbins - } Temple

~~S 14 - Tuckers~~

21

Monday

Chick
Sey

HANUKKAH

December 24 - December 31

9 - Alumi - Alumi

22

Tuesday

24

24

Wednesday

27

15 - E. Goshen - Goshen - Weiss - Adm.
15 - Forest - Kalat - Ma'ayan
7 - Harry Goshen - Joss
Lub

27

Thursday

28

10³⁰ Confession~~12¹⁵ Fast~~ 12¹⁵ Fast

7 - Home

28

Friday

29

Light Candles 4:14 P. M.

10³⁰ Confession12¹⁰ V. R. Zuhar

29

Saturday

30

ROSH HODESH TEBET
Weekly Portion—"MIKEZ"

Genesis 41.1—4.17

Numbers 22.9—15

Numbers 7.42—47

Prophets—Zechariah 2.14—4.7

HANUKKAH (Dedication Days) celebrates the rededication of the Temple by the victorious Maccabees (147 B. C. E.) in their struggle against the Syrian King Antiochus who, with the aid of Jewish apostates, had attempted to suppress the religion of the Jews. Every evening lights are kindled in commemoration of that event.

DECEMBER

TEBET

30

Sunday

1

ROSH HODESH TEBET

6. U. S. Soc.

3 - Mrs. Mrs. Children's Party
Mable Key

31

Monday

2

90. Thy or - G. L. H. or

93 JANUARY, 1912

93 1 - Jacobson - 3624 R. W. H. or

2

Wednesday

4

7. Roll Stone

JANUARY

TEBET

3

Thursday

5

2nd De Biol.
4 Conf.

4

Friday

6

Light Candles 4:31 P. M.



5

Saturday

7

Weekly Portion—"V, SYIGASH"

Genesis 44.18—47.27

Prophets—Ezekiel 27.15—28

Memoranda.

JANUARY

TIBET

6

Sunday

8

36. Kangra - Karts Peron

W 7³⁵ pm Arr 11³⁶ pm

7

Monday

9

San Jose -

8

Tuesday

10

ASIRAH B-TEBET

9

Wednesday

11

32.5 WA - Phillip Cummings

JANUARY

TEBET

10

Thursday

12

6 Miam,

11

Friday

13

Light Candles 4:28 P. M.

12

Saturday

14

Weekly Portion—"V. YEHI"

Genesis 17:25—5:26

Prophets—II Kings 1:1—12

Sg. Doodman 632

ASARAH BETEBET (teeth of Tebet) commemorates the day when the Babylonians began their effective siege of Jerusalem in 586 B. C. E.

JANUARY

TIBET

13

Sunday

13

M. G. Hill

14

Monday

14

8 - Miami -

15

Tuesday

15

Leave Miami 3³⁰ pm
Arr New York 7³⁰ pm

16

Wednesday

16

Waldorf,
8. N. Y. - I went -

JANUARY

TEBET

17

Thursday

18

W. X. Y. 8³⁰ am

18

Friday

19

Light Candles 4:26 P. M.

Shema

19

Saturday

21

Weekly Portion—"SHEMOT"

Exodus 1.1—61

Prophets—Isaiah 27.6—28.13; 29.32—33

Memoranda:

JANUARY

TEST

Summary

49

~~48 C. P. P.~~
6 - Federal. Carter
21 Monday

11

Wednesday

**Twitter**

34

222580
J. Arthur H. L. Good
23 Wednesday



WWW www.elsevier.com/locate/ymbs



10⁰⁰ Mr. Lewis

8 & Hi PT Meeting, Spack

JANUARY

TIBET

24

Thursday

26

1215 Muddy Club
 430 Prof. Gas
~~7. Throat~~
 T.M.C. Propan

25

Friday

27

Light Candles 4:44 P. M.

6. Toland
 Rio H. p.m.
 Arr 6:12

26

Saturday

28

Weekly Portion—"TAERA"

Exodus 6.2-6.35

Prophets—Ezekiel 1.15-29.21

~~hve 8:05 am
 Arr 12:55 am~~

Memoranda

FEBRUARY

SHEBAT

3

Sunday

7

3 F. Josh R. Shuman

4

Monday

8

³⁰
6 - Dental Margaret Hollender

5

Tuesday

9

330 veta

6

Wednesday

10

8. Ch. Z. Suss - bender

FEBRUARY

SHEBAT

7

Thursday

11

~~6.1.7. Ark. 11.11.11~~
~~University House 95-89~~

8

Friday

12

Light Candles 5:01 P. M.

