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Series II: Subject Files, 1956-1993, undated.

Reel

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Box

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Folder

211

Collingwood Avenue Temple, Toledo, correspondence, notes,
programs, and speech, 1967, 1969-1972.

Western Reserve Historical Society

10825 East Boulevard, Cleveland, Ohio 44106
(216) 721-5722
wrhs.org

American Jewish Archives

3101 Clifton Avenue, Cincinnati, Ohio 45220
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COLLINGWOOD AVENUE TEMPLE

LEON ISRAEL FEUER, D.D., Rabbi
ELLIOT D. ROSENSTOCK, Associate Rabbi

Collingwood at Winthrop
TOLEDO, OHIO 43620
May 24, 1967

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Rabbi Daniel J. Silver
The Temple
Cleveland, Ohio 44106

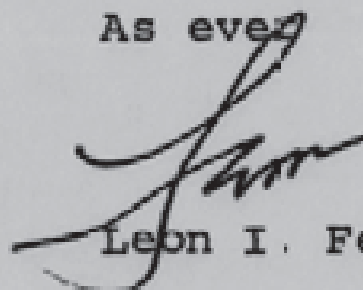
Dear Daniel:

This will confirm our conversation of this morning extending a cordial invitation to deliver the Stanley L. Davis Memorial Lecture which opens our fall Breakfast Series on Sunday, October 22nd at 10:30 AM. I am delighted that you are able to come. The subject will be "Moses".

It might be well that you plan to arrive the evening before and stay here over night. We would be very happy if you could bring Adele.

Hortense joins me in fondest regards.

As ever



Leon I. Feuer

oct 22
Toledo

May 31, 1967

Rabbi Leon I. Feuer
Collingwood Avenue Temple
Collingwood at Winthrop
Toledo, Ohio 43620

Dear Leon:

I have marked my calendar for Sunday, October 22nd.

We have reactivated here in Cleveland the Cleveland
Zionist Emergency Council which is taking most of
my time.

I look forward to seeing you at the Conference. Adela
joins in sending to Hortense and to yourself our love.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf



COLLINGWOOD AVENUE TEMPLE

LEON ISRAEL FEUER, D.D., Rabbi

ELLIOT D. ROSENSTOCK, Associate Rabbi

Collingwood at Winthrop

TOLEDO, OHIO 43620

July 19, 1967

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Rachel Miller

President of T.Y.C.

Mrs. Mary Sigman

Administrative Secretary

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Daniel:

We would like very much to take advantage of your visit to Toledo on October 22nd to meet at luncheon with the faculty of our Religious School. They would like to talk with you informally about methods of teaching the God concept to children. This will not require any kind of formal address, perhaps something in the nature of a dialogue between the teachers and yourself.

I am looking forward to your visit and so is my new colleague, Rabbi Allen Freshling. I hope that Adele and you will arrange to come the evening before and spend it with us.

We send our love to all of you.

As ever

Leon I. Feuer

July 21, 1967

Rabbi Leon I. Feuer
Collingwood Avenue Temple
Collingwood at Winthrop
Toledo, Ohio 43620

Dear Leon:

I shall, of course, be happy to meet with your faculty on the 22nd of October. I claim no special expertise on teaching God to the children but I will be happy to discuss this subject or any other with them.

I am off to Israel tomorrow for two weeks. I have a number of special assignments, but I really want to just get the feel of the country.

I hope the summer has been a pleasant one for you and for Hortense. Adele joins me in sending our love.

Sincerely,

DJS:mgm

Daniel Jeremy Silver

RABBI ALLEN I. FREEHLING

COLLINGWOOD AVENUE TEMPLE

TOLEDO, OHIO 43620

August 30, 1967

Dear Rabbi:

We are now beginning to prepare material for the Breakfast Series in which you will be participating this fall. To that end, would you be kind enough to send us, at your very earliest convenience, three glossy photographs which will be used here at the Temple and by our local newspapers to publicize your appearance.

Also, it would be helpful if you were to send us a biographical sketch which will be utilized in press releases.

Thank you for taking the time to do this for us. Warmest best wishes from all of us always.

Sincerely,

AIF/sd

Allen I. Freehling

Sent 8/31/67

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106



COLLINGWOOD AVENUE TEMPLE

LEON ISRAEL FEUER, D.D., Rabbi

ALLEN I. FREEHLING, Assistant Rabbi

Collingwood at Winthrop

TOLEDO, OHIO 43620

October 2, 1967

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Kenneth Deutsch
President of T.Y.C.

Mrs. Mary Sigman
Administrative Secretary

Rabbi Daniel Jeremy Silver

The Temple

University Circle at Silver Park

Cleveland, Ohio 44106

Dear Daniel:

First let me express our heartiest wishes, in which my family joins me, for a Happy New Year to Adele, Mother and to yourself.

We are looking forward to your being with us on Sunday, October 22nd. Since we start at 10:00 AM, I hope that you can come in the evening before, bring Adele with you and spend the evening with us.

Please let me know what your plans are so that I can make a hotel reservation for you. All of us send our best to all of you.

As ever

Leon I. Feuer

October 6, 1967

Rabbi Leon I. Feuer
Collingwood Avenue Temple
Collingwood at Winthrop
Toledo, Ohio 43620

Dear Leon:

Unfortunately we must be in Cleveland on Saturday night October 21st for a Mr. & Mrs. Club affair. Adele and I plan to take a United Airliner which leaves here at 7:10 A. M. arriving at 7:42 A. M. We plan to leave on a 5:30 flight.

I know we would both like some place to freshen up and we look forward to being with you.

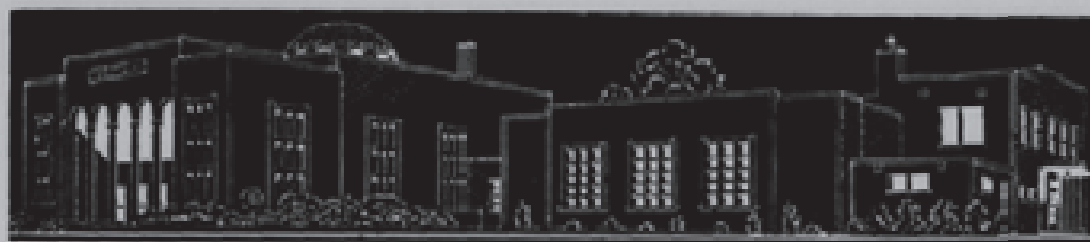
Adele joins me in sending our love and our very best for a happy and healthy New Year.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvi

COLLINGWOOD AVENUE TEMPLE



Affiliated with the Union of American Hebrew Congregations

LEON ISRAEL FEUER, D.D., Rabbi
ALLEN I. FREEHLING, M.A.H.L., Assistant Rabbi

— 1967 SUNDAY BREAKFAST-LECTURE SERIES —

THE RELIGIOUS EDUCATION COMMITTEE OF THE COLLINGWOOD AVENUE TEMPLE IS PLEASED TO ANNOUNCE THE 8TH ANNUAL BREAKFAST SERIES.

THIS EVENT IS AN INTEGRAL PART OF OUR EDUCATIONAL PROGRAM. ONLY WHEN THERE IS UNDERSTANDING OF CONTENT, AS WELL AS A COOPERATIVE SPIRIT LINKING THE HOME AND OUR SCHOOL, CAN OUR RELIGIOUS EDUCATION REACH ITS DESIRED GOALS. THIS IS A FAMILY PROGRAM OF THE HIGHEST CALIBER.

WE STRONGLY URGE YOU — AN ADULT MEMBER OF OUR TEMPLE FAMILY — TO ATTEND EACH OF THE LECTURES. THEY ARE DESIGNED FOR YOU.

BREAKFAST 10:00 A.M.

LECTURE and DISCUSSION 10:30 A.M.

COLLINGWOOD AVENUE TEMPLE

1967

Sunday Breakfast - Lecture Series

OCTOBER 22

OCTOBER 29

NOVEMBER 5

Three Men Named Moses



OCTOBER 22

**Rabbi
Daniel J.
Silver**

STANLEY H. DAVIS
MEMORIAL LECTURE

will discuss the Biblical Moses and the legacy we received from him. Dr. Silver is the Senior Rabbi of The Temple in Cleveland, and an articulate leader of Reform Judaism.



OCTOBER 29

**Rabbi
Alvin J.
Reines**

will give us the highlights of the thoughts of Moses Maimonides and their impact on modern theology. Dr. Reines is Professor of Philosophy at Hebrew Union College in Cincinnati.



NOVEMBER 5

**Rabbi
Stanley F.
Chyet**

will provide us with a view of Moses Mendelssohn, an early founder of Reform Judaism in Germany. Dr. Chyet is Associate Professor of American Jewish History at H. U. C.

THERE WILL BE A SUPERVISOR FOR PRE-SCHOOL CHILDREN IN THE GOLDNER YOUTH LOUNGE

THE RELIGIOUS EDUCATION COMMITTEE

1967-68

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Mrs. Donald Okun

Mrs. Robert Zimmerman

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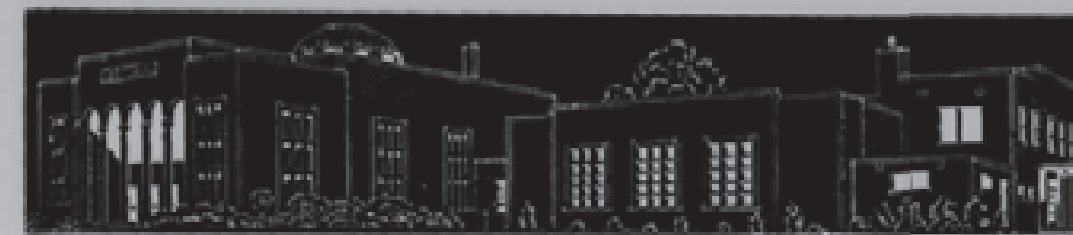
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COLLINGWOOD AVENUE TEMPLE



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LEON ISRAEL FEUER, D.D., Rabbi

ALLEN I. FREEHLING, M.A.H.L., Assistant Rabbi

— 1967 SUNDAY BREAKFAST-LECTURE SERIES —

THE RELIGIOUS EDUCATION COMMITTEE OF THE COLLINGWOOD AVENUE TEMPLE IS PLEASED TO ANNOUNCE THE 8TH ANNUAL BREAKFAST SERIES.

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WE STRONGLY URGE YOU — AN ADULT MEMBER OF OUR TEMPLE FAMILY — TO ATTEND EACH OF THE LECTURES. THEY ARE DESIGNED FOR YOU.

BREAKFAST 10:00 A.M.

LECTURE and DISCUSSION 10:30 A.M.

RABBI ALLEN I. FREEHLING

COLLINGWOOD AVENUE TEMPLE

TOLEDO, OHIO 43620

October 17, 1967

Dear Rabbi:

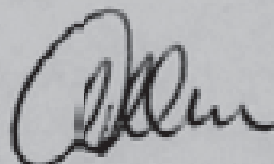
Enclosed please find a copy of a brochure which we send to all the members of our Congregation announcing the Breakfast Series which you are inaugurating this Sunday morning.

Naturally, all of us are looking forward to being with you on this happy occasion. Among those who will be present, in addition to a large number of adults, will be quite a gathering of young people who are in attendance in our high school. I know that they would be flattered if you were to recognize their presence somewhere in your remarks.

From what I understand, all of your travel plans have been arranged and a room has been reserved for you at the Park Lane Hotel for you to use while you are here in Toledo. In advance of your trip if there is anything that we can do to be of help to you, I certainly hope that you will not hesitate to ask.

Kindest best wishes always.

Sincerely,



AIF:sbd

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

*I'll meet you and
Mrs. Silver at the
airport on Sunday
morning upon your
arrival.*

*Also, the "Solide Blade" has asked
for a two-paragraph summary of your remarks. May I have it?*

October 23, 1967

Dr. Leon Feuer
Collingwood Avenue Temple
Collingwood at Winthrop
Toledo, Ohio 43620

Dear Leon:

It was a very great pleasure spending the day at Toledo.
I enjoyed the lecture and the audience, and, of course, the
chance to catch up.

My expenses were \$25.00. Give my love to Hortense.

As always ,

DJS:mgm

Daniel Jeremy Silver

October 31, 1967

Mrs. Betty Kass
2823 Alisdale Drive
Apartment 103
Toledo, Ohio 43606

Dear Mrs. Kass:

Thank you for your kind note. I am delighted that you were in the audience in Toledo. With all good wishes, I remain

Sincerely,

DANIEL JEREMY SILVER

My dear Rabbi Silver
I was so glad I had the
pleasure to hear you to
Lip G. now. & I acknow-
ledged. & to the life of

~~Dr. Moros~~ Moros in lectures
not only in the back.

Dear Rabbi Silver, I
gave a talk on man
and the Moravian
of holy in to talk to
Lip G.

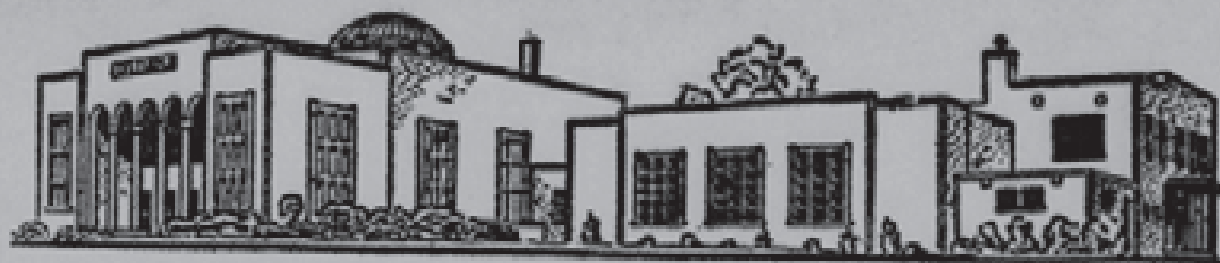
Composed their music,
I gave a help on to
Theodor Herzl, out to creation
of the State of Israel,
From 3.000 years until now,
for professors and
Students, my Father who
was a Hebrew Teacher in
Liga. was a great
Philosopher, we lived
with 92, 10 years in

told me after my mother
passed away. I heard of
Fionnuala & was glad.
and I saw her in England in
London. I have 2 sons,
one a doctor and a
dentist. My first husband
passed away 2 years ago.
I still give love.
Love you.
I have 3 children.
Gibson

A happy New
Year,



Ms Betty-Kare,



COLLINGWOOD AVENUE TEMPLE

LEON ISRAEL FEUER, D.D., Rabbi

ALLEN I. FREEHLING, Assistant Rabbi

Collingwood at Winthrop

TOLEDO, OHIO 43620

October 27, 1967

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Mrs. Mary Sigman
Administrative Secretary

Rabbi Daniel J. Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio

Dear Daniel:

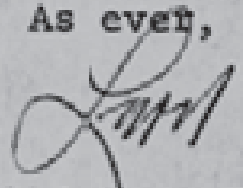
Enclosed is a modest honorarium plus your expenses.

Your address was sensationally good and got our series off to a marvelous start. Our faculty was also deeply appreciative of the time you gave them.

Hortense and I enjoyed your visit with us. It meant a great deal to us and I hope that it will be repeated soon and often.

We send our love to Virginia and Adele and to yourself.

As ever,


Rabbi Leon I. Feuer

LIF-s

Feuer
Proposed

October 31, 1967

Rabbi Leon I. Feuer
Collingwood Avenue Temple
Collingwood at Winthrop
Toledo, Ohio 43620

Dear Leon:

Thank you for the check. I enjoyed my visit very much. I wonder, in line with our conversation, if you would not care to write something for the Journal in response to Siskin's article.

I hope Hortense is feeling better and finding her strength. Adele and mother join in sending their love.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvi

MRS. STANLEY H. DAVIS

4057 WEST BANCROFT STREET, TOLEDO 6, OHIO

October 31st -

Dear Rabbi Silver -

You gave our congregation
a most pleasurable and
informative morning -
how fortunate we were
to have ^{with} you as our guest!

Thank you for coming -
I have heard so many
praises for you - it was
a "worth while" morning!

Cordially

Rebecca Davis

November 1, 1967

Mrs. S. H. Davis
4057 W. Bancroft Street
Toledo, Ohio 43606

Dear Rebecca:

It was a privilege to be a part of your fine lecture series. I enjoyed the morning very much and I am delighted the morning was successful.

With all good wishes, I remain,

Sincerely,

DJS:mgm

Daniel Jeremy Silver

September 10, 1969

Rabbi Leon Feuer
Collingwood Avenue Temple
2335 Collingwood
Toledo, Ohio 43620

Dear Leon:

We enjoyed having some of your confirmands with us this past weekend. They are a very nice group and a pleasure to have around.

I promised that I would clear the date of Monday, February 2nd for your women's group. It is now clear and I have it marked on my calendar.

Everyone here is well. Adele and mother join in wishing Hortense and yourself the happiest of New Years.

As always,

DJS:mgr

Daniel Jeremy Silver



COLLINGWOOD AVENUE TEMPLE

LEON ISRAEL FEUER, D.D., Rabbi
ALLEN ISAAC FREEHLING, Associate Rabbi

Collingwood at Winthrop
TOLEDO, OHIO 43620

September 17, 1969

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Brotherhood
Mr. Emanuel Fishler, *President*
Couples Club
Mr. and Mrs. Alan Wagner, *Chairmen*
Youth Group
Michael Stark, *Board Chairman*
Ami Sattinger, *President*

Mrs. Mary Sigman
Administrative Secretary

My dear Daniel,

I am delighted that you are going to be with us on February 2nd. The women in charge of the project will be in touch with you on the details.

We are announcing a very general topic -- "A Day with Daniel Jeremy Silver -- An Experience in Jewish Learning." I think the format will be a couple of talks, with lunch in between, and I am sure you can use material that you have already prepared.

Hortense joins me in sending our love to Mother, Adele, the family and yourself.

Best wishes for a Happy New Year.

As ever


Leon I. Feuer

Rabbi Daniel J. Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

MAKE YOUR RESERVATIONS NOW!!

A HIGHLIGHT OF THE SISTERHOOD SEASON

NEXT MONDAY, FEBRUARY 2ND



An Experience In Jewish Learning

conducted by

DR. DANIEL JEREMY SILVER

RABBI, THE TEMPLE

Cleveland, Ohio

Program Schedule

MORNING SESSION (Main Sanctuary) 11 A.M.
LUNCHEON (Kobacker Hall) 12:30 P.M.
AFTERNOON SESSION (Main Sanctuary) 1:30 P.M.

It will be difficult to imagine a more stimulating Jewish experience than a "Day With Rabbi Silver," one of Reform Judaism's pre-eminent teachers and spiritual leaders.

Rabbi Silver succeeded his father, the late, distinguished Abba Hillel Silver as Rabbi of The Temple, Cleveland, Ohio. He has now served as Senior Rabbi for nearly fifteen years. He earned his Ph. D. Degree at the University of Chicago, is President of the National Foundation For Jewish Culture and Editor of "The Journal" of the Central Conference of American Rabbis. He is an eloquent speaker. Members of the Congregation who heard him will recall with pleasure the marvelous lecture on Moses, which he delivered several years ago at our Fall Breakfast Series.

Co-Chairmen of the Program Committee are Mrs. Milford Romanoff and Mrs. Gordon Levine.

Luncheon — \$2.00 per person

In charge are Mrs. Samuel Karr, Hospitality Chairman; Mrs. Herbert Moses, Hostesses; Mrs. Elliott Fine, Decorations.

Reservations may be made at The Temple Office (243-8214), Mrs. Harvey Weinman (882-2143) or Mrs. Rollind Romanoff (474-1486).

A supervisor for pre-school children will be provided if requests will be made at the Temple office by JANUARY 30th.

A LOVELY GIFT

The Temple wishes to acknowledge receipt of a lovely gouache painting on a Biblical theme, "Ruth, Orpa and Naomi", by the noted Israeli artist, Pinchasse, which has been hung in Kobacker Hall. This is the gift of Mr. and Mrs. Jesse Siskind, in honor of their children.

We are deeply grateful for this gift.

Send Uniongrams for Happy Events

FEBRUARY

		Anniversary
6th	Mr. and Mrs. Charles Kaminsky	15th
7th	Mr. and Mrs. Marvin Yaffe	10th
8th	Mr. and Mrs. Ben Leiken	20th
21st	Mr. and Mrs. Morton Bobowick	5th
27th	Dr. and Mrs. James Kimmelman	10th

MARCH

5th	Mr. and Mrs. Jerold Baum	15th
19th	Mr. and Mrs. Philip Gaines	25th
19th	Mr. and Mrs. Norman Silver	20th
20th	Mr. and Mrs. Joseph Shugarmen	15th
22nd	Mr. and Mrs. Samuel Solomon	45th
24th	Mr. and Mrs. Robert Pollack	35th
25th	Mr. and Mrs. Ben Greene	25th

Please call Mrs. Marvin Dettelbach, 531-4497 or Mrs. Allan Miller, 531-1133, Sisterhood Uniongram Co-Chairmen. Uniongrams are 35c each.

YOUTH GROUP SCHEDULES "OPERATION ENTERTAINMENT"

The Temple Youth Group will play host to Toledo's synagogue youths and Collingwood-area church teenagers, at a social affair scheduled to begin at 7 P.M. on Sunday, February 15th. Talented members of our Youth Group and from the visiting organizations will participate in a display of talent called "Operation Entertainment."

Co-Chairmen for the event are Robin Axelrod and Carol Freehling.

We Acknowledge With Thanks

The flowers on the Altar for the Services this Friday Evening are the gifts of:

Mr. and Mrs. Sidney Bloom, in honor of the Bar Mitzvah of their son, Richard Jay Bloom.

Mrs. Nathan Berenson, Mr. and Mrs. Mervin Berenson, and Mr. and Mrs. Elliot Davis, in memory of husband and father, Mr. Nathan Berenson.

Mr. and Mrs. Neal Clardy in memory of parents, Estella and Moses Lamfrom.

CONTRIBUTIONS TO:

ALTAR FLORAL FUND

Mrs. Herman P. Golden and Family, in memory of husband and father, Mr. Herman P. Golden.

PHILLIP JACOB MEMORIAL SCHOLARSHIP FUND

Mr. and Mrs. Andrew Mahler, in memory of Mr. Willard Bentley.
Mr. and Mrs. Max Okun, for the recovery of Mrs. Sam Stoller.