1/20
Omn

9

Saturday

13

JEWISH MUSIC FESTIVAL

February 9 — March 9

Weekly Portion—"BESHALAH"

Exodus 13.17—17.16

Prophets—Judges 1.4—5.31

11- E. Han - Cleveland

Memoranda

~~6.1.7. Ark. 11.11.11~~
~~University House 95-89~~

FEBRUARY

SHEBAT

10

Sunday

14

Father-Son Party
4-5 Barns Hop

11

Monday

15

HAMISHAH ASAR BESHEBAT

~~for 2 weeks~~

10. ^{Thursday} ~~Franklin~~ ^{Lincoln's Birthday}

16

12. ~~Monday~~

6. Fixaga Com.
8. Board

12. ^{Wednesday} ~~Monday~~

17

1 TWG. - ~~Monday~~

Call New Union Telephone
2105 2466

85

FEBRUARY

SHEBAT

14

Thursday

18

lv 9:35 am
 Arr Montgomery 6⁰⁵ pm

15

Friday

19

Light Candles 5:10 P. M.

Tampa Bell on
 Montgomery, Ala.
 Future Ann. Jan. 1961

16

Saturday

lv 7:27 am
 Arr 4 pm

Weekly Portion—"TITRO"

Exodus 13:1-20:21

Prophets—Isaiah 6:1-7:6; 9:1-4

5-7 West - 25

15820 Van Allen

HAMISHAH ASAR BESHEBAT (fifteenth of Shebat) is the Jewish Arbor Day, also called the New Year of the Trees. Each year in Israel school children use the day for planting thousands of trees. In the Diaspora it is used as an occasion for stressing the significance of the upbuilding of Israel.

FEBRUARY

SHEBAT

17

Sunday

21

Mother-daughter Party
7- Vera Salomon

18

Monday

22



19

Tuesday

23

20

Wednesday

24

1032 T.W.G.

632 T.M.C. Brotherhood Dinner

21

Thursday

25

11:30 Stamen

7 Stamen

22

10:30 Friday Class

26

Light Candles 5:15 P. M.
WASHINGTON'S BIRTHDAY~~Handwritten notes and a horizontal line crossing out the middle section of the page.~~

23

Saturday

27

SHABBAT SHEBALIM
Weekly Portion—"MISHPATIM"
Exodus 21:1-24:18; 34:11-16
Prophets—II Kings 18:1-177:30 Mr. & Mrs. Dennis Dancer
No. 4 day

SHABBAT SHEBALIM = During Temple times the call for the payment of the poll tax of half a shekel by every adult Jew was announced on the first day of the twelfth month (Adar). As a reminder of this duty the passage from Exodus xxx. 11-16 was read on the Sabbath preceding.

FEBRUARY

SHEBAT

3¹⁴ Best Lary - Shas of Chas
 28

4³⁰ W. Bialer was - R. G. Gutter
 Brother and Sister

4-8 Conference on Paly
 6 - Nurse Carl Litter

25

Monday

29

11⁴⁵ Lenter
 445

Aluminum - Stov/for Rts. Hds

26

Tuesday

30

ROSH HODESH ADAR

12 Kowans - Lark

7 House - Silver

27

Wednesday

ADAR
1

ROSH HODESH ADAR

7. Fri Edman =

FEBRUARY

ADAR

28

Thursday

2

12. Keta - Schell - Shale ?
- Carl Qu. / ...
4. Study - Dr. Fingher

29

Friday

3

Light Candles 5:20 P. M.

11. Steiner

4/20 Dase

MARCH

1

Saturday

4

Weekly Portion—"TERUMAH"

Exodus 25.1—25.19

Prophets—I Kings 22.6—4.13

Memoranda.

MARCH

ADAR

2

Sunday

3

6:30 S. Lemberg

11:20 to 12:00

Monday

to 12:00

her 956 au

Rail. Construction Hotel

6:00 M. Lemberg

4

Tuesday

5

L. 1 P.M.

~~to 12:00~~

6

Wednesday

7

11-5 P.M.

12-1 P.M.

~~to 12:00~~

MARCH

ADAR

6

Thursday

7

7

Friday

10

Light Candles 5:33 P. M.

12 - Mitzvot.

42 - Jan

Shvat -

8 - Tu B'Shvat

8

Saturday

11

SHABBAT ZAKOR

Weekly Portion—"TREASURE"

Exodus 17.10—18.10

Deut. 25.17—19

Prophets—I Samuel 15.2—34

SHABBAT ZAKOR derives its name from the special portion of the Torah, Deut. xxv. 17-19, read that day which begins with the word Zakor—"Remember Amalek". It was assumed that Haman was an Amalekite.

MARCH

ADAR

9

Sunday

13

Purim Carnival

9. Viset ^{Monday} ~~Part~~

13

FAST OF ESTHER
READING OF THE MEGILLAH

6. F.I.U. Can. Part Town
8. Board

10⁴⁵ AK ^{Tuesday} ~~now~~ ¹⁴
Rotary - Mayflower
8. Board

PURIM

~~8. Board~~
~~8. C. 2. 5 H.~~

12 ^{2:30 am}
Wednesday

13 ^{arriving}
Purim forum

FAST OF ESTHER commemorates the day when the Jews of Persia fasted and prayed that they be spared the massacre planned by Haman.

Halley

13

Thursday

16

lv 135 pm
arr 405

~~James Buchanan~~

~~8. T. H. C. & T. W. A.~~

14

Friday

17

Light Candles 5:41 P.

~~Dr. Jerome Davis~~
Barnett Chapel

430

15

Saturday

18

940

SHABBAT PARAH
Weekly Portion—"KI TISSA"
Exodus 20.11—34.33
Numbers 19.1—10
Prophets—Ezekiel 38.16—39

PURIM commemorates the day when, through the intervention of Mordecai and Queen Esther, the Jews of Persia narrowly escaped being victims of Haman's plot to exterminate them.

SHABBAT PARAH—Preceding the Passover, proper steps to become ritually clean had to be taken as preparation for the eating of the Paschal lamb. Hence the law concerning the ashes of the red heifer, Parah Adumah (Numbers xix), was read.

MARCH

ADAR

Sunday

19

~~940 12~~

30 F. High.

L. 6 P. A. Col. 930.

17

Monday

20

11 - Pleasant University
Graville 125 m. gr.

18

Tuesday

21

~~11 - 5th~~

7 - Fourth

19

Wednesday

22

11 - 5th

4 - 7th 2.700, 100

8 - 10th 1000, 1000

MARCH

ADAR

20

Thursday

23

21

Friday

24

Light Candles 5:45 P. M.

1130 Steven

1130 Over

Saturday

25

942 Temple

SHABBAT HANODESH

Weekly Portion—"VA'AKHEL"

—"PESUDE"

Exodus 21:1-40:18; 12:1-20

Prophets—Ezekiel 43:16-46:18

SHABBAT HANODESH derives its name from the Haftarah of that day, Exodus xii. 1-20. This is the "portion about the month", referring to the special consecration of the month of Nisan which is the most eventful in the history of Israel.

MARCH

ADAR

23

Sunday

26

12 - Hunt - Park Lane
2 - Ded. John Synge
7 - Newark

24

Monday

27

10²⁸ Ref. Jh. Com.
17 - Adult Ed. - Hyman -
Alathaus 4.45 Ed. G.
Cay. Lane

25

Tuesday

28

26

Wednesday

29

13 - Th. G. 3 - Skowen - Glen
Dan's B.T. 10.15
12 - Fed. - Linn

MARCH

NISAN

27

Thursday

1

ROSH HODESH NISAN

401
A. Denver. H. 8:00 P.

28

Friday

2

Light Candles 5:35 P. M.

430 ~~Denver~~
G. Denver. B. and

29

Saturday

3

Weekly Portion—"VAYIKRA"

Leviticus 1:1—5:26

Prophets—Isaiah 40:1—44:23

L. 3.25
A. 6.10 P

Memoranda

MARCH

NISAN

10

Sunday

4

Los Angeles - U.S.A.

11

Monday

5

WHIS



APRIL

1

Tuesday

6

2

Wednesday

7

L. 8.00 A.M. - Chiryo 4.25 P.
L. Chiryo 5.00 P. to 7.10 P.

APRIL

NISAN

3

Thursday

3

8. 40 v same Cyn.

4

Friday

3

Light Candles 6:03 P. M.

Y 24 Chas

5

Saturday

10

SHABBAT HAGADOL.
Weekly Portion—"ZAV"
Leviticus 4.1—8.36
Prophets—Malachi 1.1—2.14

SHABBAT HAGADOL always precedes
Passover. It derives its name from the im-
portance of the approaching festival and
from the further fact that the Haftarah for
the day closes with an allusion to "The
Great Day of the Lord."