FLORENCE PONEMAN MIRSKY MEMORIAL FUND

Mr. and Mrs. Ormonde Levi, in memory of Mrs. Mary Newell

BAR MITZVAH

The Officers and Members of the Temple join in expressing their best wishes to Mr. and Mrs. Sidney Bloom and to their son, Richard Jay, who will be the Bar Mitzvah at the Service this Friday Evening.

Following the ceremony, the family will be the hosts to the Congregation at an Oreg Shabbat in Kobacker Hall.

PARKING ON COLLINGWOOD AVENUE

Once again, we wish to call to the attention of the Congregation the regulations for parking which now exist on Collingwood Avenue. Although the street is restricted for parking, no tickets will be issued on cars parked for Friday Evening Services or for Sunday morning Religious School and adult activities.

Mr. Clifford Quinn, Director of Public Safety, has been very cooperative in making these exceptions, and we would like to reciprocate by observing normal rules that apply to all the churches and institutions on Collingwood.

At other times than those mentioned above, members of the Temple are urged to park on the side streets, or, better yet, in the parking lot of the Jewish Community Center.

A MOST IMPORTANT EVENT

The Temple Brotherhood is pleased to announce that on Sunday evening, April 19th, we shall have the honor of hearing an address by Dr. George Wald, the 1968 Nobel Prize winner in physiology and medicine, from Harvard University.

Professor Wald's speech in Boston on March 4th of last year, entitled "A Generation In Search of a Future", has been called "the most important public utterance of our lifetime." Since then, he has been in great demand, and we are privileged to present Dr. Wald as our Spring Billstein Lecturer.

Please mark your calendars now to assure your being in attendance at this most important event that evening!

SERVING THIS FRIDAY EVENING

Ushers—Dr. Allan Miller, Messrs. William Quiroga, Robert Shall, Marshall Soskin and Philip Treuhaft; representing the Board of Trustees — Marvin K. Jacobs and Dr. Gerald Stark.

A SPECIAL NOTICE

Congregants who have tickets for the Temple B'nai Israel Lectureship Series, featuring Rabbi Stuart Rosenberg, are notified that the program will be presented on Monday, February 2nd, instead of the next night as previously announced.

MAKE YOUR RESERVATIONS NOW!!

A HIGHLIGHT OF THE SISTERHOOD SEASON

NEXT MONDAY, FEBRUARY 2ND



An Experience In Jewish Learning

conducted by

DR. DANIEL JEREMY SILVER

RABBI, THE TEMPLE

Cleveland, Ohio

Program Schedule

MORNING SESSION (Main Sanctuary) 11 A.M.
LUNCHEON (Kobacker Hall) 12:30 P.M.
AFTERNOON SESSION (Main Sanctuary) 1:30 P.M.

It will be difficult to imagine a more stimulating Jewish experience than a "Day With Rabbi Silver," one of Reform Judaism's pre-eminent teachers and spiritual leaders.

Rabbi Silver succeeded his father, the late, distinguished Abba Hillel Silver as Rabbi of The Temple, Cleveland, Ohio. He has now served as Senior Rabbi for nearly fifteen years. He earned his Ph. D. Degree at the University of Chicago, is President of the National Foundation For Jewish Culture and Editor of "The Journal" of the Central Conference of American Rabbis. He is an eloquent speaker. Members of the Congregation who heard him will recall with pleasure the marvelous lecture on Moses, which he delivered several years ago at our Fall Breakfast Series.

Co-Chairmen of the Program Committee are Mrs. Milford Romanoff and Mrs. Gordon Levine.

Luncheon — \$2.00 per person

In charge are Mrs. Samuel Karr, Hospitality Chairman; Mrs. Herbert Moses, Hostesses; Mrs. Elliott Fine, Decorations.

Reservations may be made at The Temple Office (243-8214), Mrs. Harvey Weinman (882-2143) or Mrs. Rollind Romanoff (474-1486).

A supervisor for pre-school children will be provided if requests will be made at the Temple office by JANUARY 30th.

THE TEMPLE BULLETIN

2335 Collingwood Ave.
Toledo, Ohio 43620
Phone: 243-8214

code
419

SECOND
CLASS
MAIL

Return Requested

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

February Calendar of Events

(PLEASE CLIP AND SAVE)

1	10:00 a.m.	Religious School; Kindergarten Sabbath Demonstration.
2	11:00 a.m.	Sisterhood Seminar on Judaism followed by a Luncheon at 12:30 p.m.
5	8:15 p.m.	Brotherhood Board meets.
6	8:15 p.m.	Sabbath Eve Worship Service.
7	9:15 a.m.	Religious School.
8	10:00 a.m.	Religious School.
10	4:30 p.m.	Youth Group Board (meets at Rabbi Freshling's).
11	8:30 p.m.	Committee on Religious Education (Judge Glasser's Home).
13	8:15 p.m.	Sabbath Eve Worship Service - ORT Family Service.
14	9:15 a.m.	Religious School. Student Council lunch.
15	10:00 a.m.	Religious School.
	7:00 p.m.	Youth Group's "Operation Entertainment."
18	8:30 p.m.	Couples Club Steering Committee (at Bosowicks.).
20	8:15 p.m.	Sabbath Eve Worship Service.
21	9:15 a.m.	Religious School.
22	10:00 a.m.	Religious School.
24	8:00 p.m.	Temple Board meets.
25	9:30 a.m.	Sisterhood Board meets.
27	8:15 p.m.	Sabbath Eve Worship Service featuring B'nai Torah.
28	9:15 a.m.	Religious School. Bar Mitzvah Alumni lunch.
	8:30 p.m.	Couples Club Square Dance and Barbecue.

THE TEMPLE BULLETIN

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2335 Collingwood Ave., Toledo, Ohio

Second class postage paid at Toledo, Ohio

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President

Mrs. Marvin Jacobs
Sisterhood President

Emanuel Fishler
Brotherhood President

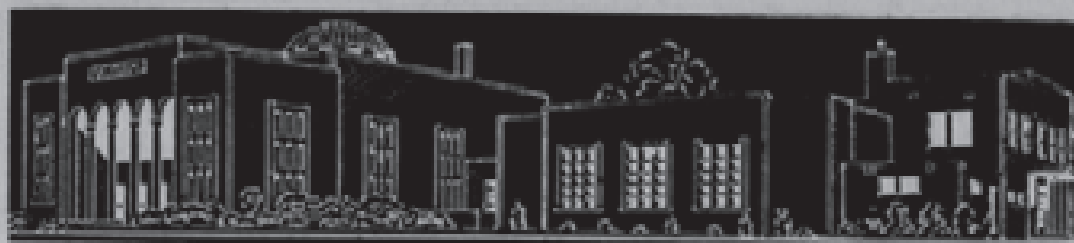
Mr. and Mrs. Alan Wagner
Couples Club Chairmen

Mrs. Mary Sigman, Adm. Sec'y. and Editor

Ani Sattlinger
President, Youth Group

Michael Stark,
Y. G. Board Chairman

THE TEMPLE BULLETIN



COLLINGWOOD AVENUE TEMPLE

Affiliated with the Union of American Hebrew Congregations

LEON ISRAEL FEUER, D.D., Rabbi

ALLEN ISAAC FREEHLING, M.A., Associate Rabbi

2335 Collingwood Avenue

TOLEDO, OHIO 43620

Vol. VIII

January 27, 1970

No. 22

Sabbath Eve Worship Service

FRIDAY EVENING, JANUARY 30th, 8:15 P.M.

RABBI FREEHLING

will speak on

"A BEGGAR IN JERUSALEM"

Elie Wiesel's Latest and Most Dramatic Novel

Candlelighting

MR. AND MRS. SIDNEY BLOOM

The Congregation Is Invited To

An Oneg Shabbat

Following The Worship Service

In memory of Miss Janet Beth Romanoff:

Mr. and Mrs. Lawrence Aronoff

Mr. and Mrs. Jerry Baron

I. A. Club

Mr. and Mrs. Jay Shiff

Mr. and Mrs. Howard Trau

Mr. and Mrs. Max Kutash, in memory of Mrs. Mary Newell.

JACOBSON MEMORIAL LIBRARY FUND

In honor of the 40th Wedding Anniversary of Rabbi and Mrs. Leon I. Feuer:

Mrs. Ferdinand Roth

Mr. and Mrs. Max Tavel

Mr. and Mrs. Howard Trau

In memory of Miss Rae Wolsey:

Mrs. Harry Seitz

Mrs. Louise Warren

Mr. and Mrs. Martin Ziegler

Mr. and Mrs. Emanuel Levinson, in memory of Mr. Willard Bentley.

Mr. and Mrs. Sam Rogolsky, in honor of the Bar Mitzvah of
David Ehmann.

Mrs. Ferdinand Roth, for the recovery of Mr. Sam Youngheart.

Mrs. Ferdinand Roth, for the recovery of Mr. Sam Youngheart.

Mr. and Mrs. Jay Shiff, in memory of mother, Mrs. Rebecca Fagin.

Mr. and Mrs. Howard Trau, Phoenix, Arizona, in memory of

Mrs. Sarah Frankel, Cleveland, Ohio.

Howard, Jr., Curt and Jacki Trau, in memory of their grandfather,
Mr. Jack Romanoff.

Gift of a book from Mr. and Mrs. Sam Weiss, for the recovery
of Mrs. John Reuben.

SISTERHOOD "YES" FUND

Mr. and Mrs. Mendel Eiser, in memory of grandmother, Mrs. Rose Miller.

SISTERHOOD BUILDING AND EQUIPMENT FUND

In memory of Mrs. Rose Gluck:

Mr. and Mrs. Jerome Bellman

Mr. and Mrs. Joseph Cohan

Mr. and Mrs. Leonard Cohan

In memory of Mrs. Gertrude Zaller:

Mr. and Mrs. Joseph Cohan

Mr. and Mrs. Leonard Cohan

Mr. and Mrs. Marvin Tavel

Mr. and Mrs. Fred Okun, for the recovery of Mr. Howard Graham,

Mr. Aaron Moore, and Mrs. Ida Singer.

SISTERHOOD BRAILLE FUND

Mrs. Ferdinand Roth, in memory of Mrs. Rose Gluck and
Mrs. Gertrude Zaller.

In Memoriam

We record with deep sorrow the passing of MR. FRANK FEINGOLD and MRS. MARY NEWELL and extend the condolences of the Congregation to the bereaved families.

A Plaque on our Memorial Board for MR. HOWARD C. SCHWAB, will be dedicated at the Service this Friday Evening.

Kaddish will be recited this Friday Evening for the following, whose anniversaries occur this week—

MR. NATHAN BERENSON

MRS. GOLDIE EDELSTEIN

MR. MAX FARBER

MR. HERMAN P. GOLDEN

MR. ADOLPH HELLMANN

MRS. ESTELLA LAMFROM

MR. EUGENE LEMPert

MRS. MAY ELLE STEINFELD

MR. PHILIP STERN

THE TEMPLE BULLETIN

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President, Youth Group

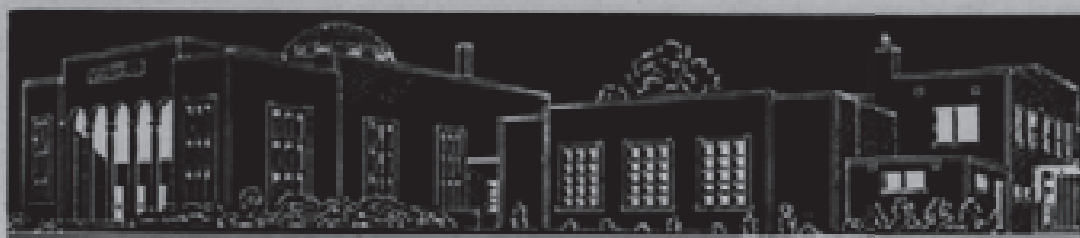
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2335 Collingwood Avenue

TOLEDO, OHIO 43620

Vol. VIII

January 20, 1970

No. 21

SABBATH EVE SACRED MUSIC WORSHIP SERVICE

FRIDAY, JANUARY 23rd, 8:15 P.M.