4. P. Mrs. K. R.

APRIL

NISAN

12th - Maria's birthday

Mary's birthday

11

10 - ~~Saturday~~ Sunday

- Opening of US R

5 - Gold + Wohlmerch

10 - Shaver - Chapel
at 9 pm

Monday

12

10th

11 - C.C.R. Jan Inst.

Rebecca's birthday
at 8:25

Tuesday

13

12 - 8 pm

13 - 3:30 pm
6 - 11:30 am
14 - 11:30 am

Wednesday

14

FIRST SIDER

together

APRIL

NISAN

10

Thursday

13

PASSEVER—1st Day

1030 Service

Havdalla and coll.

11

Friday

14

PASSEVER—2nd Day

Light Candles 6:10 P.M.

~~230 Mass~~

430 Mass

12

Saturday

17

PESAH (Passover) celebrates Israel's deliverance from Egyptian bondage. The festival lasts eight days, during which matzot are eaten in place of leavened bread. On the first and second nights of the festival, the traditional Seder is held in the home at which the historical ideal of freedom is reaffirmed.

APRIL

NISAN

11

Sunday

18

12³⁰ Hall -

10³⁰ Passover

8:15 and Black E. G. Club

14

Monday

19

12 Leon Decard

15

Tuesday

20

1³⁰ Mrs. Hemmel

6 - Home

7³⁰ Opera

16

Wednesday

21

PASSOVER—7th Day

10³⁰ - Service

~~7. Home~~

APRIL

NIRAN

17

Threats to validity

LAST DAY OF PASSOVER MEMORIAL SERVICES

8. Miss Orla Brand

10

Phyllis

Light Candles 6:17 P. M.

2-F. Say Haven

4200

~~J. L. M. S. S. S.~~

19

Wednesday



Weekly Pardon—"SILENT"

Lawrence 9.1—9.47

Prophets—1 Samuel 4.1—7.3

5-7 - Outlook - Workday

Memoranda

APRIL

NISAN

20

Sunday

25

12. Bergman Oscar
 5 W. Arnold - Rosenbaum - ~~Sample~~
 8 TMC - ~~to be finished~~
 6¹⁰ Arnold DeShazer

26

8 Conf Parents

22

Tuesday

27

~~32~~ ~~12~~ ~~Stacy~~
 6 ~~Aschman~~ ~~Perkins~~
 7 ~~Aschman~~ ~~Perkins~~

23

Wednesday

28

2. Stacy / 12³⁰ Alex. Miller.
 7 Herskov.

APRIL

NISAN

24

Thursday

29

7. Am. Congress *Physician*
13. Conf. Ex. Am. (On Holy
- 11. Am. Treasury *Conf. Holy*
23. *On Holy*

25

Friday

30

Light Candles 4:24 P. M.
ROSH HODESH IYAR

Conf. Ex. Am. *8 & 9. Am. & New into on June*
26. *8 & 9. Am. & New into on June*

26

Saturday

IYAR

1

ROSH HODESH IYAR

Weekly Portion—"TAZRIA" "MEZORA"

Leviticus 12:1-15:33

Numbers 28:9-15

Prophets—Isaiah 48:1-2

2. *Am. & New into on June*

Memoranda

APRIL

IYAR

27

Sunday

2

"Israel" Festival -
12⁰⁰ Lunch.

~~4:15 - 5:00 - 4:15 - 5:00 - 4:15 - 5:00~~
~~Meeting~~

28

Monday

3

485

Alachius - Paper - Read -
Calvary - 79 & Reached

29

Tuesday

4

11 P. Rubenstein

6-11 P. 7 Carter: speech.

30

Wednesday

5

ISRAEL INDEPENDENCE DAY

10³⁰ P.M. Open 13 days

~~8:00 - 9:00 Meeting~~

MAY

IYAR

1

Thursday

4

12. Monaco. -

4 Conf Rehennal - Class

~~7. 11. 18~~ 8. Grand Baby

2

Friday

7

Light Candles 4:32 P. M.

4 Conf Rehennal - Class

3

Saturday

8

Weekly Portion—"AHARE" "KEDOSHIM"

Leviticus 14.1—20.27

Prophets—Amos 1.7—15

10, Conf.

Services.