—Presenting—

"THE PASSION OF AMERICA"

An Echo of the Civil Rights Struggle

Composed By

ELY E. PILCHIK

Rabbi

NORMAN SUMMERS

Cantor

CONGREGATION B'NAI JESHURUN

Short Hills, New Jersey

—Performed By—

THE TEMPLE CHOIR

J. Philip Zaugg, Sr., Director

and

THE SCOTT HIGH SCHOOL CHOIR

David D. Carter, Director

(See Next Page For Complete Details)

"My house shall be called a House of Prayer for all peoples."

— Isaiah 56:7

AN UNUSUAL OPPORTUNITY FOR SISTERHOOD MEMBERS

MONDAY, FEBRUARY 2nd

presenting

DANIEL JEREMY SILVER, Ph.D.

RABBI

**The Temple
Cleveland, Ohio**



—Program—

MORNING SESSION	11 A.M.
LUNCHEON	12:30 P.M.
AFTERNOON SESSION	1:30 P.M.

This will be an experience in Jewish learning with one of the most brilliant and scholarly Rabbis in the country. No Sisterhood member should miss this opportunity.

Ordained at the Hebrew Union College — Jewish Institute of Religion, Rabbi Silver spent two years as a Chaplain in the Far East. He succeeded his father as Senior Rabbi of one of America's leading Reform Congregations. He earned his Ph. D. degree at the University of Chicago and now serves as President of the National Foundation For Jewish Culture and Editor of *The Journal of the Central Conference of American Rabbis*.

The luncheon will be \$2.00 per person and is being arranged by Mrs. Samuel Karr, Hospitality Chairman. Reservations should be made by returning the post-card which Sisterhood members will receive, or by calling The Temple Office, 243-8214.

SISTERHOOD NOTES:

THE TUESDAY SEWING GROUP NEEDS

- A Co-Chairman very badly
- Cutters very badly
- If you can cut patterns—we need your help
- If you can sew by hand or machine,
we need your help

If you are creative, we need you

TRY US — YOU'LL LIKE US!!

Betty O'Desky, Chairman — 172-3205

COOK BOOK

This is your last chance to be represented in Sisterhood's Cook Book.
DEADLINE FOR RECIPES — FEBRUARY 2nd.

Send them (especially hors d'oeuvres and diet specialties) to June Treuhaft, 4147 Graceway, or Rosanne Deutsch, 1233 Nantucket.

THE COLLINGWOOD AVENUE TEMPLE

Celebrates

Shabbat Shira
Shevat 17, 5730

The Sabbath Of Song
January 23, 1970

—Featuring—

THE TEMPLE CHOIR

J. Philip Zaugg, Sr., Director
David Carter
Bernard Falor

Margaret Weber, Organist
Patricia McGee
Bonita Winsor

and

THE SCOTT HIGH SCHOOL CHOIR AND ENSEMBLE

David D. Carter, Director

—Program—

- I. Opening Hymn: "God Is In His Holy Temple" (Tickton)—Scott Choir
- II. Candlelighting Ritual (Binder) Temple Choir and
Mr. and Mrs. Beryl Goldman
- III. "Let Us Break Bread Together" (Ryder)—Scott Choir
- IV. The Worship Service Continues, pp. 49-58 (Union Prayer Book)
Baw-r'chu (Tickton)
Sh'ma (Tickton) { Temple Choir and
Mee-Chaw-mo-chaw (Tickton) { Scott Ensemble
V'Shawm-ru (Tickton)
- V. Silent Meditation
"May The Words" (Tickton)—Temple Choir and Scott Ensemble
- VI. Kiddush (Tickton)—Temple Choir and Scott Ensemble
- VII. Scriptural Lesson: Psalm 100
- VIII. A Sermon In Song
Psalm 150 (Hanson)—Scott Choir
"Go Down Moses" (Wheebright)—Scott Choir
"The Passion of America—An Echo of the
Civil Rights Struggle"
(Rabbi Ely E. Pilchik and Cantor Norman Summers)
Temple and Scott Choirs
- IX. Adoration (Weinberg)—Temple Choir and Scott Ensemble
- X. Service Continues, pp. 71-77 (Union Prayer Book)
- XI. Announcements
- XII. Closing Hymn: "Song of Hope" (Krones)—Scott Choir
- XIII. Benediction

FOLLOWING THE WORSHIP SERVICE

There Will Be

An Oneg Shabbat

In Kobacker Hall

We are most grateful to all the members of the Temple Choir and the Scott High School Choir and Ensemble for devoting their splendid talents to this noble effort.

Leon I. Feuer
Rabbi

Beryl Goldman, Chairman
Temple Music Committee

Allen I. Freehling
Associate Rabbi

NEXT FRIDAY EVENING

Richard Jay Bloom, son of Mr. and Mrs. Sidney Bloom, 4334 Old Saybrook Drive, will be the Bar Mitzvah at the Service next Friday Evening, January 30th.

CONCLUDING LECTURE

THIS SUNDAY, JANUARY 25th

The Temple Brotherhood

presents

RABBI FEUER

speaking on

"SIGMUND FREUD - - DOCTOR OF THE SOUL"

based on

Earl Grollman's

"JUDAISM IN SIGMUND FREUD'S WORLD"

This will be the concluding talk in Rabbi Feuer's historical series "Strange Fires From the Jewish Altar", the program which has proved to be unusually successful.

The subject—Sigmund Freud—is certainly one of the great creative Jews of modern times. He not only made enormous contributions to the understanding of our mental processes, but he has influenced every aspect of modern thought, including its literature, drama and art.

Rabbi Earl Grollman has written an interesting book, demonstrating the Jewish influences in Freud's thought.

Breakfast—10 A.M.

Lecture and Discussion—10:30

The Temple is grateful to the Brotherhood for sponsoring this series each year and to members of the committee, Mr. William Quiroga, Mr. Jerry Greenspun, Co-Chairmen, and to all those who assisted in each week's session.

PLEASE CALL US IF YOU ARE INTERESTED

The Temple's Sisterhood has asked Rabbi Freehling to conduct a course in elementary Prayer Book Hebrew for members who are unable to attend classes sponsored by Toledo's College of Jewish Studies.

This course will be offered in a member's home in the Ottawa Hills area one morning a week for an hour or so per session.

Before final arrangements are made, Sisterhood members are urged to call 243-9720 to let us know that they would like to participate in the Hebrew course. When you call, please let us know if Tuesday or Thursday is best for you (we plan to begin at 9:30 a.m., if at all possible).

We Acknowledge With Thanks

The flowers on the Altar for the Services this Friday Evening are the gifts of:
Mr. and Mrs. Norman Dolgin, in memory of sister, Mrs. Marcia Sue Davenport.
Mrs. Nate Seitner, in memory of her husband.

CONTRIBUTIONS TO:

SISTERHOOD "YES" FUND

Dr. and Mrs. David Friedman, in honor of the 20th Wedding Anniversary of Mr. and Mrs. Sol Schwartz.
Mr. and Mrs. J. Adrian Scheibel, in appreciation of Uniongrams and Messages received in honor of their 35th Wedding Anniversary.

ALTAR FLORAL FUND

Mrs. Ann Dallet, Mr. and Mrs. James Dallet and Mr. Richard Dallet, in memory of husband and father, Mr. Arthur Dallet.
Mr. and Mrs. Sydney Friedlander, in memory of brother, Mr. Arthur Dallet.
Mr. and Mrs. Nathan J. Greenberg and Mr. and Mrs. Samuel Solomon, in memory of father, Mr. Charles M. Jacobs.

SISTERHOOD BUILDING AND EQUIPMENT FUND

Mr. and Mrs. Jack Heller, Storrs, Connecticut, in memory of Mrs. Rose Gluck.
Mr. and Mrs. Sydney Leach, in memory of Mrs. Rose Gluck.
Mr. and Mrs. Jack Neufeld, for the recovery of Mrs. Fred Okun.
Mr. and Mrs. Fred Okun, for the recovery of Mrs. Sam Stoller.

SISTERHOOD BRAILLE FUND

Mr. and Mrs. Stanford Goldman, in memory of Mrs. Goldie Deutsch, Mrs. Rose Gluck, and Mrs. Gertrude Zaller.
Dr. and Mrs. Norman Reuven, in memory of father, Mr. William Goldsmith.

ETTA THAL MEMORIAL SEWING FUND

Dr. and Mrs. Bernard Goodman, in memory of father, Mr. Hyman Liberman.
Dr. and Mrs. Edward Singer, in memory of parents, Mrs. Sarah Singer Cohen, and Mr. Hyman Liberman.

TEMPLE AID FUND

In memory of Miss Janet Beth Romanoff:

Mr. and Mrs. Jack Heller	Mr. and Mrs. Sydney Leach
Mr. and Mrs. Arthur Kaminsky	Dr. and Mrs. Norman Reuven
Mr. and Mrs. Paul Steinberg	

Mr. and Mrs. Kurt Gamiel, in memory of Mr. Gunther Lehman, Cincinnati, Ohio, son of Mrs. Albert Herz.
Mr. and Mrs. John Gottschalk, in memory of Mr. Louis Ruben.
Mr. and Mrs. Richard Metzger, in memory of Mr. Gunther Lehman.

JACOBSON MEMORIAL LIBRARY FUND

Mrs. Jane Feldstein, in memory of Mrs. Goldie Deutsch.
Mr. and Mrs. Stanford Goldman, in honor of the 40th Wedding Anniversary of Rabbi and Mrs. Leon I. Feuer.
Mr. and Mrs. Arthur Kaminsky, in honor of the 40th Wedding Anniversary of Rabbi and Mrs. Leon I. Feuer.
Mr. and Mrs. William Osterman, in memory of Mr. Charles Traeger, New York, N.Y.
Mr. and Mrs. Paul Steinberg, in memory of Mr. Rudy Ertis.
Mr. and Mrs. William Trep, in memory of father, Mr. Robert Lipner.
Mr. and Mrs. Harold Wenzel, Los Angeles, California, in memory of Mrs. Tessie Davis.

In Memoriam

We record with deep sorrow the passing of MR. ROBERT LIPNER and MR. GUNTHER LEHMAN, and extend the condolences of the Congregation to the bereaved families.

A Plaque on our Memorial Board for MR. ARTHUR DALLET will be dedicated at the Service this Friday Evening.

Kaddish will be recited this Friday Evening for the following, whose anniversaries occur this week—

MR. MOSES BILLSTEIN
MR. ARTHUR DALLET
MRS. MARCIA DAVENPORT
MRS. CLARA EPSTEIN

MR. CHARLES M. JACOBS
MRS. MAMIE KLEIN
MR. SAMUEL RASKIN
MR. NATE SEITNER

THE TEMPLE BULLETIN

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A SPECIAL REMINDER

We urge Temple members and guests to use the parking lot at the Jewish Community Center when coming to Worship Services and other congregational events.