7- Moss -

ISRAEL INDEPENDENCE DAY is the day the Jews of Eretz Yisrael proclaimed their independence and set up the provisional government of Israel (14th of Iyar, 5708).

MAY 31 = New Year - Day
IVAR

9³⁰ breakfast 6. 4. 11³⁰ AM

10³⁰ Mr & Mrs. Sunday

12³⁰ Men Club - Paul Lane
- ~~Samuel & J. K.~~

5

Monday

10

6

Tuesday

11

~~10 - New Year~~

4. L.

6. Photo.

7

Wednesday

12

130

~~10. H. H. H.~~

7. Liebow

MAY

ITAN

8

4

Thursday

13

9

Friday

14

Light Candles 6:30 P. M.

WILLIS
1925
1926



10

Saturday

15

Weekly Portion—"EMOR"
Leviticus 11:1—24:23
Prophets—Ezekiel 41:1—42

Memoranda:

MAY

IYAR

11

Sunday

16

Sisterhood Sunday
Mother Day

12

Monday

17

4:30 P.M. Comm.
W6:30 Balantzar.

L.H. Prouty ^{Tuesday} 1:30 TE ¹⁸
LAG BESMER

~~1:30 P.M. Balantzar~~
~~4:30 P.M. Comm.~~
8 P.M. Balantzar

14

Wednesday

19

12:30 P.M. S.O. Comm. - lunch
- Wade -
Ti Canton

MAY

ITAR

13

Thursday

20

11 - to 20 1st of June
 11³⁰ - 2nd of June
 4 - Corp.

5 - Wed. Cong. : 4:30

16

Friday

21

9. F. 4:44 P. M.

7. Haberm

17

Saturday

22

Weekly Portion—"IEHAR"

—"IEHUKOTAI"

Leviticus 25.1—27.34

Prophets—Jeremiah 25.19—27.14

8³⁰ W. 1st Haberm - 4:30

Memoranda

WAT

TABLE

10

Figure 1

70

1. ~~5. The first~~ ~~hand~~

930 HS Graduate

6. H. S. Q. - Caspian P. wh.

230 F - Kulla Sana CTM

S² C. W. M. M. R. R.

15

Bill Monday

54

10 - Hal. Gearing. - 1860 \$Tayl

8.02.54

10

Thanks

70

1030 Sand. 22 48 horizontal

✓ The A - Answer Mat.

~~7. Stahl-Lauter~~

71

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1

8.1 M.E. Annual meeting ^{Speaker}

MAY

IVAR

22

Thursday

27

11 - 9 candles -

2 F. Henry Kohn
3 Study -

23

Friday

28

Light Candles 4:53 P. M.

WITH



24

Saturday

29

9. *Shema*
Weekly Portion - "BE SIDBAR"
Numbers 1.1 - 4.10
Prophets - 1 Samuel 10.15 - 42

7. *Forme*.

Memoranda

MAY

SIVAN

3 ~~F~~ ~~Buland~~ -

25

Sunday

1

ROSH HODESH SIVAN

9 Final Rehearsal

~~Final Rehearsal~~
 Final Annual Meeting

26

Monday

2

~~10. 1st Rehearsal~~
 10. 1st Rehearsal

12. Chai

8. Stone Carving

27

Tuesday

3

10. Lunch

3. Study - 1 hr.

28

Wednesday

4

4:30 w/ done

MAY

SIVAN

29

Thursday

5

2 - Davis S. Indio. Eubel @ Eddy
423 Caper.

30

Friday

6

Light Candles 6:58 P. M. ✓

SHABUOT
MEMORIAL DAY

9:30 Services

31

Saturday

7

SHABUOT
MEMORIAL SERVICES

SHABUOT (The Feast of Weeks) is so called because it completes exactly seven weeks from the second day of Passover on which theomer (a measure) of the new barley was brought to the Temple. This holiday celebrates the early wheat harvest in Israel. It also commemorates the covenant which was established at Sinai between God and Israel.

JUNE

SIVAN

1

Sunday

8

4 W. Term. in Parlor

8:15 Alumni -

2

Monday

9

4:40. Pat. in Parlor

8:15 Final Com. -

3

Tuesday

10

Relat. Int. Am. of Gen. &
~~8. Nat. Conf. - Israel -~~
 11 Congress of the State 11

> Home.

JUNE

SIVAN

5

Thursday

12

Buyer's Journal

5.2. for Anna

6

Friday

13

Light Candles 7:03 P. M.