WE NEED YOUR COOPERATION

Recently, we sent "Membership Information Forms" to almost 300 Congregants, whose files here at The Temple are incomplete. To date, about one-third of those members have returned the forms to us.

As a way of making it possible for us to serve you better, would you be kind enough to send us your information form, if you have not done so already. (If you have misplaced yours, let us know and we shall mail you one at once.)

SERVING THIS FRIDAY EVENING

Ushers—Dr. Melvin Conn, Messrs. Robert Feldstein, Philip Gaines, Dr. Harold Gross and Jack Gallon; representing the Board of Trustees—William Osterman and Walter Treuhaft.

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Mrs. Mary Sigman, Adm. Sec'y. and Editor

Ami Sattlinger
President, Youth Group

Michael Stark,
Y. G. Board Chairman

#261

YOU HAVE TO GROW UP IN PEPPER PIKE TO
KNOW HOW BAD THINGS REALLY ARE

~~Sunday, October 26, 1969~~

The Temple

Rabbi Daniel Jeremy Silver

Congress!

I trust ^{that} after this morning ~~that~~ my visa to Pepper Pike will not be lifted.

Actually I appropriated the title from Dr. Kenneth Kenniston, Professor of Psychiatry at Yale University Medical School, and one of the most perceptive commentators on the current ~~scene~~ scene. Some months ago, Dr. Kenniston published an article which he entitled "You Have To Grow Up In Scarsdale To Know How Bad Things Really Are." He was not pointing to any particular incident in Scarsdale, but rather to the fact ~~that the~~ Scarsdale, and Pepper Pikes, and Gates Mills, and Bay Villages, communities of the well-to-do, of the nearly well-to-do and of those who like to be around the well-to-do, single class ^{suburban} cities, have produced a disproportionate number of today's ^{young} radical activists. Many of ~~these~~ ^{our} young revolutionaries were born with a silver spoon in their mouths. They were carefully bundled off to nursery school at just the right age, and enrolled in ^{at the right time} just the right school system. They were given trips around the country or to Europe ^{at just the right age}. They were given music lessons and drama lessons and were taken to just the right symphonies and to just the right theatres. Everything was done that could possibly have been done to give these young people an opportunity beyond that enjoyed by Caesar's sons.

It is surprising, to say the least, to think of such plush surroundings as the breeding ground for radicalism. There is something startling about young men and women driving off to the revolution in \$6,000 sports cars. We expect to find revolutionaries among the dispossessed, the denied, the frustrated, those who

are forced to stand outside the society, to whom all doors are shut. That is where we expect revolutions to be born. But, here we have them born and nurtured in in the very heart of the Establishment. You have heard it at your hearth or in the home of friends. ^{in the family} Junior begins to list the wrongs of our society. It is a long bleak tale, a desperate tale. There is no relief. Everything falls short, is debased. Everything must be done over. Father says: where is it better? Is it better in Russia? Is it better in Cuba? Is it better in North Vietnam? Junior shrugs his shoulders, as if father has not understood what he is talking about. And father, out of desperation, ~~will~~ ^{begin} the long and true tale of how, in the last fifty or seventy-five years, the United States has managed an economic revolution of triumphant proportions. ~~How we have taken~~ ^{the old} the economic pyramid ~~and turned it~~ ^{has been} on its point. The many have been given abundance, if not all vastly more than a generation ago. He still remembers the company town, the company store, the sixty-hour week, the sweat shop, the lock-out, the scabs. ^{so} How much has ~~happened~~ ^{been accomplished}. America has a grand reformist track record. And Junior ~~will~~ shrugs: 'You haven't understood a word I have said. This is a cold world. The machine and the Establishment conspire against the individual. You can't be a person in this great economic ^{society} triumph you prate about.'

Actually they are talking on different planes. The youngster takes for granted every advantage of the economic revolution that the fathers and grandfathers ^{FOUGHT AND LABORED} brought about. And the grandfathers and the fathers simply can not understand what looks to them as ingratitude. ~~And so~~ we see at Berkeley, Columbia, and Harvard, young people offered an opportunity to do whatever they want ^{by} in the richest society the world has ever known, standing at the threshold of a hundred exciting careers, turning bitterly against their society, charging it with every conceivable evil and fault.

How did all this come about? The young like to explain their activism, their contempt of society, their cry, "tear it down, begin again" as a reaction to very ^{evil} real ~~the~~ in the social structure. They point to our archaic welfare system, the twenty to twenty-five million who must still ^{survive by} ~~survive~~ with incomes below the poverty line, the war in Vietnam, the ugliness of racism. They say, here are the reasons we are rebelling. There is substance to their charges. There are some terrible flaws in our body politic, ~~but~~ such faults have always been there. In every generation there have been those who had power and abused it. America has never had an adequate welfare program. Our streets have never been ~~secure~~, without violence. Our foreign policy had its Spanish American War and its Korean War long before our involvement in Vietnam. There have always been substantive reasons for the youth to be angry but they have not always been this angry. And, so if we want to understand this rebellion and the reason it begins particularly in the more affluent, better-educated homes of our society, we have to look elsewhere.

Let nothing I say ~~the~~ ^{USEFUL} minimize the complaints these young people register. Our national purpose must be to solve the social and political problems which confront us. But, I would like to look at activism specifically and see if another perspective ^{might} ~~might~~ not offer some understanding to us as parents and as youth.

The psychologically-oriented have ~~tended to~~ ^{ed} explain the youth revolution in terms of the familiar stresses and ^{STRUGGLES} ~~rebellion~~ of the adolescent against ^{his} ~~the~~ father ~~image~~, against mother, against authority. As they see it youth seizes on the mistakes of mother and father's generation to provide substance, a rational basis, ^{JUSTIFY} ~~to~~ a basically incoherent emotional rebellion. The rebellion is emotional and undifferentiated, and the young find ^{ADOLESCENT} ~~justification for it~~ and a means of validating it

^{by citing} in the evils of the society at large. Of course, there is such a thing as adolescent rebellion. We must turn away from the family and the life style of our home in order to find ourselves and our own way of doing things - where we are and where we are going. But, adolescent rebellion is not a new thing. It existed in the last generation and the generation before, but there was then no youth rebellion of ^{similar} today's proportions. You can not explain today's activism simply ^{AS} ~~on the basis~~ ~~that~~ the familiar churning of young people ^{FOCUSED ON} ~~represents a need to turn against~~ the ~~failure~~ ^{of the} authority figures in their society.

Perhaps the young are turning against a generation of parents who are more hypocritical, less involved, than any other in our history. Of course, that is nonsense. Every generation has relatively the same proportion of good citizens and ^{if} those who are careless of their responsibility. ^{rebels} Then perhaps the young are ^{coming from homes distinguished by a special degree of hypocrisy,} turning against the special hypocrisy of their parents. One of the interesting ^{would indicate} facts which has been derived from studies of the homes of the activists is that they were, by and large, born of liberal parents who were more, rather than less, concerned with social change ^{THE REBELLION IS SPAWNED AS PEPPER MILK} ~~than say homes in Parma or in Euclid, which produced~~ ^{RATHER THAN IN PARMA.} ~~few activists.~~ Are the young then simply acting out the verbal professions of their parents? The parents talk and the youth put their bodies where the parent's mouths are. Many parents did far more than talk. Many ~~of these parents~~ are the men and women who established the economic and social reforms of this generation and the last. Nor is there any evidence that radicalism is more pronounced in homes where the parents are verbal, but not active; than in the homes in which the parents are both verbal and active.

I would like to suggest a different ^{level} kind of explanation. I take my departure from an interesting piece of social research done by a French historian Phillippe Aries. Dr. Aries has studied ^{STRUCTURE} the family as it has developed through history, and

has pointed ^{TO} out a phenomenon that I think no one ^{had heretofore really noticed} else ~~really saw~~. In his book Childhood through the Centuries, he suggests that childhood is a relatively recent phenomenon in human ^{development} history. Until two-hundred years ago, with the exception of ^{The} a few at the very top of society, the sons and daughters of ^{nobility and the rich} kings and nobles, no one had a childhood. Babies were born and were allowed four or five or six years to toddle around and to play as infants. ^{For that period} They were given freedom and a good deal of security, fed and clothed and swaddled and then at five or six or seven immediately put to work. The boys were apprenticed or were put to the plough, the girls were sent into the farmyard or set to scrubbing the floors and raising younger ~~children~~. No one talked of schooling. By far the vast majority of the earthlings have ^{remained} been ~~totally~~ illiterate. What ~~society~~ society needed of ~~most humans was~~ simply muscle power. And so there was a child, and then the worker, and no stage called childhood in between.

Dr. Aries contends that childhood began for the masses ^{during} ~~concurrently with~~ the Industrial Revolution. When men learned to use machines to produce a flood of goods, and science and fertilizer to produce more grain from the same acreage, ^{were} society no longer ^{the} needed vast reserves of untrained manpower. Society now ^{required} needed machines and those who could maintain them ~~and read a blueprint~~, those who could cipher and read and write ^{a blueprint bills} clerks, bookkeepers and technicians. Childhood ^{came about} began ^{to provide} as the schooling period ^{necessary} for learning such skills. There was now sufficient surplus capital so that the family did not need the ^{eight year old} young child as a wage earner. For the first time the mass ~~of people~~ ^{AND} began to receive at least that education which taught them the three "R"s. Soon there were more machines, ~~the~~ machines became more ^{sophisticated} complex and as society became more affluent and technical ^{minimal} a sixth-grade education was no longer sufficient. Social policy required a tenth-grade education, then a high school diploma. As the level of education rose, childhood, the period of schooling

and dependency was lengthened until ~~chronologically~~ the youngster remained ^{in the eyes of} ~~as~~

A child though physically he had passed ~~into and~~ through puberty and entered what

we now call adolescence. ~~New~~ Emotionally, physiologically and physically the

^{SIXTEEN YEAR OLD} child was no longer ~~simply~~ a child, though he ^{BUT HE WAS THOUGHT OF AS A CHILD BECAUSE} ~~had the freedom and the economic~~

^{WAS STILL} ~~dependency of childhood.~~ Parents and these "new" children found themselves in a

world full of all kinds of new and intense tensions.

^{than} In an earlier time when the child at ten was sent out to be apprenticed, tensions ^{tion} between parent and child ~~ceased~~. The boy was on his own. The child sank or swam.

Whatever his fate it was not the responsibility of the parent. If you look into the

Talmud you find that the only elements a parent is obliged to provide are shelter, sustenance, clothing and training in a skill. The complicated emotional sparring

of today's home was little known, certainly rarely ^{show itself} ~~surfaced~~ in the literature. The

generational tensions which most of us instinctively associate with the raising of children, because these are the realities of raising children who are in puberty

and adolescence, rarely surfaced in the homes of ^{an} earlier generations because

children of twelve and fourteen were adults ^{and in their own} ~~and no longer under the roofs of the~~ ^{parents.}

^{ours} It is a new condition entirely. ~~Our society~~ ^{today} requires not ~~only a high school~~

~~diploma, but increasingly a college degree as a guarantee of necessary skills.~~ ^{the} ~~We~~

^{THE CHANGE IS NOT ONLY ONE OF AGE BUT ONE OF INSIGHT. WE} ~~have~~ established schooling which not only teaches skills but broadens horizons and

^{an environment} helps to place the student outside ~~home~~ folk ways and the familiar prejudices and inherited attitudes of his family. Our educational systems are tension producers.

We would not want it otherwise. They liberate the youngsters mind. But we can not

deny that in doing so they create tension. ^{generational} We teach beyond the skills of parents

and grandparents. For the first time in history parents ^{feel} ~~felt~~ inferior to their

offspring. They do not understand the world their offspring were going to move

into or their attitudes toward it.

In brief, we have created a world in which a parent is still presumed to be responsible, legally and otherwise, for seventeen-year olds, whose actions he, as a parent, can no longer control, physically or emotionally. Over the last century, beginning first in the more affluent sections in the society and then spreading throughout the society, we have had to come to grips with adolescent-parent relationships. ^{which typically end} Unfortunately we still tend to call ~~them~~ child-parent relationships. And it has not been easy. Yet, little by little we have ^{LEARNED how} created techniques to allow the child to be partially in the home, partially free; to have certain kinds of responsibilities, but not others. A child of 15 or 16 was still sufficiently dependent upon the parent's judgment and security that he did not rebel totally against this kind of situation. Well and good. But childhood did not stop growing at seventeen. ~~Going beyond Dr. Arico, I would like to suggest that~~ In the last two generations we have added still another layer to "childhood" and ~~that~~ it is this further ^{lengthening of childhood} period of years and its attendant tensions that is ^{it is, I believe, much of} precipitating our anguish and their activism.

Since the Second World War we have seen an explosion of knowledge, and a revolution of educational expectation. Most young people go to college and a surprising number go on to graduate school. We no longer require the ^{eighteen} 18-year old, ~~the 19-year~~ ^{old} or even the ^{twenty} 20-year old in the work force. What ~~we~~ do require is that the brightest of ^{over} ~~these~~ young people develop sophisticated and specialized skills. Moreover they can not acquire ^{them} under our present system unless they spend years and years in great centers of learning ~~where they can master the far reaches of~~ ^{NOT} knowledge. It is quite routine for a doctor ^{NOT} to be certified in his speciality, ^{NOT TO} to lose his learner's status, ^{until he is nearly} ~~at~~ thirty. ^{Today childhood includes} Now we are dealing with young people ^{who are in any way immature} who are neither children nor half children and half adult. They are fully grown and fully developed men and women who must somehow act a child's role. A mother will come into my ^{study} office and say: 'I don't know what to do about Johnny. He just

won't do his work. He won't buckle down. He is getting such poor grades. He won't listen to me. He is in the outer office. I would like you to talk to him. " Johnny turns to be a 220-pound, ^{TWENTY}20-year old, bearded, fully capable of having fathered two or three children, ^{AND} of having earned his own living for many a year; but mother thinks of him as a child, and there is everything in the relationship to confirm her point of view. Father still sponsors junior. He pays his bills. He pays for his car. He pays his tuition. He pays for his trips home. Junior expects to be kept. Father still assumes that if junior gets into trouble it is ^{his} father's responsibility to bail him out. Mother still acts as if she ^{did when he was in} had a nursery school child and ~~was responsible~~. Teacher has called up to say that ^{Johnny} he is getting poor grades and off she goes to school to find out what she can do. But, you can't sit down with a ^{TWENTY}20-year old and do his homework for him if only because you ^{don't} understand the ~~kind of~~ physics or chemistry he is ^{assigned} trying to do and you can't ground him because you don't have the strength.

What we have now is an educational prolongation and a corresponding prolongation of "childhood" showing itself first in the Scarsdales and the Pepper Pikes and the Bay Villages. where active and sensitive people first respond to a new social dimension. Here the homes provide every educational opportunity for the young people, even unto the late twenties, and because the young person is not fully productive, on his own, neither the home nor the society nor the young adult assume that the parenting relationship is over and done. I am not arguing that ^{ON THE LAST CHILD'S TWENTIETH BIRTHDAY} at ~~nineteen~~ a family must disband. I am arguing that the concept of parental responsibility for the management of ~~this~~ life of ~~this~~ ^{OR 20} nineteen-year old must be jettisoned. No twenty-year old ^{CAN} will accept ~~easy~~ such a relationship even if he needs it, and no parent can enforce it, ^{if} ^{Here} even it is needed. In the elongation of childhood, I submit, is the real crux of the problem.

The twenty-year old is not a child. Your twenty-year old is not your child. But nothing in our society makes it possible for you or your twenty-year old to assume that the father-son, mother-daughter, parent-child relationship is over and done. Everything, in fact, conspires to make you feel that you are somehow still responsible. ^{AND TO MAKE HIM FEEL THAT HE IS ACCOUNTABLE} Grades at many universities are still sent home. Mother must sign junior's report card. We still assume that we ^{MUST} ~~ought to~~ worry about the ~~learning~~ motivation of a 19 or 20-year old, ~~worry about their wanting to~~ ^{learn}, as though ^{his} the future was ~~still~~ our responsibility, when it is now only ^{his} theirs. It is their life. They are either going to have the skills or they are not going to have the skills. They are either going to make out or they are not going to make out and nothing we do as parent, or as professor in locus parentis will change that fact. But, we molly-coddle and manipulate because we assume that they are not grown up. ~~Our universities are in many ways just overgrown high schools.~~ We rarely say to the young person, work your way through or make up your own mind what you are there for and do it. We badger them with nightly calls: did you practice 30 minutes today? Did you get your English theme in on time?

There comes a point, and most parents in ^{LONG WOOD} Pepper Pike and in Scarsdale can not bring themselves to ^{ADMIT IT} that point, when parenting ceases, ^{MUST} when you have got to say: "You are on your own. Sink or swim. I love you, but---" ~~This~~ We find ~~that~~ terribly difficult to do and because we find it difficult to do, ~~because~~ we enmesh our lives and theirs with silken strings, ~~They~~ feel constrained, and we feel frustrated. ^{THERE IS A} They feel that in ~~the~~ ^{AND THAT WE ARE KEEPING THEM IN A CAGE} that great big world out there seething with problems, seething with opportunity, [^] they are packed off to class with their little notebooks to take notes on the classics of western civilization which they know they will soon forget. They may say to you perhaps in all honesty: "why can't I leave school?" You sit them down to a serious conversation about the draft and future earnings and

the importance of ~~that~~ ^{AND} piece of paper ^{DRAFTED} but neither of you ~~will~~ ^{ask} have the courage to ~~say~~,
why not drop out of school and be ~~employed~~, it's not the worst thing that ever happened.
Or, why not try life without a certificate? Why not take your chances? School
is useful only if you find it useful. If you are learning something and it is useful
to you, by all means stay. If not, there are other ways. There are many roads
which lead to happiness. Yet, Pepper Pike sees only the road of education. The
Scarsdales and the Pepper Pikes ~~and the Shaker Heights' and the Cleveland Heights'~~
~~have had~~ ^{AND CAUGHT IN} an educational fixation ^{WHILE BLIND ALL LIES} ~~for many years~~

There is a real world out there. Yet, ~~in a sense~~ we ~~are~~ keeping these ^{OUR}
young people from ~~the world~~. We haven't created an educational system, for
instance, which would allow them to learn and to do at the same time, which
would allow them to have their classes but at the same time to be part of that
larger world. How many ~~children~~ say to me: I really wanted to work this summer
but father said; how many years of freedom have you got? "Go, enjoy yourself,
spend your vacation in Europe." Every child doesn't need Europe. Many need to
prove something to themselves. But, father says, "I'll pay the bills. Don't worry
you won't have to earn the money." Many do have to earn money because that is
the only way they can earn self-respect, their right to be responsible for their
own lives. When you are not responsible for your own life you flail. You become
very angry and very bitter and often quite destructive ~~in your bitterness~~.

~~We have learned~~ ^{we have LEARNED} in coping with the welfare and social service problems of
our cities that you can take people without high school degrees and sometimes
without an eighth grade education and ^{OFFER} ~~train them to do the~~ responsible work.
You don't always need a piece of paper in order to do a particular task. What you
need is the responsibility and desire to succeed. Why can't we find ways to structure
the years between 18 and 24 so that those who want to can operate in the world
and yet go to school. Were NYU and CCNY such bad experiences for all those

young Jewish fathers of ours who worked all day and went to school in the late evening? ^{by the way} ~~Where~~ was it said to Moses that all future generations should go to school full time, year long, to take five or seven hours of classroom instruction. For some, yes. For those who know ~~exactly~~ where they want to go and how they are going to get there and what they are going to do, by all means. For others the university is a sheer and terrible waste.

One of the interesting statistics that has come out of ^{VARIOUS} the studies of the young activists is that they come from those departments in the universities which enroll most students who do not have any real idea where they are going or why. The chemist knows he is going into chemistry, why he is taking chemistry. He rarely wastes semester after semester idly writing pronouncements setting out strategy ^{REVOLUTIONARY} for anything ^{CRISIS} that comes along. It is in the liberal arts, ^{AND} in the soft ~~social~~ sciences, ^{THE SOCIAL SCIENCES} where like as not the student isn't clear as to his ^{PURPOSE} ~~social role~~, that so much of ~~our~~ The ~~endless, mindless~~ restlessness is spawned. God bless the restlessness if they channel it constructively. God bless their criticisms when they are deserved, and many of them are, but, much of it is simply acting out an attempt to free oneself and find oneself.

In sum we have come into an era where many young people do not earn their independence until late in their twenties. We and they must adjust to this prolonged dependence. ^{WE CAN SEND A CHECK WITH A SQUARING A BILLY REPORT.} We can not think of it as childhood. We must recognize that ^{THESE YEARS} ~~our~~ ^{YOUNG ARE THERE} they are full-grown, capable of having children of their own, capable of earning a living, of being emotionally and physically responsible for their ^{LIVES} well-being, and this, somehow, we must permit them.

When ^{JUNIOR} Charles goes off to college, he ceases to be a child. When he goes off to college we really cease to be his parents. We remain family. We are father, mother, she is daughter and he is son. We are there with judgment and advice

when asked, we are going to help if it is requested. But, sometimes less help is better than more. Sometimes distance is better than being on the phone every night finding out how darling is doing. Let them be free. Let them be adult. They will stumble and they will fall and bloody their noses. We did, God knows. ~~They may pick themselves up and may make something of themselves.~~ If we bind them with silken strings, permit little freedom, treat them as children, they are going to wait for us to pick them up and curse us for it.

It is not so bad to grow up in Pepper Pike. The problem is getting out of there.



Remember to be true - Faith that these things will all be explained -
There is some value in the simple fact of itself -

Did not do 2 days early - The first into exam with you the relyer
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COLLINGWOOD AVENUE TEMPLE

LEON ISRAEL FEUER, D.D., Rabbi
ALLEN ISAAC FREEHLING, Associate Rabbi

Collingwood at Winthrop
TOLEDO, OHIO 43620

November 24, 1971

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Administrative Secretary

Dear Dan,

I am delighted that you can come for our Annual Clergy Institute on Wednesday, May 10, 1972. I am leaving the decision of the two subjects up to you. Enclosed herewith are a couple of previous programs so as to give you some idea as to how we operate.

Some time after the first of the year please send me your subjects and a biographical sketch.

I am terribly sorry to hear about Jonathan which must have given Adele and you quite a fright, and I certainly hope that he will recover quickly.