7

Saturday

14

Weekly Portion—"NASO"

Numbers 4.21-7.29

Prophecy—Judges 13.2-25

HUC. Beccalano
CINC.

Memoranda

JUNE

SIVAN

8

Sunday

13

130⁰ ~~Toronto~~ ~~Day~~ ~~Dark~~

9 ~~Relly Day~~ ~~-7-9~~ ~~Adm.~~

9

Monday

14

14 TWA. - U. de Park
 4 - Camp Canning
 8. 7. 2. 5. 2. 10

16

Tuesday

17

CCAR

Buffalo

8. Bond -

11

Wednesday

18

JUNE

SIVAN

12

Thursday

12

13

Friday

13

Light Candles 7:00 P. M.

12 - Chofman
H. F. M.

14

Saturday

14

Weekly Portion—"BEH·ALOTKA"

Numbers 8.1—2.18

Prophets—Zacharia 2.14—4.7

Memoranda

JUNE

SIVAN

15

Sunday

21

Pickie

16

Monday

22

~~7 hours~~

17

Tuesday

23

~~7 hours~~

18

Wednesday

24

~~7 hours~~

Mr. Zuckerman
19515 LOM on

2. Ref. Jch. Cur. - Enroll card
7. Hours

JUNE

SIVAN

19

Thursday

26

11 - T.W.G. - Sivan

3 - Mr. Saul - Portant

7. Day

20

Friday

27

Light Candles 7:11 P. M.

5³⁰ Services

21

Saturday

28

Weekly Portion—"SHELLEH LEKA"

Numbers 11:1-1:41

Prophets—Joshua 21-24

Memoranda

JUNE

SIVAN

22

Sunday

29

1. Tronshen

432 W. Loeb Jacobs. W.P. 4.

11 F. Kohler. Monday

30

ROSH HODESH TAMMUZ

1230 Hahn

~~7 Hahn~~ 5 Hahn Klein

21

Tuesday

TAMMUZ

1

ROSH HODESH TAMMUZ

1230 Hahn

~~1230 Hahn~~

730 Hahn

11- Dr. Kieper

4 W. Rabin 3 Hahn

7 W. Rabin - Gordon. Parla

JUNE

TAMMIZ

26

ENAY

Thursday

Visit Louisa

~~Leave~~ 7:30 Breakfast
w. Louisa

4 - Am. Born

- 13 Am. Born

27

9:30

Friday

Mycefy

Light Candles 7:12 P.M.

~~Have a good time~~

5:30 4 - Cakes 12 - Park
Serving

28

Saturday

1

Weekly Portion—"KORAH"

Numbers 16:1-1:32

Prophets—1 Samuel 18:14-12:22

Leave for Hike.

~~Leave for Hike~~ 11 Am
Capitol

JUNE

TAMMUZ

29

Sunday

6

30

Monday

7

JULY

1

Tuesday

8

2

Wednesday

9

JULY

TAMMUZ

3

Thursday

10

4

Friday

11

Light Candles 7:11 P. M.
INDEPENDENCE DAY

Amos

Isaiah

5

Saturday

12

Weekly Portion—"BUKKAH" "BALAK"
Numbers 19:1—22:9
Prophets—Micah 2:4—4:8

Memoranda

JULY

TAMMUZ

6

Sunday

13

7

Monday

14

L 5.03 for Chicago FR-3.10
 A. 9.10

8

Tuesday

15

8. Chicago 10.10
 L. 1.10 for Chicago 10.10
 16

2 dinner tickets
~~from Chicago~~

JULY

TAMMUZ

16

Thursday

17

SHIBBEAH ASAR BETAMMUZ

8 leave ~~Dr~~ R. E. 586
C

11

Friday

18

Light Candles 7:08 P. M.

1/2. Saul

12

Saturday

19

Weekly Portion—"PINHAS"

Numbers 25.10-30.1

Prophets—Jeremiah 1.1-2.3

SHIBBEAH ASAR BETAMMUZ (seventeenth of Tammuz) is a fast day which commemorates the day when the Babylonian army made the first breach in the wall of Jerusalem during the siege in the year 586 B. C. E.

AUGUST

AB

10

Sunday

19

11

Monday

20



12

Tuesday

21

13

Wednesday

22

AUGUST

AH

14

Thursday

23

15

Friday

24

Light Candles 6:35 P. M.