With love to all of you, I am

As ever

Leon I. Feuer

Rabbi Daniel J. Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

December 1, 1971

Rabbi Leon Israel Feuer
Collingwood Avenue Temple
Collingwood at Winthrop
Toledo, Ohio 43620

Dear Leon:

I am delighted that I will be with you on Wednesday, May 10th and I am enclosing a glossy photograph and a biography. I wonder what you would think if I talked to the clergy about Israel. I will be teaching a course this Spring at Case Western Reserve University on Israel as an element in Jewish theology and the whole theme will be very much on my mind. I thought perhaps I could speak in the morning on Israel as an element of the Biblical Covenant and in the afternoon on Israel in contemporary Jewish thought. If this has been overdone with your clergy, I will be happy to do something else but I have found that they are, by and large, unaware of this dimension of our tradition except in the most superficial way. If you don't like the idea, don't hesitate to write and I will make some other suggestions.

We brought Jonathan home from the hospital yesterday and except for the pain of wearing a very heavy cast, he is well on the mend.

With love to all of you, I am,

Sincerely,

Daniel Jeremy Silver

DJS:mld



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Mrs. Mary Sigman
Administrative Secretary

March 2, 1972

Dear Dan:

Sometime ago, Rabbi Feuer invited you to be our guest lecturer at our Annual Jerome Kobacker Institute for Clergy and Educators set for Wednesday, May 10th.

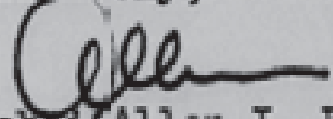
As soon as possible, would you please send us the theme, and the titles of your two lectures; also, we need three glossy photographs and a current biography. All of this may seem premature to you, but we make announcements well in advance and the time is now!

While I'm writing, I wanted you to know that Hortense is not well. The Feuers returned from a month in Florida; only then did she admit that she's been ill. She has been undergoing rigorous tests in the hospital. Nothing has been confirmed. Now, there's exploratory surgery scheduled for Saturday. They are fairly certain that there is a malignancy but have to isolate its location and determine treatment.

Knowing Rabbi as you do, you can imagine the high level of anguish! A call to him at home one evening (531-2639) might be helpful. Rather than alarming him, I'd suggest that you tell him I wrote regarding the Institute and mentioned that Hortense was undergoing tests. That should be enough of a lever to let him know of your concern.

Let me hear from you please. Kindest best wishes as always.

Sincerely,


Rabbi Allen I. Freehling

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

March 3, 1972

Rabbi Allen I. Freehling
Collingwood Avenue Temple
Collingwood at Winthrop
Toledo, Ohio 43620

Dear Allen:

I wrote to Leon several months ago asking whether he would like me to deal with the general theme of Israel As A Concept of Jewish Thought at the Clergy Institute. In many institutes I have found the clergy unaware of the theological meanings of our concern for Israel. I asked him if this theme had been dealt with and what he would like me to do. I guess in the hubbub the letter got lost.

I now put the question to you. I have other things I can do, but this would be my first choice. What is your feeling? I speak in the morning on Israel and the Covenant and in the afternoon on Israel and the Messianic Hope.

I have asked my secretary to send along the file etc. that you require.

Sincerely,

Daniel Jeremy Silver

DJS:mp



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Couples Club
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Youth Group
Kenneth A. Stark, *President*

Mrs. Mary Sigman
Administrative Secretary

March 9, 1972

Dear Clarke:

Knowing that you will want to advise the membership of the Toledo Area Clergy Fellowship about our plans for the Annual Jerome Kobacker Institute for Clergy and Educators, I am so pleased to tell you that all members of the Fellowship will receive invitations from us for Wednesday, May 10th.

Our lecturer that day will be Rabbi Daniel Jeremy Silver who is the spiritual leader of The Temple of Cleveland, Ohio. Rabbi Silver is a graduate of Harvard and the recipient of a Doctor of Philosophy degree from the University of Chicago. Having been ordained at Hebrew Union College in Cincinnati, he currently serves as the Editor of the Central Conference of American Rabbi's Journal and is the author of several profound articles, essays and books.

The day's theme will be "Israel As A Concept of Jewish Thought." On the morning of the 10th, Rabbi Silver will speak on "Israel and the Covenant." His presentation following lunch will be "Israel and the Messianic Hope."

We shall share more information with all of your members soon. Meanwhile, we wanted to alert you regarding our plans for a most exciting and rewarding day.

You and all of our friends have our fondest best wishes.

Sincerely,

Rabbi Allen I. Freehling

The Rev. H. Clarke Nabrit
644 Moran Street
Toledo, Ohio 43607

cc: ~~Mr.~~ Rabbi Daniel Jeremy Silver
Rabbi Feuer

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April 20, 1972

Mr. Howard Burger
The Jewish Federation of Cleveland
Cleveland, Ohio 44115

Dear Howard,

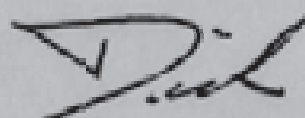
I have just heard that I have been accepted to go on the Tell Gezer Excavations in Israel this summer. Thank you for your help in making this possible.

While I was in the Cleveland area, I really appreciated my relationship with the Jewish Community Federation. But even more than this, your warm concern. Words will never fully express my thanks to you for all that you did while our group was in Israel.

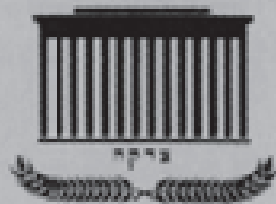
I am ashamed to admit that my first contact with the Jewish community in Toledo will be on May 10th when Rabbi D. Silver will speak at the Collingwood Temple.

Take care of yourself. If you see Jim and Carol tell them I think of them often.

Sincerely,



Richard T. Herrington



The Jewish Community Federation of Cleveland

1750 EUCLID AVENUE • CLEVELAND, OHIO 44115 • PHONE (216) 861-4360

April 26, 1972

M E M O R A N D U M

TO: RABBI DANIEL JEREMY SILVER

FROM: HOWARD R. BERGER 

Thought you might be interested in the attached. Dick Herrington went to Israel on our first Clergy Mission and was one of the good guys. He since moved to Toledo and it is interesting that you will have an opportunity perhaps to meet him when you are talking in Toledo on the 10th.

As you note, he is going to be spending the summer in Israel.

My very best.

HRB/ss

Enclosure



COLLINGWOOD AVENUE TEMPLE

LEON ISRAEL FEUER, D.D., Rabbi
ALLEN ISAAC FREEHLING, Associate Rabbi

Collingwood at Winthrop
TOLEDO, OHIO 43620

April 27, 1972

243-8214

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Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Daniel:

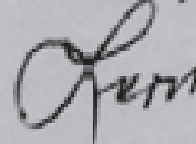
Enclosed is the announcement of the Clergy
Institute on May 10th. We are looking forward
to having you.

Please let me know your travel plans. It might
be well if you could arrive the evening before,
because the first luncheon is rather early in
the morning. If you decide to do so, please
let us know and we will make a hotel reservation
for you.

Hortense is having a slow and very difficult
convalescence. We are hoping for the best, but
at this point there is no telling how it will
come out.

My very best to all of your family, and please
give my love to Virginia.

As ever,


Leon I. Feuer

April 27, 1972

Rabbi Leon Feuer
Collingwood Ave. Temple Shomer Emunim
2335 Collingwood Ave.
Toledo, Ohio 43620

Dear Leon:

I am looking forward to being with you for the Clergy
Institute. You have been much on my mind.

I thought you might be interested in the enclosed.
Herrington is a decent chap and somehow you ought
to cultivate him.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

COLLINGWOOD AVENUE TEMPLE

In Cooperation With

THE TOLEDO-AREA CLERGY FELLOWSHIP

And

THE TOLEDO-AREA COUNCIL OF CHURCHES

cordially invites you to attend

The Jerome M. Kobacker Institute on Judaism

WEDNESDAY, MAY 10th, 10:00 A.M.



Lecturer

Rabbi Daniel Jeremy Silver

Rabbi Silver is one of the outstanding scholars and preachers in the American Rabbinate. Ordained at Hebrew Union College-Jewish Institute of Religion in 1952, he served as a Chaplain in the Navy during the Korean conflict. An honor graduate of Harvard University, he received his Ph.D. from the University of Chicago. In addition to his duties as Rabbi of The Temple in Cleveland, he is Adjunct Professor of Religion at Case-Western Reserve University. He is the President of the National Foundation for Jewish Culture, and is the author of a number of scholarly books and articles.



10:30 "ISRAEL AND THE BIBLICAL COVENANT"

12:00 LUNCHEON WILL BE SERVED

1:15 "ISRAEL AND CONTEMPORARY JEWISH THOUGHT"



The Favor of a Reply is Requested

PROGRAM

The Jerome M. Kobacker

TWENTY-SIXTH ANNUAL

Institute On Judaism

presenting

RABBI DANIEL JEREMY SILVER

COLLINGWOOD AVENUE TEMPLE

Leon I. Feuer, D.D., Rabbi

Allen I. Freehling, M.A.H.L., Associate Rabbi

Wednesday, May 10, 1972

Ten-thirty A.M.

DR. DANIEL JEREMY SILVER

Rabbi Silver is the spiritual leader of an historic and one of the largest Reform Congregations in the United States, The Temple, Cleveland, Ohio.

A graduate of the Hebrew Union College-Jewish Institute of Religion, he received his Ph.D. Degree at the University of Chicago. The author of a number of scholarly works, he is also one of American Reform Judaism's most thoughtful and eloquent speakers. He is the Editor of the Journal of the Central Conference of American Rabbis and President of the National Foundation for Jewish Culture.

MORNING SESSION
10:30 A.M. – 12 NOON

"ISRAEL AND THE BIBLICAL COVENANT"

LUNCHEON

*Courtesy of the
Collingwood Avenue Temple Sisterhood*

Greetings Mr. Marvin S. Kobacker



Mr. Elliot Davis

Vice-President of the Temple

Mrs. Philip Levy

Sisterhood Past President

Response Rev. H. Clarke Nabrit
and President
Business Meeting The Toledo Area Clergy Fellowship

AFTERNOON SESSION
1:15 To 2:30 P.M.

"ISRAEL AND CONTEMPORARY JEWISH THOUGHT"

May 15, 1972

Rabbi Leon I. Feuer
Collingwood Avenue Temple
Toledo, Ohio 43620

Dear Leon:

Thank you for the opportunity to appear before
the Clergy Institute.

It was good to spend a few minutes with Hortense.
Mother is looking forward to having a visit with
her and I look forward to seeing you soon, perhaps
at the Conference.

Sincerely,

Daniel Jeremy Silver

DJS:mp

RABBI LEON I. FEUER, D.D.

COLLINGSWOOD AVENUE TEMPLE

TOLEDO, OHIO 43620

May 12, 1972

Dear Daniel:

Enclosed a modest honorarium for your
two fine lectures.

It was wonderful having you and hearing
you again, and you have no idea how happy
Hortense was to see you.

Our love to Virginia, Adele and the family.

As ever,

Leon I. Feuer

Dr. Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Israel & Contemporary Jewish Thought

I want to talk about Zionism. I feel that many aspects of Zionism are a purely political ideology - a modern nationalism sponsored by political unethical Jews - & much more. It is a false dichotomy between Judaism - the historical religion & Zionism - which is a pattern on a modern political ideology grafted onto the traditional Jewish. Not so! - as I shall try to show - Zionism was for most a Jewish nationalism but not essentially a program of Jewish renewal - a national development rather than biological categories of Jewish religious categories.

Let me summarize my argument. The contemporary Jewish world is biologically known as more concerned respect to Muslim Rule. But it is also without any sympathy to balance of power - of capitalistic material status - of the concern needed before material with of national needs - so far well known to results Review - The broader concern of the world is uncovered by any concern with as of Europe Russia Barbarians } of

our world. What is less well known, outside the

Journal issued in East Berlin area in October, 20th,
already in 1945 M.P. was a founder of the 2nd round Org.
Supplies and in 1901 he added for a long time some -
official pages of Thatcher House - the founder of modern
published 2nd round = DIG WEST

Russian 2nd round - an year in analysis deals
anyway but a simple idea for stated, it was,
on a 2nd round; Russian ought call his help as well
and it he often called THE HOAX OF MODERN
NATIONAL EVIL and of course THE GOOD
as included information to NATIONAL SELF INTEREST -

[The War on V.N. being a business and not just a war]

Russian 2nd round led him down to and to
year of his help when he was a leader of forced -
often to take along with him various governmental
acts [in the area of the army administration of social]
and up to 1965] which he was never to be
multinational institutions but 2nd round multinational

- for Russian 2nd round was 2nd round - a company
which was decidedly under the control -
and he a R.G. had some degree of control over

[illegible]

Structure on national sovereignty - no point because
 of the violation of State - Sovereignty in Europe - you do
 not think more one needed your chief duty - no
 part. internationally based to support the reputation of
 church & state - - a need needed to merge
 the rule of The Religious Union - Germany, Germany on
 the British Empire - Germany & supports Prussia
 - a need needed to support the need

benevolence or Neutrality in spirit of government.
 you have need to be opportunity to answer
Neutrality must be benevolence - the part of faith.
any government - a complete Europe conception in reality
the Jews to be a Europe.

To understand 2 aspects; 2 must be to you
 briefly the historical reality to understand it completely.
 I The day the the Jews conception

yellow
 yellow
 yellow

it is for a full fledged national spirit - separated
 from Europe help - self European & different

to industrial study - concerned of an malevolent
of x-ray - physical

Central Body - Center

Center is

July 2000 - The Trading of Barter

Barter

Barter - closed
Barter

Barter Barter

The July brought to modernization - a plan to ban Barter Barter
to Barter - a series of Barter Barter Barter Barter
- Barter Barter Barter Barter Barter Barter Barter Barter
Barter Barter Barter Barter Barter Barter Barter Barter

II The Barter Barter Barter -

Barter Barter Barter - Barter Barter Barter Barter

Barter Barter Barter - Barter Barter Barter Barter

Barter Barter Barter - Barter Barter Barter Barter

Barter Barter Barter - Barter Barter Barter Barter

Barter Barter Barter - Barter Barter Barter Barter

Plus - you are paradoxical 1 person

" " { slight
concern 6 from modern world

Doherty

TV is free on free radio

" " " " " anything

Refer → program to refurbish judicial from concern

be conspicuous - from people to

mid, concern to

} Paulson - constant, very 1
democratic - not integrated
and contingent - but hard

But

The spirit of Enlightenment did not survive Europe -
- 1845 - freedom of the 1845 - very significant

form of reaction known as free market of ideas

freedom

{ where
containing
records of values

// A.S. with
values
values

AS PARADOX

But

The spirit of the Enlightenment - slight - interesting
common values - promoted new ambition for

excellent - values { common do group
" public do
" history
" physical growth

& for and conspicuous

Part - A. I. Jones decided to write a book
on Jeff - an early man - Val the man the man

Russian Religion (Peters - D. G. G. G.) & Religion
ended for Part - 1881 MAN MAN MAN

to the end of the century - 100 year ago -

1) When he had some religion religion religion
he had no religion religion religion
7. religion religion religion religion religion
religion

1) When he had religion religion religion religion religion
had religion religion religion religion religion
he ended with religion religion religion religion religion
religion -

1881 - religion religion religion religion religion
religion religion religion religion religion
religion religion religion religion religion

religion religion religion religion religion
religion religion religion religion religion

But is similar 2 series of examples

Neurology 112-1175 - Genes - Genes

Genes - Genes - Genes - Genes

Genes - Genes - Genes - Genes

Genes - Genes - Genes - Genes

Genes - Genes - Genes - Genes

Genes - Genes - Genes - Genes

Genes - Genes - Genes - Genes (with A.D.)

REGENERATION

Genes - Genes - Genes

Neurology 112-1175 - 1960-1904 - Genes - Genes

Genes - Genes - Genes - Genes

Genes - Genes - Genes - Genes

Genes - Genes - Genes - Genes

Genes - Genes - Genes - Genes

Genes - Genes - Genes - Genes

Genes - Genes - Genes - Genes

Genes - Genes - Genes - Genes

Genes - Genes - Genes - Genes

Genes - Genes - Genes - Genes

Genes - Genes - Genes - Genes

Genes - Genes - Genes - Genes

Unification is a common

1) V. Carlsen - Water power - a variety of
water used to generate power

2) Long awareness of deleterious effect of mining & the
to join - regiment - resistance - unilateral
action of action

3) peace - peace / reality / history / peace / reality / peace / reality
presumably under great commitment

There will be new land

1) old land not be renewed

2) collecting a renewed one the common land
land renewed one the common land

3) in can land renewed one the common land
land renewed one the common land

How it happened?

new land renewed
us

Decision renewed

and yet renewed of land

- hope + good future

|| land renewed of land
land renewed of land

land renewed of land

land renewed of land

1) The M.F. continues a CO heading - From 1950 to 1954
 4 million men in Oct-Nov - high - low 1 1/2 billion
 N.K. N.V. 1951
 peak
 M16 28

2) Ante new case to rule rule rule = Oct 15, Nov 15
 1 million
 a) highway - highway highway
 b) highway to highway highway

Regulation of function
 more and more of new new new
new new new

2) No new new new new new - new new
new new new new new - new new
new new new new new new new
new new new new new new new

For new new new new new new new
new new new new new new new
new new new new new new new

1) USR - new new new new new
 2) new new new new new new new
new new new new new new new

3) new new new new new new new
new new new new new new new
 1) new new new new new new new
 2) new new new new new new new

[illegible]

I love ~~under~~ my - to ~ for best ~~under~~
 heart ~~beauty~~ - make ~~Biden~~
 1 - There

num of study religious culture & history of India
India || conflict || quest of reconciliation

To understand 2 main

1) not a letter but just. not a person of will
obviously obscure -- but people a real & known
and - not then - known but if 1761 -
known Re - real place . real mission -

18 and of year 1861 - not appears of land - with
of Daniel murder - known - of ... was ...

What year to write -

My name - Re & President
Re 1761 - known - real
1761 - known - 1761

2) 2 17 century to . was then of known

to known - known

to known - known of known of known
known of known of known

known - known

known known of known

known

known known EX

known known

known known known known known

These results

1) 5 up - Communist

50% of people

2) 1/2 to 1/3 in mid - same as 1

communist -

THINK

line on shoulder

Deep - long

3) Band Together - National enterprise of

national of free - Soul

Band - Bandaged

WRHS



13 13 13

318

TAKE THE JOE OUT OF EUROPE

AND EUROPE OUT OF THE JOE

TOLSTOY - A.D. Gordon

Kant's view - Sweden N.G.

Don't need to be X

Can't make it as free

1) 1/2 to 1/3 - peace

- Double 'T' test

2) Day many in Europe

compared to

only 1/2 to 1/3 in Europe

Two, y LAND - proceeds - deposit - received

a) deposit at Kibbutz

b) purchase - gift - congrat

trucks - shells -

3/ green -

Engel's land

/ also Alma
Long

151 T -

Good thing

554 year 1908

600 of TIT -

Patent has been 2 inquiries

- and 1

yes - 4 about equal size

sums not equal size - my size to

from sums - also -

but can be used of

Please write repe

Requies

Hickman - Wash - Wash - Wash - Wash

Amos - Wash & L

Jay - WASH

9 15V 07 20 15'

A) Rules of Jurisdiction under Section 7
Cause under Principle of Amity
 under Art 251 - when need
Patriotism - Peace - Peace
 of Constitution - Country
Cause more before Nation
Formation

II THE CHURCH HAS NEVER FELT CALLED TO
ASSERT THAT A FULL XIAN LIFE CAN BE LIVED ONLY
IN THIS LAND - THAT ALONE ALONE FULL XIAN
OBLIGATION CAN BE MET.

a) ABORIGINALS had no difficulty removing
themselves FROM JERUSALEM

b) XITY LT. KNOWS NOTHER CATEGORY DIASPORA
ON TRIP

c) DIFFERENCE between ALYAH AND PIGRIANCE

Restored people from 3 percent of XIAN land

XIAN land - percent of land land a land
pursuing and no restoration -
no need to make it a XIAN land

Chances - outaged land land land
of land to land land

British Mandate - completing land land
land TO ESTABLISH A NATIONAL
land FOR JOWS - land
but no land

III THE CHURCH HAS NEVER sanctified
Palestine as JERUSALEM AS THE LOCUS - ESSENTIAL

There are no Jewish shyness in
ISRAELI ~~is~~ I don't know if, of course,
the American Hall is under

What is the U.S. to you? — Issue of current Treaty —
Why not go up to Treaty Mt. near Depth as they were?

Because that is not the call

not quite well enough — it was perfect known
and keeps balance for Harmon — They are

kept away by subliminal door

as to call door. Treaty Mt. has been sent
to harmon — a new center of

also of you. found — distraction

2/1/21 230 — sent of under sent —

2nd ending

What does all can mean — Treaty Mt. also can
of Prison of Reception — Prison also can

|| please promise — sent — perfect
|| to present door of sent — sent
room — presented request in sent

but room also sent request sent sent sent

|| entire to sent sent place —
|| entire request sent — sent

2/1/21 — can large request sent sent sent sent

very much

- 12.

- Monday 9th August

- 113 201 - 2000 6 2000

Very much as before for
low induced rotation

much as of Henry 2^d

Before I go on let me make just, comment
against our new unfriendly comments
innumeration needs a higher order of ability

2nd's answer says no land -
 1st 2nd - to a land - "the land is belonging" -
 specific land - The land is not to be released -
 or even owned - release land's - "the
 are not released" "The land is not"

- 1) just first
- 2) submitted - land is not my land is not
- 3) judges

land is not my land is not - land is not my land is not
CONSON water is land is not my land is not
not THE LAND will show it you out

The land is not my land is not my land is not
land is not my land is not my land is not
 TO YOU LAND I WILL show it

SIGNAL OF GOD'S GRACE
PLACE OF TESTING OF MAN'S PROPOSITIONS
 IF ... THEN

... more tied to end - in center quadrant
worldly - spiritual (Tithing - Follower - Love)

Let us look at God's power - to be 4/4
as to the rest of his power

Power

10/10

power
of

creation

let

2nd I power
superior

just

10/10

creation with

constant struggle \rightarrow to return to God
needed in
to return to God

Transmitted into modern times - just can not be
just modern state - must have accusals state

Perhaps rest of the year to more difficult times

hard work // prepared and

Good in God's power

represents mission

power mission