16

Saturday

25

Weekly Portion—"KEE"
Deut. 11:24—16:17
Prophets—Isaiah 54:11—55:5

W. H. Brown

Memoranda

AUGUST

ELUL

24

Sunday

1

25

Monday

2



26

Tuesday

3

27

Wednesday

4

AUGUST

ELUL

18

Thursday

7

2. V. Stahn. Hour

19

Friday

8

Light Candles 6:15 P. M.

2.



20

Saturday

9

Weekly Portion—"MI TEZZE"

Deut. 21.10—21.19

Prophets—Isaiah 44.1—10

Memoranda

AUGUST

ELUL

31

Sunday

19

SEPTEMBER

1

Monday

11

LABOR DAY

WHITE
HOUSE
OFFICE



2

Tuesday

12

3

Wednesday

13

SEPTEMBER

ELUL

4

Thursday

14

5

Friday

15

Light Candles 6:04 P. M.



6

Saturday

16

Weekly Portion—"KI TABO"

Deut. 26.1—29.8

Prophets—Isaiah 69.1—22

G. Henry J. Scher

Memoranda

SEPTEMBER

FDOL

11

Conclusions

34

5th Creek - Goshute - Chap
4th W. Terr. Goshute
6th W. Terr. Goshute - Pabst

13

Wardlaw

2122 Greeny Rd.

8th Albert de la Ostrera

6 Ughen W Mi.

Twelve.



to Rocky to the Orchard
- referred

10² - T. W. A. Wednesday 27
10 - David W. Thursday
12 - Dr. G. A. R. Friday

W. J. G. Meijer

31

SEPTEMBER

ELUL

18

Thursday

28

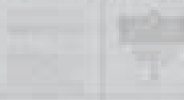
12. W. Beamed Kham Temple

19

Friday

29

Light Candles 5:40 P. M.
EVE OF ROSH HASHANAH



Memoranda

Memoranda

Bonds 70-575

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ADDRESSES

- 1/ Artist - testify - who is
greatest artist? "Lion" I
was sure of it
- 2/ Chickens - austerity -
feed - corn - fried -
"I got the pounds..."
- 3/ Hired foot - any wife
was - jumps his 100 -
"I don't - I don't - just name."
- 4/ Sidewalk Belts. P. 23.
"I still love - call
me back at 100"

ADDRESSES

5/ While talking to a friend -
he fell into a trap.

While attending a party
function the plot film
was put under him

6/. Under Couch - 16 7/5 7/6
Y/D/A

7/. Saw & Hotel at Church
Plate passed. Saw
faint. Hotel carried
him out.

8/ 16/3 Not known

ADDRESSES

- 9/ "Commence" - too long
of General - with up & down
man.
- 11/ 8-9-10-Tent. June. King
14. If lion eats you. What
has do I take from
- 14/ Cuba - Fire - by name is
not Cuba
- 14/ Marvellous medicines -
yet first diseases
for them
- 15/ Miletus - was then
a poet by name Shapers
- 16/ Optima. B. B. B. B.
- B. B. B. B. B. B. B. B. B.

ADDRESSES

17) 750 - Schwimmen hättet
du lernen sollen

18) "I am killing myself
twice a day

19) Stakes - watch stakes
- see confessed

20) Not receiving anything.
I am sorry to you.

21) Family Tree - Spent
\$1000. Two to follow
I up Five to brush
it up.

22) Drunkard - with
Rex. Does not know

ADDRESSES

whether he found a wife
or lost a horse.

23/ Child under TV infl.
eyes, when told of the death
of his father was - asked
Who shot him?

24/ Jean Parrot - only in
advisory capacity

25/ Prison Job? Travelling
salesman

26/ - US - G.B - Soviet
US - feeds cow - do not keep
G.B. " " with for the
Soviet - eats cow.

ADDRESSES

27. Mixed Emotions - like
man whose Mother-in-law
went over the cliff in his
new Cadillac.
28. 1st 3rd 5th 11th 12th, 14th
21st 23rd 25th 27th 29th
29. 1st 3rd 5th 11th 12th 14th
21st 23rd 25th 27th 29th
30. Mexican - atomic bomb
- 1st 3rd 5th 11th 12th 14th
21st 23rd 25th 27th 29th
31. Pattern on Pullman
Chair - 54 & 1/2 inch
- Gambled and lost
32. Technical Bachelor
- 1st 3rd 5th 11th 12th 14th
21st 23rd 25th 27th 29th

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